ARROW POINTS.

"Dr. Montezuma, of Chicago, Etc- I am with Dr. Montezuma, but I confess that I don't see what much the Indians I saw at Flambeau could do for themselves with more freedom than they now have." "Reedy's Mirror," St. Louis Mo. (Freedom within prison walls is not freedom. Freedom within a reservation is not freedom. There is such thing as freedom and freedom; the Indians need freedom from being penned upWARDS. The result you describe graphically. — Wassaja.)

The way the Indian Bureau uses the word "Competency" exasperates "Wassaja." What right has the Indian Bureau to judge whether we Indians are competent or incompetent? "Judge not that ye be not judged." It is wrong and nothing else can be made out of this being equal with God.

Continued on page 3

INDIANS AND INDIANS.

By Carlos Montezuma, B. S., M. D.

In the northern part of the State of Washington there is a certain specie of game, a cross between a sage hen and a grouse. When you see a covey of them all you have to do is to creep upon them and then run toward them suddenly, surprising them with a most hideous yell. They will gaze at you and shiver with fright and you can go and pick them up and do as you please with them. They are called "Fool Hens."

That is exactly how the Indian Office has affected the Indians as wards of the nation. Methods and methods have been devised to subdue subjects. Even those who are world-hardened it makes shudder to think of the days of the Inquisition; of those awful, cruel ways of punishing and taking lives. The story goes of the prisoner who was placed in the room with the movable walls, ceiling and floor, which contracted evenly on all sides every twenty-four hours. Day by day it grew smaller and smaller until, slowly but surely, it crushed the victim to death.

When you kill racial pride, you kill the Man; his stoic independence; his high spirit of what is right and what is wrong; his relation of man with man and his abiding faith in the Great Spirit. When you kill the spirit of the Man-part of the Indian, you have got him. The Indian is as though dead; you can play with him and do with him as you wish.

By the gradual process, this method has crushed his life. In these four hundred
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WASSAJA

years that he would not yield to the pale-face, you have crushed out his life and the Indian race is as though dead. It is a picture that is indelible, that haunts the name of Civilization by which the United States poses in the world. It hurts and the Government feels it.

Wassaja is not writing a thesis, is not writing for rhetoric. He is retracing his own steps from the most primitive grass hut of Arizona to a civilized life in a great city. It is not a death message that he is writing about but the most vital for his people.

Civilization has an object—money; but to get it honestly one must work. Work is the key-stone to most everything at this age and hour. God's decree is that man must do for and take care of himself. There is no way of evading it. You cannot violate the Divine decree and expect to get along nicely. God has allotted us a short span of time to make what we can of ourselves. We must learn to know that work is honorable. Wassaja did more menial labor after he had gained his degree from a university than we can do ourselves. It was not his wish, but he was compelled to hustle in order to advance and live like others.

In civilization, where we do not want and least expect to bump, we bump. The thing for us Indians to do is to get ready for the bumps, forewarned, and come out ahead of them. The story of progress is always the same hard struggle against all the forces which tend to impede and destroy. Going up against the current makes one strong.

Let every Indian go in, get hold of life and work with all his might at what his hands find to do. Begin at the bottom. Do anything and everything that is honorable. Do not be ashamed to work. To succeed you must work—not easily but hard. Show the world what you can do. Get up above you as your forefathers spurred themselves on when they saw a deer in the chase or as does the athlete in a race. To inspire others, you must perspire.

The wrong concept of us Indians which the public entertains, is a phantom which can be dashed by education and by our personal contact with the masses of the public.

Wassaja's opinion is vague against us. It therefore behooves us to stand together and to teach the public differently.

Columbus was discouraged again and again by the naysayers who said that the earth was flat; yet he strove on alone and defied the sages of those days and at last made the world wiser. Just so, we Indians must take up the challenge of those who claim that our race is infernal, that we are a disease, and that to be discriminated against is just. When one does not know, it makes no difference; but when one does know, it makes a lot of difference. When one is kept from knowing anything, of course he will be ignorant.

The thing that our guardian does everything for us without our consent, upon the face of it shows what that guardian thinks of us. There is no trouble in putting up penneys to find out the right; we all must see and stick together. Promises in Chicago do not amount to much in life. That is what all us Indians; we have relied too much on promises. Let promises go; GET MAD AND FIGHT YOUR WAY IN LIFE. Let us not be monkeyed with any longer.

Can you picture your fore-fathers standing on a mountain, surveying the horizon and harmonizing with nature? You may say that you have things as they are. But what have we now? Almost nothing, and living without justice: it is a good thing that the air that we breathe was not taken away from us.

We Indians have laid down and permitted the Indians to be called "attendees". We are their childrens' children. Things hav·e changed and we have changed with them. We do not see things as our forefathers saw them nor do we live. as our forefathers lived. The things that were sacred and just as sweet to us as it is to you are gone.

If the people think you cannot make a living for yourself, or need one, let them try it. If they think you will be cheated, go out and prosper; if they think you will starve, go out and grow fat, and if they think the aged and the orphans will suffer, go out and show the world you are benefactors and worthy of the tradition of your race by caring for the aged and the orphans. That is the way to show business and to do business.

We Indians must be pretty blind to think that error is right; that warship is freedom; that the reservation system is freedom; that the Indian is not to stand independent of government aid and support, but that he must be a dependent on the government.

We must be as courageous as the Rev. W. H. Stedman, who taught Wassaja to work. One day a friend of his leaned over in Wassaja's presence and asked: "What are we working Apache were working. When the doctor came over to him, the friend said: "I know, Parson, you mean all right, but I am afraid you are wasting your time with that Indian. He will never amount to anything. Your effort is good, but there is no hope; mind what I tell you!" That which has been wrought in Wassaja, the same can be accomplished in every Indian.

It is disgusting to see the so-called "Indian friends" and "Indian advocates" pulling back because they hate to confess that they have been mistaken. Their pride prevents them from recognizing a truth that one could see. They prefer to run in the same old rut or hustle in order to advance and live like others.

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The wrong concept of us Indians which the public entertains, is a phantom which can be dashed by education and by our personal contact with the masses of the public.
them to be competent by giving them freedom from Bureaucracy which has caused them to be incompetent.

"Born in this country and has to take out papers? You do not tell me! Is that true?"

"Not a citizen of his own country? Who ever heard of such a thing!"

"Was in America before Columbus and must take out papers of naturalization? Can such injustice exist?"

"Sane Indians and over 21 years old and cannot vote? I cannot see anything but injustice in that."

"Indians have no voice in their affairs? O, that is awful!"

From the SHERMAN BULLETIN, Sherman Institute, Riverside, Calif.:

"In the Wrong Direction."
By Hon. Moorfield Storey, Boston, Mass.

"Every step toward weakening the power of the national government over the affairs of the Indian is a step in the wrong direction."—N. Y. Herald.

(Such a sentiment in print from a prominent public man does great harm to the cause of the Indians. We believe he meant all right, but he is greatly mistaken. Let him take the Indians' place and he will change his mind.) -Wassaja

If there were a man, bound hand and foot, helpless to free himself, and he cried out to you: "Let me go," would you have heart enough to stand by and ask: "Go where?" (Chilocco Indian School Journal.) We are not joking. We are serious about freeing the Indians from the Indian Bureau, and he who jokes at a cause we are working for—our words are not for him.

From a New York Indian: "I would rather go on a war-path than have Cato Sells as Commissioner of Indian Affairs."

The complete abolishment of the Indian Office seems to be misunderstood by some Indians. When Congress passes a bill to abolish the Indian Bureau, it must state at what time because it will require time to settle money and property matters with the Indians first.

There is a tribe in the State of Washington called the Nespolim Indians. They will not take anything from the U. S. Government without giving something in return. They are the most prosperous Indians in America. What do the sentimental friends of the Indians think about that? Independence is prosperity and not pauperism.

Commissioner Cato Sells preaches, but withholds that which he preaches, namely—complete freedom for the Indians. He is a good politician, and the Indians have no use for him.