

MENOMINEES

The Menominee (number 1362), and are located on a reservation of 230,400 acres in the north-eastern part of Wisconsin. They formerly owned most of the eastern portion of the State, and by Treaty entered into with the Government on the 18th of October 1848, ceded the same for a home in Minnesota upon lands that had been obtained by the United States from the Chippewas; but becoming dissatisfied with the arrangement, as not having accorded them what they claimed to be rightfully due, subsequently protested and manifested great unwillingness to remove. In view of this condition of affairs, they were, by the president permitted to remain in Wisconsin, and temporarily located upon the lands they now occupy, which were secured to them by a subsequent Treaty made with the Tribe on the 12th of May, 1854. This reservation is well watered by lakes and streams, the latter affording excellent power and facilities for moving logs and lumber to market; the most of their country abounding with valuable pine timber. A considerable portion of the Menominees have made real and substantial advancement in civilization; numbers of them are engaged in agriculture; others find remunerative employment in the lumbering camp established upon their reservation, under the management of the government agent, while a few still return to their old pursuits of hunting and fishing.

(Helen Jackson—A Century of Dishonor)

The Menominee story was tragic. In years past the Menominee Tribe of Wisconsin had run a huge and productive sawmill, where hundreds of Tribesmen were employed. Men were kept on the payroll whether they worked well or not. And they were paid regularly for irregular hours.

"If a man had a family, his family had to eat," said the old former Tribal Chairman, Jim Frischetti, shrugging. "What could we do? Punish the children because their father was a poor worker? That would be inhuman."

In spite of this, the sawmill was so successful that the government decided that the Menominee Tribe had made it in the ways of the business world. Congress voted to terminate the reservation. The Tribe's members promised an inducement of a few thousand dollars per family agreed. The Menominee Reservation became Menominee County, the Tribal sawmill became a business corporation, and the communal hiring system was updated by a time-studied, cost-accounted personnel policy. In the process the sawmill was placed in the hands of non-Indians; five of the nine new board of directors members were bankers and industrialists. Laggard Indian workers were fired and production was speeded up. The sawmill, having dissipated several million dollars, has since been reported nearing bankruptcy.

"We were fooled," Frischetti nodded with melancholy. "But we are not fools. We were fools, maybe, to vote for termination. We have learned to respect our own ways again. Our way of work worked better for us than your way. We forgot the Indian way."

(The New Indian Steiner 1968)

There is a snow capped rock a few feet from a road deep within the Menominee County forest and, so the legend goes, it is the body of a Menominee Indian forefather.

Eons ago, when KO-KO-Maa-Say-Sa-Now (the Mother Earth) was new, the forefather angered a Great God by asking the gift of everlasting life.

And the God turned the man to stone saying, "You shall be a stone and thus you shall be everlasting."

According to the legend, the rock (now called spirit Rock) eventually will crumble and then the Menominee race will be extinct.

(It is becoming highly relevant, that our daily life has to change; We as a people must change to relaxation and dignity toward our occupational habits. We, as a people, must learn to respect all things and all people.

All industrial enterprises must change to a greater degree---to being responsible to the community rather than the community being responsible to them.

The way the country is now operating; we see the necessity of expansion ---this expansion entails the necessity of building unnecessary items, generally war-making materials. There is also a necessity for a constant level of unemployment---to provide job and attitude shifts.

One of the controls of this expansion is to exploit the welfare roles ---shaming people into doing the same greedy things.)

In 1908 federal legislation was passed which had given the Forest Service responsibility for administering the Menominee resources on a sustained-yield basis. In violation of this law, local government foresters had decided to clear-cut the forest, and the income which should have come to the Menominee through the years on a sustained-yield basis was deprived them.

In 1951, the Federal Court of Claims--this authority was set up in 1935, to settle claims based on fraud, duress, unconscionable consideration, mutual or unilateral mistake; stolen land; tort claims---awarded the Menominee people \$8.5 million for federal mismanagement of the Reservation sawmill.

(Leaders in Congress made it clear that no money; money that was theirs---not something to be bargained, traded or dealt with by, a, or for a group of greedy speculators---, would come until the Menominees agreed to termination)

When a bill passed the House Interior Committee, which authorized the distribution of the judgment money. Watkins--Arthur Watkins, a Mormon from Utah, headed the Indian Subcommittee of the Senate Interior committee --attached a provision to the bill in the Senate, requiring the Tribe to submit to termination in order to get the money. The Menominees objected to the provision and Watkins held the bill until the end of the year.

Mr. Wilkinson-Tribal Attorney, I can add one clarifying point to that. The Chairman of the Indian Subcommittee of the Senate (Senator Watkins) went to the Reservation and met with the general council.

That is right. There were approximately 150 people present. They voted that day to accept termination. There is one item which I think bears on it, which I think influenced the Tribe to vote that way.

They were told that they could not have a per capita payment unless they accepted termination. Based on that, I felt they accepted it.

All programs or proposals suggested by the Menominee representatives in Washington D.C. were disregarded because of lack of termination rulings.

A proposal by William Zimmerman, Acting Commissioner of Indian Affairs (1947), to a tax-exemption of fifty years on the Menominee forest as the most feasible, was callously treated with indifference by Sen. Watkins.

How do you bring a 4,000 year-old Tribe into the American mainstream? Simple. First, you eliminate the Reservation....

The Congressional policy of termination, advanced in 1954 and pushed vigorously for nearly a decade, was a combination of the old systematic hunt and the deprivation of services. Yet this policy was not conceived as a policy of murder. Rather it was thought that it would provide that

"elusive" answer to the Indian problem. And when it proved to be no answer at all, Congress continued its policy, having found a new weapon in the ancient battle for Indian Land. (Deloria-1969)

Termination is an attempt on the part of the Federal government to cut government payrolls and reduce expenditures.

Termination is an attempt to conceal years of dishonorable actions.

Termination is a Modern war of conquest.

Termination is a guise, that punishes Indians for having guts to ask for anything that is rightfully theirs.

And so it was that in 1954, the so-called Menominee Termination Act was passed.

In compliance with federal mandates, Menominee Enterprises was created to fill the gap left by the government--to manage the sawmill, land and forests and other assets.

The tragedy of the Menominee Tribe of Wisconsin illustrates the extent of termination's failure. The Tribe was one of the few paying for all its own services. The sum of \$520,714.00 was budgeted by the Tribe for the reservation the year before termination. The Tribe invested \$285,000 in construction projects, \$56,745.00 for education, \$47,021 for welfare, and \$130,000 for health. It set aside \$42,615 for law and order activities. The federal government, which was obligated to provide all of these services, actually spent only \$95,000 for roads and \$49,000 for education, on a matching basis with the state and Tribe. The total federal cost per year for the Menominees was \$144,000 or \$50.85 per Indian. There was, consequently, not much to be saved by terminating them. (Deloria-1969)

When the reservation was terminated, all land became the property of Menominee Enterprises and many Indian were forced to use their \$1,500 or cash in their bond at 70% face value or both to buy land their forefathers had held as a matter of right since the 1850s.

In some cases it meant leaving the land. (A N 3-71)

MENOMINEE TERMINATION ACT: PL 83-399 H.R. 2828 resulted in PL 83-399 (25 USC, secs. 891-902) which provided for a per capita distribution of Menominee Tribal funds and authorized the withdrawal of the Menominee Tribe from federal jurisdiction. It also directed the Tribe to prepare a plan for termination of federal supervision to be submitted to the secretary of the interior by Dec. 31, 1957.

AMENDMENT TO THE TERMINATION ACT: PL 84-718 Sections 7 and 8 of the June 17, 1954, termination act was amended to read that protection of the Menominee forest on a sustained yield basis would be provided, and that transfer of title to all Tribal lands and assets would be granted to a corporation or organization established by the Tribe. This law, PL 84-718 (70 Stats., 549), was approved July 14, 1956.

The most tragic example is the Menominee Tribe of Wisconsin. Before termination in 1961, the Menominees were a proud and relatively self-sufficient people with good schools, community services and a Tribal-owned sawmill. After termination, their reservation became a county--but one whose tax base was too small to support decent schools and health services. The Menominee Hospital, one of the nation's best for Indians, had to close. Today the county is the most poverty-stricken in Wisconsin, and its Indians are demoralized and indignant. (Readers Digest 4-70)

Following the proposal to sell lands of the Menominee to non-Menominees and mailing of said proposal; the MEI held an advisory vote, ostensibly to get the people's feelings.

Although the vote was in favor of the project, only a few hundred of the more than 3,000 shareholders voted.

Words of the proposal were construed to hide any reference to the sale or lease of land to non-Menominees.

How much did the Menominee termination save the federal government? By 1960 the costs simply to plan for termination had become tremendous:

Mr. Lee of the Bureau of Indian Affairs: about how much money has been appropriated; There has been \$500,000 appropriated to reimburse the Tribe for their termination expenses. We have spent, including the reimbursement termination expenses \$700,000 for special road construction, \$644,000 I mentioned on special adult education program. We have already reimbursed \$195,500 to the Tribe for their termination expenses. We anticipate between now and the termination, if the termination does not drag on, another \$161,000. HEW, as I understand it, has committed \$510,000 for school construction. We have spent \$136,000 in addition to agency expenses which were previously carried by the Tribe. We are in the process of completing a survey for about \$35,000. We have just made another assignment of a Bureau staff member mentioned this morning, of \$6,000. This will bring a total we anticipate of \$2,357,039 by December 31 (1960).

In addition to the \$2,357,039, however, in 1961 the federal government had to give the Menominees \$1,098,000 over a period of five years, to cover education and health subsidies for problems caused by termination. In 1966, because the county was rapidly going downhill, another law was passed giving the Tribe another \$1.5 million over a three-year period. By 1964 the state of Wisconsin had granted the Tribe some \$52,363 in special contributions to welfare costs. But by then the situation was so desperate that the state was forced to make a special grant of \$1 million to individuals in the county to keep their shares in the Menominee Enterprises from going out of Menominee hands and disenfranchising the Tribe from its forest.

(Deloria-1969)

CONCLUSIONS OF THE MENOMINEE INDIAN STUDY COMMITTEE 1969

(1) Continued progress of MEI including the "Lakes of the Menominees" project, the Visitors Destination Center, and appropriations for the preservation of the Wolf River provide the necessary foundations for sufficient tax base so that Menominee County can be economically subsistent.

(2) The essential conditions for further developments are:

- (a) Sale of the "Lakes of the Menominees" lands
- (b) Granting fee simple title or continuing perpetual lease to the federal government for preservation of lands on the Wolf River

(3) Continuance of industrial and regional developments such as the Visitors Destination Center.

(4) If necessary, further expansion and improvement of the forest industry including possible development of finished wood product and increases in sustained yield cut.

WOLF RIVER LEGISLATION: The federal government, under the terms of the act, has authorized appropriations not to exceed \$17,000,000 for the acquisition of lands and interests in lands covered by the act. However, the federal government has not appropriated funds to compensate land owners for lease rights. 7/31/71.

In lieu of federal funding, the State in 1966 enacted legislation which not only provided for preservation of the Wolf River, but also appropriated funds for formula payments and easements. This expired 8/31/69.

SENATE BILL 381---Wolf River This act, Ch. 313, Laws of 1969, continues easements and formula payments for another 3 year period. Appropriations amounting to \$250,000 per annum have been made for the preservation of the Wolf River. In addition to the appropriations, the state would be granted a 15 year option to purchase the lands involved. This option would terminate if the federal government purchases the lands within this time period.

If the land involved is sold, then the portion of the trust which would help make the county self-supporting would be lost.

When the federal loans stop, the "Lakes of the Menominees" project will, in a number of years, turn the authority of the county away from Indian control.

In a 1969 report, estimated costs for the total project range from \$800,000 to \$1,250,000. In a television report, one million had been spent and would need another million to proceed. In the same report, the training programs do not seem to include managers, teachers, guides etc. 11/19/70 (Visitors Destination Center)

DETERMINATION OF RIGHTS AND UNITY OF MENOMINEE STOCKHOLDERS--DRUMS

Three chapters, one in Chicago, Milwaukee and Menominee

The purpose of DRUMS is to stimulate and maintain active interest and unity among the Menominee Indian people, particularly as these interests apply to the members as stockholders of Menominee Enterprises, Inc..

Formed in mid-summer 1970

1971--U.S. District Judge dismissed a suit that challenged the constitutionality of a trusteeship that holds shares in MEI for Menominee minors and incompetents.

Myron Gordon commented, "The holdings of the U.S. Supreme Court make it clear that Congress holds the power to determine the course of emancipation of Indians; such rulings are controlling as to the issues at bar."

Congressman John Byrnes---Prior to 1961, the Menominee Indian Tribe was under federal jurisdiction, but this guardianship was terminated then and the Menominee Reservation became a county under the organic laws of the State of Wisconsin and the Menominees became subject to those laws.

Law and Order Jurisdiction: 83-280 Federal civil and criminal jurisdiction was changed by PL 83-280 (67 Stats., 588-589) which extended jurisdiction over Indian reservations to the state. The law became applicable to the Menominee reservation by PL 661 (68 Stats. 795) on Aug. 24, 1954 (18 USC 1162). This was not completed until October 1956, however.

As I understand the Menominee Termination and its policies:

(1) a use of congressional power upon a people told only half-truths during the entire proceedings

(2) Judges separate the whole truth to prosecute and contain the process of termination, in a void lacking any sense of justice.

(3) The organic laws of the state are used when effective to cause of force legal actions into a statement.

(4) any legal action, that is effective to cause or disturb selling of Menominee land is declared illegal or the court will apply that Congress holds authority over a Tribe that is declared under the organic laws of the state.

(5) termination to the Indian, means that the whites will use everything in their power to wrest control away from the Indian.

In April of 1971, 119,320 votes were cast in favor of abolishing the trust and 118,516 votes were cast against abolishing the trust, including a block of 48,103 shares held by the 1st Wis. Trust Co. of Milwaukee.

However, trust apponents were required by the corporation's laws to receive 51% of all the 320,000 shares,---this meant 157,830 to abolish.

The 48,103 block also include 18 to 21 year olds who have not been judicially declared incompetent.

In June, of 1971 Circuit Judge James Martineau said "The facts show that DRUMS exceeded all reasonable bounds. They violated the terms of the temporary injunction and trespassed for the express purpose of disrupting business and preventing sale of property." He added, "The demonstrators don't have the right to take the law into their own hands."

In June-July, 1971--Two leaders of an Indian protest group, accused of encouraging an attempted invasion of a real estate office to protest former reservation land sales, were interred for twelve days by Judge Martineau.

I can but rest my case on this matter, but I ask the injustices and the twisting of legal matters, end. Termination must end and be reversed, rights and responsibilities handed back to the Menominee--as a trust area under the Federal government. A full balance of justice, accorded all parties must be done.

The Alamba-Coushattas Reservation in Texas was forced to terminate by the Bureau stating, at a meeting with the council, that any more cutting of timber on Tribal lands would not be allowed unless the Tribe agreed to the proposal.

Termination was the price the Colvilles of Eastern Washington, in Sen. Henry Jackson's State, had to pay for their own land--that had been returned after upused for homesteading.

The Seneca Tribe of the Iroquois Nation, had to agree to a termination rider before the Senate Interior Committee would approve their judgment bill owed to them for the Kinzua Dam action, whereby the United States broke the Pickering Treaty of 1794, which pledged that the Senecas would remain undisturbed in the use of their land.

The Menominee were chosen to the Termination test case because they supposedly had the most favorable economic base, their relative high level of acculturation and the state's willingness to carry some of the responsibility after termination. So in May, 1961, the Menominee Reservation became the 72nd and poorest county.

When the Menominees voted in favor of the principle of 'Termination', the vote was 165 to 5, which at that time was only about 5% of the Tribe. They were voting on a two part question because tied to the termination vote was a \$1,500 per capita payment they won from an earlier damage suit against the federal government for mismanagement of their forests. The Menominee who voted yes to the payment also were voting for termination. (M. Jour Sept 17 1972, Edward H. Blackwell)

THE 'ATROCITY' OF 5%

When we examine the use of the vote to terminate, the true balance used by the government to take and weaken a Indian Tribe becomes much more evident.

The vote was not just to change boundary lines or annex to another part of the state. Nor was the Menominee Reservation a burden to the State or the Federal government. It involved a complete change of a people's way of life, affecting the culture and basic ability of a people to survive, as is everybody's right as an individual or group.

It involved the taking of a people's homeland, their very identity with the earth, causing within that home great areas of discontent.

To make it more applicable I will relate; If there was a family of 20 people living and managing a farm, young old, and middle-aged. Another person owed them money for a broken agreement. When he came to pay the money, he said, "You will have to agree to certain terms (my terms) before I will hand the money over." Because the person owned all the land bordering their land, they could not disagree too violently. To make it legal a vote was held, attended by one of the family. He wanted the money and accepted the terms. The vote was accepted by the person because of his strength and position, and because of that strength and position the other 19 in the family were forced to follow the terms.

The 'Atrocity' is that this happened in a Democracy, priding itself with justice, world peace, and the end of tyrannical rule. It was forced through under a guise of assimilation.

(Paul Shenandoah 1973)

There are specific points I want people to pay attention to with this article.

The money was the Menominees' by a ruling from the Federal Court of Claims. It should never have been put to a vote, blackmailing the Menominee Tribe.

The vote was a two part vote (Not Separate), when the 5% voted for the money (that was theirs) they also voted for termination.

Termination did not only change a certain area of land to another type of governmental unit. But termination completely changed and destroyed a peoples' way of life and their ability to live their own way.

Since I had put the first 6 pages together, restoration is becoming a reality. But violence has erupted throughout the Menominee Land. This violence is a reaction against the termination. The people to blame are those who backed and forced through the vote, for termination, and that governmental structure that allowed such action against a Native people. (Paul Shenandoah 1975 Aug)

THE IROQUOIS CREED

He believed in an all powerful Great Spirit, in the immortality of the soul, in a everlasting and in the fraternity of all life.

With an Iroquois a thankful heart was through prayer, he did not seek to instruct the Great Creator what to do on earth or in the celestial world, for he had faith that in his wisdom God knew what was right and best.

He believed that it was natural to be honorable and truthful, and cowardly to lie. His promise was absolutely binding. He hated and despised a liar and held all falsehood to be a weakness.

He believed in reverence for his parents, and in old age supported them, even as he expected his children to support him. He honored his father and mother and their fathers before them.

He believed in a forgiving spirit, preferring atonement to revenge in converting enemies into friends.

He believed in peace. The sentiment of universal brotherhood was always his policy.

Hospitality was a prime virtue among the Iroquois. No people were more generous.

He did not believe in tyranny and he treated his wards with justice, tolerance, and restraint. He had no caste system, believing in democracy, equality and brotherhood and he practiced it.

He coveted no titles but believed that all men were equal.

He believed in cleanliness of body and in purity of morals. Chastity was an established principle with him.

He believed that a truly great man was one who had done something for his people, not one who had accumulated much wealth.

He believed that the earth was the Mother of all things and therefore that no one owned the soil and no one had more title than another. His whole civil policy was adverse to the concentration of power in the hands of any one individual, but inclined to the opposite principle of division among a number of equals.

He believed in the equality of women, giving them more rights than did most Europeans.

(Broken Peace Pipes)

Every year our white intruders become more greedy, exacting, oppressive, and overbearing...Wants and oppressions are our lot...Are we not being stripped day by day of the little that remains of our ancient liberty? ...Unless every Tribe unanimously combines to give a check to the ambition and avarice of the whites, they will soon conquer us apart and disunited, and we will be driven away from our native country and scattered as autumnal leaves before the wind.

Tecumseh, a Shawnee Chief,

in a speech in 1812

(Touch the Earth, T.C. McLuhan, 1971, p 69, Pocket Books, N.Y.)

GRADUAL DISAPPEARANCE OF THE NATIVE TRIBES

None of the Indian Tribes which formerly inhabited the territory of New England, the Narragansetts, the Mohicans, the Pequots, have any existence but in the recollection of man. The Lenapes, who received William Penn a hundred and fifty years ago upon the banks of the Delaware, have disappeared; and I myself have met with the last of the Iroquois, who were begging alms. The nations I have mentioned formerly covered the country to the seacoast; but a traveler at the present day must penetrate more than a hundred leagues into the interior of the continent to find an Indian. No only have these wild Tribes receded, but they are destroyed; and as they give way or perish, an immense and increasing people fill their place. There is no instance upon record of so prodigious a growth or so rapid a destruction; the manner in which the latter change takes place is not difficult to describe.

When the Indians were the sole inhabitants of the wilds whence they have since been expelled, their wants were few. Their arms were of their own manufacture, their only drink was the water of the brook, and their clothes consisted of the skins of animals, whose flesh furnished them with food.

The Europeans introduced among the savages of North America firearms, ardent spirits, and iron; they ~~were~~ taught them to exchange for manufactured stuffs the rough garments that had previously satisfied their untutored simplicity. Having acquired new tastes, without the arts by which they could be gratified, the Indians were obliged to have recourse to the workmanship of the whites; but in return for their productions the savage had nothing to offer except the rich furs that still abounded in his woods. Hence the chase became necessary, not merely to provide for his subsistence, but to satisfy the frivolous desires of Europeans. He no longer hunted merely to obtain food, but to procure the only objects of barter which he could offer. While the wants of the natives were thus increasing, their resources continued to diminish.

(Democracy in America, Alexis de Tocqueville, Volume I, 1945, by Alfred A. Knopf, Inc., Chap. XVIII, page 348.)

The above article is the beginning paragraphs from this book. There are a number of untruths in this section. I hope you can see them, as I want to mention only one at this time.

That is the thought that the Indian was disappearing.

First I want to say hello to all you Iroquois.

When you go to school and you have to learn so many untruths about your people. This type of thinking was the reason. The whites actually thought all Indians would be dead within a number of years and used an educational policy crediting itself with many achievements that should be credited to the Native American. As the Whites spread across the country and followed their manifest destiny, they also lost their way in attempting to protect Freedom.

The above article was first printed or published in 1835. So you see there has been quite a long time for this thought to permeate white thinking.

In my education article, when I stress the necessity of two educations, I am serious. You can only generate pride by knowing the truth of your people. Those of you who do not believe me, at least read my material, I believe you will face either prejudice or discrimination in your lifetime, and it will be because of race. When this happens, PRIDE will help you.

The Indian Nations in Wis. are Chippewa, Oneida, Potawatomi, Menominee, Munsee, Stockbridge and Winnebago. Each have to develop their history and all Native Americans should read.

(Paul Sheandoah Aug. 1975)

'I BEGIN TO WONDER'
IN ANSWER TO AN ARTICLE ABOUT MY PEOPLE
by Paul A. Skenandore

In your article, you say that you are pro-public. This I do not understand. I wonder, do you know how the richest people in this country, from the beginning to now, acquired their money? Have you or one of your staff taken time to investigate the loss of free property?---by this, I mean land that could be used for cultivation but is being used by certain groups of people in the land bank and other programs covered by federal subsidies.---If you are pro-public and the the good of America, would it not be wise for you to fight for the dispersion of this land and, or, equal distribution of money paid?

When talking of the Native Americans as aborigines. What is the use of the word? Do you realize that those so called 'Aborigines' had a longer life span, less need of medicinal care, no orphanage, no prisons, no slaves, and the greatest degree of freedom ever allowed any society in this world.

In your editorial or letter I find the intention of linking, us, the Indian as part of your thinking. I cannot find it in my heart to accept your linkage. In a letter Thomas Jefferson sent to Edward Carrington, he said, "I am convinced that those societies (as the Indians) which live without government, enjoy in their mass an infinitely greater degree of happiness, than those who live under the European governments". Since he was one of the founders of your republic, I would accept that you are also of that mind.

When we discuss or talk of George Washington's order to destroy the Iroquois Camps after the Revolutionary War---where upward of 200,000 bu. of corn, some of it 22 inches in length, were burned---and when you forget the Oneida Tribe of the Iroquois Nation, fed Washington's Army at Valley Forge, then I begin to wonder.

When we begin to consider Indian rights, even to include your rights.

When you live in a Democracy of over 200 million people, controlled by 15 million people. Is that Democracy anymore? When do you believe it becomes Authoritarianism, Totalitarianism, or back to the same feudal system your great grand-parents came from? When does over-taxation become a major issue? When does over-population include all families? When do the food warehouses open to the starving and hungry?

This is where I begin to wonder, when do we begin to believe that our society has changed to an Authoritarian type of government with many autocratic controls.

There seems to be a over-riding belief in this country, that to get the best leaders, we have to pay more money to them. When the truth is---money in a profit system will allow that only those who aspire to this belief will take and win office, with the help of that 15% of the population---

Anybody who encourages this will be ruthlessly named and crowded out of major offices. The deficient policies are not kept quiet, but are wrapped in accusations of mistrust and construed policies.

I begin to wonder, but somehow I know.....

THE CAMPAIGN TO DESTROY RUSSELL MEANS

On June 7, 1975, Russell Means was shot in the back by Ted Kelly, son of BIA (Bureau of Indian Affairs) police officer Pat Kelly. The incident occurred on the Standing Rock Sioux Reservation in North Dakota. Means was with a party of 12 adults (and several children), in a caravan of 3 cars and pickup. Officer Kelly was hassling Tom Poor Bear, who was with the Means group. Russell attempted to cool out the argument. Officer Kelly's son Ted, who was riding in the patrol car with his father, drew his 357 magnum and shot Russell in the back.

The Kellys then loaded Russell, who was bleeding badly, into the patrol car and headed for Fort Yates. More BIA police officers arrived and took the 6 Indian men from the caravan into custody, leaving the women to follow with the cars.

At Fort Yates, Russell, who was obviously seriously wounded, was put into the drunk tank of the local jail, along with the 6 men. BIA police refused to get medical help for him or even to provide towels to stop his bleeding. The men used their t-shirts. When the women arrived and demanded medical care for Russell, they were all thrown into cells.

Several hours later, Russell was taken to Fort Yates hospital. But rather than treating him there, the Indian Health Service ordered him taken to Bismarck, 70 miles away. He was shot shortly after 3 p.m. and received no medical attention during his period in custody of U.S. government officials until 10:30 p.m.

Next, BIA officials, aided by the FBI, put out a variety of stories about the shooting. They claimed officer Kelly had shot Russell in the abdomen, although the abdominal wound was clearly the exit wound. On June 9, 1975, Russell was charged with two assault charges--federal and state. His hospital room was surrounded by U.S. marshals, who also sealed off the hospital and cut off his room phone. Bond was set at \$5,000 on the federal and \$25,000 on the state assault charge. All this happened while AIM (American Indian Movement) leaders and membership were on their way to the AIM convention, held away from communications in the New Mexico desert.

The June shooting, and the new charges against Russ, came just a few months after a frameup in Scenic, S.D., which has resulted in a murder charge, although the man who was shot told doctors and police that Russ didn't shoot him, and named the man who did.

Within the past year and a half, Russ has had 12 "major" charges against him, and he is presently facing 7 more trials. His current bond totals about \$130,000.

---Paula Giese

(The above article appeared in 'North Country ANVIL' Box 37, Millville, Minn. 55957, No. 15, Aug-September 1975, by Paula Giese p 66.)

When you become a leader of a minority people, you face this type of prosecution. You will be harassed by the full strength of the country. They will attempt to discredit you in front of your own people and if that fails, the final sacrifice will be attempted.

So it is up to minority people to look at truth and not to believe the indoctrination.

If you choose to become a leader, great strength and long courage.
(Paul Shenandoah Sept 1975.)