WASSAJA

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

Vol. 6, No. 4 **ISSUED MONTHLY** **July, 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

MORE INFORMATION REGARDING THE REMOVAL OF McDOWELL INDIANS

340 O'Farrell Street, San Francisco, Calif.,
May 30th, 1921.

HON. ALBERT B. FALL,
Commissioner of Indian Affairs,
Washington, D. C.

DEAR SIR:—Your letter of April 30th, last, to Dr. Carlos Montezuma, of Chicago, has just been received by me, and Dr. Montezuma asks me to make reply thereto. We thank you for so clearly defining the reasons "for" and "why" the Indian Bureau sought an order from President Wilson and note your statement that your department does not expect to remove these Indians from the Camp McDowell Reservation.

That we may clearly understand the attitude of each other, permit ms to state that we contend the said reasons "for" and "why," as set for in your letter of April 30th, are the identical reasons advanced by the Indian Bureau back in 1911, and thrashed out in the Congressional hearing in June of that year, and independently investigated by Mr. Fisher through an eminent irrigation engineer--after all of which Mr. Fisher gave his decided opinion in his letter to the writer under date of August 10th, 1912.

That further, every statement, opinion or conclusion stated in the last paragraph can be verified by letters, documents, engineers' reports, and sworn testimony, which voluminous record we have and in greater volume, exists in the files and records of your department.

I recognize thoroughly that your letter of April 30th must of necessity be based mainly upon date furnished you by the Indian Department, and your letter, with the exception of the allotting of McDowell for grazing purposes and the Salt River allotment being ten (10) acres instead of five (5,) is of the identical trend of a series of letters written us by Secretary Fisher before we could show him his error, or rather the errors of the contentions of the Indian Department, and he arrived at his said decision of August 10th, 1912. Please do not for a moment consider that we do not recognize the earnestness and the sincerity of your present views. No one could ask for a more kindly letter than yours of April 30th to Doctor Montezuma. But please bear with us in this matter if at times our statements may appear abrupt in the attempt we will make, if given your permission, to prove that you are misinformed; and remember we had over two (2) years of the most intense opposition from the Indian Department to get the real facts before former Secretary Fisher involving his position then, which we contend is the identical position you occupy now and the identical facts involved. (Excepting the minor changes as set forth in paragraph three (3) herein.)

I do not concur with Doctor Montezuma in his suggestion that any formal hearing at present should be at all necessary when, as your letter discloses, the Indian Department has only presented to you their same line of argumet and the same facts which they for two (2) years gave Mr. Fisher. The "turbulent nature of the Verde River" was the identical contention the Indian Bureau used in 1911, and we had to show from their own records where their own engineers nullified this contention. They claimed then, as they claim now, that "no removal whatever" was contemplated or thought of—but we proved under oath and showed by letters they were writing themselves that the reverse was true and that they had made a persistent and determined effort to remove these Indians from the Camp McDowell Reservation.

Your letter of April 30th clearly defines the situation as it exists today and has existed for twelve (12) years so far as the Indian Bureau is concerned, with the exception of the clean cut exhaustive decision of former Secretary Fisher. While regretting the necessity of going to the heavy personal expense in time and money, to again prove beyond doubt the untenable and wrong position of the Indian Bureau, which from the statements in your letter of April 30th are the same as in 1912 and which then were most exhaustively investigated owing to the determination of the Indian Bureau to move these Indians -while regretting this necessity as before stated; still we deem it our duty to undertake the work.

Any one knowing the eminence and ability of Mr. Walter L. Fisher will not deny our statement that there must have been a most rigid as well as exhaustive investi-

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CARLOS MONTEZUMA, M. D.
3135 South Park Ave. CHICAGO, ILLINOIS

gation of each and every fact, removal. its methods, reservation conditions, both at Camp McDowell and Sa't River. and especially the engineering questions on Camp McDowell--before Mr. Fisher could afford to absolutely reverse his repeated contentions for two (2) years and say it was "a mistake."

May we kindly know your pleasure as to when and how you prefer to have this voluminous set of facts presented to yoer department, unless, of course, your decision as set forth in your letter of April 30th is to be considered as "shutting the door" upon any hearing of our contentions herein set forth.

If former Secretary's Fisher's letter to the writer, attaching Engineer Rosecran's report, of August 10th, 1912, is to be ignored and set aside, as founded upon erroneous, undigested or incomplete engineers' reports and upon misunderstandings as to facts, it will certainly seem to people who know the ability and conscientiousness of Mr. Fisher, and his extreme thoroughness in all matters he undertakes, and added to this time of a Congressional Committee, that it is working citizens rather overtime to go over the same ground again, because the Indian Bureau is still of the same opinion and bases it upon the same facts it had when exhaustively thrashed out from 1910 to 1912.

However, it is a condition which we face; and on our part, if you will not amend your decision as indicated in your said letter of April 30th, we shall again undertake the task of combating the determination of the Indian Bureau, and, as stated, if you will indicate a willingness and if you want, suggest how to prefer—we will try to cheerfully co-operate with your department to again establish the engineering or any other facts needed.

Respectfully, (Signed) JOSEPH W. LATIMER.

COMMISSIONER OF INDIAN AFFAIRS

The dial of the Indian scale is at zero, and after the appointment of the Commissioner of Indian Affairs, the dial will move either on the side of the Indian Bureau or on the side of the Indians. In a great cause there is no such a thing as half way. To an Indian, a man is either his enemy or is a friend to him. The Republican party is either a friend or an enemy to the Indians. The true attitude of the Republican party, relative to the best interest of the Indians will be shown by the appointment of the next Commissioner of Indian Affairs. The Indians have named their man, who stands true, and is qualified to take charge of their affairs. Out of the Indian Department there may be some who would wish to become Commissioner of the Indian Bureau. The Indians do not want the Indian Bureau because they do not like the Indian Department's system of managing their affairs, and that is why they have selected a man who is of the frame of mind as themselves relative to the Indian Bureau. They want a man as a Commissioner, that will work for their freedom and citizenship, and who will look after the best interests of the Indians at all times without fear, prejudice or favor. If the dial falls on the side of the Indian Bureau, there will be great happiness in store for the seven thousand employes in the Indian Service. It will mean four more years of bread and butter for them. Now, the Indian machine will go on the same as before. The right of way will be open to those who served well their party. Great interests will be favored of the leases on reservations. It has to do more for outsiders than for these dirty, lazy, ignorant Indians. Do for the Indians? Not a thing.

A man is foolish to look after the thankless interest of the Indians when he can better himself in some other way. The Indians' fate is at stake—either slavery or freedom.

A VOICE FROM THE "IMPROVED ORDER OF RED MEN"

I am surprised that educated members of our order should use their talents in abusing the former owners of this country and upsetting the high standards of character that have been taught to us for so many years in our ritualistic work, and more especially at this very time, when, under the direction of the Great Council of the United States, we are erecting a monument to Chief Massasort to celebrate the anniversary of the peace treaty made with the Pilgrim Fathers on March 22nd, three hundred years ago. Let us have more of the milk of human kindness and less prejudice against the "Real Americans." Give them a square deal by giving them full rights of citizenship, including the right to vote and hand their own property and the free use of the public schools. Abolish the Indian Bureau system and all other discriminating influences and give them a chance to find their own level, and I do not doubt that more of them will make good than those of any foreign nation that come to our shores. Very truly yours,

W. A. TURNER,
Snoqualmie Tribe, No. 5, Tacoma, Wash.

"LET MY PEOPLE GO"
AND
"ABOLISH THE INDIAN BUREAU"

Now is the time to do something practical for the Indian people. If you cannot do it personally, the next helpful thing to do is for you to procure, all you can, copies of "Let My People" and "Abolish the Indian Bureau," and send them where they

will do the most good; scatter them far and wide. If thousands will do that in each state, you can just imagine what an influence it would have. It would be like seeds; they would take roots, and the public would know something about the Indians' plight. If there were books or pamphlets on the subject, we would be pleased to refer them to you, but there are none that we know of. "Let My People Go" and "Abolish the Indian Bureau" are the only pamphlets touching on the vital solution of the so-called Indian problem. Order today.

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THE S. A. I. IS NOT DEAD

They tell you that the Society of American Indians is dead. It makes "Wassaja" laugh. Dead? no, never! You may say, "it is dead," but saying it does not kill it. Those who say that it is dead are those who never did stick to the Society. They are dead, but not the S. A. I. A Society that stands for freedom and citizenship and the abolishment of the Indian Bureau cannot die. You may as well get rid of God as to get rid of the Society of American Indians in its work for the Indians. The stand which its President may take does not kill the Society. The Indian Bureau working against the Society does not kill it. Its selfish standard barriers who worked in the garb of loyalty does not kill the Society. Indians pouncing on a member or official does not kill the Society. Cease publishing the "Indian Magazines" does not mean that the Society is dead. We admit that the Society has gone through the valley of death, but it is far from giving up the ghost. Some people so hate the President that they would love to see the Society go under. They credit him with crookedness and unprincipled acts and poison his character to weaken his prestige in the work for the Indian people. But these same enemies never let out the secret of their bitterness. It is this one thing, Tom Sloan is for the Indian people, unadulterated and true to the core. He believes the Indian Bureau should be totally abolished, sooner the better, and that there is no other way by which the Indians can gain their freedom and citizenship. Boiling everything down to the last drop—it is due to the stand he takes against the Indian Bureau, to the stand he takes for the rights of the Indian people. Acting upon his honest conviction for the best interest of the Indian race, it is an honor to be made a "sheep-goat." Death will never come to an Indian Society that has such a President. The truth is that the Society of American Indians needs to publish a journal. We would like to have it self-supporting. It has been unfortunate that the editors did not remain at their post. Editorial changes have not been healthy for the Society. The reason why, no more magazines have been issued since last August, it was so expensive that the Society was compelled to suspend publication indefinitely. A journal is the pulse of a society. So, it was natural, that when the subscribers no longer received the "Indian Magazine," they thought the Society of American Indians was dead. With regret, the Society of American Indians must go on without something to educate the public and inform the people of the great work we are engaged in for the uplift of the Indian race.

Death comes to everything when it cannot stick together. The Society of American Indians is really an Indian organization and the Indians must stick together and join the Society. The reason why we Indians cannot accomplish anything is that we do not stick together. If we only could stick together we could do most everything. If the Indians go back on each other, they will lose, because they did not stick together. The Society is located in Washington, where the Indians' business is carried on. As a member or not a member, you can always get the help of the Society by writing your complaint or information to them.

The false report that the Society of American Indians is dead comes from the enemies of the Society. They wish it would die, so that no record could be kept that they had joined the Society once and dropped out, or it is working to take away their bread and butter.

Do not let anybody try to make you believe that the Society of American Indians is dead. It is the greatest Indian organization in America. We must join the Society and stick together. It will help you, your tribe, your people, your country and the world.

INDIANS VS. INDIAN BUREAUISM

Well, we got left on our Indian Commissionership. The Indian Bureau still lives and has the innocent Indians clasped more tightly than ever to its beastly breast by its cruel and powerful power, and greedily its branches sucks the last drop of blood out of the Indians. The Indians are the life of the Indian Bureau. It can now go on and be no more in want. As Christ was crucified, so is the hope of freedom and all that man yearns for, this side of heaven, has been denied, and there on the cross it hangs. We stood by Sloan thick and thin, and we are still with him in his defeat. We counted it not a loss or disgrace to do our duty and fall in a great and righteous cause. It is over and there

is no use of taking the matter too seriously at heart. It would do no good to step on our protruding lips and stay down. Wake up and look up! It has not hurt the principle that we stood up for; that principle—freedom and citizenship by the abolishment of the Indian Bureau, is still standing there undaunted and untarnished.

The failure of our candidate to be appointed as Commissioner of Indian Affairs has brought out the Indian Bureau in all shades, shapes and phases. It cannot be blotted out that they who claimed that they were not in favor of the Indian Bureau, on this occasion, they were brazen and were not afraid to show their colors. When Tom Sloan was running for the Indian Commissionership, it was a crucical test for them. They turned out to be maggots of the worst kind. They took off their disguise, as it were; they were working tooth and nail for the Indian Bureau. They proved themselves true hyprocrites, traitors to their people and unworthy of the friendship of the Indians. It was a work of greed, selfishness and uncanny politics.

We are not discouraged. God is with us and with God is victory. We shall stand as firm as ever and fight on for freedom and citizenship on the same battlefield. We shall not move an inch from the stand we have taken on Indian matters. Our weapon shall aim at the Indian Bureau. We shall proclaim to the world that there is no freedom and citizenship for the Indian people while the Indian Bureau exists; not any more than there is a heaven where Satan is in charge. Knowing as we did our candidate, we were fair and unselfish, because we realized that in any great cause, involving the rights of man, it requires all that is high, noble and self-sacrificing. We believed, and still believe, that Tom Sloan would have done more good for the Indians' emancipation than any other Indian that comes to our mind, were he ever be appointed to the office of Indian Commissioner.

True friends of the Indians and Indians who are looking forward for their freedom and citizenship, let us brace up. This is no time to stop and weep. Get up and march forward holding up the standard of the Indian race. We are wounded to some extent, but let not that be our death. While there is life there is hope. Let us take this matter to heart, and with a grim determination to fight for justice, let us forget ourselves and redouble our efforts to rescue our people from their unjust imprisonment to that of freedom and citizenship.

There is no truer adage than "Time, patience, and perseverance accomplishes all things." Let us one and all, get together and go on, as though, nothing has happened, knowing that, will give us the victory in the long run.

Great men—men who were endowed with the righteous spirit in their great work for suffering humanity, when little defeated, expressed themselves as being happy. So, my sympathizing friends, let us be happy in our defeat and not take too much to heart, that all is against us. One of the greatest consolations to our hearts, is that the enslaved Indians are with us, and the longer we fight for them, that much more they will know that we were in the right. Such being the case, in the future, we will look back and say to ourselves, "That our defeat in 1921 was not a defeat after all. It was the truth, "and the truth shall make you free indeed"; and the path of truth leads to freedom and citizenship and not the Indian Bureau for the Indian people."

PRESIDENT HARDING

Ignores the Indians' Request to Appoint an Indian Commissioner of Indian Affairs

We asked President Harding to apoint an Indian as the next Commissioner of Indian Affairs, and he, for good reasons, we hope, ignored the request from the Indian people. We are not obligated to him and therefore, if we fight, we shall come out in the open and declare freedom and citizenship for the Indian people.

Roosevelt was right when he said that there is a difference in saying and doing, hot air and delivering the goods, politics and genuine love for struggling humanity. The devil can hide, but he is soon discovered. Harding stands bad with the Indians in the beginning of his administration. However, that does not mean that they will not pay due respect to him as President of the United States, but human nature tells the Indians he still has to show them that he is a friend. The Indians have been ignored; the dice have been cast in favor of a man that has served his party well. The Indians did expect a little consideration, but President Harding has turned a deaf ear to the cries of the Indian people. Politics may not count the Indian race for very much, but wait. The trait of an Indian is true as an arrow that they never forget a kindness or a wrong.

The present appointed Indian Commissioner was at Yankton when he was running for the Senatorship of South Dakota. In a provoking way he informed the Indians that he was not in need of their votes and the Indians did not vote for him, and the result of it was that his words caused him to lose the Senatorship to Washington from South Dakata. Indian votes defeated Congressman Hastings of Oklahoma, and elected the Honorable Alice Robertson in his stead. Indians are not dead yet, and there is no sign of there being extinct, so it is worth while to reckon with the people who were here before Columbus.

Mr. Jonathan Tibbet, of Riverside, California, has been arrested, charged with alienating the affections of the Indians from the United States Government. The Government has a splendid case of bringing a divorce suit against the Indians. It is the Indian Bureau and not the Government that the Indians do not love.