

WASSAJA



FREEDOM'S SIGNAL FOR THE INDIANS

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ARROW POINTS.

Ex-President Coolidge of the Society of American Indians says that he can be loyal to the Indian race and at the same time serve the Indian Bureau. WASSAJA wonders if he serves God and the Devil the same way.

All the administrative machinery of the government pertaining to Indian management, having come into existence as a temporary expedient, should be made the subject of immediate action toward its abolishment.

Longfellow's words ought to be taken by the Society of American Indians as a guiding star:

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle!
Be a hero in the strife!

The Indian Office is the "hero" in the Indians' life.

Trust no Future, howe'er pleasant,
Let the dead Past bury its dead!
Act,—act in the living Present!

Heart within, and God o'erhead!
The Indian Office is always pointing

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KILL THE INDIAN BUT NOT THE MAN.

(Extracts from a speech delivered by an Indian.)

"In the remarks I am about to make on the future of the Indian, I will endeavor to make clear to you that the efforts heretofore made by the well-meaning agents of this Government have been frequently absurd and always misguided. In a large measure the governmental machinery, our philanthropists and missionaries, have treated and dealt with the Indian as if he were a grotesque curiosity, encouraging him in his grotesqueness and trying to educate (?) him to cherish and perpetuate every absurdity of his primitive life on this continent. This method, my friends, is all wrong. It is worse than useless—it is very harmful to the Indian. Make the Indian forget that he is an object of curiosity and make him remember that he is a man, a human being moved by all the noble impulses that move you, subject to the same temptations and possessing the same faults common to the human race. It is the Indian customs, habits and peculiarities you should eradicate, and develop the manhood and nobility of

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the man, and no writer or statesman of authority ever denied that nature was prodigal when it endowed my people with these splendid attributes.

"Shortly after the American, Thomas Paine, was made an honorary citizen of France and elected a member of the French Assembly during the Revolution, the proposal to take the life of the King was submitted to the Assembly. The great body of the French people having just broken the chains that had for centuries bound them in tyranny and oppression, were at the time unable to appreciate freedom and administer justice, and had, as Lord Byron expressed it, 'Got drunk on blood to vomit crime,' and were for the minute howling like wild beasts for the blood of Louis. This great patriot, this great American, this greatest advocate of the fraternity and equality of man, Thomas Paine, braving the fury of the mob and inviting imprisonment and death, rose in his place in the French Legislature, and in a speech of great power and beauty opposed the execution of the man, but urged the destruction of everything represented by the King, closing with these memorable words, 'Kill the King, but not the man.' Paraphrasing this immortal phrase, I say, 'Kill the Indian, but save and develop the human being.'"

FREE THE INDIANS.

(From the Chicago Day Book,
August 10, 1916.)

Jennie Drago, a Shawnee Indian, daughter of Peter W. Drago of Utah, now 72 years old, born at Newark, O., pleads that President Woodrow Wilson, while he has the power, in the name of his wife, who is a direct descendant of Pocahontas, the American Indian,

proclaim freedom to the American Indian.

They are the only race who have no freedom in these United States, though they once owned this beautiful land. The United States has not paid even interest on that land, but kept the Indians in bondage.

The Indian wigwam had no locked door, and still there are no Indian illegitimate children, and no Indian woman ever broke the Indian laws concerning women. The Indian was sublime until the pale face came with his fire-water and syphilis.

Let President Woodrow Wilson do this act of justice and his name will go down in glory with Abe Lincoln's.—Jennie Drago.

ARROW POINTS.

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to the great future, the pleasant future when there will be larger appropriations for a few hundred MORE government employees, higher salaries, bigger schools, etc. In the meantime Indians are being robbed more than ever before, Indians are becoming more and more degenerate, Indians are dying in chains and slavery!

In the meantime, too, "friends" of the Indians, the "Indian" Associations and Conferences, act only in the future—sh!—the Indian Office WILL be abolished SOME DAY!

Starvation! What red-blooded American would not but make this whole wide country of ours ring in denunciation of those responsible if such an one knew of a guardian thus treating its wards? Within the past three years, Indians—human beings—have starved to death in this country! The facts? Why, stifled of course by the Indian Bureau!

Rottenness and immorality in our government schools! The facts? Hidden in the dusty files of the Indian Bureau.

Cheap teachers, scamps, rascals, crooks—sometimes are to be found in the Indian Service. Still our Uncle Sam "looks" after the Indian. Yes, he looks after the Indian is dead; looks to see what's left!

The Indian Bureau is like an old, worn-out horse, perhaps quite a nag in days gone by. The horse is now past his day. He limps, has the heaves, is blind, cannot hear a single sound, **BUT HE CAN SMELL THE OATS.** Some say: "Don't abolish the good old horse. Brace him up, rather. Give him more oats (\$12,000,000 is the present cost of "feed"), rub his legs with arnica, give him a pill or two." Alas! Those of us who say: "Kill the brute and put him out of misery," are often laughed at (by Indian Service employees) or rather humorously taken by the rest of mankind: it's so cruel to kill a poor suffering horse! **OR MAYBE IT'S A DONKEY!**

To be effective a resolution must hit the point in the fewest words possible, as, "Resolved, that the Society of American Indians, individually and collectively, believe the complete, unconditional and immediate abolishment of the Indian Bureau is vital to the 'life, liberty and pursuit of happiness' of the Indians,—in other words, vital to the Indians' freedom;" and then it must stop right there.

If the organization wishes to pass on other matters, let it start another resolution, but to continue in the same paragraph to elaborate at length, gets one into deep water and weakens the main issue. That is not the Indian's way of expressing himself: in other words, the Indians are not in control in the Society of American Indians.

The spectacle of the Indians disagreeing, throttling each other, stirring up confusion and killing their organization is exactly what the Indian Bureau likes to see in all Indian organizations whose object is to sever the ties of Bureauiism.

When we Indians are wards and not citizens, we command no respect and we forego our rights.

While the Society of American Indians says that it is not in with the Indian Bureau, WASSAJA believes that it is arm in arm with the Bureau when it incorporates in the resolution (favoring the abolishment of the Bureau) vocational Indian schools, fighting liquor and the baby-fad which the Bureau fathers.

AND THEIR ELECTION OF OFFICERS IS A LITTLE SHADY.

The Indian Bureau was created to be an anti-toxin for the Indians, but it has turned into a poison virus.

The Indian needs not to be led by the hand, but rather to be let out into the world. This is the principle upon which our future work is to be based; to be sure that we take a sufficiently broad view of the Indian as a man.

To be judged worthless and dependent is an insult and a disgrace. It ought to make us Indians boil to think of being so judged.

"Why! Mr. John Bear (an Indian) is earning so much a month in the Baldwin Locomotive Works. Indians are doing this and that. They are picking hops and earning so much per day." Oh! It is damnable, to an Indian, to read of such statements as astonishing and WASSAJA would ask, "Why not?" The Indian can do anything and be anything under heaven. You are surprised because you do not know the Indian as a man.

As wards, the Indians are placed in this position: they want to receive gifts but they do not want to give; they want you to do for them but they do not want to reciprocate. They want to get everything without paying for what they get. We Indians do wrong, accept something for nothing. That is the very time we pay most dearly.

ARROW POINTS

The government should use the Indian to help out in shaking off the reservation burden and, to this end, the Indians who come out from the schools should not be given employment in any department of the Indian Bureau. They should not thus be labelled and put away where they cannot freely (if at all) exert themselves in the work of getting their fellows out from the limitations of the reservation life. None can be spared from the work. Every voice counts for something in advocating a reform that is for the welfare of all; and once the educated Indian becomes an employee of the Indian Bureau, he must of necessity cease to be a factor in the work which was designed to do away with that branch of the government service.

In other words, the Indian cannot serve two masters. He should, therefore, choose a calling or engage in such employment as will not prevent him from talking, writing and working for the speedy release of his people from the government nursery.

The Indians must become their own emancipators. There is none to carry the burden for them.

Wassaja urges that you forget the Indian and his trinkets as a type or a specimen. View him not as a curiosity. Look beyond the buckskin leggings, the paint, the feathers and the moccasins. Adjust your vision to the man and when you have discovered him, try what you can do for him.

We advocated unreservedly the pursuing of a course that would, by virtue of self-operation, bring the Indians out into the body of the people as men among men, thereby abolishing the reservation system and eliminating the Indian Bureau as a factor in national politics.

We earnestly advocated that in a change of environment we have the key to the solution of the Indian problem.

After gaining his freedom, the Indian will merge into civilization as other men have merged, by being left free to work out his own progress under the law of necessity. It is not only unjust to the Indian but a positive hindrance, for the government to assume toward him a parental attitude.

CORRESPONDENCE.
From a Paleface Lady.

Wassaja,

3135 S. Park Avenue.

Enclosed please find ten cents in stamps to cover all the expense of postage to which you have been put in sending me your paper; and I will thank you to discontinue sending the same.

I agree with you in some things, in others NOT.

Very truly,

Dear Dr. Montezuma:

Congratulations on WASSAJA. Say that is going to be an outlet for the fire that burns within a true breast in the interest of the Indian.

You have a style of your own, and I am glad you have.

Wish I had a little printery right there near you. Gee! We could turn them out by the million, and flood the country with proper sentiment.

"Says so," hits the nail. I am glad you are a church member for "The Church and the Indian" will tell all the more.

Dr. Carlos Montezuma,
Chicago, Ill.

Dear Sir:

I see by the summer number of American Indian Magazine that you are publishing a paper called WASSAJA. I would like very much to become a subscriber, and if you will send it to me along with the subscription price, I will forward you the amount at once.

I also wish to thank you for the copy of LET MY PEOPLE GO, read at Lawrence, Kansas, which I liked very much.

Very truly yours,