



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

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CARTER'S BILL

The public is again awakened by the press that the Indians are being treated rightly. WASSAJA remembers the Dawes Bill. The public thought that was all the Indians-needed to make citizens and free. Alas! many Indian bills have passed since that good man's day and the Indians are still wards. Two years ago to calm the public atmosphere the press of the country had it that the Secretary of the Interior made a special trip to South Dakota to bestow citizenship on some Sioux Indians. And yet today the Indians are not free. They are wards and worse than slaves in a free loving country where no end of righteous principles are thrust across the waters and echoed around the world.

Now comes to our notice another bill (Carter's Bill) that is intended to free and bestow citizenship on the Indian race. Carter is all right, but the bill is weak. The bill has a ring that you cannot let all the Indians go at once into the "melting pot" of freedom. It lacks the great fundamental principle of freedom—that if you free one person, that is an Indian, YOU MUST FREE ALL THE INDIANS. When you make the Indians citizens you may do it individually, but when you free the Indian race YOU MUST FREE THEM AS A RACE OR NOT AT ALL.

To free the Indians, sentiment must be eliminated. Carter's Bill has such a streak which kills the issue and falls flat on complete freedom for the Indians. It appears this bill is an outcome of the recent meeting held in Philadelphia. Those same people have again and again expressed themselves that they do not believe in

total freedom for all of the Indians. So far as we know they have always been in favor of Indian freedom and citizenship, but—"But" has always been in the WAY. They have always been in doubt whether the Indians should have total freedom or not. If the Indians are to be freed they prefer to have a string tied to that freedom. They always touched freedom for the Indians as delicately as a cat's paw touches water. They cannot get "over the top" of the "rascals" and "starvation" for the aged and dependent Indians were the Indians freed all at once. They picture total freedom as cruel and heartless. They have tried this and they have tried that and now they are going to hide themselves behind the Carter Bill and see if they can piously slide the bill through Congress and the Senate for the sake of the poor, aged and dependent Indians.

Pride lurks in the bill. They hate to confess they have been mistaken all these years about the Indians.

WASSAJA may be asked, "Whom do you refer to?" To be frank we will come closer and make it "hotter and hotter."

The bill is tinctured with too much of Park-erism, Indian Rightsism, Mohonkism, Indian Friendism, Missionaryism, and too much lovingly leaning towards Indian Bureauism. The bill is not for freeing the Indians at all. It is a conditional freedom and citizenship for the Indians. WHAT THE INDIANS NEED IS AN UNCONDITIONAL FREEDOM AND NOT AN ASSORTED FREEDOM. If the bill passes what is the outlook for the Indians? At the end of two years, after "our assortment," there will be

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dependent Indians to look after, and of course, the Indian Bureau must continue to look after the aged, the orphans and the sick.

WASSAJA has always contended that to close up the books of any large concern the employes are used to do that work. Why not use 7,000 employes in the Indian service to do the work of closing the books of the Indian Office? Why select three extra Commissioners?

Look well to our great emancipator, Abraham Lincoln. He foresaw the coming crisis for the black people. Above the gloom of the great suffering and struggling against the current of life he saw within his heart that freedom and citizenship were the greatest things that he could bestow on an enslaved race. He unhesitatingly gave it to them. So we Indians ask the same freedom and citizenship—TOTAL, COMPLETE AND UNCONDITIONAL FREEDOM.

POW-WOW

Inquirer—"Doctor, how grand it is for the Government to have Indian schools for the Indians."

WASSAJA—"It is un-American. They should be abolished—sooner the better."

Inquirer—"Why are they un-American?"

WASSAJA—"By schooling the Indian children in different schools from the public schools, you knock the bottom out of what America is proclaiming to the world."

Inquirer—"What do you mean?"

WASSAJA—"It is not freedom to force Indian children into Indian schools while children of other races have access to the public schools. It is not equality, it is not democracy, it is discriminating and not justice."

Inquirer—"But don't you think these Indian schools are better than the public schools?"

WASSAJA—"Far from it. Today Indian schools are more like reformatories where Indian children are treated without hearts."

Inquirer—"Doctor, Doctor! I fear you are speaking too strongly."

WASSAJA—"If you were in the Indian Service and had a heart for the Indians, you would do something to give the Indians a chance away

from the reservation, and the Indian children in Indian schools a chance to attend the public schools of the country."

Inquirer—"Does not the Government try to do this?"

WASSAJA—"No. I have followed all of the large Indian schools. They are being enlarged and increased in their appropriation. The more Indian children they can get, that much better it is for the Indian school."

Inquirer—"Then there is a premium on every Indian child which can be secured for the Indian schools?"

WASSAJA—"Certainly; without Indian children Indian schools could not exist."

Inquirer—"I see now why Indian schools do not work to get their Indian pupils to attend the public schools."

WASSAJA—"That is why Indian children are treated without hearts."

Inquirer—"By the way, was it not your friend, General Pratt, who was the originator of the Indian schools?"

WASSAJA—"Yes, but General Pratt and Indian schools of today are two different things."

Inquirer—"I do not grasp your meaning."

WASSAJA—"In 1879 everything was against the Indian. All that the country knew about the aboriginal American was that he was an Indian—a savage. There was no hope but annihilation for the Indian."

Inquirer—"What has that got to do with General Pratt?"

WASSAJA—"General Pratt founded Carlisle to prove to the world that the Indian is not what the world believed him to be."

Inquirer—"Did he?"

WASSAJA—"Yes, General Pratt did, and the next step he took was to get the Indian children into the public schools."

Inquirer—"Was General Pratt successful?"

WASSAJA—"He was. He called it 'The outing system.'"

Inquirer—"These Government Indian schools give a good education to the Indians, do they not?"

WASSAJA—"We have a wrong idea of Carlisle and other large Indian schools. When we meet an Indian graduate of an Indian school we place him with a university graduate, when in reality he has only passed through the eighth grade of our public school system."

Inquirer—"I thought the Government gave a college education to its Indians?"

WASSAJA—"You have a wrong idea."

Inquirer—"Well, I do declare, I know nothing about Indian education then?"

WASSAJA—"The public is made to believe that Indian children are educated when they are not."

Inquirer—"All these years I have been made to believe Indian children are educated and had better privileges than other children in the public schools."

WASSAJA—"You deprive the Indian children of the public schools, you deprive them of the fundamental teachings of our Government."

Inquirer—"You are right, Doctor, you are right. It is the public schools and universities of our country and not eighth grade Indian schools for the Indians."

WASSAJA—"I believe in education, but it is unjust to have separate schools for the Indians. It is not giving the Indian children an equal start or chance in the world. It is un-American."

Inquirer—"I see your argument clearly. The Indian children must be brought into our public schools. I believe in equal chances for all races in our public schools and not separate schools."

OBSERVATIONS

(BY JUNIUS)

As time goes on, the truth maketh headway. It would seem that several organizations of whites masquerading as the Indian's mighty friends are in reality nothing but Bureau-boosting, Bureau-supporting institutions. Cheap white men, with puny, goose-like craniums full of shriveled brains (?)

We have direct reference to the Indian Rights Association. This organization is not for the liberation of the Indians, but is openly supporting the atrocious Indian Office. Fie on you, shameless white men from the City of Brotherly Love.

It goes without saying that our own Bureau-controlled The Society of American Indians (mostly professional Indians—it pays to be one, is out of the race as a benefactor of the Indians. Its officers seem to be crooked besides.

The Indian Office needs a rigid investigation. Too much incompetency and actual asininity not to mention the downright immorality of some of the Bureau people.

Yes, the Indians are good subjects, harmless and innocent until vicious and ignorant white men come to them under Bureau auspices. Good Lord! And this civilization!!

The Board of Indian Commissioners is a useless and entirely unnecessary body of men of dotage. Besides, the Commissioners are for the Indian Bureau, heart and soul. There's a reason. A little salary here and a little trip there. Indians are usefull!

Indians in the army—5,000 loyal redmen. Fighting for real democracy and the eternal rights of humanity. Mr. President, cast one look on Poor Lo. Where are his rights and where is his liberty? Mr. President, give us FREEDOM. Tell the Indian Office to be human at least even it has to be unjust and arbitrary and un-American.

Indians, take hope. Your friends are working day and night for your liberation. Setbacks and traitors and false prophets must surely come, but, Indians, have hope. Your day is near at hand. "Away with the Indian Bureau and its 6,500 miserable employes, small-chinned, weak-backed, crafty looking white men," must be our daily cry until relief cometh from the great, pure democracy of America!

CORRESPONDENCE

Chicago, Ill., August 7, 1917.

Hon. Cato Sells, Commissioner of Indian Affairs, Washington, D. C.

Sir:—I realize many letters pass through your office for your personal attention.

It may be that in the whirl you mislaid my letter to you of several weeks ago relative to what you told Senator Jones about me. It is so vital that I take this means of being courteous to you.

(Signed) CARLOS MONTEZUMA,

Chicago, Ill., August 7, 1917.

Hon. E. B. Merritt, Assistant Commissioner of Indian Affairs, Washington, D. C.

Sir:—Several weeks ago I wrote to the Commissioner a personal letter. To date I have not heard a word from him relative to the contents of that letter.

May I ask you to remind him of the letter and oblige.

(Signed) CARLOS MONTEZUMA.

My Dear Sir:—Is it possible yet to obtain a copy of your "Let My People Go?"

Just coached several of our school boys and girls who supported the negative side of the question, "The white man was right in taking the land on which the Indian lived." One of them just called and reported "We beat them, we beat them, and I knew you would be so glad to know as soon as we got through." My class schedule was such that I could not hear them. They were surely enthusiastic because of the wrongs perpetrated and said they must win out for the Indian cause.

Am one of those who are so proud of the drop of blood of Pocahontas in our veins. If, as Eastman says in his "The Indian of Today," the Indian blood is so strong, then we are surely Indian even though we have but a drop. We are proud of it.

Your "Let My People Go" was of great assistance to me in my coaching the children, along with Mrs. Jackson's "A Century of Dishonor," Leupp's "The Indian and His Problem," McKenney's Memoirs, and some Government Reports now in the library. These are the nucleus of what I hope to be a library worth while on the subject. You say "Let My People Go." I say, "Let the Children Know." Their minds are ready and willing to be moulded, and future generations will think of the Indian as he is—a man, a man of principles far different than so many he has seen in white "civilization."

Very truly yours,

WHAT THINK YE, INDIAN EMPLOYES?

They are Indians who side in with the Indian Office. You can assure yourself, they are doing this for their interest and not for the best interest of their people. When an Indian employe in the Indian Service says too much for the best

interest of his people he is not wanted. It is not a disgrace for the Indian Office to speak evil of you when one is standing up for his people. It is a pretty good sign that Indian is exerting his rights to defend his race when the Indian Bureau is after him or when the Indian Office tries to poison the character of Indians who are endeavoring to educate the public to the wrong policy of the Indian system upon his race, or even to those who are endeavoring to free the Indians. The Indian Office is an enemy to the freedom of the Indians. For that reason, Indians who stand up for the Indian Office ARE DISLOYAL TO THE INDIANS, AND ARE ENCOURAGING THE SLAVERY SYSTEM UPON OUR GOVERNMENT.

WASSAJA IS ASKED AND ANSWER REQUESTED

"Is it one of the duties of an Indian Agent, such as Willis E. Dunn, to beat and bruise helpless, blind and old Indians?" WASSAJA answers: NO, NEVER.

WASSAJA is not a lawyer and not in position to say very much before knowing the whole circumstances involved in the case, but to answer the question, it is another thing, because it is assumed that beating and bruising helpless, blind old Indians is true.

WASSAJA is informed that Superintendent Willis E. Dunn being a Federal Officer, was using those rights with Daniel Wilson of Sisseton Agency, South Dakota.

One can use such argument to whitewash the Indian Office. Common sense teaches us that there is a prescribed limit for a Federal Officer to perform.

WASSAJA understands the Indian was asking for money that belongs to him. He was violating no law. He was helpless in every way, and blind at that, and unable to do any act that deserved rough treatment at the hands of Superintendent Willis E. Dunn, the Federal Officer. This proves that an Indian cannot call upon the common law that protects other races, to defend him. As a ward he must be tried by the Federal Court, where the Federal Officer meets his FRIENDS to try his case against him by an Indian. It makes one's heart sick to see such injustices dealt out to the Indians.

INCONSISTENT

WASSAJA was at a meeting the other night where the lecture was on "Patriotism." The speaker spoke forcibly on the Constitution of the United States and plainly showed that we are fighting for the principle of our Constitution under which we live. WASSAJA kept in his mind the following: "Of the people, for the people and by the people; consent of the people. Life without liberty is not worth living. There is no liberty where the consent of people is not recognized. Justice cannot exist where domination takes place without the voice of the people, etc." The strain was high, lofty and unselfish in

every way. If there is an American the Indian people are. There is no getting around that. Has the United States of America given freedom and liberty to the real Americans of America? WASSAJA can say the United States has not. Is that justice? Is that following the Constitution of the United States?

WASSAJA has always claimed that the Government of the United States is violating its Constitution in its wardship with the Indian race. The Indian Bureau has spent the Indians' money and acted for the Indians without their consent. Is that democracy? That is the worst kind of autocracy, worse than what we are fighting against. Is it justice to say to the true Americans, "That you belong down there and I belong up here?" Is that equal rights? But that has been the exact way the United States Government has segregated the Indians on reservations; given them no chance to see the light of liberty and keeping them down as dependent people. The cry of this war by America is against invasion and expansion. Where is the Indians' land now and what about opening up reservations for settlement? What do you call that? That is worse than plunging through Belgium without getting consent from the Belgians. There is a ghostly black horror on the Indian problem that is rebounding as America proclaiming justice and liberty for all God's creatures.

WASSAJA asks that unconditional freedom and citizenship be given to the Indians, and then the United States of America will be in position to preach freedom, liberty and justice without being questioned.

If there is any nation on the face of the American soil that deserves freedom and the rights of American citizenship, it is the Indians—the aboriginal Americans. Why delay any longer? Does it not look inconsistent on the part of the Government to pass over the Indians' freedom and plead, expend and fight for the freedom of other nations? Do you not think it is well to get rid of enslaving, oppressing autocracy and all our injustices that keep the Indians outside of human rights on their native hearth while this war has awakened in our hearts what is right with man to man and with nation to nation?

The Indians are at the Hall of Congress of the United States for freedom and citizenship. The Indians want the late deceased Senator Harry Lane's and Abraham Lincoln's freedom and citizenship and not a conditional freedom that has strings tied to it; only then can the Indians BE TRULY FREE AND ENJOY THE RIGHTS THAT OTHER RACES ENJOY.

"LET MY PEOPLE GO"

This should be in every household. It is pathetic and yet strong and fearless to tell the truth on Indian matters. Get a copy and read it, and pass it on. If you want to help in freeing the Indians, you can do no better than spread broadcast "Let My People Go." It is only 10 cents a copy in pamphlet form and 100 copies for \$7.00.