

FREEDOM'S SIGNAL FOR THE INDIAN



WASSAJA

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

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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

HELP THE INDIANS

If You Are Interested in the Red Man, Put Your Hand to the Plow

To deal with any man with too much help without his own effort, spoils that person. For a person to say everlastingly, "give me" without he giving to others the same in return, also spoils a person. You take away the responsibility from a person that he should shoulder himself and do all that he should perform for himself, that person, sooner or later, when he will be thrown on his own resources, will be utterly helpless and feel out of place in the new world of competition. You rule a person with fear and you will knock all the manhood out of him. To look upon and treat any race as an object of charity does not help that race. If you want to create foreigners with any race in the United States, segregate them, keep them distinct and as wards and have a Bureau at Washington to take charge of them.

It is not too much to say that the people of the United States want to help the Indian people to stand on their own initiativeness and, they do think, the Indians are being helped with that object. From a philosophical view, they have been helped, and may be, too much, in a blind way. To help a person for his own good we must know him. The Indian Bureau at Washington is a monument of not knowing the Indian race. There is no more need of an Indian Bureau attached to the Interior Department, than there would be for any other race. Roughly speaking, it is a joke. A method to fleece the public out of fifteen millions of dollars annually to enrich 7,000 Indian Agents, employes and land-grabbers in order to rob the Indian people.

At the first settlement of America the Indian was just as much of a man as he is now. But we mistook him as a savage, a being that was to be feared and annihilated from the face of the earth. The poets spoke of him as a child of nature, the opposite of a savage. We read that he gave corn, venison and other life-giving foods; he gave lands and fought for his friends; he saved lives and was a guide to the frontiersman on his way westward. No savage could have done all of this. It proves that he was a man, simple as a child, unselfish, devoted and was more than willing to divide with his fellow comrades. At that time the Indian race was in a splendid condition to be blended into the mass of the country, but that great mistake was made and later these Indians were forcibly placed on reservations as wards of the United States Government. And they are there today.

"By their fruits, ye shall know them." Today we behold the cause and effect of the ruinous system of the Indian Bureau on the reservation Indians.

The Indian Bureau has not helped the Indian race. It deprived them of their hunting grounds and doled out food to them without their physical efforts. It has taught the Indians to be beggars without giving the same in return. It has deadened the responsibilities of the Indians by doing everything for them that they ought to do for themselves and thus keeping them helpless and unable to compete in the world's struggle. It has taught the country to look upon them as objects of charity and dependent creatures, unworthy of citizenship. And it has made them foreigners in their own country and they are subjects for Americans to Americanize. If some one says, "The Indian Bureau is helping the Indians," our words are not

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3135 South Park Ave. CHICAGO, ILLINOIS

for him. To help the Indians of today, stop taking them as Indians, but size them up as men, just the same as yourself, no different and do not make exception with them. Their plight has been described and the vital issue on Indian matters is to loosen the shackles of the Indian Bureau from all the Indians and make them citizens. That is the only solution of what we call the falsely termed assertion, "The Indian Problem."

The real help for the Indian people is for you to urge Congress to pass a bill to abolish the Indian Bureau. Congress will not act on this matter without hearing from the public. Write to your Senators and Congressmen that they use their influence in behalf of the Indian people.

Little has been thought of the Indian people, but the time has come and a stir has been made by those who have heart interest in their welfare. It is a serious and important matter before the public. The Indians are awakening and are exerting themselves on their just rights to be no longer under the control of the Indian Bureau and that they want to be citizens and earn their living by the sweat of their brows and live like the rest of mankind. They want to show the world that they are men and not wards, to be cared for and made as tools from birth to death. Now, again we say, put your hand to the plow and start the first furrow by the Congressional route that will give the Indian people their unconditional freedom and citizenship.

The Society of American Indians**Membership Fee—\$2.00 Per Year**

FOR INFORMATION ADDRESS

THOMAS G. BISHOP

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If you want to help the Indians, become a member and also donate to the Society

LOCAL INTEREST

In each state where there are Indians, they have their own local organizations for their local interest. They may differ geographically as to their material wants, but as to their personal rights and benefits, it is the same. Some non-citizen Indians may be soothed as to their best interest on their respective reservations, but they are blind to their highest privilege—to get their citizenship. To a certain extent, it is a disgrace not to be a citizen.

THE LONE TEE-PEE

BY PRINCESS BLUE FEATHER

Hark, what is it that the wild winds are saying,
As they moan around this lonely home
Telling of people slaughtered and who now are gone;
Dark clouds are scurrying onward as if angry at the sight.
They have seen the awful carnage and the deeds of fright.
White and lonely it stands, a sentinel overlooking the land.
Theirs by right, but taken by might from this brave band.

In amongst the fir trees stands another hidden there,
Wide open is the door, inside the home is bare.
Gone is the brave, his squaw and papoose of this teepee,
Farewell, he has said to bloody strife, and he
Rests in peace on Memlosee Isle; his bones washed by sea,
It will be handed down in history's page,
He died for justice and liberty at an early age.

Ah, sad are the hearts of the remaining few.
Who wait in silence, stoical and brave for their last call,
Learning to read and pray, as their white brothers do;
Even to drink "fire-water"—hush, is it to forget their fall,
Or does it recall those days gone by
When they lived in happiness and were brave to die?
Where justice reigned in all this land,
The red men were a peaceful and contented band.

When they roamed at will over all this land,
Hunting the wild buffalo, band after band;
Happy and free, just children of nature alone,
God grant you, for this lone tee-pee have not to atone;
So be just to the few left and fast disappearing,
Their days are numbered and their end is nearing,
Free the few who are left—let them mingle together,
Is the plea and the prayer of Princess Blue Feather.

WHY FAVOR THE INDIAN BUREAU?

Some strange things and happenings occur when you want to get out of your disloyal attitude which you have manifested and cannot free yourself of the guilt from your belt—conscience. It clings to you and you are self-conscious.

In a just and vital cause, like the Indian cause, there is some reason for opposition. There were many Indians who took a great interest in their peoples' welfare, but they fell by the wayside. It shows that the Indians are humans. Were we to investigate we would find that these Indians had some interest with the Indian Bureau. It seemed that they were compelled to lean toward the Indian Bureau so that they would be favored by the Bureau in their business transactions.

There are many hundreds of Indians in the Indian Service. Of course, they are dependent on the Indian Bureau. It would not do for them to say anything against their master, even though, they know they are working against the best interest of their people.

There are many Indians on the reservations, who receive tips from the Indian Agents and employees. They cannot escape but to speak as they are told in favor of the ruinous system. There are others who cater to the Indian Bureau, because there is something in it for them. This will include the employees in the Indian Bureau. They cannot and will not see that the Indian Bureau is wrong. All they know is to stick at their work and ask no questions. The Government is back of the Indian Bureau, so they are satisfied. Those

Indians who do not favor the Indian Bureau are tagged as "undesirables." If there was a way to ship them, they would be immediately shipped. On one occasion, one of them asked a favor, but was refused and informed that he associated with the wrong gang—Sloan, Montezuma and the Society of American Indians. On another occasion the President of the Society of American Indians ran for the Indian Commissionership, thinking he could do more for his people by being Commissioner of Indian Affairs. The fallen-away side Indians and Indians in the Indian Bureau Service pounced on him and threw more dirt on him than a street sweeper, when they should have supported him for the office through thick and thin.

Those who believe that the Indian Bureau should be abolished are called radicals. The poor little "WASSAJA" paper and the Society of American Indians are radicals. They are disdained as radicals by the Indian Bureau. WASSAJA is too radical for them. It is too "disgusting;" as for the Society of American Indians, they do not want to have anything to with it. They are dead to all of its doings.

There are some well versed Indians who draw back on abolishing the Indian Bureau and ask the profoundest questions; "What will you have to take the place of the Indian Bureau? Your solution is destructive and not constructive." Just as though they had said something, when there is nothing in their words, but an insult to our Government and minimizing the abilities of their people.

To find out who are good and true friends of the Indians, start a newspaper exclusively devoted to the interest of the Indian race and see how many of them will subscribe for your paper. WASSAJA had this experience, that one of his subscribers wrote to us to discontinue his subscription for he could not afford to take it any longer. This persone lives in the most fashionable flat in the city. Another discontinued WASSAJA after receiving it bonus for several years, saying, "that she did not sympathize with its sentiments." The father of this person was one of the greatest benefactors the Indians ever had. Others ceased their subscription because they believed in the Indian Bureau and that the Bureau was doing good work for the Indian people. Rain or shine, snow or blow, they believe in the Indian Bureau.

We do not wish to misjudge any one in the great cause of Indian freedom and citizenship. We are well aware that there are good friends of the Indians who have implicit faith in the Indian Bureau. No one can make them believe that, that the Indian Bureau system is wrong. It is related that there are so loyal people living in the east, that if they were told by their king, that a certain river was running up a hill, they would actually believe their king, even though, they themselves see the river under their nose is running down stream. To be loyal is good enough, but sometimes we have to use our own

judgment to guide and direct us in the knowing of what is right from wrong, from what is just from the unjust and from what is ruinous from that which is elevating and helpful. Just so, we must have God to guide us to gain that highest and noblest object for which all mankind has ever fought and died for, for the Indian people—namely, freedom and citizenship.

"LET MY PEOPLE GO"

—AND—

"ABOLISH THE INDIAN BUREAU"

Now is the time to do something practical for the Indian people. If you cannot do it personally, the next helpful thing to do is for you to procure, all you can, copies of "Let My People Go" and "Abolish the Indian Bureau," and send them where they will do the most good; scatter them far and wide.

If thousands will do that in each state, you can just imagine what an influence it would have. It would be like seeds; they would take roots, and the public would know something about the Indians' plight. If there were books or pamphlets on the subject, we would be pleased to refer them to you, but there are none that we know of. "Let My People Go" and "Abolish the Indian Bureau" are the only pamphlets touching on the vital solution of the so-called Indian problem. Order today.

"LET MY PEOPLE GO," per copy.....10c

"ABOLISH THE INDIAN BUREAU," per copy...15c

"ON THE INDIAN TRAIL"

BY DR. VAN DYNE

This is a publication that should be read by every man and woman in the United States. If you believe in liberty, humanity, equal rights and justice, secure a copy of this great work.

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3135 South Park Ave CHICAGO, ILLINOIS

TRACING THE INDIANS' TRAIL

The year 1921 is drawing to a close and our friends would like to know what has been accomplished so far in the interest of the Indian race. Are they still in blankets, wearing beaded moccasins, or are they losing their identity?

We can go as far back as 1871, when, the supposed, wild Apaches were being cruelly routed from their picturesque homes in Arizona. At that time, the opinion of the public was all against doing anything for the Indian people. The army was kept busy making "good Indians" and rounding them up and forcibly placing the savages on reservations. To leave the treacherous, blood-thirsty creatures roam at large was a crime. He who killed an Indian was a benefactor and not a murderer. In 1876 we heard of General Custer's defeat battling with the Indians on the bank of the Big Horn River, Montana. A wave of contempt for the Indians swept throughout the country. In 1878, out of a tumult of a crazed spirit of annihilation of the Indian race, there

came forth Lieutenant R. H. Pratt of the army, who was fighting the Indians, with a far reaching idea of establishing an Indian school in the east. That saved the Indians. As long as that lighthouse of the Indian race stood with General Pratt in charge, it reached its highest pinnacle of fame in the world's history, and its abolishment was the greatest doom known to the Indian people. It is hard to bear, but the Indians have to bear the burden placed upon them.

In 1888 the Dawes Bill was passed by Congress to give citizenship to the Indian people. The idea was to allot to each Indian 80 acres of their lands, keep the land in trust for twenty-five years and then give each Indian his patent in free, and let him go out into the world as a free citizen man, to make his living as all the rest of us do. Had this act been carried out all the Indians would be citizens today, but it has been cut up by other acts of modification on the Dawes Bill, that its embodiment is obsolete. Since the time of Senator Dawes many Indian bills have passed, but they were not for the benefit of the Indians. They were bills licensed for selfish interests to get away from the Indians the natural resources on their lands. That licensed pest is knawing at the very foundation of the Indians' property, liberty and rights.

With the lapse of fifty years, the little philanthropic Indian Office has grown up to be a monstrous business firm. Its system is perfect and wonderful. The institution seems solid and everlasting. You go in and look around, and if anyone says to you that the Indian Bureau must be abolished, that person does not know what he is talking about. In comparison from its small beginning it had a miraculous growth; and so it was with the Carlisle Indian School. Of the two, the Carlisle School was far more important to the Indian people. It was the foundation and bulwark of Indian education, yet that grand institution was abolished.

Insidiously the Indian Bureau has become a ruinous institution for the Indian people. It should deal with the Indians as human beings with souls, but it has smelled the blood of commercialism; it has turned into cold blooded greed; "business is business" relative to the Indians' properties and disregarded their rights as God's creatures. By rights the Indian should stand supreme relative to what he is and to what he owns, it is not so; the Indian Bureau with the approval of the Secretary of the Interior proxies for the Indian in his personal rights and in his every-day existence.

The Indian Office system has converted the Indians into automatous tin-soldiers. They have nothing to say or do. They have no rights or privileges whatsoever. The Indian Commissioner says, their rights are invested in his office—he is the King, the Kaiser and the Czar of America over the first Americans. It is a mockery to our

democracy. It is a mockery to our late war, where we fought for freedom. It is a mockery to justice, where it holds down the rights of man endowed by God. "Oh, God; help America to see the right!"

The reservation system is a school of ignorance. The Indians have been ruled so long under the rod of the Indian Bureau that they know nothing else but to live under the rod signals and the Indian Bureau. In other words, the Indians have not been developed to make strong muscles, strong minds and world wise to compete with the progress of the world. The Indian Bureau system has turned out the Indians in a pitiful condition. Today the blood-thirsty lion (the Indian Bureau) crouches in the path that leads to the Indians' freedom and citizenship.

A great cause is a great task. When we first began to oppose the system of the Indian Bureau, many good interested people, throughout the country, thought we were attacking the Government, we were disloyal, and they went so far as think we were somewhat seditive; some who had misgiving towards our Government, went and reported us to the Bureau of Justice; but upon close examination we were far from their false ideas.

Let it be known that we are standing up for a just cause, the rights of the Indian people that have been denied to them for these many hundreds of years. The Indians and their friends are working for their citizenship. For the past few years public sentiment has been stirred up, and organizations have been formed among the Indians with the help of Indian friends. The Society of American Indians has been a great factor in this movement. The Society is black-balled, belittled and hated, because it is strongly in favor of totally abolishing the Indian Bureau. Even the Chairman of the House Committee on Indian Affairs has expressed himself injudiciously against the President of the Society of American Indians; also the Assistant Commissioner of Indian Affairs has sarcastically made it known that the Society does not represent the Indian people.

In California, where much injustice has been done to the Mission Indians, they have organized to protect and adjust their rights, but not without prosecutions. Many arrests by the Indian Agents and Federal authorities have been reported. When someone is working for the best interest of the Indians and tries to help them in their rights, trouble is brewing, and the Indian Bureau steps in and says, "hands off" or blackens the character of that person or persons, and thus minimizes their efforts to help the Indian people.

The public is just awakening and so are the Indians. It is a serious cause and a vital issue with the Indian people. Our work is so just that our faith and hope is not dismayed. Though the Indian Bureau is so strong we believe when Congress sees the light of justice for the Indian people, they will act to abolish the Indian Bureau so that the Indians will be granted their freedom and citizenship. So, you see, we have progressed not fast, but inch by inch. We ask the public to help us in this great cause of Indian freedom and citizenship.

JUST A FEW NEWS ITEMS

Freedom and citizenship for the first Americans:—"Whether you like it or not, unless our democracy is a lie, you must stand for that equality."--President Harding.

The cry of Macedonia in America:--The Indians:--"Come and help us to get our freedom and citizenship. We are in the clutches of the Indian Bureau and are helpless to exercise our rights."

What the Indian Bureau thinks of the Indians: "The red-skins are good enough to produce soldiers to fight for Uncle Sam; but they are not good enough for American citizenship." Some system for the red man