February 6, 1976

TO: Betty Duvall, Dean of Instruction
FROM: Sam Myers, History Department
SUBJECT: Sabbatical Leave Report: Fall 1975 Leave to Obtain Interviews with Native Americans

The purpose of my activities during my sabbatical leave was to interview American Indian people, to bring back tapes of our talks for use in my American West classes and my American Indian Community Service classes, and to help in starting an oral library collection—all to help increase understanding among the people of the country.

I believe the effort was successful, even more so than I had hoped. I talked with hundreds of Indian people and recorded interviews with 166 of them on 139 tapes. It was also possible to take pictures (slides) of nearly all the people interviewed. Only five declined to let me photograph them.

Attached is a list of the people interviewed. The list is annotated to indicate the main or general thrust of each conversation. The locations will also be shown on the list, but to sum up the states in one place, they are, in the order visited: Mississippi, Missouri, Minnesota, Wisconsin, Kansas, Oklahoma, Texas, New Mexico, Arizona, Utah, Idaho, Washington, Oregon, and California. In addition I traveled through, attended meetings in, or talked to people from other states, such as Illinois, Kentucky, Tennessee, Iowa, North Dakota, South Dakota, Nebraska, Wyoming, Montana and Nevada. This then includes all the states west of the Mississippi, excepting Colorado, plus five states east of the Mississippi.

The travel expense amounted to at least twice the amount of the expense funds obtainable. Nevertheless, I feel the results obtained are well worth the effort, time and funds expended.
Some generalizations I might risk would include: Surprise at the number of places one cannot reach in five months of travel, that the Indian people and their problems are infinitely complex, that most of the Native Americans are considerate and cooperative—even gracious—to a person in my position, and that, overall, they are making comparatively rapid progress now. The American Indians, like all other groups of people, have similar problems and deserve to have the same options open to them. In addition to all the problems other Americans have, the Indians have their unique tribal relationships. They also have their reservation background, a more-or-less crushed culture which usually they are trying to preserve, and are one of the smallest groups in the United States with little political clout.

A note or two of discovery include referring back to my preparations such as attending the Oral History Convention at Murray State University in Kentucky where extensive training and preparation were emphasized. Actually another casual bit of advice encountered there worked better. It was "one learns by doing," and this approach worked. After a half dozen attempts, listened to, one's errors--"dos and don'ts" are so glaring, it is not hard to see what is effective. In another instance, the Director of the National Anthropological Archives, Herman J. Viola, advised it would require much time and patience to develop a close enough relationship with each person to get them to talk. Fortunately there wasn't time to take his advice and I found that after a few moments of explanation each Indian person was willing, often glad, to talk. In only four instances did a prospective interviewee decline to talk. Usually they were pleased to do so and then referred me to several other people "you ought to see."

The people interviewed varied from Mr. Robert Bennett, ex-commissioner of Indian Affairs to Mike Leecy, a Nett Lake Chippewa who was behind bars in the St. Louis, Minnesota County Jail. They also included Billy Mills, the Olympic champion, Dr. Terry Wilson, the Director of Native American Studies at the University of California-Berkeley, and people like Fred Harden who had taken part in the B.I.A. takeover in Washington, D.C. and the well known Wounded Knee incident. But all these people and the others will be on the attached list.

I was disappointed in not being able to reach all of the people I had hoped to see but was pleased to be able to meet and interview many others of equal or sometimes even greater interest.

Another discovery was gratifying in that I found I do not have to make many changes in the material I had presented in class before; but now there are many details and interesting and personal additions. For example, there was the Navajo girl telling how she was cured by the Navajo healer; there was a grandson of Sitting Bull who "adopted" me into the Hunkpapa Sioux tribe; there was the Kiowa who explained the Peyote ceremony to me and let me photograph his paraphernalia; there was the young Apache referring to a "revolution" to come in 1976; and a Klallum family telling how in three generations, grandmother, mother and daughter, they have come from disaster to a happy, successful life. The fifteen year old daughter is a happy, well-adjusted, out-going high school girl who thinks being an Indian is "very special,"--a good thing.
All-in-all it was a fascinating, valuable experience. There are two to three hundred Indian people who now know we are interested in them—and their views; and tapes and pictures are in the library for all of us to learn from. We have already accomplished something toward greater understanding. The extent to which the tapes are used will determine how much more can be accomplished.
Following is an annotated list of the interviewees:

12-10-74  Richard Lees, a Chippewa who lives in the St. Louis area, explains his own background and his organization, The Association of American Indian People.

12-26-74  Heather Wilson, a Nez Perce, freshman at Dartmouth, relates her experiences.

12-26-74  Cathy Wilson, Nez Perce senior at Dartmouth, expresses her op'inions.


12-30-74  Plesah Wilson, a Nez Perce girl, graduate of Franconia College, speaks of her point-of-view.

2-13-75   Marty Cross, an adopted eight-year old Hopi boy, visited me at FVCC.

3-13-75   Ray Thomas, Choctaw, explains tribal organization and activities in Mississippi.

3-13-75   Baxter York, a Choctaw in Pearl River, Mississippi, tells of the "early days."

3-13-75   Jim Gardner, a Choctaw at Pearl River, Mississippi, tells of his long life.

5-23-75   Sylvester Roubideauz, a Sioux from the Rosebud Reservation, South Dakota, talks of his life, his rodeo work, and his success as a "fancy dancer."

6-12-75   Dorald Kerns, a Cherokee, adopted by the Sioux, who lives in the St. Louis area, tells of his life.

6-17-75   Sylvester Roubideaux continues from his May 23 talk.

7-7-75    Tamara C. Motlow, a young Seminole man from Florida, tells of growing up there and how things are going for him as a FVCC student.

7-17-75   Dave Williams, a Shoshone attending FVCC, describes his plans to help his people.

8-11-75   Josephine Clark, George Fairbanks and George Stone, Chippewas in northern Minnesota, talk about their school--Pine Point school on the White Earth Reservation.

8-11-75   George Fairbanks, Chippewa, adds comments about his life, the school, and his wife's bead work.
8-11-75  Joan Turney, Chippewa, speaks of the Bicentennial and the A.I.M. movement. Her sister Pearl Clark, and her mother Josephine Clark join in.

8-17-75  Gabriel Brisbois, Chippewa, English teacher in Hibbing, Minnesota schools, speaks of discrimination. His sister Georgiana and his cousin Lorraine Kotschevar join him. Their singing dog starts the tape.

8-18-75  Michael J. Leecy, 29 year old Nett Lake Chippewa, talks while in his jail cell in Hibbing, Minnesota.

8-20-75  William Tibbets, a Nett Lake Chippewa, is a probation officer trying to help his people.

8-21-75  John Buchanaga, Chippewa, explains his work in the Indian Health Service, Bemidji, Minnesota.

8-21-75  Dom Bibeau, Chippewa, born in "one of those shacks on the Reservation" now heads the American Indian Studies Program at Bemidji State University.

8-26-75  Lee Cook, Chippewa from Red Lake, Minnesota on the tribal Council, was a candidate for the Minneapolis City Council.

8-26-75  Rom Libertus, Chippewa, no pictures, is Educational Director at the new Minneapolis Indian Center.

8-26-75  Bob Rosebear, Chippewa and Sioux, conservator at the Minneapolis Indian Center, refers to his childhood in an orphanage.

8-28-75  Ada Deer, the Menominee who led her people in their successful "restoration" fight, describes her experiences and comments on the Gresham monastery takeover.

8-29-75  Charles P. McGeshick, Sokaogon Chippewa at Mole Lake Reservation in N.E. Wisconsin, talks of tribal affairs. His brother Albert and others join in. His wife shows us Chuck's beautiful headdress.

9-10-75  Brenda Underwood, Comanche-Cherokee, heads the American Indian Cultural Center of Mid-America in St. Louis, She talks of their work. Mary Goodvoice, Rosebud Sioux, joins in.

9-16-75  Dr. Don C. Ahshapanek, a Delaware who heads the Native American Culture Division at Haskell Junior College, Lawrence, Kansas, made cassettes and a video tape at Kansas City Kansas Community College and let us copy them.
Dr. Richard West, Southern Cheyenne, is Chairman of the Humanities Division at Haskell, and is one of the artists commissioned to design the Bicentennial coins.

9-17-75

Ted Rowland, Northern Cheyenne at Kansas University, relates his personal experiences.

9-17-75

Bruce Jessepe, Pottawatomie, Kickapoo-Oneida at University of Kansas explains his Peyote experience. (No pictures.)

9-17-75

Lester Jessepe, a Pottawatomie in Topeka, Kansas, a retired postal employee, talks of tribal problems.

9-18-75

Blaine Buffalohead, a Ponca, is head of the Social Development Center in Ponca City, Oklahoma. It is a rehabilitation center for alcoholics.

9-19-75

John Williams, a Ponca, lives in Ponca City, Oklahoma and works for Continental Oil Company.

9-19-75

Mrs. Velma Jones, is a Ponca who owns and runs two cafes in Ponca City, Oklahoma. She helps her people when they get into trouble and relates her experiences.

9-19-75

Henry Secondine, a Delaware, is vice Chairman and Business Manager of the tribe. He explains his work. Bartlesville, Oklahoma.

9-22-75

Don Wilson, a Delaware committeeeman talks of his work in the tribal government, Bartlesville, Oklahoma.

9-22-75

Helen L. Chupco, Seminole-Creek, is the director of the Tulsa Urban Indian Center. She explains their work.

9-23-75

Herbert Johnson, a Seminole, is the bookkeeper at Tulsa Urban Indian Center, formerly at Cleveland Ohio Indian Center, was at first B.I.A. attempted takeover, worked with Russell Means, went to school with Billy Mills at Haskell.

9-23-75

Alice Spinks, Apache and Roy Spinks, Klamath, have been at Bacone College over 40 years and talk of their life and work there.

9-25-75

Diana Griggs, Cherokee-Choctaw, a student at Bacone, from North Carolina, was disowned by her mother for going to an Indian school.

9-25-75

Roseanna Spinks, Nomlackie Indian from California, Sacramento Valley, is now in charge of the museum of Bacone College in Muskogee, Oklahoma.
9-26-75 Dom Houston, Cherokee, a student at Bacone, plans to be a professional artist.

9-26-75 Johnny Bobb, sculptor, and Gary Colbert, art instructor at Bacone, talk of their work. Darrel "Spooky" Wesley joins in but wanted no picture.

9-27-75 Betty Smith, Cherokee, is in charge of the Museum at Tsala-Gi near Tahlequah, Oklahoma. She also manages the village, talked of the play.

9-29-75 Boyce Timmons, Cherokee, heads the Oklahoma Indian Rights Association, University of Oklahoma at Norman, Oklahoma. He let us copy a tape of Indian Music.

9-29-75 Donna Johnson, Absentee Shawnee-Delaware-Caddo, is Miss Indian Oklahoma, a student at University of Oklahoma.

9-30-75 Jerry Ford, Gros Ventre (he pronounced it Grow-Von) at University of Oklahoma heads the "University Year for Action" and talked of her work.

9-30-75 Scott Tonemah, Kiowa, talks of his people and the Peyote ceremony, a man highly respected on the Southern Plains. He let me photograph Peyote equipment.

9-30-75 Ruth Hankowsky, Choctaw, Head of Indian Studies at the University of Oklahoma, talks of her work and goals.

10-1-75 Bob Miller, Seminole-Creek, in the Consultative Center at the University of Oklahoma, describes his work.

10-2-75 Jimmie Holder, a Delaware, works in the Wichita-Caddo-Delaware office in Anadarko, Oklahoma. He is in the Native American Church. No pictures.

10-3-75 Nettie Standing, Kiowa, manages the Oklahoma Indian Arts and Crafts Cooperative at Anadarko. She does beautiful bead work.

10-3-75 Edward L. Clark, Comanche, a grandson of Quanah Parker, Superintendent of the Fort Sill Indian School, tells about his family. Mrs. Faye R. Washburn, Comanche, joins in. She is the school Administrative Officer.

10-7-75 Lloyd New, a Cherokee, is Director of The Institute of American Indian Arts in Santa Fe. He describes his own experiences, the school's history and his plans for its future.

10-8-75 Jerry O. Lujan, Tewa Indian at Taos Pueblo, is a county law officer. He talks of his work during our interview in his patrol car in the center of Taos Pueblo.
10-9-75 Mrs. Anita Da, San Ildefonso, is the widow of Popovi Da, who was the son of the famous Maria Martinez, the potter of San Ildefonso. Anita Da has a beautiful shop in the isolated ancient pueblo.

10-9-75 V. J. Roberts, Pawnee-Chippewa, is an instructor in history at the Santa Fe School.

10-10-75 Ramona Corriz (pronounced Cor-eez) from San Domingo Pueblo, is Dean of Students at the Santa Fe School. She talks of her life and work.

10-10-75 C. Fayne Porter, a non-Indian, interviewed because four Indians suggested it. He has spent his life with Indians, teaches creative writing and our interview includes him and some of his students in his class at the Santa Fe School.

10-10-75 Tony Jojola, Isleta and Ron Olguin, two students at Santa Fe School offer teenagers' point of view. No pictures of Ron Olguin, "they take something out of me." They use some rough language.

10-12-75 Mrs. Agnes Dill, Isleta, ex-president of American Indian Women's Association, is an outstanding national personality. She talks of her life, work and people.

10-13-75 Dr. Anita "Sue" Alvarado, Mexican Indian, is an instructor at the University of New Mexico, Albuquerque.

10-14-75 Robert Bennett, Oneida, the ex-Commissioner of Indian Affairs, now teaches Law at University of New Mexico. He spoke well and interestingly of the overall Indian situation.

10-15-75 Gene Dennison, Navajo, heads the C.E.T.A. Indian Manpower Program at the Indian Center in Gallup. He described his early life, how he ran away from school countless times, got into bootlegging as a child and how he now urges Indian youth to get an education.

10-16-75 Myra Qualo (pronounced Quay-Lo) Zuni. She and her family work in silver. The interview is rambling, including all the family members as they come and go, some working on silver in the kitchen.

10-17-75 Karen Pinto, Navajo, an 18 year old student at the University of New Mexico, Gallup Branch, put on her traditional Navajo dress for our interview and talked fondly of her family.

10-18-75 Morgan Cleveland, Navajo, is a security officer at the College of Ganado, in Arizona.
10-18-75  Timothy Montoya, Hopi-Laguna, student at the College of
Ganado, explained friction between factions in Old Oraibi
and described his plans to help his people.

10-18-75  Lowery Tungovia, Hopi-Tewa, student at Ganado, hopes to
become a doctor and help his people.

10-18-75  Delphine Yazzie, Navajo, an 18 year old popular girl on
the Ganado campus, describes three healings by Navajo
"medicine men."

10-19-75  Annie Waune'ka, Navajo, the only woman on the Navajo Tribal
Council, has much political influence. She described the
Navajo Tribal government.

10-21-75  Melvin McKenzie, Navajo, works in Public Relations at
Navajo Community College, Tsaile, Arizona. He described the
school.

10-21-75  Walter Jensen, Navajo, Student Body President at N.C.C.
described the student government. He is a bright, capable
young leader.

10-21-75  Ron Barton, Navajo, Vice President of the Student Body,
came to N.C.C. from Shiprock, New Mexico and speaks a
little different dialect. He spoke of prejudice and his
hopes for the future.

10-21-75  Evelena "Twinky" Sombrero and Luana Platero, two Navajo
girls, students at N.C.C. spoke of prejudice, etc.

10-21-75  Eugene Atcitty, Navajo, student at N.C.C., an unusually
outgoing young man, campus leader, virtually "adopted"
us as foster parents. He made a flute and gave it to us.

10-21-75  Ruth Roessel, Navajo, is an instructor in Navajo culture
at N.C.C. She and her husband are prominent in Indian
education. She knows national figures in Washington, D. C.-
and likes to relax by herding sheep on the desert.

10-24-75  William Kelly, a Polynesian, is assistant to the director,
Institute of American Indian Services, at Brigham Young
University. He describes the University's work with
Indians. The Mormons include Polynesians and American
Indians in one group they call "Lamanities."

10-24-75  John Rainer, a Tewa from Taos, is Choir Director at B.Y.U.
and talks of Indian Music. His recording will be in the
library.
Charles Stewart, a Sioux from Pine Ridge, South Dakota, a student at B.Y.U., is married to a counselor at B.Y.U. He plans to go into law and return to Pine Ridge.

Dennis Jeffrey, Navajo, is an accomplished artist, painter, and is a student at B.Y.U. "Do you want me to look fierce?" he asked when I was about to take his picture.

Alfred Footracer, Navajo, is working his way through college, B.Y.U., doing silver smithing. He said Mormon and Navajo history are the same.

Lyndale Hutchingson, a Haida-Tsimshian from the Queen Charlotte Islands off the Pacific Coast of Canada, a student at B.Y.U., performs in the "Lamanite Generation" musical show. She found my lost camera for me.

John M. Maestes, Nambe-San Ildefonso-Taos, is Chairman of Indian Education Department at B.Y.U. He describes his own background and the University's work.

Nore Begay, Navajo, Miss Indian B.Y.U., Miss Indian America, talks of her experiences.

Dearna Crowfoot, Blackfoot-Saultaux (pro-Soata) is the current Miss Indian B.Y.U. and she describes her life with four foster families and how she came to B.Y.U.

Ramona Nez, Navajo, is President of the "Tribe of Many Feathers" the largest club on campus at B.Y.U.

Kenneth Sekaquaptewa, Hopi-Chinese, grandson of Helen Sekaquaptewa the subject of the book Me and Mine, talks of his family and his plans.

Fred Harden, Winnebago, student at the University of Utah, Salt Lake City, tells of his experiences at the B.I.A. takeover in Washington, D. C., and at Wounded Knee.

Lacee Harris, a Ute, Indian Education Advisor, University of Utah, talks of his work (no picture).

Beverley Crum, Shoshone, University of Utah student, mother, was at Battle Mountain when the film "Broken Treaty at Battle Mountain" was made.

Jim Gray, Mohawk, student at University of Utah, from New York, spoke of "The White Roots of Peace," etc.

Edmund Meeks, Shoshone from Wind River, Wyoming, talks of his life and coming to the University.
10-29-75 Errol LaBelle, Assiniboine-Siouxs from Montana, tells of his life from migrant worker to the Navy to a university student after 20 years of working.

10-30-75 Fort Hall Group, Hugh Edmo, Donna Edmo, Zell Towersap and Hurley Hamilton; speak of the problems of their Shoshone-Bannock tribes (no picture of Zell Towersap).

10-30-75 Janice Nacke, a Shoshone-Navajo girl at Idaho State University, is from Fort Hall, Idaho.

10-31-75 Joe Manuel Carpio, Isleta, Superintendent of the Umatilla Reservation in Eastern Oregon, speaks briefly of his work.

11-7-75 Darlene Peters, Klallum, Director of Minority Affairs at Lower Columbia Community College, tells of her life, and the changes from her grandmothers' time to her daughters.

11-14-75 Johr Folz, Klallum, tells how he finds it to be a young Indian in school. Longview, Washington.

11-14-75 Judy Irwin, Creek, instructor at Lower Columbia College, explained much about the Cowlitz Indians.

11-15-75 Dana Folz, Klallum, a 15 year old high school student says it is very "special" to be an Indian. She wore a beautiful Indian dress.

11-17-75 Jackie Wannassey Hill, Cowlitz, Kelso, Washington, talked of their life, fishing, and baskets. Her husband Tom and her son Tom Jr. joined in. Tietnapum, the canoe people of the Lower Cowlitz.

11-17-75 Mrs. Evelyn Bashon Byrnes, Cowlitz, Tribal Secretary, talks of her people, said it is better to have no reservation. Longview, Washington.

11-19-75 Candy Shopbell, Santee Sioux and Chris Wright, Tulalip-Puyallup, are students at Highline Community College, Midway, Washington. They talked about their experiences. Chris referred to fishing problems her people have.

11-19-75 Mrs. Lee Piper, Cherokee, in charge of Indian Affairs at Highline College, explains her work.

11-20-75 Alex and Ellen Garcia, a Mexican Indian and a Puyallup respectively, talk of their work helping families out of the Tacoma Indian Center.

11-20-75 Rosemund Victorino, Hawaiian, Choctaw, Portuguese, is the Director at the Tacoma Indian Center. She spoke optimistically of their work.
11-21-75  Gregory Frazier, Crow-Sioux, is Director of the Seattle Indian Center. He told how he became Director and of the work the Center does.

11-21-75  Carri Cox-Chocstaw-Crow-Apache, C.E.T.A. Director at Seattle Indian Center. He talked of Ira Hayes, of what Indians are really like. He was a structural steel worker and worked on the Arch in St. Louis.

11-21-75  Glen Eaglespeaker, Blackfoot, is the artist at Seattle Indian Center. He told of his life from Indian boy to truck driver to professional artist.

11-22-75  Leo La Clair, Muckleshoot, is the executive secretary of S.T.O.W.W. (small tribes of Western Washington) He explained the organization's work and took me to a board meeting. Summer, Washington.

11-25-75  Michelle Fowler, Quinault, Longview, Washington, is a heavy equipment operator and is in the Diesel School at Lower Columbia College. She explained how she and her five children make it.

11-26-75  Darlene Peters, Klallum, did the Lord's Prayer in Indian sign language. The school photographer made a movie of her and the sound is taped.

11-27-75  Wendy Folz, Klallum, spoke of her experiences as a student at the Oregon College of Education, Monmouth, Oregon.

11-28-75  Frank White Buffalo Man, Hunkpapa Sioux, a grandson of Sitting Bull, spoke from his bed, had had several strokes, recovered but suffered from seizures. His wife Ruby, a Nez Perce, helped him up and he put on a headdress for a photo. He "adopted" me into his tribe and gave me a name: "Wamblee Luta" which means Red Eagle.

11-28-75  Gilbert C. and Montana Walking Bull. He is Oglala Sioux. She is Cherokee. He is related to Sitting Bull, Crazy Horse and Black Elk and was raised to be a Sioux Holy Man. They explained all this at their home west of Monmouth, Oregon.

11-29-75  Patrick Melendy, Hupa, Independence, Oregon, takes a more militant attitude than most.

12-3-75  Dr. Terry Wilson, Pottawatomie, Coordinator-Native American Studies, University of California at Berkeley, talks of the University's program.

12-5-75  Billy Mills, Sioux, first American to win the 10,000 meter event in the Olympics at Tokio in 1964, talked of his life, his work, and Indians today.

12-15-75  Florencio Tarazon Arciniega, Chiricahua Apache, speaks of a revolution to come. He is a student at Arizona State University.

12-15-75  George Robinson, Hopi-Omaha, another A.S.U. student, is not a militant.

12-16-75  Marcus J. Sekayouma, Hopi, handles land lease problems for Pima and Papago Indians on the Gila River Reservation at Sacaton, Arizona.

12-16-75  Donald Antone, Sr., Pima, Lt. Governor of the Pima tribe on the Gila River Reservation, says the Pimas are the descendants of the Hohokams, which he pronounced ōō-ōō-gum.

12-17-75  Bernice Navakuku, Hopi; Frank Carlos, Papago; Francisco Manuel, Papago; are three students at the Phoenix Indian School. They tell how they like it. Bernice would write to a "Pen Pal" here in St. Louis.

12-17-75  Dr. Noah Allen, Euchee Indian, Superintendent of Phoenix Indian School, says Indian schools should not be four year Institutions.

12-18-75  Julie Ramon, Papago, at the University of Arizona, Tucson, explains some of the Papago point-of-view.

12-18-75  Arncld Taylor, Hopi, assistant to the Indian Advisor at University of Arizona, tells how his work is all directed toward returning to Hopi country.

12-18-75  Dr. Bernard Fontana, a non-Indian who has lived with the Papagos for twenty years, is an ethnologist at University of Arizona and offers subtle insights into Papago ways.

12-18-75  Bernadine Swiftarrow, a Quechan from California just across the Colorado River from Yuma, works with her people there as a counselor.

12-26-75  Heather Wilson, Nez Perce, made her second tape with me. She just returned from a semester of study in Italy, "where People have much fewer rights than in the U.S."

12-26-75  MacDonald Wilson, Nez Perce, a young man who hopes to get into the Phoenix Police Academy and join the motorcycle corp.

12-26-75  Penney Wilson, Nez Perce, a young graduate now working with the Nez Perce in Idaho, speaks of her rather cynical view of the world.
12-26-75  Eugene Wilson, Nez Perce, the father of the Wilson family, who says Indians need education and should take some responsibility for themselves.

12-27-75  Cathy Wilson, Nez Perce, is another member of the Wilson family. She has graduated from Dartmouth and is now in law school at A.S.U.

12-27-75  Marge Wilson, a non-Indian, mother of five Indian children, speaks candidly of strengths and weaknesses of Indian people.

1-12-76  Brother Maurice Wilson, a non Indian, the Alexian Brother who handled the negotiations for his order with the Menominee Warrior Society when they took over the Monastery at Gresham, Wisconsin. Brother Maurice gives a brief history of his Order and then explains the story of the Gresham takeover.