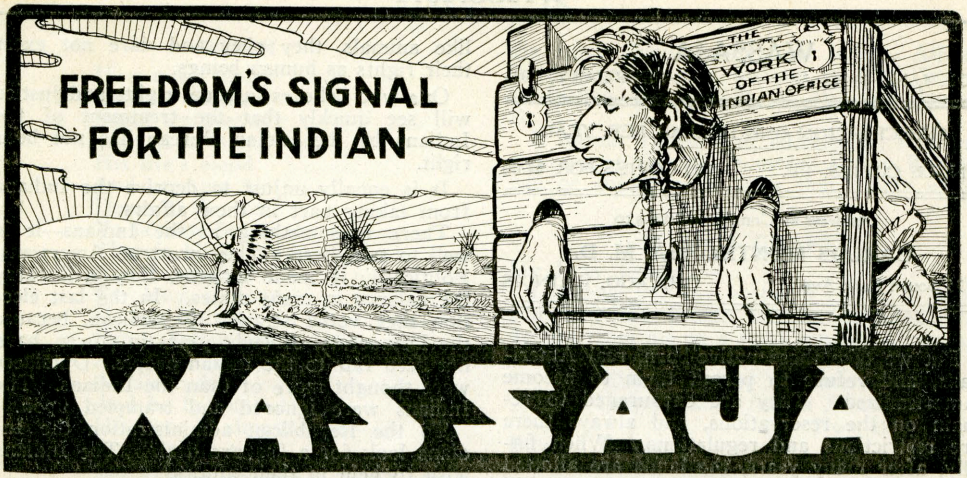

Edited by Wassaja (Dr. Montezuma's Indian name, meaning "Signaling") an Apache Indian.

Vol. 5, No. 11 **ISSUED MONTHLY** **February, 1921**

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

CONGRESSIONAL RECORD

Page 1944 **Jan. 22, 1921**

INDIAN APPROPRIATIONS

Speech of Hon. M. Clyde Kelly, of Pennsylvania, in the House of Representatives, Jan. 20, 1921:

The House in Committee of the Whole House on the state of the Union had under consideration the bill (H. R. 15,682), making appropriations for the current and contingent expenses of the Bureau of Indian Affairs, for fulfilling treaty stipulations with various Indian tribes, and for other purposes, for the fiscal year ending June 30, 1922.

MR. KELLY, of Pennsylvania: Mr. Chairman, it would be difficult to put more of irony and mockery into words than are contained in this provision: "For the support and civilization of the Indians of the Umatilla Agency, Oregon, $3,000." There are 20 more like it in this bill, and each and every one violates every fundamental of American ideals.

This $3,000 goes, every cent of it, for the pay of the employees of the Indian Bureau. This reservation has been allotted, the Indians have their own farms and homes in a rich and and fertile territory. All they need for "civilization and support" is to be made members of America and given the rights of American citizenship. Better than all this hot-house protection and orphan-asylum methods are liberty and law.

But this appropriation serves the purpose of keeping these original Americans under the Indian Bureau. It enables the self-perpetuating agency to restrict and repress those who should, in all justice, be facing their problems as free men. It is amazing to see how few Indians are set free, once they have been taken in by this agency. Only a few hundred are declared competent to become citizens each year, while thousands of the Indian youth reach the age of maturity in the same period.

The money belonging to these Indians is spent in ways they know not of, and desire not. They get only an infinitesimal benefit from such expenditures, and they are helpless to prevent their own funds from becoming the means of imposing new fetters upon them. In the land of the free they must live in bondage from birth until death. In a nation where questions of right and wrong are settled by equal and impartial laws they must bow to arbitrary decrees and despotic commands framed by individuals whose natural desire is to extend their own power.

Mr. Chairman, the peoples of the earth come here to America without knowledge of the American language, and with no idea of our institutions. We make them citizens in five years, and they become a part of the nation. They are not herded off into reservations and dealt with through special agents, who make rules day by day. If they were, the second generation would be as foreign as the new-comers, and would remain alien stock forever.

WASSAJA

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3135 South Park Ave. CHICAGO, ILLINOIS

But we take these native-born, real Americans, and refuse to permit them to become Americanized. They are encouraged to remain on the reservations, and always there are restrictions and regulations. When finally, after many years, the lands are allotted and each Indian owns his own home, we still insist that there must be employees of the Indian Bureau to hold a heavy hand over them. There is but one reason for such a policy, and that is that the Indian Bureau can not exist without the Indians. There is another fact, however, which should weigh still more forcibly with the American Congress, and that is that a vast majority of the Indians in America to-day can exist and prosper much better without the Indian Bureau.

It is high time to prove that the Indian Bureau was organized for the sole purpose of freeing the Indians, not for enslaving them forever. It is time now, after ninety years of bureaucracy, to raise again the old cry of Moses to the task-master in Egypt, "Let this people go."

AN INDIAN FOR THE COMMISSIONER OF INDIAN AFFAIRS

The Indian's business is accomplished within the Indian Bureau. The Commissioner of Indian Affairs is the head man of the Indian Bureau. He is entrusted with the care of and to protect the welfare of the Indians.

There should be no such thing as the Indian Bureau in the lives of the Indian people, but such is the shameful state in which the Indians are existing.

We do not believe in a bureau for any race, much less for the Indian people; but since there exists a bureau for the Indians, the Indians should have a voice in its management.

Strange to say, the Indians have never had anything to say in their affairs. Fear, created by suppression, has caused the Indians to be mum. They took their fate without being guilty; they were resigned. They dare not speak—the "white father—Washington, knows best." In their hearts they are sad, and wish and wish that they were educated and knew as much as the white people. In the stockade of the reservation they aimlessly move to and fro, kicked here and there, scared and assorted as animals for the slaughter, treated like animals, they obey and dare not exert their rights as human beings.

One who believes in equal rights and justice will see quickly that the treatment of the Indians by the Indian Bureau has not been right.

It is equally unjust to deprive the Indians from taking part in their affairs.

There is something in the Indians—it is well to take heed. They are true Americans. Politically, if made citizens, they will carry the balance in many states. In the last election they voted straight Republican, because the Democrats, of eight years in power, have not been fair to the Indian people. Outsiders were thought more of than the Indians. The Indians were ignored and trampled upon.

To the Republican administration the Indians look for a "square deal." The Indians wish to help in their affairs.

The Commissioner of Indian Affairs which President Harding will appoint, has all to do with Indian Affairs.

The Indians throughout the country are expressing themselves that they want an Indian for obvious reasons: An Indian can feel and do for them as no one else. They have selected Mr. Thomas L. Sloan, of Washington, D. C., as their choice for Commissioner of Indian Affairs. He has stood the test of being loyal to the Indian race and a worthy citizen. There are two factions for President Harding to consider in his appointment of Commissioner of Indian Affairs—1st, the Indians; 2nd, the Indian Bureau.

What backing have they? The Indians, by petitions and friends; the Indian Bureau: by Snyder, chairman of the Indian Committee of the House, and Chas. Curtis, chairman of the Indian Committee of the Senate. Whom have they chosen for their candidate?

The Indians—Mr. Thomas L. Sloan. The Indian Bureau—Peairs and Meritt.

What do they stand for? A selection of Mr. Sloan means that the Indians shall have a square deal, that they will be free and citizens by abolishing the Indian Bureau. The selection of Peairs and Meritt will mean the continuation of the selfish regulations, greedy domination, and slavery machine system of the Indian Bureau upon the Indians.

It will mean that the Indians will continue to listen to the hard task-master's (Indian Bureau) words: "You stay down there, Indians, and don't you dare make a move for your rights. You are prisoners, and as such you shall serve and die. Uncle Sam's charity is yours, and be contented and thankful that you are not any worse."

It will mean wardship, and not freedom and citizenship for the Indians. It will mean to use the Indians and what belong to them for outside interests. It will mean gloom and dark days at the hands of the politicians.

President Harding: God guide you in the selection of the next Commissioner of Indian Affairs. We pray that it will be in the interests of the Indian people.

WHEN

How much longer
Can the Indian
Stand the pressure
That is crushing out
His life's blood
And pressing him
Down to the earth
To become but dust
That is blown away
And forgotten?
For long, so long,
He has waited
For a better day,
A brighter day,
A fairer day;
And he has hoped until
His hope is almost dead;
And prayed until
His voice is nothing
But a whisper
That falls on ears too cold
To hear it.
It is to bring back his hope;
To make his whisper heard,
And take away the stones
That are crushing him
And put back in his heart
Some of that great love
God has given him
And take away the hatred
With its cause,
That I ask you
"When, oh when?"

Anonymous.

SENATOR HARDING'S WORDS TO THE INDIAN RACE

Excerpts from Marion Daily Star, Aug. 18th

I think we will agree about one basic principle, that the American Indian is as much entitled to a square deal as anybody in the republic, and if we are called to responsibility he will get it.

"Americans First"

"While we are talking about democracy and human rights, I think we had better bestow them on the native American rather than sacrificing American lives in trying to bestow it thousands of miles across the sea. I believe in bestowing them on Americans first. You take that message back to your people from me.

"Whether I am elected to the presidency or not, I am still a member of the Senate for a little while, and I will be glad to add my voice and efforts to see that the Indian gets a square deal."

LETTER OR PETITION FOR THOMAS L. SLOAN

If you are a friend of the Indians, or an Indian, do not forget to send in your approval of having an Indian, Mr. Thomas L. Sloan, appointed by President Harding, as the next Commissioner of Indian Affairs. Send your letter or petition to Mr. Thomas G. Bishop, 711 20th St. N. W., Washington, D. C.

It means wardship or citizenship; it means freedom or slavery; it means Indian Bureauism or enjoying the laws that others enjoy.

IS THIS GRAFT?

My Dear Friend:—

I enclose you my brother's estate, to show you how the Indian Bureau collected fifty dollars from me on a small amount of money.

Yours Truly.

Department of the Interior
United States Indian Service
Nov. 19, 1920.

Edward Percival,
Marysville, Wash.

The heirs of Andrew Percival, deceased Snohomish Unallotted Indian, were determined by the Secretary of the Interior, under the Act of June 25, 1910 (36 Stats. 855), Oct. 8, 1920, and are entitled to inherit in this estate as follows:

Name of heir	Interest in estate
Emily P. Alleck, Sister	1/3
Edward Percival, Brother	1/3
Guy Percival, Brother	1/3

The decedent died possessed of the following interests:—

A 1/4 interest in the estate of Wesley Percival.
A 1/24 interest in the estate of Harry Alleck.
A 1/4 interest in the estate of James Percival.
A 1/36 interest in the estate of Dick Walters.
A 1/12 interest in the estate of James Kwashoose.

A fee of $50 is to be collected by the Superintendent under the Act of February 14, 1920 (41 Stat. L., 413).

Amount of funds credited to estate, $285.75.

Respectfully
W. F. Dickens,
Superintendent.

DEFENDING THE INDIAN BUREAU

Without going in tiresome details I will say, that I have seen the Sissetons change from a blanketed, breech-clouted, dependent-upon-rations Indians to self-supporting citizens under the Indian Bureau. I have seen the Pine Ridge Indians change from a warlike hard-to-manage ration Indians to peaceable citizens, in the organized county of Bennett. I have yet to hear of a "distress" warrant being issued against an Indian for taxes.

If the Indian Bureau has outlived its usefulness and, for the betterment and welfare of the Indian we need somethng else—well, what will it be? What is it?

I have been out of the Indian Service since 1911, but have remained in close touch with the Oglala Sioux on Pine Ridge Reservation.

By square and honest dealing I have their confidence, so that they come to me as to a friend, with their complaints, and I must say that not a single complaint was made against the Indian Bureau *as a whole*, but rather against *individual officials*, some high, some low.

Several years ago, when I was acting interpreter at Sisseton, a Senator from Washington, I think it was, came to the Agency, and had a talk with Chief Renville. The Senator suggested that the reservation be thrown open to settlement, placing a white farmer adjoining an Indian allottee. Renville's face was flushed with a doubting smile as he answered, "Place an Indian on 160 acres with a full set of tools and farming utensils, with a white man adjoining,—in a year's time the white man would have all the tools and other property, and the Indian would have nothing." This is just what would happen if *all*, I say all, the Indians were set free. It is all right for Dr. Eastman, Rev. Coolidge, Capt. Bonnin, Joe Brown, Tom Sloan, yourself and I, and others of the same caliber, but how many hundred other Indians are there that the shoe wouldn't fit, and whose property "the white man would have in a year."

If you abolish the Indian Bureau give us something better, but if you can't then don't.

Sincerely,

Wm. M. Robertson.

(A divine was asked, "Can a wrong thing be made a good thing?" He said, "Yes." He was then asked, "Can a bad egg be made a good egg?" He replied "No." Point-blank the questioner informed the good man that the Indian Bureau was a bad egg, and that it was a death knell to the Indian people.

Mr. Robinson is making-believe, that the Indian Bureau is a necessity, when it is clear as daylight that it is a wrong system to govern any human beings.

When a person tries to support the Indian Office, he is so patriotic, so soft-hearted, so loyal,. and looks upon the Indian Bureau as the salvation of the Indian race.

"Breech-clout" was the fashion and served his forefather well at that time, but to mention "dependent ration Indians" is the very contention we take, that the Indian Bureau has turned out of the most independent race on the face of the earth.

To mention "a war-like, hard-to-manage ration Indians" does not strengthen his claim of the usefulness of the Indian Bureau for the Indians. It only confirms the truth, that the Indian Bureau cause Indians to be *blanketed, war-like, hard-to-manage rationers.* Before the Indians were forced on reservations they did not have such names.

If the Indians that he speaks of are "self-supporting and peaceable citizens"; if he will open his eyes he will see that those Indians are such by virtue of not being under the charge of the Indian Bureau. Reservation Indians are taught to revere and not to speak ill of the Indian Office. They stand in awe of the "Washington father." To the Indians the word "Washington" or "Indian Office" is as sacred as the word "God" is to the Christian people. That is why the Sioux Indians are mum against the Indian Bureau—(peaceable Indians), but they do have complaints against the Indian Service employees, who are dishonest and treat them badly. *That is the Indian Bureau,* which Mr. Robertson tries to convey that the Indians have no complaints. Right here we wish to say that the Indians are emphatically against the Indian Bureau.

"What will it be? What is it?" To the casual observer those questions appear as though he was saying something, when really he is not saying anything at all. It is like asking "Where is there water?" in mid-ocean, when water is everywhere. Mr. Robertson, or any Indian Service man, cannot or will not see that by the very act of abolishing the Indian Bureau, you place the Indians automatically under the protection of the laws that govern all races in the United States.

Mr. Robertson, do you know that the saying of Chief Renville is a self-evident confession that the Indian Bureau system of fifty years, has evolved the Indians into a helpless and weak race, so that they cannot protect themselves and stand on their own grounds?

The most help to oneself is to help yourself.

It seems so uncalled for that those who pretend to be true friends of the Indians, believe that the Indians should be helped to a degree where they will be in a position to protect themselves and travel on the road of life smoothly. They do not judge or plan for the Indians as they would for themselves; and when these facts confront them, they elude the vital issue by saying, "Freedom and citizenship or abolition of the Indian Bureau may be well enough for Dr. Eastman, Rev. Cooldge, Mrs. Bonnin, Mr. Wheelock and other world-wise Indians, but it would be cruel, and the death of the old and incompetent Indians."

The man Indian will be made stronger by coming in contact with men and not by the prison system of the Indian Bureau.

Those who believe in perpetuating the Indian Bureau always ask: "Give us something better." When they are saying that they do not know that they are belittling American citizenship; unconsciously they are praising the rules and regulations of the reservation system more than the laws that govern the United States of America. They want the Indians to be slaves and wards forever. How can a person that is just and a loyal citizen, believe in his heart that freedom and citizenship will hurt the Indians.)

We have more hope and faith in the Indian people. We believe the Indians can and will take care of themselves, and will hold their own under a favorable environment, and adapt themselves in every line that man helps one another.—Editor.