



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

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ISSUED MONTHLY

March, 1920

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 INDIAN'S FIRST BANK

I proposed a bank on our reservation and I put up the first money and told the boys that it was possible that we could run a bank just as well as the white people. Now, to prove that our people are bulldozed until they haven't got enough sand left to say their skin is their own is putting it mildly. This is progressive of us and we must make a stand for it. One Indian who had an education, secured on the reservation, took the lead and fought the battle for us and won. I say a hard battle, for this is what he was up against: "You are Indians. Indians never run a bank before. Indians are wards of the government. Indian wards have no rights to a charter." Most of us would have quit then and there, but our man persisted until the state authorities looked up the State laws, Federal laws and Bureau laws, and they couldn't find a law that said, an Indian could not run a business of his own. The state of Washington has more laws against the Indians than any other state in the union, but when they made their laws they overlooked to add a clause

in the statute to keep the Indians from going into business. They probably entrusted that to the Indian Bureau. I say, they can't keep a good man down. There are no better people in the world than the American Indians.

There has been all kinds of remarks made about the Indian bank. The white people looked it to fail. They watched nothing else the first year. It is these irresistible things that we do, that proves to the world that we are not helpless, and that we are not incompetent by any means.

I have said, that if half of the employees in the Indian Service are competent, every Indian under their charge is competent, too. Our old people who made the treaties with the government in the 50's were far better prepared to care for themselves and support their families and become good citizens than the present reservation Indians. The old Indian had noble character, wonderful personality, great courage, grand principle, and superb manhood. He had everything that belongs to a free man—WHICH HE WAS THEN. This generation we have with us are minus all these good points. They are not

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dead, but have shrank away. They will come forth again and take their part as they should. Citizenship will produce all that is necessary for bringing out the great man that is in him. The world will never know just how great a man the American Indian is, and can be, until he is put on an equal footing with other races.

The Indian Office is looking for money—money—more money—all the time, and the only way for them to get money is to keep the Indians down, keep them out of sight, keep them on reservations and tell the public that the poor Indian creatures have to be taken care of—that the Indians are helpless. It is too bad that the Indians were given patents for their land, have spent their money for automobiles and other luxuries. The white people see those Indians riding around in cars and really feel sorry for them, not knowing that it is in reality the first step they have taken toward responsible citizenship. It teaches him to pay an auto tax, makes him a free donator to road funds and makes him take a pride in himself. That is a great deal more than the Indian Bureau crew has taught him.

Now, Doctor, I am not a schooled man, but I have had to travel the rough road. I have been off the reservation, been robbed and have had to work. Doctor, you know I have had a better chance in this world by being poorer than the others? I bumped up against old man Work and mother Cheerfulness; I had to be good to the old folks to succeed. I can not make myself as clear and well understood as I would like, but you can guess a lot of what I mean, like the mixed-blood boys and girls that were pronounced competent by the Indian Commission last year. For all their schooling they are no more competent than the old-timers. Turn a bunch of birds out of a cage, where they have been confined for a long time, and see if they will know how to avoid the cat..

Very truly yours,

B. B. OLNEY.

## UNCLE SAM ALLOWS INDIAN TO BUY AN AUTO

**He Also Donated Two Hundred Thousand Dollars to the Baptist Church**

Fort Worth, Texas, February 17.—Jackson Barnett, richest of Uncle Sam's Indian wards, can now buy an automobile and employ a chauffeur, in addition to donating the sum of \$200,000 to the Baptist church. Cato Sells of Washington, D. C., Commissioner of Indian Affairs, arrived here a short time ago from Barnett's home in Henrietta and said that HE HAD AUTHORIZED (do you grab that) these expenditures for the Indian. Barnett's income is several hundred thousand dollars a year, which is derived from oil lands.—Denver Post.

Wasn't it kind of the U. S. Government to allow an Indian to spend his own money! Now, if the government would inform a white man, or Negro, or a Japanese that he could or could not spend his own money, what kind of a row do you think would be stirred up?

Mr. Cato Sells is such a good man. He should be made a saint for allowing Jackson Barnett to spend his own money.—[Editor.]

## INDIAN SOLDIERS

"On that May day when a nation-wide registration was ordered of all males between the ages of 21 and 31, an incident occurred in the City Hall of Philadelphia which should bring a blush of shame to the cheek of democracy. A Sioux Indian presented himself at the registration booth for the selective draft. He carried in his hand a suitcase. Once he owned the whole of the United States, now he carried all of the United States that he owned in that suitcase.

"Are you an alien?" he was asked.

"No; I was born in the United States."

"Then you are a citizen," he was informed.

"No, I am not a citizen. I am not an alien."

"What are you, then?"

"I am an Indian. I have neither the rights of an alien nor of a citizen, yet I was born in the United States. My father is a full-blood Sioux Chieftain. I am a male between 21 and 31 and must offer myself for military service."

The Registration Board was puzzled for many minutes, and finally recorded him as—"Big Face, carrying a suitcase, born in the United States, but is not a citizen."

This brave young Indian is good enough to become a target for German shrapnel—but WE are not good enough to make him a part of the

country for good enough to become C for the coun for the ballot men and sol

When he raise the Lib of Oklahom \$800,000 on He wished t he is a ward "an incompe scribe. But States Senat \$640,000. In Indian were tion of the w enough to sl which he gi

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country for which he is willing to fight. He is good enough to fight our battles, but not good to become ONE OF US. He was willing to die for the country that does not give him the right to the ballot or the rights and privileges of other men and soldiers in HIS NATIVE COUNTRY.

When the stress was on all over the country to raise the Liberty Loan, a full-blood Creek Indian of Oklahoma, Jackson Barnett by name, had \$800,000 on deposit in the United States Treasury. He wished to subscribe to the Liberty Loan; but he is a ward of the U. S. Government—styled as "an incompetent." He was not allowed to subscribe. But a resolution passed in the United States Senate allowed the Indian to subscribe \$640,000. In other words, the possessions of this Indian were good enough to use for the prosecution of the war—but the man himself is not good enough to share the privileges of the country to which he gives his money.

Gentlemen, is it not a dark and fateful irony that broods with black and vulture-like wings above this very palpable exhibition of tyranny! Are not these glaring examples—and there are ten thousand more—a striking contravention of the spirit and genius of our times? Is not the whole fabric of our administration of Indian affairs in direct conflict with the great principles of human democracy?

The sooner we restore to the Indian his birth-right, his divine right of liberty, and grant to him the right of citizenship, the sooner shall we become consistent with the provisions of our Constitution and our national ideals. The insistent and persistent persecution and elimination of the Indian is one of the tragic phases of our national development. —DR. J. K. DIXON."

## CATO SELLS THE TARGET

Is an "Impossibility" as Indian Bureau's Business Head, Says Solon

Comment on Indian administration of Cato Sells by Hon. Snyder, Chairman of the Indian Committee of the House of Representatives:

"In the seven years that Commissioner Cato Sells has had charge of the Indian Bureau," Mr. Snyder said on January 18th, "the cost of operating the Indian Bureau has increased to the astounding sum of \$1,000,000 a year. During that period the number of Indians has been reduced to 21,000 or 71,000, God knows which.

When the present Commissioner of Indian Affairs took over the management of the Indian Bureau the expenditures were about \$9,000,000 or \$9,400,000. In the estimate for this year they asked us to legislate into the appropriation bill \$17,400,000. During that period the number of statutory employes on the rolls of the Indian Bureau has increased by thousands, until today it is more than 6,000. Think of it, in one little Indian Bureau! My opinion is the present Commissioner of Indian Affairs has cost the Government of the United States in the neighborhood of \$40,000,000."

## CORRESPONDENCE

Ravania, S. D., February 15th, 1920.

MY DEAR DOCTOR:—

There is no other paper that tells the truth as does the little WASSAJA. Ethnically the Indian will always remain an Indian, with an Indian color, ancestral tradition, and I see nothing to deplore in that; much is gratifying, for we have abundant reasons to be proud of our race and we must speak the truth for our race, and by so doing we will win our rights and full citizenship.

When Columbus came, the number of Indians in the confines of what is now the United States, is said to have been 6,000,000 to 8,000,000. These Indians practically owned the whole country, an extent of 3,000,000 square miles. Prior to this day, hundreds of treaties and agreements have been made, but in turn hundreds of these treaties and agreements are merely papers similar to those of this Kaiser. The Indians have suffered much at the hands of the whites at present and also in the past. In 1871 when the Osage Indians were being moved from Kansas to the Indian Territory, approximately 500 whites rushed in ahead of them, seized the lands and refused to let the Indians enter. When the War Department sent out troops to expel these illegal "sooners," there were 1,500 who reluctantly departed to watch for the next Indian removal—when will that come? In the next world, I presume, if the whites live that long.

Yes, it is true the Indians received land from the government, but it must not be forgotten that the primitive Indian race owned all these lands that today go to make up one of the wealthiest nations in the world. By treaties at different times this vast domain has been surrendered to the whites, and in the light of its present valuation these transactions were but little short of robbery. Not only through this that robbery is done, but numerous schemes have been instituted to rob the Indian. So the only way out of the dilemma is to abolish the Indian Bureau and give us what we are craving for—our full citizenship.

Orders are issued by the Indian Department, and so is this one. In 1878 an order was issued prohibiting traders from selling face paint to the Indians. This caused great dissatisfaction and to a visiting inspector the Indians objected to this order. The inspector, of course, had to back it up, and pointing to some Indians whose faces were painted, he remarked: "Do you think you look as attractive with your faces painted and so much gew-gaws (jewelry?)" An Indian arose and said: "My friend, I have visited the Great Father and was introduced to ladies—wives and daughters of the leading men of your people—including the President's wife, and I noticed that many had powder and paint on their faces and they wore jewelry like the Indians. That some wore tight belts and others low necked dresses. Now, if these ladies do these things, what can you expect from the Indians but to copy after them?"

True facts and true observations have been revealed by present educated Indians and the best thing we Indians can do is to pull together and throw this parasite creature (Indian Bureau) out in the trash pile. Then I will say, as our class motto was, "Out of the harbor into the deep."

I remain yours truly, —DANIEL RED HAWK.

### INDIAN MEETING AT RIVERSIDE AND THEIR SUPPOSED SPEECHES

Recently there was an Indian meeting at Riverside, California. Many Indians from the state and outside were in attendance. They gathered to organize for their welfare. Being outside of a reservation they thought they had free reign, but from reports and by local papers, they were not so free after all. Besides the fire-smoke there was smoke from elsewhere. Indian Service Inspector, Superintendent of Indian School and others who were interested in the Indian Department were on the ground. Red Fox, Miss Burgess and Standing Bear were seen and heard among the Indians. California Indians were a little shy to attack the Indian Bureau, because they were not versed on Indian matters, but they wanted their complaints adjusted. Red Fox plunged out to picture the Indian Bureau without a camera. It must have been indignation of righteousness. We can hear him say, "Abolish the Indian Bureau, so that the Indians may be free, that they may enjoy the rights and privileges of American citizenship."

That was too much for the Inspector of the Indian Service. We can see him get up and reply: "I do not think it is right to condemn what the government has done for the Indians. See what we are doing to school the Indian children, to help the Indians farm, so that they may become self-supporting. Let us look at things calmly and do not condemn before you find out. The Indian Bureau has done a great deal for the Indians and it is doing good work."

Right here, Miss Burgess is heard, with her vast experience in Indian matters. She comes right out and says, "the best thing for the Indians is to have the Indian Bureau abolished," and gives her reasons, "that no men can amount to anything when they are made babies from childhood to the end of their lives. Give the same opportunities and under good environment the Indians will thrive as well as white people. We admit the Indian Bureau has worked for the Indians, but the system is wrong. Let the Indian children go to the public schools, where they will familiarize themselves with boys and girls of other races with whom they will compete sooner or later."

This was also too much for the Sherman school. Here we hear the Superintendent as he goes on to explain the curriculum of Indian education as adopted by the Indian Bureau. No one could refute his words, but that the Indian schools are well equipped to take care of the Indian children, and yet, are they public schools? Were he asked that question, he would naturally say, "No, but at the Sherman school, the pupils get their board and clothing and are looked after better than they would be at the public schools. The Indian Department sees that every Indian is provided for in the Indian school without any cost to the Indian people and I do not see where the Indians have any complaints to make in the education of their children. In regard to public schools for the Indian children, that time will come, but they are not ready yet. (Indian Bureau words.)"

Now comes Standing Bear, who is no longer young, as he first attended the Carlisle School (now dead, abolished) but wiser by coming in contact with the world. Like an Indian, he says: "I come a long way off to be at this meeting. Once more I am glad to hear my first teacher, Miss Burgess, speak. We are here to stand up for our rights. I am human, even though I am an Indian. We Indians have not been treated right. Indians are human beings, but we have not been treated as human beings. I believe we Indians should be treated like other human beings. I have heard so many things about the Indian Bureau that I came down here to hear what you Indians in California have to say. Also I hear something about citizenship and freedom for the Indians. I want to know whether it is bad or good. Some say, I lose everything when I become a citizen and others say, I will be a man. I always wanted to be a man, but I do not want to lose everything that have. But many years ago, that great father, General Pratt, always said: 'Be a man, be a citizen and go out into the world and make your own living without the aid of anybody but yourself.' Those words ring in my ears. So I have come to the conclusion that we Indians would be better off to have the Indian Bureau abolished, so that we Indians could take care of ourselves. Now, about Indians losing everything by becoming citizens; I cannot believe this. If we were to lose everything Gen. Pratt would not have advised us to become citizens. The way it is now, as wards the allotment act gives 80 acres to each Indian; 5 and 10 acres of irrigation land to each Indian. This was the judgment of the Indian Bureau. Our surplus lands are leased to the whites as grazing and mining purposes or sells the land for us. We have no voice in the matter. What land we owned is gliding away from us Indians. I thought once that reimbursement scheme of the Indian Bureau for the Indians was a good thing, but now I see, if we cannot pay back what we owe to the government by signing the reimbursement papers that the government can take away our property to pay itself. That looks as though we are going to lose in the long run. This leasing business by the Indian Bureau of Indian lands makes Indians poorer and the leasers richer. The Indian Bureau sells our lands far below the price we could get, if we sold them ourselves. Do you know our surplus land is sold by the Indian Bureau; our dead peoples' land is sold without our knowledge and without saying anything about it to us? The whole transaction of our interest is carried on by the Indian Bureau system and we Indians a e m u m. The white people hire lawyers to adjust their affairs, but we Indians are debarred from doing any such thing without the approval of the Indian Bureau. That is the way we are placed as wards of the government. Now, let us look and see what we would gain by being citizens. Law is everything to those who are citizens. If we become citizens the law that protects and adjusts matters for the white people will be ours to do the same thing. All the land that is an Indian reservation belongs to the Indians. It does not belong to the Government of the United States. Becoming a citizen does not alter your title as owner of that land. As wards, the Indian Bureau says you can have only 80 acres, 5 and 10 acres for each Indian according to what kind of land you are allotted, but if you become a citizen you will be entitled to your share of property in the tribe you belong. If there are ten Indians in a tribe and they own 1,000 acres, by law as a citizen you will be entitled to 100 acres. If you were a citizen, you will have to pay taxes on the 100 acres, but you must remember your land is worth money and you can afford to pay in order to be protected by the law. If you are a citizen, you can have a lawyer without the consent of the Indian Office. If you become a citizen, nothing that belongs to you will be sold without your consent and you will have the joy of spending your own money. Another thing you will gain is that when your relation dies, the law will take up the property of the deceased and dispose of it lawfully. You will be in a position to know what has become of the property of your dead relative. If you become a citizen, for any damage done to your property you can seek the law to have the damage paid. I see that I am occupying too much time, but I must not close until I tell you that if we become citizens we will not have the Indian Bureau hanging around our necks and sucking the very blood out of our race and tell the world that they are doing so much good for us. It is all 'hot air.'"