



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

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ISSUED MONTHLY

May, 1922

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 CALIFORNIA INDIAN DELEGATES.
(Continued from last issue)

"My people never had a home that I can remember; all homeless. I begged a little reservation, 200 acres, all rocks, thru Dr. Merriam. Our Indians say "White man writes agreements we got to stand by; Indians get nothing! When aid is given the poorest and most helpless they get two pounds of flour a week—not enough for any human being to live on."

A. J. Hogan, of the Chook Chancee Indian Tribe, relates what he knows of the Indian as a worker: "Those who say the Indians don't work don't know the Indians. They must work to live. They go out to work when they can get work, save up their money, buy their provisions, pay their debts. They can't pay all. Go to work again. Do the same thing over, and never can get anything ahead. That is the Indian's life."

These stories of the California Indians had their effect, that something should be done for the California Indians, the Secretary and the Commissioner agreed. Secretary Fall had a big-hearted vision of homes for the homeless Indians, homes they should own themselves, free from federal strings, if Congress would appropriate the money to buy them; but to the Court of Claims Bill, permitting them to take their claims into the United States Court of Claims he expressed himself as utterly opposed.

After the meeting they weighed everything in the interest of their people, the nine California Indian delegates sent these words to the Secretary of the Interior:

"Dear Sir:

"In accordance with our Conference with you yesterday, we have taken under advisement your proposal that the California Court of Claims Bill be substituted by a measure authorizing your Department to determine the needs of the California Indians and to render such relief as might, in your judgement, be found necessary.

"After careful consideration of your proposal we beg to advise you that we are not so much interested in the limited relief that might be obtained through gratuitous appropriations as we are in a just and final disposal of the California Indians problem. We believe that this can be done best under the provisions of the California Court of Claims Bill. We, therefore, have agreed to press our case for the enactment of that Bill.

"We have reached this decision after carefully reviewing the scanty relief heretofore granted to the California Indians in the form of gratuitous appropriations by the Congress, the great stress that is now being placed on economy and the further fact that it is not reasonable that this Congress could in its short life, conclude the work, and that it would have to be resumed by another Congress, which might adopt an entirely different policy.

"We sincerely hope that your sense of justice and interest in humanitarian questions will be assurance to us that you will use your good Office to assist in every way possible to reach an early and satisfactory settlement of the California Indian problem"

SIGNED:
ALFER GILLIS

WASSAJA

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MAY, 1922

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the First Americans—the Red Men

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THE INDIAN BUREAU BLACKMAILING THE INDIANS.

It is a shame that truth cannot be sustained by Indians. It is stated that the Indian who cried aloud, that the Blackfeet Indians of Montana were starving and needed immediate help, when an appropriation on the same matter was before the House, the Bill was defeated when a letter, on the floor, from the same Indian, that the Blackfeet Indians were not in a destitute condition.

We have the information that early in 1913, the attention of the Commissioner of Indian Affairs was called to the destitute condition of the Blackfeet Indians of Montana. He was spoken to by Robert J. Hamilton and Thomas L. Sloan. The first named was told that the Indians would suffer if provision was not made for them. Repeated statements brought no results. In the summer of 1914, Sloan visited the reservation and found conditions worse. A report to the Indian Office brought no results. So he took his information to Senator Townsend of Michigan.

He took up the matter with the Secretary of the Interior, and immediately two inspectors were sent out—Cook and Linnen. Their reports showed a condition much worse than was reported by Sloan and Hamilton. The late Senator Harry Lane of Oregon also investigated and found the same deplorable situation. It took from July 1913 to October 1914, to get any relief. Robert J. Hamilton, who faced the opposition of the Indian Office, his agent and all adverse influences, was investigated by the Indian Office Officials. When the Indian office attempted to file a large number of statements against Hamilton, with the

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—AND—

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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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BY DR. VAN DYNE

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Joint Commission of Congress to investigate Indians affairs, the Chairman. Senator Robinson, of Arkansas, said he would not permit it. He also said he objected to an Indian witness being punished for telling the truth and trying to aid his people.

If it was done again, he would call attention to it on the floor of the Senate. Relief was given, but nothing is being done to help them for the coming winter. Hamilton has been seeking some compensation for his time, and while the Indians are willing, the Indian Office is not. The Chairman of the Joint Commission of Congress said, "when the report of the Inspectors of the Indian office was filed with him," this is just what Robert J. Hamilton and T. L. Sloan told us more than a year ago. "Hamilton should be paid for the time he spent on behalf of his people. Sloan has sufficient means of his own and he is not asking for anything. He went there to verify his information and to help the Indians. Robert J. Hamilton was arrested by the Indian police and taken before the Judge of the Court of Indian Offenses, because he distributed among his people the printed reports by a Joint Commission of the Tribe. Such arrests are a violation of personal rights. All Indians should be citizens and subject to only the same laws as other races. They have been coerced into doing and accepting things detrimental to them by the

use of force and arrests. That has been true on almost every reservation.

Robert Hamilton was sincere. President Harding was sincere in asking this emergency Bill be immediately acted upon by Congress, and the good friends of the Indians are sincere in supporting this emergency call.

Again, it is stated that this same Indian was in bad with the Indian office at the time of his plea for his people, but when, in the meantime, he secured a position in the Indian Service, he changed and wrote a letter that defeated the President's Bill for the starving Indians.

Wassage published a letter of help from Yakima, Washington. When that was known, we received another letter saying they would like to know who wrote that letter, etc. They were not aware of that condition on the Yakima reservation. Mr. Thos. L. Sloan, President of the Society of American Indians, has taken the words of the Indians in his protest against the Indian office. The same Indians who gave him their information weakened or contradicted themselves at the last moment.

Father Gordon has reported the awfulness on his reservation in Wisconsin, but an inspector reported otherwise. He is tagged as a liar.

It makes no difference what you may report in reference to Indian matter, the Indian Bureau is there to refute your words and white-wash themselves, and tag the other fellows as liars, disturbers, exploiters, grafters, undesirables, and not to be considered in what they do or say. We believe that that is what is called blackmailing.

A gang of pirates can no more keep their secrets more closely to themselves than the Indian Bureau can secrete their transactions from the public

There are Indians in Washington who have been there for some length of time, trying to help the Indians. They call on Congressmen and Senators; they call at the Indian Office; they are at the hearings of the Indian Committee of the House and Senate, and they try conscientiously to help the new Indian arrivals. If these Indians are not in harmony with the Indian Bureau, they are belittled by the Indian office, so that they do not have a favorable standing or showing in Washington. In time, the Representatives and Senators believe the Indian Bureau and not these Indians. These Indians

are shunned and are bores in Washington.

The great power that be (Indian Bureau) is a Bureau that robs the Indians of their rights; that keeps the Indians as commercial subjects; that hoodwinks the Indians; that takes away the responsibilities of the Indians; that keeps them in the darkness of their primitive life; that makes tools out of them for their selfish purposes, and that weakens and ruins them in body, mind and soul. This has been unbeknowingly tolerated by the American people for over fifty years. Black slavery was abolished, but Indian slavery still exists. That is wrong, and will not be righted until the Indians are free and made citizens by the act of Congress.

"THE INDIAN" OF RIVERSIDE, CAL.

This is a monthly publication of the Mission Indian Federation, at Riverside, Cal. The March issue comes to us enriched with live news and articles that hang fire on Indian matters.

Justice in defense of the Indians will win out in the long run. The Bureau that is selfish and hardened, believes that the edicts or regulations of the Indian Bureau supercedes Court laws are now awakening to the facts that rules and regulations are not governmental laws.

Most every large firm has rules and regulations to keep its employees posted on its requirements. But far from it, that their rules and regulations are the laws of the country. Just so, the rules and regulations of the Indian Bureau are not laws, because they do not coincide with the laws that govern the United States.

"The Indian" comes before us with the most useful knowledge of Mr. Weaver's personal story of himself; spicy local news; "What the White Man writes," standing out in the open in the Indian Bureau probe of Mr. Tibbet. Proclaiming the starved condition of the Indians on reservations; remarks on the Hon. Kelly's speech on the floor of the House; "The American Flag," "Contrast of Whites and Indians," and "Poems expressing the Soul of the Indians."

Truly, "The Indian" is just warming in to the spirit of what should actuate every Indian in America for the best interest of their people. It hits on the vital spots and does not dwell on dead issues, that can do no good for the living Indians. Go, "Thou Indian", let not thy spirit wane, single thy

eye to that highest and noblest goal for your Race freedom and citizenship.

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If you want to help the Indians, become a member and also donate to the Society

THE INDIAN WAKES UP

Lost and bewildered is the Indian. He cannot comprehend why all this change. Silently and stoically to himself he asks the questions:

Has the Great Spirit forgotten me?

Has the Medicine Man lost all his charm?

Is there no way out into that happy hunting ground I have sacrificed and yearned for these many dark days and years?

Must I lose all that I possess and no longer follow in the trail of my father?

On the reservation I followed the rules. See, I have changed my garments, I have cut my hair, and what is there for me?

I am as a child—helpless! As a blind-man, I grope and know not whether I go!

I thought this land belonging to the Great Spirit? Are the white people Great Spirits? I am afraid there is something wrong in me; and if you can see—lead me.

Maybe my child, here, can push the curtain aside and make a way out from the plight I am in. Take him, teach him as you would your own child. Then when I am gone he will be like you, for he will be with you.

GIVE THE INDIANS A CHANCE

By Chas. Selkirk, White Earth, Minn.

"This was copied by 'The Tomahawk' from 'Minneapolis Journal' of April 11th to the Editor of the Journal:—
To the Editor of the Journal

"I read your editorial on 'Naturalization and Red Tape,' and it has set me to thinking of the government's attitude to its wards—the first citizens. Being a member of the Indian Race, I have been asked several times what I think of my country, or

to put it more accurately, of the government and its system of guardianship over the Indian, and my answer is curt—same as the Irishmen think of England's rule. It would be easier for me not to answer the question, but I have seen and know too much to have a right to silence. In its essence every people after they have attained a certain degree of advancement, want no barrier to impede their progress, nor guardianship maintained over them, for their sense that this would naturally keep them in a state of perpetual dependency

"To still any doubts as to its paternal motives, the government spreads the idea that this guardianship is absolutely necessary for the sake of the Indian's advancement to civilization. This idea or function of the government's policy toward the Indian acts as a cloak to cover evils which would not be tolerated in Ireland or elsewhere at the present time.

"Realizing that it is hopeless and foolhardy for any people to put on their war-paint and fight for their rights, we will have to yield to the injustice of his damnable protective supervision of our property or tribal affairs, stifle the ambitions of the coming generations of Indians by this supervision, and to be led into the belief that they are incompetent, merely to keep alive a bureau at Washington where thousands of sinecure positions are doled out as political favors

"It is understood that I condemn the Indian Bureau and its system. There is a strong underlying force of political intrigue and red tape that fosters its pernicious principles. If this was generally known to the public, it would create a sentiment that would eventually correct this evil and cause the abolition of the Indian Bureau. This would place us on an equal footing with the whites and Negroes.

"If you want a people to develop, especially a Race of strong character with a strong past civilization of its own, you will have to free it from an evil which, in the early pioneer days, held that the only good Indian was dead Indian. The Atmosphere of lawlessness in which the Indian had been accustomed to live in those early days, led the government to believe in the legitimacy of maintaining a protective supervision over the Indian until he is now in a state of senility. Let 'Poor Lo' fight his own battle and his children's children will reap the reward of being on par."