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Kala-Sa, a Siouan woman of pure blood and direct descendant of Sitting Bull, as well as the grand-daughter of Mrs. Gertrude Bonnin, have attracted attention in the leading magazines, where they have been praised for their rights of her race. She is the Secretary of the Society of the American Indians, which was organized in 1920 by the late Mr. Edward B. Gass, of Ohio State University has done much to advance the cause of equal rights for the original Americans. Her husband is Captain James T. Bonnin, of French and Siouan lineage. He served in the United States Army during the European War and is now engaged in the progressive, intellectual Indians who are seeking to advance the cause of the races. She has also been employed to bring about equal rights for all.

"The Indian and his friends," said Mr. Bonnin at her recent address on the need for citizenship for the red man, are answered: "If we do not protect him unscrupulous white men will defraud him of his wife and home, of the justice of his property these bureaucrats defraud the Indian of his human right to experience—earth experience—first hand. By overparenthalysis they are certainly killing the manhood and the individuality of the Indian.

Why not disfranchise or, at least, re- strict and restrain by bureau supervision these men who take advantage of the trust and enfranchise an honest, law-abiding people, the Indians of America?" Is it so as to save property, land, money, and oil wells without the Indians' consent, on this un- merited basis? Are the Indians defrauded if we do not protect his property? Who are we?"

Zita-Kala-Sa believes that the present Indian is too much in the hands of the govern- ment, all that he can help to the Indian, but that his hands are often tied by con- ditions with which he has no control.

This view is upheld in a memorandum by the official declaration of Mr. Sells, in- ventor of the Indian bill of 1917, which was taken as a full expression of the policy.

"The time has come," declared the Commissioner, "for discontinuing the guaranteeing of the revenues to the Indians and giving even closer attention to the incompetent Indians, that they may be protected."

Broadly speaking, a policy of greater liberalization will henceforth prevail in In- dian affairs, but the Indian as soon as he has been determined to be as competent to transact his own business affairs as the white man receive full control of his property and have all his lands and money turned over to him, for the Indian is no longer a ward of the Government.

At the same time the Commissioner promises causes under that able-bodied adults of Indians less than one-half In- dian blood shall receive as far as may be possible the same control of their property. Provided for in the bill passed in 1922 issued to all adult Indians of one-half blood. The act may after careful investigation be found to be impracticable provided that, where deemed advisable, patents in fee shall be withheld for up to five years in order to curb speculation.

Further details are given in the text.

The document ends as follows, without any preceding declaration of policy. It means the dawn of a new era in Indian administration. The era of the Indian as a government of the Indian, no longer to be treated as half blood and half citizen. It means reduced appro- priations and increased volition, or self-respect and independence for the Indian. It means the ultimate absorption of the Indian into the main body of the nation. It means, in short, the beginning of the end of the Indian as a separate race. The people will now cherish the hope that all real friends of the Indian race will lend their aid and support.

The other day Alan Skinner, an ethnologist connected with the Museum of the American Indian, Heye Founda- tion, made a public denunciation of the work done for the Indians by members of the Bannock tribe, and they have been treated with more courtesy any- where than by them. The fact that the Bannock old men have subscribed a sense of justice himself should make us feel all the more inclined to see that all of the Bannock who are entitled. That the American Indian is well able to take care of himself, if he has been given a fair chance. We have reason to believe this white race is very well demonstrated.

Although ever since 1841 the Cauc- arian race on this continent has been competing with the Indian, the Indian has never really solved it. The first grants which Kings and Emperors in Europe have been given, and which they had never seen took no ac- count of the Indians except in some indefinite way which provided for the conquerors of the "heathen" or the "savages."

White men grew stronger as they pushed back the frontier into a succession of new Americans and gradually put the Indians on reservations. Three of the four original reservations were established, and then in 1876 the policy of having smaller reservations enacted a land security bill which was aimed at the aboriginal of the agency and the necessity of keeping the Indians in full citizenship. It provided that to each Indian should be allotted a separate tract of land and this method of dealing with the vexed problem of the land took the Indian out of the Indian as an Indian.

Although much progress has been made since the early days of the colony of Virginia, it was set forth that the Indians as a race are not capable of work or of occupation. The race is on the verge of starvation and it is the policy of the United States to give the Indian out of the country and without the means of getting an education.

THOUSAND North American In- dians, more than two-thirds of them, were in the armies of the United States in the European War. In the early days of the Spanish-Indians women were enrolled. They contributed to the Red Cross large sums of money—$500,000 which helped in all kinds of work. There they were both foreign and over there, and bought $200,000 worth of Indian art for the Government. The case for the Indians is summed up in a set of resolutions adopted by a com- mittee of the National Indian Association, concerned. Its Chairman was the Rev. Henry Roe Cloud, Omaha Indian and Secretary of the National Indian Association; Mrs. Elizabeth Smith, of the American Society of American Indians; the Rev. Thomas C. Muffett, Superintendent of the Bureau of Indian Affairs and the Rev. Francis S. White, Domestic Secretary of the Protestant Episcopal Board.

It is the unanimous opinion of these experts that the Indian problem should be handled by making the Indian an in- dividual, in our population, instead of keeping them longer apart as aliens and quasi-nationals.