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S. A. I. CONFERANCE

WASSAJA was notified from the Chairman of the Advisory Committee with a letter from the President of the S. A. I. that the next meeting of the S. A. I. will be held at the University of Minnesota. Since our announcement nothing has been heard relative to the annual Conference. It may be that the organization will not hold any meeting this year. If they are, they had better get to work, to work it up.

HOW COMPLAINTS ARE BEING TREATED

If you have any complaints to make against your slave owner the Indian Bureau, handle them with care. You can hardly afford to do it all for several reasons. In the first place, most Indians are afraid to make a complaint because you know that if you do you will antagonize the Indian Office which is the one power that arbitrarily controls your life, liberty and property. However, if you are brave enough to make a complaint as to your treatment, the process which is followed is about this: After your complaint reaches Washington it is referred to some subordinate who cubby-holes it where it lays a long time. The Indian Office has two methods of investigation which it follows, when your complaint is finally dug up. One is to send the complaint and your name to the superintendent where you live. This immediately puts you in bad with the superintendent, who at once commences his systematic course of persecution. The other method is to send out an inspector who goes to the superintendent and sends the Indian police out to bring you to the office. And then—woe to you—for by the time the superintendent, inspector and third degree get through with you, you poor helpless brother, there isn't anything left of either your complaint or you.

The gang-system is just this: The superintendent and inspector are each appointed by Cato Sells. One official in the Indian service is sent out to check up on a brother official, so Cato Sells really makes his own investigation and obtains his own information from himself. Senator Johnson recently told the senate about this in this way:

"It does seem to me that if congress took any interest at all in these matters it would stop long enough to realize conditions as they are, that everyone who is not a beneficiary in some way would help in bringing about a change in this much-abused system. I want to warn you now that the treatment of these Indians by this government is degrading rather than upbuilding, and any sensible man who is posted knows it. The treatment they are receiving will never help to make good citizens of them. On the contrary it will drive them further and further away from any inclination for good or respect for the Government of the United States."—Ft. Peck Sioux Pioneer.

LIBERTY!

When you stop to seriously analyze exactly what rights the Indian has, you must admit they are few indeed. Being a ward of the government, without the rights of citizenship, bound and manacled by the rules, regulations and restrictions

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held over his head by an arbitrary grafting Indian Bureau, taught dishonesty, fraud and deceit by his governors, handicapped by lack of education, hated and despised by the very Indian Bureau itself (and we defy Cato Sells to contradict it,) WHAT IS LIBERTY TO THE INDIAN? How can he overcome these obstacles and become a good citizen? Liberty is sweet to you—white man. Your ancestors have given their life blood to procure it for themselves and their posterity, and you now, with us, stand ready to put down military despotism and resurrect liberty for all time. What it means to you it means in equal measure to us. As you came to rescue of an outraged Belgium, so give to us your helping hand against the tyranny of a grasping Indian Bureau.—Ft. Peck Sioux Pioneer.

INDIANS CAN'T EVEN GET THEIR OWN MONEY FROM AGENCIES

It is common knowledge that when an Indian has any money coming to him it is sent to the superintendent in charge of the agency where he resides, by the Indian Office. The money is then under the control of the superintendent. So, if the Indian should need money with which to buy groceries, clothing or medicine, or anything for the support or comfort of his family, or any of the necessities of life, or for any farm tools, or anything else he may need, the first thing he has to do is to hitch up his team and drive from five to seventy-five miles to the agency in order to get an order for a little of his own money with which to buy the necessary articles. After he gets to the agency, it is entirely discretionary with the superintendent as to whether he accommodates the Indian or not.

As was told the United States Senate on April 12th last:

"Thus it may be seen that every Indian is compelled to approach his superintendent with about the same misgivings and fear as would a hungry beggar who approaches your back door and asks for bread. By this process their money does them very little good. It is dribbled out to them in such small amounts that in many cases it is actually earned by them on account of the time consumed and the work done in procuring the necessary order. So you can readily see that the management of this branch of the financial affairs of the Indians might just as well send his money to Mexico for any real good it does him."—Ft. Peck Sioux Pioneer.

INDIANS ARE FIGHTING FOR THEIR FREEDOM, LIBERTY AND RIGHTS

We hear on all sides that America must maintain her true spirit of democracy, we must see that all men are treated on an equal footing, equality and human rights must be upheld. There must be no dominating. The people must rule themselves.

These high motives are actuating our patriotism, and the results have come to pass that we are in war to gain that freedom. The United States is fighting because it sees that it is not just and right to be deprived of its rights.

Right here, can we not draw a picture? The Indian race is standing on the threshold of the Government of the United States of America, stripped of the rights of man, holding out its hands for the same rights and freedom that the United States is fighting for.

Indian Bureauism is the Kaiserism of America toward the Indians. It enslaves and dominates the Indians without giving them their rights. It is praise-worthy for a nation to hold up to the world such a high standard of justice. But the question may well be asked, "Why does this liberty-loving country discern injustices across the sea, and close its eyes to the same thing at home?" Does this not show that America has failed at home?

On the same principle, we Indians ask the Congress of the United States to give us our freedom from the Indian Bureau by abolishing the same—give us our citizenship that we may share in the glorious dream of the future of America.

SEEDS SOWN—THE FRUITS THEREOF

There is no limit to correcting the Indians. If WASSAJA were to go into that, it would be offsetting the greatest object—freedom for the Indians. "Indian Day," (P. S.—Indian Day was never ratified by the S. A. I. as a whole, and should not occupy any space in the *Indian Magazine*. Indian Bureau friends were the ones who claimed to be the Executives, and not the society.) Properly speaking, it ought to be called "Indian Bureau Praising Day." Celebrate while in bondage? Indians are in bondage. Whoever heard of such thing? "Indian Day" set apart under such condition would only be a show day for the public. To the Indians it is a mockery and it does not help them. It is a day

of amusement and entertainment at the expense of the Indians and it does not help them. It is mentioning liberty without giving the Indians their liberty; singing "My Country, Tis of Thee" when it is not. It is howling like the dog at the moon; lots of noise and demonstrations, but very little good done to the Indian race. It is all fancy and selfishness and it is not practical.

The Peyote habit among the Indians is bad. Publicity on the drug, places the Indians in a bad light and we overlook the cause. If the Indians were citizens, placed under the laws in the State in which they live, such a horrid condition would be unknown.

Gambling, idleness, whiskey, diseases and vices on reservations are due the system of the Indian Bureau. These evils, which stagger us, are the results of the Indian Bureau system, and no amount of reform will eradicate them.

The only remedy is to place all Indians under the state laws, give them their citizenship and make them feel that they are a part of the Government instead of caged-up wards. "What ye sow, ye shall also reap." The seeds were sown half a century ago by the Indian Bureau; we see its fruits in the poor Indian race today. No wonder WASSAJA is pleading for the best interest of his race. Why should we withhold from the Indians the liberty that other races enjoy? Let us sow the good seeds of liberty, citizenship and equal rights now and root out the roots of the Indian Office and burn them up.

DON'T BE A PAPPOOSE FOREVER MR. INDIAN, HELP THYSELF

The old axiom that a man does not amount to anything when you do everything for him, is becoming clearer and clearer every day with the Indian race; and yet, to the contrary, the Indian Bureau is still trying to prove that by doing everything for the Indians they are going to make useful people out of them. If they were not paid for doing so, they would cease and go out of existence.

It is a positive fact that the Indians who have made anything of themselves are those who have gone out into the world, and not those who have been dominated by the Indian Office. What more proof can there be than that fact to show that the Indians can get along without the Indian Bureau? Some one may say, "Oh, they were exceptions." If that is the case, make all the Indians exceptions by freeing them from all Government control as wards.

SEE FOR YOURSELF

Upon first reading WASSAJA one wonders whether it is true or not. It is radically opposed to the Indian Bureau; is it not possible that WASSAJA is wrong? It does not seem plausible that a liberty-loving Government should tolerate the existing bondage of the Indians. If such horrible facts are being carried on, why have they not been discovered before? Have we had our great law-makers in Washington these many years and they have ignored liberty and freedom for the Indians? We have had organizations to look after the Indians; what makes them silent on such a vital issue as the emancipation of the Indians?

When we come to seriously analize the Indian situation, it does make us pause and think. That was one of the objects of the birth of WASSAJA. It was to cause the public to stop and think. If we think and reason on the Indian Bureau in relation to the Indian, we will all see alike on **Freedom of the Indian Race.**

SLEDGE HAMMER TAPS
(BY JUNIUS)

The Indian Office force is composed largely of antiquated clerks; a number of old dames, withered and forlorn, a few bright business men and a swarm of third-rate teachers with a following of uncouth, ignorant hangers-on. Just think of this selection of incompetent Whites set aside by law to impart competency to Poor Lo!!

* * * *

The general public lacks proper information on the Indian question. Facts are scarce. What we do hear on Indians is severely censored and considerably changed. The real bottom facts of the atrocious barbarity of the Indian Bureau's workings is left out and the small amount of good accomplished is magnified and commented on without end.

* * * *

One sure source of first-hand information on Indian Reservation conditions of today can be secured from the printed "Hearings" before the Congressional Committees. The facts brought to light surpass the understanding that in an enlightened country barbarity of the very worst type is rampant with the American Indian the victim!! Still our benign Government talks of the rights of humanity, the oppression Belgium, the autocracy of the Prussian, etc., etc.

* * * *

England the defender of the small nation. The United States of America an ally of England. Now England and the Indians. Will it be the shameful treatment of present-day America to her wards—starvation and bondage! Ignorance and disease! 6,600 miserable, cheap hirelings in charge of a handful of Indians!!

RESPONSIBILITY WITHOUT PRIVILEGES

The Government proposes to draft Indians in the military service as was indicated by the recent registration here.

Since the Government is insistant upon drafting Indians for the war, it should give them equal privileges in every respect as other citizens of the United States; it should turn over to them what belongs to them. Congress should pass an act to segregate and divide tribal funds.

The Government should not demand responsibilities of warfare from them without giving them the full privileges of citizenship, giving to them what belongs to them and turning them loose on their own responsibilities.—The Tomahawk.

UNITED STATES IS PAYING TO KEEP THE INDIANS IN DEGRADATION

Pulling back the Indian from exerting God's gift, is not helping the Indian. That is what the reservation system does to the Indian.

Attaching lead weight to the Indian in the race of life does not help the Indian. The Indian Bureau is a lead weight to the Indian.

Side-tracking or derailing the Indian from the main road that other races travel, is not helping the Indian. Derailing the Indian is the business of the Indian Office.

Caging the Indian is not freedom for the Indian. The reservation is a prison for the Indian, and the Indian Bureau is supported to keep up the reservation system.

To hive six thousand employees to dominate over three hundred thousand Indians, is not democracy. The Indian Bureau works against democracy for the Indians. It is: "You stay down there, Mr. Indian, and shut your mouth and don't you dare to dictate to me (Superintendent) or you will be jailed."

INDIAN EMPLOYEES IN THE INDIAN SERVICE

About twenty-two years ago WASSAJA stirred the country by saying that by encouraging Indians to enter the Indian Service the Indian Office was using the Indians to hold their race in bondage. There is no questioning of its good object of giving employment to Indians so that they may help themselves.

WASSAJA was in the Indian Service for over seven years. It was by reason of experience and study that we said, "You encourage Indians to enter the Indian Service—you encourage them to hold their people in bondage."

Further, it is not a question of their qualifications. We claim that an Indian can fill any position in the Indian Service and, having the special interest of his race at heart, he can do better work than one who is not an Indian. IF A LIMITED TIME IS GIVEN TO CLOSE UP THE BOOKS OF THE INDIAN OFFICE, Indian employees can be relied upon because it is to their interest as well as to that of their race.

SPEECH OF HON. EDWIN S. JOHNSON

Additional excerpts from the speech of Hon. Edwin S. Johnson, of South Dakota, delivered before the U. S. Senate on February 26, 1917,

Mr. Johnson of South Dakota.—My observation has been that for the past twenty years the Indian appropriation bills have been measures of the worst kind. They have been about 40 per cent. robbery of the Federal Government and about 40 per cent. robbery of the Indians, so far as relates to real benefits to the Indians themselves.

Mr. Myers.—I should like to ask the Senator a question. Can the Senator point out anything that is robbery either of the Indians or of the Government? If he can, I would like to have him specifically name the robbery and put his finger on it.

Mr. Johnson of South Dakota.—Mr. President, my time is short tonight and I want to deal more in a general way as regards the real benefits to the Indian of Indian appropriation bills. If I went into specific details on this bill, that alone would take ten times more time than is allotted to me. I hope the Senator will realize my purpose.

Mr. Myers.—I just wish to call the Senator's attention to this bill, because it is now the one under discussion and it has to be passed upon.

Mr. Johnson of South Dakota.—Yes; very well, I shall cast my vote against this bill, as I do not think it any better than the average Indian appropriation bills that have become laws for many years. Allow me to insert in the Record some items concerning the Kiowa and Comanche Indians which appear on page 218 of the hearings held before the House Committee on Indian Affairs the other day. These people have about $3,000,000 to their credit in the treasury, if I remember correctly. We have appropriated out of their fund for 1917 $25,000, and an analysis of the expenditures shows the following:

Salaries and wages	$19,314.10
Traveling expenses	368.29
Transportation of supplies	56.34
Heat, light and power service	545.80
Telegraph and telephone service	340.08
Subsistence supplies	8.36

In brief, the appropriation was $25,000, which was asked for by the Indian Office.

Mr. Thomas.—Mr. President—

The Presiding Officer.—Does the Senator from South Dakota yield to the Senator from Colorado?

Mr. Johnson from South Dakota.—I yield to the Senator.

Mr. Thomas.—Let me understand the Senator. Does he mean by that statement that out of an appropriation of $25,000 for these Indians only $8.36 was expended for subsistence?

Mr. Johnson of South Dakota.—That is according to this report.

Mr, Thomas.—Then the Indians did get something out of the $25,000; they got $8.36?

Mr. Hughes.—How did that happen? [Great laughter.]

Mr. Johnson of South Dakota.—I do not know. It must have been a mistake. The Indian appropriation bills have always been bad. They are made for politicians and for the convenience and upbuilding of the whites; ostensibly for the benefit of the Indians, but in reality for no such purpose.