



Vol. 2, No. 9

ISSUED MONTHLY

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#### THE HAYDEN BILL

Carl Hayden's bill that gives citizenship to the Indians in four or five years and then keeps them bound up for ten years longer before complete freedom is a perverted good-will bill for the Indians. It is something like asking for continuance of a case in court; it is somewhat clothed with political goodness. The Indians are gagged and robbed now. In fourteen years the Indians will have nothing more to be robbed of. Is this another way of asking that much more time to finish the Indians? Carl Hayden's bill is harping on the same old note of procrastination to free the Indians by total abolishment of the Indian Office "Afraid the Indians will starve or be cheated." It pays those in charge of the Indians and politically to have the Indians remain as wards of the Government as long as possible—longer the better. Leave the whole thing with them and the Indian Office would exist forever, but that would not benefit the Indians. It is a ruination to the Indian race.

Going softly and gently is well enough. That has been the harmful part in dealing with the Indians. To be caged and coddled as animals does not help the Indians.

Whoever heard or has known of radical justice and freedom hurting or doing any harm? Human nature in the Indian is the same as in other races. The Indian Office system would ruin any race. Then why ask for more time to continue the deadly system? The Indians do not want it. The Indian Office system is violating the laws of humanity and God's decree. That being the case, why does Congress hesitate to do the right thing for the Indians? Oh, how long

will the liberty-loving people of this country withhold from the red race the very same object for which they are fighting for today—freedom, justice, equal rights and citizenship? Delay justice and continue the wrong is not humanity. Dawes' bill was going to make the Indians citizens within twenty-five years. Has it?

#### PRELIMINARY TO A LEAGUE FOR THE EXTENSION OF DEMOCRACY TO THE AMERICAN INDIANS

The chief aim of the League is the *total abolition* of the Indian Bureau as at present constituted, substituting for it the Constitution of the United States and for the Indians of the several states, the respective Constitutions of those states. The abolition of the Indian Bureau means full citizenship to all Indians. It means the removal of the greatest obstacle in the way of a sane development of a race of people. It means for the Indian an equal chance with other men to live and to prosper.

The League wants a campaign of enlightenment on the nation's present treatment of its Indian wards. Not the Bureau-emanating, Bureau-aggrandizing utterances of interested parties, but the drastic facts of this shameful Indian business, this persistent and intolerable ultra-paternal supervision of the Government over the Indian that relieves him of all responsibility, robs him of his manhood and by breeding degeneracy destroys him. The number of Indians is scarcely 300,000. The number of special Government employes is approaching the 7,000 mark.

Membership in the League is open to all lovers of fair play and justice. Persons in sympathy with the Indian Bureau and its cursed reservation

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ADDRESS ALL COMMUNICATIONS TO

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system segregation for the Indian need not apply for membership. Healthy-minded, staunch Americans, lovers of liberty and haters of Prussian methods of government are sought for by the League. The League needs votes in every congressional district in the United States.

The League has as yet no regular organization. No dues are exacted. Members, however, are expected to sacrifice a little time and a few cents now and then to write to their respective Congressmen, to influential friends and to the press calling attention to the sordid Indian affairs—to the arbitrary, autocratic, un-American Indian Bureau, an execrable, wire-pulling political system that exploits the Indian.

The League's friends—the American Ballot Box and the great American Press. Influential Indian members of the League are agreed to meet in Washington every winter. Send your name in at once to any of the following Indians:

Carlos Montezuma, M. D., 3135 South Park Avenue, Chicago, Illinois.

Philip Gordon, White Earth, Minn.

Thomas L. Sloan, Esq., Pender, Nebr.

Mr. John W. Carl, Mahnomen, Minn.

Frank D. Beaulieu, Esq., White Earth, Minn.

Red Fox, Shinkushu, Montana.

DeWitt Hare, Minneapolis, Minn.

#### STATE GAME LAWS

WASSAJA was down in Arizona and had a strange experience, and on his account the Indians on reservations cannot hunt or kill deer with a State license, but must take out alien (not citizen of the State) license.

Reservation Indians are not considered State citizens. A citizen of a State is one who resides within that State. These Indians as wards are not citizens of the United States, but they reside within the State of Arizona; as such they are entitled to the rights and privileges of the State law when they wish to hunt outside of the reservation.

It would be unjust to claim them as living outside of the State of Arizona, and thus compel them to pay license the same as those who do not live within the State. That being the case, the Indian has no rights or privileges of an alien, because an alien lives in some other State or subject to another country. The Indian is a ward

of the United States and lives on a reservation within a State. That makes the Indian without a country and not an alien. Where does he belong? He was in Arizona before ever the game law existed and yet he is not a citizen of Arizona nor is he an alien.

Indians who procured license to hunt and kill deer in past years were refused the same privileges this year, because they were not citizens and yet they gave licenses to other Indians who are wards of the Government.

Admitting that an Indian is a ward of the Government, we must also admit that he is a resident of the State of Arizona. It appears that if he wants to hunt outside of the reservation, he must comply with the State game law and not be classified as an alien.

There is some excuse for the game warden to be uncertain of the Indian's status. If the Indian were not a ward—if the Indian were a free man—if the Indian were not debarred from the rights and privileges of other races—and if the Indian had not the Indian Office around his neck, there would be no question on this matter.

#### INDIAN WANTS HIS RIGHTS AND NOT LAND OR SILVER

The Indian Office may care for the Indians educationally, they may look after their lands, they may control them by regulations and civil service. There are greater things than money and property. And that is the *personal rights* of each Indian. The Indian Office does not allow the personal rights of each Indian. It makes one's blood boil with righteous indignation to think that such thing is tolerated where the people are spending billions and even ready to lay down their lives, in order to avoid such an unequal existing state of affairs. What has the United States of America have to say if the Kaiser should cable: "Uncle Sam, have you given liberty and equal rights to the American Indians?"

"Are they citizens of the country that you stole from them?"

"Is that what you call humanity and justice?"

#### APPRECIATES WASSAJA

Dear WASSAJA:—Am in receipt of the November issue of WASSAJA and I assure you that I appreciate every word likewise the sterling and manly sentiment it advocates and so fearlessly defends. As an Indian I have no earthly fancy for the Indian Office in general; I believe as you do, and have for these many years, that the only salvation for the Indian, or for any other class of people for that matter, is absolute freedom of thought, action and franchise; turn out the horde of leecherous politicians, acting in the capacity of officials of the Indian Bureau. Let them go out and earn an honest living and cease to eke out their miserable existence at the cost of the Indians, especially the Minnesota Chipewas.

Yours very truly,

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## CORRESPONDENCE

MY DEAR DOCTOR:—

"Long time no see'um." Twenty years ago this month I had the pleasure of meeting you at your office in Chicago.

Somehow a copy of WASSAJA reached me. The tone of its several articles indicates that it is a spear-point of the sharpest kind, aimed at the heart of the American Indians' worst enemy—the Indian Office, Washington, D. C.

More power to WASSAJA, and long live Montezuma. Hoping this finds you in perfect health, I am very truly yours,  
\* \* \* \*

Odanah, Wisconsin, Nov. 24, 1917.

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

Dear Sir:—We, the undersigned petitioners, members of the La Pointe Band of Chippewa Indians, residing in the village of Odanah, Bad River Reservation, Wisconsin, respectfully petition you, and show the following:

That a minor Indian girl under the age of fifteen (15) years, and a member of said band of Chippewas, recently delivered of a bastard child, and that one, ....., is the father of said child.

That said ..... is, and has been continuously for more than the past two years, a Government Indian policeman at Odanah, upon the said Bad River Reservation, Wisconsin.

That your petitioners are informed and believe that said ..... committed the crime of adultery and bastardy should be prosecuted according to law.

Your petitioners further state that the crime committed by said ..... is, and has been for several months past, well known to P. S. E., Superintendent of the La Pointe Agency, and the Government farmers of the Bad River Reservation, and that they have willfully and negligently failed to remove said ..... from his said office of Government Indian policeman, and have likewise failed to prosecute said ..... according to law and the wish and desire of your petitioners.

Your petitioners further state that the moral conditions of Odanah, the Indian village on said Bad River Reservation, are very bad, and that said P. S. E., Superintendent, and said Government farmers are cognizant of these conditions and have failed and neglected to correct said conditions and to properly enforce the law and regulations governing, thereby encouraging these demoralizing conditions and influences instead of reducing them to the minimum.

Wherefore, your petitioners pray that the said ..... be removed from said Bad River Reservation forthwith, as he is generally considered a detriment and an evil influence to the Indians of the Bad River Reservation, and that he be prosecuted according to law for the crime herein stated.

Your petitioners invite the fullest investigation and publicity of the matters herein set forth; your petitioners further state that P. S. E. Superintendent, is maliciously disposed towards the welfare of the Indians; that he persecutes the Indians for trivial matters, and permits certain dealers to trade with them to their gross disadvantage while other dealers are denied the right to trade with them. In partial substantiation of this assertion your petitioners desire to invite your attention to the following:

One W. K. and J. T. H., who conduct a so-called sale stable in the city of Ashland, but which is a blind pig for Indians, and has been for years, are permitted to harbor Indians in their sale stable, furnish them liquors between go-betweens and deal with them while in an intoxicated condition.

The said W. K. and J. T. H. have been permitted to deal with various Indians while in a state of intoxication, selling them teams of horses when in fact said Indians had absolutely no use for such teams; that it is commonly known that said W. K. and J. T. H. have made thousands of dollars by systematically fleecing the Indians under the administration of P. S. E., Superintendent. Your petitioners respectfully pray that a full and impartial investigation be made of these charges at the earliest practicable date.

JOHN J. DOHERTY,	JOHN VAN BUREN,
MRS. JOE STARR,	ROBT. CHARLOTTE,
MRS. BEN DENNIS,	SAM. DENOMIE,
MRS. A. L. HOLMES,	EDWARD RUFUS,
MRS. H. LA POINTE,	ROBERT J. SERO,
JOSEPH O. STARR,	BAZIL DeCOTEAU,
HENRY LA POINTE,	JOHN ARBUCKLE,
MARY E. MAYOTTE,	BARNEY MARRANO,
	GEORGE MORRISON,

## A VOICE FROM A CROW INDIAN

"When a condition of government reaches that point where it assumes, without the consent of the governed, the entire management of their affairs, whether civil, temporal or ecclesiastical, and along with it their personal freedom, and leaves nothing to them but their hidden and unexpressed thoughts, and continues indefinitely to practice arbitrary methods of extortion and coercion and to foist upon them its own peculiar methods of autocratic government, then it is high time that that people so affected by such unwarranted methods of autocratic government rebel and declare, as did a statesman one hundred and forty years ago, for 'Liberty or for Death.' LIBERTY! Consider the little word of seven letters; its significance and place in history is made conspicuous and indelible by the wars of history waged in its cause, chief among which may be mentioned the Colonial Revolution, the second war for freedom in 1812, the great struggle for religious freedom embodied in the reformation of the middle ages, and the present great struggle for LIBERTY now being waged in Europe, involving two-thirds of the inhabitants of the entire world. LIBERTY, such a condition

of life so prized by the civilized inhabitants of the entire globe, is unknown to the Indian people. They have borne, from the day of their internment on reservations, the heel of an autocrat, called the Commissioner of Indian Affairs, autocratic agents, clerks, boss farmers, and others, whose business here plainly is to carry on the autocratic policies of the different Bureau Heads. LIBERTY, our heritage, taken from us, now is only a dream yet to be hoped for. LIBERTY and how it may be ours presents to the Indian people of today their problem. It is fitting at this time that we consider a moment our legal status: (What are we? Where do we stand in the eyes of the law, of the county in which we live, of the state wherein we reside and of the National Government?) These are some of the questions we should dispose of to our complete satisfaction. We should also seek the right of self-determination of matters involving our welfare. We should also strive to obtain for ourselves and our children the enjoyment of some form of representative government corresponding to our condition."

Your friend, \* \* \* \*

"There are in this world tremendously bigger things, for even Indians, than lands or any other inheritances of their past. The herding by any method whatsoever is the hurt of it all. The Indian Bureau, to perpetuate itself, is entirely willing to secure vast sums of money from the Government and expend it in salaries for officials and helpers of all sorts to do just that thing. No feature of Indian progress in civilization has ever been brought to the fore which failed to meet shrewd and deep schemes to counteract. Even lands in severalty have been so perverted as to become for a long time nothing more than a donation to the ration system." Truly yours, \* \* \* \*

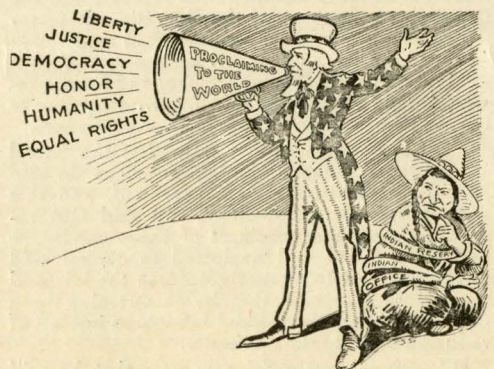
#### IT DOES NOT PAY TO PUT TOO MUCH CONFIDENCE IN THE INDIAN BUREAU

We Indians have been dependent on the Government too much through the Indian Office. It has degenerated us to be dependents. On that account some of us think we cannot get along without the Indian Bureau. It is not sound logic to think that what made the Indians dependents that the same institution will make them independent Indians. That being the case the Indian Bureau is bad for the Indians in every way. Here, it is not good logic to think that good can come out of bad. Some good people think that the Indian Office can be reorganized to do some good for the Indians. That is a delusion. The Indian Bureau is bad for the Indians, and that is all there is to it. No amount of reorganization will make it helpful to the Indians. The more you help the Indians to be helped by political employes, civil service employes and Indian employes, that much more will the Indians be made to be weak and helpless and more unable to help themselves. You do what the Indian ought to do for himself and

that Indian will be a helpless and worthless creature in the long run. One can help too much and make the one you are helping a useless creature of humanity. That is the position the Indian Bureau has taken as a branch of the Government for the Indians. Had the Indian Bureau existed only a few years and dropped the Indians on their own hook, the Indians would be naturally advanced from what they are today. The Indian Bureau was in the way, because it was doing the Indians' work when the Indians ought to have been doing it for themselves. No one can take your place; no one can take my place. If they could we would not amount to anything. We would be Indians and wards, and that is what we are, and it is due to the existence of the Indian Office, who is doing what *we ought to do for ourselves*. The worst part of the whole matter is twelve millions of dollars are given to keep the Indian Bureau going and to keep us Indians just where we are. Nearly 7,000 civil service employes are hired to do for us what we ought to do for ourselves. WASSAJA has nothing against civil service, but when it hires out to hold down human rights, then it is traveling in the wrong road.

If twelve millions of dollars are given to hold the Indians down; if there are 7,000 employes in the Indian service to hold down the Indians; if the politicians are used to hold the Indians down, and if the Christian people are approving all these holding down of the Indians, *where do you suppose the Indians get off at?*

We may be throwing high and noble mottos to the world and take up arms to defend the rights of what is right, but it will amount to no more than "hot air" when you have not bestowed justice to the Indian race. That most eloquent Christian preacher, Wendell Phillips, one said: "The Indian race is the one which the people of the United States have most to dread at the Judgment-Bar of Almighty God."



Indian:—"Say, Uncle Sam, bestow unto us your high ideals. We are not free; we are not citizens; we have not justice. We are wards, corralled on reservations, and dominated as slaves."