

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

Vol. 4, No. 4

ISSUED MONTHLY

July, 1919

BLEEDING THE INDIANS MORE

If the appropriation of \$15,000,000 is true for Indian Affairs and a rider authorizing the Secretary of the Interior to lease 30,000,000 acres of Indian mining lands. It is getting worse and worse. It is boring the Indians without mercy! The people of the country thinks this \$15,000,000 comes from taxation of the general public and that the government is getting generous to the Indians from year to year.

It is not so. Great part of this millions come from Reimbursement Fund of the Indians. It is money credited to the Indians from sale, lease of lands or treaty stipulation, in the Treasury; and the Indian Department spends the money for the Indians and the Indians have to return this money back to the government. It is bondage system—"You lose, I win."

The rider authorizing the Secretary of the Interior to lease 30,000,000 acres of mining land is another attempt to high handed stealing from the Indians. Here, you will see the Indians own the mining lands, but they have no voice in the bill at Washington to lease or not lease their mining lands. This rider is all work in the dark to make a gigantic steal from the Indians.

The Indians own the mineral lands. If they want to lease or sell the land, let the Indians say so or not. The land, mineral and riches of the soil are as good to the Indians as to capitalists. The Indians are foolish to sell any land. Let

them hold their property for commercial purpose. It will come good in the future for their children. Just as long the Indian Bureau exists the Indian property will fade away. That is the business of the Indian Bureau, to dispose of the Indians property and spend their money. Mr. Indian, when you have no property, no money and when you need the most help the Indian Bureau will drop you like a hot pancake. They will blacken you as a vagabond and spit upon you. That is the heart of the Indian Bureau. It shows it when it asks millions of dollars of appropriation and allows the lease of 30,000,000 acres of Indian mining lands, without consent from the Indians. It is awful!

* RADICALS

When anything is growing from bad to worse and the person who works heart and soul to remedy or do away that awful condition, that person is called a radical. There are such persons who are working in the Indian cause.

Who would ever believed that all saloons would be closed in Chicago? We may call that a radical movement and it was done by the radical agitators on liquor. If these people had gone at it smoothly and compromised in their work, the saloons would be running today. But they radically worked on the principles of their belief and won.

In the Indian cause, they are good people who think the Indians should not be freed from the

"WASSAJA"

Vol. 4, No. 4

JULY, 1919

Subscription, 50 Cents a Year

Single Copies, 5c 100 for \$2.00

ADDRESS ALL COMMUNICATIONS TO
CARLOS MONTEZUMA, M. D.

3135 S. Park Ave. Chicago, Illinois

Indian Bureau so radically. "Give them time and let the Indian Bureau look after them" they say. Bless their souls, the abolishment of the Indian Bureau can be disposed of in the same way and as quick as the people have done with the liquor. Now this is the belief of those who have radical views on the Indian situation. You have heard before the saloons were closed, "what will this and that person do when they cannot get any liquor to drink?" We see whom they pitied they are still alive and doing their work.

Now, somewhat the same question is asked, "what will the Indians do after the Indian Bureau is abolished?" The radicals believe that the Indians will take care of themselves just like any other people. There is no need of wearying about the Indians after they are freed from the Indian Bureau. Pity the employees in the Indian service instead of the Indians.

If the Indians are to be freed from the Indian Bureau, it must be done by the working of the radicals and not by those who believe in the Indian Bureau. We will hear more about this at the conference of the Society of American Indians at Minneapolis, Minn., Oct. 1st to 4th.

WAKE UP INDIAN LAWYERS

In life some people can do what others cannot. They are great men who can grasp great things as well as small things. There are organizers and there are those who cannot. In other words, we differ according to our training, our trade, our profession and our business. To those who are closely concerned in the abolishment of the Indian Bureau the questions confront them are thus: "It is well enough to talk about doing away with the Indian Bureau but what justification outline can we present to Congress?" They will want to know "black and white", how are you to proceed in closing up the books with the Indian Bureau? In what way are you going to remedy the treaty rights? There is the mineral, oil, timber and other lands that belong to the Indians? In what way are you going to settle them on an equity basis? The lease lands must be looked after, how are you going to get at them? Dead Indians' land; how are you going to fix them? There is the Indians money. Some of the Indians are dead, others are not of age and some are not

capable of being trusted with their money. How are you going to proceed in this matter? The disbursement money which has been loaned to the Indians, how do you propose to settle that? The government pays out to irrigation companies for the Indians; how are you going to settle that important matter? Some of the Indians are competent, While others are incompetent; how are you going to place them?"

There will be more questions than these which congress will want to know before they will act on a bill to abolish the Indian Bureau. Now, we believe the Indian race have men who will answer the questions in a legal form, and it should be done immediately. It behooves our Indian lawyers to get their heads together and make out a form touching on this important matters and present it our next conference for action by the Indians. These are the men who can do while the rest of us can do something else.

AN INDIAN WOMAN'S STORY

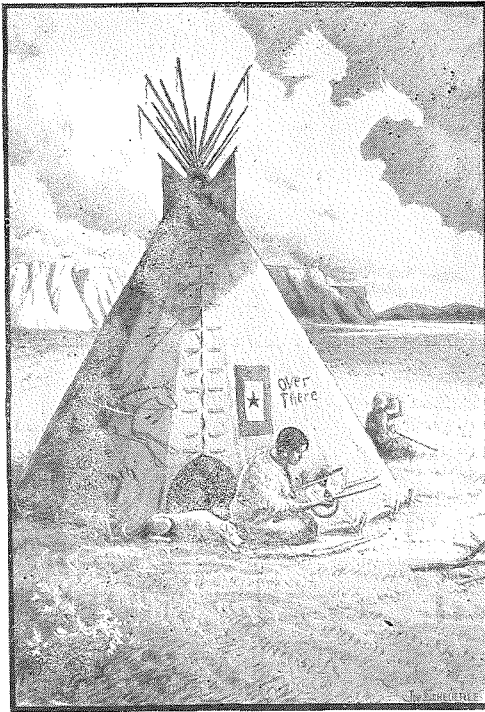
Another star on the firmament for the Indian cause, Miss Elsie Elms, Rochester, N. Y. The following is an excerpt from her plea for her race. It has a ring that is sublime, grand and noble.

"The old life of the Indian is gone. But how do we find him? Is he now filling his place or living in touch with his surroundings? There is but little trace of the wholesome outdoor life of activity and alertness. He is broken in spirit and health; conquered and discouraged he sees no use struggling to maintain the old life, and sees no justice or encouragement in the new civilization which places him on reservations because he could not survive contact with civilized life. He is the only race of all backward people whose case seems hopeless in the land of the free and the home of the braves, where all foreign people find prosperity, freedom, liberty and justice. The Indian has proven himself loyal and true in times of the country's greatest need. Eight thousands of our boys gave their lives to make the world save for democracy and yet after fighting for a cause that speaks of justice, right and liberty, are not allowed to enjoy them.

'Tis true that the Indian enjoys certain liberties which only a reservation can offer, but is it the kind of liberty that builds for a greater and broader view of life and its possibilities? Has it given to the country the citizens that make any nation a power socially and industrially? Is there justice in a system that deprives of privileges that uplift all other races? A system that encourages him to remain original and then censures him for not making more rapid progress? We treat him as one uncivilized and then we expect civilized results. We separate his interest from our interest which encourages tribal sin which in itself is not original. His language is not original—his dress is not original—commercialism has entered into his religious ceremonies and dances which robs them of their sincerity and originality—his

"THE HOME OF THE BRAVE"

He is not a citizen—but a real American.



This picture tells its own story. The U. S. government considers an Indian a man enough to go over to France and lay down his life for freedom, but is not entitled to freedom at home. "How long, oh how long! will the people of the United States keep us under the bondage system of the Indian Bureau?" comes the anguishing appeal from the Indian race.

mode of living and eating is a thing of the past—the advent of new diseases is an added hardship—his personality gone, and yet he is made to believe, as a real Indian he is more appreciated than he would be as a citizen of the United States.

And yet we encourage our foreigners to become citizens and give them every opportunity to apply themselves and by so doing they soon become a very part of your American life, socially, industrially and financially. There is no reservation for negroes and no restrictions in your body politic and in their few years of freedom, they have made remarkable progress. "But lo, the poor Indian," what of him? Pushed hither and thither, exploited and demoralized, he remains bewildered and spent waiting for the next move of his Conquerors. He is not as he is because he is an Indian, but because of conditions

which have been thrust upon him. He is like a scholar that has finished a graded school and then suddenly thrust into college, for the finishing touches. There can be no progress until he is allowed to come up with the times.

I do not mean necessarily for him to go back and fill in the lost opportunities of the past, but he must be given the same privileges which this government stands and fought for, equal rights—a democracy for all—a chance not only to fight for the country but a chance to contribute—to enjoy—to labor—to breathe more the breath of freedom—to touch elbows with the white child in the schools—to eat bread of citizenship which means life to so many and death to him alone. It is only through education, through struggle and experience in the different activities of life can one determine the possibilities of any race or individual and the Indian is no exception to this rule. No good has or will result from pursuing a policy that is wrong. Remove the cause and results will follow. There are appropriated thousands of dollars annually for maintaining a policy that is making dependents of a race that was once independent and self-supporting. There is absolutely no just cause for pursuing such a policy and this the reason for all this misunderstanding and misrepresentation of the Indian and his abilities to become a citizen.

And as I have struggled and stumbled along through this talk, my only hope has been that possibly this little appeal will reach some sympathetic heart that will understand and be one with us in advocating citizenship for the original Americans. American master minds lead in finance and humanitarian ideas; its policy for justice and liberty has been foremost in this struggle across the seas, when right here in our midst, are a people kept within the bonds of a reservation system, limited in education, encouraged to remain contented, while all other races clamor and strive for a broader and wider unfoldment which this age afford to-day.

There is no need of looking back and lamenting over what might have been; we must be given a chance to live in the present. Our interest and the interest of the white man must be the same. Our prosperity must depend on the same conditions—our security as a citizen must depend on the same defence. It is most gratifying to be called the original American, and feel that tradition will keep alive the sad story of our career which in spite of its faults and follies has its advantages as well. But how much more gratifying it would be to be called a citizen of the U. S. A. Any nationality would be proud to called that, and it is in justice that we ask for that which rightfully belongs to us and all we ask is a "square deal."

"LET MY PEOPLE GO"

This little pamphlet has the ring which sounds the keynote of abolishment of the Indian Bureau and freedom and citizenship for the Indian race. Buy copies and scatter them to your friends and where they will do the most good. 10c a copy. 3135 So. Park Ave., Chicago, Ill.

CORRESPONDENCE

DR. MONTEZMA, DEAR SIR:—

Two of your WASSAJA,S have come into my hands and were very gladly received. Some Indian boys came along and took them away to read. These papers must be very interesting reading. These boys seem to think so. Such a paper is needed here. Kindly thanking you, I am very truly yours, * * *

MY DEAR DOCTOR:—

I have been reading your little paper for quite a while and think it is a wonder. I feel as you do about the Indian Bureau, and am indeed glad to know that the S. A. I. has taken the right step. I have a great deal to tell you about this agency. I think it is the worst agency on the earth. Hoping for your success, I am, * * *

DEAR DOCTOR:—

After seventeen years continual work on the ground floors of the tepees (my work has been most always day school work) I see the wisdom of your little pamphlet—WASSAJA. Some things are appalling, and if they could get before the public, they would horrify equal to the devastated homes of Belgium and France. remain yours very truly, * * *

MY DEAR DOCTOR:—

Keep on firing at the Indian Bureau—it's catching. Here are your thoughts coming from our South Dakota Senator, Johnson. I can't tell you how delighted I am that the S. A. I. at last has awakened to the truth. I was discouraged when at Lawrence the stand they took, when they were supposed to work for the best interests of the Indians. I tell you, no officer should be connected with the Indian Bureau work. They are afraid to say what they know is right. They might lose their positions.

I discouraged several from attending the last meeting of the S. A. I. I told them it was no good, and that no good ever came from the meeting other than a social time. Now, I am ready to start over and undo what I have done since the "spirit" of the S. A. I. stand on the same principal I have always stood upon. I wrote a letter to Dr. Eastman and told him why I have been a slacker. I am sure with him at the wheel we can all drop in place and the S. A. I. can do wonders with all working toward the same goal. I hope you may live to help celebrate the real Indian Day—WHEN WE ARE ALL FREE. Very truly yours, * * *

TIPI ORDER OF AMERICA

Indian Steps Cabin,
Muddy Creek, Pa., July 5, 1919.

We had a fine Council of the Tipi Order of America on July 3rd and 4th and closed with a feast. There were seventy-eight men assembled

from different parts of the state. We gave to five candidates, the three degrees of the order.

A noted attorney of Philadelphia gave a wonderful talk on the abolishment of the Indian Bureau. He said in part: "To make the first Americans wards is against all American principles, a disgrace and a damnable disgrace."

At our business session we passed a resolution, to grant the Indian people full citizenship and the abolishment of the Indian Bureau system; and that the resolution be sent to the United States Congressmen and Senators of the state of Pennsylvania. We also passed a resolution not to allow the leasing of Indian mining lands in Arizona without the consent of the Indians. RED FOX.

ARROW POINTS BY JUNIUS

Sincere Whites! How long are you going to stand for this tommy-rot in our midst? Indian blood the fields of France!

Query:—Is it Cato the Just or just Cato? How about it, Mr. Hawk? I suppose Inspector Lying is watching, busy no doubt keeping the truth out of sight.

Talk of hearing pigs squeal! Listen to the grunts of agony from the "bunch" in the Indian Office when Wassava takes a fling at the inhumanity of the whole business.

It will take a modern Hercules to clean out the Bureau stables. Such corruption can be found nowhere this side of the Kaiser's own back-yard and we all know what dirt the Kaiser is capable of.

Take the Bureau employes as a whole, you cannot find a more ignorant type of creature. Take the officials in Washington, all the cheap type of white man with no initiative ability except to figure ahead to the next pay-day.

It is a good bet that 50 per cent of our Indians have more real merit and ability to fulfill the responsibilities of American citizenship than the hungry horde of Government employes now engaged in taking care of Poor Lo.

The Indian Bureau is best defined as a jostling crowd of cheap white skates, hen-pecked old men, sour-faced old dames and a cotery of would-be-lawyers and a few cheaply-schooled men camouflaged as "doctors." This mass of human junk has the one aim to make a living off Indians.

The Indian Bureau has a new occupation. We do not know whether it belongs to the union or not. Their business is mostly done with the Indian Service employes, namely, WHITE WASHING.