



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

Vol. 3, No. 12

ISSUED MONTHLY

March, 1919

THE BUREAU INDIANS

It is an old saying, "That the road to hell is paved by good intentions;" so, also, is the road to the Indian Bureau paved by good intentions. There was a time when no Indians were employed in the Indian Service. The question of what to do for the returned Indian students created places in the Indian Service. Thinking that these Indian employes would have heart interest in their race and that they would have good influence among their people, and at the same time, help themselves. It appeared to be a grand idea, so much so, that an employment agency was formed in the Indian Department; the duty of which was to procure employment for Indian graduates in the Indian Service and secure work for Indians outside of the reservations, mostly in gang system.

Today there are many hundreds of Indians in the Indian Service and they do have great influence. Naturally, at the beginning they did have high ideals to help their people, but in time or now, they have changed and are as machines. They are Indians, but heartless of an Indian's heart. Their souls are stupid and their hearts asleep. They serve in the environment of Indian Bureauism and are helpless to reason anything else. Their personality is lost.

Indian employes in the Indian Service believe in freedom and citizenship, but like the Indian Bureau, they cannot see that the Indians are ready for such a radical change. They have the same identical reasons for

not wanting the Indians to be free and enjoy the rights of citizenship. They have been harnessed up with the Indian Bureau so long that they are blind to the best interest of their people. They know very well that if they expressed anything else but the sentiment of the Indian Bureau they would be minus their positions or made so miserable as to force them to resign from the Indian Service.

Again, we say, that Indians who are working in the Indian Service, are working against the best interest of the Indian race. By their saying that, "the Indians are not ready for freedom and citizenship" is not to their credit. If that is the judgment of their race, they are in the same boat, ARE THEY NOT OF THE SAME BLOOD AND FLESH AS THOSE WHOM THEY MISJUDGE?

It is plain to see that they are in the Indian Service for a selfish purpose and not to help to elevate their race. Their judgment goes no further than their bread and butter at the expense of having their people held as slaves and outcasts.

They are used as decoys to make the old Indians believe that the Indian Bureau is doing the best thing for them and that they must not think of letting go of the support they have leaned on for fifty years. "Just think, you will have to pay taxes, the white crooks will rob you. You will have to pay your lawyer and everything else. You had better let the Indian Bureau take care of you until you are able and strong enough to attend to your own affairs." That is the whisper given to the old Indians by the Indian employes in the Indian Service. Again, when any bill

"WASSAJA"

Vol. 3, No. 12

MARCH, 1919

Subscription, 50 Cents a Year

Single Copies, 5c 100 for \$2.00

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comes up in Congress for the best interest of the Indians, they are there to oppose the bill. Of course, the Indian Bureau is backing them. If the question of abolishing the Indian Office was proposed in Congress, the greatest kind of a noise would come from these Indian employes in the Indian Service. They would be compelled to make a big noise to obey their masters. These Bureau Indians are worthless creatures. THEY ARE INDIAN MOLLECCODDLES. If they had any backbones, they would be busy, to see that their people are freed and enjoy American life. Their duty is to their people and to the welfare of their country, and not be in a position to belittle their race and betray the principles that their race seek for, namely, FREEDOM AND CITIZENSHIP.

THE INDIAN PIE COUNTER

Down at the bottom of the actual bondage in which the Indians of Minnesota are held, there is just one cause. This is that hundreds of jobs are furnished broken down political hacks and other incompetents at the expense of these Indians. The Indian Bureau is one of the largest in the Government. It has an enormous fund which belongs to the various tribes. It furnishes jobs to thousands of those who are always looking for Government employment because it is easy.

As a man once said of his job: "The salary is not much, but the perquisites are elegant." The perquisites are about what those who have the chance to make them choose to make them. They all come from the Indians, who must buy at certain places and take supplies without the right of CHOICE or PRICE.

In this state alone, with its 12,000 Indians, \$160,000 is asked to pay the cost of administering their affairs. They are capable of managing their own affairs and have many of their own people able and honest to advise and lead them. Certainly they are as capable, if not more so, than many of our alien population.

This \$160,000 also is only what they have to pay out of the accumulated fund. The "perquisites" are extra. When the timber from their

lands is cut, they may find, as in the past, whole train loads slipping past unmarked. They may find charges for GOODS THEY NEVER GOT. What redress have they?

The Indians know all this. They have watched the process for fifty years and more. What hope is there of such methods civilizing them? Is this the sort of civilization they should be taught? What kind of loyalty does it breed, and what grade of citizenship does it promote?

Minnesota should do one of two things. It should go to Washington and demand either a total reversal of this Indian system of highway robbery, or demand that the Indians, at least of this state, be released from it and given the right of "self-determination."—Editorial from the Duluth News-Tribune.

TO THE AMERICAN INDIAN

BY ELAINE GOODALE EASTMAN

My brother, with the piercing eyes,
The swarthy cheek, the distant mien.
In whose impassive port is seen
The habit of free centuries,
The dignity that scorns surprise—
Brave without hope, and proud, I ween,
Only of something that has been,
And in the dead past buried lies,
Look up—with happier courage face
This modern strife; accept the plan
Of a strange world no longer young.
The future beckons to your race.
You, the self-centred, silent man,
Shall yet gain friends and find a tongue.

—Written for the New England Magazine.

ARROW POINTS

(BY JUNIUS)

The general consensus of opinion among all Indian tribes is that Cato Sells is a great specimen of the 100 per cent four flusher and hypocrite. The man ought to be arrested for criminal negligence in his handling of Indians, defrauding the United States tax-payers by drawing a salary, and collecting money under false pretense.

The Minnesota Chippewas are dealing the Indian Bureau some hard raps. Keep up the fight, boys. Cato Sells is beginning to squeal like a stuck pig—and well he may.

The Indian Bureau was scored several times on the floor of the House of Representatives during a discussion of the Indian Bill. The old derelicts—chiefs of Indians and moss-backed

clerks and the Indian Office are shivering like sick cats and bemoaning the possible loss of their bread and butter. Shame on you, ye heartless old wretches! Have some manhood about you, and quit the Indian Bureau.

THE INDIAN BUREAU

**Sells Indian Lands and Spends Indian Money
Without the Approval of the Indians**

The Indian Office seems to think unto themselves that it is their duty to dispose of all Indian lands without the consent of the Indians, after the Indians have been allotted. The money derived from selling the surplus land after the allotment is deposited in the Treasury and expended without the consent of the Indians.

It appears to us that if the surplus land belongs to the Indians, after the Indians have been allotted, the Indians ought to have something to say as to whether they want the land sold or not. But to sell their surplus land without the voice of the Indians who own the land, is not treating the Indians right.

The wrong method is being pursued in the Salt River Valley of Arizona, where Indian land is so valuable. From reliable information the Pima and Maricopa Indians were put in jail because they would not be allotted because they did not want to give up their land that they had been living on for many years, but force was used to move them. There is no law under heaven that a man can be put in jail because he refused to be allotted. There is a law THAT DAMAGE CAN BE PROCURED FOR FALSE IMPRISONMENT WITHOUT DUE COURSE OF LAW. Such method of coercion should be stopped with the Pima and Maricopa Indians of the Salt River Valley. It is a disgrace to the Indian Bureau to follow such UNLAWFUL methods with the Indians. This jailing method was spoken of to the present Commissioner of Indian Affairs. SINCE THEN IT HAS GROWN WORSE. If the Pima and Maricopa Indians of Arizona have any surplus land, after they have been allotted, they should have something to say as to whether they want the surplus land sold or not. The Indian Bureau must sooner or later come to the realization THAT INDIANS ARE HUMAN BEINGS AND NOT CHARITY SUBJECTS FOR THEM TO DO WITH AS THEY PLEASE. We are not writing this to make a disturbance, but we want to see JUSTICE DONE TO THOSE INDIANS.

Disposing of Indian land is the craze in the Indian Bureau. To our knowledge the Crow Indians of Montana have been nagged by the Indian Bureau to dispose of a portion of their land, but there are a few INTELLIGENT INDIANS opposing it and acting as a watch dog for the rest of the Crows.

As we prophesied in years past that trouble will come if the Indian Bureau do not get the consent of the Indians before disposing of any-

thing that belongs to them, and that trouble is coming. The Indian Bureau ought to take a lesson from White Earth litigation. For the Indian Bureau to take Indian rights as light as air will not count in the long run when BROUGHT BEFORE THE COURT OF JUSTICE.

"HEAP BIG POW-WOW"

Anxious Inquirer:—"Do you not think it is a wrong policy to attack the Indian Bureau?"

WASSAJA:—"Some may think so, but the Indians do not think it is wrong."

Anxious Inquirer:—"It is so strange that you Indians cannot see that the Indian Office is doing the best thing for you."

WASSAJA:—"I am afraid that you do not understand the position of the Indians relative to the Indian Bureau."

Anxious Inquirer:—"I have some idea that the Indian Bureau does everything for the best interest of the Indian people."

WASSAJA:—"That is the belief of a majority of the people throughout the country, but it is erroneous."

Anxious Inquirer:—"Yes, that is my belief, and it shows unthankfulness to speak against them, when they are doing their best to help your people."

WASSAJA:—"I agree with you, but they are not doing the best thing to help my people."

Anxious Inquirer:—"In what way, are they not doing what is right for your people?"

WASSAJA:—"KEEPING US AS WARDS ON RESERVATIONS."

Anxious Inquirer:—"That means protecting and helping you Indians."

WASSAJA:—"You may take it that way, but we are tired of being protected and aided in that way."

Anxious Inquirer:—"I do not see why the Indians should be tired of being protected and aided."

WASSAJA:—"Do you believe in freedom?"

Anxious Inquirer:—"I certainly do."

WASSAJA:—"Then, why should the Indian Bureau limit the Indians on reservations and not allow us the rights of American citizenship?"

Anxious Inquirer:—"Remember, the good Indian Bureau is preparing you Indians for freedom and citizenship."

WASSAJA:—"Were you prepared for your freedom and citizenship?"

Anxious Inquirer:—"I am afraid you have me cornered, unless I say YOU ARE INDIANS AND WE ARE NOT."

WASSAJA:—"There is where you side-track the Indians from the main road that you travel. It is wrong to think that way."

Anxious Inquirer:—"What way is the best way to treat your people?"

WASSAJA:—"You must treat the Indians as human beings, like yourself. If you want to treat a nation right and just you must treat them as you would yourself, otherwise YOU WILL CREATE TROUBLE."

Anxious Inquirer:—"I thought the Government was treating the Indians better than any of her subjects."

WASSAJA:—"Man's desire is to be treated on an equal footing, with the rights of his country, which the Indians do not have."

Anxious Inquirer:—"Would doing away with the Indian Bureau accomplish everything for the Indians?"

WASSAJA:—"It will."

Anxious Inquirer:—"If what you say is true, why don't Congress get to work to abolish the Indian Bureau and give all the chances we enjoy to the Indians?"

WASSAJA:—"Congress will not act until the people of the United States are heard from and also from the Indians."

Anxious Inquirer:—"I see public sentiment must be aroused on Indian matters and you Indians must educate the public of your situation."

WASSAJA:—"You are right there, and WASSAJA is trying to do that very thing."

Anxious Inquirer:—"All great causes must sting with righteous indignation and hit so hard that it must be felt through the breadth of the country."

WASSAJA:—"Your words are right and the "bull's-eye," (INDIAN BUREAU,) must be aimed at and hit and hit hard on that one spot until the desired object has been gained for the freedom and citizenship of all the Indians."

Anxious Inquirer:—"It is not very warm tonight, but I feel warm on the matter, you are expressing to me from your heart."

WASSAJA:—"Would to God that the country would feel as you do on a subject that involves human freedom and citizenship."

Anxious Inquirer:—"I have been greatly interested in our late war and proud of our victory, but it will not do for us to enslave our first benefactors and rejoice. It is our bound duty to see that the Indians have their freedom, so that they may stand among us as men and women. To neglect it, is to forfeit the principles for which we laid down our lives for."

WASSAJA:—"I am glad that you see that we are not seeking an unjust rights, we want only what others enjoy; and as many Indians volunteered to win the war, that ought to show to the world that we are entitled to freedom and citizenship of our own country."

Anxious Inquirer:—"I am patriotic enough to feel strongly the highest and noblest sentiment of your argument. If that Indian who is regarded as a ward, and he volunteered to lay down his life for his country, he is entitled to freedom and

citizenship; and if such patriotic sons can come from the Indian race, I would feel myself disgraced, if I did not bestow freedom and citizenship to the whole Indian race. I shall do my mite for your race to see that the Indian Bureau is abolished so that your people might have freedom and that you may enjoy all the rights and privileges of citizenship. Good-bye."

CORRESPONDENCE

DEAR DOCTOR:—

I am going to write a letter to let you know of how things are going around here.

I suppose some may have written to you about what I am going to tell you, but I guess this won't matter and it is about the allotment. They are after the Indians to fence up their allotment as soon as they can and if they fail to do this within a certain days they set for them and they are ready to go to jail. This is for the Indians around Sacaton.

About our farmer here at Lehi he don't seem to know much about farming. Why do they put such a farmer here? A farmer who runs back and forth to town and doesn't look after his business?

Now we have here A. S., he doesn't look after the roads, the bridges are all in a very bad condition and the Indians have such a time to pass their horses over it. He doesn't go around among the Indians to show them how to cultivate and of all things that a farmer knows. Just only one man I know that really helped the Indians and that is the man that ought to be the farmer and that is Mr. Angle.

Our corn came out fine, it was the best corn that I ever seen on our field. Mr. Angle put in the corn for us and all the treatment for them.

The Indians are going to work tomorrow on the roads. How is this? Some years ago the agent told us that the Government was to supply the Indians with barbed wire to fence up their allotment, that is those which is near the roads, and they are waiting for that.

MY DEAR DOCTOR:—

From the bottom of my heart I say praise God! The dawn of Indian freedom is at least approaching. I know you are fighting a great cause, I would say a grand cause. And it will always afford me a delight to give, be it ever so small, to help you attain the glorious end for which you are working. These words were spoken a hundred years ago by one of our great Presidents, when he said: "I shall rejoice to see the day when the red men, our neighbors, become truly one people with us, enjoying all the rights and privileges we do." Can it be that we see the dawning of that day? God grant that it is here.

Kindly yours.