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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

INDIAN HAS NO RIGHTS

WHATSOEVER

The position of the Indians is a nonentity. They are not counted as anything in the human scale. They are used as tools, and not treated as God's creatures. Their station in life is somewhat like a white man before he is of age, a white woman before she is eighteen.

When these white subjects are under age, their parents are their guardians, and are responsible for them. When they are of age, they are responsible for themselves; then they are free; they vote, pay taxes, and enjoy the rights and privileges of citizenship.

What about the Indian people after they are twenty-one and eighteen years of age? They are still wards, having a guardian (the Indian Bureau) until they die. The Indians have never enjoyed the rights and privileges of American citizenship.

Indians are in a strange and awful predicament, relative to their rights. Indians are as though smuggled and hypnotized on reservations, with no power to escape. As creatures of incompetency (Indian Bureau's picture of the Indians) they are, to a certain extent, good for something. They feed 7,000 employes of the Indian Bureau. There is no help in sight for the Indian people. Their children are powerless to give any aid, because Congressional acts have bound the Indians as horrible outcasts, with no hope but to breathe the cell of reservation life—that system that has killed the man part of the Indian, and corrupted his soul that reached to God.

Mr. Breuninger says:

"Under the war measure of 1834, which has

never been repealed (by it the United States is technically at war with the Indians, the Secretary of the Interior is always granted discretionary powers over Indian matters, and, as he must needs to, transfer this authority to his subordinates and agents. These agents are thus clothed with an absolute veto power over all Indian matters, from which the Indians have no appeal; with this he has more veto power than the President of the United State, because the President's veto may be overthrown by Congress, while the agent's stands like Gibraltar; the Indians cannot overcome it, and no one else need to.

"The agent is not long in discovering his immunity, and becomes more despotic in his authority. The Indian has no initiative, as this veto power of the Indian agent's overrides anything that the Indian may do to get redress; knowing that their power of representation and their right to be heard by Congress was taken away from the Indians by Sec. 463 of the Act of July 9, 1932, and placed in the hands of the Indian Bureau (which literally means the Indian agent, as it is he that executes the direct administration to the Indians), of Indian matters, and that they have never been restored to them; makes the Indian agent, as a rule, very severe, when he thinks—and he is the sole judge—best to discipline him."

Protest was given for laying a pipe line through the McDowell Reservation, Arizona, but Hon. Meritt, Assistant Commissioner of Indian Affairs, replied:

"The Office is not aware of any infringement on the Indians' rights by reason of granting a pipe line through the McDowell Reservation. The Act of February 15, 1901 (31 Stats., 790), authorizes the Secretary of

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the Interior, under general regulations to be fixed by him, to permit the use of rights of way through the reservations of the United States, including Indian reservations, for canals, ditches, pipes and pipe lines, flumes, tunnels or other water conduits, and for water plants, dams and reservoirs used to promote irrigation or mining or quarrying or the manufacturing or cutting of timber or lumber or the supplying of water for domestic, public or any other beneficial uses. Said Act provides further: that such permits shall be allowed only upon the approval of the chief officer of the department under whose supervision such reservation falls, and that any permission given by the Secretary of the Interior under the provisions of said Act may be revoked by him or his successor, in his discretion."

All Indian bills that pass through Congress nowadays, are for the interests of great projects. Invariably the bill says, "with the approval of the Indian Office and Secretary of the Interior." The bill never gives a chance to the Indians for their approval also. It shows plainly that the Indians are not considered in their affairs. Lands can be taken from the Indians, even though the Indians may protest; the Indians money can be spent by the Indian Bureau without the Indians knowing it; laws can be enacted on the Indians without their knowledge. The Indian Bureau allows everything to be railroaded upon Indians. For fifty years the Indian Bureau has hoodwinked the Indians, and they do not know what is going on.

The Indian Bureau says the Indians are not ready for freedom and citizenship. If the Bureau is abolished they will be cheated, robbed, and they will starve. Do tell me! what is the Indian Bureau doing now. They are robbing them of their rights by keeping them as wards; taking everything away from the Indians by commercializing the Indian Department, favoring the great interests, great projects, and forgetting the Indians' interests. This is right down crookedness and devilishness that no country who fought for righteousness should tolerate.

How are we going to remedy this awful condition? That is easy. Have Congress pass a bill to abolish the Indian Bureau; that means give what belongs to each Indian, and let him loose to hustle for himself, just like you and myself. An Indian will not starve. If you make a living, the Indian will make

a living; and if you help him, he will help you.

By virtue that the Indians are in bondage on reservations, and that they have no rights whatsoever, the Indian Bureau thrives.

This Indian Bureau is all bosh, a bunk, the greatest humbug. To do the greatest good for the Indian race by Congress is to abolish the Indian Bureau.

INDIAN ORGANIZATIONS

The object of an Indian organization on a reservation is to protect and promote their interests. Some may say this step is evolution of the reservation Indians. At any rate, it is the right step, keeping up with the times. It is getting ready to look into their own affairs. It is educational, and a spur to a newness of life. The unfolding of the spirits of the Indians. The organization causes the Indians to come out and meet together. It is commendable.

An Indian Federation is a gathering of Indians, on or off the reservation, that have an object of helping one another in their respective reservations.

There is one that meets at Riverside, Calif., headed by Mr. Jonathan Tibbets, whose heart is in the federation. The working force is wonderful, in that, it is carried on so systematically. No one is taken as a member until he is really in earnest, and will abide by the object of the federation. The business is so carried on that no question is necessary. It works for righteousness and without fear for their best interest.

The Society of American Indians is an organization that had its birth at Columbus, Ohio, nine years ago, and their office is in Washington, D. C. This is a national organization, and takes in Indians from all over the United States. Its object is to aid and look after the welfare of the Indian race, relative to their interest in every form. Some Indians think it is connected with the Indian Bureau, but it is not. No organization can work with the Indian Bureau and accomplish any good for the best interests of the Indian race.

At the last conference of the Society at St. Louis, Mo., a resolution was passed to have the Indian Bureau abolished and to grant citizenship to the Indians. That is proof enough that they are not in harmony with the Indian Bureau.

There is no doubt but that the Indian Bureau will do everything in its power to discourage Indian organizations, because they realize that Indian organizations mean the losing of their power over the Indian people.

In order for the Indians to gain their freedom from the bondage system of the Indian Bureau, the more organizations the Indians will form the better. Organization to the Indians means that they will prepare themselves to do for themselves when that glorious time will come when they will not be ruled by the Indian Bureau any longer. That time is coming, as sure as freedom's flag waves over the land of liberty-loving people.

INDIAN COMMISSIONERSHIP

The activities for the Indian Commissionership have somewhat cleared the atmosphere on Indian matters, relative to a Commissioner of Indian Affairs.

It is needless to speak for the Indian Bureau's attitude. They want a Commissioner that has his heart and soul in the system. That Commissioner must stand pat on the foregoing administration, carry out the business left unfinished, and continue the bondage system by the rules and regulations of the Indian Bureau.

There is a class that does not know what it does want, but they do know that they do not want a man that has anything to do with Peyote. He may be a fighter for the Indian cause—the Peyote is in the way. He may be a successful lawyer—the Peyote is in the way.

There are some that do not want as a Commissioner, one who uses his official position as a political propaganda, and financially ruins the organization of which he is the head man.

They are human rattlesnakes that will poison anything. They say that they approve of an Indian as a Commissioner; but not a questionable Indian, who uses the word Indian to gain his selfish ambition.

There is a neutral element. They may have written to President Harding their views on Indian matters, and expressed to him the qualifications that an Indian Commissioner should possess, and closed with the courteous curved words: "What man he will appoint as Commissioner of Indian Affairs, that man will suit them."

There is the Indian element. They stand higher than personal bickerings; their stand is serious. They feel in their hearts, "do or die." Their paramount object is freedom and citizenship of the Indians, by Congress passing a bill to abolish the Indian Bureau, which will automatically bestow citizenship on every Indian in the country. They are emphatically against a man who favors the Indian Bureau system, or will interest himself more for the outsider's interest than for the best interest of the Indians. They believe in a man that will close up the books of the Indian Bureau with the Indian people, and give the same rights and privileges to the Indians as are accorded to all citizens. They want an Indian, who has never wavered to stand true to the Indian people. He may be weak on other matters, but his fearless support of all that is paramount on Indian matters and his attack on the Indian Bureau qualifies that Indian man to be mentioned by the Indians for the Commissioner of Indian Affairs.

If criticism is in order, it is this: that all Indians and friends of the Indian should be united for one man.

In a great cause, selfishness and petty things should not overshadow the great object. There should be no neutral ground. Those who are heart and soul for the best interest

of the Indians, our duty in the matter of Commissionership of Indian Affairs, is to lay aside all ill-feelings and all pull together for the man that stands for the greatest objects to the Indian race—freedom and citizenship.

INDIANS VISIT HARDING

Washington, March 12.—Thirty-five Indians, some of them in tribal costume, called at the White House to-day to recommend the appointment of Thomas L. Sloan, of Nebraska, as Indian Commissioner. They came from various Western states, and said they represented most of the Indian tribes of the country.

A BRAVE TESTIMONY

Dear Dr. Montezuma:

For years I have urged cutting down the business of the Bureau at the rate of 10 per cent a year until finally abolished. But instead of doing that the policy has been to increase its business about that ratio. When I went into the Service there were about 101 clerks in the Bureau; now there are over 250. If I were to attempt to recount the many evidences of cheap politics, petty graft, colossal blunders, asininity, shyster investigations, press agent "bunk" and poppycock that has characterized the Sells mal-administration of Indian affairs it would require a book of many pages. But there have been serious wrongs done the people of your race that should not be allowed to go unpunished, many of which are known to the present Committee on Indian Affairs of the House.

ALL IN A NUTSHELL

The final solution of all of our Indian difficulties will never be achieved except through citizenship for all Indians and a total abandonment by the Indians of all their tribal and race proclivities. They must merge into the body politic as individuals with all the rights, privileges and opportunities as such. Then, and not until then, will this so-called problem be solved.—General R. H. PRATT.

"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, just imagine what influence it would have. It would be like seeds; they would take roots, and the public would know something about the Indian's plight.

If there were books or pamphlets on the subject we would be glad to refer them to you, but there is none that we know of. "Let My People Go" and "Abolish the Indian Bu-

reau" are the only pamphlets touching on the vital solution of the so-called Indian problem. "Let My People Go".....10c a copy "Abolish the Indian Bureau".....15c a copy

3135 So. Park Ave.,
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CITIZENSHIP FOR EVERYBODY BUT INDIANS

Every Tom, Dick and Harry can come over to America and become citizens, but the Indians, who have been here since the creation of the world.

They are incompetent to enjoy freedom and citizenship, because the Indian Bureau says so. So, who is hindering the Indians from becoming citizens but the Indian Bureau, and the government is paying millions and millions of dollars to run this mill (Indian Bureau) that turns out incompetent creatures, year in and year out, for fifty years.

We have been spilling over with patriotism. We make a terrible fuss when a foreigner does not become a citizen of the United States after five years in this country. And yet, here are Indians, the native Americans, when they ask for freedom and citizenship, you turn them away and give them no rights whatsoever—whom you have wronged, you continue to wrong. Is that the principle of your heart, and is that the way you wish to be treated?

In this hour of distress, the Indians do not ask any more than for what you mustered your guns against Great Britain, the blood you shed to free the black people, and sacrificing the sons of America for liberty, equal rights, democracy, humanity and justice—namely, freedom and citizenship.

CORRESPONDENCE

Wososo, S. Dak., January 18, 1921.

My Dear Sir:—

Yours of 12th ult. is at hand; very glad to hear from you. Your letter made me anxious. I am looking forward for the day when I shall have my rights, and my land patented, so that I can go ahead in the busy world. A bigger business is what I am aiming at. With my education I am sure I can invest my own money. The way I am now, I am tied to the government, and I am as helpless as a child.

In my reservation life I have to go to an Agent, who I think, is not much more than what I am in all things, to get my orders, and obey.

Respectfully,

E. A. Provancial.

Dear Friend:—

My great hope is in the women of the country. They have no axes to grind, no political jobs to hold, nothing but a love of justice and fair play. The men of the country have played the Indians into politics. That is a deadly whirlpool that sucks all down to destruction; that's where we are, and I am bringing a most hopeful and clean thing to

bear on the Indian question, or, as it is called, "The Indian Problem."

I want you to stand by with your great love for our own people," and by all of us "pulling together" we will win out, with God's help, and besides, the women never "let go" until victory is won. They plug on, under any and all kinds of conditions for we start for "one ideal," and never lose sight of it.

Yours for the Cause.

SPIRIT OF FREEDOM

"I stood in a hallowed place to-day—
Where the Indian Spirit broods;
Patiently waiting the long years through,
To be heard and understood.
My presence, it seemed as I entered in,
Was one more trespass, the White Man's
sin.

But the Soul of my Soul knelt low to hear
What spoke in the Soul of the Indian.
Dear to the Great White Spirit, Mind,—
Loved by his brothers, the animal kind,—
Free in the land where his feet have
have roamed,

O speed the Day of the Indian."

—SUNHAIR.

CONFERENCE OF THE INDIANS OF CALIFORNIA

This strong body of Indians meet at Mr. Jonathan Tibbet, Riverside.

When one is working in the great metropolis of Chicago, on a great cause of freedom and citizenship of the Indian race, and goes to distant parts in the West, and sees meetings of Indians who are striking the same note, it gives one hope and zeal to go on.

Man may talk, but it is another thing to actually do what you say. Mr. Tibbet says that he is a friend of the Indians, and not that only, but he has given over his beautiful place for the meeting, he has done everything to protect and help the Indians in every way. He stands by the Indians in California as no man can sacrifice for another. In litigation he backs the Indians from the tyrannical rule of the agents. He may lose friends, but he stands by the Indians. He will go to the four corners of the earth to stand by the Indians. In other words, by his words and deeds he shows that he is truly a friend of the Indians in need.

The meeting is held under the shade of tropical trees. There you will see the transaction of their business, and hear speeches. To one side, seated around a large table, are men of the Grievance Committee, who hear and dispose them, and thus relieving the main body from this task. They are strong because they are in earnest, and realize their lives and interests depend upon their own initiative.

Would to God that every Indian tribe in the United States had such a feeling. The Indian Bureau is eyeing the Federation of California Indians, and the Federation is eyeing the Indian Bureau. It is a fight between the demonical system of the Indian Bureau, and freedom, citizenship and justice.