

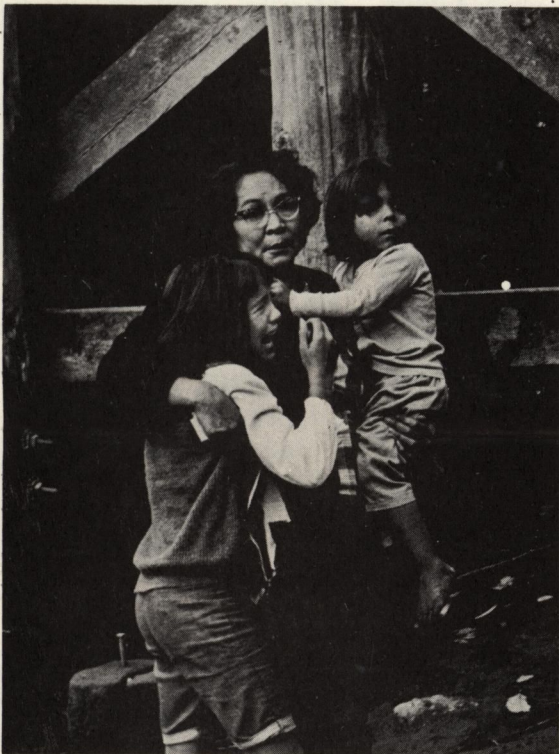
# FISH-IN AT FRANK'S LANDING - OCTOBER 13, 1965



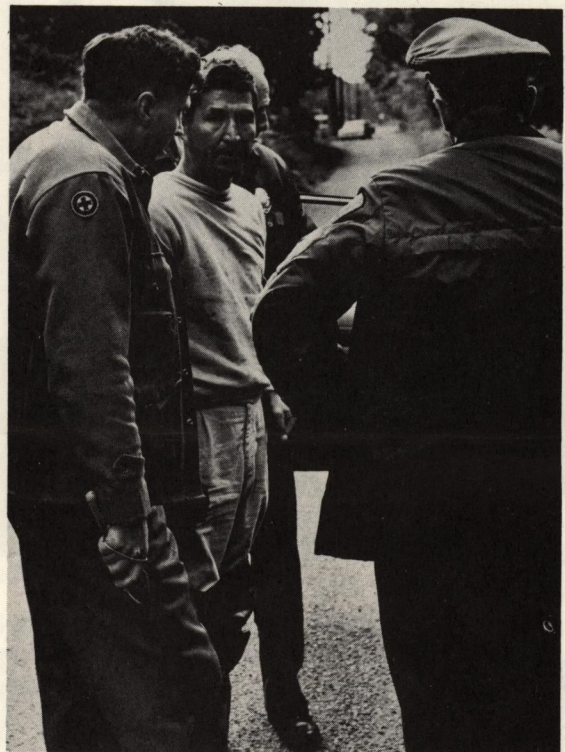
Al Bridges



Don McCloud, Janet McCloud



Mamie McCoy and Grandchildren  
Nancy and Ervina McCloud



Al Bridges



Don George Jr., Janet McCloud



Maiselle Bridges

**Survival American Indians Assoc. Inc. - P.O. Box 719, Tacoma, Wash.**





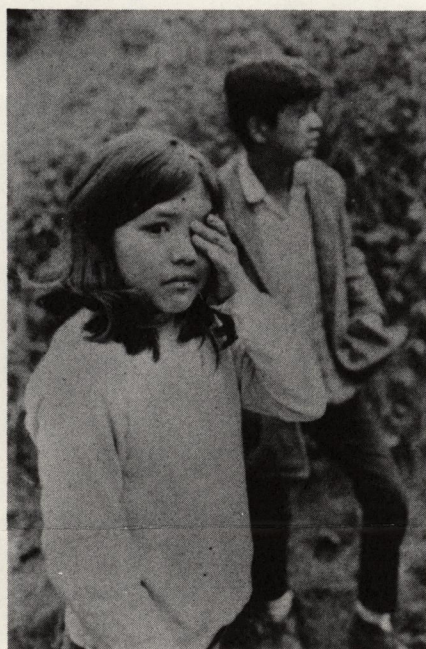
Buzz Sawyer, Dorien Sanchez  
Maiselle Bridges, Joe Kautz



Nancy, Don McCloud



Nancy, Don McCloud



Allison Bridges,  
Mike McCloud



Nancy McCloud,  
Allison Bridges



Don McCloud, Nancy McCloud  
Laura McCloud, Allison Bridges



Don George Jr.



Susan Satiacum



Valerie Bridges, Allison Bridges



Nancy McCloud, Don McCloud



## INDIAN SURVIVAL NEWS

March 1, 1966

### THE SURVIVAL OF AMERICAN INDIANS ASSOCIATION, INC.

#### STATEMENT OF PURPOSE

by Don Matheson

It has been our intention to get this report to you for some time, but the costs of litigation, attorney's fees, and bail bonds have made this financially impossible. It is well, at this time, to restate the purposes of the organization;--to show our reasons for our existence.

We are organized, primarily, to fight for Indian treaty rights, whether our help be required by an individual Indian, an entire tribe, or a group of tribes. In this endeavor, we intend to do whatever is legal and necessary. We operate on the principle that the wheel that squeeks the loudest gets the most grease. Because of the efforts of this organization, the State Supreme Court will hear the Indian fishing cases this month. It would have otherwise taken two years to get there. If your livelihood depended on fishing, that would have been a long two years, believe me. Our success is due to the "fish-in" demonstrations with a tremendous boost from two unplanned incidents on the Nisqually River. These demonstrations were found to be necessary when it became obvious that justice was not to be found in the state courts. An embarrassed public has compelled the State Supreme Court to act on this problem much sooner than they would have liked to.

Another purpose is to assist in a financial way. This may seem rather silly when you consider that we have been in debt due to bail bond expenses of more than \$900.00. Where there is a will there is a way. Help is starting to arrive, however. One Protestant church which desires to remain anonymous, has donated \$500.00 for the purpose of preparing appeal briefs.

This organization has been so long overdue. Help it to grow as much as you can. Reports from other members are printed for your enlightenment, as well as reports from groups not attached to this organization.

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#### NISQUALLY REPORT

by Janet McCloud

On December 17, 1963 the Washington State Supreme Court handed down the McCoy decision, and then the battle started (Muckleshoot, Puyallup and then Nisqually). By injunctions, the State has sought to close the rivers to Indian net fishing. In february, 1964, Judge Jaques signed a temporary injunction prohibiting Indian net fishing outside the reservation waters. The Nisqually tribal council leaders decided not fight the State's assumed jurisdiction. They moved their fishing gear up to the reservation. Some of the Nisqually River fishermen decided to stay and fight. These fishermen were without funds, as the tribe had decided not to back them with the fish tax money that they had paid into tribal funds for attorney fees. Two legal doors were open to them: (1) The costly appellate procedure, (2) a writ of habeas corpus.

March, 1964, six fishermen, Don McCloud, Nugent Kautz, Alvin Bridges, Billy Frank, Jack McCloud, and Herman Johns, decided to test the State's jurisdiction. They went fishing in defiance of the injunction and received a thirty day jail sentence. Mr. Jack Tanner, attorney, filed a writ of habeas corpus in United States Supreme Court; then in Federal court; we were told to exhaust our State remedies. Mr. Tanner immediately filed the writs in Washington Supreme Court, who sat on the writs till two days before the fishermen were due to be released; they demanded a finding of fact, but by then the issue was moot.

In the meantime, while the men were in jail, their wives and children fished, along with other fishermen who had not gone to jail. When the fishermen were released, they went right back to their fishing stations.

August, 1965. Finding of Facts and a final judgement was decreed by Judge John Cochran, Pierce County Superior Court, Tacoma, Wash. The Nisqually Indian fishermen were permanently enjoined from fishing outside of the reservation waters.

(cont. Page 2)



CLARK INDIAN NATIVE

The summer of 1965 saw the State enlarging their tactics against the Indian people, using both the civil and criminal proceedings with which to prosecute the Indians. Many of our people were arrested. Under a criminal charge the Indians are entitled to a jury trial; those who requested one were found not guilty. This is the voice of the people!

On October 7, 9, and 13 of 1965, three battles were fought between the Indians and State wardens. On October 7, about midnight, Billie Frank and Al Bridges were tending their nets, when the State wardens came up the river in a big boat and rammed the Indian's canoe, spilling Billie Frank into the river. On Oct. 9th the wardens had two teen-age Indian boys cornered on a log jam, in the middle of the river, about one o'clock in the morning. This incident turned into a near riot, and was only averted by sheriff Van Allen, who has been a friend to the Indians. On Oct. 13, a protest fish-in was demonstrated, protesting the night raids. The State wardens in view of everyone present, rammed the Indian's boat which had children in it. This so angered the Indians on shore that a pitched battle took place. Indians were arrested and charged with resisting arrest.

Ten boats and canoes, hundreds of nets, and several outboard motors have been confiscated by State officials. Charges against some fishermen have been dropped, but none of their gear has been returned. Gear has been taken even when no one was arrested. None of the boats have ever appeared in court. Before Christmas, 1965, about four a.m., three wardens in the boat tipped over and fell into the freezing Nisqually River. Two of them almost lost their lives. They admitted they had been stealing our nets.

January 1966, two more Indians were arrested on the Nisqually River. One of them, Robert Wells, is the brother of Ruben Wells, the ex-chairman of the Nisqually tribe who branded us renegades.

As of this date the Nisqually tribe still has not resumed it's responsibility of leadership. We are hoping that the new chairman, Elmer (Jack) Kalama, will stand in front of his people, be a strong active leader and fight our one common enemy instead of his people.

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#### COLUMBIA RIVER by Janet McCloud

Indian fishermen on the Columbia are also engaged in a battle. Three states, Washington, Oregon, and Idaho have joined forces to try and extinguish the fishing of the tribes who reside within these states.

When the Indian tribes of this territory ceded their land to the United States Government, they reserved certain land, rights, and self-governing powers. In their reserved rights the tribes have not given their consent to be governed, by either the Federal or state governments. These errant state officials are not only forcing their regulations upon the Indian People, they also are usurping the basic principal of this nation: "The consent of the people to be governed".

Alvin Settler, Yakima Indian, now has a case in Federal court. He is seeking an injunction prohibiting both the Federal and state governments from interfering with Indian fishing on the Columbia River. We shall have a full report later on the outcome of this case. Good luck, Al Settler.

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#### CHIT CHAT

Conversation between Ellsworth (Buzz) Sawyer and Don McCloud:

Buzz: "I hope you people don't have any personal animosity towards us. We're just doing our job."

Don: "No, we don't. You're good guys."

Buzz: (Very pleased) "Gee, thanks."

Don: "Yes, you're good guys; you see good guys every night on T.V. They're the ones who kill the most Indians."



## INDIAN VOICES FROM THE PAST

Letter from the Scottish Society to the Delaware, presented in person: We have by the goodness of the Great Spirit, been favored with a knowledge of His will, as to the type of worship he requires of His people; and the means He would promote to bless the happiness of men, both in this life and in that which is to come. That we, enjoying so much happiness ourselves, could not help thinking of our red brother in the wilderness; and we wished to communicate the glad tidings to them, so that they might share with us.

The Delawares answered, after fourteen days of deliberation; We are very grateful that you have remembered your red brother in the wilderness; but we cannot help recalling that you have made slaves of a people among you because they differ in color from you, and they have been caused to suffer great hardships and lead miserable lives. Now we cannot see any reason, if a people being black entitles you to deal so unjustly with them, why a red color would not equally justify the same treatment. We therefore intend to wait and see if all the black people are made happy and joyful, before we put any confidence in your promise. For we think, that a people that have suffered so much and for so long at your hands, deserves your first attention. When the black people have been given their freedom and happiness we will gladly receive your missionaries.

## INDIAN VOICES FROM THE PRESENT

Today, we see that the colored people have been physically freed from the bonds and chains of slavery. Today, though they be free, they still are not happy. Perhaps that is because many white people have not mentally taken off the bonds and chains of slavery, e.g. inferiority graded by skin color. Let us hope that in the not too distant future, that this type of white people will become true Americans and cut their apron strings from Europe by learning the real meaning of the lesson taught to their founding fathers by ours; "All men are created equal."

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## UPPER SKAGIT

Indian fishing has ceased on the waters of the Upper Skagit. The Upper Skagit tribe has the right to fish under the Pt. Elliot treaty. Their problem? They have no reservation. This is just one more tribe to feel the sting of the State's war on "off-reservation" fishing rights. If they can violate a Federal treaty to stop "off-reservation" fishing, what is to stop them from ending "on-reservation" fishing whenever they are ready to? When all Indians realize this, perhaps, then, a unified front can be formed. As it now stands, there are still some Indians who haven't been hurt yet. They tell themselves, "If I be a good Indian, they won't bother me." They have their heads in the sand.

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## ASSESSMENT

Several months ago letters were sent out soliciting donations. We were in dire need of \$1,500.00 for legal costs. We reasoned that, if 100 members would donate \$15.00 apiece, we would have our \$1,500.00. It didn't work! We collected \$50.00 instead. We also sent out letters to non-members asking \$3.00. Some of them responded and a few of them joined our organization. The great bulk of that money came from the "sweat of the brow". Some donations were received through the Indian Center in Seattle which gave us a great boost both in funds and morale. Some of our younger people collected donations in taverns and other public places. We staged dances, basket socials, salmon bakes, dinners, clam bakes, etc. You name it, -we did it. The Muckleshoot tribe allowed us to have three dances in their hall without charge to us. I don't know how many times we were actually beaten: but nobody had sense enough to quit. Perhaps this group doesn't know the meaning of that word. It could be that "we have just begun to fight". One thing is for sure. Without the efforts of this organization, the battle would already have been lost. When you fight for "survival", man, you fight hard!



THE PUYALLUP TRIBE  
by Bob Satiacum

Must our American Indian people vanish with the stain of shame and the marks of mockery that have tread the trails of our fore-fathers since the coming of corrupt and vicious powers? Must we always be ashamed to be an Indian, or do we stand and fight?--fight to regain the honor and dignity that was once ours as a proud nation of wealth in property and freedoms! We must band together and fight the lies of accusers and the forces which are violating the laws of the land, and the laws of God. Unfortunately, there are among us back-stabbers who lack the initiative and guts to stand by the people they are supposedly representing. They hang around as puppets to be used by our opposition, to make statements to the people against everything we attempt to accomplish. They are jealous and envious of the publicity that is gained for our cause. Their irresponsible leadership of American Indian people should be changed before our race is held to more ridicule. Three out of the five members of the Puyallup tribal council have consistently reversed their stands and the views of the general members of the Puyallup tribe. Their latest discrimination and indecision is to back just one person out of many who have been arrested for fishing, when the general council of members voted to protect all Puyallup fishermen. They have broken faith with the tribe by not carrying on a good public relations. Also, it was one of these who attempted to destroy our marches of protest. Our war against an unjust power system is hard-ship enough, without having to carry the extra burden of traitors. The two councilmen who were voted in last June have supported the fishermen. For the future of all children, we must stand together and fight for a better understanding on all sides. We must not quit until honor and dignity have been restored to the American Indian people.

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NISQUALLY MOTHER'S CLUB  
by Maiselle Bridges

The Nisqually Mother's Club for Education was organized in the fall of 1963. Only three of the members belong to the Nisqually tribe, the others are Puyallup, Tulalip, Umatilla, Chehalis, and Quinault. They all have one common goal, "education" for our children. One of the first programs was to secure hot lunches for our children through the Johnson-O'Mally Act, though it took us a year to do so. The next was to get a summer school. With a little dickering with the B.I.A. for funds, and Yelm school providing a room, we were underway with our summer school. Now we have a full summer program. Starting with our grade school pupils, they have four weeks of school, our high school students we send to Clover Park where they make up subjects they were behind in during the school semester, and also earn extra credits.

The mothers have to provide the transportation for our students, so we set up a car pool, each mother taking her turn, until the six weeks are completed. For our post-grads, we are fortunate to have McChord and Fort Lewis where they are enrolled in evening adult classes from six till nine, Monday through Friday. Here again mothers provide the transportation. Even though some of our children do not need the extra schooling we encourage all of them to participate and take extra subjects.

We receive funds from the B.I.A., and we are on a very tight budget. You know how that is! We are always overspending. So our mothers have had salmon bakes, chicken dinners, raffles, to earn extra money. This we use for rentals on caps and gowns for our graduating ones. A few dollars at Christmas time for our children that are away from home at Indian boarding schools and colleges and business schools.

This has not been all work and no play for our children. We have sports such as girls soft ball team, boys baseball team, and our little leaguers. We mothers enjoy going visiting to neighboring reservations with our teams.

Since our Mothers Club became active in education and sports for our children, we have had no drop-outs in our school. I am proud to report that we have had all our high school graduates go on to higher education. We look forward to a brighter future for our coming generation of Indians. Where education counts, they will have it.



"There are three kinds of people in this world. Those who make things happen, those who watch things happen, and those who don't know what happens." Your SAIA committee happens to belong to the first group, and the state officials wish that we didn't.

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#### A HOUSE DIVIDED

From the time that Columbus landed in America, until today, Indians have been divided. This enabled the United States Government to topple each tribe one at a time. It is not any different today. Indians are still divided, and still getting kicked around. Most Indians will fight for their own tribe. How many will fight for another tribe? How many would actually rejoice that some neighboring tribe is receiving its knocks?

Our greatest adversaries today are not divided. The "sportsmen?" and the commercial fishermen are organized both on a state and national level. Can you imagine any of them rejoicing if their Tacoma brethren lost out to the Puyallup tribe, as some Indians did rejoice because the Puyallups are temporarily losing to the state? May I ask, whose side these people are on? They are guilty of giving aid and comfort to our opponents.

This serves to show the folly of being divided into tribes. When will Indians learn that we have these problems because we are Indians, not because we are Puyallups, or Nisquallys, or Apaches, or Iroquois, or what have you. The Hebrew scriptures record that, "A house divided against itself cannot stand." As long as we (who are of the same house) are divided into tribes, we can expect more of the same treatment. If you have had enough of this treatment perhaps it is time to be one people again, as our forefathers once were. The S.A.I.A. is a step in that direction, as we are organized on an Indian basis, not tribal. In other inter-tribal groups, the large tribes dominated the smaller. In the S.A.I.A. this cannot happen, because we serve Indians, whether they be from a large or a small tribe. Tribal affiliation is not a factor. Let the established tribes govern their own affairs. We will not interfere. Should they need our help, however, we are ready and willing to serve.

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#### MAY MEETING

Now is the time to prepare for our annual meeting in May. A number of issues must be dealt with. Some are as follows:

1. Election of officers.
  - a. Possible Constitution change to allow two or three year (staggered) terms, so that the S.A.I.A. board will always have experienced people.
  - b. A number of members of our board are inactive, and need to be replaced. Before you propose a name for nomination, find out if that person intends to be active.
2. Vote to expand by organizing chapters in other areas.

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Upon reading of the war in Viet Nam, Kay Sekor asked Pauline Matheson if she knew what a stalemate is. Pauline replied, "I ought to know. I've been married to one for seventeen years."

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#### TAX EXEMPTION

Several months ago we applied for a tax-exempt status as a non-profit organization. We have since been notified that our request has been approved by the U.S. Internal Revenue Service. It is appreciated if you would inform potential contributors of our new status.



## EMPLOYMENT REFERRAL SERVICE

A Federal man from San Francisco has asked that we start a job referral service for Indians in the Tacoma area. This would include any Indian who lives within daily commuting distance of Tacoma. This would not only be for those who need work, but would include those who are underpaid and would like to step up to a higher paying job. If you are interested, you should send your name, address, age, sex, job qualifications, etc. to the SAIA, P. O. Box 719, Tacoma, Washington 98401. Your name will then be placed in the job referral file. If an employer calls and asks for an Indian who meets your qualifications, you will be notified to report to that employer for a job interview. If you turn your name in, and no call is made for a person of your qualifications, you will be no worse off than you are now. So, submit your name, and good luck!

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### OCTOBER 13th FISH-IN

We have decided to publish some pictures of the incident at Frank's Landing, since the pictures portray the high feeling and emotion that existed at that time much better than words ever could. You will notice police clubs evident in several pictures. This is how the State honors our treaties.

Thirty-five to fifty fisheries patrolmen and game protectors quickly snuffed out the fish-in, which attracted only 8 Indian men, and a total of 19 women and children. Clearly posted on the property were signs which read: "Frank's Landing, U.S. Federal Land. No trespassing." The State "gestapo" trespassed anyhow,--on the Federal land, and all over the Treaty of Medicine Creek.

As Al Bridges, Don McCloud and Dorian Sanchez began to lower their net into the river, ten game men in two boats raced across the river. Things got out of hand. Other game men came from behind the Indians. They pushed and shoved Indian men, women, and children. The nightsticks were swung. Arrested were Al Bridges, Maiselle Bridges, Don McCloud, Janet McCloud, Suzanne Satiacum, and Don George, Jr. Harold Gleason and Joe Kautz were arrested later that same evening.

This day will be long remembered by Indians. It lets you know exactly where Indians stand in our present society. If you had any illusions about it before, this should serve to dispel them. This is still the best country in the world. However, some of our white citizens have not yet been truly "Americanized". Their idea of treaties is very similar to that held by Joseph Stalin.

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### DICK GREGORY

A new twist developed in the State-Indian fishing war when nationally known entertainer Dick Gregory became available to us. We invited him to fish, and he accepted. He told an audience assembled at the Nisqually Grange, "We owe you an obligation. The whole country owes you an obligation. No one should be free until the American Indians are free. This isn't a problem of Indian against white.. It is right against wrong, and never in the history of the world has wrong ever won over right. I don't think it will start here." Here is an example of a twentieth century "good Samaritan". He did not have to help, but he did. Thank you, Dick Gregory! You are a credit to your race, as well as to America.

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### FREE PRESS?

For those of you who believe everything that you read in the newspapers, you will be enlightened by the following report. The chairmen of the Puyallup and Nisqually tribes issued a joint news release stating that Mr. Dick Gregory is hurting the cause of the Indian people because he is confusing civil rights with Indian treaty rights. They, therefore, found it necessary to seek court action to enjoin Mr. Gregory from fishing the waters of the Nisqually and Puyallup rivers.

The State wants everybody to think that this is what the Indians want. Consequently, the following statement, issued to the press that



same day by the SAIA was not printed in any state newspaper that we know of.

"The unwarranted public attack against Mr. Dick Gregory by the chairmen of the Puyallup and Nisqually tribes requires a public answer by this organization. Their charge that the civil rights of Indians is not being violated is ludicrous. In February of 1965, the Nisqually fishermen filed a civil rights violation to Nicholas Katzenbach against the Washington State officials. The illegal seizure of Indian fishing rights is a civil rights violation of great magnitude. How strange it is that the chairmen of these two tribes do not realize this. It seems appropriate to state that Marlon Brando was not enjoined from fishing. Perhaps these men enjoin only Negroes. This organization was also requested, by a State official, to renounce Mr. Gregory. We did not yield to the pressure. The American Negroes have a name for their people who are afraid to fight. They call them "Uncle Toms". White Americans call their counterparts traitors, or turncoats. There is no word in the English language that can convey our contempt for the cowardly Indians who comfort our common enemy with attacks against our people and friends. We are reminded, however, of "Sluggia", a nephew of Chief Leschi, who betrayed his uncle for a promise of 50 blankets.

Since the Federal Government regulates Indian "off-reservation" fishing (since last summer) and since the State has both the Indians and the Federal Government stopped, we don't see how these two chairmen are going to enjoin anybody. Perhaps the State officials who pressured them into this farce can tell them."

It appears that somebody wants the public to think that Indians don't want Dick Gregory around. The local newspapers were either pressured by the State to withhold the views of the SAIA, or else they did not care to give an unbiased report to the public. We know that this is not the case. Therefore, we can only assume that they have been muzzled.

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#### EDITORIAL

State Game Director John Biggs made the remark that "the Nisqually fishermen apparently feel that they are a law unto themselves, and they apparently feel that they do not have to obey the law, as the rest of us do." He was seconded by State Fisheries Director, Thor Tollefson. Let us see who the law breakers really are.

The Indians are violating a State conservation law, which is at variance with a Federal treaty. Article 6 of the U.S. Constitution states that State laws must yield to Federal treaties, and that all judges are bound thereby. On the other side of the picture, the State has violated the following:

1. Federal treaty violated (Medicine Creek and Pt. Elliot).
2. Article 6, U.S. Constitution. (Read it!)
3. Public Law 280 (gives the State the right to arrest Indians for everything except hunting and fishing).
4. 25 CFR-Part 255 (Federal Indian off-reservation fishing regulations).
5. Citizenship Act (W43, Stat. 253 Chap. 233 states that no treaty rights are lost because of citizenship).
6. Article 26, State Constitution (read it).
7. Washington State Enabling Act, State Constitution 3712-050,060
8. Indian fishermen lose before State judges, but win jury trials, so no more jury trials.
9. Police Brutality. Indians clubbed and 25 Indians arrested in 1965, 8 so far in 1966 for exercising Federal treaty rights.
10. State keeping Indian cases involving Federal treaties bottled up in State courts.
11. 500 nets and umpteen boats confiscated. No receipt given for confiscated gear. No hearing held as required by law.
12. State courts ignoring U.S. Supreme Court rulings which are favorable to Indians, such as the Umatilla case.
13. Homes entered without warrants.
14. Appeals to the Federal Government for help have been ignored! Talk about violation of rights. Here are all kinds: human rights, constitutional rights, citizenship rights, treaty rights, civil rights, you name it!

There are still some Indians who feel that they will receive justice from the State courts. According to Janet McCloud, State justice is spelled "just-us" when applied to Indian fishing. It is for this



reason that the demonstrations became necessary. It is for this reason that Marlon Brando and Canon Yaryan, of the Episcopal church, fished the Puyallup river. It is for this reason that Negro comedian Dick Gregory is now working with us. He risks two years in jail for our people. Yet there are traitors among us who have issued public statements saying that Dick Gregory is hurting our cause. This organization was also requested, by a State official, to renounce Mr. Gregory. We did not yield to the pressure. We also know who told the Puyallup and Nisqually tribal chairmen to denounce Mr. Gregory. Such ingratitude and callous disregard for the gains made by Mr. Gregory for our cause cannot be disregarded by the Indians, in general. It is obvious that the State officials would not have requested this action were they not being hurt by the presence of Mr. and Mrs. Gregory on the Nisqually River, so the action of the Puyallup tribal chairman is completely inexcusable. These two chairmen now prefer to spend tribal money fighting other Indians instead of the State. I wonder if the members of their respective tribes feel the same way. Word from an official of the Inter-Tribal Council of Western Washington Tribes reveals that the Puyallup tribal chairman also killed offers of financial help from the 32 member tribes of this council. It appears that these two tribal chairmen are hurting the cause of the Indians almost as much as the State is. It would be appropriate for them to resign, and go to work for the State. They charge that we are usurping their authority. This is erroneous. We are merely furnishing an attorney, and financial backing, to the Nisqually off-reservation fishermen, AT THEIR REQUEST, after these people had been abandoned by the Nisqually tribal council. This is in keeping with our expressed purpose of helping a lone Indian, an entire tribe, or a group of tribes, in seeking the preservation of Indian treaty rights. These off-reservation fishermen feel that the Nisqually tribe cannot afford to give millions of dollars worth of fishing rights to the State. The Nisqually council has not (to this date) filed any legal action to reclaim their lost off-reservation fishing rights; and except for the efforts of the S.A.I.A., the Nisqually battle would now be lost. Further, if the present legal battle is resolved in favor of the Nisqually off-reservation fishermen, the others, who are presently fighting against us, will be fishing off-reservation again, like they were before.

We see that the State violates laws by the numbers, but through the news media they brand us as renegades and law-breakers. And, just as Custer had Indian scouts, so, too, does the State have Indian puppets to do their bidding today.

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#### IN SUMMARY

You have read the reports from the various writers, and we hope you enjoyed them. If there is any way that we can be of service to you in your community, you have but to ask. We are very greatly understaffed, however, and, if you do ask for help you may find that you will be assigned to head a committee from your community for us, the S.A.I.A. This organization is for you! If you are not yet a member, you are missing the boat. Being not a member, you have no voice in who runs this organization, or what policies are set.

We have managed, somehow, to incur the displeasure of a few Indians. These people may feel that we pose a threat, or a challenge, to their own leadership at home. We would like to take this opportunity to assure such people that tribal affairs are outside our jurisdiction. We have enough problems fighting for treaty rights to take on the added burdens of minding someone else's business.

We would like to remind you, however, that, if such people had come to the aid of the Nisqually off-reservation fishermen, there would not now be an organization called the S.A.I.A. for such people to be worried about. To be effective as a people, we must not limit our thinking to the tribal level. We must start caring about what happens to other Indians. Unless this is achieved, your rights will surely disappear one by one. Adolph Hitler was not the only one to



use the practice of "divide and conquer". It was used against our forefathers first. It is still being used against us today. When and/or if they cease this practice, perhaps we shall then have achieved full citizenship. Until this happens, don't expect the judges of the State to honor your rights.

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"If you want to find your place in the sun, expect a few blisters."

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