

Journal #4156 from sdc 5.15.18

*'Soul sisters': Never too late to get degree
Myron Dewey featured at Brown University*

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'Soul sisters': Never too late to get degree

Ranging in age from 36 to 69, members of the Gila River Culture and Language Teacher Cohort, a partnership between ASU and the Gila River Indian Community Tribal Education Department, have completed their master's degrees in...asunow.asu.edu

Attachments: [image1.jpeg](#) [unknown-4 B](#) [image2.jpeg](#) [unknown-4 B](#) [image3.jpeg](#) [unknown-23 B](#)

Myself and my team featured st Brown University and on exhibit my drone, pictures and team profiles.

One of many drones that were shot out of sky while we documented st the Dakota Access Pipeline. **Myron Dewey**

Eco Shorts

[490,000 Pounds of Toxic Pesticides Sprayed on National Wildlife Refuges](#)

[Pipeline Spews Raw Crude Oil in Oklahom](#)

[Seattle County Files 11th U.S. Climate Liabili](#)

[This federal agency is pushing for climate action](#)

[As Rest of World Moves Towards Renewable](#)

[How Wall Street Enabled the Fracking 'Revolution' That's Losing Billions](#)

Tribal protest planned before Minnesota's fishing opener

The protest is sparked by Chippewa tribal members' opposition to an oil pipeline in northern Minnesota. <http://strib.mn/2Iy3Gr9>

Eliza Burton Conley

Died May 28, 1946

Alma mater [Kansas City School of Law](#)

Occupation lawyer

Eliza Burton “Lyda” Conley (ca. 1869 – 1946) was an American lawyer of Native American and European descent, the first woman admitted to the Kansas bar. She was notable for her

campaign to prevent the sale and development of the [Huron Cemetery](#)

in [Kansas City](#), now known as the [Wyandot National Burying](#)

[Ground](#). She challenged the government in court, and in

1909 she was the first [Native American](#) woman admitted

to argue a case before the [Supreme Court of the United](#)

[States](#).

Her case appears to be the first in which "a plaintiff argued that the burying grounds of Native Americans were entitled to federal protection."^[1] Conley gained the support of Kansas Senator [Charles Curtis](#), who proposed and led passage of legislation in 1916 to prevent the sale and establish the Huron Cemetery as a federal park. In 1971 the Huron Cemetery was listed on the [National Register of Historic Places](#).

From the late 19th century, the cemetery was at the heart of a struggle between the present-day Wyandot Nation of Kansas and the [Wyandotte Nation of Oklahoma](#). In 1998 the two groups finally came to agreement to preserve the Wyandot National Burying Ground only for religious, cultural and related purposes in keeping with its sacred history.



Early life

Lyda Conley was the youngest of four daughters born to Elizabeth Burton [Zane](#) Conley (1838–1879), a multi-racial member of the [Wyandot](#) Nation. Their father was Andrew Syrenus Conley (about 1830-1885), a [Yankee](#) of [Scots-Irish](#) and [English](#) descent, who migrated west from [New Canaan, Connecticut](#) to Ohio and Kansas.^[2] Her family history was typical of the Wyandot nation then, as over the years many members had married European Americans, and members

were increasingly multiracial. Her family's moves west were also typical of the Wyandots' need to have a place outside of European-American encroachment.

Elizabeth Zane was the granddaughter of [Isaac Zane](#), who had been captured as a child in [Virginia](#) by the Wyandots and adopted into the tribe. Isaac Zane lived with the Wyandot nation for 17 years and married White Crane, daughter of Chief *Tarhe*. They went with the Wyandot to Ohio, where Zane founded [Zanesfield](#). Some of their children were born there, including Elizabeth's mother Hannah, and grandchildren, such as Elizabeth herself. In 1843 the Wyandots left Ohio and migrated to Kansas in a removal under United States government pressure.

Elizabeth Zane and Andrew Conley married in 1860 at [Logan County, Ohio](#).^[2] They raised their daughters on a 64 acres (0.26 km²)-farm in present-day Wyandotte County. Elizabeth had received the land at age 17 in 1855, when Wyandot tribal land was allocated in severalty. (Later the property collapsed into the Missouri River and the grown sisters moved into Kansas City.) With their variety of heritage, the Conley daughters were one-sixteenth Wyandot, and some parts Scots-Irish and English.^[3]

The daughters were encouraged to seek education. Helena "Lena" Conley (1867-1958) graduated from [Park College](#) in Missouri. Lyda Conley graduated from [Kansas City School of Law](#) in 1902 and was the first woman admitted to the Kansas bar. Sarah "Sallie" Conley (1863-1880) died at a relatively young age. Ida Conley (1865-1948) was also active in civic and public life. The sisters shared a house in Kansas City, where they lived all their lives together. None married.^{[3][4]}

Career and public life - Background

In 1855 some of the Wyandots accepted the government's offer of United States citizenship, as they were judged ready to join the majority society. Their land in Kansas was divided among the individuals. Members who were not ready to give up their tribal institutions migrated from Kansas in 1867 and went to Oklahoma as part of the 19th century removals. There they kept some tribal structure, and retained legal authority over the tribal communal burying ground, the [Huron Cemetery](#) in Kansas.

In 1906, the [Wyandotte Nation of Oklahoma](#) approved sale of the cemetery for development, and had Congress authorize the [United States Secretary of Interior](#) to convey it for sale, with proceeds to go to the nation in Oklahoma. Kansas City had grown around it, and developers wanted to expand on the prime property. At one corner was a [Carnegie Library](#), the Brund Hotel was on another corner, and the Scottish Rite Masonic Temple was under reconstruction following a fire.^[5]

Conley's cause

The Huron Indian Cemetery, officially the Wyandotte National Burial Ground, in 2015.

When this controversy arose, the Wyandot descendants in Kansas City were considered an "absentee" or "citizen class" of the Wyandotte Nation of Oklahoma, and did not have legal control of the burial ground. In 1855 they had accepted United States citizenship and land allotments in Kansas.^[6] The burial ground had been excluded from the allotments, and as American Indian land, it was considered to be controlled by the Wyandotte Nation of Oklahoma,

which has tribal government. The historic burying ground held Conley's maternal ancestors and others of both the present-day [Wyandotte Nation](#) of Kansas and the Wyandotte Nation of Oklahoma. The earliest burials dated to 1843, when the tribe had first come to Kansas.

Conley and her sisters strongly disagreed with the proposed sale. They erected a structure at the cemetery so they could live there around the clock and protect the burial ground. They took turns standing guard with muskets, and put up "No trespassing" signs around it.

Kansas City newspapers covered the controversy. [Kansas City Times](#) (October 25, 1906):

In this cemetery are buried one-hundred of our ancestors ... Why should we not be proud of our ancestors and protect their graves? We shall do it, and woe be to the man that first attempts to steal a body. We are part owners of the ground and have the right under the law to keep off trespassers, the right a man has to shoot a burglar who enters his home.

— Miss Lyda Conley [\[7\]](#)

We shall keep right on asking bids for the property.

— J.B. Durant, Chairman of the Government commission that is trying to sell the cemetery [\[7\]](#)

In 1907 Conley filed a petition in the U.S. Circuit Court for the District of [Kansas](#) for injunction against the government's authorization of sale. The court ruled against the Conleys, so she appealed. The case went to the [Supreme Court of the United States](#), where Conley was allowed to argue the case directly before the court. Because she had not been admitted to the Supreme Court bar, she appeared in court acting *in propria persona* (in her own person).^[1] She was the first female Native American lawyer admitted before the U.S. Supreme Court. Justice [Oliver Wendell Holmes](#) ruled in favor of the lower courts, which had determined the government's proposed action was legal.

As the case gained national attention, the Conley sisters worked to build other kinds of support. Women's clubs in Kansas City and similar associations strongly opposed development of the cemetery. US Senator [Charles Curtis](#) of Kansas, also of mixed Native American ancestry, introduced a bill in Congress that precluded the sale of the cemetery and made the land a national park. This was passed in 1916 and the cemetery was protected.

Protecting the cemetery

The Conley sisters believed that it was wrong to sell and dismantle the cemetery. Their grandmother Hannah Zane, mother Elizabeth and sister Sarah were buried there, as well as numerous cousins, uncles, and aunts. The revolt of the three sisters got underway in 1907, after plans broached the previous year for the city's purchase of the Huron cemetery for private redevelopment as retail property. The [Congress](#) had authorized its sale by the Secretary of the Interior in 1905 (1906).

The Conley sisters announced that they would protect the graves of their ancestors with shotguns, if necessary. They marched to the cemetery and threw up a 6' by 8' one-room frame shack and moved in. H.B. Durante, Indian Commissioner, commented that it was a unique situation because of the conflict between two groups of Wyandot over the land. Only one had federal recognition for legal responsibility. He suggested it was up to the [Department of Justice](#) and Federal troops to solve it.

Congress' decision

In 1913 Congress repealed the bill authorizing the sale of the cemetery. The dispute between those wanting to preserve the cemetery, and those wanting to develop the land continued. One year Lyda Conley was arrested for shooting a policeman in the Huron Indian Cemetery.

Although she lost in the Supreme Court, Conley persevered in her fight, gaining support for preservation from women's clubs and civic associations in Kansas City. In 1916 Kansas [Senator Charles Curtis](#) introduced a bill in Congress (and secured its passage) that precluded sale of the cemetery and designated it a federal park.[\[8\]](#)

Later life

With the land protected, Conley acted as a guardian over the property, extending her care to its birds and squirrels. She often walked from her home at 1816 North Third street to carry water and nuts to them. The federal government had agreed to keep the cemetery "improved" by entering into a 1918 contract with Kansas City to forever maintain, protect and provide lighting and police protection to the cemetery.[\[5\]](#)

In June 1937, Conley chased some people from the cemetery. She was charged by the police with disturbance. A young judge gave her choice of a \$10 fine for disturbing the peace or a 10-day jail sentence. Proudly Conley served the sentence. A newspaper item of June 16, 1937, headed "Miss Lyda Conley Leaves Jail", was the last article about her until the notice of her death in 1946.[\[5\]](#)

Conley died on May 28, 1946 and was buried near other family members three days later in the cemetery she had fought so hard to protect.[\[5\]](#)

Final resolution

Groups continued to press for development. In 1959 the Wyandot Nation of Kansas incorporated and was recognized as a legal tribe by the state, but still had no control over the Huron Cemetery. It has been seeking federal recognition.

Over the decades Kansas City and the Wyandotte Nation of Oklahoma floated many proposals for development of the cemetery. Preservation groups succeeded in 1971 in having the Huron Cemetery listed on the [National Register of Historic Places](#) in recognition of its significant historical and cultural value.

That only made new proposals more complicated to implement, but groups continued to put them forward. The development of gaming as revenue generators for Native Americans added new pressure. In the 1990s the Wyandotte Nation of Oklahoma evaluated the Huron Cemetery for redevelopment as a gaming casino. New protections under the 1990 [Native American Graves Protection and Repatriation Act](#) would have required agreement by lineal descendants of people interred at the cemetery. Those in Kansas City were strongly set against any development. Finally in 1998 the Wyandot Nation of Kansas and Wyandotte Nation of Oklahoma came to agreement to preserve the cemetery only for purposes that were religious, cultural and in keeping with its sacred use.

Announcement of Film about Conley

[Ben Kingsley](#) announced 2008 to produce a film about Lyda Conley's life under the title *Whispers Like Thunder*. Kingsley plans to act as Senator Charles Curtis. Screenplay is written by Trip Brook and [Luis Moro](#).^[9]

Other Native lawyers

[James McDonald](#) (c. 1820s)^[2] (First Native American lawyer in the United States)

William Paul (1921)^[15] (First male of Native blood admitted to practice law in Alaska)

Abby Abinanti (1974) (California's first Native American female attorney)

[John Rollin Ridge](#)/Yellow Bird (First Native American to practice law in California)

Mary Frances Garrigus (c. 1918)^[39] (First Native American woman admitted to practice law in Montana)

[Carol Jean Vigil](#) (First Pueblo woman admitted to practice law in New Mexico)

Simon R. Walking-Stick (c. 1893)^[98] (First Cherokee Indian male lawyer in Oklahoma)

Mary Ellen Sloan (1975) (First Native American female admitted to the Utah Bar)

M. Kent Christopherson (1973) (First Native American male admitted to the Utah Bar)

If you notice glaring omissions (which I have), please take the time to add to these sites:

https://ipfs.io/ipfs/QmXoypizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/List_of_first_minority_male_lawyers_in_the_United_States.html

https://ipfs.io/ipfs/QmXoypizjW3WknFiJnKLwHCnL72vedxjQkDDP1mXWo6uco/wiki/List_of_first_female_lawyers_in_the_United_States.html

Idaho Wilderness

Published by **Boise State University - Albertsons Library**

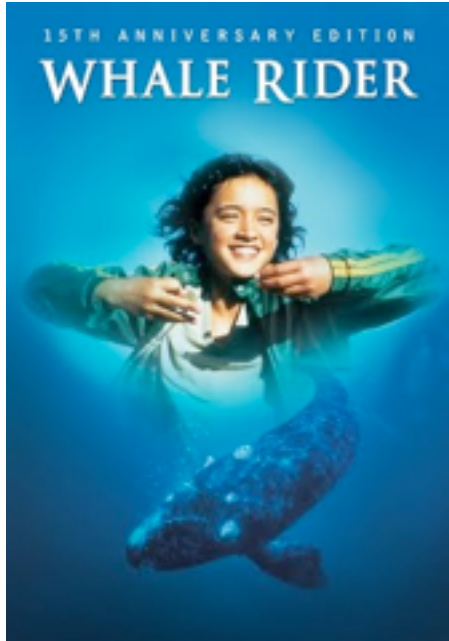
The Idaho Wilderness collection commemorates the 50th anniversary of the signing of the U.S. Wilderness Act with primary source material documenting the political issues surrounding the management of public lands in Idaho. The Wilderness Act of 1964 created a system for the United States government to designate specific wild areas of America as wilderness areas. The Wilderness Act was signed into law by President Lyndon B. Johnson on September 3, 1964. A wilderness, in contrast with those areas where man and his own works dominate the landscape, is hereby recognized as an area where the earth and community of life are untrammled by man, where man himself is a visitor who does not remain.?

[Facing Extinction, the North Atlantic Right Whale Cannot Adapt. Can We?](#)

Philip Hoare, Guardian UK

Hoare writes: "As if to confound everyone, this past week Dr Charles 'Stormy' Mayo and his team from the Provincetown Center for Coastal Studies reported seeing up to 150 right whales in Cape Cod Bay." [READ MORE](#)

If you have never seen this.....



[Whale Rider \(2002\) - IMDb](#) <https://www.imdb.com/title/tt0298228/>

Paieka: In the old days, the land felt a great emptiness. ... Our ancestor, Paieka. But now we were waiting for the firstborn of the new generation, for the descendant of the *whale* rider. For the boy who would be chief.

[Trivia](#) · [Plot Summary](#) · [Full Cast & Crew](#) · [Company credits](#)

[Whale Rider - Wikipedia](#) https://en.wikipedia.org/wiki/Whale_Rider

Whale Rider. *Whale Rider* is a 2002 New Zealand-German family drama *film* directed by Niki Caro, based on the novel of the same name by Witi Ihimaera. The *film* stars Keisha Castle-Hughes as Kahu Paieka Apirana, a twelve-year-old Māori *girl* whose ambition is to become the chief of the tribe.

Based on: *The Whale Rider*; by Witi Ihimaera

Directed by: Niki Caro

Country: New Zealand; Germany

Language: English; Māori

[Whale Rider - TRAILER \(2002\) - YouTube](#) [▶ 2:20](https://www.youtube.com/watch?v=vtZC500xoAQ)
<https://www.youtube.com/watch?v=vtZC500xoAQ>

Mar 6, 2013 - Uploaded by AMBI Distribution

Pai, an 11-year-old *girl* in a patriarchal New Zealand tribe, believes she is destined to be the new chief. But her ...

[Whale Rider](#) www.whaleriderthemovie.co.nz/

Whale Rider 101 minute feature *film* ... The Chief's eldest son, Porourangi, fathers twins - a boy and a *girl*. But the boy and ... When the *whales* become stranded on the beach, Koro is sure this signals an apocalyptic end to his tribe. Until one ...

[Elveda Martinez](#) shared a [video](#): Check this out. Art Cavanaugh is singing. [-3:36](#)



[Western Folklife Center](#) is with [Carolyn Dufurrena](#).

As we near Memorial Day, we share Linda and Carolyn Dufurrena's appreciation of the Paiute-Shoshone elders of Fort McDermitt, Nevada, filmed in 2016. Linda and ... [See More](#)

Speaking of Memorial Day, would appreciate readers sending snippets about those who have walked on and what they gaveltaught you to remember during your time and/or what you want those who follow you to remember. sdc

16 Spectacular Archeological Mysteries

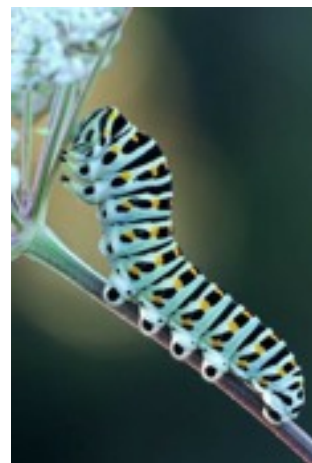
From the cryptic Sea People to the undecipherable Voynich manuscript, researchers are hot on the trail of solving some pretty amazing archaeological mysteries. [Learn More](#)
livescience.com

The 25 Most Mysterious Archaeological Finds on Earth

https://www.livescience.com/29594-earths-most-mysterious-archeological-discoveries-.html?trac=true&utm_source=facebook&utm_medium=ppc&utm_campaign=Mysterio us+Archeology+-+Lookalike+1%25+-+US+-+Desktop+-+Clicks&utm_content=25+Discoveries+That+Archaeologists+Can%27t+Explain

How to Become a Good Storyteller

https://lifehacker.com/how-to-become-a-good-storyteller-1825950426?utm_source=pocket&utm_medium=email&utm_campaign=pockethits



When: 1953

What [Eisenhower](#) Said: “I feel impelled to speak today in a language that, in a sense, is new. One which I, who have spent so much of my life in the military profession, would have preferred never to use: That new language is the lang⁶²

uage is the language of atomic warfare...Against the dark background of the atomic bomb, the United States does not wish merely to present strength, but also the desire and the hope for peace. To the makers of these fateful decisions, the United States pledges before you, and therefore before the world, its determination to help solve the fearful atomic dilemma. To devote its entire heart and mind to find the way by which the miraculous inventiveness of man shall not be dedicated to his death, but consecrated to his life.”

When: 1961

What [Eisenhower](#) Said: “Until the latest of our world conflicts, the United States had no armaments industry. But we can no longer risk emergency improvisation of national defense. We have been compelled to create a permanent armaments industry of vast proportion...In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist. We must never let the weight of this combination endanger our liberties or democratic process.”

For those who are radical (going to the root), here’s the legislative start:

<https://www.nrc.gov/about-nrc/governing-laws.html>

For those of you interested in the Yucca Mountain controversies, you need to be well versed in the history.....here’s where it started.

You may also want to review “Geo-hydrology of the Needles Area” available at the UNR Department of Mines (monograph)



Indigenous Nations Studies at Portland State University

When: May 22, 1964

What Johnson Said: “For a century, we labored to settle and to subdue a continent. For half a century, we called upon unbounded invention and untiring industry to create an order of plenty for all of our people. The challenge of the next half-century is whether we have the wisdom to use that wealth to enrich and elevate our national life, and to advance the quality of our American civilization. Your imagination and your initiative and your indignation will determine whether we build a society where progress is the servant of our needs, or a society where old values and new visions are buried under unbridled growth. For in your time, we have the opportunity to move not only toward the rich society and the powerful society, but upward to the Great Society. “

Why It Was Important: LBJ called on all Americans to move upward to a [Great Society](#) in which wealth is used for more than personal enrichment and is instead used to improve communities, protect the natural world, and allow all Americans, regardless of race or class, to fully develop their innate talents and abilities. The message of Johnson’s speech resonates today because we have lost not only that self-confidence and that idealism, but also the vision to recognize that prosperity can be used for something greater than the self.

— *Guian McKee, Associate Professor of Presidential Studies, the Miller Center*