



Edited by Wassaja (Dr. Montezuma's Indian name, meaning "Signaling") an Apache Indian.

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ISSUED MONTHLY

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#### THE DAY OF ADVERTISEMENT

Today it appears to be an age of advertisement, where you try to represent in words what your goods represent. You make front for the goods that do not exist. After a while you become a runner or professional salesman; and after a while your conscience lies and you feel no ill effect, and by and by you are as cold as a stone and you call it business, expansion, progress and prosperity. You defy justice to maintain your iron dignity. You grasp trade to satisfy your gluttonous greed. You cause to cringe subjects in order to maintain brutal power. The position you take can be adjusted anywhere on the road from heaven to hell and from hell to heaven. Thy soul is dead and thy body reeks in the tank of misrepresentation. You call it humanity, progress and prosperity. It has the slimy feeling of something else. Beware! Beware!

The Indian Bureau is a department of the government having about seven thousand employes. It is the duty of these employes to drum up and foster the idea and make the people believe that the Indian Office is a necessity for the good of the Indians. This establishment is fifty years old in its work (BULL-DOZING, CORRUPTING AND ROBBING THE INDIANS.) Bosses for this fumigating civilization to the Indians have come and gone. Indian employes who are living are mum. Every day these seven thousand employes are soothing the Indians, representing the Indian Office as the Indian panacea to everything that they are seeking for. "Bye and bye

the Indian Office will make you free and you will live happy. You cannot do it now because you do not know how. That is why we are sent to you, to help you in everything. The government is taking care of you. It does not take care of the white people, so you see you Indians are better provided for than the white people. You stay on the reservation and we will help one another. We are your friends and you are our friends"—so says the advertising agent of the Indian Bureau.

There are hundreds of Indian employes in the Indian Service and they are intelligent and have a good feeling for their race, but approach them on the freedom of the Indians and they will smile and say that, "THAT THE INDIANS ARE NOT READY FOR FREEDOM YET."

The Society of American Indians was for seven years swinging back and forth on freedom and citizenship for the Indians. The S. A. I. rather believed in it, but to abolish the Indian Bureau, the Society was not so ready to approve of (We mean to say the officers of the S. A. I. were not ready.) The REAL INDIANS HAVE NEVER CHANGED THEIR MINDS ON DOING AWAY WITH THE INDIAN BUREAU THAT OCTOPUS WHICH HAS DONE MORE HARM THAN GOOD FOR THE INDIANS.

There are some Indians and many friends of the Indians who will say: "Cato Sells has done some good for the Indians, but could do more good, if he were not handicapped." The greatest good, if Cato Sells is a friend of the Indians, is for him to resign his position or keep his place

## WASSAJA

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ADDRESS ALL COMMUNICATIONS TO  
CARLOS MONTEZUMA, M. D.

3135 S. Park Ave.

Chicago, Illinois

and seek the abolishment of his office for the FREEDOM AND CITIZENSHIP OF THE INDIAN PEOPLE. But we are hitting the air for talking that way. He is a good fellow as well as a splendid politician.

## THE POTTAWATOMIES OF WISCONSIN

These Indians were a mighty race, occupying the west side of the lake region. They were forced to move westward, but a few leaked out and returned. In scattered bands they lived in Wisconsin independently of the Indian Bureau. Since the signing of a treaty by their forefathers, they, somehow, found out that by treaty rights, sums of money was due them from the government. The Indian Bureau claimed that they had nothing coming to them by treaty rights, as they were cut off from the band that moved to Kansas. These Indians knowing they were right about what ought to be coming to them as children of those Indians who signed the treaty, they again appealed to the government. They were refused several times before the government discovered that these Indians were entitled to about \$500,000 or \$700,000.

By law these Pottawatomies were citizens and not wards. As such, they were free and entitled to all rights and privileges of the laws that governed all races in America. The Indian Bureau had no rights over these bands of Indians. They roamed in Wisconsin as they pleased. They had no money and claimed no property. It did not pay the Indian Bureau to dilly-dally with them. But when these same Indians became in possession of \$700,000, then this sneaking blood sucker, that we call the Indian Bureau, extended its tentacles and cunningly brought these Indians under its control. From freedom and citizenship down to wardship under the control of the Indian Bureau.

As the Indian Bureau does, it has spent these Indians' money without the consent of them. The Indians say, that the Indian Bureau bought lands that were rocks and that they are living miserably. They cannot get their money when they needed it the most. They are tired and sick of the Indian Bureau system, and now yearn, to turn back to freedom and citizenship, from

being bulldozed and handicapped by the Indian Bureau. The Indian Bureau says, "Mr. Injun, if you have money and property, come under my wings. If you have not—go to h-ll!"

A GREAT CAUSE REQUIRES  
STRONG WORDS

The Bureau of Justice says: "But you are using strong words." My dear friend, we have to use strong words to get justice and justice requires strong words. To the hearts of the Indians this matter of freedom is just as precious to them as to those who fought at Bunker Hill or at Gettysburg. If mild words were used to express the sacredness of our duty at a time of a crisis that involves personal liberty, that involves the Indians' rights as a man and that involves the salvation of the Indian race, we would fall short of the higher motives that reach to God! Shame upon him who would cringe and acquiesce while his race are driven like cattle, while he sees them debauched and taken advantage of and while he sees his privileges and rights are ignored and counted as air.

This cause is a great cause that we are waging. IT IS FOR THE FREEDOM OF THE INDIANS AND FOR THEIR REAL CITIZENSHIP. We do not believe in making the Indians incompetent and calling them "incompetent." We believe in making all the Indians competent for anything and everything by freeing them into the masses of the country and not keeping the Indians on reservations to become paupers and useless creatures. Experience teaches us that the INDIAN BUREAU SYSTEM IS ALL WRONG AND SHOULD NOT BE TOLERATED BY THE GOOD LAW-ABIDING CITIZENS OF THIS GLORIOUS COUNTRY. Far from it that we Indians ask anything that is unjust. Our plea is not to create disturbance, but to arouse the public to the realization that they have forgotten the Indians, relative to their station in life. They have given foreigners freedom's air to breathe and given them their real citizenship, but the poor Indians of today, children of those who were here before Columbus, are still waiting for their freedom and citizenship at the gate of Congress. Such horror of injustice should make every American citizen's blood boil.

Do you know you fought for your freedom and the INDIANS HELPED YOU? Do you know you have given freedom to the black man and the INDIANS HELPED YOU? Do you know you fought for the freedom of the Philippines and the INDIANS HELPED YOU? Do you know you fought for the freedom of the world and the INDIANS HELPED YOU?

Pause—think! Can the Indians do any more than to LAY DOWN THEIR LIVES FOR THE UNITED STATES TO SHOW THAT THEY ARE WORTHY OF FREEDOM AND CITIZENSHIP?

In the halls of the Supreme Court of the United States, stands the figure of a woman blindfolded, representing justice. Then, if there

IS SUCH A THING AS JUSTICE, FREE THE INDIANS FROM THE INDIAN BUREAU AND BESTOW UPON THEM REAL CITIZENSHIP. This is the cry that comes from every household of the Indian race.

### INDIAN FREEDOM AND CITIZENSHIP

Indians, Now is the "Accepted Time" to Get Busy and Work for That God's Best Gift to Man—Your Freedom—and You Must Strike While the Iron is Hot—Don't Wait

The purpose of any school should be wholesome development and freedom and absolute liberty. We are taught: "My Country 'Tis of Thee, Sweet Land of Liberty!" WE ARE MADE TO SING IT and sometimes we imagine WE LIKE IT!! Do we in reality like anything that curtails our freedom? We do not like slavery any better than the white man does, but we will always be slaves unless we arise and work and pull together persistently until we gain that liberty the white man enjoys so well.

We gain practically nothing by complaining of the actions of the Secretary of the Interior in the leasing of our mineral and oil lands without our knowledge or consent; we are wasting our time in any effort to have Commissioner Cato Sells do anything to help us gain our liberty and citizenship. HE IS LARGE ON PROMISES AND SMALL ON PRACTICE that afford us any relief. Let us unite ourselves as true liberty-loving Americans in the ensuing meeting of the Society of American Indians at Minneapolis, Minnesota, and there petition the Congress of the United States of America for a redress of our wrongs, for laws that will give us our freedom and unmodified citizenship; and, for laws that will make us owners of our lands in fee-simple. Let us petition our United States Congress to have no more INDIAN reservations or INDIAN schools, but more PUBLIC schools, where ALL may be taught and trained as liberty-loving American citizens. It is useless to depend longer on the Indian Office; it is not our real friend and we should not expect its friendship.

Let us not condemn Commissioner Sells for holding his fine job with its perquisites, but condemn the laws that allow him to exist as our boss. We are aware that when we are given our citizenship and our lands in fee-simple that many of the Indians will act just like the people of any other race; that is, some will waste their property and get nothing much but experience for it. Let us petition for our freedom and for our citizenship together with all the responsibilities of enjoying it.

The United States has always given the Mexicans perfect freedom in their citizenship; they own their lands in fee-simple; they assume the responsibilities of unmodified citizenship. Are they more worthy than we? Are they as patriotic

as we when help was needed at the battle front in the recent great war? Why keep us in slavery? Is it right? Does might really make right?

At the next meeting of the Society of American Indians let us invite the Commissioner of Indian Affairs to be present, not as a speaker, but as a listener. Permit none to address the sessions but the INDIANS and a very few whites who are known for their real friendship for the Indians. If the speaker does not advocate full citizenship for the Indians, do not allow him to speak, and it matters not who he is.

I remain very sincerely yours,  
A REAL INDIAN FRIEND.

### THE STARS IN THEIR COURSES

(From The Warren, Pennsylvania, Mirror)

"Probably we should not do it. It is as wrong to take Mexico as it was to take America away from the Indians. The Indians had the right—we had the guns. So we took America and the Indians were left with nothing. The weaker civilization gave way to the stronger. It always will happen thus. IT IS WRONG, but the stars in their courses will it.

"Americans are curiously pious people politically. They are always swearing by the tin, wood and stone gods that they are against expansion; that they believe in developing America first; that they abhor imperialism. But, when the time comes, they find a way. They make the jump. They buy islands, annex states, conquer provinces and subdue nations, all in the name of a higher civilization. And they do produce the higher civilization: So Mexico must count her days, and remember that she will follow the Mound-builders and the Iroquois and the Texans."

(This is a cold way of taking things, but there is a great deal of truth in it. The question is, will it pay to do wrong to our fellow-men in the long run? Seriously IT DOES NOT PAY.—Editor.)

### TIPI ORDER OF AMERICA

Unamia Big Cabin Council was instilled into the Tipi Order of America at Camp Delemont, Philadelphia, Pennsylvania, with thirty prominent charter members from Philadelphia and another Council at Dan Beard, "Big Tank Camp," on Lake Teechuyshung, Pennsylvania, with many eminent members. The Tipi Order of America being a fraternal Indian order, it is growing in membership, with men that have the best interest of the red race at heart.

THE SOCIETY OF AMERICAN INDIANS.—This Indian organization will hold their annual Conference at the University of Minnesota, Minneapolis, Minn., October 1st to 4th, 1919. All Indians and friends of the Indians are cordially invited to attend. For further information, address,

MRS. GERTRUDE BONNIN  
707 20th Street, N. W. Washington, D. C.

THE PLEA OF THE INDIANS FOR FREEDOM  
 WAS WRITTEN FOR "ALL AMERICAN"—  
 THE LITTLE EXHIBITION PAPER

Indians have not much to say. Indian religion is to be silent on the inevitable, what has been and what is now. To refer to the past is like reminding them of the sad memories of their ancestors, in the gloom of darkness, among the ghosts of the dead. To be endowed by the Creator with a country and then to losing it. To be tied hand and foot and placed in a reservation cell that tightens closer and closer until the Indian nation's life is crushed out. The saddest of American history is indeed yet to be written, if we are to have true history.

Along the path that leads from darkness to light the man—"the Indian"—as Columbus mistakenly called him, was found on the western continent. INDIAN MEN WERE THE OWNERS OF AMERICA. THEY WERE HERE AND YOU CAME. At Plymouth Rock was the meeting and greeting place. The right hands were clasped in token of friendship and gratitude.

At this period by virtue of the advantages which time and place had afforded him, the pale face arrived at the way-side home of the Indian, with, perhaps, a more advanced outfit for this journey in life than that possessed by the Indian.

In a descriptive sense, the Indians were the children of nature, for they lived with nature and nature was everything to their existence. As such this Indian man had no knowledge of what time meant which is so essential in civilized life. Property and money were words not in his vocabulary. There were no schools, but nature was his teacher. There was no written law, but he was governed by the law of his conscience. He was not troubled with poor houses, hospitals, orphan asylums, prisons, charitable institutions and multitudeness organizations, and yet, he lived from day to day without looking forward with weary heart as to what would become of him tomorrow.

The Indian race was the most joyful people on the face of the earth. You hear that "Indians do not laugh." It is a mistake. Among themselves they are chronic laughers. Most of their time, they are joking one another. The old women are loaded with funny stories or folk lores. The play ground for the papposes is not lacking. They amuse themselves in their innocent games of all description that a young mind can picture, among the rocks, around the bushes, on the hillside and run as much as they want without disturbing anybody. It is not worth while for the Indians to trouble themselves upon what the great mystery has ordered.

Indian women are not addicted to the fashions of Paris. Clubs and social functions are unknown by her. Maid problems does not affect the Indian's household. Indian women were queens and not slaves to their husbands. Literature, art and science are luxuries and did not interest the

Indians in their primitive stage. The exponents of the simple life ideals did not harbor anything but the very necessities of life. What is essential to civilized life, is not essential to the aborigines.

History tells us that the Indian woman had the worst end of Indian life. It is not so. The Caucasian sister can will envy her dusky sister; in that in a wigwam there is no such thing as a kitchen, pantry, parlor, dining-room or any other rooms to sweep, dust, etc.; cooking, bring water and wood, the men can do as well as the women. Indian women are queens and not slaves to their husbands.

If you deceive a child once, that child will shy from you; you again and again continue your deception and that innocent child will be afraid and avoid you on every occasion. On account of the deceptions played upon him, he will know you in an away, but not in a right light.

Now, take a person who has taken advantage of another person, and continues taking his advantages for year in and year out. The policy of this shrewd person is not to allow the other person to know what he is doing. In this case knowing one another is impossible. This illustrates the relation between the Indians and the pale faces. The worst part is that the same knowledge continues to this very day.

The foundation of friendship and knowing one another was shattered by the one knowing what value is and the other by being too honest and sincere—a game of life played with loaded dice—a case of "You lose, I win; I win and you lose." It is catching the other both coming or going.

The Indian Bureau of the United States Government is a monument of not knowing the Indian as a man. If the Indians were properly understood there was no more need of an Indian Department of the Interior than there was for an Irish, English, Bohemian, Japanese, Bohemian, Scotch, Hindu, French, German, Italian, Polish, Swedish, Hungarian, African, Irish, or other such racial department.

But you say, "The Indians were savages!" There you are mistaken. They who plough the seas with mighty gunboats; they who fight in the air they who shoot seventy miles to kill, and they who use the poisonous gases—they are savages and not those who used the play-toy bow and arrows of the child of nature.

To unify America the nation within its borders must know each other by contact and working together. We Indians feel the greatest wrong perpetrated upon us as human beings, have been that we are classed outside of the laws that govern other races. This great wrong came about, because we were misunderstood.

The founders of the reservation system may have had good intentions for the best interest of the Indians, but it has turned out idlers, beggars, gamblers, paupers and ruin to the once a splendid race. There they remain in a helpless and degraded condition; waiting and looking forward for an easy way to reach the end of their bow—the highly hued promising arch of the Indian Bureau system of the United States Government to its wards—the Indian race.

The solution of what we call the Indian problem is as simple as rolling off a log. First, treat the Indians as you would treat yourself. Second, let your problem in life be the Indians' problem. Third, HAVE THE INDIAN BUREAU ABOLISHED BY CONGRESS. That will naturally give the Indian his freedom and citizenship, for no man can be a citizen without being a FREE MAN; and lastly, do your duty to the Indian race by writing to your Representative and Senators to have a bill passed for the freedom and effective citizenship of the Indians by the abolishment of the Indian Bureau.