

**WRITING ACROSS THE CURRICULUM
REQUEST FOR APPROVAL TO USE W-DESIGNATION**

LSC # 76
Action A-10-24-91

TYPE I. PROFESSOR COMMITMENT

- (X) Professor Dr. John W. Lerner Phone 2285
(X) Writing Workshop? (If not at IUP, where? when? Penn State, Fall, 1988 (See letter))
(X) Proposal for one W-course (see instructions below)
(X) Agree to forward syllabus for subsequently offered W-courses?





TYPE II. DEPARTMENTAL COURSES

- () Department Contact Person _____ Phone _____
() Course Number/Title _____
() Statement concerning departmental responsibility.
() Proposal for this W-course (see instructions below)

TYPE III. SPECIFIC COURSE AND SPECIFIC PROFESSOR(S)

- () Professor(s) _____ Phone _____
() Course Number/Title _____
() Proposal for this W-course (see instructions below)

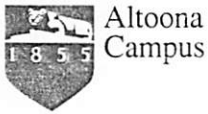
SIGNATURES:

Professor(s) 
Department Chairperson 
College Dean 
Director of Liberal Studies  10-24-91

COMPONENTS OF A "WRITING SUMMARY"

- (i) "Writing Summary" — one or two pages explaining how writing is used in the course. First, explain distinctive characteristics of the content or students which would help the Liberal Studies Committee understand the summary. Second, list and explain the types of writing activities; be especially careful to explain (1) what each writing activity is expected to accomplish as well as the (2) amount of writing, (3) frequency and number of assignments, and (4) whether there are opportunities for revision. If the activity is to be graded, indicate (5) evaluation standards and (6) percentage contribution to the student's final grade.
- (ii) A copy of the course syllabus.
- (iii) Samples of assignment sheets, instructions, or criteria concerning writing that are given to students.

Provide 12 copies to the Liberal Studies Committee.



April 22, 1991

Dr. Charles Cashdollar, Director
Liberal Studies Program
Sutton Hall
Indiana University of PA
Indiana, PA 15705

Dear Dr. Cashdollar,

This is to certify that Dr. John W. Larner, while an Assistant Professor of History at the Penn State Altoona Campus, designed, obtained university approval of, and taught an upper-division writing-intensive course in Native American history. In addition, Dr. Larner participated in appropriate staff development activities while preparing to organize and offer this course.

We understand Dr. Larner wishes to offer a similar course at IUP and we believe he is well qualified to do so.

Sincerely,



Kjell Meling
Director of Academic Affairs

"A WRITING SUMMARY"

Overview:

HI 481, Native American History, usually draws about twenty-five students of diverse personal and academic backgrounds. These include non-traditional students, non-white students, international students, and a panoply of majors. Students opting for Native American history often seem a pologlot lot in terms of motives for taking the course and expressions about its subject matter as the course evolves. The course is offered once a year--usually in the spring (a time of renewal, a vital theme in Native history)--sometimes in summer. Most students take the course as an elective, although some programs such as anthropology and religious studies urge students to enroll in it. Also, education students planning to student teach in Native communities invariably sign up for Native American History.

Writing Activity:

As explained in the syllabus, all student evaluation is based upon written work! Writing in Native American History includes: thirteen precis (20% of course grade), one five-page research paper (20% of course grade), and three essay examinations (20% each, 60% of course grade).

Precis assignments are generated from each of the thirteen articles in Indians in American History, a rich compendium of "new Indian history" pieces assembled by the Newberry Library, one of the nation's foremost Native research centers. Both the novelty of data and viewpoint in each of these essays induces considerable and probing thought by even the most otherwise passive student. Students are directed to attempt two things in each precis: one, provide an overview of major and key subsidiary points made by the essayist and, two, state a personal reflection or so about the import of the essay. The latter affords students usually welcome opportunities to exercise prior knowledge and belief, interfacing these with the Native data and views portrayed in the essays. While graded with check, check-minus, or zero (no precis submitted on deadline), the highly generative work rendered by virtually all students begets some amount of instructor comment on each essay. Often remarks are of this nature and apply to the students' reflective statements: "Important perception here; please bring this up in class!" And they do, considerably enriching the classroom dialogue. At the outset precis outlines are generated in class; team writing and peer review are deployed. Check-minus precis may be re-written. Both content and use of language are examined during reviews of this work.

Students are restricted to one double-spaced and typed page (one-inch margins left, right, and bottom--one and one-half inch top) per precis. Neatness is stressed. The not-so-hidden intent here is to develop students' report-writing skills, as well as their abilities to tease out and briskly report the argument presented in an essay. Students, in other words, are forced to rise above the mere data! The precis, based upon essay reading, is a highly useful tool in helping students reach these objectives. Needless to say, reading comprehension is vastly increased through these little exercises!

The research report has been handled in several ways in recent editions of Native American History. At times, the instructor creates document packets drawn from Native source collections, allowing students to determine a key issue arising from the data clusters in their hands. Other times, students simply identify topics they wish to track and, with the instructor's guidance probe published Native sources available in the library and elsewhere. Sometimes a split approach is used to accommodate the needs of graduate (find own topics and sources) students and undergraduates (source packets provided). Even with the provision of documentary source packets, students must use the library and other resources to develop contexts in which the packet documents make the most sense. No matter the permutation, students must use Native sources, as well as the usual range of historical research material developed by professional historians of any background, to develop balanced accounts of key episodes in Native American history. A number of instructional techniques are used to move students into this assignment. Visual presentations in class, small group discussion of the project, small group peer review of drafts, and "committee of the whole" (student-led) explorations of research and writing concerns are among the techniques used. Owing to the amount of attention given in class to this project, re-writes usually are unnecessary, although the option is provided. Students are to observe the standards required for precis writing, along with provision of footnotes, bibliographies, and formal title pages. Maps or other visuals keyed to the text of these reports also urged. Letter grades with extensive comment are provided.

Essay examinations have become a valuable teaching tool in Native American History, while retaining some importance as evaluation modes. Meeting as "committee of the whole" but instructor-led, students generate potential essay questions for up-coming exams. These offerings are then scrutinized in terms of topics, themes, points, and sub-points that ought to be included in a thorough treatment of the question. Class participation can be almost feverish! Following these eviscerations of student-suggested questions, I sometimes offer emendations, consolidations, and the like. Then, we vote. Five are selected; students must write on the three designated by the instructor at the time of the exam. Thus, preparation for exams is also review of content as well as writing readiness activity. Given the circumstances, no re-writes are permitted. Group work ceases at the outset of exam writing! Letter grades and extensive comment are provided.

I. CATALOGUE DESCRIPTION

Native American History

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An unfamiliar perspective on a familiar tale, this course presents the "new Indian History" -- North America from Native American materials and points of view. Identification, analysis, and syntheses of Indian realities and options over time are at the heart of this course.

Prerequisite: None

II. STUDENT OBJECTIVES

A. Content:

...Will be able to list and describe varied and specific ways that Native Americans individually and collectively have perceived their worlds.

...Will be able to identify and explain different and specific ways that Native Americans have related to non-Indian conditions.

...Will be able to state and support reasoned opinions about actions and reactions stemming from ways the Native population has interacted with the non-Native environment.

B. Skills:

...Will be able to list, describe, and use reference, monographic, and secondary works providing Native historical sources and perspectives.

...Will be able to abstract briefly, in writing, recent essays employing "new Indian history" sources and perspectives.

...Will be able to craft an original research paper employing Native sources and utilizing both Native and non-Native perspectives.

- 9 The Peace Policy?
 Read: (AI) Chapters 16 and 17
 (IAH) William T. Hagen, "How the West Was Lost."
 Precis #9.

Examination #2

NATIVE AMERICAN REVIVALS

- 10 Indian Lawyers, Doctors, and Chiefs.
 Read: (AI) Chapters 18 and 19.
 (IAH) Frederick E. Hoxie, "The Curious Story of Reformers
 and the American Indians."
 Precis #10
- 11 Using Native American Sources
- 12 Carlos Montezuma and the Society of American Indians.
 Read: (AI) Chapter 20;
 Selected documents from The Papers of Carlos Montezuma
 and The Papers of the Society of American Indians.
- 13 "National Self-Determination of Subject Peoples?"
 Read: (IAH) Walter L. Williams, "American Imperialism and the
 Indians."
 Precis #11
 Paper: Review of Drafts
- 14 Termination?
 Read: (AI) Chapter 21;
 (IAH) Alvin M. Josephy, "Modern America and the Indian."
 Precis #12
 Paper: Revision of Drafts
- 15 "We Talk, You Listen!"
 Read: (AI) Chapter 22;
 (IAH) W. Richard West and Kevin Gover, "The Struggle
 for Indian Civil Rights."
 Precis #13
 Paper: Due
 Final Exam

IV. EVALUATION METHODS

Precis Assignments:

Students will be required to submit thirteen precis, one for each of the articles composing chapters in Indians in American History. These articulate and tightly argued pieces are especially well suited to this type of writing assignment. It is expected that student comprehension of these essays will be enhanced considerably by these brief writing exercises.

6.

Precis writing will be done in class. Initially,, and until a sufficient plateau of student comfort is achieved, this will be a team activity for production of drafts, coupled with critiques of drafts by other student teams. Afterwards, students individually will compose final drafts for submission. Eventually, all precis work will be accomplished on an individual basis in class.

Collectively, these exercises will be worth twenty percent of the course grade; however, each will be accepted simply on a pass/fail basis with opportunities for re-writes. All thirteen are required.

Essay Assignment:

Students will be required to research and compose a five-page, typed essay based on a problem identified in these two collections of late-nineteenth and early-twentieth-century documents: The Papers of Carlos Montezuma and The Papers of the Society of American Indians. Receiving intensive instruction about Carlos Montezuma (c. 1867-1923), a famed Yavapai assimilationist leader, and the SAI (1907-1927), the nation's premier inter-tribal secular native organization, students will be led to a series of questions addressed by documents in these collections. Orientation to the finding aids to these source materials will equip students with skills requisite to research with success.

Document copies in hand, student teams will identify specific problem-topics and, continuing in teams, will draft and critique essays. Upon satisfactory completion of these tasks, students will prepare final copy for submission. This assignment, worth twenty percent of the course grade, takes students to the heart of the course: Native American aspirations and accomplishments.

Essay Exams:

Students will be required to write two essay exams and a final essay exam. Each of these activities will include items drawn from collateral reading, along with broad questions addressing themes generally pursued in the course. Exams are worth twenty percent each.

V. REQUIRED TEXTBOOKS, SUPPLEMENT BOOKS, AND READINGS

Required Reading:

Arrell M. Gibson. The American Indian (noted as AI on syllabus)

Frederick Hoxie, ed. Indians in American History (noted as IAH on syllabus)

Ojibwe Tribal Education Council and Minnesota Historical Society. The Ojibwe (a multi-media kit available to instructor.)

VI. SPECIAL RESOURCE REQUIREMENTS

None

VII. BIBLIOGRAPHY

- Robert F. Berkhofer, The White Man's Indian: Images of the American Indian from Columbus to the Present.
- Richard Drinnon, Facing West: The Metaphysics of Indian-Hating and Empire-Building.
- H.C. Porter, The Inconstant Savage: England and the North American Indian, 1500-1660.
- David A. Nichols, Lincoln and the Indians: Civil War Policy and Politics.
- H. Craig Miner, The Corporation and the Indian: Tribal Sovereignty and Industrial Civilization in Indian Territory, 1865-1907.
- Leonard A. Carlson, Indians, Bureaucrats, and Land: The Dawes Act and the Decline of Indian Farming.
- Paul Stuart, The Indian Office: Growth and Development of an American Institution, 1865-1900.
- Francis Paul Prucha, Indian Policy in the United States: Historical Essays, American Indian Policy in Crisis: Christian Reformers and the Indian, 1865-1900, and The Churches and the Indian Schools.
- Kenneth R. Philp, John Collier's Crusade for Indian Reform, 1920-1954.
- Graham D. Taylor, The New Deal and American Indian Tribalism: The Administration of the Indian Reorganization Act, 1934-1954.
- Edmund Jefferson Danziger, The Chippewas of Lake Superior.
- Patricia K. Ourada, The Menominee Indians: A History.
- Theda Perdue, Slavery and the Evolution of Cherokee Society, 1540-1866.
- Duane H. King, ed., The Cherokee Indian Nation: A Troubled History.
- Donald E. Worcester, The Apaches: Eagles of the Southwest.
- J. Leitch Wright, Jr., The Only Land They Knew: The Tragic Story of the American Indians in the Old South.
- R. David Edmunds, ed., American Indian Leaders: Studies in Diversity.
- Gary E. Moulton, John Ross: Cherokee Chief.
- Kenny A. Frank, Stand Watie and the Agony of the Cherokee Nation.
- Hugh A. Dempsey, Red Crow, Warrior Chief.
- Jennifer Brown, Strangers in Blood: Fur Trade Company Families in Indian Country.

Cornelius J. Jaenen, Friend and Foe: Aspects of French-Amerindian Cultural Contact in the Sixteenth and Seventeenth Centuries.

Calvin Martin, Keepers of the Game: Indian-Animal Relationships and the Fur Trade.

Robert H. Heizer and Albert B. Elsasser, The Natural World of the California Indians.

Christopher Vecsey and Robert W. Venables, eds., American Indian Environments: Ecological Issues in Native American History.

1. Regarding the Precis Assignments:

All instructions are verbal and written on the board. They follow what is described earlier in both "A Writing Summary" and the course syllabus.

2. Regarding the Research Report:

Attached is the document at the heart of last spring's research report investigation. While instructions are provided verbally and visually (on the board), handouts incorporating the following guidelines are provided.

LAYOUT

- a. Limit the report to five pages, typed (double-spaced), with one-inch margins. Include a cover sheet, footnotes (any consistent style approved by modern languages, social sciences, or natural sciences), and a bibliography (also done in accord with a style employed by the same academic discipline used to model the footnotes). Maps and other visual assistance are welcome as appropriate; however, if used, they must be addressed by the text.

TOPIC ANALYSIS AND SYNTHESIS

- a. The research report will be divided into two sections, prospect and retrospect. Details follow.
- b. For the prospect portion of the paper, these points must be addressed: (The view from 1915)
 - i. Who was Carlos Montezuma?
 - ii. By 1915, the date of the address "Abolish the Indian Bureau," what was the Society of American Indians? Remember, Dr. Montezuma delivered this piece as the keynote speech at the SAI's 1915 meeting in Lawrence, KS.
 - iii. By 1915, to what extent had Native people opted for assimilation; in other words, what non-Native programs had been instituted and roughly how many Natives participated in them? Trace this from the 1887 Dawes Act.
 - iv. Provide a qualitative assessment of assimilation, 1887-1915; that is, what cultural impacts was it having and why?
 - v. To what extent was Carlos Montezuma "on target" with "Abolish the Indian Bureau"? Play his 1915 speech back in view of the previous two points.
- c. For the retrospective portion of the paper, these points must be addressed: (The view from 1980)
 - i. What, if any, action did the SAI take on Montezuma's proposal of 1915? Why or why not?
 - ii. Was Dr. Montezuma a prophet or voice in the wilderness--pardon the metaphors? In other words, what does the history of the reservation system since 1915 tell us about Dr. Montezuma as social engineer/visionary?
 - iii. Why do you think your responses to the prior two items are as they are?

3. Regarding the Examinations:

Following the process outlined in foregoing sections of this proposal, exam questions are written on the board, in student notebooks, and--

on the day of the exam--on the board. These are some examples of questions generated by students and used on exams in Native American History.

- a. From a Native point of view, which European empire might have afforded the most viability: Spain, France, Netherlands, Russia, or Britain?
- b. From a Native perspective, what were the strengths and weaknesses of "revival" efforts in the Old Northwest and Old Southwest from roughly 1800 until the 1830's?
- c. You are Carlos Montezuma, MD. What are your thoughts about assimilation now that it is 1924 and you gaze upon the world from the sanctity of Four Peaks?
- d. Describe the reasons for the demise of the Society of American Indians, placing special emphasis upon the role of World War I as a contributing factor.
- e. List and describe specific ways that Ojibwe legends, as you saw and heard them in class, account for creation, prescribe sex roles, determine child rearing practices, and describe views of time, land and property?
- f. React, with regard to a variety of perspectives, to the oft-held notion that during the era of the American Revolution "Indians were traitors."
- g. Describe each case of "the Marshall trilogy" and account for the long-term significance of each.
- h. What factors led to "Indian termination" in the years following World War II? What seems to have been the long-term significance of this policy from the view of Native persons?
- i. Rate these United States presidents from a Native perspective: Warren Harding, William H. Taft, Woodrow Wilson, Calvin Coolidge, Franklin D. Roosevelt, Richard M. Nixon, John F. Kennedy.
- j. Compare and contrast the operations of the U.S. Bureau of Indian Affairs and the Canadian Indian Affairs Branch, 1870's-1920's.
- k. Reviewing in your mind's eye the visuals of Ojibwe and Yavapai reservations, describe from a Native perspective daily life on an "Indian reservation."
- l. Using the 1837 Ojibwe treaty "signed" at Fort Snelling as an example, describe each of the distinct stages of treaty-making operations used by the United States government through much of the nineteenth century.
- m. List and describe the functions and impacts of the Carlisle Indian Industrial School at Carlisle, Pennsylvania.

Abolish The Indian Bureau

By

Carlos Montezuma, M. D.—Apache Indian

Editor of WASSAJA and Member
of Advisory Board of the Society of
American Indians. Author of
"LET MY PEOPLE GO," Etc.

Residence: 3135 South Park Avenue, Chicago, Ill.

With

FOREWORD

By

**Rev. Philip Gordon, Chippewa Indian
Reserve, Wisconsin**

Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touching God's right hand in that darkness
And are lifted up and strengthened,
Listen to this simple tale!

Song of Hiawatha—Longfellow

FOREWORD.

It has afforded me great pleasure indeed to have assisted Dr. Montezuma even in a small way in the preparation of this pamphlet. My work has been merely a careful reading with an occasional injection of a word or a sentence or minor alteration of a paragraph.

While Dr. Montezuma has not drawn up his indictments against the Indian Bureau in anything like a legal form and while perhaps some may feel the want of tangible data in the way of dates, places and statistics, all the accusations brought forward can be put down as substantially true. Some allowance, of course, must be given Dr. Montezuma since this pamphlet is in reality a piece written as an address and in preparing for publication, but hastily re-written with very few changes and the rhetoric left intact.

It should be borne in mind, too, that this pamphlet does not by any means exhaust the matter on the abolishment of the Indian Bureau. A book could be written on the subject. It occurs to me that something needs to be written and fired-point-blank at the following classes or types of "conscientious" objectors to the abolishment of the Indian Bureau.

1. Indian employees of the Bureau.
2. White employees of the Bureau, especially those over eighty years of age.
3. Selfish and provincial-minded whites of various communities that thrive and gain by having an Indian School or an Agency located nearby.
4. Indians who dread tax-paying and American citizenship responsibilities.
5. Indians who don't understand the benefits of citizenship as related to character building.
6. Certain old Chiefs and tribal Headmen who see their empty prestige and alleged petty powers diminished and extinguished by the Town Meeting idea.
7. Conservative Americans who don't want the present order disturbed. (The political party in power especially.)
8. That part of the general public that is steeped in ignorance on Indian affairs says: "Let well enough alone!"
9. The Democrats or the Republicans according as to each is in the ascendancy, disliking to lose the Indian Bureau jobs of partisan patronage.
10. Piously patriotic Americans, super-loyal to established American institutions. (We think the Bureau is un-American.)
11. People who believe the Bureau is friendly and well-meaning.
12. Certain Christian missionary endeavors that gain material advantages from the Bureau by the *do ut des* plan.
13. Ignoramuses who believe that the Indians are naturally an incompetent race, inferior to the whites and hence needing perpetual protection. (So Cato Sells says of the Navajos.)
14. Congressmen of the time-serving kind who fear their constituents will not approve the "abandoning" of the Indian people.
15. Superficial pseudo-philosophers, sometimes Indians with a smattering of high school rhetoric, who believe that all Indians will simply starve, be robbed and die unless they have helping hands and a "protective" Bureau.
16. Those who think the United States Constitution together with the individual State Constitutions inadequate to protect the Indians' rights in property and person. (What do they want? A League of Nations?)
17. Those who with the assiduity of a bellowing ass constantly mouth such expressions as "Evolution and not revolution," "Constructive work and not destructive!" (We didn't say this of the late Imperial German Government; once we saw it had to be abolished.)
18. Our personal enemies who do not want us to succeed even in abolishing a monstrosity. (These say: "You are a Catholic, therefore I won't help and I hope you don't succeed.")

I can wish but one thing and that is that Dr. Montezuma's little pamphlet have the widest possible circulation for the arousing of the nation to its duty, so long misunderstood and so long delayed, to the Indian race.

PHILIP GORDON, Reserve, Wis.

ABOLISH THE INDIAN BUREAU.

THE AGE LONG STRUGGLE.

Slowly and laboriously, from ages beyond memory, amid suffering and devastating revolution, Humanity, ever full of hope, has been reaching out toward a reign of the Rights of Man.

Yesterday, that same expectant Humanity we saw making its supreme effort on the blood-reeking battlefields of France, of Italy and of Poland and 'en while poppies blew in Flander's Fields, the men of the earth were battling mightily to save from selfish, autocratic hands, that precious liberty, fullest and freest, that mankind has been craving. Yesterday, we witnessed the crowning endeavor of the ages in the aggrandizement of man when there dawned effulgently on the peoples of the world that day of the Liberty of Man. Whole races of people thrilled for the first time since Creation with the pulsating beat of clean, free hearts. At last that day of days which great minds and great hearts dreamed of in the long struggle of centuries that have passed had come to poor, ever-hopeful, enslaved Humanity—the day of the liberation of the world from tyranny and the auspicious day of the true rule of the Rights of Man.

THE CRISIS OF A RACE.

There comes, my friends, in the history of all peoples some point of time that may properly be termed the utmost crisis, the highest billow in that people's earthly life; a point of time where very life is at stake; a point of time where, it would seem, only God remains in the black despair of a people. Then it is when quick, able, decisive, practical action by that people's leaders and guardians and well-wishers is demanded for every existence's sake. The question, for all such is one of vital importance: to sink or to swim, to survive or to perish. This, we believe to be the fact with reference to the Indian people of this, our country. A crisis in their affairs as men and as human beings has been reached. Life and death is in the balance. The race is becoming extinct. The time is come when the Indians have God alone to save them; it would seem, if quick, able, decisive, practical, energetic, sympathetic and effective action be not taken and if it has not been fated by Divinity that the Indian race is to perish from the face of the earth.

A STAND MUST BE TAKEN FOR THE AMERICAN INDIANS.

Here a stand must be taken for the American Indians, a last stand perhaps, my friends, but a stand nevertheless—a stand based on those eternal principles of God, justice and righteousness to mention not charity and generosity; a stand practical and effective to save the man part of a rapidly vanishing race now near utterly corrupted by Bureau slavery. Failing in our stand, the noble Indian people—the Red race—will disappear from God's earth to live only in the sullen pages of history and in the bitter memories of man.

THE INDIAN'S CAUSE IS A GREAT AND HUMAN CAUSE.

No greater cause than this can be imagined, my friends, in all this wide world's fight for right, this cause that involves human lives and those certain inalienable rights of whole mankind without distinction of race or color, the rights of life, liberty and the common pursuit of happiness. Do you wish these principles applied to your Red brother?—This is our cause sacred in our eyes.

THE PRINCIPLES AT STAKE ARE DIVINE.

How nations will suffer and sacrifice to sustain these Godly axioms! What Heaven-sent principles! Witness the World War. To make in practice all men equal, to guard the weak and helpless from the monstrous tyranny of the unscrupulous strong, thousands upon thousands of the bravest youth of all civilized lands have perished by cannon shot and bullet and poison gas and bayonet, and thousands upon thousands of mothers, weary worn from waiting at home, happy in tears, mayhap that they, too, made a supreme sacrifice for the world's welfare and for the perpetuation of Christian principles. Indeed, we witnessed the spectacle of the whole world giving up the choicest members of its best families, that Humanity might reach the pinnacle of God's righteousness where naught but justice, pure and undefiled, reigns and where God is glorified by Justice and Right.

DEFINITION OF INDIAN BUREAU.

Now, my friends, the rulers of our Indians, as most of you don't know comprise a governmental institution known as the Indian Bureau. This Bureau consist of some 7000 men and women, generally incompetent and broken-down

white derelicts, all drawing healthy salaries, however, from the National Treasury, which is replenished, as you know, by the hard-working tax-payers of the country from time to time. Not alone from the Treasury funds but from Indian tribal funds must this motley array of hungry Bureau people be fed. The whole collection of misfits comprising the Indian Bureau, or Indian Office, constitute a Department of our Government under the direction of the Secretary of the Interior. The immediate executive authority of the Indian Office is generally some political lame-duck or party-grafter called the Commissioner of Indian Affairs, a political appointee and a pretty bit of patronage.

The Indian Office governs the Indians with an absolute sovereignty not equaled in the palmy days of Kaiser or Czar with the U. S. Congress, representing the people of the country annually appropriating millions of dollars to support the multitude of cars-takers of Poor Lo.

INDIANS THE SUBJECTS OF THE INDIAN BUREAU.

Some of these Indians, nay the vast majority of them, whom the Indian Office so painstakingly looks after so poorly and so wretchedly need about as much care as you would imagine I might need after successfully practicing medicine in that city of competition—Chicago. There are not over 350,000 Indians left in this country. Fully two-thirds of these are able-bodied, competent, bread-winning men and women with strengths and failings no different from whites. The number of bread-winners and active live Indians increases day by day as the Bureau releases them or as the Indians break away from the reservations.

But yet the Indian Office is yearly increasing its personnel and demanding greater appropriations, while the Indians are vanishing or is either absorbed or dies. The Indian Bureau, indeed, has been "taking care" (I use this expression "taking care" in quotation marks) of Indians these many, many years and all the while, the Indians under care have been plundered and debauched and rendered degenerate in a most shameful and open manner and, yes, ah yes! all the while, too, the American people, a great, good-hearted and generous people have slept, oh! that complacent sleep, that nigh criminal slumber that but lately allowed a ferocious nation to trample the very life out of Europe's thrifty nations and "while poppies blew in Flander's Fields," over the graves of Europe's heroes, allowed an over-bearing government, imperial and autocratic, to insult us and to cow us.

THE APATHY OF AMERICANS FOR JUSTICE TO INDIANS.

Yes, my friends, it is that same unconcern that is allowing the Indians to perish from ill-treatment and disease and misrule and the 7000 Indian Bureau employees to grow fat and rich watching the process of the Indians's death agony.

It passeth the understanding and faileth comprehension how the American people can tolerate the tyrannous institution known as the Indian Office; how you, my American friends, can tolerate in this wide, sweet land of liberty the atrocious spectacle of a worse than Prussian or worse than Russian system buckled down upon and burdening the free development of a whole race of people and that people whose very existence from earliest history was the embodiment of freedom and liberty and pursuit of sylvan happiness.

AMERICANS APPRECIATE THE VALUE OF PRINCIPLES

INDIAN FIGHTS FOR

See how how you fought to preserve this liberty for your own dear children! Look at the desolated homes of the mothers of our dead soldiers! See that kindly old mother there in her kitchen rocker softly weeping as she kisses more than once that darling picture she holds in her trembling hand. Ah! mothers, too, have made the great God-like sacrifice over and over again in this late great World War for righteous rule. Mothers too have given their all that Humanity may secure for all time the boon of perfect liberty and this for every people under the sun. Joyfully, too, so great in the eyes of Americans in this value to life of the principles so lately made secure on France's battlefields.

INDIANS IN THE WORLD WAR.

Let us pause and push the curtain aside and see what part the first Americans played in this great and tragic drama so lately enacted when the world's happiness and civilization itself was in jeopardy.

Twenty-five millions of dollars in Liberty Bonds was our share of the nation's tremendous burden besides the millions we have donated to Red Cross and

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various other War Drives. But mark you, this is but saw-dust to gold when I tell you that ten thousand Indian sons have given their service for America. The Indian soldier fought by his white brother on Europe's bloody fields in almost every passage of arms. His people at home saved and planted and gave and helped in every way possible with never a murmur, with never a thought of slacking. And how, too, must those Indian mothers silently have wept when across the broad Atlantic flashed the death message of many an Indian boy to some all too lonely teepee in our great Western country where lives the forlorn remnants of our vanishing Indian tribes. Indian mothers, too, did their share and Indian mothers, too, gave their sons for American happiness and for America's future. At this day, many a moldering heap covers in France some dead Indian soldier's last remains.

THE INDIAN SOLDIERS AND THE UNGRACIOUS BUREAU.

In the meantime, how stands the Indian Bureau with reference to our Indian soldier-boys? Why it amazes one to think that this Bureau (composed of many clerks, themselves not overseas men) must act for Indian soldiers in almost everything except in bearing the wounds brought back from Europe. Realize, my friends, that our Indian soldier boys are not citizens of their own dear country. Indian soldiers, competent to face German cannon are incompetents, wards, mere children in the eyes of law which continues this Indian Bureau in Washington. Not only Indian soldier boys but all Indians are wards of the United States Government in the same identical way and with all the brutality that Belgium suffered while recently a ward of Germany.

Our material inheritance has long been taken from us. Here before the days of Columbus, we have at this late day not even a voice in our nearest town government. We are not citizens. The latest immigrant, be he from the most illiterate of European countries, on the day he steps off an ocean liner at Ellis Island enjoys more freedom than does the American Indian.

THE RESERVATION SYSTEM A CURSE.

The Indian is caged on small tracts of generally undesirable lands called Indian Reservations. These are scattered throughout our western states in usually inaccessible parts or up in barren plateaus or in arid desert tracts. The Indian Bureau has immediate charge of these Reservations and the man-like creatures that inhabit the reserved lands are called Indians. "Look out," says the Bureau, "Indians are savages, fierce, ruthless, murderous, blood-thirsty." Such is the continual teaching of the Bureau to a gullible American public. Until the recent war, it was thought no man could equal the Red man in barbarity. The tune changed. Some Caucasians, white men mind you, and civilized 100 per cent, can be worse even than an Indian, and these white men live not in America but east of the River Rhine! At last the Indian has company! His brother is the Hun. Now the Indian Bureau will picture the Indian only equaled by Fritz in savagery. The administration of the reservations has been one long nightmare of atrocity for the Indian until now the race is so sunk into degradation that even the Indian agents, usually shameless profligates, must blush for shame at the spectacle of vice.

"THE INDIAN MUST BE EXTERMINATED" THE OLD CRY.

Scientifically, when a creature is devoid of intellectuality, it directs itself by instinct. The Indian was long ago set down as a being utterly lacking of human qualities and classified as an irreclaimable savage, guided only by low, animal instincts. Even pious Puritans, with eyes up-turned to heaven, prayed that God might fructify the harvest of Indian scalps for which the Colony, under direction of heaven; of course, offered generous sums in Indian scalp bounties. It was a case of Gott mit Uns with the Indians outside of God's domains. There was no hope, indeed, of ever bringing the Indian out of savage ferocity. This cruel reputation and autocratic classification was given to the Indian by those who were riding in the same boat. Mark you, in white men's words, the Indian was not human, he was a savage, a mere animal, a beast, a monster athirst for the blood of the innocent white man, always so kind and gentle and child-like. The lives of white men, it was taught in Sunday schools, were universally unsafe when an Indian, even though unarmed, was near.

Such were the sentiments that brought on a decree of extermination for the Indian. Fully 180,000 were killed and slaughtered by the colonies in the New England States alone according to the authentic history of that period written by the Episcopalian Bishop Wilberforce. Bullets did effective work, to be sure,

but the Indian persisted in living on, though driven continually westward. The utter annihilation plan, so characteristic of English colonization methods, appeared to fail and next came the super-paternal, race-ruining, Indian Bureau plan. Instead of freedom from bullets, we were made slaves of Bureaucracy.

CONGRESS SUGGESTS SEGREGATION POLICY.

The American Congress inaugurated the Reservation system. American soldiery was sent forth, not to shoot but to gather up the fragments of tribes and imprison them on the special tracts, the above-mentioned Indian Reservations. The Indians, of course, were wild and free and they had to be curbed and ruled and that with the iron hand of military authority. Chains were sent to every reservation and iron bars ornamented agency house windows. The reservations must have Indian Agents and with each agent a company of soldiers to carry out orders, and good, strong jails with bread and water, ball and chains. Thus was the Indian denied liberty and his pursuit of happiness and thus passed forever from him the open and free latch-string and entered pad-locks and policemen. No longer the sacred pledge of honor, but instead broken treaty and white men's hypocrisy. (Was Germany the first forward with the "scrap of paper" idea?) General Sherman said: "The United States has made hundreds of Treaties with the Indians and never kept one."

HOW THE BUREAU ORIGINATED.

With the Indians safely rounded up and corralled on Reservations at a safe distance from the teeming millions of freedom-loving Americans, the United States Government set up what is now known as the Indian Office or the Indian Bureau, with Headquarters in Washington, about as far away from Indians as it was possible to get. Its job was to keep these wild men inside the Reservation prisons. Rules and Regulations and Orders and Directions were printed by the volume. Why the regulations even to this day provide for a regular pass system for both entering and leaving the reservations. It was a complete isolation and an absolute segregation and still the basic idea was to have the races learn to commingle and amalgamate!

FIFTY YEARS OF BUREAU GROWTH.

Fifty years of this injustice and farce has been perpetrated upon a race of people until today the Bureau has grown into a strong and mighty institution. From its original and perhaps well-meaning intent, it has become a heartless and evil system, a political wire-pulling establishment that squeezes the life-blood out of the Indians. Instead of giving us our rights and even a modicum of responsibility, it keeps them from us and works against the natural laws of development.

We Indians were free once but today we are far, very far indeed, from freedom. Today the Bureau strives by every action to perpetuate the incompetency brought down upon and injected into the Indian Reservation environment and its every endeavor is to strengthen its hold upon the throat of the Indian, and while the American banners float on every sea throughout the world proclaiming "the land of the free and the home of the brave" the Indian Bureau grinds down the Indian by the most arbitrary misuse and abuse of power. Were the true facts of the Indian Bureau's abuse of authority made known in its fullest extent to the good American people, there would be a storm of righteous indignation that would shake the foundations of government, but alas! the facts are largely concealed or denied or misrepresented or ignored and the Indians continue to die in abnormal numbers, to live in diseased and unwholesome surroundings and to be literally slaves, objects of detestation to the employees of this Indian Bureau.

THE INDIAN BUREAU ORIGINALLY PERHAPS GOOD.

There is no question but that the Indian Bureau department of our Government was instituted to fulfil a passing need of the times and was considered a temporary expedient but certainly it was never meant to be a rock-bound permanent institution. It has, we must understand, originally a definite purpose for a particular period and then it was to leave the stage of human affairs. It was meant undoubtedly to deal well for the Indians and to act justly towards them and after the apprenticeship of the race has passed, to suspend its activities and let the Indians alone.

THE INDIAN BUREAU NO LONGER USEFUL.

The Indian Bureau reached its top of usefulness twenty-five years ago and its so-called help to the Indian people since that time has become a positive harm

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because it is an unnatural thing. The babying of a child beyond its infancy and first struggling years always results in an abnormality and the fact of persistent and extensive paternalism of the U. S. Government through the Indian Bureau, extended even to the University graduate Indian is a damnable condition of tutelage that degrades the Indian's manhood and enervates his once strong character.

THE INDIAN BUREAU DEVIATES FROM PATH MARKED OUT

The Indian Bureau has long deviated from its once sole aim of simple protection pro tem to the wards of the nation. It has side tracked the Indian race from the main road that all other races have travelled in the natural development of peoples from primitive estates to civilized ones. The whole management of the Indians takes place utterly without the consent of the Indians themselves instead of any increasing responsibility. The Indian Bureau makes and unmakes laws for the Indians, makes and unmakes sacred treaties and applies them without a warning. The Indian Bureau allots the Indians' lands, acts as their real-estate agent, buys, sells, mortgages, leases, condemns, ploughs, plants, harvests, ruins the Indians' lands and then photographs the Indian standing by the Agency barns. The Indian Bureau acts as banker, as attorney, as judge, as prosecuting agent, as defendant's lawyer, as doctor, as nurse, as teacher, as spiritual director and is most busy as undertaker and as funeral director for the Indian. If the Indian lives through it, the Bureau refuses him his freedom when he reaches his maturity which the Indian Bureau makes synonymous with "competency."

MORE OF THE BUREAU'S ACTIVITIES.

The Indian Bureau converts vast timber lands and prairie lands and mountain lands and desert lands belonging to the Indians into national parks for white-men's delectation and makes forestry reserves of Indians' lands without compensation; it uses water-rights for irrigation projects and Indians' small farms-go dry; it stocks the grazing lands of the Indians (using tribal funds, of course,) with cattle, and sells the cattle; buys more, and again sells, while the Indians look on without a word to say. - Coming or going the Indians get it.

The Indian Bureau promotes distinctive Indian industries though these have long been superceded by the white man's better way. The Indian Bureau institutes various meaningless health drives, spends thousands, employing hundreds of people, matrons, nurses, doctors, paying handsome salaries, spending Indian moneys. The Indian Bureau tells Indian mothers just how to raise Indian babies (which mothers have raised babies better, stronger, healthier than before the Bureau appeared). It gives jobs to people to do the telling. - The Indian Bureau follows every new scare; first the infantile paralysis, then the "flu,"—every new fad that come along, and employs numbers of hungry and derelict white doctors and nurses and ordinary (often crippled) women to attend the Indians with trachoma, with this and with that. The Indian Bureau agitates and upsets school courses of Indian schools (of which there are over 300 employing hundreds upon hundreds of cheap and largely incompetent white teachers, not wanted by their own people), and all the while the Indians are fitted for what?—to become docile and good obedient subjects of the Indian Bureau.

STILL MORE OF BUREAU USURPATION.

The Indian Bureau mortgages Indian Reservations by a cute reimbursable scheme whereby Indians borrow from the Government provided they will remain incompetent Indians and be supervised by the Indian Bureau for many years to follow. The Indian Bureau assorts Indians and classifies them in all degrees of competency and incompetency and selects "competent" Indians by numerous boards of salaried white men, so-called Competency Commissions. Indian lawyers and professionals must bear the humiliation of appearing before these men who often are ignorant, narrow-minded bigots. The Indian Bureau uses the Indians to make a living for its hosts of members, but the saddest spectacle of all is that the Indian Bureau takes pride in using the Indians to fight for liberty and to die for most sacred principles—the right is enough to make every true friend of liberty an anarchist, to make strong lovers of liberty grow pale and to make real Americans rise to strongest emotions of anger and fury when once this condition of brutal rightfulness obtains in this farthest land of liberty and in this country that holds exultingly the primacy of civilization.

Surely the people who are the real Government in this country must soon awake fully to this strange state of affairs and demand the practical attention of the United States Congress. The whole thing, on last analysis, simmers down to the ready credence given by often gullible Congressmen and Senators to the requests and reports and demands of this Indian Bureau, lying, hatefully, a cheater of the Indians (and white tax-payers as well), full of hypocrisy, selfishly seeking only to perpetuate itself for the bread and butter of its more than 7000 white and sucker-Indian employees, the scum of both races. For the U. S. Congress, after all, relies absolutely on this Indian Bureau for initiative in remedial legislation and invariably all Indian legislation must be approved by the Bureau or disapproved, as the case may be, before Congress acts.

NO NEED OF THE BUREAU TODAY.

My friends, there is no need today of an Indian Bureau. There was a time limit in the very nature of things to the Bureau as first established and that time limit has passed. The precautions of half a century ago that called the obnoxious Office into being no longer prevail. Conditions have changed both with the Indians and with their neighbors, the whites. Buffalo Bill and Wild Jim and Bronco Pete are dead and Sitting Bull and Geronimo have passed beyond.

The Indian Bureau fulfilled its mission a quarter of a century ago and I appeal to you as honest American tax-payers and generous American voters to abolish this un-American institution, a wholly uncalled for branch of our Government. Abolish the Indian Bureau, root and branch! Put to shame and to the gallows the company of whites that seek to perpetuate this obsolete affair in this new day of liberty for all. Invade even the halls of Congress and put to rout any man even of Congress who supports this atrocious system. Question the annual appropriation of your millions upon millions for the use and squandering by the Bureau.

WHY BUREAU KEEPS ON.

A renowned anthropologist was once asked: "Professor, do you not think human nature is the same all the world over?" Smilingly he replied: "My esteemed friend, I could not make my bread and butter were I to express myself." The Indian Bureau dares not tell the truth in Indian affairs. They keep the American people in the dark. As for us Indians, the Bureau pities us and wants us to believe that we are not yet prepared for the soul-stirring freedom, although our sons died on the battlefields of Europe, nay in every war that this nation has ever waged, Indians died for liberty and for justice. Still the Bureau keeps on. Our lands are gone, our vast inheritance has been swallowed up by the white man and now they follow us to our very graves and disturb our bones and call it science!

OBJECTIONS PROPOSED IN ABOLISHMENT OF INDIAN BUREAU:

I sum up in a series of short paragraphs, my friends, the usual and I may say stereotyped objections that have been raised against the immediate abolishment of the Indian Bureau.

1. The Indians are not yet ready for freedom. The Indians have not been prepared enough for liberty. The answer is plain and simple. If not now, pray when? Did Lincoln ask if the Negro (generally considered inferior) was ready or prepared before he signed the Proclamation freeing forever the black man? Are Indians of less worth than these black men of the South? Are all white men now enjoying liberty, freedom, happiness and citizenship rights competent? Were they judged before they became citizens? Were they sorted and looked over and classified and weighed before they were permitted to breath liberty's pure air? What do you mean by "ready for freedom?" Does a starving man or whining beggar need to be classified before you hand him a loaf of bread? Thank God, Indians are not beggars but are men with red blood throbbing through an upright chest asking for freedom!!

2. The Christian people, so-called at least, pseudo-patriots, cry out: "Don't go against your country! Your country wants this Bureau; the churches want it, therefore, let it stand!" Well, if this were so, I would for the sake of God and a people He has created, go against my country,—but it is not so. The churches and the American people would not tolerate the Indian Bureau for one minute were the facts of this misrule and abomination made known to them and if its Prussian methods were laid bare to the general public. Of course, you do find selfish

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parties occasionally finding the Bureau and its soft positions just the place for
pulpit derelicts who perhaps have made a failure preaching in China or in India.

3. Our various obligations to the Indian under various Treaties make it
impossible at this time to release the Indians. This is mere twaddle. Does the
obligations of our Government to our soldiers, old and young, make the soldiers
incompetent and wards of the Government and subject to the petty orders of
departmental clerks? Besides Treaties can be commuted by law as is often done.
And what is to prevent provision being made to allow Indians to sue in the
Court of Claims, a thing now denied them? Old claims and old debts, you'll be
paid if we once get free!

4. It took us whites two thousand years to reach our culture and civiliza-
tion and you Indians must wait. At this argument, we Indians, graduates of Yale
and Harvard and of every State University, we Indians that are successful pro-
fessional men, physicians, surgeons, captains and lieutenant in the army, preach-
ers and ministers, priests, deacons, bankers, attorneys, county and state
officials, yea, United States Congressmen and Senators, educated Indians
numbering by the hundreds must all wait patiently for a thousand years to
elapse before we can take our place in the communities of our choosing to settle
down as law-abiding, tax paying, earnest private citizens and peaceful voters
while ye foreigners of a decade bails us from across the street with a fourth-
of-July hurrah for freedom!

My friends, Indians are quite willing to take chances today and do not
fear to compete with whites in all the lines of competition to be met with.
Indians working for the Indian Bureau will deny this. Well, perhaps these can
not for one class stand on their own feet.

5. Indians must be preserved as Indians for they are a unique people.
Therefore, preserve them and guard them. Lay not a finger on that braid of
hair or those one-room houses for fourteen people. So says the ethnologist.
Apply his words to dead Indians and we have no objection. Right here,
I might say that we Indians are not particularly concerned nor bothered
whence we came, but we do want to know where we are headed for. Strictly
speaking, the ancient size of our skulls does us no good. We know the
size of hat we wear today, but the Bureau sometimes denies we are capable of
this knowledge.

6. Indians will be worse off without the Bureau than they were before
the Bureau came. We were well off then and it is our argument that
the Bureau is what has brought curses, so to speak, down upon our heads.
Then we were free and lived happily. Ask any old Indian. "Those days,"
the memory of which will never fade from the Indian's mind, were sylvan
days for all, so they will say. Indians never seemed to starve those days.
Epidemics came close upon the advent of the white-man and in the early days
of the Bureau. Old and decrepit Indians were always looked after in
those days. So were Indian orphans. Yet, modern Government Bureau
Indians will shudder when the thought comes to them: What of our old Indians,
should the Indian Bureau once be abolished? These Indians must think that
every shred of Indian manhood has been crushed out of them. Well, we admit
the Bureau has crushed some of our humane traits out, but, thank God, we still
have love for our own race left.

7. Indians will be worse off without the Bureau than with it. This is a
damnable lie. Indians could not possibly be worse off!
The Indians are in the worst possible condition on account of the Bureau.
They are 100 per cent bad off. Yet comes some of the Indian Bureau people
(sometimes they get the Indian employees to tell this) that our old Indians still
need "care." The old women will starve. Babies will die. Land will be lost.
Indian Agents will be displaced by white rascals. All these things are true today
with the Bureau. Indians do starve to death. Property is lost. Agents are dis-
honest, immoral and corrupt. Babies do die because of rotten reservation
conditions, and their mothers die with them!

8. Allowing for the Bureau's poor administration, the Indians are deriving
at least some good. So let it stand. Better half a loaf or even a crumb than
none at all.
Denied! May as well say, better a little poison than the whole bottle.
Can you doctor up a horse that has no legs. So it is with the Indian Bureau.
It looks like a horse, eats like a horse (the oats cost millions), but it can't go
like a horse because it has not the brains of even a mule. Would we Indians
The Indian Bureau has made the Indian sick unto death.

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have become so deteriorated without a Bureau? Are the colored people vanishing? Did they need even a partially good Bureau? Were they worse treated than Indians? No, their life was full of happiness after the first shock of freedom was met and their life today, though not what white men would want in many respects, is full of song and music and dance and laughter. Today the Indian laments and wails and is dying. Oh God! show the people the truth of this awful business, this black century of dishonor! Oh! for a clearing out of these gross injustices of man to man, of the black inhumanity of man to man that is the every-day history of the Indian Bureau's rule over Indians.

9. What will become of the moss-backed bunch of antiquated clerks, old maid school teachers, and other miserable white people now dependent on the Indian Bureau for a living? Here is the really only pathetic thing about this abolishment of the Indian Bureau. Some of the higher officials have probably grafted enough off the Indians to keep them from the poor-house. I know of several Indian Agents who suspiciously became bankers and the late Secretary of the Interior, I hear, is to be President of an Oklahoma Oil Company. Yes, I fear for the present-day employes of the Indian Bureau for its abolishment will spell starvation and poverty for these incompetents and maybe we Indians will figure out some sort of Bureau for ex-employes of the Indian Service.

APPEAL TO THE SOCIETY OF AMERICAN INDIANS.

We are gathered once more, my fellow-members of the Society of American Indians, and must give burning words as a society representing a down-trodden race. It is necessary to keep in mind that if, as a society, we want to amount to anything, we do things, practice as distinguished from theory, acts as different from words, delivering the goods instead of four-flushing. The greatest drawback to our race in forging ahead has been that our fate and our destiny was early left in the hands of the Indian Bureau instead of our being left free and untrammelled to fight our own battles alone and gain our own salvation. In Indian matters today, there ought not to be any higher tribunal than this Society of American Indians. If any ruling is to be done, or there is any judgment to be pronounced, this body of representative Indians should judge rather than the Indian Bureau. For we are more than ruled by this Bureau. We are cowed into submission, our characters and our morals are dragged down into the cesspools of the Bureau's making. If but one educated Indian rises up in condemnation of this Bureau, that Indian is immediately put down by the Bureau officials as a fraud, an agitator, a cheat, an immoral man and a betrayer of his race. Do you know, my Indian friends, we are just as afraid of the Indian Office as the Indian imprisoned on our reservations and the majority of us are really Indians belonging to white communities because we couldn't stand reservations. We are cowards and dare not raise our voices to defend the rights of our brothers who are dying on the reservations. We shy back like whipped curs. We see wrongs done our race and stay back from any activity and finally we fall asleep and slumber and perhaps dream of freedom. If anyone wants the Society of American Indians to be strong, be he white or red, he must join the society and have the one end in view,—down with the Bureau! Otherwise, what will the Indian Bureau suppose we are? What the Indian Rights Association, that loyal friend of this detestable Bureau; what the Board of Indian Commissioners, that useless body of brainless men "of eminent intelligence?" If we continue our hitherto soft-pedal way of attacking the Bureau with a lot of sugar-coated plums instead of sledge-hammer blows, these Bureau auxiliaries will smile and say: "Only a reed shaken by the wind,—only the wail of a weakling. Only an Indian with a grievance." Not on your life, my friends! Way down deep in that ignorant Indian's heart, there is a divine fire that the world has never dreamed of. The soul of the Indian was made for freedom and not for base slavery throttled by scheming white men. Dare you quench that spirit? Dare you run from a highest duty?

THE SOCIETY OF AMERICAN INDIANS HITHERTO TOO NEUTRAL.

One great trouble with our Society of American Indians was that in the past, we have stood on neutral ground, if not actually in favor of the Indian Bureau. We have not felt that Divine impatience and Godly inspiration of the true patriot. Oh! for an Indian Patrick Henry, ay, for a hundred thousand Patrick Henrys, whose echoing words ring through America to this day: "Give

me liberty or give towards Bureauism hitherto had Bureau and some hoped to days among Indians race and selfish, na fact with whites of

Co-operation is for all, including operation or we lo object is the power us frankly ask what and the one most vi to be the one great.

There is one thi if we have reason a our country for com may. Then Congr which stands in the doing away with th from the already de freedom for Indians must agree among ment, root and bran Bureau. All differe no freedom unless it undefiled and a fr essentials in this In or the Bureau's cor efforts. We waste or the saving of In neglected.

Let us, my fel the nursery of the pooled the idea af fi come to us if only fighting in France, come to him who sa vail in America to cerned). So if we friends, lucky to ge does it not?

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with human beings. Therefore, our cry should be loud and fearless for the need of help is very urgent and pressing this very day. Whom should we fear? Are we not fighting for right and justice? Will Americans mock our cry while their own sons dead but yesterday lie beneath the sod of France, having died for these very principles? Help is needed today but no help comes unless we be heard in an agonizing cry of suffering.

TRIBUTE TO GENERAL PRATT.

Let me pause to pay tribute to one man—the man who braved disdain in our cause and for our race—General E. H. Pratt. As his reward, from men of his own race with Bureau connections, he has been set upon and belittled; his great plans opposed by self-seeking, immoral men. When public opinion was hopelessly against us, our annihilation by the military branch of the Government was facing us, Lieut. Pratt stood between the frightened Indians and a mobbing country. His voice sounded forth this cry: "Stay! my friends! the Indian is a man. Give him but a chance and he will be our pride." It was the General, revered indeed by Indians everywhere, if not the white man's pride, our delight and our darling, that first furnished the keynote of this pamphlet when he wrote years ago and fearlessly of the Indian Bureau: "It is a barnacle, a sore, a disease to be knocked off some time from the body of American institutions."

INDIAN BUREAU MEN NOT TRUE PATRIOTS.

True patriots are those who love their country, those who will fight under the flag, those who will abide by the laws and live as friendly neighbors with all his fellows countrymen. Such patriots will not tolerate for a moment the minutest violations of the principles of the land, and they believe in justice and in right and practise such belief. This is my doctrine in my obedience to the laws and traditions of my country. But can you for one moment entertain the idea that this country and its people, lately fighting for righteousness in Europe, knowing our plight, agrees to the process of tightening our bonds day by day? Do you think the patriotic people of this land agree with the utter violations of fundamental justice and elementary right by this Indian Bureau in dealing with Indians?

No, never, my friends! But the Indian Bureau knows our plight, and covers up its own shameful tracks as our histories cover up many a shameful page of the past in Indian affairs. The Bureau robs us of high privileges as a race, plunges us into prisons, absorbs our God-given ancient inheritance, pockets the profits of our harvest-yields and oil-wells and coal-mines, keeps our children in darkness with unprogressive schools and impracticable school courses, makes us weaklings and outcasts, creatures of pity, hopeless, despairing, diseased, dishonest, lying, immoral, anxious only to die! God help the American people to discern at their very feet this awful spectacle! Can the white man's God prosper a nation that permits, once knowing the situation, this living outrage on the defenseless, subdued Indian people?

INDIAN BUREAU KEEPS AMERICAN PUBLIC IN DARK.

The Indian Bureau does not want the Indians who cannot read and the American public to know that it withholds human rights and that it is daily violating the fundamental principles of justice. The Indian Bureau sidetracks and evades vital issues and busies itself with various passing needs of the Indians. It draws the attention of the public away from the fact that it denies liberty and citizenship to the Indians. It diplomatically and cleverly turns the public's eye in another direction, whenever public curiosity would probe the Bureau's inner workings. He would be a poor politician who would expose the truth of this Office, and the more so, if there was graft galore in his business. So the Bureau gains friends from that class of cheap time-serving politicians by truckling to them in a traffic that surpasses white slavery, for in this Indian business, Indian lives are concerned. These politicians take advantage of the Indian's plight and make ready use of the inheritance of Indians to make money and to hold their jobs though, strange to remark, they hold elective positions. They hide the laws of justice from the Indians and publish to the American public that the Bureau is a paragon of virtue and the acme of justice.

THE INDIAN BUREAU AN OUTRAGE ON HUMANITY.

Ah, my friends! The Indian Bureau is indeed the gay deceiver, the compact of selfishness; fertile soil for ambitious microbes to develop promotional symp-

toms for gain, of reservation! The Bureau weakens The Indian loses a shred of decency, stupid. He knows dies in despair. reservation condition common road to rise now to dema

Give us citize blue and in khaki standing in our w States. It defies war, namely, free Give us these have adjusted their cause liberty is the do their part as m loves his country. three time before stripes and salute Say! when the In smile even though

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Once rid of th ing on the great r are surely worthy people, supposing t ception among Indis Our feeble-minded public institution. for the rest of us, collectors will be r without strings and

In the new or is seen shreds of glimmer of a new sun peeping o'er th There is coming th His justice, believe race of people will died in Europe, and and in justice.

The American history; will thrust and in the broad d conquer and to triu

We Indians will to God, live to the h dale in a thousand

God, help us to

loms for gain, or rather, do these thrive better in offal heaps! And, oh! the reservation! The reservation sustained and continued and perpetuated by the Bureau, weakens those born strong, handicaps the Indian in every possible way. The Indian loses his very conscience. He loses his manhood. He loses every shred of decency. He is a slave. He becomes nothing. He becomes dull and stupid. He knows no freedom but that of base license. He lies woefully and dies in despair. This is a hurried picture but only too true of these interior reservation conditions where the Bureau has had all to say. There is but one common road to tread. The Indian Bureau has kept us from that road and we rise now to demand a halt.

PLEA FOR CITIZENSHIP AND FREEDOM.

Give us citizenship, Oh American people! Give us freedom, Oh you boys in blue and in khaki! The Indian Bureau defies law divine as well as human. It is standing in our way, ye soldier boys! It defies the Constitution of the United States. It defies justice and most of all, it defies the righteous object of world-war, namely, freedom, equal rights for all, humanity and Democracy.

Give us these things, people of America! In one year's time the Indians will have adjusted themselves to the new order of things. They will feel at home, because liberty is their original home atmosphere. They will work as never before to do their part as men of America and they will have the true spirit of one who loves his country. He will literally jump into the air, touch his heels together three times before landing on terra firma, take off his cap to the stars and stripes and salute Old Glory with a smile. The Indian never smiles, you say. Say! when the Indian Bureau is abolished, the Indians will wear a perpetual smile even though the days of dark prohibition have come.

WHAT IS TO TAKE PLACE OF INDIAN BUREAU?

Once rid of the Bureau, out comes our various State Constitutions all resting on the great rock of our federal Constitution. These venerable documents are surely worthy successors of the Indian Bureau. And the result? Our old people, supposing they do become abandoned by their own (an unthinkable conception among Indians), will be in poor houses. Our criminals will land in jail. Our feeble-minded and our dumb and our deaf each in his or her proper place in a public institution. Our orphans in their proper private or public homes. And for the rest of us, you'll hear from us at every election day and your tax-collectors will be met firmly and squarely and we will be American Citizens without strings and without hamper, proud and world-defying.

OUTLOOK VERY HOPEFUL.

In the new order of things, in the darkness of the past and present, there is seen shreds of the lights of a brilliant dawn on the distant horizon. The glimmer of a new day for the Indian people sets us athrill. There comes the sun peeping o'er the dark forest of the east with its stretch of hills and vales. There is coming the liberty-day for us, too. We of firm faith in God, and in His justice, believe this strongly. The day of reconstruction is here and every race of people will be benefited by the millions of lives that have suffered and died in Europe, and thus will the Indians, too, thrive forever hereafter in freedom and in justice.

The American people will cast off the Indian Bureau from the very books of history; will thrust it into the bottomless pit whence it may have originated and in the broad daylight of the new freedom, will let my people go forth to conquer and to triumph.

INDIANS AS AMERICANS AND MEN.

We Indians will act, move, have our beings as men, pay our humble homage to God, live to the honor of our own dear country and from every hill and every dale in a thousand valleys and from a thousand hills, sing with hearts athrill:

"My country, 'tis of thee,
Sweet land of liberty."

God, help us to live together and not apart any longer—Amen.