



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

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### HANG TO OLD IDEAS ABOUT THE INDIANS

The story goes that there was a stubborn Irishman who was told that a giraffe had a very long neck. He said, he did not believe it. To convince him, he was taken to the zoological garden where he had a chance to see for himself that a giraffe had a long neck. He gazed at the animal for some minutes and turned away saying: "I don't believe it."

In 1871 the late deceased Mr. Cooley, of Pine Top, Arizona, was working at Ft. Apache, Arizona, where he first met "Wassaja" as a captive Apache boy. Their next meeting was in 1897. The Apache Indian boy had grown to manhood and a physician. Dr. Montezuma was on a stage, going to Holbrook to board a train for the East. The stage stopped at Pine Top for mail. Mr. Cooley again faced the Apache once more. He was dumbfounded and surprised beyond measure. His mind went back to Ft. Apache, the wild days when the Apaches were feared worse than rattle snakes. He shook the Apache physician's hand as though his lost son had returned home. He was so joyful that he did not know what to say, but to make himself understood, he said. "Surely, the world does move."

It is surprising to know that a majority of people are like the Irishman, they will not believe that an Indian can do anything that other human beings can do. They hang to the old ideas that an Indian is hopeless, and therefore, let us keep the Indian Bureau to look after him for humanity sake, if not for any other reason. Even when

you face them face to face with a positive proof that an Indian can get along without the Indian Bureau, they will turn away and say to themselves, "I don't believe it."

Action speaks louder than words. Why should any one who is interested in the Indians be silent on freedom and citizenship for the Indians? Here is the Commissioner of Indian Affairs, here are his assistants, here are his school and field workers. Why are they silent on abolition of the Indian Bureau? You may mention Indians, who are Senators, Congressmen, professional men and women, others who are standing shoulder to shoulder with men of every trade and walks of life and even mention the 7,000 Indians who volunteered for their country. With all of these positive proofs that an Indian can take care of himself without the Indian Bureau, these supposed to be friends of the Indians, will turn around and say, "I do not believe it." These same supposed to be friends of the Indians will go around the bush and seek for a constructive basis before freeing and naturalizing the Indians, forgetting that all mankind must stand alone to work out their own salvation in the free air of competition. If that is not constructive, then what is constructive form of helping the Indian race? We Indians know full well that the old way of the Indian Bureau system is **DESTRUCTIVE AND RUIN FOR THE INDIAN RACE.**

It is folly to wait for a convenient time to say to the Indians, "You are free, now go your way and make your living like a man." That will not do, **IT MUST BE DONE NOW.**

Is it wrong to ask for the Indians' freedom? Is it wrong to ask citizenship for the Indians? Is

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"Wassaja" going against the country for asking these vital rights for his race? Did not the country go to war for equal rights, and did we not stake our honor and sacrificed many lives for justice? Is it not the duty of the United States to redeem itself from the blackest page of its history by bestowing freedom and citizenship to the Indian race? Can we not see that the Indian Bureau MUST BE ABOLISHED before we can bestow to the Indians the RIGHTS OF FREEDOM AND CITIZENSHIP?

"The world does move" and we Indians must move with it, and not held back by the ruinous throttle of the Indian Bureau. We must give away to the old ideas about the Indian. He is a man and all he asks IS TO BE FREE IN THE LAND OF HIS BIRTH. Then you will behold the Indian man and not a pauper, reeling under the Indian Bureau's domination and crying for bread and water and we christian people have given them stone and liquids of poison. It reaches to God with greater guilt than the voice which uttered, "Am I my brother's keeper?"

## A JAPANESE IS NATURALIZED

For the first time in the history of the country, it is believed, a native Japanese has been admitted to citizenship. The man is Thunayoshi Takewiche, a soldier at Ft. Logan. In admitting the man to citizenship Judge Lewis, of the United States District Court, took the position "that a man who is good enough to fight is good enough to be a citizen of the nation for which he has shown a willingness to sacrifice his life." It is first time a Japanese has been granted full citizenship according to Paul Armstrong, chief of the Naturalization Bureau. His records show a Japanese named Naymo Bessho, who had served ten years in the United States Navy, was denied citizenship by a Federal Court and the decision was later upheld by the United States Court of Appeals.—From The New York Herald.

It appears that every other nation on the face of the globe can be citizens of the United States but the Indians. It makes an Indian boil over with madness to think that the United States neglects to force the principles of its constitution to the Indian race—the aboriginal Americans. It

has united all nations from across the seas, and in a short time made them citizens, and yet, the Indian is not a citizen.

Another strange thing about the United States Government is it has a machine, that is called the Indian Bureau, whose duty is to keep the Indians from becoming citizens. The Indian Bureau sings to the Indians as the mother answers the request of her daughter: "Mother, may I go out to swim?" Yes, my loving daughter; hang your clothes on a hickory limb, but don't go near the water."

Be civilized. but do not go into civilization. Be citizens in name, but do not exercise the real citizenship, that would sever our chumship. Let me keep your money, I know how to spend it. Let me transact your business, the crooks I can dodge and you cannot; Judge you competent and incompetent, leave that with me. It is better to let you down easy than to let you fall. It might hurt you, you know. Freedom! "Wassaja" does not know what he is talking about. He is mad because Cato Sells stopped him from making a fortune out of the Indians. You are as free as I am. Better off, because the Government appropriates twelve millions to help you Indians. You do not have to pay taxes and I do. You have a snap and I do not enjoy any of it. Don't you see what you would lose by believing as Dr. Montezuma does. If you know when you are well off stick to the Indian Bureau."

SENATOR EDWARD S. JOHNSON OF  
SOUTH DAKOTA, IS RIGHT

We have many statesmen and men of talents at Washington, D. C., but few there be who sees, feels and is fearlessly to express themselves on Indian matters. The late deceased Senator Harry Lane was one of them, and this is what Senator Johnson says:

"My observation has been that for the past twenty years the Indian appropriation bills have been measures of the worst kind. They have been about 40 per cent. robbery of the Federal Government and about 40 per cent. robbery of the Indians, so far as relates to real benefits to the Indians. \* \* \* It does not require any great stretch of imagination to realize the source of the great cry in opposition to giving the Indians some rights in life, when you recall, according to the last annual report of the Commissioner of Indian Affairs, that there are 6,117 persons whose salaries depend upon the continuation of this system. \* \* \* We have allowed to be spent since 1891, from the Treasury of the United States and tribal funds on deposit there, approximately \$230,000,000, as shown by the reports of record, which, to my mind, has been of little real benefit to the Indian. \* \* \* Do not ask me to vote for measures which perpetuate a system that is not only degrading to morality and decency, but which is a standing barrier to health, happiness, and life, as well as a living testimonial that for-

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ever bars these poor, unfortunate people from any hope that some day the Government will redeem its pledge to them and give them that which they have prayed for by day and dreamed of by night for the last fifty years—their liberty.”

## AUTOCRACY

When a temporary power comes to that conclusion that he is God Almighty power, it begins to misuse and abuse his position to satisfy his power (as the Kaiser did,) then it becomes intolerant and a nuisance. It is better that it should die rather than to exist to mislead and destroy. The Indian Bureau stands in that same light in relation with the Indian race. Despotically without consent of the Indians, the Indian race was forced into the hands of the military department and political parties, as prisoners of war and later to be used as stool pigeons in the hands of politics. It is a damned shame that twelve million dollars is blood money, bled out of the people under the name of Indian appropriation, when the Indians do not even get a smell of it.

This idea of beautifying, enlarging and systemizing Indian Schools, the un-American Idea of segregating, going away from democracy, and doing for the Indians what they ought to do for themselves. It requires twelve millions of dollars to pay the expenses of those connected with the Indian Bureau who are degrading and using the Indians in every way not beneficial to the Indians.

Every branch of the Indian Bureau is working might and main to keep intact the system that defies the rights of man. If there is a system that keeps the Indians from what is right and just, IT IS THE INDIAN BUREAU. On reservations you see the power of one man over the Indians. The power is so great that the Indians dare not resent or they will suffer the consequences. The Indians must cower as dogs at a dog pound. On reservations the Indians live, breathe and jump at the voice of the SLAVE MASTERS. On reservations the Indians are considered not anything but Indians and as such, they must not raise a voice against Washington (Indian Bureau.) On reservations there are many Indians with splendid talents, but are destroyed by the oppressions they receive at the hands of the Indian Bureau system. On reservations there is no inducement to become anything else but what they are. A reservation environment is everything but elevating. More vice is introduced than high and noble virtues. To keep a race within an enclosure without the general current that makes progress and thriftiness is a draw-back and harmful to the Indians. How can such a condition as the reservation system be remedied? It is as easy as rolling off a log.

Free and citizenize them all at once. Give to each Indian what belongs to him, and let them go to sink or swim. This great move must be done sooner or later, and "Wassaja" believe sooner the better.

When the Indians stand on the brink of freedom and citizenship we hear the worn out excuses "Let us wait until we can get the status of the Indians. Do not go too fast; we must not forget Indian treaties. What about Indian education? The Indians have not enough money to educate their children. Now, "Montezuma fad," don't be too hot headed and abolish the Indian Bureau. We believe that the Indian Bureau has a duty to perform in these matters before any agitations can be made in regard to Indian freedom and citizenship. We believe in constructive and not a destructive platform upon which the Indians may move, have their being before abolishing the Indian Bureau. Radical way of doing things is not safe. There are obligations due to the Indians from the United States before we can come to any just consideration of abolishing the Indian Bureau."

These ideas are nuts to crack. A hard nut is hard to crack, but a false nut is easy.

The above reasons of our good friends are FALSE NUTS.

The status of the Indians is known that they are WARDS. The machinery of the Indian Bureau TURNS OUT WARDS AND NOTHING ELSE. Has Indian treaties done any good for the Indians? Not at all. It has been as a lead around the Indians' neck. The pale faces have broken the treaties and also the Indians' necks. Far better were there no Indian treaties. Treaties held the Indians to one side and were not counted in with the peoples of the country.

Now, let us touch upon the education of the Indian children. Higher education will come after they have finished the public schools. The public school system of the United States is the best system of education in the world. It is the cement which unites races into one common family; it is that which has helped to conquer the world for peace and brotherly love. Patriotic is he who upholds the public school system. The Indian Bureau is a draw-back to the public schools for the Indian children. One of the duties of the Indian schools is to keep the Indian children from entering these schools. You can see their policy for doing so. Public schools for the papposes WOULD MEAN DEATH TO THE INDIAN SCHOOLS.

Indian schools were instituted as make-shift for the public schools, as the Indian reservations were too remote from civilization. NO SUCH EXCUSE CAN BE MADE NOW, FOR RESERVATIONS AND INDIAN BOARDING SCHOOLS ARE SURROUNDED IN THE MIDST OF PUBLIC SCHOOLS. If public schools were encouraged for the Indian children by the Government fifty years ago—in two generations—this question would not attract any attention at all. The Indian children would be coming from and going to the public schools with the children of all races. The Outing System which General Pratt originated at the late Carlisle Indian School had for its object the public schools, but that is dead now. There is

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... a resurrection. It has come to this, that the Indian Bureau MUST BE ABOLISHED, that the Indians MUST BE GIVEN THEIR FREEDOM AND CITIZENSHIP, then the Indian children will recite in the public school rooms of the country. Let us pray this will come soon.

## CORRESPONDENCE

December 14, 1918.

DEAR DOCTOR:—

To my mind the world will never be "safe for democracy" until our first Americans are fully emancipated.

If I were President of the United States my proudest act would be to "set your people free."

With best wishes, sincerely yours, \* \* \*

October 27, 1918.

MY DEAR DOCTOR:—

On or about September 15, 1918, I shipped three cows and two calves to Sioux City, Iowa. The cows were marked with the general Government mark for cattle on the Standing Rock Agency. Two of the cows were marked S c x c and these two cows, together with the two calves, belonged to me personally and bore my brand. The cow branded S 52, belonged to my wife. This cow was old and not worth as much as the others were.

These cows and calves were sold at Sioux City, Iowa, and all of the money sent to the Agent of the Standing Rock Reservation. The Agent sent me \$94.80, which he says was my portion of the proceeds of the sale and still holds \$212.60 in trust for my wife, which he says, is her portion of the sale.

I am unable to get a proper explanation of this division of the money from the Standing Rock Agent. Further, I see no reason why the Government should hold any of the money in trust for my wife, who is getting old and is sick a great deal of the time. She has over three sections of land, none of which she can sell. The family is large and the money is needed for its use. If she is ever going to need money she immediately needs it—right now. Neither the money nor the land will benefit her after she dies. Mrs. C..... does not spend her money foolishly, and there would seem to be no reason for holding up any of her money."

The above letter is from a citizen Indian. He says, he prospered when not a citizen, but he is hounded and bothered by the Indian Office now. THAT IS THE WAY THE INDIAN BUREAU TREATS INDIAN CITIZENS.

### INDIAN BUREAU IS GOING IN A WRONG DIRECTION WITH THE INDIANS

The Indian Bureau harps on what the Indians cannot do. It is strange, and of a truth to say, that whatever the Indian Bureau has said, that the Indians could not do, has turned out that

the INDIANS COULD DO. The Indian Bureau is likened unto an vaudeville entertainer. It does everything to please the public, and yet, it is all false. The Indian Bureau can advertise and blow its horn to the sky. They have to, in order to cover up their shaminess of their pretensions. It falls in with every fad that comes along and applies it to its Indian show. The present head of the Indian Department makes a splendid "Uriah Heap" of Dickens'. Politically, he is slippery as an eel. He knows how to apply himself in his position, but it is ALL SHAM. He works for the applause of the public and for the reward of his party. He cares no more about the interest of the Indians than an ambitious hireling. HE CRUSHES THE INDIANS IN ORDER TO PLEASE HIS MASTERS. Were there any sign of true friendship in him for the Indians, he would have used his position to stay the highest and greatest thing that the Indians had in their hearts, the abolition of the Carlisle Indian School. That was the iron test, he played his last card and he shot his last arrow. He grasped at patriotism and let the Indians go. He was like the dog who was running along the side of a river with a hunk of meat, saw his reflection in the water, dropped his meat to get more.

If the head man of the Indian Department is likened unto P. T. Barnum or Buffalo Bill, what can you expect from those under him?

Using the Indians to hold their jobs is the grand aim and object of the Indian Bureau. To condemn the Indian Bureau, would be to condemn themselves; to say, that the Indian is a man, would be to condemn themselves; to say, that the Indians are capable of taking care of themselves, would be to condemn themselves; to say, let the Indians free, would be to condemn themselves; and to say, that the Indians are ready for citizenship, would be to condemn themselves. In other words, the Indian Bureau knows they are guilty of doing what is wrong to the Indian race, but ARE NOT READY TO GIVE UP THEIR JOBS. They feel a little easy because the Government is back of their wrong doings. The Government rules the Indians because it is custom, but not for any good reason. Today, it shows that Indian knowledge of the Indian Bureau is very superficial. This is not saying anything against their knowledge of the SYSTEM. They KNOW HOW TO RUN THE INDIAN MACHINE SMOOTHLY, but take it from "Wassaja" they are going in the wrong direction to GIVE FREEDOM AND CITIZENSHIP TO THE INDIAN RACE.

We Indians who are alive do not wish to be USED AS TOOLS any longer, and for that reason we ask that the Indian Bureau be abolished for the sake of our freedom and citizenship. Freedom for the Indian race IS SURE TO COME ABOUT SOONER OR LATER, and the time for the red man's emancipation is about as ripe as it ever could be for this great and glorious nation to lay aside all other matters, and take up the cause of the aboriginal Americans and give unto them justice—THEIR FREEDOM.