

STEALING MY HOMELAND
by Pau. A. Shenahdoah
Oneida

The United States government is again acting illegally in the New York Oneida area. Forrest Gerard, Blackfeet, Asst. Sec-Indian Affairs, agent of the U. S. A. government is involved in the internal affairs of the Oneida Nation. As agent, he is following directives of other people in the U.S. federal that are attempting to settle Land claims in the Eastern area of the U.S.A. The settlement they are looking for is to the mutual benefit of the U.S.A. Cases that have been settled thus far, give control of the land to the states. There is no guarantee that the Native Nations will ever have any control of their land.

Forrest Gerard, with the Bureau of Indian Affairs is establishing the government, that will represent the New York Oneidas. He is doing that by setting up elections. These voting procedures will be accepted by the BIA as Trustor of the Oneida Nation. (Trustee relationship - never applies when a Nation is within it's own National boundaries, has a recognized government as the Six Nation Confederacy. Internal policies never come under the jurisdiction of a trustee government regardless of where the displaced Nation is forced.) This will be done over the objection of the Oneidas of Wisconsin, the largest representative group of the Oneidas. The other group being in Canada.

The reason this is being done is that the government had approached the Oneidas of Wisconsin with a settlement of 3.3 million dollars for our homeland in New York that consists of approximately 6 million acres. In the stipulations attached to the acceptance of the 3.3 million, we, the Oneidas' would have agreed never to again enter into any suit against the U.S. For the selling of our homeland and a paltry 3.3 million dollars.

And therein is the next part of this article. Our attorneys of record, N.A.R.F. (Native American Rights Fund), told us that it would be advisable to settle. We went to a meeting in March and were told that the U.S. A. government was not looking favorably at us. This was in 1977. NARF is supported by corporations and I have a question about that. Knowing the systematic approach used by the political and economic systems of the U. S.A., is it wise to have a foundation supported organization as our representative? In any of the cases in the East, has NARF done justice or gained any amount of land back for the Native Nations they have represented? In the case of the Oneida Nation. The land is ours, yet our legal representatives keep talking about money and land back for land that is ours. Why are they not talking strictly damages, back-rents, leasing agreements and arranging for representatives of all those people occupying our territory, to meet with us?

Then there is the Oneida Nation Settlement Act. We are told that we have to negotiate for land that is already ours. Then our attorneys begin to build a "Land Claims Settlement Act". On the one hand, we are told that the land is not really ours and on the other, our land is being put in a congressional document to be negotiated away by another illegal system of land-grabbing. This is also backed by our legal representatives from NARF. And yet at every meeting I hear, "tell us what you want us to do." They say, "Give us direction and we will do as you want." That same kind of thing was said as regards the New York Oneidas. NARF represents the Canadian and Wisconsin Oneidas. Yet they seem to have time to visit the elected faction in New York and cannot give information requested by the legal advisor for the Traditional group of Oneidas in New York.

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We are told that the hiring of a Native as a representative of the Oneida Claims will make a difference. The present Native Attorney working for the Oneidas is of the Lumbee Nation. I have a question regarding the ability of a person of the Lumbee Nation to represent the Oneida Nation. When we get down to the final equation of dealing against the U.S.A., will anybody but an Oneida be able to defend Oneida land? Would Egypt in their negotiations for land allow a Saudi to represent them? And yet, aren't they all Arabs? Would Germany in negotiating for land that is their homeland, allow an Englishman to be their representative? and yet aren't they all Europeans? It just doesn't make good sense to have a non-Oneida as the representative for Oneida.

Another problem I have with NARF is they are constantly asking us to tell what we will negotiate for. We are being told to give them a chart or idea of what we will accept and what we want. They are asking us to negotiate. Now I have a question regarding that:

With all the evidence that shows the U.S.A. to be an economic power that generates from the basis of getting something for nothing, then generating income from it. And building and feeding their economic machinery by creating cost of living rises that inflate income and all stationary means of holding. Now understanding that land is one of the basic measures of wealth, at what point do you negotiate a product of wealth with a group of people, country, Nation or individual, that do not respect you as an individual or nation.

At a meeting recently, members of the Oneidas' gave consensus to a measure that would request the U.S.A. to establish a Treaty Commission, to negotiate our treaties.

There are good arguments for the request. One is that the U.S.A. government would have to come to the Oneida Nation. With the Oneida Land Claims Settlement Act, Congress could actually decide the total situation as regards the Oneida homeland (six million acres), without any input from the Oneida groups in New York, Canada and/or Wisconsin. Ernie Stevens read a draft of the document and covered points that included:

- 1) Presidential Treaty Commission
- 2) Ft Stanwix and Pickering Treaties.
- 3) N.Y., Wisc. and Canada.
- 4) Ex-Post facto law - to be declared unconstitutional.
- 5) Will pursue legal base necessary at any level.
- 6) exempt all BIA and Dept of Interior
- 7) Support all Oneida Nation members and/or groups
- 8) Not subvert our rights to the U.S.A.

Although this type of approach has great merit. It has to be understood from the point that we would be entering their circle of laws. We could enter as a member of the Six Nation Confederacy and have the authority of the oldest democratic government in the U.S.A. boundaries. We would also be negotiating as a Confederacy, with legal powers superior to the tenure of the European-American tenure. Other aspects of such arrangement is the length of time the U.S.A. could agree to such arrangements, then delay. Also remembering the Panama Canal and the present attitude of citizens of the U.S.A. of giving something back to a people that was rightfully theirs.

By dealing with the Six Nation Confederacy, we will have protection for our lands, by a people understanding the value of Mother Earth. But regardless of the approach we take, either through the Treaty Commission or the Six Nation Confederacy, we will not be led to the slaughter without the knowledge.

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The land that we are dealing with is in New York and presently is separated into three separate cases. The one we are dealing with presently is the Oneida And Madison Cases. But before proceeding on I want to write you the stipulation for entry of final Judgment: There are 5. read them carefully, This is what you would have accepted with the 3.3 million:

1. Judgment shall be entered (a) in favor of petitioners against the defendant in Claims 1 and 2 in the net amount of \$3,300,000 after all allowable deductions, credits and offsets, and (b) for dismissal with prejudice of Claims 3 through 7.

2. This stipulation and entry of such final judgment shall dispose for all time of any and all rights, claims or demands which the petitioners, or any of them, have asserted or could have asserted against the defendant before the Indian Claims Commission in Docket 301 and shall bar petitioners, or any of them, from asserting any such right, claim or demand against defendant in any future action with reference to the land OF THE PETITIONERS in the State of New York, but shall not in any way diminish any rights of the petitioners, or any of them, under any treaty, statute or otherwise, except with respect to said claims against defendant relating to said New York Land.

3. This stipulation and entry of such final judgment shall dispose for all time of any and all rights, claims demands, payments on the claims, counterclaims and offsets which the defendant has asserted or could have asserted against the petitioners, or any of them under the provisions of Section 2 of the Indian Claims Commission Act (60 Stat. 1049, 25 U.S.C., Section 70a) from the beginning of time to December 31, 1956 and shall bar defendant from asserting against petitioners, or any of them, in any future action, any such rights, demands, payments, counterclaims or offsets attributable to such period, it being agreed that defendant shall not be barred by this stipulation or by entry of such final judgment from claiming in any future action offsets accruing after December 31, 1956.

4. Such final judgment entered pursuant to this stipulation shall be by way of compromise and settlement and shall not be construed as an admission by any party, for the purposes of precedent or argument, in any other case.

5. Such final judgment pursuant to this stipulation shall constitute a final determination by the Indian Claims Commission of the above captioned case and shall become final on the day it is entered, all parties hereby waiving any and all rights to appeal from, or otherwise seek review of, such final judgment and determination.

Okay! Did you understand that.

1. Is the payment of the 3.3 million dollars.

2. says that when you accept 1. you give up all rights, claims or demands that you could have asserted.

3. is the forgiving of all debts that could be accrued if the United States, entered on behalf of the Oneida Nation. And according to Section 2 of the Indian Reorganization Act, 60 Stat. 1049 (1946) it would be impossible after FINAL JUDGMENT of these stipulations, to have the United States enter suit on our behalf. (because the actions covered under Section 2. (1) claims in law or equity arising under the Constitution laws, treaties of the United States, and Executive orders of the President; - as regards the Oneida Nation took place prior to December 31, 1956.

4. This is well colored to give credence and a selling point to the attorneys that argued the above stipulations would in no way affect the

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other actions that were to be proceeded with by the Oneida Nation. When you go into court, at what time does the judge, not pay attention to prior action? Do you still trust your legal advisors?

5. This would have been the coup-de-grace. Had Oneidas of Wisconsin voted to accept as they had done in New York earlier that March, 1977. This says with FINAL JUDGMENT (Acceptance of 3.3 million) you would no longer be able to appeal or seek review.

Just above the No#1 Stipulations is written "Counsel for the parties in the above captioned docket (Docket 301) hereby stipulate as follows:

Again I ask. "How long will you trust our legal advisors? At what point do you really realize the United States of America is acting on behalf of its own interests, to the extent of illegal, immoral and unconscionable conduct against the Oneida Nation?

What is Involved?

Six Million acres in New York State. It is what the U.S.A. calls aboriginal land. The land is the Homeland of the Oneida Nation and it ranges in acreage from 4.6 million to 6 million.

Within the six million acre case are Oneida and Madison Counties.

Within the Oneida & Madison Counties is the case involved in the Judge port decision.

What is the Judge Port Decision?

Judge Port on July 12, 1977 ruled that 100,000 acres in Oneida & Madison Counties, N.Y. (buildings, roads and other public improvements) were acquired in violation of the Non-Intercourse Act and that Counties of Oneida, N.Y. and Madison, N.Y. were liable for damages during 1968-1969.

This decision was broken up into two parts.

Liability: which we had decided in our favor, and

Damages: which has to be decided yet.

What about the Damages part?

We are being asked by our legal reps, whether to sue for everything. To mean private as well as public lands. This part of the question does not have to be answered till action on the Judge Port Decision, damages action is settled. After the Damages part goes through court, the case can and will be appealed.

The information about sueing for damages involves the second stage of this action in New York against Oneida & Madison Counties.

What is this two acre and five acre information?

Those W/5 acres or less own 3.2% Land but are 74% of the population.

Those w/2 acres or less own 2.5% Land but are 75% of the population.

We are being told that if we for get to sue some of these people. We will have a better suit, because of not affecting so many people.

(I have a question for that. Who owns the public media, airways, radio and T.V. Do those w/2 or 5 acres or less own the places of employment? And, if they are not sued in the Oneida & Madison County case, How are they to be included in the later actions? When proceeding against a person with two acres, will the damages be any greater percentagewise, than the corporation? If an individual abuses your property, is he/she more innocent than a factory, corporation, town, county or state?)

be

I want to make this final comment. If we are going to/shafted by the U. S.A. and manipulated out of our just and legal rights. It makes more sense to cease the present actions.

(Shenandoah March 1979)

That the Secretary of the Interior be, and he is hereby, authorized, in his discretion to issue fee-simple patents to the following parties for the lands heretofore allotted to them: (Compson) Doxtater, William Cornelius, Ida Powless, Daniel H. Cooper, Charles Elm, Abram Elm, Catherine Nynham, Joshua Cornelius, Lehi Wheelock, Dennison Wheelock, Pachel Peters Jones, Jerusha Peters, and Alice Cornelius, Oneida allottees numbered one hundred and thirty seven, fifty-seven, two hundred and twenty-four, seven hundred and sixty-nine, twelve hundred and seventy-two, twelve hundred and seventy-one, thirteen hundred and ninety-eight, fifteen hundred and fourteen, three hundred and seventy-three, twenty-one, three hundred and ten, eleven hundred and thirty-seven, and sixty-two respectively; Jacob Doxtater, allottee numbered one thousand and ninety-nine; Rachel Elm, allottee numbered eight hundred and seventy-nine; Jerusha Powless, allottee numbered fourteen hundred and eighty-three; Hendrix Skenandooh, allottee numbered eight hundred and four; Hannah Hayes, allottee numbered three hundred and five; Dolly Ann Doxtater, allottee numbered one hundred and seventy-four; Martin Williams, allottee numbered four hundred and twenty; Moses Webster, allottee numbered eleven hundred and thirty-five; Adam King, allottee numbered one hundred and twenty-one; Elizabeth Nynham, allottee numbered one thousand and seventy-five; Elijah John, allottee numbered five hundred and six; Silas Webster, allottee numbered thirteen hundred and fifty; Henry Cooper, allottee numbered three hundred and thirty-eight; David King, allottee numbered two hundred and one; Job Silas, allottee numbered three hundred and thirty-three; Joseph Skenandooh, allottee numbered five hundred and seventy-three; James Silas, allottee numbered two hundred and fifty-five; John Parkhurst, allottee numbered two hundred and thirty-six, and David Adams, allottee numbered five hundred and ninety-four, Oneida Indians: Isiah Sycles, Schuyler Nynham, Archie Wheelock, Truman Doxtater, Sophis Webster, Jane Parkhurst, Henry Wheelock, Eva Jourdan, William Archiquette, Sarah Hill, Frank Button, Sylvester Button, Margaret Thomas, William Christjohn; Frank Cornelius, Alice Cornelius, Hannah Hill, Sarah Sycles, Adam P. Cornelius, Thomas John, Esther Christjohn, Joseph Metzger, and James Wheelock, Oneida allottees numbered six hundred and seventy-seven, thirteen hundred and ninety-nine, ten hundred and sixty-one, ten hundred and seventy-nine, one hundred and eighty-four, eleven hundred and eighty-three, twelve hundred and seventy-seven, three hundred and forty-four, eight hundred and thirty-nine, seven hundred and twenty, four hundred and seventy-one, three hundred and seventy-six, twelve hundred and sixty-eight, eight hundred and seventy-six, twelve hundred and thirty-eight, seven hundred and seventeen, seven hundred and eighteen, one hundred and forty-eight, fourteen hundred and eighty-six, seven hundred and thirteen, seven hundred and thirty-three, three hundred and sixty-four, one hundred and forty-two, and sixteen, respectively, and Michel Buffalo, Red Cliff allottee numbered twenty-eight, and the issuance of said patents shall operate as a removal of all restrictions as to the sale, incumbrance, or taxation of the lands so patented.

That the Secretary of the Interior be, and he is hereby, authorized, in his discretion to issue a patent in fee to any Indian of the Oneida Reservation in Wisconsin for the lands, heretofore allotted him, and the issuance of such patent shall operate as a removal of all restrictions as to the sale, taxation, and alienation of the lands so patented.
(59th Congress Sess 1. Ch. 3504. 1906)

Even with the Allotment being illegal for the Oneidas. When was the twenty-five year period after allotment supposed to end? What was the Competency? Who was J.C. Hart? Ask the Elders.

64th Congress. Sess II. Ch 146. 1917 p992

That the Secretary of the Interior be, and he is hereby, authorized to convey to the public school authorities of district numbered one of the town of Oneida, Wisconsin, for district school purposes, the tract of land and buildings thereon now occupied by the district school and described as lot A of section one, township twenty-two north, range eighteen east of the fourth principal meridian, containing sixty-six one-hundredths acres, on condition that whites and Indians shall be admitted on equal terms in any school established thereon.

That the Secretary of the Interior be, and he is hereby, authorized to sell, at not less than an appraised value, lot X of section thirty-four, township twenty-four north, range eighteen east of the fourth principal meridian, containing one acre, and lot X of section twenty-three, township twenty-three north, range nineteen east of the fourth principal meridian, containing one acre, heretofore reserved for schools; Provided, That the proceeds of the sale shall be expended for the benefit of the Oneida Indians under the direction of the Secretary of the Interior.

Sixtieth Congress, Sess. II. Ch 263. 1909 p 814

That the Secretary of the Interior is hereby authorized and directed to issue patents in fee to the trustees of the diocese of Fond du Lac, organized under an Act of the State of Wisconsin, entitled "An Act to provide for the incorporation of trustees to hold property for religious purposes in certain cases, approved March second, eighteen hundred and seventy-five," for said lands so set apart to said church, as follows: Lot X, in the southeast quarter of section three, township twenty-three north, range nineteen east, fourth principal meridian, containing one acre, more or less; the northeast quarter of the northwest quarter section twelve, township twenty-three north, range nineteen east, fourth principal meridian, containing forty acres; claim numbered one hundred and forty, in section three, township twenty-three north, range nineteen east, fourth principal meridian, containing seven acres, more or less; claim numbered one hundred and forty-seven, in section three, township twenty-three north, range nineteen east, fourth principal meridian, containing forty-eight acres, more or less on the Oneida Indian Reservation in Wisconsin.

That the Secretary of the Interior is hereby authorized and directed to issue a patent in fee simple to the duly authorized missionary board, or other proper authority, of any religious organization engaged in mission or school work on any Indian reservation, for such lands thereon as have been heretofore set apart to and are now being used and occupied by such organization for mission or school purposes.

57th Congress Sess I. Ch. 888. 1902 p265 Statutes at large

To enable the Secretary of the Interior to purchase additional land from an Oneida Indian allottee or allottees of Wisconsin for the use of the Oneida Indian school, one thousand dollars, or so much thereof as may be necessary, to be paid to said allottee or allottees; and the allottee or allottees from whom said land may be purchased are hereby authorized and empowered to sell and convey the same to the United States for said purpose.

As you study this material. Ask yourself, How many ways did the American Government and People steal land? Some of you will become proficient in law, and you will decide to challenge things that have happened. When you decide to do that, study all the law you can. Take time to watch the way lawyers act in court. Remember: To Get Justice, You Have to Be Smarter.

(The following appears in a book titled "The New Standard American Business Guide" by the John A. Hertel Company, Publishers and Booksellers, Toronto, Chicago, by E.T. Roe, LL.B. who was an attorney U.S. Dist for twenty years. This book was copyrighted 1918, 1920, 1925, 1926, 1927, 1929 and 1930. PP 79-80)

INDIAN STATISTICS Indians in the United States

Indian Population.--The Indian Bureau in 1919 reported 33,702 red men in this country, and a statistician of the bureau, Dr. Lawrence W. White doubts if there were ever more than that number within the boundaries of what is now the United States. He calls attention to the enormous area required to support a hunting population, and points out that the Indians have increased more than 20,000 since the first reliable census of them was taken in 1870. Though not a large gain, it is enough to show that our Indians are not dying out. Physically speaking, the North American Indians was and is one of the world's finest races. His place in athletics is proof of that--there are as many notable red athletes in this country as can be shown by any white population five or ten times as numerous. The chief enemies of the Indians have been tuberculosis and whiskey. The last is no longer much of a menace, and while he has not developed an immunity to the first, he is better protected from that and other contagious ailments than ever before.

Indian Reservations.--It is the settled policy of the United States to break up the Indian Tribal organizations and divide the reservations into individual holdings allotting the same to individual Indians in severalty, selling or throwing open to settlement the part remaining of the old lands. In this way the area originally devoted to Indian Reservations is steadily decreasing. In 1900 it was 121,665 Sq. M. In 1919 it has fallen to 75,745 Sq. M.; in 1919 it was 55,562 Sq. M. When the Indians hold their land in severalty they become citizens of the United States. In 1921 the government spend \$41,470,807 in the Indian service. In Indian schools the government was teaching 26,021 Indian children, and was paying the tuition of 21,021 in state schools. In Florida the state has recently set aside 100,000 acres for the Seminole Indians, descendants of the Indians who refused to leave Florida at the conclusion of the Creek Indian War a hundred years ago. In South Carolina the remnant of the Cherokee Indians are living on 63,211 acres while in New York the Iroquois are living on a reservation of 87,672 acres.

In 1813 in Cincinnati, "The Indian Doctor's Dispensary"

In 1836, Selman's The Indian Guide to Health.

In 1836, Foster's "The North American Indian Doctor"

In 1838, Foster's "Nature's Method of Curing and Preventing Disease according to the Indians.

In 1941, pp505-506, W.A. Fenton, "Contacts Between Iroquois Heralism and Colonial Medicine," Smithsonian Institution Report.

JUSTICE in reality has a wide range of area, but in a given society, justice becomes limited by the social means. Justice incorporates its reality from the immediate society, justice is not the same throughout a given state, rather it changes from one court area to another. Justice can vary from town to town or in a given city from precinct to precinct or different wards. April/78 Shenandoah

Thomas Jefferson to William Smith, 1787. 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.

THE INDIAN VOICE

I am the Indian Voice
I long to be heard across our land.
I have been a prisoner of war for more than
two hundred years on my very own soil!
I am a captive of hate, greed, lies, prejudice
indifference, ignorance, injustice.
by men who outnumber me and my people since
they have landed on my shores and have
overrun my homeland.
They have wrought on me their society, their
religion, and their laws,
all of which have caused the number of my
people to become less today than when he
first came with his false promises to our
shore.

I am the collective Indian Voice and I cry
out from a million graves of unresting souls
and another million cries that ask the questions:
Where does my future belong and to whom:
Does it belong to my people?
Is it to prosper on the land that is rightfully
mine?
Yes, it does, and it shall, for my voice shall
not be stilled
nor my spirit stopped from soaring to the heights
of greatness
which my people have known and shall know again.

I am the Indian Voice -
I shall be heard and my people shall see
the coming of a new day.
The Mother Earth provides and the Great Spirit
guides
so that truth is known from shore to shore
by the Voice of a proud Indian Race.

---Leonard Peltier

RED WINE

I don't want your red wine, white
I've had that wine before
You gave it to our fathers
before you'd start a war.
Then sneak into our camps at dawn
and slaughter us in bed.
I don't want your red wine, white
I know what made it red:
It was the blood of women,
of children
And old men.
We trusted you for many years:
We won't do that again.

---R. Bacon Ail 4/71

There has been in
every Native Nation,
sub-leaders or white-
appointed leaders,
who were bought by
the white majority.
Many of them were
praised and written
into the different fed-
eral and state agree-
ments, treaties or Con-
tracts.

The Native must be
able to learn the truth
about these Natives,
then they must de-
cide the degree they
wish to accept this
form of teaching his-
tory.

These sub-leaders
signed documents they
were not titled to sign
The Whites used
allegiance of minority
position in complete
disregard of Native
National powers.

--Shenandoah

December 1972

TAUGHT

Taught by my people to respect life
in general, the whites taught them-
selves to destroy life.
Taught by my people to honor my
nationality
The whites have no honor for their
nationality.
Taught by my people to love family
and friends
The whites have no love to give to
anyone.
Taught by my people are the sacred
ways.
The whites only try to destroy our
ways
Taught by me people, whites are evil
The whites live up to that way of
life.

---R.T.

Secrecy is a weakness. It is used
by weak people to control you. 3/79 Fear creates abuse of authority 3/79

Freedom--A Native Value , 2 page
Morality and Legality, 2 pages
Native Political Prisoners, 4 pp
Illegal, Legal Genocide, 1 page
Cancer the Incurable, 1 page
Are We Receiving a Good Education
3 pages
Who Uses the Media, 1 page

The Oneida Nation/Six Million Acres
1 page
The Oneida Nation, the Six Million
Acres--Land Swindle 1978 by the U.
S.A. 2 pages
Need for Land, 1 page
Quest for Education, 1 page
I Begin To Wonder, 1 page

The above articles are available at
I need poems for the paper from
you Oneidas. I have a circulation
of approximately 500 per month.

20¢ per page from:
Paul A. Shenandoah
736 W. Oklahoma St.
Appleton, Wi. 54911

Today we are concerned about the gross human rights violations directed against one man, in this case Leonard Peltier; and against the people of his nation, in this case the traditional Lakota people at Pine Ridge; and against that of his relatives, in this case members of Indian nations now confined within the bars of the United States Justice Dept. It is the sincere hope of the Leonard Peltier Defense Committee that we can all work with each other in an honest and determined fashion to establish political unity and cause all progressive people throughout the world to ponder the seriousness of the situation facing Leonard Peltier, and Native people in prisons.

We continue to call upon the consciousness of the people to press upon their governments the necessity of recognizing the Indian treaties and Indian Sovereignty NOW. We also wish to remind the Christian people of the price of avoiding their spiritual obligation of opposing the institutional policies of genocide against creation and the denial of human rights throughout the world. We further call upon the taxpayers of this country to revolt against their government squandering millions of dollars in one of history's most appalling wars. We call upon all people to help end genocide against the people.

Send letters of support and signed petitions to:

Leonard Peltier Defense Committee
P.O. Box 1
Port Angeles, Wash. 98362

Leonard Peltier Defense Committee
1206 Smith Tower
Seattle, Washington 98104

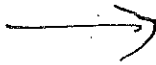
The Yvonne Wanrow Defense Committee see Yvonne's fight as a part of the struggle of women against a system that not only tolerates male violence and rarely provides women with any real protection from rape, wife beating, etc., but which also perpetuates that violence on every level, from advertising to the prosecution of women who use the means necessary to defend themselves. In addition, Yvonne, a Colville, is a part of the struggle of Native American peoples against genocide and for national sovereignty. The state's attack on Yvonne for defending herself and her family is a part of its attack on the Native American family and Nations through forced sterilization, the forced removal of Native American children to white foster homes and boarding schools where white culture is taught, and an overall policy of genocide against Native people that is centuries old. We hope you will join in supporting Yvonne Wanrow.

Send letters of support and signed petitions to:

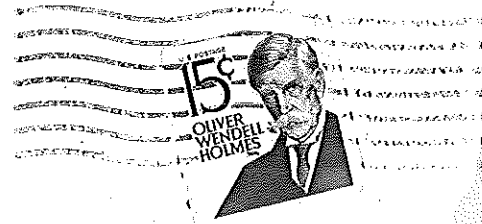
Yvonne Wanrow Defense Committee, 1206 Smith Tower, Seattle, Wash. 98104

Competency--In French Law. The right in a court to exercise jurisdiction in a particular case.

SHENANDOAH
736 W. Oklahoma St
Appleton, Wi. 54911
News paper



OSHKOSH, WI 549
MAR 2
PM
1979



Lee McLester
R#1
Oneida, Wi 54155