



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

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WE MUST STICK TOGETHER

We are gratified to know that we Indians and the friends of Indians are coming together and understand each other thoroughly on what to do for the best interest of the Indians. It will not help the Indians to stand apart when it is our duty to strengthen our forces by working in harmony. If you are a genuine friend of the Indians, you will stand by the Indians. There is no half way about it; as the old Indian belief—that you are either a friend or a foe. You cannot be a friend and a foe, at the same time, with the Indians, as we stand shoulder to shoulder to grapple with the blood-sucking monster—the Indian Bureau—that stands in the path that leads to the FREEDOM AND CITIZENSHIP FOR THE NATIVE AMERICANS.

If you are interested in the Indian as a man, and you are his friend, duty to man, demands you to free him from the shackles that bind him to doom. If you are interested in Indian art, and you are a friend of the Indians, your duty demands that you cut the cordon knot that binds him in bondage and despair. If you are interested in Indian music and folklore, and you are a friend of the Indians, that friendship binds you to come to his aid and free him, that he may develop and be a factor in the world. If you are interested in his soul as a missionary and you are brother to the redskin, God demands of you, be just to the Indians and cease your friendship with the Indian Bureau. Let the Indian live as you do. He is not different from all mankind. He is flesh and

blood as you are. You may call him "Indian," but that does not make his soul different. He still has the same flesh and blood as you. You are free and he is not. Your duty to the Indians is to see that THEY ARE FREE. You enjoy the rights and privileges of American citizenship and the Indian who was here before you, "DOES NOT." Your duty, as a Christian, is to bestow unto the Indian the same RIGHTS AND PRIVILEGES that you enjoy as an American citizen. If you are working with the Indian Bureau, you are deceiving the Indians, AND THE TRUTH IS NOT IN YOU.

Churches, as friends of the Indians, arise and make a joyful noise unto the Lord for the emancipation and salvation of the Indians from the bondage of the Indian Bureau.

Like all great undertakings we must all unite and work in harmony with one mind for one object. Let us pray that from now on, we will work for the freedom of the Indians from the Indian Bureau system by petitioning that Congress pass a bill to abolish the Indian Office and thus give effectual citizenship to the Indian race.

GIVE US FREEDOM AND NOT POLITICIANS, SAY THE INDIANS

Who has a better right to be citizens and free than the Indians, and yet, technically, they are not citizens nor free so as to enjoy freedom as any other races? Any good thing can be corrupted by selfish greed. The Indian Bureau system of

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today is a political trough. Every four years new henchmen feed at the trough. Every four years new promises come in and goes out, WITH THE OLD PROMISES UNFULFILLED. It is wonderful how these blood-sucking politicians in the Indian Service make friends with stockmen, mine owners, real estate people, commercial clubs, water irrigation owners' associations and other influential people. An example: There is Ft. McDowell Reservation, Arizona. It is a mountain foot basin four miles wide by twelve miles long, with the sweet water of Verde river running through the centre. This basin was given to what is now known as the Mohave-Appaches as a compensation for their faithful services and to fulfill the promise made to them by Gen. Crook. Several years after the Government gave this land to these Indians the state, valley or some body wanted the site of Ft. McDowell. Move the Indians was the first thought of those who were interested in the matter. Every possible thing has been done to remove them down on the Salt River Reservation. Representatives from the Secretary of the Interior, Commissioners of Indian Affairs, Inspectors, Indian Rights Association, Expert Engineers and many others have visited this small reservation to enter their opinions what to do to down Salt River Reservation which would virtually give them no rights to the Verde river. The Indians know the minute they forfeit their homes in McDowell for the Salt River Reservation that minute they lose the rights of the Verde river. Again, twenty-eight thousand acres of a paradise to the Indians is better than a thousand acres on a barren soil with a future prospect of not getting enough water for irrigation as the Indians on the Salt river do for those Indians. Many of them were "loaded" before they ever reached McDowell to use their influence to have the Indians move to Salt River Reservation, where they will have the Roosevelt Dam water to irrigate their 10-acre allotments and use the McDowell for their pasture. This offer appears very generous, but the Indians' contention is what about the Verde river water rights? The Indians prefer to remain on the McDowell Reservation with the rights of the Verde river water rights intact than to move down to Salt River Resertion, which the Indians are complaining about. The McDowell Indians have been promised that they would be allotted on the McDowell Reservation and help in every way to till their land, but nothing has been done for them to date. It may be a good thing for they are independent, and only

wish to be allotted on the McDowell Reservation. This condition occurs only on one of the smallest reservations in the United States. What about the larger ones? They are just as bad, if not worse. In North and South Dakotas, the stockmen are complained of; northern reservation, the lumber men; in the southwest, miners and irrigation owners, and on all reservations the Indian's property is growing less and less and destruction is going on without recourse to law.

The Indian is a man Money and property, the Indian may appreciate, but what he values the most is his personal rights as a man. He hates to be mistreated. The reservation system does not treat the Indian right. Here, again, it appears to a casual observer, that he is treated justly by the Government, but it is not so. What right has a man to imprison another man on a reservation without due course of law? The Indian was placed on a reservation by mistake. That mistake continues. Is it not time to correct the mistake? Shall the Indian continue to exist in the bondage system of the Indian Bureau? We Indians did not meet at Minneapolis for naught. We passed a resolution, emphatically expressing our heart's desire for freedom and citizenship by the abolishment of the 'Indian Bureau'. That is the paramount plea of the Indian race to the people of the United States.

CORRESPONDENCE

St. Paul, Minn., February 25, 1896.

LITTLE WOUND,

Chief of Ogalla Sioux.

DEAR SIR:—In answer to your question, where was the south line of the Sioux Reservation located by the commissioners or 1867-8. I will say that there are two ways of answering it. First—By the language used in the treaty, which as a matter of law is controlling, and by that language the southern line of the state of Nebraska, or 43rd parallel of latitude, from the northwest corner of Nebraska to its crossing of the Keya Paha, thence down that river to the Niobrara river, thence down the Niobrara river to the Missouri river. Second—Relative to the understanding of the parties to the treaty, as to where that line would be on the surface of the earth, I recollect distinctly that there was a great deal of conversation and controversy as to this point: The commissioners knew as little concerning this as the Indians, and from what you now state as to the actual location of this line on the earth's surface, it is certain that at the northwestern corner of Nebraska, it is twenty-five or thirty miles farther north than either the commissioners or Indians, parties to the treaty, supposed it would be. I know the Indians contended strongly for the Niobrara as their southern line, but the commissioners were unable to concede this, as their instructions from the Department at Washington limited them in setting off reservations, as I recollect it, to lands in the territories, and Nebraska was at that time a state. There was an understanding between the commissioners and the chiefs, that certain lands containing the springs and rivulets, at the head of White river, should be retained for the use of the

Indians as far and as long as possible, and I believe this understanding was carried into effect by the Commissioner of Indian Affairs

All matters connected with the treaty sink into insignificance when compared with the open palpable violation of its provisions by the United States, in failing to preserve the integrity of the territory of the reservation and the exclusive control of it by the Indians, subject only to such officers and agents of the United States as were necessary to carry into effect its provisions, and protect the Indians in the enjoyment of their rights under it. Like all error and wrong this lend to great disaster to the Sioux Indians in habitating the territory, and was not unattended with loss and disaster the people of the United States.

I hope your visit to Washington will be successful, and that the United States will be ready to make reparation as far as possible for the losses and sufferings that have resulted from the wanton violation of the stipulations of the treaty of 1868. I am glad to be able to furnish you with the map possessed by the commission of 1868, and on which it acted in making the treaties of that and the preceding year. Very respectfully yours,

JOHN B. SANBORN.

Indian Peace Commissioner of 1867-68.

Reserve, Wis., Nov. 11, 19'9.

DEAR DOCTOR MONTIEZUMA:--

"Citizenship is not incompatible with tribal existence or continued guardianship, and so may be conferred without completely emancipating the Indians or placing them beyond the reach of congressional regulations adopted for their protection." No. 681, October term, 1815, United States vs. Fred Nice

Our cry should be, Doctor, "complete and unrestricted citizenship," for it appears that we can enjoy several species of restricted citizenship. From other standpoints too, it seems that while some Indians are voters, they are not citizens and since this is allowed, it would seem that we can be non-citizens and still vote. Hence, we must not confuse people by shouting: "I want to be a voter." We ought to have a clear-cut definition of what constitutes the American franchise or power, limitation and privilege of voting. If we Indians can vote but remain as we are, we want more than the franchise—we want pure, unbounded, unrestricted, American citizenship.

I remain very respectfully yours,

* * *

Lander, Wyoming, Nov. 25, 19'9.

MY DEAR DOCTOR:--

It is reported that Commissioner of Indian Affairs, Mr. Cato Sells, says that the Indians of the various of the United States are the richest people per capita in the world. I would like for the Hon. Cato Sells to come and investigate our reservation here in Wyoming and see for himself conditions among the Shoshone and Arapahoe tribes. They may be rich, but what good does that do us? What do we derive from our said riches? Hundreds of Indians here are suffering for want of food and clothing.

This idea of "pulling the wool over" the eyes of the public is not the right thing to do, because it only lengthens the life of that branch of the Government, the Indian Bureau. In our last war I noticed that the Indians proved themselves loyal to their country. Out of 9,000 Indians 85 per cent volunteered, 15 per cent were drafted and still they deny us the rights and privileges of democracy. In a

free country we are not free, and if such patriotic sons can come from the Indian race, I think it is the duty of the people of these United States of America to write to their Congressmen and ask for a complete destruction of the Indian Bureau. The Indian Department have lived so long that it hates to die, for the simple reason that there will be no more \$15,000,000 to \$20,000,000 appropriations. These appropriations are blood money, bled from the Indians—coming under the name of Indian appropriations. There will be no more jobs for these political sharks, and the goose that lays the golden egg for seven or eight thousand employees in the Indian Service will cease to lay the golden egg for that huge octopus.

LET US START A CAMPAIGN AND CRUSH THIS POLITICAL MACHINE AS WE HELPED TO CRUSH MILITARYISM IN GERMANY.

I remain very respectfully yours,

* * *

THE OBLIGATIONS OF GOVERNMENTS

It is a theory of law that no agreement is binding which holds but one of the signers of the terms of a contract, and in the implied agreement between a government and its individual citizens there should be no deviation from this principle—in a word, the obligations of a government to its citizens should exactly balance the citizens' obligation to the government.

If the government exacts sacrifices of the citizen, the citizen has a right to exact equal sacrifices from the government. The demands for service, devotion and protection from the citizen by the government should be the exact counterpart of what the citizen should demand, else the contract is irrational, unjust and illegal.

It is now possible to measure and calculate the character and extent of a government's service toward its citizens, and whenever the officials elected or appointed to represent the government fail to give the people equal service to that which is demanded from them either in time of peace or war, such a government fails of being a democracy, is not just and no longer deserves the devotion or the great sacrifices which nations have always demanded in time of trouble.

These conclusions are merely organized common sense, and they should especially engage the attention of thinking people at this time, because they are so completely at variance with the conditions that exist in our city, state and national governments.

Truth is honey. One bee alone cannot make honey. It requires the whole hive of busy workers, each doing his part. The hive is a true democracy—a community. It has no autocrat—no rule by force. Its government is a spiritual one. It is ruled by the spirit of the hive resident in the hearts and habits of each unit. Only through complete freedom and democracy could the perfect government of the hive be evolved. The bees working in freedom have achieved "the truth" of just government.—From Civilization.

SECURE AND SCATTER "LET MY PEOPLE GO"

Far and Wide for the Education of the Public for the Unrestricted Freedom and Citizenship of the Indian Race

Most of the Indians say: "I cannot speak in public. I cannot do anything. I know I am not treated right." Where there is a will there is a way. Get copies of "LET MY PEOPLE GO" and mail them to your friends. That is the best way to help educate the public relative to the situation of the Indians with the Indian Bureau. There is nothing like it in the world. The pamphlet contains meat on the Indian situation by an Indian who knows what he is talking about. Ten cents a copy—100 copies for \$7.00.

To believe that the Indians are being rightly cared for by the Indian Bureau is a national delusion. If the Indian Bureau is wrong, the Indians are wronged. Truth hurts, but it is never wrong and in the long run it conquers. The Indian Bureau is the only obstacle that stands in the way, that hinders my people's freedom.

Today the Indian Bureau is founded on a wrong basis. It is un-American. It is pursuing unnatural methods to reap natural results. Being unnatural, it has come to be a heavy burden instead of a help to the Indians. It has gone into commercial business; it is methods and methods and promotions. The reservation is the life of the Indian Bureau, and the Indian Bureau is the DEATH OF THE INDIAN.

The reservation is a hothouse, the wrong "melting-pot," a demoralizing prison of idleness, beggary, gambling, pauperism and ruin—where the Indians remain as Indians, a barrier against enlightenment and knowledge. There is not one redeeming feature on the Indian reservation for the Indians. The Indians condemn it; any one who knows the reservation condemns it, and those who have thought seriously to ascertain its redeeming qualities have condemned it; even the Indian Department condemns it, but does not dare to say so, or it would be without a job.

When the United States Government signed treaties with the Indians, it assumed by that action that the Indians were men, capable of transacting their business. It is violating the spirit of the Constitution of the United States, and the intent of those who signed treaties with the Indians, to force the Indians to be wards and prisoners.

I can not combine words strong enough to express the blackness of this crime against human beings. This has been done and is being done now. What right has this government to miscarry its own justice? It is appalling and inexplicable that pale-faces have taken all of the Indian's property, the continent of America, which was all he had in the world.

Poor Lo is still an easy mark, yet, what is the reason? He has been kept back and not taught to play the same card as the other fellow, and the interested party has been doing all his business for him. In legal business matters, the in-

terested party cannot act for himself and for the other fellow, too. But that has been the method adopted ever since the Indian fell in with his self-appointed guardian. What is the difference? The Indian does not know it!

It seems so incredible that we Indians must fight and kill the very institution that was organized to free us, in order to free ourselves. The last thing the Indian Bureau thinks of is to LET GO OF THE INDIANS. It will fight to the last ditch, because they are its bread-and-butter—they are its money and it has sacrificed its service to the cause. Progress has been going on and the Indian has been made to believe that he is progressing also, when in fact he has been at a standstill and deluded from the real progress.

Great crises involving human rights suffer neither time nor compromising; expediency is vital. Let us not hesitate any longer, but let us free the Indians at once. There is only one paramount obligation that this country owes to the Indians—namely, FREEDOM. Common sense teaches us that when you free the Indian in civilization, the Indian will civilize himself—it is automatic and involuntary.

The emancipation of the Indians must come from outside of the Indian Bureau. America's freedom did not come from England. The Negroes were not freed by the slaveholders. Therefore it is useless to look within the Indian Department for relief; it must come from the outside—from Congress and the people.

The abolishment of the Indian Bureau will not only benefit the Indians, but the country will derive more money annually from the Indians than the government has appropriated to them. Why? Because by doing away with the Indian Bureau you stop making paupers and useless beings and start the making of producers and workers. The Indian Bureau has destroyed the noble character of the red man and he is today a helpless automaton ALL HE CAN DO IS SUBMIT.

Has the Indian no right to express himself or to be consulted and give his approval and disapproval of the construction of a dam on his domain? Has he no right to say what part of his reservation may be sold?

Coming down to the fine point, has the Indian any right to open his mouth, to THINK FOR HIMSELF, or even to LIVE FOR HIMSELF? Not at all—not at all! The Indian Bureau—the Indian Bureau does it all.

Fairly speaking, THE CENTURY OF DISHONOR, by Helen Hunt Jackson, bears a tale that is mild in comparison with the present Indian administration. The iron hand of the Indian Bureau has us in charge. The slimy clutches of horrid greed and selfish interests are gripping the Indian's property. Little by little the Indian's land and everything else is fading into a dim and unknown realm.

The Indian's prognosis is bad—unfavorable, no hope. The foreboding prodromic signs are visible here and there now; and when all the Indian's money in the United States Treasury is disposed of—when the Indian's property is all taken from him—when the Indians have nothing in this wide, wide world—when the Indians will have no place to lay their heads—and when the Indians will be permitted to exist only on the outskirts of the towns—when they must go to the garbage-boxes in alleys, to keep them from starving—when the Indians will be driven into the streets, and finally the streets will be no place for them—THEN, what will the Indian Bureau do for them? NOTHING, BUT DROP THEM; the Indian Department will go out of business.

In other words, when the Indians will need the most help in the world, that philanthropic department of the government which we call the Indian Bureau will cease to exist; bankrupt, with liabilities—billions and billions—no assets. What a fate has the Indian Bureau for my people! That most eloquent Christian preacher, Wendell Phillips, once said: "The Indian race is the one which the people of the United States have most to edrad at the Judgment-Bar of Almighty God."