

DG W Y * D S 4 o d J

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Serving the Cherokee People Since 1992

These tribal Council representatives are Chad Smith's Rubber Stamps!

In the trial outlined on page 1 of the July 2005 issue, these candidates accepted the illegal Cherokee voters list from Chief Chad Smith. Which has been determined is illegal. Could it be the reason they are protecting and doing what Chief Smith tells them to do? They may have violated Cherokee Laws as well, as they took this list and used it in their campaigns.



Buel Anglen
District 8

Jackie Bob Martin
District 2

Phyllis Yargee
District 3



Audra Smoke Connor
District 1

Don Garvin
District 4

William Johnson
District 8



Cara Cowan
District 7

Meredith Swimmer
Frailey
District 6

Although she (Meredith Swimmer Frailey) didn't run on Chad Smith's slate, she has since sold out the Cherokee people on every important issue that has come before the tribal council.



The Cherokee people voted to have the tribal council represent the Cherokees in their district. Not just their personal view or opinion or what the Chief tells them to do. It seems they may have violated election laws by not declaring that Chief Smith had given them, the illegal Cherokee voters list that had been obtained illegally by Chief Smith and illegally distributed it to these candidates running for office.

These tribal councilor may need to be replaced for violated the oath they took to uphold the laws of the Cherokee Nation of Oklahoma. The Cherokee people have shown since 1995, they will not re-elect tribal councilors that violate their oath of office.

Cherokee High Court Overrules Principal Chief's Motion

The Judicial Appeals Tribunal (JAT) has overruled a motion by Cherokee Nation of Oklahoma Principal Chief Chad Smith in a lawsuit filed by officers of the Cherokee

by former BIA head Neil McCaleb. The letter, signed by McCaleb, says, "we are prepared to approve," and gives no indication of approval of the Constitutional amendment



Nation Constitution Convention. The suit had been put on hold once before by a motion filed by the Principal Chief pending his efforts to get the Secretary of the Interior to approve the 1999 Constitution.

voted in by CNO voters to strike U.S. government approval of other amendments to the CNO Constitution.

Smith, through Diane Hammonds, Justice Department director, asked the Court to stay proceeding for 45 days pending another attempt by the administration to seek approval of the Constitution. The motion, filed on August 15,

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UKB Tribal Council Banishes Chad Smith

Tahlequah, Okla. — The United Keetoowah Band Tribal Council voted 9-2 on Saturday, September 3, 2005 to banish Chad Smith from their tribal rolls. In the notice of banishment mailed to Smith, the reasons for banishment were that Smith was attempting to: destroy the principles on which UKB was founded, deprive UKB members of their rights, and weaken the UKB's status as a federally recognized tribe.



AP wire photo

"The traditional people are glad we made the move to pursue banishment of an individual who has threatened the daily existence of our tribe," stated UKB Chief George Wickliffe. "Although the codes were passed providing for a banishment process, it is not one we would like to use. However, we are prepared to do so in a valid case such as Mr. Smith's."

The banishment of Smith was first officially discussed in a letter dated May 12, 2000, under a previous administration. Tribal councilors and attorneys recommended that "in view of Chief Smith's open hostility toward the UKB, the UKB should immediately review his actions and determine whether they are actionable under UKB law."

A letter addressed to Chief George Wickliffe on Thursday, September 1 stated that Smith was relinquishing his membership. Upon the receipt of the letter, Assistant Chief Charles Locust advised "Just as the Cherokee Nation of Oklahoma requires certain relinquishment procedures, the UKB Relinquishment procedures require a signature on an official relinquishment form. Should Chad Smith not come into the UKB Enrollment Offices by noon on Friday, September 2, 2005, banishment proceedings at the UKB regularly scheduled Tribal Council Meeting on Saturday, September 3, 2005, as planned." Locust noted that the intent to relinquish was addressed as a letter to UKB Chief George Wickliffe not UKB enrollment nor was it sent by certified as his previous request for a time change, and therefore Smith's was not an official communication.

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Housing Authority Flap Threatens to Derail CNO Budget

By Ed Crittenden

Council members voted Monday, September 12, to approve a \$335 million budget for fiscal year 2006. For the first time in Cherokee history, the Chief's office now has control of the budget of the Housing Authority and all of its employees.

Following an hour of debate, Deputy Chief Joe Grayson handed \$13,462,703 of Housing Authority of the Cherokee Nation (HACN), funds to the CNO administration by breaking a 7-7 tie in the September Regular Council Meeting.

The Annual Tribal Budget, always a hot item on the agenda, was no different this year during the three days of Committee Budget Hearings just prior to the full council meeting with Council members questioning and debating to carve political fat out of the proposed budget and the administration busy lobbying councilors for enough votes to keep pork barrel agenda projects

in. Once the budget goes to full council it is but a vote away from turning the administration loose with over \$300 million to spend within the next year.

Councilman Bill John Baker the Executive Finance Co-Chairman posed questions to HACN Acting Director, David Sutherland asking, "If we pull almost \$13.5 million out of the housing authority budget how is it going to affect it?"

Sutherland replied, "It is according to what cost pool you are talking about. The 2 million in administration money that will be cut from the HCN and moved to the tribe will simply leave a lot less money to operate our administration."

He added, "They could turn around and give it back with no net affect but we don't have any information to know much more than that."

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District 8 Councilman Sweat'n Bullets

by David Cornsilk, CO correspondent

Cherokee Nation of Oklahoma members have alleged for years that some councilmembers gain favors from the programs and business enterprises of the Cherokee people. After an anonymous tipster provided 12 pages of documents to the Inspector General (IG) of the office of Housing and Urban Development (HUD), someone is taking notice.



Buel Anglen - District 8

According to a source close to the Council, District 8 (Tulsa and Washington Counties) councilman, Buel Anglin, is the subject of an investigation by the HUD IG. The source said Anglin had been in contact with the Cherokee Nation legal Council, Todd Hembree, nearly all day, making extensive phone calls from his home north of Tulsa.

"Anglin is really worried, the source said. "He's sweat'n bullets and wondering what's going to happen to him." The source added that Cherokee Nation of Oklahoma Office of Justice director Diane Hammonds also has the documents, but did nothing with them. "I believe she was told by the Chief (Chad Smith) to sit on it and see if it goes away," the source alleged.

Documents show that Anglin, a member of the Chad Smith slate of councilors, which also includes Audra Smoke Connor, Cara Cowan, Phyllis Yargee, Bill Johnson, Jackie Bob Martin and Don Garvin, has a couple of relatives working for businesses owned by the Cherokee Nation,

possibly in violation of Cherokee Nation law. "That's not the worst of it," according to the confidential source.

There are also allegations that Anglin used his position as a councilman and as a rubberstamp of the Smith administration agenda, to gain access to lucrative contracts from Cherokee Nation Enterprises for a business enterprise he owns.

The source pointed out that the documents also show that Anglin may have lied about his residency, garnering large sums of money to repair his mother's home. "The tangled web of deceit regarding the repairs to Anglin's home, or his mother's home, or whichever, will have to be sorted out by the IG, according to the source. "He (Anglin) used his position as a councilman to do some sneaky deals to a home that didn't deserve the repairs."

In an unrelated matter, controversy continues to swirl around the head of Buel Anglin's right to sit on the Cherokee Nation Tribal Council. While his residency

continued on page 2

Battle Begins To Increase Tribal Services With Gaming Dividend

by Ed Crittenden

An Act proposing an increase in the dividend paid by Cherokee Nation Enterprises from gaming revenues to the Cherokee Nation for services was tabled on August 25th at the monthly meeting. Councilors who are undecided about the increase want to consider the long-term effects.

The sponsor of the Bill, Councilor Linda O'Leary of the Delaware District 5, proposed an increase in the tribal dividend paid by the Cherokee Nation Enterprises to one percent of projected gross

revenues stating that, "The Cherokee people deserve actual services reaching them to be at least one penny out of every dollar that is generated by the gaming operations of the tribe."

"Compared to other tribes, the pittance that we are presently receiving for services from tribal enterprises is almost criminal," said O'Leary.

The original proposal sought a one percent dividend to be based on the tribe's gaming income before payouts rather than after all expenses are taken

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The lawsuit, filed several months ago by Dennis Jay Hannah and Ralph F. Keen, Jr., asks the JAT to determine if the 1999 Constitution can be implemented absent approval by the Secretary of the Interior, based solely on a letter written

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District 8 Councilman

Sweat'n Bullets

has always been in question, Roger Peacock, a resident of Anglin's district, has made allegations that Anglin is not a CNO member by blood, which is a requirement to serve on the Cherokee Nation of Oklahoma Council. Peacock alleged that Anglin is in fact a Shawnee Indian without a drop of Cherokee blood.

Peacock stated, "The Constitution is clear that service on the Tribal Council shall be only those members of the Cherokee Nation who are by blood, not adoption."

The Constitution of the Cherokee Nation of Oklahoma shows the following requirement to be a member of the Council:

ARTICLE V. Legislative Section 3. The Council shall consist of fifteen (15) members, who are members by blood of the Cherokee Nation of Oklahoma.

"The Shawnees, Delaware and Freedmen are members of the Cherokee Nation by adoption," Peacock said. "The framers of the Cherokee Constitution made sure that the Cherokee Nation would be directed by Cherokee Indians and not by any of the adopted classes of citizens." Peacock added that he does not necessarily believe that is how it should be, "but its what the law says, and we must go by the law until we change it." Peacock said if the investigation by the HUD IG doesn't get rid of Anglin, "I will file a lawsuit in the Cherokee courts to show he is not qualified to hold the seat and ask that the seat be declared vacant."

Anglin was unavailable for comment on this story, as his phone was busy all day long. Cherokee Nation of Oklahoma officials have not commented on the investigation, instead directing media inquiries to the Mike Miller, spokesman for the Smith administration. The Office of the Inspector General of HUD refused comment pending the results of the ongoing investigation.

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UKB Tribal Council Banishes Chad Smith

Smith continued to state in press releases that he had done nothing against the tribe and said he was "being banished because the Keetoowahs don't like me". But Former Cherokee Nation of Oklahoma Deputy Chief Hastings Shade stated, "that Smith made comments early into their term that Smith would like to see the UKB shut down and vowed that he would do so." Shade served as Smith's Deputy Chief during Smith's first term.

In Smith's letter dated August 30, 2005 to Chief Wickliffe he accused the UKB of suing to take away CNO's Arkansas Riverbed settlement. The Arkansas Riverbed Case now being pursued by UKB is a separate action provided to the UKB by the United States Congress at the same time that Congress appropriated funds for the CNO Settlement. None of Cherokee Nation of Oklahoma's Riverbed Settlement is subject to being re-distributed to the UKB.

Wickliffe went on to say, "Contrary to Smith's letter, UKB's lawsuit with the State of Oklahoma, is being pursued by the Oklahoma Attorney General and does not seek to legitimize but instead to recognize the legality of the UKB Gaming Operation. Furthermore, the UKB's Trust Application has no legal prohibition and no consent from Cherokee Nation of Oklahoma is required."

UKB Officials say that the Principal Chief of the Cherokee Nation of Oklahoma no longer has to demonstrate a double standard when he requires employees and program applicants to be an

Article submitted by the United Keetoowah Band of Cherokees in Oklahoma

NOTE: How did this happen to Chad Smith? He earned it!



MY Thought's: What does TREASON really mean?

By Franklin "S-ᏍᏍ" McLain

So it is important that we as a civilized people understand what the real meaning of these illegal and criminal actions.

The American Heritage Dictionary defines; **treason** (trɛˈzɔːn) n. **1. Violation of allegiance toward one's country or sovereign**, especially the betrayal of one's country by waging war against it or by consciously and **purposely acting to aid its enemies. 2. A betrayal of trust or confidence.** [Middle English, from Anglo-Norman *treason*, from Latin *trās diti*, trās diti, a handing over. See TRADITION.]

So, when the Chief, Deputy Chief, and tribal council members go against the Cherokee Constitution or vote down law that would be good for the Cherokee people or not vote a chief's veto that is good law for the Cherokee people, their acts may be "TREASON".

The Cherokee people need not to let these "TREASONS ACTS" go by. It appears some think they are above the Law and they just need to do what the Chief says. Well, if they do that, then they fall under "A betrayal of trust or confidence" as does the Chief & Deputy Chief.

So, is this a serious thing, YES it is. So who can change it? We the Cherokee People can, the power are in the people and they (the treasonous ones) don't want the Cherokee to come together as had been done in the past. Why is that, well when they ran for re-election? **They LOST!** So, now is the time for the Cherokee people need to get together and talk about making changes again. Remember no one has to make any thing up on these guys, just look at their voting records and the good ACTS they voted against and the chief's veto's of good ACTS they let go.

As I have said all my life, "Their actions speak louder than their words."

They keep forgetting who they work for, we the Cherokee people that is who. The employees of the Cherokee Nation of Oklahoma and all our Businesses work for the Cherokee People. They do not own the Cherokee Nation of Oklahoma and all our Businesses . . . as many seem to act like they own it. The money they are giving away or paying themselves with high bonuses plus large salaries, belong the Cherokee people, not them.

We are watching all of them now! We Cherokees are fighters and we will not go into the night, being beat down, we will rise and fight.... So, POWER TO THE CHEROKEE PEOPLE! The real Cherokee Phoenix is rising!

Make no mistake we the Cherokee people will remove you, each and everyone of you who act "A betrayal of trust or confidence" in Treason!

They better wake up, NOW! WHO? The rubber stamp tribal councilors, that's WHO!

DO WE, THE CHEROKEE PEOPLE HAVE A CONSTITUTION?

The Cherokee people need to wake up and get involved. Help stop these kinds of illegal actions.

It is time again in our Cherokee History to rise up and protect the Cherokee Nation from corrupt elected officials.

They are taking the funds that belong to the Cherokee People and using the money against us. They are not using their money.

POWER TO THE CHEROKEE PEOPLE!

United Keetoowah Band of Cherokee Indians in Oklahoma

Keetoowah Chiefs Meet in Unity

Tahlequah, Okla. -- United Keetoowah Band's Chief George Wickliffe and Assistant Chief Charles Locust held a prayer breakfast meeting hosting UKB former chiefs and leaders. Attending were Former Chief Jim Henson, Former Chief John Hair, Former Chief Dallas Proctor, and Flint District Tribal Councilor Woodrow Proctor. Former Chief Jim Henson led the men in prayer and in a song of prayer.

The Keetoowah leadership, past and present met in a demonstration of unity and support for the future of the United Keetoowah Band of Cherokee Indians in Oklahoma. Although many of the men present has run in opposition of other individuals present, they all came together on Friday. "If you're heart is in the right place, you'll work toward resolution on any issue," said Assistant Chief Locust. "There's a unity that exists among the traditional Cherokee, that supercedes

Former Councilor speaks out

The following was sent to all of the area news outlets in Cherokee country.

August 24, 2005

Letter To The Editor

Former CNO Councilwoman Speaks Out on Political Vengeance.

The current headlines of "Nation Granted Judgment" on former Cherokee Nation of Oklahoma Councilors should have read, "District Judge Issues Political Vengeance".

District Judge John Cripps issued the following order on April 6, 2005, for the alleged civil charges of fraud and conspiracy on three former Cherokee Councilors which stated:

1. The Court determines there is substantial question of fact remaining to be tried, with evidence and testimony presented, as to the legislative history, intent, and prior interpretation(s) of the Code Section as ultimately cited by the Plaintiff and the Resolutions of the Tribal Council being numbered 25-97 and 26-97 as cited by the Defendants. Accordingly, Plaintiff's Motion for Summary Judgment is hereby denied.

2. The parties are directed to communicate with each other and submit an agreed Scheduling Order...allowing for the settling of this matter on the next trial docket presumptively set for September, 2005.

Cripps changed his mind and granted CNO's Motion for Summary Judgment only a week later on April 15th? What happened to a fair trial, oops, there is no trial at all, and never mind the right to a jury trial, was never waived.

As Cripps stated in his first order, there were substantial questions of facts to be tried. An appeal will be filed in the CNO JAT on Cripps turnaround decision. This is truly a question about the authority and separation of governing powers. The executive branch of CNO is second guessing the CNO Council, interfering in a political question of what a legislature can and can't do.

More than two years ago Chad Smith began his campaign of political vengeance and harassment of those who dared to stand up and speak out on irregularities and fraud. His message is clear, if you don't agree and you challenge him, he will seek to silence you by any and all means. As a former councilwoman I

brought forth HUD violations, misuse of federal funds on unallowable training costs, misuse of tribal tag money, tribal money spent on Smith's children from outside his marriage to attend and receive spending money on Cherokee Youth Choir trips, and then the election irregularities and fraud. I needed to be silenced. All of us, former councilors, have went on with our lives; but all the while being dragged back into court while going through the death of a spouse, uprooting and moving families to find work, and while continuing to care for grandchildren and ailing family members.

The injustice is clear; the CNO Justice Department approved the legislative expenditures, the CNO comptroller approved, and Chad Smith signed the check. Now the same appointed Justice Department head, Dianne Hammonds, which approved the expenditures, is the same Dianne Hammonds prosecuting an alleged crime she approved. Can you spell "conflict of interest"?

Now fed up with the heartless vengeance and even harassment of my children, I relinquished my membership in the Cherokee Nation of Oklahoma on April 4, 2005. It was a true day of joy to no longer be a member of a government that only wants to silence those that challenged injustice and to no longer be a member of a government that caters to those who just woke up last week and decided to be Cherokee. As I filled out my papers on that Friday afternoon with my children a young woman was there with her three small blond-haired children. Our replacements had arrived.

Still the injustice has continued. CNO Judge Bart Fite issued a bench warrant for my arrest on failure to appear for jury trial (which moved to Nov.) and granted a cash bond of \$10,500 on August 8, 2005. The warrant violates their own statute because it is discriminatory, violates their constitutional bill of rights, and my rights under the Indian Civil Rights Act of 1968. Just yesterday, CNO marshals followed my 15 year old daughter at her high school then followed her home in an attempt to arrest me.

Just as my great-grandfather, Charlie Wickliffe, a hundred years ago stood up against injustice and for the old ways, I stand in his shoes today with my children as the marshals just pass me by. Where will you stand?

Stephanie Wickliffe-Shepherd
Keetoowah, Tahlequah OK

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Former Chief Jim Henson, Chief George Wickliffe, Former Chief John Hair, Former Chief Dallas Proctor, and Flint District Tribal Councilor Woodrow Proctor

tribal politics and affiliation. We are all Cherokee, and the traditional people stand together," said Chief George Wickliffe.

The breakfast was the perfect inaugural event to begin festivities that will culminate on the first weekend in October as the 55th Annual Keetoowah Celebration. The theme for this year's celebration is "Honoring our Elders, our Ancestors and our Leaders". The three former chiefs, Hair, Henson and Proctor will serve as parade marshals for the festival.



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Cherokee High Court Overrules

Principal Chief's Motion

2005 urged the Court to stay the proceeding alleging the Chief was very close to getting approval from the Secretary. The motion went on to say that in the event of failure to achieve approval from the Secretary, the chief is prepared to initiate litigation against the U.S. government.

standing. He has since filed a motion for the Court to reconsider their ruling based on an alternative interpretation of the Cherokee Constitution. That motion is still pending.

A motion to deny the chief's request in the 1999 Constitution case was filed by David Cornsilk, a Cherokee citizen and member of the 1999 Constitution Convention. Petitioners Keen and Hannah also filed a motion to strike the chief's request. Both documents asserted that the JAT had offered ample time for the Principal Chief to become a party in the proceedings and he had not taken advantage of the Court's offer.

In a minute order, issued by Chief Justice Darell Matlock and filed with the Court on September 7, the JAT overruled the chief's motion for a stay, giving no reason for their decision. The minute order gave a deadline of October 28, 2005 to file any further motions and set a hearing date of November 10, 2005 at 3 p.m. for all pending motions, including a motion to dismiss filed by David Cornsilk.

The 1999 Constitution is at the center of a lawsuit filed in the Washington, DC Federal Courts by descendants of Cherokee Freedmen because they were not permitted to vote on the document. Smith filed a motion to intervene in that case, along with a motion to dismiss couched in CNOs allegation that it is an indispensable party, has sovereign immunity and cannot be sued.

Smith's intervention into the federal Freedmen lawsuit spawned a lawsuit in the JAT following the tribal council vote to approve the intervention after the fact, despite the fact that the CNO Constitution prohibits the council from passing ex pos facto laws.

The JAT ruled against that suit, filed by Cherokee citizen, John Cornsilk, citing a lack of

This is an open letter to the Cherokee people in response to Principal Chief Chad Smith's column in the June issue of the Cherokee Phoenix in his attempt to defend himself concerning a lawsuit that was brought by me, Linda O'Leary, a member of the Cherokee Nation Tribal Council. As a Councilor and as Chairperson of the Executive and Finance Committee, I have a responsibility to ensure that tribal funds are expended properly and that Cherokee people get full value for the dollars that are spent. However, most importantly I have a duty to the Cherokee people to ensure that our government functions openly and honestly by elected officials.

For some time, I have had concerns about whether the General Counsel was performing his duties consistent with his monetary pay after receiving inquiries from constituents and employees. That is why on January 3rd, I wrote to Principal Chief Chad Smith and President Larry Williams of Northeastern State University and asked the simple question of what was this individual's specific duties at their respective institutions. It was well known at that time this individual spent a considerable amount of time as a professor at NSU and spent a considerable amount of time being General Counsel for the Cherokee Nation, as well as Attorney for the Cherokee Nation Election Commission, Acting Attorney for the Cherokee Nation Gaming Commission, and Acting Attorney General but was never confirmed by the Council which is set out by Cherokee Nation law.

President Williams promptly and professionally responded to my letter seven days later stating that the individual was a full time professor at Northeastern State University and also performed legal work for the university. I appreciated Dr. Williams' response and it supplied the information that I requested, however, Chief Smith failed to give any response whatsoever.

On February 10th, some thirty days after my first request I wrote Chief Smith another letter specifically asking for the total salary of the General Counsel and time spent performing his duties. I requested this information pursuant to the Freedom of Information Act and the Governmental Records Act. These Acts give the Chief a time frame in which to answer these questions in writing. Chief Smith responded and stated that he would be willing to go into executive session to discuss these matters.

First, the laws in question do not call for such information to be given in executive session and secondly, the Cherokee Nation Constitution does not allow such topics to be discussed in executive session. Most importantly, the information I requested should be readily available to the Cherokee people. The Cherokee people have a right to know whom we are paying and what services they are getting in return. Had Chief Smith simply responded to my legitimate questions in a professional manner, this lawsuit would have been totally unnecessary. Chief Smith purports to be a proponent

of open government; however, a refusal to answer legitimate questions about the expenditures of the Cherokee Nation in a way provided for by law is not consistent with those goals.

To set the record straight, I did not bring this lawsuit for publicity or personal gain, I brought this lawsuit to have questions answered in accordance with the law and to gain information for my Cherokee constituents and to Cherokee Nation as a whole. As of today these questions remain unanswered. This suit was filed on May 17, 2005 over four months following the original request for information. Obviously, there has been a great change of circumstances since the filing of the lawsuit with the passing of the General Counsel, Julian Fite. This lawsuit was never about an individual; it is about being responsible and open with our government.

Chief Smith needs to understand that the Cherokee people have a right to know how their government functions and how their money is spent; however, most importantly the Cherokee people must know that their government officials are going to follow the law and that their Chief is open and honest with the people.

Chief Smith made personal attacks in his column concerning this matter. He stated things that just weren't true. Accusations that Chief Smith made about me being unprofessional, grand standing for publicity and sending a letter to a local newspaper as he claims, is a blatant accusation and has no

validity. There is no truth in it. Chief Smith slandered me. I am a Council member who in carrying out my fiduciary duty am protected under the Freedom of Information Act to request such information. WHY wouldn't he just respond to the request? BECAUSE he did not respond, he violated these laws. I feel I have set the record straight in this matter. I will continue with this lawsuit because as I have stated this suit is not about a particular individual. It's about making the Chief follow the law! I have a solemn duty to answer my constituents. My constituents and employees want to know how could one individual perform two full-time positions at the same time. I have asked these questions to the Chief and he has failed to answer. I will continue until the Chief answers these questions in accordance with the law. My greatest fear is the next Councilor or Cherokee citizen who may want information will not be allowed to receive it. These same conditions attributed to the crisis within the Cherokee Nation in the past and it gives the persona of Chief Smith being above the law.

I will be forever diligent in making sure that the Cherokee Nation spends its money wisely, provides services to its people and is open and honest in its government. I will do everything in my power to ensure that these things happen. It is my hope and desire that Chief Smith would join me in these goals.



which came into being with the merger of the two territories in 1907.

From Wikipedia, the free encyclopedia.

Constitutional Convention in Guthrie the next year, they brought their constitutional experience with them. The Sequoyah Constitution served in large part as the basis for the constitution of the State of Oklahoma,

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State of Sequoyah

The State of Sequoyah was the proposed name for what proved to be an abortive attempt by Native Americans in the early years of the 20th century to establish a U.S. state in the eastern part of what is now Oklahoma. The proposed state was named in honor of Sequoyah, a renowned member of the Cherokee Nation.

Nation, was selected as president of the convention. The elected delegates decided that the executive officers of the Five Civilized Tribes would also be appointed as vice-presidents: William C. Rogers, Principal Chief of the Cherokees; William H. Murray, appointed by Chickasaw Governor Douglas H. Johnston to represent the Chickasaws; Chief Green McCurtain

Creeks (as General Porter had been elected President).

organization for the government, put together a map showing the counties to be established, and elected delegates to go to the United States Congress to petition for statehood. The convention's proposals were then put to a referendum in Indian Territory, in which they were overwhelmingly endorsed.

Failure to obtain statehood
The delegation received a cool reception in Washington. Eastern politicians, fearing the admission of two more Western states, and no doubt unwilling to admit an "Indian" state, put pressure on the U.S. President, Theodore Roosevelt, who finally ruled that the Indian and Oklahoma Territories would be granted statehood only as a combined state. The hard work of the Sequoyah State Constitutional Convention was not entirely lost, however. When representatives from Indian Territory joined the Oklahoma State

Background

Since 1890, the land that now forms the State of Oklahoma was made up of the Oklahoma Territory (to the west), and the Indian Territory (to the east). Indian Territory, as its name suggests, had a large Native American population; the territory itself had been reduced over time to its then size.

The movement to secure statehood for Indian Territory began in 1902 with a convention in Eufaula, consisting of representatives of the "Five Civilized Tribes". The representatives met again in 1903 to organize a constitutional convention.

The constitutional convention
The Sequoyah Constitutional Convention met in Muskogee, on August 21, 1905. General Pleasant Porter, Principal Chief of the Creek



of the Choctaws; Chief John Brown of the Seminoles; and Charles N. Haskell, selected to represent the

The convention drafted a constitution, drew up a plan of

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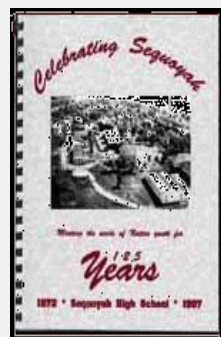
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Battle Begins To Increase Tribal Services With Gaming Dividend

by Ed Crittenden

by the corporation. An amended version will return in November that asks councilors to consider an incremental increase from projected gross revenues, instead of being based on what CNE accounting practices wishes to define as income.

typical business strategy would be to borrow the money on large projects and amortize the payback of those mortgages over a feasible schedule of time while depreciation of the building is spread over the reasonable life expectancy of the property.

Catcher was a staff accountant within the tribe 6 years ago. According to an anonymous source inside the CNO administration Catcher receives around \$120,000 plus a \$60,000 bonus annually in her new position within the newly formed CNB.

Cherokee citizens posed questions to Councilors after the meeting asking "Why are we putting all of our eggs in one basket if gaming has a short life span?" And, "What will the tribe do with huge over built facilities when the day comes that the State enters gaming and any advantages the tribes have are gone?"

Last month Stewart reported to Council in excess of \$150 million in proposed casino projects throughout the 14 Counties over the next few years including an \$80 million theme park project in West Siloam Springs.

O'Leary stated, "Unless the CNE accounting system is adjusted to conform with GAAP standards and legislation is enacted by council to mandate a parallel strategy to the tribe, the CNE Board will continue paying huge construction bills from revenues prior to dividends and the proposed development plan is sure to keep revenues for services to a bare minimum for years to come."

She said, "The main justification for the tribe having all of these corporations is to provide revenue for more services." She said, "If that isn't happening then Council needs to be finding out what is wrong."

"I really don't think Cherokee citizens waiting in long lines hoping for assistance with healthcare, adequate housing and education are as proud as CNE officials are that any building is paid in full the day it's completed," said O'Leary.

Cherokee Observer correspondents have sought information from CNE officials asking how many of the organization's upper management are not members of the Cherokee Nation and who receive annual salaries in the range of \$80,000 and above, plus an 80 to 100% bonus. An anonymous source stated that CNE is top-heavy with high paid non-Cherokee officials. At press-time, the information still was not available.

What other tribes are doing with their discretionary gaming revenues varies. Smaller tribes such as the United Keetoowah Band, (UKB) have only one casino. As a result the majority of gaming revenue goes back into the tribe to support services. Another prominent gaming tribe, the Choctaw Nation makes annual appropriations for unmet needs of its members. That tribal council voted last year to appropriate \$3 million in gaming revenues to meet a federal educational funding shortfall.

The Chickasaw Nation, a 38,000-member tribe, funded a state-of-the-art diabetic treatment center in Ada. It is the only one of its kind at an Indian health center in the state. The

tribe also opened a family recreation center with a heated Olympic size swimming pool. It's free to members but non-members can access it by paying a fee.



GAMING REVENUES FOR SERVICES	
Percentage of Tribal Gaming Revenue Spent on Services	
TRIBE	%
Muscogee Creek Nation	40
UKB	80
Osage	95
Cherokee Nation	25

Source: Tribal Figures

The proposed legislation to increase the CNE dividend to the tribe will be revisited in the November Executive Finance Committee meeting at 3 p.m. November 24, 2005.

CNE Financial Projections for 2005	
Fiscal Year Ends Sept. 30, 2005	
	\$ In Millions
Gross Revenues (After All Payouts To Winners)	270
Net Income (After All Expenses Including salaries and bonuses)	75
Tribal Dividend (Anticipated For Services)	18

Source: CNE 2005 Financials

Doug Evans, the council CPA, briefed council on the modest increase stating, "Gross Revenue is NOT in the eyes of the beholder." He said, "Generally Accepted Accounting Principles, (GAAP) defines Gross Revenue, not CNE."

Evans said, "A viable proposal is to use figures that correspond to all gaming revenue less payouts to patrons." He said, "The method that dividends are presently determined by, gives our gaming industry operation no incentive to run an efficient business."

He also pointed out that currently CNE officials could spend every dime of gaming revenue and not violate any tribal law on the books. "It is a dangerous accounting situation that could theoretically duplicate what Enron did to their stockholders accept with no consequences to officials who made the decisions that would normally be held legally accountable," Evans stated.

O'Leary said, "Presently the council receives 25 percent of whatever is left over after CNE expenses off whatever amount they decide to spend." "The underlying question we are going to determine before we are finished is who will be held legally accountable for watching the bank, CNE officials or the Cherokee Council and under what legal guidelines and penalties?" she said.

She added, "We have recently found that CNE accounting practices are actually double dipping with a depreciation expense on buildings, the Cherokee people have already paid for in full, thereby reducing the bottom line income prior to determining the tribal dividend for services."

The casino construction project in Catoosa, which began as a \$34 million project, topped \$80 million upon completion. The sign alone in front of the casino, cost the tribe an additional \$4 million.

CNE officials chose to completely pay for the construction project in full with revenues on hand depleting moneys, which could have provided tens of millions of dollars toward more current services.

Evans stated that few businesses would ever use \$80 million of cash on hand to pay for a building in full especially when interest rates are at a 40-year low. He said that a more

O'Leary said, "The concept for revenue expenditures at CNE to be parallel and complimentary to the goals and needs of the tribe is important because the main business of the tribe is principally to provide services to the Cherokee people."

She exclaimed, "Very simple wisdom suggests that CNE officials would usually choose the most efficient business strategies to generate the healthiest revenue stream possible into tribal services." She said, "It seems that the goals of the administration and their support for CNE officials to hold 75% of the profits away from the people's needs is in conflict with what is best for whom I serve, the Cherokee people."

O'Leary stated, "We must move toward more financial oversight by the council and create more stringent requirements that mandate a complimentary business responsibility to the tribe by CNE. We must assure better checks and balances whereby council has complete access to the paper trails throughout our corporations' financial systems. Council is the only branch of our government that has the duty to enact law, which defines crimes and punishment to discourage pilferage and impropriety. With so much money coming into our gaming it is imperative we do so now or we will never have a system of integrity that the people will trust," she said. Presently the CNE board to employees which last year included a \$50,000 bonus each to them, all before the dividend was paid to the tribe approves bonuses. Cherokee Nation Enterprise CEO Dave Stewart receives approximately \$125,000 annual salary, plus a 100% bonus each year.

Stewart reported a decrease in gaming profits for June, which he attributed the slump to an age increase requirement for admission because the tribe has begun selling liquor within casinos and also blamed it on increased competition from other casinos. Tribal Councilor Bill John Baker said this was the first time that CNE saw a decrease. Callie Catcher, recently promoted to head up the newly formed Cherokee Nation Businesses, advised the council to consider gaming a revenue source with a short lifespan. "As such, an increase to services could result in more of a fiscal hit if gaming revenues ever drop," she said.

REDBIRD SMITH AND THE NIGHTHAWK KEETOOWAHS

The Ancient Keetoowahs have always been the Keepers of the Flame for the Cherokee Tribe. They are the conservative of the traditions and the stabel center from which the tribe gains its strength and retains its unique identity.

Some Keetoowahs have been fearless partisans and resistance fighters in troubled times, others have withdrawn farther into the fastness of the hills to protect their belief system and defend their traditions from the political conflicts of their embattled Nation and the inexorable encroachment of white society.

After the removal the Keetoowahs were eclipsed by the missionaries and by mixed blood acculturation. A Keetoowah Society was organized just before the civil war, and while it was a Christian society and not one of the Ancient Keetoowahs, it did serve to bring the full bloods together with an identity of their own.

In the Illinois District in the southern part of the Cherokee Nation, a group of Ancient Keetoowahs, conservative Creeks, and a few Natchez were nurturing the Sacred Fire and remembering the beliefs of their ancestors. They were determined to remain faithful to the surviving remnants of the Southeastern Temple Mound Culture.

The Smith family of the Illinois District was among the most conservative of the Ancient Keetoowahs, and from this family came RedBird Smith, who, almost single-handedly, gave the Cherokees back their traditional beliefs and ceremonies.

The passage of the Dawes Act on February 8, 1887, set in motion machinery that would, in very short order, crush the Indian Nations so they would no longer exist as separate entities.



Senator Henry M. Dawes, the great Indian Theorist, was the accepted authority of the time. He had spent a few days in the Indian Territory and had seen and talked to some of the leaders. This in itself made him considerably more knowledgeable than his colleagues in the Senate, most of whom had never seen an Indian.

On the assumption that the Senator knew the best course for these thousands of people to follow, the organizations in the East that had taken up the Indian as a popular cause, shouted down any dissenting views voiced by the Indian delegations to Washington or by the occasional clear-headed ethnologist who dared speak a word of caution. These were labeled "obstructionists" and summarily dismissed.

The Dawes Act was the vehicle for the allotment of land severalty—the breaking up of tribal lands which were still held in common, as they had always been. Those lands not included in the allotments were to be sold to the United States and subsequently opened for white settlement. At the time of its passage the Five Civilized Tribes believed

them-selves to be protected from the Dawes Act treaty. There was, nonetheless, an uneasiness and an insecurity among the Tribes. The opening of the Oklahoma Territory, west of the Indian Nations, gave them a sure indication of things to come.

In 1890, Congress passed the Organic Act making Oklahoma Territory officially a part of the United States. In 1893 the Dawes Commission was appointed to negotiate with the Five Civilized Tribes.

Grover Cleveland resumed the office of President the day after the Dawes Commission was appointed. As the vast majority of Americans, he thought the allotment plan for the Indians was a good idea.

Senator Dawes had retired from public office by this time, but he was called back from retirement into service because of what was believed to be his vast knowledge of the Indians and Indian affairs.

The Dawes Commission was officially designated as the Commission to the Five Civilized Tribes, but only in official documents was it given that title.

While the Dawes Commission was bgeing appointed, the sale of the Cherokee Outlet was begun. This was a seven million-acre tract of land west of the 96th meridian which had been ceded to the Cherokee by the Treaty of New Echota in 1835 was a "perpetual outlet west." At the time this teaty was negotiated all of that wild country seemed to be of little value to the United States and the government was anxious to placate the Cherokees and send them on their way west. It seems the Cherokee even then had a fear of a strangulation.

The Treaty of Washington, or Treaty of 1866, as it is generally known, provided for other tribes to be settled on portions of the Outlet lying between the Arkansas River and the 96th meridian. This left the Cherokee still holding title to some six million acres of prairie land which white settlers by this time were lusting after. The United States Government coerced the Cherokees into selling the remaining portion of the Outlet for something less than \$1.40 an acre. The Cherokee Council agreed to the terms on January 4, 1892. [This must be the same Council serving in 2005.]

The purchase of the Outlet was approved by Congress on March 3, 1893, and ratified by the Cherokee Nation on May 17. The Federal Government paid the Cherokees in bonds which were not sold until 1894.

The greatest land rush of the western frontier took place when the Cherokee Outlet was opened for settlement at high noon on Septem 16, 1893.

When the bonds that had been accepted as payment for the Outlet were finally sold in 1894 the money was divided up and each Cherokee citizen received \$265.70. Since this included citizens of all ages, some large families collected what amounted to a substantial sum of money for the time.

Nearly \$1,000,000 was distributed in Tahlequah. Chief Harris knew that this amount of money in the hands of the Cherokees would draw grafters and con men to the Nation like steel filings to a magnet. He issued a proclamation urging caution and temperance. He reminded them that they had now sold all their outlying lands and this would be the last payment.

The money was brought to the capitol building in Tahlequah under heavy guard and the distribution took more than two weeks. All manner of schemes and amusements to separate the Cherokee from his money sprang

continued on page 6

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continued from page 5

REDBIRD SMITH AND THE NIGHTHAWK KEETOOWAHS

up around the capitol grounds. There was even a circus and an opera troupe in town for the duration of the payments. Merchants who had outstanding accounts with the recipients set up tables outside the east door of the capitol building where the claimants exited after collecting their money. A number of U.S. Deputy Marshals were in town to try to maintain order and discourage whiskey peddlers. Quite a number of the Cherokees left town with very little money, but some of them were able to put the windfall to good use.

The Dawes Commission arrived in Indian Territory in January of 1894, and the members were outraged when they discovered that the Indians were less than eager to have their tribal lands titles extinguished and their tribal governments dissolved. The Commissioners could not understand why these Indians were fillfully refusing to accept personal land holdings which Washington was so generously offering them. The Commission advised Congress to simply abolish tribal governments forthwith and forget all this negotiating nonsense. Congress, however, told the Commission to continue with the negotiations.

In 1895 the Dawes Commission begun surveying the Cherokee lands. The Cherokees had learned to have a distrust for surveying instruments because their use had always meant

that something was going to be taken away from them. When the first telephone line was built from Tahlequah to Muskogee in 1887 one of the stipulations for granting permission for construction was that no surveying instruments be used.

In the wake of the government of the government's allotment program cultural aliention and traditional factionalism reappeared in the Cherokee Nation. The mixed-bloods were so Americanized most of them could not speak Cherokee. The full-bloods spoke little or no English and there was no way for the two factions to communicate with each other. The mix-bloods families had become so much like the white frontier families that their value systems were no longer Indian. They would probably have had little to say to each other even if they had spoken the same language.

During this period when the fullbloods of the five Civilized Tribes could feel their Nations slipping out from under them, the Four Mothers Society was formed at Sulphur Springs in the Illinois District. Like the Keetoowahs, the Four Mothers Society was based upon the ancient Southeastern ceremonial tradition. Constructed primarily from the memories of old Natchez people, the Four Mothers Society had a direct link with the ancient religions.....

continuing

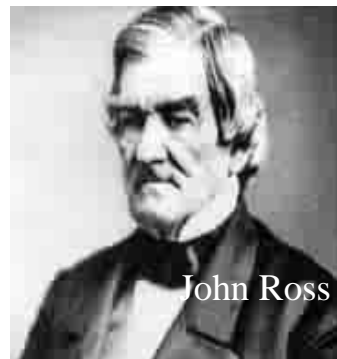
It seems the rubber stamp tribal councilmembers sold out the Cherokee people to get elected and have sold out on every important issue that has come before the tribal council. Their actions speaks louder than their words. . . They are not representing us the Cherokee People, but they are Chief Smith's rubber stamps. They do whatever he tells them to do. You ask how we know that? Their actions speaks louder than words. . . Their own voting record on every important issue. They have had their chance to do what they promised the Cherokee People . . . But they have failed us. May have thrown up their hands and quite demanding accountability. But that is what they want the Cherokee people to do . . . When we do this . . . Then our Elderly, children, and disabled family members who can't fight . . . Then the Smith administration has won!

Treaty of New Echota

The Treaty of New Echota was a removal treaty signed in New Echota, Georgia by officials of the United States government and several members of a faction within the Cherokee nation on December 29, 1835. In the treaty, the United States agreed to pay the Cherokee people \$5 million, cover the costs of relocation, and give them land in Indian Territory (modern Oklahoma) in exchange for the Cherokee reservation land in Georgia and Alabama. While the treaty was ratified by the United States Senate and enforced upon the Cherokee people, it was never signed by any official representative of the Cherokee nation, and the Cherokee nation refused to recognize the validity of the treaty.

The Ridge Party

John Ross, the elected leader of the Cherokee, who never approved the Treaty of New

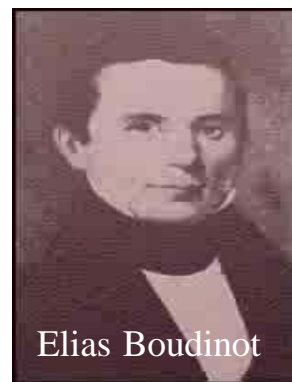


Echota By the 1830s, the Cherokee had withstood a

steady erosion of their ancestral lands into the hands of white settlers, despite the Cherokee's attempts to organize themselves (they had an elected tribal government) and their treaties with the United States. When the elected leader of the Cherokee, John Ross, refused the U.S. government's offer of money and land in Oklahoma in exchange for the land previously guaranteed to the Cherokee, the federal government simply chose to deal with a group of Cherokee who were willing to move to Oklahoma for the offer price. "The Ridge Party", as this

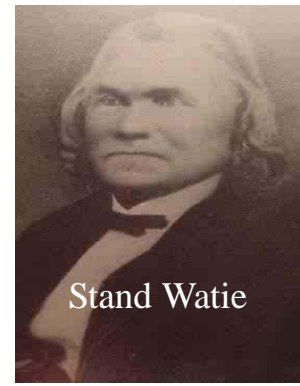


faction came to be called, was led by **Major Ridge**, his son



Elias Boudinot

John Ridge, and his nephews



Elias Boudinot and Stand Watie. The federal government sent its designated agents, **General William Carroll** and the **Reverend John Schermerhorn**, to draw up a treaty and convince the Ridges to sign it. By signing the treaty even though they were not elected representatives of the tribe, the Ridge Party actually violated Cherokee law—a law that in fact had been proposed by John Ridge himself several years earlier. Once the deal was approved, the Ridge Party was paid, and they began their journey west.

Objections from the Cherokee

After news of the treaty became public, the elected officials of the Cherokee nation instantly objected that they had not approved any treaty, and that the document was invalid. John Ross and the Cherokee tribal council begged the

Senate not to ratify the treaty (failure to ratify would thereby invalidate it), but the measure passed in May of 1836 by one vote, thanks in part to President Andrew Jackson's support. Ross later drew up a petition asking Congress to void the treaty—a petition he delivered to Congress in the spring of 1838 with more than 15,000 signatures attached.

The result

The petition was disregarded by President Martin Van Buren, who soon thereafter directed General Winfield Scott to forcibly move those Cherokee who had not yet complied with the treaty and moved west. Scott's action is now commonly referred to as the **Trail of Tears**.

After the Treaty of New Echota was enforced, the Cherokee people were almost entirely removed west of the Mississippi (a few purchased farmland in the area in order to remain near their ancestral lands). Upon arrival in Indian Territory, many of those who had been forcibly removed took their anger out on the Ridge Party—several signers of the treaty were killed, and the Cherokee nation endured 15 years of civil war.

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Re: Former Keetoowah Speaks out

August 25 2005 at 1:38 PM
Response to [Former Keetoowah Speaks out](#)

Webster's Revised Unabridged Dictionary defines the term disenroll as "to erase from a roll or list." But, what does that really mean?

The issue of disenrolling tribal members is one that goes up there with land quandaries, casino problems, and Leonard Peltier. I believe that tribes should have the authority and jurisdiction to govern over their own reservations, without fear of involvement or interference from the United States government. The purpose of being a sovereign nation is that of being able to make decisions without government help. Another glance at my friend, the dictionary, reads that sovereign is a term meaning "self-governing; independent".

However, the government feels that they can control enrollment, as well as every aspect of tribal government, thus destroying the idea of sovereignty altogether. When I was younger, I can recall my father claiming that the government changes the blood quantum for tribal enrollment all the time for their own benefit. "The less Indians there are, the less money they have to give away!", my father, a quarter-blooded Ojibwe, insisted.

As the required blood quantum gets more restricted, the less "real Indians" there will be. And, in truth to what my father says, the less government checks there will be issued. On the Turtle Mountain Reservation in northern North Dakota, only enrolled members (those with a blood quantum of 1/4 or more Ojibwe blood) could qualify for G.A. - General Assistance. Although G.A. was cut (due to the budget) by the Bureau of Indian Affairs (BIA) during the summer of 2005, this is one of the examples of government issued monies to "real" Indians.

But what is a "real Indian?" Stereotypes dictate that a "real" Indian lives in a teepee on an Indian Reservation and has a name like Albert Roaring Thunder of John Eagle Feather. False.

It isn't where you live or what your name is, but instead is something inside. A respected tribal elder once said to me: "It isn't what you look like on the outside, but how you feel on the inside. You're Native American if you feel Native American." How true she was.

Not only am I Native American but also French (-Canadian and -Huguenot), German, Norwegian, Dutch, English, Irish, Scottish, Belgian, Brazilian, and Swedish. I embrace all of my nationalities, but my Native American blood is the only one that I need to have substantial proof in order to find definition. I can say that I'm German, no one would blink an eye, but if I said I am Native American, everyone would stand up and say "Prove it." This is where blood quantum enters the picture.

The act of enrolling and blood quantum in the first place is archaic and is a method created by the United States government to break tribes apart (in a bid for assimilation). Before the founding of the United States, the idea of enrolling and this organizational mumbo-jumbo did not exist. Definitions have been set by the government to define what is and isn't "Indian". So, if someone does not meet those set requirements, they are not officially Indian; they would be considered white.

As an enrollee descendant, I consider myself to be Native American (both internally and externally), along with the many nationalities that my ancestors racked up throughout the centuries. Just because of the fact that I am not enrolled, it doesn't mean that I am any less Native American than my neighbor. Personally, I do not set a value as to how much Native American some one is. For example, my 5th-great-grandmother, a Canadian prairie woman named Suzanne, was a one hundred percent pure Sioux woman. Even though the Sioux blood I inherited from Grandmother Suzanne has mingled with many other bloods throughout the seven generations it took for me to form, I still consider myself as being Sioux. However, the government does not. Instead, because the Sioux blood is not in the majority of my genetic make-up, I am instead a nationality-less human being. Does that mean that I am one of millions that the government is denying their heritage? Absolutely! No matter what list I do or do not appear on, I know what I am. I don't need my name on a piece of government paper to put me under a categorization or to appreciate or honor my heritage.

However, there are some that don't feel the same way. The denying of one's heritage - or cultural alienation - is considered one of the characteristics leading to depression when it comes to Native Americans. And Indian Country is slowly starting to grow with depression statistics. According to a study conducted by Kimberly Forrest, PhD in 2001, Native American children had the highest depression rate. This is something serious that needs to be stopped.

Resolving the enrollment issue is a task that should be achieved by every sovereign nation. Regaining every part of sovereignty will help to create a stronger Indian Country. Setting guidelines for enrollment is key, but it should be done solely by the tribe.

When you consider the current interference by the United States government, it can send shivers down your spine to think about what is next. Will Indian Country let that happen before it's too late to stop? I feel the United States government should cease in interfering with the process of tribal sovereignty. After all, they have their own government to take care of.

continued from page 6

Chapter Two -The Birth and Growth of the Keetoowah Society

to be reseeding themselves. Thoughts and energy to counter them are also coming to harvest and, hopefully, will reseed in an even greater strain, so that the twenty first century will become a new era of peace and justice. I dream this not because I am a romantic, but because I come from survivor peoples who revere the sacred law. [143] The "Kituwah spirit" was a way to transcend the differences between political parties, religious beliefs, factional disputes, and even clan affiliations. The goal of the Keetoowah Society was to define a true Cherokee "patriot" as one who clung to traditional lifestyle which included many of the ancient ceremonies, ideals, and spirituality of the "old ways," i.e. traditional religion. Although the focus of the Keetoowah Society was upon the "fullbloods," a proper understanding of this term must be seen within a cultural context, as opposed to a biological or racial one. [144] One can see "fullblood" as a connotation for traditional/conservative and "mixed-blood" as implying assimilated/progressive. [145] Many of those commonly referred to as fullbloods, including many of the leaders of the Keetoowah Society itself, were the products of Cherokee/White intermarriage. John Ross, leader of the full bloods, was only one-sixteenth Cherokee; Stand Watie, leader of the mixed bloods, was a full blood Cherokee. The term mixed-blood often meant intermarriage with whites and those intermarried with free blacks and slaves were classified as black or fullblood. [146] When the Keetoowah Constitution describes its members as being "only fullblood Cherokees uneducated," it is referring to those fluent in Cherokee who are "uneducated" in the sense of European language and culture, but educated in the sense of being literate in Cherokee language and culture. [147] It was not a race based of identity for as was discussed above, there was no race-based understanding of identity within the "old ways" of Cherokee culture. If one were literate in the Cherokee language and integrated into Cherokee culture, as many African Americans and some European Americans were, then there were the transcendent bonds of the "Keetoowah spirit" that made you effectively a "full-blood." [148] Thus, the Cherokee Nation as understood by

the Keetoowah, would be one open to all people regardless of race; Keetoowah meetings opened with the expression, "We are all Keetoowah people." [149] The Keetoowah Society was essentially a religious organization; it sought to preserve traditional religious beliefs as expressed in the Constitution, "They all came as a unit to their fire to smoke, to aid one another and to protect their government with what little powder and lead they had to use in protecting it." The centrality of national identity, the sacred fire, and sacred ritual of tobacco smoke were critical elements in the Keetoowah Society. [150] The meetings of the Keetoowah were held at the gatiyo, or stomp grounds, centered around the sacred fire which was reportedly brought with them from the East and kept constantly burning. [151] Critical to the meetings of the Keetoowah Society was the sacred fire: The sacred ritualism of the original Keetoowah is performed only with the sacred ceremonial fire. When the council of the Keetoowah is about to go in session, the fire keepers start the fire at the council grounds before the sun appears in the east. The fire must not be started with a match but through the old custom. [152] The fire-keepers built earthen mounds topped with four logs surrounded by seven arbors for seating representing the seven clans. Meetings were often highly ceremonial with opening pipe ceremonies, sacrificial offerings to the sacred fire, songs and dances, and explanations of the sacred mysteries of the wampum belts. In addition, large areas were kept adjoining the central meeting place for ball play. [153]

However, in spite of its relationship to traditional culture and religion, the organization sprung up within the Northern Baptist churches and its leadership were the same men who were the leadership of the Northern Baptist churches. The Head Captains of the Keetoowah Society -- Levi Gritts, Smith Christie, and Lewis Downing were all Baptist ministers; the Keetoowah spread its message and its organization through the nascent Baptist churches in the Cherokee Nation and in the Creek Nation as well. Fullbloods sympathetic to the Keetoowah cause were encouraged to attend the meetings in the churches whether they were Baptists or not; from these organizational meetings Captains and sub-Captains were appointed and Keetoowah meetings scheduled. Trusting their native preachers, the ministers Evan and John Jones allowed Gritts, Christie, and Downing to spread the Keetoowah message by utilizing Baptist organizational principles, the affinity between traditional meetings and Baptist camp-meetings, and congregational tendencies of the Cherokee society to build a potent force for religious revitalization. [154]

It is also critically important to recognize the affinities between the structure and function of the Keetoowah Society and the same within secret societies and mutual benefit/ burial societies which had proliferated among white and blacks before the war. A provision was made in the Constitution of the Keetoowah Society to collect a general welfare fund to provide for the relief of the sick or distressed; for the benefit of poor fullbloods, Cherokee script (similar to Confederate money in the proverbial sense) was accepted at face value. Section 23 of Chapter II of the Constitution of the Keetoowah Society also states:

Be it resolved by the Keetoowah Convention, if any Keetoowah should get sick, or unable to take care of himself, all members of Keetoowah Society who live nearby, shall look after him and visit him. And in case of the death of any Keetoowah they immediately must notify those that live afar and those that receive the message, it shall be their duty to come. All brother Keetoowahs shall march in line to the grave following the dead. And each shall take a shovel full of dirt and put it in the grave. [155]

There is also a striking similarity between the burial ceremony of the Keetoowah Society and that of Free-

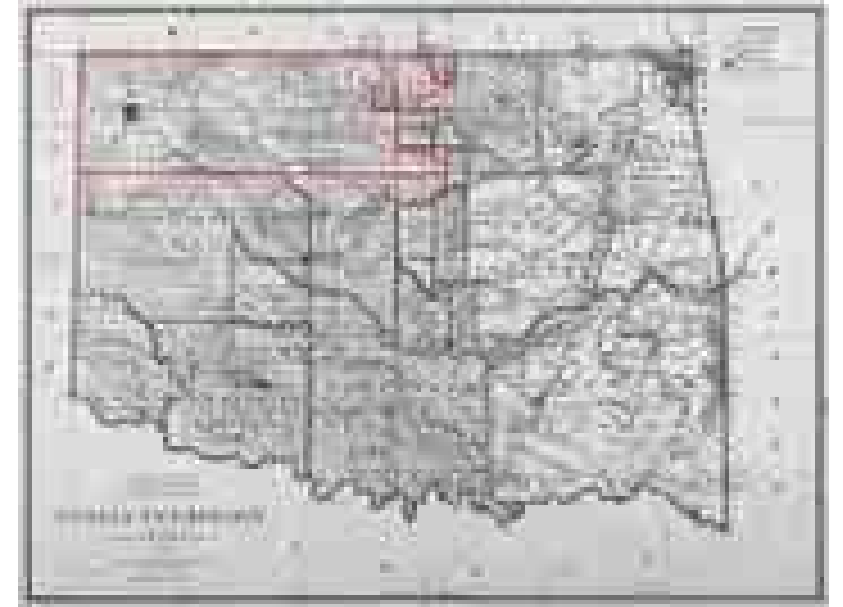
Cherokee Outlet

The Cherokee Outlet, or Cherokee Strip, was located in what is now the state of Oklahoma, in the United States. It was a sixty-mile (97 km) wide strip of land south of the

Oklahoma-Kansas border between the 96th and 100th meridians. It was about 225

of the Cherokees, the ranchers using the land organized and began fencing individual claims. The Cherokees felt the organization would help them collect their rents.

In 1883 the cattlemen finally incorporated under the laws of Kansas as *The Cherokee Live*



miles (362 km) long and in 1891 contained 8,144,682.91 acres (32,960 km²)

The Treaty of New Echota, May 23, 1836, gave the land to the Cherokees as a perpetual outlet to travel and hunt in the West. This was in addition to the land given to the Cherokees for settlement after their arrival from their home in Georgia.

After the Civil War, the Cherokees were required to renegotiate their treaties due to their alliance with the Confederacy. The treaty, ratified on July 19, 1866, allowed the United States government to dispose of the land: "*The United States may settle friendly Indians in any part of the Cherokee country west of 96° ... to be paid for to the Cherokee Nation ... after which their jurisdiction and right of possession to terminate forever...*"

The settlement of several tribes in the eastern part of the Cherokee Outlet closed it from the Cherokee Nation and left them unable to use it for grazing or hunting. After the Civil War Texans began driving their cattle across the Outlet to markets in Kansas and soon others began using the land for grazing. In the early 1880s, with the support

Stock Association. They negotiated a five-year lease for the entire outlet for \$100,000 per year, payable semi-annually in advance. At the end of the five years, the Cherokee Council put the lease up for bid, hoping to get a better price. The Cherokee Live Stock Association eventually got the bid for \$200,000 per year. But it was not to be completed. In 1889, Congress authorized a commission to persuade the Cherokees to cede their complete title to the land. After a great amount of pressure, and confirmed by a treaty Congress approved March 17, 1893, the Cherokees agreed, for "*the sum of \$8,595,736.12, over and above all other sums*" to turn title over to the United States government. On September 16, 1893, the Cherokee Outlet was settled in the largest land run in the United States.

Retrieved from "http://en.wikipedia.org/wiki/Cherokee_Outlet"

From Wikipedia, the free encyclopedia.

Alternate meaning: Cherokee Strip, Kansas

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Cherokee Caviar

15 oz Blackeye Peas
15 oz Black Beans
15 oz White Corn
Drain & rinse
28 oz Dice Tomatoes
Drain
10 oz Rotel Chili Fixin's
10 oz Rotel Extra Hot Dice Tomatoes & Chili Peppers
Drain both Rotel
1 1/2 cup Garden Onions
Diced
1 med Red Onions
Diced
1 Table Spoon Cayenne Pepper
Med jar Zesty Italian dressing
Mix all together
Chill in refrigerator overnight
Serve with tortilla chips
Enjoy! from the McLain's

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Housing Authority Flap Threatens to Derail CNO Budget

By Ed Crittenden

2005 Indian Housing Plan Funding Shift From HACN To Tribe

Home ownership built packages	1,000,000
Mortgage Assistance	2,920,000
Housing Rehab Construction	4,200,000
Housing rehab processing	411,000
Self Sufficiency Counseling	2,000,000
Administration and Planning	2,500,000
Individual Sanitary Facility Construction	176,460
Total Money Shifted To Tribe	13,462,703

Source: Tribal Documents

Baker voiced concerns that the total transfer of all housing funds into the Community Development Department under the total authority of tribal administration could have drastic and unforeseen effects on housing program clients and employees within the Housing Authority.

Baker made a motion to approve the 2006 Budget with an amendment to exclude the housing portion of the budget until the tribal administration could present the Council with a plan of action prior to that vote being taken.

Meredith Frailey from Mayes District 6 asked for clarification before the vote.

Baker explained that currently there was no operational plan accompanying the significant financial shift and stated, "No one has seen any kind of a plan or can tell us who will be doing what or how it's going to be done," he said. "We have been told the housing authority may do it, CNI might do it and it might be done by the tribe, but we have no assurances that jobs will not be lost or that service will continue," Baker continued.

Baker stated, "Because there is no concrete transition plan of action included within the 2006 budget outlining the effects on employees and the recipients of Housing Authority services, I can not in good conscious support this part of the budget." He added, "There are just too many families, which will be affected to just approve it and hope that everything works out right."

Sequoyah District 3 Councilor David Thornton said, "What bothers me about this is the specifics in the plan, because there's not any and I hate to pass a plan like that." He said, "I also realize that the rehab services and the emergency housing has been cut completely out and I don't understand why they would take emergency housing out of this budget. This has helped a lot of people and we currently have the best housing operation I have seen in my district.

"Another thing is that we can't tell if the people working in all of the district offices are going to be taken care of and with gas prices today if employees are told their job will be moved to one of the other offices and they must drive 70 miles a day to work they're going to have a hardship. We need to know what is going to be done and that we are going to get the same services" Thornton concluded, "Unless someone can promise me that, I'm not going to be for this."

Despite arguing against the proposed changes to the HACN budget, Thornton did an about-face and voted in favor, even though none of the information he had earlier demanded had been presented. Thornton's vote caused a tie of 7 to 7, allowing the Deputy Chief to cast the deciding vote in favor of handing over \$13 million in unregulated funds to the Principal Chief. Sequoyah District 3 Councilor Phyllis Yargee was absent from the meeting.

Trail of Tears District 2 Councilor Joe Crittenden, also a former housing commissioner said, "I see this as further dismantling of the housing

authority. There is no proof in this proposal that employees will be able to transfer jobs and families won't suffer. After the money leaves many times it's then too late to fix those kinds of problems. He said, "There are absolutely no specifics disclosing anything and I can't see changing things without any more of a game plan than just moving the purse down the street. I can't support this portion of the budget," stated Crittenden.

District 9 Councilor Chuck Hoskin stated that in his 11 years on the council he had seen much change but unfortunately in the recent years many had been the wrong kinds of changes. Hoskin was also troubled with the lack of specifics and pointed out that as the HACN Director, Sutherland had answered most of the questions asked that he was not sure. Hoskin said, "That is not a good answer for the Cherokee people because what we are talking about is over \$13 million to help them obtain homes and have a decent place to live. Unless we have specifics of how this will affect employees and our Cherokee people I think we need to take a longer look at this and understand exactly what this is going to do so that we get the best bang for our dollars."

Hoskin asked Sutherland again, "You're not sure how this is going to affect you and your employees are you?" Sutherland replied, "Not until the entire decision comes will we know what will stay at housing and what will be moved."

District 5 Councilor Linda O'Leary said "I've been contacted by enough people from my area to know that the Council Chambers would be full of employees right now if they weren't afraid of loosing their jobs because they have seen what has happened in the past."

Housing officials told the Cherokee Observer that prior to the current tribal administration the HACN consistently built an average of 250 homes each year. Housing Authority employees told the Observer that in a recent employee meeting Community Services Director Marvin Jones told employees that the administration "really doesn't care if they even build anymore new homes."

The Tulsa World reported that Mike Miller, Cherokee Nation of Oklahoma communication director said, "Its poor policy to build homes and give them away to people who are not willing to help themselves."

About the time the Oklahoma Department of Corrections contracted to begin building double wide mobile homes for Cherokee Nation, Principle Chief Chad Smith informed housing employees that he feels, "We have been building too good of houses for these people."

Shortly after the election in 2000 Smith requested that Design Metrics, a design team company, be contracted by the tribe to assess the housing system and recommend improvements in the management structure. Mark Rhodes from North Carolina and Smith's brother from Houston, Texas Kyle Smith headed up the project, which cost the tribe in excess of \$500,000.

That team determined scattered facilities would better serve the outlying areas. However what began as an assessment project grew into a total redesign of the system from an efficient centralized headquarters in Tahlequah into a decentralized agency of area offices throughout the 14 counties.

Within three years in 2003, after implementation of the initial plan, another design team was formed that was headed by Pat Ragsdale from the tribe. Shortly thereafter a series of massive layoffs began throughout the HACN employment base after the second team determined that Native American Housing Authority Self Determination Act, (NAHASDA) reserves would soon be depleted and there was inadequate operating capital to sustain the new administrative structure and also build houses.

Former Housing Authority Officials told Cherokee Observer correspondents that the redesign of the HACN duplicated upper level management positions into a top-heavy operation that consumed all of the housing service money.

Councilor Melvina Shotpouch, for Delaware District 5, who also served on the HACN Commission said, "Until this administration began fixing our housing services, the HACN was voted the number one housing authority in all of America." She said, "At one time we were the model and we had other tribes wanting to buy our business plan because we were building so many houses." She continued, "I don't see any houses being built with this plan except possibly with mortgage assistance but there are a lot of Cherokee people who live in poverty and can't qualify for those loans."

Shotpouch stated, "This is the third time under this administration we have seen a total change in the complete structure of the Housing Authority and the first time should have taught us enough to not approve this without something to hold them accountable."

Smith addressed the Council prior to the vote, stating, "We can't keep doing things like we have in the past whether we were a model or not, times have changed." He said that the question is not if the tribe is building houses it's if we are providing housing." Smith added that by providing people help who qualify for mortgage assistance programs the tribe can help more people than by subsidizing payments."

Smith pointed out there is 5000 people on the housing waiting list. He warned if the Council just wanted to do things as we had in the past he could tell the Cherokee people that was the decision of Council. Smith projects that by helping people get their own mortgages six times as many, 365, people can be assisted this year through his program rather than only 65 to 80.

Smith said, "The way the budget has been set up this budget account gives us flexibility to transition those programs but they won't be transitioned until we have a plan that's satisfactory to us all. By taking the housing budget out of the 2006 budget, you impair the ability to make that transition smooth."

Baker replied, "You say if we just blindly pass this, it will make it smooth but I want it concrete before I vote to pass it."

Smith said, "I told you we will come back and demonstrate the plan to you and we won't pull the trigger on the transition funding until we have that. It's not

a question of faith it's that we can't physically do it until the plan is in place."

After over an hour discussion Cara Cowen of Will Rogers District 7 the first of the Chief's political slate to speak to the issue suggested that the body should pass the entire budget as presented and to move the 2006 budget forward. She said that these issues could be discussed in the September Executive and Finance committee meeting when they might be more prepared to debate and discuss the issues both as a body as well as the staff. Cowen said, "After all, There is nobody going to spend the money in 30 days neither the HA or the CNO."

The motion on the floor was to amend the 2006 Fiscal Budget holding back the housing until the next meeting. The vote ended in a 7-7 tie with the Deputy Chief breaking the tie and voting to deny the amendment. Buel Anglin, Oolagah District 8, Cara Cowen, Will Rogers District 7, Jackie Bob Martin, Trail of Tears District 2, Don Garvin, Three Rivers District 3, Bill Johnson, Oolagah District 8, Meredith Swimmer Frailey, Mayes District 4, and David Thornton, Sequoyah District 3, voted No. Bill John Baker, Cherokee District 1, Audra Smoke Connor, Cherokee District 1, Joe Crittenden, Trail of Tears District 2, Johnny Keener, Mayes District 4, Chuck Hoskin, Craig District 9, Melvina Shotpouch, Delaware District 5, and Linda Hughes O'Leary, Delaware District 5, voted yes.

Following failure of the amendment to send the HACN funding back to committee, the full Council once again voted on whether to approve the budget as presented. Once again, the Council was divided 7 to 7 with the Deputy Chief casting the deciding vote, sending the \$300 plus million budgets on to the Chief's desk for his approval. Smith has said he will approve the budget as passed.

The Observer spoke with Councilor Joe Crittenden after the meeting. Crittenden said, "The housing issue is more than just who is holding the purse strings. The important concept that some don't seem to gather is that housing money can create the most productive jobs possible. These are not jobs that are consuming tribal resources. They are jobs that create a vital and appreciating product that serves a family for forty years or more.

When we inject housing money into construction and remodel we also create money supply in our communities. If we use good planning and take into consideration the strategy of the Multiplier Effect of economics, that says when one new dollar is injected into a community it changes hands at least seven times before it leaves that community we can create a multiple effect that leverages money supply throughout the Cherokee Nation communities and gives us the most bang for our buck. Council needs to mandate that Cherokee people are hired for these construction projects so the money is first injected right into tribal members' hands where they begin the circulation process.

If we begin to simply purchase existing homes, the bulk of the money expended goes right out of Oklahoma to pay off the underlying mortgage balance. The only money that remains here is the costs of the realtor, closing company and Mortgage Company that makes the new mortgage. Wisdom says we can provide housing for our people with this huge block of revenue and also create productive, non

Continued from page 7

Chapter Two -The Birth and Growth

of the Keetoowah Society

masonry; Master Masons are called from throughout the district, parade in formation to the grave site, and each cast a spate of dirt upon the grave. The positioning of three captains, a secretary and a treasurer within each lodge is also identical to that of the organizational structure of a Freemasonic lodge. In addition, the practice of transferring lodge membership upon moving from one district to another following explicit procedures with respect to references and recommendations from the previous lodge is also quite similar to that of Freemasonry. With respect to nearly every aspect of organizational structure and function, the Keetoowah society is strikingly similar to that of American Freemasonry. [156]

As much as it was a religious society, the Keetoowah Society was also a political one oriented to the promotion of "patriotism" and nationalism within the Cherokee Nation. Believing that their national identity had come from the divine Breathgiver and that there was a special bond between the "Giver-of-Breath" and the Keetoowah People, there was an intense religious nationalism: "With them the Great Spirit and national patriotism seemed to be synonymous terms." [157] Historian William McLoughlin describes the movement his new work *Cherokees and Christianity 1794-1870: Essays on Acculturation and Cultural Resistance*: "one key to the power of the movement was that it brought together both full-blooded traditionalists and full-blood Christians in the higher interest of unity and patriotism...[and] demonstrates that religion and politics cannot be separated but they can be transcended in the greater interest of national survival." [158] The rituals and activities associated with the Keetoowah Society were designed to unite the fullbloods for political action. Its primary goal was to create a nationalist organization that would assure fullblood dominance of the Nation's Council in order to preserve Cherokee sovereignty. [159] In the holistic worldview of the Cherokee people, religion and politics could not be separated: [160]

A few members of men of the society met secretly and discussed the condition of the country where they lived.

consumptive jobs that create more money right here in our Cherokee communities. Council should have tremendous oversight in how this entire process of housing money ultimately and best affects our communities. That is the plan that we deserve to see before making any such significant change to our system and that we were demanding to see prior to a vote. This Council can not continue to turn a blind eye to their duty and expect there not to be serious future consequences." stated Crittenden.

Since the vote by Council the Observer found the consensus was of most persons interviewed to be the bottom line issues that occurred were neither the HACN nor the tribe will be building any new homes this year and that all decisions in organization and use of the housing money must now clear through tribal administration under the Chief. Another area of concern was that client waiting lists for housing are expected to be out the window with new methods of assessing who will receive services first, according to sources within the tribe.

One of Chief Chad Smith Comments!

The (Dr.) Dept head of CNO medical services, said "The Cherokee people need teeth". **Chief Chad Smith said "Let them eat vegies".**

We have less services now to the Cherokee people under Chief Smith administration! So why do we need to keep him? We Don't!

The name Cherokee was in danger. The Cherokee as a Nation were about to disintegrate. It seemed intended to drown our Cherokee Nation and destroy it. For that reason, we resolve to stop it from scattering or forever lose the name Cherokee. We must love each other and abide by treaties made with the federal government. We must cherish them in our hearts. Second, we must abide by the treaties made with other races of people. Third, we must abide by our constitution and laws and uphold the name of the Cherokee Nation. Right here we must endeavor to strengthen our society. Our society must be called Keetoowah. [161]

T.L. Ballenger reaffirms the above position when he states:

In 1858, when the clash between the North and the South seemed inevitable, and these men saw that at least the slaveholding group of the Cherokees would fight against the Federal Government, they feared the total extermination of the Cherokee nation. It was then that they conceived the idea of forming the full-blood Cherokees, the anti-slavery Keetoowahs, into a large political entity that might be able to salvage the Cherokee lands and other possessions and perpetuate the nation, in case of a Northern victory. Thus came about the writing of the constitution of the Keetoowahs. [162]

William McLoughlin, in his *After the Trail of Tears: the Cherokees' struggle for sovereignty, 1839-1880*, stated that the "ultimate goal of the Keetoowah Society was to define a 'true Cherokee patriot' as a full blood, true to national values, national unity, and Cherokee self-determination through consensus." [163] Its organizational structure having spread throughout the Cherokee Nation, the Keetoowah Society was able to organize a grass-roots political movement among the dispossessed fullbloods in order to provide for majority rule within the Cherokee nation and end the rule of the plutocrats. As its activities were carried out fully in the Cherokee language, the message of the Keetoowah Society carried both a cultural currency and a relative insularity from the larger political discourse. The Keetoowah Constitution was read and approved, revised and amended, and updated nearly a dozen times between 1858-1861 at Keetoowah conventions spread throughout the Cherokee Nation. Each lodge was responsible for keeping a copy of the Constitution, thoroughly indoctrinating their membership in it, and providing for the implementation of the political organizing strategy expressed in the Constitution. At the conventions, political candidates were recruited to run for National Office and the grassroots membership was organized into a populist movement to redefine the political soul of the Cherokee Nation; those who had lost their voice suddenly found it in a reaffirmation of the "Kituwah Spirit." A new nation was being born. [164] In discussing the political idealism of the Keetoowah Society, many recent authors mitigate against the abolitionist nature of the Keetoowah Society with curious statements such as "it was not an abolitionist or antislavery organization, although its members strongly believed that the mixed-blood, educated slaveholders were usurping power and trying to lead the Nation into a fatal alliance with the South," [165] or "It would probably be more correct to describe the society as not being pro-slavery, rather than being anti-slavery." [166] However, contemporaries viewed the society quite differently: [The Keetoowahs are a] Secret Society established by Evan Jones, a missionary, and at the service of Mr. John Ross, for the purposes of abolishing the Cherokee and putting out of the way all who sympathized with the Southern State... [167] It was distinctly an anti-slavery organization. The slave-holding Cherokees, who constituted the wealthy and more intelligent class, naturally aligned themselves with the South, while loyal Cherokees became more and more opposed to slavery." [168] While some of the members of the Society were pro-slavery in their sentiments, yet they loved their country more than slavery -- while the majority of its members were positive and strong anti-slavery men. Many were

Continued in next month issue