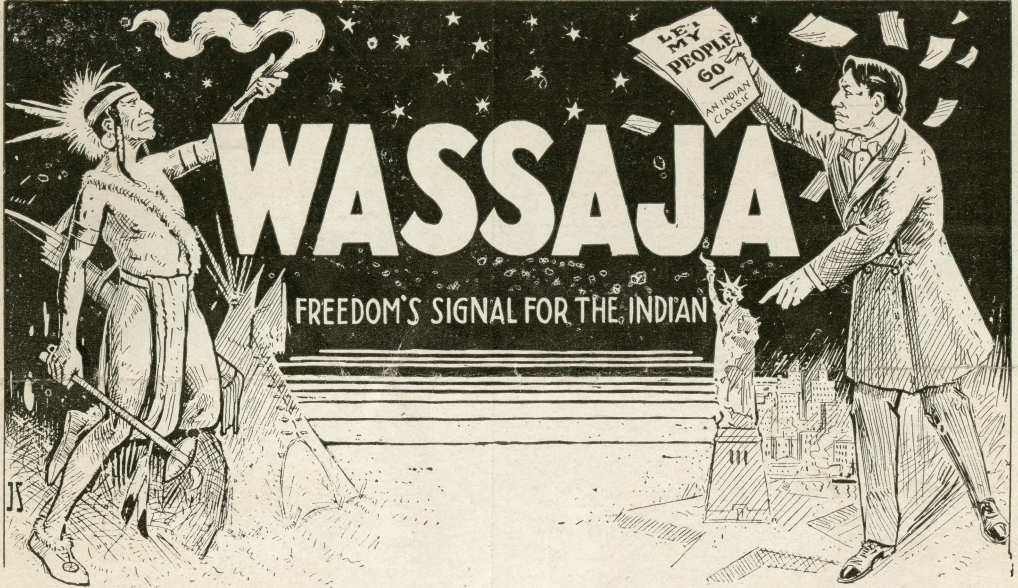


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Edited by Wassaja (Dr. Montezuma's Indian name, meaning "Signaling") an Apache Indian.

Vol. 5, No. 1

ISSUED MONTHLY

April, 1920

THE ONLY WAY TO GET THE INDIANS OUT OF THE CONTROL OF THE INDIAN BUREAU IS TO GET THEM OUT OF THE CONTROL OF THE INDIAN BUREAU

### HON. CATO SELLS

#### "Warden of Indian Penitentiaries"

When we touch upon Indian matters it is natural to ask the question: "Who is the Commissioner of Indian Affairs?" When we speak about the Indian Bureau, we want to know who is at the head of that department. When we speak of the reservation system, we are anxious to know who it is that has that in charge. We hear so many injustices to the Indians we want to know who is responsible for all the misdoings.

Hon. Cato Sells of Texas is the Commissioner of Indian Affairs, and is at the head of the Indian Bureau and has charge of the reservation system. Coming down to plain facts, no one is blamed for the injustices to the Indian race. The Indian Bureau whitewashes, uses deceptive means to carry out its purposes. Let it be known that what we say is not on the personale of the Hon. Commissioner of Indian Affairs, but as a public man that is responsible to the people under whom he is working.

Mr. Cato Sells was appointed into his new work eight years ago, not knowing very much about Indians. The reason for so doing was that he might take up his office impartially. He started well. Much was ex-

pected from him from those who were greatly interested in the Indians. He visited reservations and spoke to different tribes of what he wanted to do for them. He made friends and everything looked bright. It seemed as though the salvation of the Indians was near at hand. Indians are good judges of human nature. After awhile discontentment wave took place. The true friends of the Indians began to suspect the Commissioner in his stand for the Indians. The educated Indians who were trying to help the Indians were restrained from doing so. The Agents and Indian policemen were busy subduing those Indians who were trying to exert their rights. Indians were discouraged in their freedom and citizenship. He left the true friends of the Indians and went over to the commercial side. "Business is business."

"Thankless job." "Look out for yourself." He now stays in Washington and rules the Indians with greater power than the Kaiser or Czar over their subjects.

In the beginning of his administration he started in as an actor on a plot of intrigue. When he wished to please and to demonstrate his heart interest in the Indians he shed tears; but the tears were crocodile tears, they were false as false could be. He tells you

**WASSAJA**  
VOL. 5, No. 1 APRIL, 1920

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—and pats you on the back as a four-flusher. He stands up and yells at you as a bluffer. He goes around and tells of his self sacrifice to the Indian cause and preaches false doctrines about the Indians: That the Indians are not ready for freedom and citizenship; "evolution and not revolution" to bring the Indians from darkness into light. Cato Sells sits in Washington applying every fad that comes along to the Indian service regime, as though doing something when in fact not doing anything worth mentioning. When an Indian applies for information relative to his money, land or rights, he should be treated, at least, with a little respect and not as a trouble maker. The Indian Bureau and all of its branches are public affairs and interests the Indians mostly. And if an Indian wishes to know about his money, land, lease or any other matters, which the Indian Bureau has a record of, he has a right to ask and be informed in a proper manner, and not scorned at, reprimanded and told to go home.

Speaking in a pleasing manner, Cato Sells is considered as a father to all the Indians. It goes without saying that a good father does not keep a pigeonhole in his desk where he keeps all the bad records of his boy and shows them to his friends or interested parties. Cato Sells paints Indians black who are working for the best interest of their race. He poisons characters of those Indians who know about Indians better than he does. He causes the arrest of those Indians who are protecting and safeguarding the rights of their people; instead of seeing the right and standing firm in the right, he says: "Take them, take them!" In jail they go and are released when their Indian manhood is fagged out. There may be a reason for doing this but it is not the healthiest. He is making his own trap to catch himself. He acts as a traitor to the country that he is a servant of, to the country that fought for liberty, equality, democracy, justice and humanity. A diplomat is a good father. He guards himself to be judicious and circumspect, and gives deaf ear to the make-up bad stories of his boy. In other words, Cato Sells as Commissioner of Indian Affairs should not speak ill of the Indian race or of an Indian. When he does, he belittles the Indians and does injustice to himself. So far, he has killed himself in that respect. As a politician it pays him to side

in with lessors of Indian lands, make friends with influentials of states, clubs and organizations, fall in with cattle men, land buyers, irrigation project men, manipulators of mines and oils and great promoters. Indian matters is secondary with Cato Sells. His second and third assistant commissioners have charge of minor affairs of the Indian Office, including the Indians, so to speak.

When Cato Sells took charge of the Indian Bureau, little did we think he was so weak. He slanders the Indian who is getting the best of him; he threatens those who try to enlighten the Indians in self government and he mums his Indian employes. The writer has lived to see Indian Commissioners since Grant's administration. Never has there been so little attention paid to the interest of the Indians. The greatest thing the Indians had was ruthlessly taken away from them—the renowned Carlisle Indian School. Last winter the lease of 30,000,000 acres of Indian mining lands passed Congress without a voice from the Indians. The Indian Bureau put into action the reimbursement system without the approval or consent of the Indians. Leasing Indian lands was done without the approval or consent of the owners by the Indian Bureau. The Indian Bureau spent money that belonged to the Indians without asking their permission or knowledge. The Indian Bureau is keeping the Indians in bondage unbeknown to the American public—the people who love liberty next to life.

Hon. Cato Sells is the Commissioner of Indian Affairs. It appears, what does he care? He came in with his party and he is going out with his party. That is glory enough for him.

#### THE ROSEBUD SIOUX DELEGATION

It is reported that the superintendent of the Rosebud Agency did a dirty trick. The following Indians were selected by the Indians as delegates to Washington: High Horse, He Dog, Amos Eagle Bear, Antoine Bordeaux, Joe White Buffalo, Dog Soldier, Henry Leads and Samuel Lapointe.

Three hours before the time to take the train Superintendent Covey called a meeting and informed the Indians that He Dog, High Horse and Henry Leads were too old and not in condition to go to Washington. These three Indians were the best men to represent their people. To take the place of these Indians Superintendent Covey appointed Little Hawk and Clement Whirlwind Soldier.

The expenses of the delegation was made by collection from the Indians' money of over three thousand dollars. Unbeknowingly Samuel Lapointe, Indian service employe, was made treasurer of the delegation. High Horse, who was dropped from going, had collected \$53.00 from individuals to pay his traveling expense, was taken away from him by Samuel Lapointe. This one act provoked the rest of the Indians. Since he was not going what reason is there for him to give up the \$53.00? The writer of this informa-

tion says: "Yes, abolish the Indian Bureau and tie a big rock around it and throw it into the ocean so that it will go to the bottom and rise no more."

On or about March 25th in the Assistant Commissioner's office were gathered this same Sioux delegation, where their lease money was about to be discussed. Agent C. C. Covey spoke that the matter should go through the "right channel." Whereupon Stranger Horse spoke up: "I did, but you would not listen." Agent Covey lost control of himself, turned on David Zephier and said: "You are the cause of this delegation to be here." Zephier resented and said: "You mean me?" "Yes," the agent replied, "and I am going to throw you out of this office." Whereupon Zephier landed two telling blows on the agent's face. There was a sudden confusion and to separate them was in order. The agent had a chair and would have landed on Zephier's head had not one of the men's head been too close to Zephier's. No policemen were to be had. The Third Assistant Commissioner of Indian Affairs said to Agent Covey: "Go down to the police magistrate and arrest him, if you can." That was all an eye witness informed us of the scuffle.

We do not sanction this method of settling such an important matter as lease money for the Indians. But a fellow does feel like fighting when so many injustices are thrown in our faces relative to our money that is deposited in the treasury and we are in want at home. No white citizen would for one moment tolerate such abuse. It is true that the Indians should respect the government officials, but when you are falsely nagged continually, which David Zephier has been, there is such as thing as going to the limit. No doubt, if this had occurred on a reservation, Agent Covey would have had his pet policemen take Zephier to jail and tried where justice is unknown.

We are not approving of the unpleasant affair that occurred at the Assistant Commissioner's office, but we are concerned in the principle which the Indian delegates went to Washington for. The very persons who should protect and act as guardians are the very ones who oppose the request of the Indians. It has come to light that the methods used to dispose of Indians' money has been irregular. By going back to the treaties made with the Indians, it specifically states how money should be used for the Indians. The Indian Bureau, disregarding the treaty obligations, has used arbitrary means to expend the Indians' money. This was exposed by the General Council of the Indians at White Earth, Minnesota.

Another very abusive system has grown out of the Indian Bureau and that is the reimbursement system. It is really a mortgage system forced upon the poor Indians. For example: The Indian Bureau furnishes the Indian tribe with so many cattle. The cattle must be paid for by the Indians to the government in some way sooner or later and if

they do not, the Indians have to pay or their property is seized by the government to pay for itself. Just imagine a guardian forcing such a thing upon its children, when they are claimed by the I. B. as incompetent. This was done in many instances without the Indians having any voice. Anyone who knows anything about the Indians relative to their business tact, knows very well that the Indians will come out indebted to the government. That may be the reason why their money is kept in the treasury as a security, lest something unforeseen happens. We notice that Carter's bill protects the government from losing any money in the reimbursement system of the Indian Bureau.

Leasing Indian land has been carried on without the consent of the Indians who own the land by the Indian Bureau. The lease money and money from the sale of their land is in the treasury. These Indian delegates who go to Washington at their own expense are representatives of the Indian tribes, who carry the voice of the Indians. They tell pitiful stories of where deaths occur by starvation when they had thousands of dollars in the treasury and the Indian Bureau bore deaf ear to the destruction wrought by cattle of cattle men upon their hay, gardens and other savings. The Indians reported the damage to the agent. Not anything has been done to pay for the damage. Spring is coming and the Indians are opposed to the leasing system. They believe no cattle but their cattle should pasture on their land. New life has come to the Indians and they are thinking more seriously of their rights as men and not as wards. They are facing what they should have faced at the first settlement of their country—namely, freedom and citizenship. The Indian Bureau was the worst system that could have been given to the Indian race. At this hour the Indians do not ask anything but right and justice. Now is the time and they should no longer evade the vital issue of giving all the Indians the rights of enfranchisement.

The United States will not stand right before the world until the Indians are freed from the slavery system of the Indian Bureau. If there was no hope for the black race—and you see what progress they have made—what about the Indian race? This bugaboo scare that the Indians are not ready for freedom and citizenship by the total abolishment of the Indian Bureau is all bosh and has not the foundation of truth. It is a devil's answer to all that is grand, noble and best for the Indian race.

#### DELAY NOT FREEDOM AND CITIZENSHIP FOR THE INDIAN RACE

When the war was pending and in action, those so-called "loyal lovers of country" "shee-sheed" to a voice that was raised in defense of the Indian race; they put their hands to their firm lips and demanded silence until the war is over. "This was no time to detract the attention of the United States in its battle cry for freedom, equality democ-

racy, justice and humanity. Wait until the war is over"—and we waited! The weakling and deluded officials of the Society of American Indians believed—so much so that one conference was postponed to show our loyalty to our country and not our good judgment for the greatest interests of our race. Mark you, the war is over. Do you suppose those same people are working for the freedom, equality and democracy for the Indians? Not on your life! They are just as selfish as ever. They are hirelings working under a denomination and preaching false doctrines on Indian affairs. They are working for their bread and butter and falsely believe that they are doing God's will and doing great service for the Indian race. The worst part is that they are working with the Indian Bureau. They are chums, using the Indians as tools. Once they use to attend the conferences of the Society of American Indians, but now they don't. That shows that they were false friends of the Indian and not true and trusty friends. No wonder they cried, "Wait until the war is over."

These same self-deluded friends of the Indian show themselves more clearly that they are not true friends of the Indian by crying out, "The Indians are not ready for freedom and citizenship. They will be cheated and robbed. They will starve and die as paupers." They cry: "Give the Indians evolution and not revolution; constructive and not destructive bases. Let the Indian Bureau live to lead the Indians from savagery into civilization. This is an ideal idea, but the Indians will get off at the short end of the horn, like the mule who lived without eating hay. The mule died about the time he learned to live without eating hay. So the Indians will have the same fate if they waited upon the Indian Bureau to bring them into civilization.

There is only one path on the road of progress. The idea of making another road is all a farce. Plainly speaking, the people of the country should arouse themselves to the aid of the Indian race that they may have the rights and privileges that other races enjoy in the home of the free. The longer the people of the United States delay in this great matter the longer America's light of justice will be dimmed before the world.

The Indian's plea is: Free up from the Indian Bureau that keeps us in bondage, and bestow upon us effective citizenship. Is that asking too much or is it wrong to ask this favor by the children of those who were here before Columbus. Will justice rule and deliver us from our plight?

#### FREE AND YET NOT FREE

There is nothing so hard to crack as the Indian who believes that he is free when he is not. What the Indian Bureau gets into an Indian's head it is hard to get out. It is like "Catholic once, Catholic always." If the Indian Bureau says to that Indian, "The Indians are not ready to take care of them-

selves without the government, but by and by," he believes it and goes around to tell other Indians that they are not ready to take care of themselves, because the agent and Washington says so. Washington and Agents say so because their bread and butter are involved and not that they care anything for the Indians. The hireling goes on with his work whether it is right or wrong. In his heart, he says, "That is none of my business; I am going to perform my work that I am hired to do. I get my money and that is all I want."

We know some people who go to Washington and call on the Indian Bureau for proper information on the abolishment of the Indian Bureau. These good meaning people turn away from the Indian office perfectly satisfied that the Indian Bureau knows best and that they have consulted the best authority on Indian matters. "What they believe, I believe, regardless of what 'Wassaja' says." Their conscience is relieved by consulting the wrong person.

#### THE AMERICAN INDIAN

The Society of American Indians issues a quarterly publication. For the space of about four years it ran under the name of "The Quarterly Journal of the Society of American Indians." Then it changed into "The Indian Magazine," and now it is known as "The American Indian." Wassaja somehow liked the first name, because it sounded dignified and conveyed precisely the object of the publication. The second name was too broad. It gave too much opening to many things that did not benefit the Indians. The Society of American Indians has an object. If that object had been gained, then the name "Magazine" would be appropriate. Since Wassaja made a protest in the second, and now the third name, "The American Indian," it may be that someone may think we had something to do in the change of the name. To relieve any such thought, we are frank to say, we had no voice in the matter.

We have read "The American Indian." Truly it is the voice of the Indians. From the first page to the last the Indians were heard. Indian stories are good enough, but at a crisis of life and death they are out of place. The Indian race is at that stage. "The American Indian" is hitting at the right spot—The Indian Bureau. It shows the editors know what they are doing. Their eyes are single to the great object for which the Indians are yearning for—freedom and citizenship. God bless them; it makes no difference—the name is secondary—they are steering the Indian ship in the right direction. "The American Indian" stay clear of the clutches of The Indian Bureau. Thy duty is thy people. Waver not from that great object—freedom and citizenship.

#### WASSAJA, \$1.00 PER YEAR

Last week our printer made us to understand that he could not print the Wassaja any more at the same rate, but must raise our bill. From now on Wassaja will be \$1.00 per year. The present conditions of things necessitates this change. Present subscribers will not be affected