



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

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EXCUSES TO ABOLISH THE INDIAN BUREAU

For the Indians what substitute have we for the Indian Bureau? Such nonsensical questions are asked, as though they are saying something, when in reality they are expressing their knowledge on Indian matters and civil government. Any nation that comes to the United States and takes up their citizenship here, by that act they substituted their country for this country. When the Indian Bureau is abolished the Indian wards, who have been under the un-American system of the Indian Bureau, will come out from that autocracy Siberia into the TRUE FREEDOM of the United States. The same persons will say, "The Indians are not prepared for such a radical change." History and cases of individual Indians will bear us out that such movement is practical. The world is going through a more radical change and shall we say it is not prepared? We believe the world will readjust itself in the great upheaval. Better understandings will take place between nations. Our commerce will reach farther and wider in the world, and our ties will be stronger with other countries. The Indians have not been much to this country because of the position they have been held in on reservations. We may cite Indians on reservations who may seem to be incapable of being free. What is the reason? There is only one reason. Those Indians have not been given the chance. It is easy to say, they are not prepared for freedom, when we had all the chance ourselves. The Indians were a splendid race, but they were forced on reservations and forced

to remain there. Now, these Indians have been under the charge of the Indian Bureau for fifty years and still this same bureau says, the Indians are not prepared for freedom. Whose fault is it?

Fifty years ago the black race were freed with no better chance than the Indians, and they challenge the world today in their progress. Can there be a more positive proof that the Indians, too, will advance shoulder to shoulder with the country if only given a chance? The same persons will ask, "What more chance do the Indians want? They are taken care of better than we are. I wish I had the Government to take care of me."

It is easy to talk and flippant to cover up the guilty party and for their interest sake. These friends of the Indians and the Indian Bureau must be purged of their selfishness. Do one thing or the other, like the rich man's son who approached Christ and asked, "What shall I do that I may inherit the kingdom of heaven?" Christ knew the heart of the rich man's son. "Go and sell what thou hast and give to the poor," was the Son of man's answer; and we read that the young man went away very sorrowful.

The associate members, members from the Indian Service and many good interested souls of the Society of American Indians can take this to heart.

Now, at the birth of the great Society of American Indians, a majority of the charter members thought that the society could harmonize and work with the Indian Bureau for one common cause. The S. A. I. worked with the

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Indian Bureau until last fall, when the REAL INDIANS of the S. A. I. turned the tide against the Indian Bureau. The S. A. I. is no longer working hand in hand with the Indian Bureau; it is working to have the Indian Bureau abolished to save the Indian race.

These timid christians in behalf of the Indians referred to are good folks and are found doing missionary work among the Indians. They would not betray Christ, but they feel justified in betraying the principles of Christ to please the Indian Bureau. They say, "I believe in the abolishment of the Indian Bureau, but you see how I am placed. Our church cannot afford to antagonize the Indian Bureau. We depend on the Indian Bureau to get to the Indians." It appears then that the missionary work among the Indians has not reached that stage where it can stand on its principle and on PRINCIPLE ALONE. Our profession in Christ should place us above money and above selfish interest. You see what is right, but you cannot do it is no excuse for a christian missionary. You cannot afford to stand by a principle even though God should whisper to you? You quench the spirit and mingle among strangers as a good fellow and deny that you had said, "The poor Indians should be set free and given their citizenship by the abolition of the Indian Bureau."

The conclusion is, that Indian matters have come to that point, that the churches must not side in with the Indian Bureau, if they are friends of the Indians and wish to do the most good for them. It is certain, that we christians ought to see as with one eye on the abolishment of the Indian Bureau, so that the INDIANS CAN GAIN THEIR FREEDOM AND CITIZENSHIP.

HELP! HELP!! HELP!!!

The war was won by money. WASSAJA is fighting for freedom and citizenship for the Indian race by seeking to have the Indian Bureau abolished. Like the war, TO WIN WE MUST HAVE MONEY. Send money to us (contribution) and subscribe for WASSAJA. The subscription blank that you will find is for you to secure another subscriber and to remind you of your annual dues, if you have not already paid.

This paper is Indian. Indian way is, if you help him, he will help you. WASSAJA is helping all the Indians, and now WASSAJA wants all the Indians to help the little paper.

AMERICAN INDIANS FOUGHT IN FRANCE



For the principles of freedom and liberty, and still they do not enjoy freedom and American citizenship. Congress, it is your turn next, to pass a bill to abolish the Indian Bureau, so that they will be free and enjoy the rights of full citizenship.

**INDIANS, DEPEND UPON YOUR
OWN MUSCLES**

Indians are fighting for freedom? Why should they fight for the United States, they are not freed by Uncle Sam? Equal rights? Uncle Sam believes in that, but the Indians have not equal rights. That being the case, the Indians are only used as tools by the Indian Bureau, to make a big showing, in order to add feathers in their hat. This is the picture: They remove from the Indians the shackles and send them to Europe to fight for others wearing shackles. When the conflict is over the Indians return and again take up their shackles. The Indian Bureau is more than willing to furnish the chains, to keep them in restraint. The Indian Bureau sees no inconsistency in the Indians fighting for freedom for the people in Europe and the Indian held as a ward at home. There was an Indian

from Rapid City, South Dakota, who entered the fight for freedom and while in action he was wounded in the arm and leg. On his return he became stranded at Valentine, Nebraska. Although the weather was very cold and the snow deep, from there he continued his journey on foot. He arrived at Lake View exhausted. The Indians persuaded him to stop and rest. Meantime, they took up a collection of \$18.00 for him, gave him a horse and a saddle and enough provisions to finish his journey. In this way he reached home. The Indian who furnished this information asks, "Is this the way an Indian should be treated, who has volunteered for the service of his country and returns bearing wounds?"

His hardship proves his bravery. He has the material necessary for the making of the strong man. HE DOES NOT NEED THE INDIAN BUREAU OVER HIM. He should lift up his voice in the cause of freedom for his race. God bless him and make him useful to his people. **HARDSHIP MAKES US STRONG.**

Man cannot fulfill his place in life until he has been schooled by both nature and hardship.

The idea of exempting the Indians from these laws before bestowing freedom and citizenship is all bosh. Each one must stand alone, upon his own feet. The sooner we find this out, the quicker we will abolish the Indian Bureau. Indians, work! Use your own muscles, use your own eyes; think and act for yourselves in this world of opportunity. Do not let the Indian Office THINK FOR YOU any longer. Do not be told that you are incompetent and that YOU MUST OBEY THE INDIAN AGENT AND THAT YOU MUST NOT DISPLEASE THE "WASHINGTON FATHER," when there is no such existing thing on the face of the earth. It is like Santa Claus—a myth that has no weight when tested by the light of truth.

GATO SELLS. HE 'HEAP' BIG MAN

And Susie, dear, and did you hear
The news from Washington?
How Cato Sells sits around and tells
Of great things he has done!
And what he'll do for poor old Lo,
And what hard work he does—
But Cato is just like the bee,
The most he's done is buzz.
"Red Tape" delays of sixty days,
And oftentimes a year,
To Mr. Sells are bagatelles
And scarcely worth a tear.
No wonder when the business men
In Oklahoma balk,
And fondly wish, that the "Commish"
Would do something else but talk.
In fact, a few go farther, too,
And wish that he'd resign—
They do not care for his "hot air,"
Although he thinks it's fine!
With Lo hogtied, he points with pride
To what he's done to him,

And franks the note of old Joe Choate,
Whose eyes are growing dim.
He knocks the bill that Hastings still
Insists on putting through,
Because it might shift the limelight—
And that would NEVER do!
For months and months he never once
Has done much else than try;
He has his name go down in fame—
He is such a funny guy!
His main delight is just to sight
His name on a printed page,
And then to sit and read what's writ,
And draw his monthly wage.
His trusty shears, rusted with tears
Of joy, have clipped the dope
Which daily he has chanced to see—
He loves the old "soft soap."
One day he spied a diatribe
Which his horn didn't too;
He wildly spat where he was at,
And threatened libel suit.
His legal staff smothered a laugh,
To see their chief so hot,
Because someone had poked some fun,
Which they enjoyed a lot.
Still friend Cato a fit did throw,
His words stuck in his throat.
That writer pale, must go to jail;
"Boo Hoo! He's got my goat!"
A peck or two of brief they drew,
With a diagram attached—
And thus it was, does rumor buzz,
The libel suit was hatched.
They all did seek about a week
To help the "big boss" out,
And then they found the law unsound,
And that made old Cato pout.
Of course we will help foot the bill
For all that wasted time;
'Twill take a share from each tax-payer
Of 'bout one thin, smooth dime.

MORAL:—

Cato, my boy, whom gods destroy
They first get good and mad;
So when you read this little screed,
REMEMBER THAT, MY LAD!

—J. W. F.

FEAR NOT. THE INDIANS WILL NOT DIE

Full blood Indians can survive better than modern Indians when the INDIAN BUREAU IS ABOLISHED. It is in the memory of the writer that the question of the full blood Indians were taken into consideration, if the ration system was cut off suddenly from the Indians much distress was laid upon the aged and the real Indians. Why the old and full blood Indians? Because they could not work to support themselves. The ration system was done away with. A year or two after this awful radical edict, what do you suppose? An investigation showed that the aged and full blood Indians worked better than the young reservation Indians. Now, if this same old "chestnut" is coming up, as an argument, to

