



WASSAJA

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

Vol. 7, No. 10

ISSUED MONTHLY

October, 1921

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

AIM—FIRE! SHOOT STRAIGHT!

To hit the bull's eye or any object that you wish to hit or kill, one must consecrate his mind and steady his sight on the object and fire! You cannot hit if you go at it in a haphazard manner—that is, not the thing you are aiming at. All your power of concentration must be focused on the mark where you are aiming or you will come short of your aim.

Those Indians who understand good government and those who have been oppressed, wish to be free men and enjoy the rights of citizenship. That is the highest object these Indians are "aiming" at. It has been only ten years since the Indians tried to make a move toward organization. This hand full of Indians that gathered at Columbus, Ohio, were beginners. The Society of American Indians had many things to do as a society. The main idea was to help and do what they could for the Indian people.

They met annually and had papers read on many topics and discussions on them. Resolutions were formed and sent to the Indian Office. The Indian Office was interested in the Society because many of the members were in the Indian service. It was strange, however, that many Indians would not join the Society, because there were Indian service members. They came out point blank and said, that the Society was run by the Indian Bureau and not by the Indians for the Indians. This prevailing idea existed for several years.

It is very unfortunate for any organization to have its members misunderstand each other. The Society had good sincere members, who believed

that the Society could work in harmony with the Indian Bureau, and in that way, do the most good for the Indian people. They believed it was a citizen's duty to abide by the Indian Bureau whether right or wrong. Then, there was the other side, who believed that the Society should not have anything to do with the Indian Bureau and that they should stay separate and in that independent position could do more for their people.

At Pierre, South Dakota, an anti-Bureau Indian was elected President of the Society, and since then the Society has stood by the Indians and not with the Indian Bureau.

The Society lost a great worker when Mrs. Bonnin could not act as Secretary and Treasurer. She was the backbone of the Society. She was the Society's Magazine editor and sacrificed in many ways for the benefit of the society. There was no one to take her place. The Magazine was given over to magazine promoters that had no idea about Indians and they plunged the Society into deep water, financially. Since then the Society has not been able to continue its publication of the Magazine, but hopes to in the near future. The Society cannot prosper without a magazine—its official organ.

What the first Indian organization went through is only the refining press. It has wrought a nucleus of strong, loyal and self-sacrificing Indian workers. Out of the calamities of the Society of American Indians there still stands untarnished, immoved, that greatest of principles, that greatest of life—freedom and citizenship for the Indian people. Had the Society at its inception, that highest and noblest object, the Indians, today, would be far on the road or totally free and useful citizens.

WASSAJA

Vol. 7, No. 10 OCTOBER, 1921

SUBSCRIPTION ONE DOLLAR PER YEAR

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ADDRESS ALL COMMUNICATIONS TO

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Let us learn a lesson from our discord in the past. It shows the enormous and necessary value of working hand in hand—Indians sticking to Indians, and concentrating their whole efforts to the great object of freedom and citizenship, and everlastingly pushing, pushing and pushing on that one great object and the goal to be reached. Then the attention of the public would be attracted to the Indian question and the Indian problem would soon be settled.

The most essential and vital object for the Indians and friends of the Indians to work for, is freedom and citizenship of the Indian people. That being true, our work should be to plead with Congress to abolish the Indian Bureau and its vicious system, which keeps the Indians in slavery as creatures of non-entities.

It is not worth while to "waste our fire" by aiming at incidental things such as archeology, ethnology, native arts, Indian missions, etc. By so doing, we "scatter" the main purpose and our energy is dissipated. The enemy does not even have to fight our efforts, as there is no proper following up of our "opening fire." Our efforts all die and waste away.

Brethren, let us quit ourselves, one and all, as helpers of the Indian people, and "aim and fire" and "shoot straight" at the worst enemy of the Indian race—the Indian Bureau. The Indian Office is the Indians' devil. The devil will never get any one into heaven. So the Indian Bureau will never free the Indians and it will never make all Indians citizens. The life of the Indian Bureau and the bread and butter of the 7,000 employes hangs on the Indians being slaves and ignorant and dependent creatures. Freedom and citizenship are serious matters. They are the life and death of the Indian race. Keep in mind, that the Indian Bureau is "our target—our mark." It holds the destinies of the Indian people and drags them down to the lowest depths of human degradation. The Indian Bureau is a licensed evil and a destructive system for the Indian race. It is violating the very Constitution of the United States. Its existence defies the justice of man and God, to the inalienable rights of the Indian people. Dare we to weaken our patriotism by permitting our Government to be polluted by a bureau that tramples upon lives—by perpetrating upon the rights human

beings who were here before Columbus? Brethren, up with you, and stand true to the flag that gives freedom and citizenship to all—regardless of color or creed. Once more we say, "Aim, Fire! and let the Indian Bureau be your target!" Kill it! Its death will be the salvation of the Indian people.

"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" 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.

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A WOMAN FIGHTS FOR THE INDIANS**Reveals Alleged Indian Persecution—Imprisoned When Defending Their Rights**

Last evening's sun (October 6) cast into silhouette fifty-three drooping figures that topped a rise at the entrance to the Pala Reservation in Riverside county, California. The figures were those of Mission Indians released from the Los Angeles county jail and returning home. Two were carried in blankets. They were Juan Razon, dying at the age of 125, and Manuel Torres, aged 110, and too feeble to walk.

There were no feathers, no show of finery such as decked Mission braves when they took the war-path in ancient days. The Indians wore the rags of civilization. Their faces were grimy with dust and many were pinched by pain. The Indians were charged with conspiring to defraud the United States Government. Ida May Adams, a frail, but energetic woman attorney, had won their release from Federal Judge Oscar A. Tippet.

That afternoon the small woman confronted a scowling Deputy United States District Attorney in Judge Tippet's court room, and the small woman attorney said: "I ask, your honor, that these men be released on their own recognizance."

"But, your honor, these men are charged with a grave offense. You cannot trust them to come back for trial," protested her adversary.

"These men are Indians, your honor, not white men. They will come back."

The judge believed her and released them. Their trial took place at a later date.

Robbed of their lands, starved, oppressed, left to die when scourges like influenza ravished the reservation—such is the condition of her Indian clients, so says Miss Adams. Dr. John Comstock, Director of the Southwest Museum, makes the same claim, all of which can be verified.

Instead of there being a conspiracy by these Indians to defraud the Government, they declare there is a conspiracy afoot to exterminate the Indians. Dr. Comstock, who is familiar with the Mission tribe's history, said that if the treaty of 1852 had been ratified by the Government the Mission tribe would be the richest of any Indians. As it is they are the poorest. Improper housing and general oppression, he said, had reduced the number of Indians in California from 750,000 to about 15,000. Indian agents, themselves, have been their chief oppressors, Dr. Comstock said:

"The Indian Superintendent is chosen for his supposed philanthropic qualities," said Dr. Comstock. "He is supposed to protect the Indians; but when these poor creatures were brought here for trial only one agent in the whole territory came to speak a word for them. That was Phillip Lonergin, a man who has at heart the sufferings of his wards.

"These Indians were indicted for conspiring to defraud the United States through the formation of the Mission Indian Federation. The only object of this federation was to raise money among the Indians to send somebody who could represent them before the Committee on Indian Affairs in Congress.

"The Indians wish to petition Congress for citizens' rights and the right to own their own land—the land which they have cultivated and which clever white men take away from them by fraudulent leases. Now, there are 7,000 white men in the United States who are being paid \$15,000,000 a year for taking care of 400,000 Indians. That is why the Indians cannot have justice in the land they formerly owned."

Dr. Comstock and Miss Adams declared that certain Los Angeles capitalists held grants of Indian land which would not bear close scrutiny. These men, they said, are determined the Indians shall not be heard, nor allowed to seek aid. These men are also upheld by the Indian Agents.

Miss Adams, at her office in the Washington building, produced a copy of the oath which the Indians take when they join the federation as proof that it is not an unlawful conspiracy. Part of the oath is as follows:

"In the presence of the Great Spirit and officers and members of the Mission Indian Federation here assembled, I do most solemnly and sincerely promise and swear to conform to, to abide by and to obey the laws of the United States, the state in which I live, the county and city in which I reside."

"If this be treason," quoted Miss Adams, "let them make the most of it."

Meanwhile, old Joe Pete, Chief of the tribe, sits today in council with his brethren, solemnly adjuring them to remember their promise to return to Los Angeles when the trial date is announced and face the white man's justice.—Ex.

SHOULD AMERICANIZE THE INDIAN**By Giving Him Citizenship and Equal Rights
So Says General Pratt**

"Americanize him, by giving him citizenship, close up the reservations and force him to live with white people, and in ten years the Indian problem will be solved," says General Pratt, denouncing those who encourage the renaissance of Indian art. "Lo, the poor Indian, doesn't half express it. By being driven forcibly from his ancient home, corralled on a reservation, robbed of his rights, and finally reduced to a state of practical peonage, he is deliberately kept in a state of savagery and denied the privileges of citizenship and the protection of the courts in the land which originally belongs to him."

"This is what the white brother has done for the Indian, in the opinion of Brigadier-General Robert H. Pratt, who for twenty-five years was head of the Carlisle School, and who, the Indians themselves say, knows more about them and their problems than any other pale face living today.

"It was a crime in the first place, he said, to segregate them on reservations, and it is a greater crime to keep them there, maintaining them in their tribal ignorance and barbarism, encouraging them in their savage customs and traditions, and denying them the rights and opportunities which we extend to each and every foreigner who comes to these United States.

"The Indian, unlike the negro and Japanese, is assimilable. There is no prejudice against him. He can marry a white woman and settle down in white community, meeting white people on the basis of equality. And, indeed, he should, for he is the real aristocrat of America—the blue blood of his country. He is good material for citizenship and for industry—far better, in fact, than many of the European immigrants which we accept in such large numbers every year. There are now more than 1,000 Indians living in

various parts of the country, practicing medicine and law, teaching in schools and holding important positions in the business world. We might remark that there is one in the United States Senate. All the Indian wants is as fair a chance as we give the foreigner who comes from over the seas. The way to do this is to abolish that monstrous system which is styled the Indian Bureau; give the Indian youth a chance to enter the public schools, and encourage them to leave the reservations and become a part of the general population of the country.

"Did it ever occur to you," asked the venerable General, "that the Government discourages the Indian from doing the very thing which we are demanding of foreigners, namely—become Americanized? Not a day passes but that some public speaker or writer warns our immigrants to become Americanized and adopt our ideals. Yet the Government is ruthlessly preventing the Indian—the first American of all—from doing that very important thing. Indians are encouraged to stay on reservations, to remain with their tribes and to hold on to their tribal manners, customs and traditions."

General Pratt's criticism of the Indian Bureau, that division of the Department of the Interior which governs the Indians, was unsurpassing and bitter. The General continued:

"It is a cruel and senseless system. It has no interest except that of perpetuating itself, and maintaining jobs for its 7,000 employes. Instead of educating the Indian, it encourages him to stick to his war paint and feathers. Instead of making doctors, teachers and business men, it makes blanket-weavers, basket-makers and bead workers on the Indian reservations."

He included the Indian Bureau of ethnology in this condemnation. "It has worked actively for forty years," he said, "to prevent the escape of the Indians from tribal life to citizenship. It revels in war dances and ghost dances, in Peynote seances and all the other Indian peculiarities. It encourages these customs, because they are the meat on which ethnology (the science of races) lives."

And while on the subject the General added his opinion of those sentimental persons "who encourage the so-called 'renaissance of Indian art,' and thus would have the Indians evolve from nomadic game hunters to miserable basket-weavers and makers of other curios, instead of becoming useful and happy citizens, and this simply to gratify their own artistic and scientific whims and fancies.

"It is all very picturesque and pretty to see the Indian squaw working at her basket or blanket, crooning Indian songs, until one learns that the basket or blanket-weaver is making only \$5.00 to \$7.00 per month, and is probably hungry. Those very people who can grow most eloquent

now about wrongs done the red man in stealing his land and driving him out of his home, know the least about the present vicious system of victimizing him by keeping him in poverty and ignorance. Our interest in the Indian is confined to the pretty school-book stories of Pocahontas and the like, and does not extend to the 330,000 human beings that our Government is wronging every day that it keeps them on reservations."

Contrary to the idea of some average citizens, an Indian may leave a reservation any time he gets ready. The Indian Bureau, however, according to General Pratt, discourages this at every opportunity, advising young Indians to remain with their tribes.

The purpose of the Indian Bureau in doing this, he said, is simply to perpetuate its own existence, because if the Indian should go out and become a part of the general population, taking up occupations and business, and becoming citizens, the need of the Bureau, with its 7,000 jobs, would disappear.

There are between eighty-five and one hundred agencies, he said. The agents in charge are practically supreme. They can give orders, and the Indians may obey. He told of a recent alleged instance in which two intelligent young Indians complained to the agent that they were being deprived of their rights. The agent promptly locked them up, he said.

The agency system, he declared, offers numerous opportunities for graft and abuse, and these opportunities are not lost. The agents have charge of the issuance of Government rations to Indians who are incapable of supporting themselves. The rations which the Indians actually receive are almost always so meager as to keep them constantly hungry, he said.

He told of how L. r. Carlos Montezuma, an Indian, who is a graduate of Illinois University and a practicing physician in Chicago, recently visited members of his tribe on a reservation. Dr. Montezuma was arrested at the orders of the agent. "These agents are Czars," he said. "with almost absolute power over thousands of helpless men, women and children. The system is irresponsible. The agents are constantly changing. For that matter, the Commissioner of Indian Affairs and the Secretary of the Interior change with every few administrations."

General Pratt said that the Government treaties with the various tribes, providing for the maintenance and establishment of public schools, have been shamefully violated, just as other Government promises to them have not been kept.

The Indians' land and water rights are constantly being encroached upon by adjacent white settlers, who, he said, give the excuse that the Indians won't work the land, so they will. Even now, he said, an effort is being made to induce the Mojave Apaches to move from their reservations on the Verde River, in Arizona, to a poorer country in Salt River Valley.—St. Louis Post-Dispatch.

THE SOCIETY OF AMERICAN INDIANS

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