



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

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**MADE TO BELIEVE THEY ARE CITIZENS
AND FREE WHEN THEY ARE NOT**

The five civilized tribes of Oklahoma and other Indian tribes of the same state are made to believe they are citizens and free. True, voting privileges are given to them, but where is their money? Why have they a Superintendent? Who leases the oil lands for the Indians in Oklahoma? A person must feel nice to realize that all the privileges and rights of citizenship are his when it is not so; a person must feel awful free to be told that he is free WHEN HE IS NOT FREE AT ALL. Here, "ignorance" must be "bliss." My dear good friend Indians of Oklahoma, you are not true citizens and free men.

To be a free man is to be endowed with the rights of liberty as enjoyed by your neighbor, under the state you live and pay the allegiance due to your country. When you enjoy those rights, you are a free man. But when you have the Indian Bureau squelching you, and keeping you from your rights as a man, and when you cannot even make a single move, before you can speak, and before you can spend your own money and dispose of your own property, you must have the approval of the Secretary of the Interior with the signature of the Commissioner of Indian Affairs, you are not free. You are a creature to be pitied—a national disgrace. Such act on the part of the Government belittles you and says, "You are like a man, but not a man. The Indian has not the brain to look after his affairs. (Incompetent.) Kindness on our part, we will transact his business and do everything, in proxy, for him." A nation that has a guardian to do every-

thing for them is not free. That is the status of our race, and the Indian Bureau is the "nigger in the wood-pile." They would keep us until we are all competent—and that means forever and without end.

Shame upon the Indian warrior who will stand before the world and say, that he is not capable of taking care of himself; he is like a baby, that must be coddled and bottled by the Indian Bureau, and that he has no higher ambition than to be used as a tool and die as a worthless creature. My Indian friends of America, is that your sentiment? If not, there is only one thing to be done and the Indians must back the forces that will accomplish that great and most vital object for freeing the Indians, and that is, HAVE THE INDIAN BUREAU ABOLISHED.

We cannot be free when we have something around our necks, something around our body, something around our legs, something around our hands and something over our mouths, and something that keeps us from developing the faculties which God has given us. Who is that "SOMETHING?" It is the Indian Bureau. Warriors, write from where you are to your Representatives and Senators at Washington to HAVE INDIAN BUREAU COMPLETELY ABOLISHED. Do not stop there, but carry the message on to other Indians in other states and let them do the something.

PREJUDICE

What is prejudice? It is misjudging your brother. When one has prejudice against the Indians and is employed in the Indian Service,

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that man's work comes to naught, as to doing any good, for the Indians. Anyone who says, that the Indians are incapable of taking care of themselves and should have the Indian Bureau to look after them, that is the worst kind of prejudice feeling he can have for the Indians. He may think, he is saying it for the best interest of the Indians, but it is prejudice all the same.

How tanacious this feeling clings in the Indian Bureau and among organizations that have worked with the Indian Office; even the public is saturated with the same false notion of the Indians: "That they are born to die as wards of the Government." This general bad feeling has been deeply rooted in the minds of the past generations, that the present generation, believes every word that has been said against the Indians. It has been so unmercifully grafted into the prejudice feelings of the country that those in power at Washington cannot believe the Indian is nothing more nor less than what they have read in books. Many great and good people, now living, cannot believe that the Indians can take care of themselves without the aid of the Government. No greater error can be entertained by any one than this ruinous prejudice notion, that the Indians are not men enough to take care of themselves, yet, they will confess the Indians were the most independent nation on the face of the earth when found by the invaders. These all-wise men (Board of Indian Commissioners) supposed to be philanthropics, "the woods are full of them."

Hawk-eyed like, they stare and never wince. They are petrified to their belief about the poor Indians. Even when there is one or more Indians prove to the contrary of their belief, by their education and reaching, the highest that man can go—there is no use of talking—they are so "sot" in their minds that they are like stones to logic; proofs are mockeries and insults to them. They will not be convinced, they will not listen, they will turn from you and say: "Oh, well, he or they are exceptions," and pass on. They do not want to be convinced. They prefer to die in that belief, "that an Indian is an Indian, and that it will take evolution to solve the Indian problem," rather than to humiliate themselves by confessing they were wrong in misjudging the red man.

"The name 'Indian,' attached to us, has been a ruinous nature. We are not Indians. We are Americans. The Indian Bureau is a monument

of falsity on the aboriginal Americans. It is a factory for manufacturing prejudice against the Indians. If the factory (Indian Bureau) stopped doing so, where would it be?

Since the existence of the Indian Bureau, in order to keep itself up and get more appropriations from Congress, it has rattled and harped upon, that the Indians cannot do this and cannot do that; he must have this and must have that, and what has been the result? Telling the untruth for the sake of the almighty dollar and using the Indians to get the money. This is a national crime. With all of that, the Indian has always bobbed up and shown himself not to be what he was judged to be.

The present greaser of the Indian Bureau Machine believes in evolution to solve the Indian problem. He thinks the Indian is a problem, when he is not a problem at all. He is lost on Indian matters. He does not know what to do. He grasps at prejudice to help him out.

In order to help the Indians or any race, one must be free from prejudice, be on the square and act as a brother unto all men. That is the solution of injustices, man to man, and not evolution.

CORRESPONDENCE

GOOD FOR "WASSAJA"

May 7th, 1918.

DEAR SIR AND FRIEND:—

I noticed an article in your paper the other day which seemed to me to be one of the most striking patriotic writings that I have ever seen written on paper, in which you stated, "that the Indian Office should be wiped out and the employes put in the army or navy, where they would be of some use instead of a dead expense to the Government, to say nothing about the leak that it would stop in our tribal funds whatever." Would it not be one of the most patriotic moves that the Government could possibly make to put the Indian Office out of the way and let the Indians loan their own money which these agents hold in trust for them? There is no doubt but there are several hundred thousand dollars being held in trust for the Indians that is doing good to no one, other than the Indian Office.

Understand, I am not speaking of the head office at Washington alone, for there is that large an amount being held by agents throughout the country. If Uncle Sam only knew the hearts of the Indians and would give them justice, no one could guess of the many millions of dollars that they would aid their Government with and how big an expense they would relieve the Government of, just by being honest and giving the only true American his freedom.

I would like to write more and explain some things to you in regard to the misjudgment that is given to the Indians; something that I have witnessed myself, but the limited space will

not permit me. I feel that every Indian should have one of those papers, and when I get where I can do some good, I will spread some of your copies among my fellow men.

Yours very truly, * * *

MY DEAR DOCTOR:—

You are right when you announced your declaration, "Let My People Go," by abolishing the Indian Bureau. I agree with every sentence of your pamphlet. The facts on record tell the truth that the Indian Bureau always has been and always will be corrupt. It is a wrong policy to take care of the Indians when they can take care of themselves.

Abolish the Indian Bureau and place the Indians on the same footing, as the Constitution provides for its citizens. If the Government continues to rule the Indians by the Bureau system, the hirelings in the system will misuse to gain their selfish purposes.

Very sincerely yours, * * *

**AN EXCERPT FROM PRESIDENT WILSON'S
WAR RED CROSS SPEECH IN NEW
YORK, MAY 18, 1819**

"When you think of this, you realize how the people of the United States are being drawn together into a great intimate family whose heart is being used for the service of the soldiers not only, but for the service of civilians, where they suffer and are lost in a maze of distresses and distractions.

"And you have, then, this noble picture of justice and mercy as the two servants of liberty. For only where men are free do they think the thoughts of comradeship; only where they are free do they think the thoughts of sympathy; only where they are free are they mutually helpful; only where they are free do they realize their dependence upon one another and their comradeship in a common interest and common necessity."

Do you mean what you say, Mr. Wilson? If you do, as President of the United States, you have the power to free the Indian race. They are wards; they are not free. The Indian Bureau has them in their ruinous grasp; they are not free. The Indians are not citizens. THEY WERE IN AMERICA BEFORE COLUMBUS.

The Indians are not free. The Indians have not equal rights.

Where equal rights are preached, the Indians are not free. The Indians are kept at a distance.

The light of the world is not for them to enjoy; they are not free.

They live in ignorance on reservations; they are pacified by politicians; they are not free.

Oh, heavens! Would to God that you see that the Indians are not free.

Your words are mockeries to freedom's realm, if you have humanity at heart, if you believe in equal rights for all races of all climes, and if you

see the Indian race, the true Americans of America, reeling under the lashes of cruel masters and being in the atmosphere of hell and all that is unjust, and you do not heed, but preach? You have the power to "Let My People Go." Now act and prove yourself what you say, if you mean it.

**THIS INDIAN FILED UNIQUE CLAIM FOR
EXEMPTION FROM THE DRAFT**

The Dalles, Ore., April 13—One thing certain this Indian didn't want to fight. Just look at his unique exemption plea. It was written by Jake Culps of the Warren Springs reservation.

His letter reads:

"I am Indian, and I am Indian who they made a reservation for, and for what kind of Indians. And I am just the seem (same) as long ago. I cannot become a citizen. Because we are unfit to become citizens. I see myself yet as long ago. I am speaking my own language yet.

"I see myself not fit to become a citizen. There for I should be exempted. I am sure I have no law of any kind, just you white people have law. I am in the reservation. And I am Indian who have not yet join in anything of citizenship. We may or we may not.

"You are getting the young men of our race. And you are getting the young men who are full blooded Indians, who are not citizens. The father, mother or grandfather or grandmother are unable to work. And now these young men are taking care of their people because they got the strength to work. There for the law of the house of Washington, D. C., is finding us non-citizens are not to go to war. That for I know myself. Therefor I am tell you. The race of my tribe is valuable. There for I think I should not taken in to war.

"My old people never joined with any kind of a thing with you white or they never had white people way. You know our tribe has no flag which they carried in war. Just you white people has flag which you carried in war. There for I say I am entirely exempted from war.

"I never asked no time for citizenship. There for I do not know myself as a citizen. I am in a reservation of Warm Springs reservation of Oregon. I do not know of my chiefs ask for citizenship. Now, as the law says all Indians that are full blooded are not citizens. These are the kind of citizens we are full blooded, non-citizens.

"There for we say us Indians keep still for a while, let us explain to you our thoughts.

"From where did a wonderful light from here over to you. The light of this earth and my humanity. Therefor your brother sent some person to come and gave our people some good speech and ask our people for land. There they completed there speech.

They completed it with peace. Therefore, Indians do not want to step on the bloody ground of war. The creation of this earth was not created to go and have war on, or war purposes."

WASSAJA wrote to the Department of Justice in regard to the Indian status relative to the war, but never did get an answer. WASSAJA understands that no Indian ward of the Government can be drafted into the army or navy. Any Indian ward of a proper age, physically qualified and of HIS OWN FREE WILL AND ACCORD, can volunteer into the army or navy, but no Indian can be forced into the army or navy against his will. Some people may ask why these exceptions. It is just this: Indians are not free; they are wards, another word for SLAVES. They are not real citizens; they have spurious citizenship to ease their minds. Equal rights in their own country is unknown to them. Indians are RESERVED on reservations where they are corrupted, ruined and treated as helpless creatures. The public is taxed and the Indian Office is kept up to do this hellish business. This is far from being humane. If Indians are not citizens, do they not come under the alien class? No. An alien in the United States is a non-citizen who has a country somewhere on the globe, but the Indian is a non-citizen of his own country, having not the rights and privileges thereof. It makes one's heart go mad to think of such injustice. Countrymen, patriots, can you blame this Indian for standing up as he does? By the scale of justice he is right. An Indian may be silent on this war, just as he should. How can he believe that you are fighting for liberty and freedom when he is caged on a reservation as a prisoner and has not the rights of a free man? How can he believe that you are fighting for democracy when his mouth is silenced, he cannot move, being held by the tyranny of the Indian Agents, et al.? How can he believe that you are fighting for equal rights, when no such thing has ever been awarded to him? How can he believe you are not fighting for expansion, when you have taken all of his land? How can he believe you are fight for humanity, when you have crushed all that is in him and you say, that he is just an Indian, and how in the name of his Great Spirit can he believe that you are fighting for justice, when you have not dealt justly with him? Many good people will see the wise logic of the poor Indian's plea for exemption, and they will ask what can be done to wipe away our sins against the TRUE AMERICANS.

TAKEN FROM THE "LEAVENWORTH NEW ERA" BY MRS. M. B. BOOTH

"The men within the walls would think and feel, worry or agonize, in their mental and moral revolt against the unjust things said and published about them in the outside world, but they had to accept it in silence. Writers and students seemed to think they were a "problem," "mass of specimens," to be studied, analyzed, criticized and tabulated. Their fate was to be decided by the opinions of the outer-world mortals. Con-

clusions were reached and verdicts announced that were to be accepted as final, and from the brains and pens of those who knew nothing from first-hand experience.

Many a time from platform and through the press have I answered, contradicted and fought these theorists and critics. But the "boys" themselves, those most concerned, had perforce to bear it all in silence.

Now, the prison press in state after state has a voice and influence of its own.

Thank God for this good chance that proves indeed the breaking of the padlocks that close in the feelings of the prison world!"

The Indian reservation system—THE PRISON OF THE INDIANS—the same agencies and Indian Bureau have had a ruinous and prejudice effect on the Indians and the result is that the Indians have wrongly been placed outside the pale of civilization. When brought into civilization, you will see them in shows. The self-claimed benefactor of the Indians, by the organs through which he toots his horn (Indian school publications); this magnanimous and most loving (?) friend of the Indians, believes that the Indians are not yet ready to abolish him and the Indian Bureau which makes great ado over him. He has so faithfully devoted his time to the study of his words and has come to the conclusion that the Indian question is a problem, and that by the aid of his able assistance and other wise men (Board of Indian Commissioners) of his calibre, after a thorough and much devoted time on the character and customs of these red children, they have come to the conclusion that they, who are way above them in everything by the rights of science, say, "We must go very slow with them. It took us 6,000 years to get a continent for nothing, so must it take the Indians the same length of time to be like us. Believe me. You see the Indian question is a problem, and you cannot settle it by dethroning me and my little czars. The solution of the Indian problem is by evolution and not by taking the Indians away from me and Uncle Sam. That would make a man out of the Indian. It is evolution and shut up on the Indian man part. It is evolution."

Bah! The Indian would say, "Hee hah"—"HOT AIR!"

FROM FORMER INSPECTOR W. H. GIBBES

Former U. S. Indian Inspector in the Interior Department, Knows What He Expresses on Indian Affairs

To my mind, too, this is no time for "ifs" and "buts"; it is a time for united and whole-hearted support of our great national administration.

Our fighting men are doing their share; we who can not win glory with them should cheer them on and never by a word or look or deed place a damper on their patriotism or a check upon their courage.

Only one petition would I make: Free the Indians from serfdom in America while we are fighting for liberty for the rest of the world.

Columbia. "The State." W. H. GIBBES.