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Comments from the Editor

This edition features a total of 6,677 words. Advertisements are now featured between certain articles. Line breaks are back. The Libertarian Party of Michigan (LPMI) banner has been recreated. The title format has been altered. A few formatting errors were fixed. "DBA" has replaced "d/b/a" on the final line.

Due to the new LPMI platform plank advocating for secession, this edition features the second in a series of articles addressing this issue in relation to indigenous human, and treaty, rights in the Upper Peninsula (UP) of Michigan. It is long but treats the subject ethically.

Contributions and Comments Welcome

Contributions are welcome, with careful attention to our [guidelines](#). Comments or articles for the next issue of the Michigan Libertarian may be sent to newsletter@michiganlp.org. Submissions sent later than the 20th of each month may not have time to be used. Articles are often posted to michiganlp.org/headlines ahead of our publication date.

The LPMI depends on contributions to carry out its mission Please Visit us at MichiganLP.org and scroll down to the bottom of our homepage to gain access to our contribution form.



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My Support for Chase Oliver

November 01, 2023 / By Leah Dailey / LPMI 1st Vice Chair

This article expresses the opinion of the author. Other Libertarian Party of Michigan [members](#) are welcome to send in opinion articles (In keeping with our [guidelines](#)) for consideration to the editor.

Last month I had the pleasure of hanging out and tabling an event with 2024 LP presidential candidate-hopeful, Chase Oliver. Chase kicked off his upper-Midwest tour in Detroit on the fifth of October. I was invited by some of our Michigan libertarian friends to help with a tabled event at the Mason Gun Show held on October the sixth. There was an additional event planned at Range 517 to do some shooting that morning in Lansing.

I had known of Chase's 2022 Georgia (GA) Senate race and had previously seen him in the US Senate debate hosted by Atlanta Press Club, and I liked what I saw. Check out the video below.



1. Chase Oliver at the 2022 US Senate Debate

I recently received some push back from other party members when I expressed my favor. I took it upon myself to do a bit more research, to make sure I was accurate in my understanding. I took the easy road and looked up a few podcasts with interviews of Mr. Oliver. I was excited to see that one of LPMI member's podcast, Buds N' Reality, had [interviewed](#) Chase on the twenty-sixth of May.



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Everything I heard and learned about Chase I've loved more and more. I'll share a few thoughts here:

- He is one of us. He's been active, for more than 10 years, in his state LP party (GA) including state party leadership.
- He's not old as hell.
- His 2022 GA State Senate race caused a run-off, gathering more than 80,000 votes.
- His positions on immigration and LGBTQIA+ could siphon votes from the disaffected left for a change.
- Anyone who's heard him speak knows he's great!



We had a great time at the gun range that morning, spoiled with an arsenal brought by our LPMI friend James Peace from Wayne County. We had the pleasure of choosing from a uniquely-built AR-15, an FN 509T (James' main competition gun, featuring a threaded barrel, weapon-mounted light, optic, and talon grip) as well as a pretty bad ass PSA Dagger. It was very cool having a firearms safety instructor at my disposal. James is CEO of [Decorum Arms](#), also in Wayne County.

Once we had our fill of the range, it was off to the gun show in Mason, but not before a quick stop at a local cannabis dispensary. After that, Chase told me they were the best prices he had encountered in his travels! As we were parking at the gun show, Chase received a phone call from a reporter from the NY Sun.

2. James gave me some solid feedback while I shot my own gun, a Ruger .22 rifle, named "Little Boy".



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3. Chase Oliver at the Mason Gun Show.

I was actively eavesdropping as the interview was conducted. Chase, without skipping a beat, was answering questions flawlessly, even as he was rifling through his luggage to get me his campaign promotional material for our table. I was in awe as I was listening and watching him, thinking, "This is the Libertarian Party of Georgia's golden boy. Where is the LPMI golden boy??"

After his interview concluded we jumped right into our tabled event, which I had erected prior to our time at the gun range. Chase was on fire, roping in the passerby with a magical charisma. We didn't even need to use our World's Smallest Political Quiz. Within our engagement I met a young man from Oakland County, my home affiliate! He was eager to collect our pamphlets and excited to check out the website to get connected.

And just like that, Chase was off to his next stop, Toledo, for an LP Ohio meet and greet. Needless to say, I'll be looking forward to seeing Chase again at our [LP National Convention](#), on Memorial Weekend of 2024.

If you are inclined to be a delegate for the National Convention, please make sure to attend our Nominating Convention, projected for early March of 2024.

BUDS 'N REALITY

POLITICALLY CHARGED PODCAST FROM THE
ANARCHIST/LIBERTARIAN POINT OF VIEW

Shaun Collins

budsinthebasement@gmail.com

www.budsinthebasement.com



Explore the [Buds 'N Reality Podcast](#) with LPMI's Shaun Collins!



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Shifting America's Political Economy

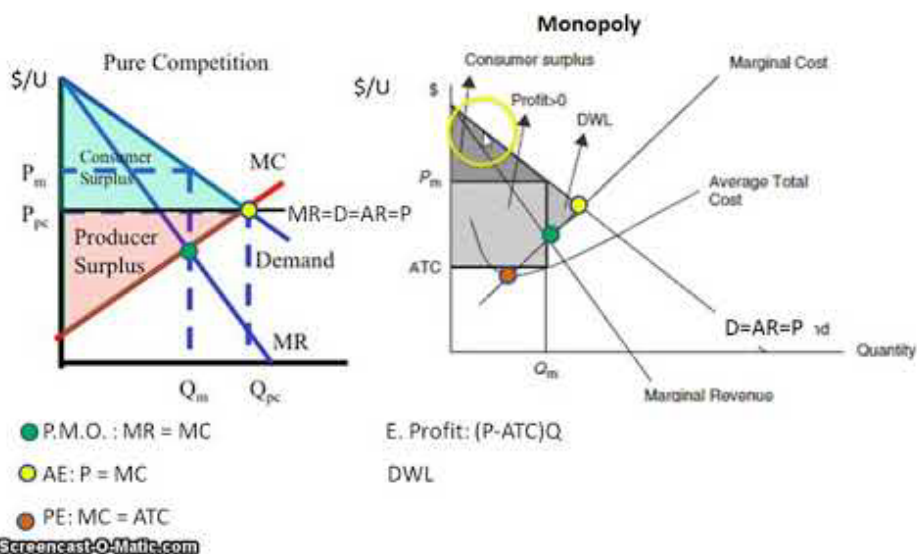
November 01, 2023 / By Joshua Jongema

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Political Economy is the intersection of politics, economics, and people in society. It is how economics works when applied in real life using government (violence). American society is dominated by two teams that are the same team, and so represents Monopoly. If the LP were successful in becoming a major party, America could represent an Oligopoly, which would at least increase liberty and give justice a fighting chance. On the other hand, no group's rule is legitimate and peaceful people should be left alone. The solution to the problems of violence and government is to remove government from the equation, and to spread power out in America again, to buy society time before the centralization of power once again threatens every human life on earth.

Taking a lesson from Economics 101, Perfect Competition involves a standardized product, Imperfect Competition involves several firms marketing their similar products as distinguished, and a Monopoly is a firm which has total control over a resource or product. It is important to understand that a situation of Perfect Competition is far superior to a situation of a Monopoly. The following video explains how in economics language, but a short summary is below.

Comparing PC to Monopoly





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In simpler terms, the video states that Firms (a business, org, or govt, etc.) which exist in a market with conditions of Perfect Competition, are far superior for both producers and consumers, in every way. As the video states, a Monopoly:

- Loses Consumer Surplus
- Loses Producer Surplus
- Has Dead Weight
- Produces Less Quantity
- Charges Higher Prices
- Is Never as Productively Efficient
- Is Never as Allocatively Efficient

Thus, a Monopoly always has a negative impact on all of society. An Oligopoly is said to be a thing of balance and could be achieved in politics through the promotion of one or more third parties.



Oligopoly
 [ä-lə-'gä-pə-lē]

A market structure with a small number of firms, none of which can keep the others from having significant influence.

 Investopedia

5. Definition of Oligopoly – requiring enough third power to keep a balance.



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Reducing the Monopoly of political parties- which are two sides of the same coin- into the form of a balanced Oligopoly is a nice dream but may be impossible. Besides, no Oligopoly is deserving of rule either. Individuals should be free of force and coercion so long as they aren't hurting anyone or stealing their property. Of course, "should be" and "is," are two different things. So, what is the pragmatic solution to the compounded problem of violence and government?

As humanity appears to work out, politically and legally, how to reduce conflict it only seems to increase. Rather than judicial oversight limiting centralized executive power, it is being gathered faster than it ever has in history, and the legislature is filled with yes men. There is a vacuum at the top, and I dare you to name the enemy of liberty, and justice for all, accurately. It is the centralized power of national and now global government that is destroying the sovereignty of American citizens and all individuals on earth. To salvage this, Americans cannot simply embrace third parties, though they should do that too.

America is experiencing an impact to its culture and a violent backlash is being fostered in the Left, which is used as the shield of the State itself against the dissenting Right. Often it is the other way around, but if you wait long enough the pendulum will swing again, and again. As groups pushed to the brink grow more fearful of each other, this nation is a tinderbox waiting to explode. If it doesn't burst into flames, it will be because of the many who refused to commit violence out of fear; those who stood fast, held their hand still, planted their feet, and patiently weathered the storm. The culture war will be won when people stop fighting it- not when they fight harder. War cannot be won with more war. Fire cannot quench fire.

"Be like water, my friends." (Bruce Lee)

The solution to violent government for individuals is personal empowerment and accountability. Without power, people live in fear, and appeal to the powerful like peasants to kings. By taking power over their own lives back, individuals can overflow with energy, and will have enough left for working to fix society.

American society needs multiple third parties to bring the duopoly to some balance. So, the solution for society is to vote for any third party, so long as no vote is cast for the Democrats or Republicans. Vote Libertarian Party, because it is the only anti-war party, and the only party dedicated to restoring individuals' liberty, and justice for all.



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The Free State of Superior: Since Time Immemorial

November 01, 2023 / By Joshua Jongema

This article expresses the opinion of the author. Other Libertarian Party of Michigan [members](#) are welcome to send in opinion articles (In keeping with our [guidelines](#)) for consideration to the editor.



6. Free State of Superior Flag Concept by Joshua Jongema

Summary

The struggle for independence in the Upper Peninsula (UP) of Michigan, and greater Superior region, is a macrocosm of the general struggle of any individual against a violent state. The two books, *Chippewa Customs* (Densmore, 1979) and *Chippewa Treaty Rights* (Satz, 1994), reveal the story of war against free individuals, waged by the US federal government. It is a story of the Ojibwa tribe, which is part of a family of tribes called Anishinaabe, meaning First Man. The US military, on behalf of crony interests and oft against the wishes of European settlers, waged open and covert war against the Ojibwa who tried repeatedly and consistently to live peacefully. Weakened and desperate, the Ojibwa were relegated to reservations, assimilated, and every aspect of their lives has been supplied and managed by the federal government. The Ojibwa should never have become enslaved, morally, and it would be just to set them free- to set all individuals free from the violent force and coercion of government.



Anishinaabe Origins

“While our forefathers were living on the great salt water toward the rising sun, the great Megis (sea shell) showed itself above the surface of the great water, and the rays of the sun for a long period were reflected from its glossy back. It gave warmth and light...gave life...sank from sight, and death daily visited...once more showed its bright back at Mo-ning-wun-a-kaun-ing (La Pointe), where it has ever since reflected back the rays of the sun, and blessed our ancestors with life, light, and wisdom. Its rays reach the remotest villages of our widespread Ojibways.” – Ojibwa Oral History

The Ojibwa descend from the Algonquin people who settled around Lake Superior at least 8,000 years before the first European settlement came. There were large village centers at Sault Ste. Marie, L'Abre Croche, Mackinac, L'Anse, Green Bay, and Fond du Lac, and each village center had many smaller villages surrounding them. Early European trade posts pulled natives from upriver and backwoods to points of trade. By the early 1800s conservative estimates by state officials of Ojibwa population in the Superior region was at over 3000, in 7 autonomous village-centers, with over 1000 in the smaller villages around at 100-150 each.

The free indigenous of the Superior region were surrounded by abundant resources which met all of their needs. If some in the tribe made better use of what they had, or if a family had more than enough, they frequently gifted to others in a friendly manner. It was considered beneath their dignity to “dicker” or trade with a motive of getting an exact equivalent.

Customs of War and Rights of Revenge

To signal danger to their village, Ojibwa warriors used a flute. If a warrior wanted to lead a war party, he would send a messenger with tobacco to ask other warriors to join. Those who were willing signified this willingness by smoking the pipe. Warriors would assemble and camp near the lodge of the leader, who gave a feast and explained the details of his plan. There he would receive the final pledges of all the warriors.

If the matters were of great importance the messenger might carry the symbolic red hand, which was made under the direction of (an) old warrior(s). The hand was made of buckskin, life sized, and was filled with moss. An opening at the side of the wrist revealed the tobacco. The hand was smeared with red paint to represent blood. A pipe was laid across the palm of the hand, the fingers were folded over it, and the whole thing was wrapped in cloth or buckskin. The hand tradition originated in the story of a Sioux man who married an Ojibwa woman and lived with her tribe after a great truce. He



beat and killed her, and that began the custom of the bloody hand as a call to war (against the Sioux).

The right of revenge is a custom among the Ojibwa where relatives of a murdered man could avenge his death by killing the murderer or, if they wished, could adopt the murderer into their family. Chiefs did not interfere in this right. The Ojibwa were fine warriors but did not engage in war with european settlers. They were described as interested in acquiring the benefits of civilization, which didn't turn out well for them.

History of US War vs Indigenous

When the US Constitution was ratified four federal agencies were created including the War Office, which became the War Department. Of the four agencies, only one managed the creation of roads- the War Department. The military was used to murder and displace the indigenous in the way of those roads and all of the projects that cronies of government profit from. The War Department also oversaw Indian Agents who were responsible for the genocidal crime against humanity, of facilitating the murder and displacement of the natives. They also reported on the area's resources and conditions.

Timeline – 1822 to 1850

1822 – The first agent of domestic war was placed in the Superior region.

1824 – The Bureau (or Office) of Indian Affairs (BIA/OIA) was created within the War Department.

1830 – Andrew Jackson signed the Indian Removal Act into law, authorizing the president to grant unsettled lands west of the Mississippi in exchange for indigenous lands within state borders. This directly resulted in the Trail of Tears, and many other crimes against humanity. Many indigenous, including the Ojibwa, resisted this coercive and forceful displacement.

1840s – Subagent in Mackinac, Henry R. Schoolcraft, was acting superintendent of Michigan, and his geology reports to state congress set off the UP Copper Rush. After the report, the push to remove the Ojibwa from their homes dramatically increased.

1849 – Office of Indian Affairs was transferred to the Department of the Interior to treat indigenous as a domestic affair rather than a military one.

1849 – A newly formed Minnesota Territory legislature passed a resolution favoring the revocation of usufructuary rights of the Ojibwa on lands they ceded in 1837 and 1842. Indian Commissioner Orlando Brown recommended to President Taylor that he follow suite. (Wex Law defines Usufructuary Rights as "*the right to use and benefit from a property...the ownership of which belongs to another person.*").

Feb 6, 1850 – President Taylor's executive order revoked usufructuary rights for all Ojibwa in Minnesota, Wisconsin, and the UP of Michigan, and ordered their removal to unceded lands in Minnesota. Reasons given included to avoid "injurious contact" with



European settlers, that their lands were “ample facilities for producing ardent spirits,” Europeans needed relief from the “annoyance” and “evils” of having the indigenous as neighbors, and pushing them into confinement together would lead to their “civilization and prosperity.”

The Wisconsin Death March

“Our existence is resistance.” - CulturalSurvival.Org

The majority of the settler populations of Wisconsin, Minnesota, and the UP were opposed to the relocation of the Ojibwa, launching vigorous lobbying campaigns, and directly supporting their resistance to the removal order. Unconcerned, federal officials coerced Ojibwa removal, for example by withdrawal of federal funds to native missionary schools in Wisconsin, breaking the spirit of missionaries who supported the resistance. What happened next has become known as the [Sandy Lake Tragedy](#) or the Wisconsin Death March, and it was no accident. It was a cruel and inhumane story of coercion resulting in death. It was murder, a crime for which there has been no justice.

In 1850 Michigan Governor Alexander Ramsey, La Pointe subagent John Watrous, Commissioner Orlando Brown, and Secretary of the Interior Thomas Ewing, actively conspired to lure the Ojibwa to Minnesota from northern Wisconsin and Michigan’s UP, and to leave them for dead. They moved the site for the yearly annuity payments from La Pointe to Sandy Lake on the east bank of the Upper Mississippi River, a location that was three to five hundred canoe and portage miles from the various Ojibwa villages in Wisconsin. They refused to provide services required under the 1837 and 1842 treaties at any location other than at Sandy Lake.

The Ojibwa went to Sandy Lake and waited six weeks for the arrival of their subagent, only to discover that he had come empty-handed. Trapped in Minnesota in winter, the Ojibwa suffered what Governor Ramsey conceded was “a distressing mortality.” Witnesses reported four hundred Ojibwa, mostly able-bodied men, died from illness, hunger, and exposure; 170 died at Sandy Lake and another 230 died on the return trip. Graves were seen in every direction, for miles from Sandy Lake.

Indian Commissioner Luke Lea, in his annual report of November 27, 1850, claimed he removed the Ojibwa to save them from “injurious contact” with whiskey peddlers and the like and to prevent them from suffering “destitution and want” in Wisconsin as the game they depended on would become exhausted. Clearly, the game in Wisconsin is to this day plentiful, and they were destitute and in want by the end of 1850 precisely because Commissioner Lea lured them to Sandy Lake.



Governor Ramsey wrote a long defense of his actions to Lea. His words added insult to the grave injury the Ojibwa had suffered:

"Far from famine or starvation ensuing from any negligence on the part of Government officers...the Chippewas received all that Government was under treaty obligations to furnish them, except their money; and this, as everyone is aware, who is at all familiar with the thriftless habits of the Indians, and the fatal facility with which they incur debts whenever opportunity presents, is usually all of it..."

Subagent Watrous shamelessly admitted a "great mortality" had occurred as a result of the circumstances surrounding the annuity payment, and reported that the Ojibwa referred to Sandy Lake as a "grave yard." They had "a particular dread and horror for the place."

In August of 1851 Commissioner Lea announced the suspension of the removal order. According to a recent study of the incident, "the Ewing-Brown-Ramsey-Watrous plan to lure the Ojibwa west and trap them there successfully removed some twelve percent, by killing them." The tragic loss of such a large number of people weakened the tribal bands. Many of their able-bodied men had died. They had also lost key equipment- their canoes, as well as valuable time that could have been devoted to survival and economic activities.

Desperate, the Ojibawa traded their year's annuity claims for spoiled food and other shoddy provisions merchants sold at highly inflated prices. As winter set in, many Indians burned their canoes for firewood and returned to Wisconsin carrying their belongings on their backs. The tragic events associated with Sandy Lake strengthened the resolve of the leaders of the Ojibwa to resist all efforts to remove them to Minnesota.

Sympathetic eastern newspapers reprinted articles from Great Lakes newspapers accusing Agent Watrous of perpetrating an "iniquitous scheme" to remove the Indians against the wishes of "the entire population of the Lake Superior country." (New York Times, 1851)

*"...in the case of the Chippewa. They occupy a remote portion of the country...that would not, in all probability, have been settled for a hundred years to come, had it not been for the rich deposits of minerals lately discovered in its rocky hills. From **time immemorial** this people have occupied the northern region...causing little or no trouble to the United States or their neighbors...They can live comfortably where they now are, but*



*they will starve to death, as hundreds did last winter, in the miserable region {in Minnesota} to which the Government would remove them.” (Sault Ste. Marie Lake Superior News and Mining Journal, 1851) [*emphasis added]*

In spite of positive public reaction to Commissioner Lea’s temporary suspension of the removal order, Governor Ramsey and the newly promoted Agent Watrous continued their genocidal efforts. They refused to pay annuity payments and educational funds anywhere but Minnesota. Watrous recommended that a company of infantry be dispatched to La Pointe to assist in promoting “a general removal.” Ramsey informed Washington officials that the best way to handle “stragglers” in the Wisconsin area was to follow “a rigid adherence...to the rule of paying annuities to those only who remove to, and remain in, their proper country.”

In November of 1851, Lea suggested the violent state “concentrate” the Ojibwa west of Mississippi. He claimed the food they hunted wouldn’t last long enough for them, and that they should move for their own survival. Again, to this day there is enough food for their survival in the UP and Wisconsin.

In 1852 Chief Buffalo of La Pointe (then in his 90s) and 28 other chiefs petitioned Agent Watrous to honor the agreement made to allow his people to live on their lands. In the Spring of 1852 Chief Buffalo and tribal members made a long journey to Washington to speak in Congress but were sent away for lack of an invitation. They met Whig Congressman George Briggs and ate dinner at his residence. Chief Buffalo appealed to him to keep his promise. He reminded Briggs that the Ojibwa had “at all times acted in obedience” and “lead a quiet and peaceful life.”

Chief Buffalo’s wisdom demonstrates his sharp mind, even in old age, and speaks to the criminality of American cronyism. He said:

“Is it not the obligation of white men to fulfill their contracts...And should they not fulfill them, their contracts become null & void...consequently a misunderstanding exists, which can and ought to be adjusted to the mutual satisfaction of the parties concerned.”

Buffalo concluded his remarks with a plea for “justice.” Later, he was able to meet with President Fillmore in the White House, and the removal order was rescinded since the President “recognized some of the signatures of leading citizens of the Great Lakes region.” Ultimately, the Ojibwa ceded the rich mineral lands along the shore of Lake Superior after American officials promised to establish permanent reservations. The precarious economic position of the reservation indigenous made them vulnerable to



the BIA's predatory educational and assistance programs, which were designed to promote acculturation and subjugation.

From the ratification of the 1854 treaty until the turn of the century, the Ojibwa tried repeatedly to convince American officials to honor the financial provisions of their treaties. They especially complained about overdue annuity payments and funds owed them as a result of the federal government's use during the Civil War of inflated paper currency instead of the hard coin required by the treaties. They persisted in their efforts to secure their overdue funds, but no officials would listen.

Timeline - 1870 to 1966

1870s – US Colonel Forsyth agreed with General Bryant that natives should be “penned up on their reservations” and said he’d recommend to the BIA that they do that and drive them “by all political measures into industrial pursuits.” He claimed natives were “clinging” to such “lazy habits of Indian life” as hunting, fishing, and gathering off-reservation on ceded lands. The BIA and settlers increasingly undermined Ojibwa usufructuary rights during the ensuing decades.

1887 – The Dawes Act was passed which was designed to “civilize” the indigenous, transforming them into capitalistic farmers through programs of coercive education and social control. It converted communal tribal property into individually owned lands and was intended to isolate individuals from the tribal community so that they could be assimilated into European society.

1892 – Members of the U.S. Senate Committee on Indian Affairs examined the records of the U.S. Treasury Department discovered that the federal government still owed the Ojibwa more than ninety-two thousand dollars. A modern examination of the federal statute books for the 1890s led historian Edmund Danziger Jr. to conclude that Congress never appropriated funds to pay it.

1934 – The Indian Reorganization Act reversed individual allotments, and imposed city-counsel style governments on tribes. Many opposed the ‘Indian New Deal’ as a further means to assimilation of indigenous culture, to an Anglo-American style of government.

1966 – Attorney General Bronson C. La Follette declared treaty rights were still in force on reservations and that the state’s conservation laws only applied to the Ojibwa when they were outside the boundaries of their reservations.

1975 – Indian Self-Determination and Educational Assistance Act – removed the BIA as a middle-man in financing of tribe assets, allowing tribes to prioritize and request funds from the federal government directly, while maintaining a relationship of dependency and subjugation.

Today – the BIA continues to serve as the main point of contact between the U.S. federal government and the 574 federally recognized tribes. Its responsibilities include management of all tribal land, water, timber, minerals, and more. It oversees a network



of schools, infrastructure projects, social services, and “assists” tribes in their “self-government” efforts.

Through its war with the Ojibwa, the United States now keeps vast resources. According to historian David R. Wrone, these include 19 million acres of land, 100 billion board-feet of timber, and 13.5 billion pounds of copper, in addition to water, ports, power sites, quarries, and a “cornucopic treasure” of fish, fowl, and game. In return, the Ojibwa received “only a few thousand dollars, some odds and ends of equipment, and a few thousand acres of reservation lands.” They did reserve their rights of hunting, fishing, and gathering as well as the “other usual privileges of occupancy” on ceded territory. However, state officials prevented them from exercising those rights for *most* of the 19th and 20th centuries. In doing so, the state promoted a consistent pattern of violent natural resource exploitation that benefited government cronies at the expense of human life. Several economists have openly called for the payment of an “exploitation premium” for the as yet uncompensated taking of Ojibwa usufructuary rights.

Discussion

“In Anishinaabe culture, ogemaag (leaders) do not make decisions for their community without a full consensus.” - CulturalSurvival.Org

If the above quote is accurate, the dozen or so Ojibwa who signed deals with the federal government, in desperation and against the wishes of the many resisters in their own camps, couldn’t have possibly represented their people legally.

I reject the notion that the Ojibwa have ever been properly represented in American government.

I reject the notion that private property is ethically regulated by government officials who’ve used methods of war to deprive rightful owners of it.

I reject the notion of usufructuary rights being applied to the indigenous, because in fact they did own all of the Superior lands by their possession of them, before european settlers and government came and robbed them of it. They should get all of their ancient lands back, an exploitation premium, and total freedom to forge an independent nation of their own. Anything less amounts to a continuing act of war.

Indigenous people today are left without justice or liberty in the lands their people have lived on for thousands of years. Now that the native copper is all taken, you’d think the state of Michigan and the US federal government would have no further use for the people of the UP, but of course there is still silver and gold, palladium and uranium, and



other mineral resources here. There are lands that afford space for oil pipelines, sea planes to land, missile launch pads, vacation spots, and military research in universities.

As one specific example, when this author applied with the Michigan Technological University's (MTU's) chemistry department in 2019, he found they had 20-year-old students making new TNT chemistry for military research. The students were working under the supervision of an Italian woman who admitted having no US citizenship. The students of course thought they were doing neat things, playing with computer models. Of course, the government has much use for unwitting people, but of course to use people as a means to some end is unethical and immoral.

Another example is the government's abhorrent, repeated use of native schools to commit [genocide](#).

To this day, the Canadian government has a record of forced sterilization of indigenous women:

"Thousands of Indigenous Canadian women over the past seven decades were coercively sterilized, in line with eugenics legislation that deemed them inferior." ([CTV News, July 12, 2023](#))

Yet another example was the pressure the US government put on natives such as Keweenaw Bay Indian Community, which processed payments of \$2,000 per tribal member for receiving the rushed and experimental coronavirus vaccine. This history of unethical medical experimentation on indigenous peoples is an atrocity worthy of attention, as it is one which repeats itself.

Now there is a world war at our doors, which our own government evidently fomented, and which only benefits the weapons manufacturers, investor, and donor classes. War does not benefit the indigenous or the majority of individuals that would be forced or coerced into fighting and dying in it.

It is time for all individuals everywhere to cast off the shackles imposed by violence, and to practice self-determination and peaceful resistance. If communities work together at all levels they can drive liberty and security from themselves, and their homes, outward. If any place does not have consensus, forcing the minority to do the will of the majority is unethical, especially in cases where much uncertainty exists.

In this story, the murderers in the US federal government adopted the Ojibwa like children, by force. According to Ojibwa customs, if a murderer repents, they may be adopted by decision of the family. The murderous government here has not repented



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and has kidnapped the indigenous into its own abusive family. So, the violent US government should be exiled from all indigenous lands. To do any less amounts to advocating for a beaten woman to stay with an abusive husband. Anyone who knows about abusive relationships knows some percentage of women end up murdered by such abusers. Like such women, the Ojibwa need a way out before it is too late. Like the Ojibwa, all individuals on earth need a way out of their relationship with the violent State.

Conclusion

Since time immemorial the Ojibwa and Anishinaabe people have lived in the Superior region. They were not strangers to war, but desired lives of peace, and they suffered greatly for every trust they placed in their governmental representatives. They were weakened, subjugated, managed like children, and lorded over, and have not seen liberty or justice at least since federalism was born in America- a federalism that promised liberty and justice for all. They are just like the rest of us, common citizens. If the BIA wants to actually ensure autonomy for tribes, as it claims, it should abolish itself. If the US federal government wants to ensure liberty and justice for all, it should do the same.

Explore the [State 180 Podcast](#) with LPMI's Ben DeJong!



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 District 11 Rep: Jeff Pittel, dist11rep@michiganlp.org
 District 12 Rep: James Harris, dist12rep@michiganlp.org
 District 13 Rep: Dave Franklin, dist13rep@michiganlp.org
 District 14 Rep: Ryan Brennan, dist14rep@michiganlp.org

Judicial Committee Members

Connor Nepomuceno, judicialcommittee@michiganlp.org
 Andy Evans, judicialcommittee@michiganlp.org
 Joshua Jongema, judicialcommittee@michiganlp.org

Volunteers

IT Director: Brad Carrier, Webmaster@MichiganLP.org
 Newsletter Editor: Joshua Jongema, newsletter@michiganlp.org
 Communications Director(s): Joshua Jongema, newsletter@michiganlp.org and Ben DeJong, dist2rep@michiganlp.org.

Affiliate Contacts

****Please contact local affiliate officers to learn how to get involved in their meetings.*

Capital Area:

Chair Kevin Ellis, capitalarealp@gmail.com.
<http://CapitalAreaLP.com>

Huron-Raisin:

Chair Mark King, chair@huronraisinlp.org. Vice Chair Larry Johnson, 734-320-7237,
MichLibertarian@gmail.com.
<https://lpwc.wordpress.com>

Jackson-Hillsdale:

Norman Peterson, (269) 330-2980, norman.peterson@comcast.net.

**Livingston County:**

Chair Trevor Step, trevorstep@protonmail.com.
<http://livingstonlp.org>

Macomb County:

Mike Saliba, MacombLP@mail.com.
<https://macomblp.org>

Mid Michigan (Affiliate Applicant):

Alice Freeborn Hall, dist8rep@michiganlp.org.

Northern Michigan:

Chair Stephanie Dean, (231) 620-5280. Political director Corey Dean, (231) 590-8290,
cory0269@yahoo.com.

Oakland County:

Chair Leah Dailey, fuleahrd@gmail.com.
<http://lpocmi.org>

Southwest Michigan:

Jason Brandenburg, swmi4liberty@be-innovative.net
<https://swmlp.com>

Straits Area:

Chair Andy Evans, (231) 625-8403, amevans_1968@yahoo.com
straitslp.com or facebook.com/StraitsAreaLP

Upper Peninsula Libertarian Party:

Chair Ryan Roberts, (906) 420-2995, ryan_r03@hotmail.com.
UPLP.org

Wayne County:

Chair Andrew Chadderdon, andrew.chadderdon@gmail.com.

Upcoming Events

****Some meetings can get canceled, or locations can change with short notice. Consider checking event pages or contacting hosts for updated information before travelling to events.*



Libertarian Party of Michigan

Liberty ★ Property ★ Non-Aggression

Wednesday, November 1 @ 6-8pm – South West Michigan Affiliate Meeting

Travelers Cafe and Pub: 5225 Portage Rd, Portage

See website for details: www.swmlp.com

Thursday, November 2 @ 7-9pm – Livingston County Affiliate Meeting

Brewery Becker: 500 W Main St, Brighton

Join the Libertarian Party of Livingston County for our monthly meeting at Brewery Becker. 7pm. For more information, see: <http://www.LivingstonLP.org>.

Wednesday, November 8 @ 6:30-8pm – Wayne County Affiliate Meeting

Habib's Cuisine: 14316 Michigan Ave, Dearborn

Second Wednesday of every month.

Call to Order is at 6:30.

Wednesday, November 8 @ 7-9pm – Macomb County Monthly Meeting

Location TBD

Casual dinner at 7pm, Call to order at 8pm. To confirm details call (586) 201-3535.

Important note: Please confirm the details of any affiliate meeting before arrival. The meeting could be canceled or moved to a different location without prior notification to the state party.

Thursday, November 9 @ 6:30-8pm – Huron-Raisin Monthly Meeting

Peppers Mexican Grill: 39 E Main St, Milan

More info at www.HuronRaisinLP.org

Sunday, November 12 @ 7-9pm – LPMI Michigan Executive Committee Meeting

Online

The Executive Committee will meet on the 2nd Sunday of each month at 7:00 PM on Zoom. Zoom links will be posted on each meeting day. For more information, see:

<https://michiganlp.org/event>.

Wednesday, November 15 @ 6:30-9pm – Oakland County Monthly Meeting

B1 Tavern: 1967 Cass Lake Rd, Keego Harbor

Join LPOC for their monthly meeting. Casual dinner at 6:30pm. Call to order at 7:30pm.

Confirm details by going to <https://www.facebook.com/lpocmi/> and clicking the events tab.

Important note: Please confirm the details of any affiliate meeting before arrival. The meeting could be canceled or moved to a different location without the affiliate letting the state party know in advance.



Wednesday, November 15 @ 6:30-8PM – Jackson-Hillsdale Monthly Meeting

Steve's Ranch Restaurant: 311 W Louis Glick Hwy, Jackson

<http://www.stevesranch.com/>

5:30 pm to 6:30 pm Open Meeting and Networking.

6:30 pm to 7:30 pm Speaker and Q and A.

Speaker – Mr. David Jones, Local Coordinator for Axe Michigan Tax.

Topic – 1) Transferring Taxes from State Control to County Control.

- a) Eliminate the government's ability to tax and seize Real Property in Michigan.
- b) A portion of existing sales tax revenue will be reallocated to local municipalities
- c) Mandate an independent third-party audit of the state, county, and local budgets.

Dave Jones

PH: 517.225.6080

djones@localvoice.org

<https://axemitax.org/>

Biography - Dave has been in the telecommunications industry for over 15 years serving as the President of 50TEL a Business-to-Business telecommunications company. As of January 2021, he also assumed the role of CEO of the website [Texting.Biz](#) a business texting platform. It was in January of 2023 that Dave along with Co-Founder Ross Devereaux decided to use the technology they have developed for business texting and create a political communications tool that would allow local organizations to quickly and effectively communication with local voters and concerned citizens. Hence the creation of [LocalVoice.org](#), a non-profit company designed to get people informed and engaged based on issues that affect them right in their community.

He is also a fiscal conservative, and follower of Christ. Our mission at LocalVoice.org is to get our subscribers informed and engaged, while at the same time raising money to put back into the local area to help elect good candidates, fight corruption along with other causes that align with our conservative view.

You can learn more about LocalVoice by visiting their website at localvoice.org.

We encourage Teachers, Politicians and Public Officials to attend this meeting. IT'S YOUR TAX MONEY!

Meeting Conduct Rules - Be respectful to others. Do Not interrupt speaker. Keep comments concise. No personal attacks. No profanity. Disruptions will not be tolerated.



Speak Boldly & Without Fear,

Ron Acton
Communications Director
Jackson Hillsdale Libertarian Party
517-789-9792
<https://www.facebook.com/groups/1860111864242831/>

**Tuesday, November 21 @ 8-9pm – Upper Peninsula LP Monthly Meeting
Online**

Every 3rd Tuesday at 8pm EST – the UPLP holds General Meetings open to the public.
Meeting ID: 819 9262 3984. Zoom Link: <https://us06web.zoom.us/j/81992623984>.

Saturday, November 25 @ 7-11pm - 2023 Defender of Liberty Award Banquet

South Lyon Hotel. 201 North Lafayette Street. South Lyon
A perfect addition to your Thanksgiving Weekend. Many of us meet with friends and family on Thanksgiving who just don't get Libertarians. No problem. On the Saturday after you can join with your fellow Libertarians to give thanks to Defenders of Liberty. This event is being hosted by the Libertarian Unity Caucus of Michigan. Tickets will be \$30. We will post Nomination and Registration information will be posted shortly in our Facebook Group: www.facebook.com/groups/lpmunitycaucus/

Are you inspired by our ideals? [Join the party today](#), and [consider running for office](#) under our banner to get these ideals enacted in your community.

If you are new to the *Michigan Libertarian*, you can find archived issues here:
<http://old.michiganlp.org/resources-2/newsletter>.

The Libertarian Party is committed to America's heritage of freedom: individual liberty and personal responsibility, a free-market economy of abundance and prosperity, a foreign policy of non-intervention, peace, and free trade.

Follow us on [Facebook](#) and [Twitter](#).

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