



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

Vol. 8, No. 2

ISSUED MONTHLY

February, 1922

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

### THE TOMAHAWK HITS MALCOLM McDOWELL

Secretary of the Board of Indian Commissioners in the Minneapolis Journal

It refers to an article printed in the Minneapolis Sunday Journal of December 18, 1921, entitled, "Citizenship Blow to the Chippewas." The Tomahawk protests the belittling of their "knowledge" and lamenting the "pauper" conditions of 90 per cent of the "Minnesota Chippewas.—[Editor.]

#### CITIZENSHIP AND CIVILIZATION

Comparing the matter of citizenship and civilization of 90 per cent of the Chippewas with the minor number of Red Lake bands, who still remain the only unallotted Indians in the state, he emphasizes the fact that today instead of basking in the sunshine of ease and comfort as their kindred, the Red Lake bands, cooped up within the narrow limits of a reservation, are living lives of indolence, with the traditional warehouse to supply their every need, with not a foot of land they can legally call their own, save perhaps a lot in the Mission graveyard, the "50 per cent of self-supporting Chippewas are practically "paupers," who received allotments of land, sold the land, spent the money and are now "working" for a living; in fact, the larger majority of the Chippewas who sold their lands are actually reduced to physical labor for the "white man," "common labor," if you please, "earning their bread by the sweat of their brow." Right here the query might be properly asked: "Which is the honorable and of value to God, home and country, the man who "earns his bread by the sweat of his brow," keeping abreast of an industrious and progressive civilization, or the person whom medieval rules

and regulations has relegated to the narrow confines of reservation limits, doomed to lead a semi-barbaric existence, of no value, progressively speaking, to themselves or to the state?

Had Mr. McDowell taken pains to properly inform himself he would have discovered that notwithstanding the fact that a large proportion of the 90 per cent self-supporting Chippewas who sold their allotments, spent the money derived therefrom, are not only self-supporting, but form a commendable productive factor in the industrial, commercial and social life of the nation. A large number are educated men and women, college bred, engaged in business and professional pursuits. Among them are physicians, some of them specialists in their branch of business; lawyers, journalists, teachers, trained nurses, stenographers, and artisans and not a few are prosperous farmers. Could these progressive Indians have accomplished such commendable results had allotments of land been denied them and they were compelled to confine themselves within the limits of a reservation? Decidedly not. Right in the Twin Cities alone there are over three hundred of these progressive Chippewas engaged in business and professional pursuits.

The legislation of 1889, known as the Nelson Act (25 Stats., 642.) was the essential factor which provided the medium which served to place the Minnesota Chippewa Indians in the nation's "melting pot;" it not only provided them with lands in severalty, but, later on, a patent in fee for the same, assuring them that they possessed something and with it was conferred the "rights and privileges of citizenship." In fact, "land in severalty" was to the Chippewas what the emancipation proclamation was to the black man; it was the coveted key

## WASSAJA

Vol. 8, No. 2 FEBRUARY, 1922

A Monthly Publication Devoted to the Best Interest of  
the First Americans—the Red Men

SUBSCRIPTION ONE DOLLAR PER YEAR

SINGLE COPIES, 10c 100 COPIES FOR \$4.00

ADDRESS ALL COMMUNICATIONS TO

CARLOS MONTEZUMA, M. D.

3135 South Park Ave. CHICAGO, ILLINOIS

which opened the doors to progressive civilization. And what of their kindred, the Red Lake bands? They are just where the 90 per cent of the self-supporting Chippewas started from thirty-three years ago; the withered remnants of a non-progressive medieval paternal policy which is gradually sapping the best impulses of their manhood and giving nothing in return. Under the circumstances it may be asked, "What is a reservation good for at this late date?" The world has no use for an Indian as a "reservation Indian," and, in fact, no use for any other race of men who are not productive factors in some path of industrial pursuits. By all means give the Indian what belongs to him and let him go. The sooner this is done the sooner he will realize that he must stand alone and work out his own salvation and be a benefit not only to himself, but to the state and nation.

## AN URGENT APPEAL FOR AID

**Friends of the Indians, Will You After Reading This Cry From the Distressed Red Race Longer Deny Them Succor?**

Yakima, Wash., Nov. 17, 1921.

We are in a suffering condition. No relief as yet has reached us. We have already sent word to the Indian Bureau, Washington, D. C. It has brought no word of relief. Mrs. B. has done her best without funds. We have made complaints to Don M. Carr, Superintendent at Ft. Simcoe, Washington. The outside world does not understand our suffering. We were unprepared for this coming winter, because we were told, they had passed a new bill in Washington, D. C. All records of any worth have vanished. Writing this unbeknown to Indian Agent. The old heads are perishing from the cold. If there be a Divine God of the pale-faces, give your spirit to them to help us. Tuberculosis is eating the Indians off their feet. Tell the Indian Bureau our need. Spread the news of our plight. God does not seem to hear us. Horrors of the reservation are DEATH to a thinking brain. I do not know who to tell our troubles to. There are so many agents working against us. Tell some one that we are facing death for want of money to buy food. Yours in want \* \* \*

## "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.

ONE COPY PREPAID.....\$1.35

For information and immediate delivery of one  
or all of these publications, write the Editor,

3135 South Park Ave CHICAGO, ILLINOIS

## MRS. LOUISE J. BEAR

From the time the Society of American Indians held its Conference at Lawrence, Kansas, and thereafter there appeared at the Conference a stout Indian woman, plainly dressed, without a hat and a dark shawl over her shoulder. She came early, gave her entire attention and did not leave until the last day of the Conference. We missed the same face at the Detroit Conference. Since then, we learned that she had passed away to her home above on November 27th, 1921, at Winnebago, Nebraska.

Under her appearance there was a largeness of heart and a great and a noble Indian woman. She was inspired to be faithful to her race, and she lived it to the very last. She was a good mother and a noble wife. It is a glorious thing to know that she was a christian Indian woman. The daughter says, "She worked diligently and patiently with the missionaries for eleven years" for the Indian cause. She continues: "I have tried to help her and have done things to relieve her mind for the Indians, but I always lost my patience. It seems utterly useless at times, but mother never gave up hopes."

At the Conferences of the Society of American Indians, she was a listener, but when she did have anything to say, her words were sincere and came with heart interest for her race. She was generous. At one time she gave a hundred

dollars to the Society of American Indians and many more dollars since then. To the vital object of freedom and citizenship for the Indians, she was a strong believer. That was something she never lost hope for. She has written many letters on that subject and worked faithful for that very end. No Indian woman has worked so unpretentiously for the Indian race as has Louise J. Bear.

The Indian race has lost a great friend in the death of our sister. The one whom we depended on to help us in the Indian cause is gone, but what she worked for still remains unfinished. God has taken her. Let her example of being useful to her race inspire Indian women to do the same for their people in their hour of need.

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

FOR INFORMATION ADDRESS  
THOMAS G. BISHOP

1901 "F" St. N. W. Washington, D. C.

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

## AN OPEN LETTER TO GEN. R. H. PRATT

GEN. R. H. PRATT:—  
Berkeley, California.

My Dear Friend:—I am spending the day with Dr. Montezuma, but am on my way to Washington, D. C., where I am to appear before the Committee on Fisheries. The doctor and I have had a fine visit, talking much of the great debt which the Indian race owes you. It seems as if we have made no progress in our fight against the "Indian Bureau System." Perhaps you, too, felt that you had made no progress year by year at Carlisle, but we know now that the demonstration of the passing years has been and is the most hopeful sign of success.

We are demonstrating today that what you taught for so many years at Carlisle is true; to-wit: "To civilize an Indian, get him into civilization and keep him there." With those of us who have taken this advice, there is no Indian problem, there is no Indian Bureau, there is no Indian Agent. If all the Indians should do likewise, the Indian Bureau would have to go out of business for lack of Indians. What? No Indians? No Indian Bureau? Yes. Then the Indians would take their full measure of responsibility as citizens of our great country. We would have to struggle, of course, and some of us would go down in the struggle; but the Indian Bureau would have to stop holding the milk bottle and our Uncle Sam would have gained almost four hundred thousand strong, hopeful, helpful, struggling, ambitious nephews and nieces vitalized into a tremendous fighting force.

Take your choice, we say to the citizens of the country: Either retain the Indian Bureau and train four hundred thousand of us in pauper-

ism, dependency and irresolution, or "Let Our People Go" and gain even through the travails of painful birth four hundred thousand men and women whose only request is to have an equal chance to struggle for life, liberty and the pursuit of happiness. With love,

WILLIAM M. PAUL, Class of 1902.

## EVILS OF INDIAN BUREAU SYSTEM

### Juggling of McDowell Indians in Safeguarding Their Property Rights

In a Booklet recently published, and copies delivered to Congress, is clearly displayed an example of the evil system of the Indian Bureau in safeguarding the property rights of the Indians. The booklet contains quotations from evidence under oath taken before a Congressional Committee regarding the attempt to despoil the McDowell Reservation Indians of Arizona, some 240 in number, of valuable water rights, timber rights and irrigable land on their 25,000 acres of reservation, and to place each of them upon five acres of alleged desert land adjoining the Salt River project, with a promise of Class B and Class C, or second and third class, water rights from the Roosevelt Dam.

The alleged facts in the McDowell case as set forth in the booklet entitled: "Rape of McDowell Reservation, Arizona, by the Indian Bureau," and in the correspondence with the Interior Department and the President, are summed up in the following quotations taken from a letter to the President on July 25th, 1921:

That the former Secretary of the Interior, Walter L. Fisher, on August 10, 1912, rendered a decision and issued an order thereon (but only after a full Congressional hearing in 1911,) granting allotment pro rata to these McHave-Apache Indians of their said McDowell Reservation, which included their full water rights from the Verde River on such reservation; all the timber; the irrigable and grazing land; and further recommending the building of a dam for irrigation on the reservation. In this decision condemned as a "mistake" the very plan, in effect, sought to be forced on these Indians by the present Secretary of the Interior, whose action is admittedly based on the same set of facts brought out by the Congressional Committee and which was condemned by former Secretary Fisher.

That concealing the fact of the Fisher decision and without notice to the Indians, or their representatives, the Indian Bureau in May 1920, induced the then Secretary of the Interior, Hon. John Barton Payne, to recommend to President Wilson (on the representation that the matter had been pending only to adjust "water rights,") an order approving the allotment of McDowell "for grazing purposes only" and allotting five acres, each, to the tribes, of what is now desert land in the Salt River project and which is to be entitled only to Class B and Class C water. This fact was only discovered by the representatives of the Indians at the beginning of our correspondence on said April 2nd last.

That the effect of this last allotment will compel these Indians to (1) abandon their ancestral mountain home on McDowell, which has been the tribe's abiding place before "the white man came," and move to this now shadeless desert land on promise of Class B and Class C water in the Salt River project, which in evidence under oath is by a representative of the Indian Office declared to be "precarious," and we claim is much worse than precarious; (2) lose the assured water rights from the clear and continuous flowing Verde River, which flows through the middle of McDowell; (3) lose their right to the standing

timber on McDowell, estimated of the value of several hundred thousand dollars and one of the Indians' main avenue of support; and (4) operate as a practical abandonment by these Indians of McDowell—as the allotment for "grazing only" is a palpable sham, and easily rendered useless and unavailable.

That the foregoing purpose is being carried out that outside interests may immediately receive the benefits of this wonderfully valuable water supply of this clear and continuous Verde River—the only river of this nature in this section. That it necessarily follows, outside interests will acquire these valuable timber rights and as equally valuable, the right of way controlled through said reservation.

That without any compensation and without any adequate protection of the adjudicated rights of these Indians in McDowell, the Indian Bureau has permitted, and over our repeated protests is now permitting the city of Phoenix, or contractors for its benefit, to cut, and it is now cutting, huge excavations through such reservation. Some of them are cut through the Indians' lateral ditches, which has rendered useless the majority of their tillable land and made it impossible for them to plant any crops thereon this year. Such excavations are in size to hold a container that is six (6) feet in diameter and their ultimate ending is alleged to be to "tap" the Verde River about midway on the reservation.

It appears that a relative of these Mojave-Apache Indians, Dr. Carlos Montezuma, of Chicago, who is a civilized Apache, graduate of Illinois University and Chicago Medical College, a man highly esteemed as a citizen and physician, at his own expense, except some voluntary help from other citizens, has had to employ his personal attorney (but who is donating his services) to handle this matter with the Executive Department of the Government.

The attorney claims, and his correspondence discloses, that since his first letter in the matter written April 2nd, last, the only attempt to consider the matter on its merits by the Interior Department was on July 6th, when the Indian Commissioner in his office at Washington, interviewed one of the Mojave-Apaches alone in his office, without friend or counsel, and wrote him a letter urging him to go with an inspector, who was just leaving for the reservation in Arizona.

The Indian Commissioner in such letter made this Indian, whom he addressed as "*my friend*" and signed as "*your friend*," a so-called "tentative" proposition, which in effect covered the wishes of the Indians, and which complied with the Fisher decision of 1912.

Dr. Montezuma's attorney accepted this "tentative" offer in a letter of July 11th to the President, but asked further official confirmation, though he characterized the act of the Commissioner in trying to deal with the single Indian rather than the tribe's representative as "reprehensible."

The cause is now pending before Secretary Fall of the Interior Department, who, in a letter to the attorney in the case under date of July 29th, stated that he is now awaiting the inspector's report who was sent to Arizona.

The McDowell case has created new interest in Congress in the Indian question. Congressman Kelly of Pennsylvania, who was for two years a member of the House Indian Affairs Committee,

in an extended speech delivered on the floor of the House last week, reviewed the history of the Indian Bureau since its organization in 1832, and particularly its pernicious expansion in the last thirty years. Among other facts, Congressman Kelly stated the following:

The fact is, that when Congress passed the Dawes Act with the intention of giving Indians individual homesteads and making them citizens, the Commissioner of Indian Affairs reported 243,399 Indians on the bureau rolls. In 1920 the Commissioner reported 336,337 Indians on the bureau rolls. That increase does not mean any real increase in the number of Indians, it means that the policy has been to hold fast to all the Indians possible and to round up other Indians who have been outside the fold, wherever and whenever they can be corralled. Every additional Indian brought within Indian Bureau control was a reason for greater expenditures and increased organization and no opportunity has been lost to accomplish these ends.

Almost entirely through items on appropriation bills, and without authorization in any statute, divisions and sections have been added, until today this agency of the Government is a nation within a nation, a duplicate organism which performs almost every act undertaken by every other department of the Government. It is legislative, executive and judicial in its functions. It acts as judge, jury, prosecutor and executioner. It is a mammoth anomaly in American form of government.

The hearing before the Indian Affairs Committee during the past two years show that this bureau has 6,000 employees, not including 12,000 Indian employees. There are scientists and laborers, judges and policemen, accountants, blacksmiths, irrigationists and foresters, carpenters and chauffeurs, physicians and dentists, druggists and rangers, lawyers and farmers, teachers and messengers, stockmen and merchants, oil and gas experts, cooks, waiters and followers of every other vocation known to modern civilization.

(CONTINUED NEXT MONTH)

## GOVERNMENT MACHINERY INADEQUATE

Excerpt from "America's Indian Problem" by Mrs. Gertrude Bonnin—"Zitkala-Sa."

"Do you know what your Bureau of Indian Affairs in Washington, D. C. really is? How it is organized and how it deals with wards of the nation?"

"Behind the sham protection which operated largely as a blind to publicity, have been at all times great wealth in the form of Indian funds to be subverted; valuable lands, mines, oil fields, and other natural resources to be deposited or appropriated to the use of the trader; and large profits to be made by those dealing with trustees who were animated by motives of gain. This has been the situation in which the Indian Service has been for more than a century—the Indian during all this time having his rights and properties to greater or less extent neglected; the guardian, the Government in many instances, passive to conditions which have contributed to his undoing."

Wardship is no substitute for American citizenship, therefore we seek his enfranchisement. We would open the door of American opportunity to the Red Man and encourage him to find his rightful place in our American life. We would remove the barriers that hinders his normal development."—Edict for December.