



AMERICAN INDIAN CENTER  
OF INDIANA, INC.

## NATIVE CIRCLES

www.AmericanIndianCenter.org

Spring 2018

### INSIDE THIS ISSUE

- ⇒ Potawatomi meal, 2
- ⇒ NCGLNAC Classes, 2
- ⇒ For the young readers, 3
- ⇒ Miami removal, 4
- ⇒ Special feature, 6-7
- ⇒ Native doctors, 8
- ⇒ Job Connection, 10
- ⇒ Movie night, 11

American Indian  
Center of Indiana, Inc.  
Mon - Fri, 9am - 5pm  
3737 N. Meridian, #201  
Indianapolis, IN 46208  
Main: (317) 917-8000  
Fax: (317) 808-2390  
Info@AmericanIndianCenter.org

AICI will be closed on  
the following dates:

May. 28, 2018  
June 26, 2018  
July. 4, 2018

The American Indian Center of Indiana Service Area includes all of Indiana *except* for Elkhart, Kosciusko, LaPorte, Marshall, Starke and St. Joseph counties. Indigenous residents seeking services in these six counties should contact the Pokagon Band of Potawatomi Indians in Dowagiac, Mich., at: (800) 517-0777, or contact Traci Henslee directly at (269) 782-0887, or by email: [traci.henslee@pokagonband-nsn.gov](mailto:traci.henslee@pokagonband-nsn.gov)

### Former Indian boarding school added to National Register of Historic Places

A former school used to indoctrinate American Indians with European culture is now on the National Register of Historic Places. The former Mount Pleasant (Mich.) Indian Industrial Boarding School buildings, agricultural lands and the Mission Creek Cemetery were added to the list in late February. The school was 37 buildings on 320 acres of land; average enrollment was 300 students in kindergarten through eighth grade from 1893 to 1934. Students were forbidden to speak their native language or live their spiritual ways. They primarily did laundry, farm work and other manual labor in addition to receiving academic classes. The only Indian boarding school in Michigan, students came from across the state and around the Great Lakes region. The Saginaw Chippewa Tribe nominated the site for Register of Historic Places, and a state law passed in October 2010 allowed Gov. Jennifer Granholm to give the school grounds and all 320 acres of land to the tribe and the city of Mount Pleasant for \$1.

The tribe is maintaining the site as a place of cultural healing for its members.

Source: <https://nativenewsonline.net/currents/former-mount-pleasant-indian-industrial-boarding-school-added-to-the-national-register-of-historic-places/> (consolidated for space)



Students at Mt. Pleasant Indian School in Michigan (Photo by Clarke Historical Library, Central Michigan University)



Wieden+Kennedy created a new *Think Indian* campaign for tribal colleges and universities to recruit students to apply for college and scholarships. (Photo courtesy of AICF).

targeted toward students themselves as opposed to donors, making the campaign a slight departure from years past. The work aims to speak to potential Native American college students as they think about their next steps

### 'Think Indian' ad campaign seeks to increase Native American student college enrollment

Denver, Colo., (GLOBE NEWSWIRE) -- At the center of the American Indian College Fund's new PSA campaign rests a goal to change a staggering statistic: Only 14 percent of college graduates today are American Indian, less than half of that of their peers. The College Fund has joined forces with longtime-partner, Portland, Oregon-based advertising agency Wieden+Kennedy to create a public service announcement to create awareness about its scholarships to help Native American college students see the importance of a college degree.

The campaign's nostalgic look harkens back to the Native civil rights era. It includes a collection of posters, a web page, buttons, stickers, and T-shirts featuring the slogan "Think Indian." The slogan is meant to explore the benefits of a higher education for Native American students and to celebrate their tribal identities—a contrast from early U.S. government education policy focused on assimilation.

Created by Copywriter Ryan Niland and Art Director Patty Orlando at W+K, the *Think Indian* campaign is

Continued on page 4

## Potawatomi meal creates community

By Emily Kauffman, Editor-in-Chief, The Record

The Goshen College community welcomed Gary Morseau, citizen of the Pokagon Band of Potawatomi to campus on March 9.



Morseau engaged a group of students, faculty and community members in a conversation about food sovereignty and a meal he prepared himself.

"Food sovereignty, to our nation, is being able to produce our own foods and not be so dependent on dominant society," said Morseau.

Morseau and his wife grow their own Potawatomi corn, watermelon, beans and squash. The meal he prepared featured corn from their garden. The menu included

grilled white hominy, lightly seasoned with garden herb, sweet meat, finely diced beef slow cooked in maple syrup and dried berries, wild rice and mushroom, hand harvest wild rice cooked in a rich mushroom broth and a sunflower pudding, topped with mixed berry sauce.

Chelsea Risser, a senior whose thesis project is on exploring how Goshen College can decolonize and indigenize which she believes includes acknowledging the past and supporting indigenous people, was the one who organized Friday's event.

"Forming relationships with the Potawatomi is crucial, not only for making reparations for sitting on land taken from their ancestors, but for understanding a more complete history of the land we live on here in Goshen," said Risser. "I think listening to Gary on Friday helped everyone at the event understand a little more deeply the kind of relationship between humans and land that can happen, and how that relationship involves what we eat and where it came from."

President Rebecca Stoltzfus was present at the event on Friday.

"I learned a great deal from the event and am grateful to the student leaders who organized it," she said. "We need to grapple with the terribly difficult issues surrounding the Doctrine of Discovery and our present relationship to the Potawatomi people. I am personally committed to continue the conversations and building relationships."

For ways to continue the conversation and building of relationships, the Pokagon Band Cultural Activities Coordinator, Nicole Holloway, who attended the event, encouraged GC students and faculty to contact her anytime about inviting speakers from the Pokagon Band because Pokagon Band citizens are involved across all disciplines.

Holloway also extended an invitation for students or GC groups to visit Dowagiac and partake in activities happening within the tribe. Students can attend the Pokagon Band [pow wow](https://www.pokagonband.org) in late August and like the Pokagon Band on Facebook to see updates.

Source: <https://record.goshen.edu/2018/03/35103-potawatomi-meal-creates-community>

Story submitted by Gina Boltz, NativeVillage.org

## NEWSLETTER SUBMISSIONS

If you have an idea for a story, or are interested in submitting a poem, photo, school essay, family story, or news pertinent to Indigenous peoples living in your community or the state of Indiana, please email your submissions to: [Info@AmericanIndianCenter.org](mailto:Info@AmericanIndianCenter.org), or mail your submissions to the address on the front page. All material will be edited for grammar and spelling, and shall not include profanity or slander towards another person. We reserve the right to accept submissions based on space and appropriateness.

The American Indian Center of Indiana, Inc. is a 501(c)(3) not-for-profit organization governed by a board of directors with day-to-day operations administered by the following:

### OFFICE STAFF

Executive Director - Carolina Castoreno  
Case Manager - Mark Bush

### CONTRACTORS

Grant Coordinator - Ross Davis, Ph.D.  
IT Professional - Andrew Nelson  
Cert. Pub. Accountant - Jim Simpson

### VOLUNTEER STAFF

Senior Editor - Kerry Steiner  
e-Newsletter Editor - Patrick Bea  
Contributing Editor - Gina Boltz, NativeVillage.org



### AND COUNTLESS OTHER VOLUNTEERS!

If you'd like to help, please call:

**(317) 917-8000**

or email:

[Info@AmericanIndianCenter.org](mailto:Info@AmericanIndianCenter.org)



## 17th Annual Spring cultural classes

The National Center for Great Lakes Native American Culture, Inc. will host its 17th Annual Spring Classes May 5 - 6. The

classes explore the arts, traditions, culture and history of Great Lakes Native Americans through hands-on classroom experience and presentations by Native American tradition bearers, talented artisans and experts on Native American culture. Four classes for adults age 12 and up and one class for anyone age 6 and up will be offered.

**Deadline for receiving registrations and scholarship applications is April 27.**

**Peyote and Other Beading** - Andrew Norman, Cherokee. This class will cover design and peyote beading techniques. Students will be able to complete a peyote beaded key chain while they learn the many ways this beading stitch can be used. Materials: \$20.

**Birch Bark Baskets** - LouRae Rumble (Kiowa Apache descent) weaves various materials for baskets and mats. For centuries mukuks (birch bark baskets) were used for storing and carrying food and water. Students will learn construction and finishing techniques. Please bring pencil, paper, scissors. Fee: \$20.

**Leather Tulip Bag** - Robin McBride Scott, Cherokee descent. Robin has participated in the Smithsonian Carriers of Culture and as an artist in residence at the Eiteljorg Museum. Students will create a Tulip Bag using commercial leather. Materials: \$20.

**Lewis and Clark Missed the Boat** - Susan Gray, Shawnee descent. Susan is a member of the Ohio Bicentennial Committee and the Greenville Treaty Bicentennial. In 2003 through 2006 she was a participant in the 200th anniversary of Lewis and Clark's journey to the Pacific Ocean and back. Susan provided the 15 star American flag used on the journey. They met with tribes, mayors and governors along the way. Material Fee: \$5.

**Children's Class** for Age 6 and Up - Woodlands Culture - Dr. Diana Baltz, Blackfoot descent. Students will learn crafts, games and other Native skills. **The class registration fee of \$20 covers instruction and all materials.**

The Women's Building is close to the middle of the Fairgrounds and faces Morton Street.

Jay County Fairgrounds

806 E Votaw Street, Portland, Ind.

Info: Paula Butcher at 614-581-0654 or

[paula.butcher@ncglnac.com](mailto:paula.butcher@ncglnac.com)

NCGLNAC's website [www.ncglnac.org](http://www.ncglnac.org).

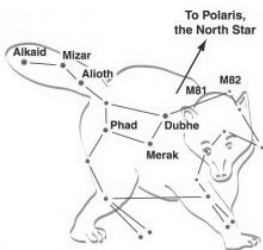
### For The Young Readers

In the puzzle on the right, circle the words found in the list below. Answer page 5.

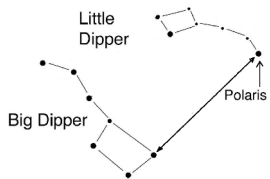
|            |               |
|------------|---------------|
| BEAR       | LITTLE DIPPER |
| BIG DIPPER | ORION         |
| CHARIOTEER | PEGASUS       |
| DOG        | QUEEN         |
| EAGLE      | RAM           |
| GOAT       | SWAN          |
| HARP       | TWINS         |

### Eyes to the Skies

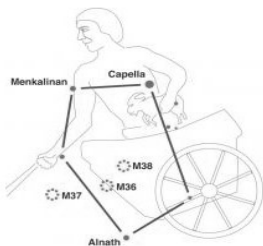
Use the pictures below and on page 5 to identify constellations in the night sky where you live. If you live in the city, ask an adult to take you for a ride in the country at night so you can see all the stars!



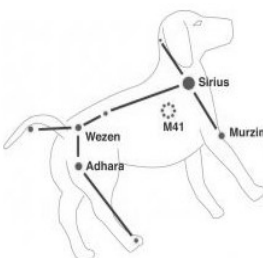
Ursa Major — the Great **Bear** — is always above the horizon in the northern latitudes, but the best time to see it is in the spring when its high above the northeastern horizon. It is best known as the home of the Big Dipper, which is formed by seven bright stars. It's hard to see the rest of the bear, especially from under the haze of city lights.



This image shows how the **Big Dipper** fits inside the Great **Bear** in the picture above. The **Little Dipper** sits outside the Great Bear and can be found by drawing a line from the cup of the **Big Dipper** straight out to its handle. .



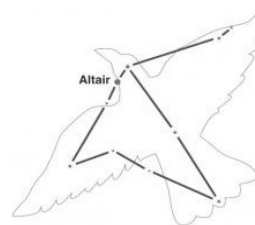
The **Charioteer** has an uncertain origin. It might represent Neptune rising from the sea in a chariot.. It might also honor a legendary king of Athens; according to this tale, he invented a chariot that was drawn by four horses. Capella is one of the few bright stars that is yellow, like our Sun, which indicates that they have roughly the same surface temperature.



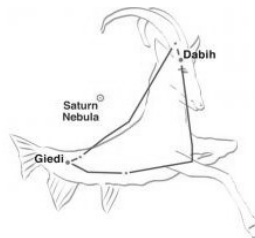
The Great **Dog** loyally follows its mythical master, **Orion**, across the southern skies of winter. The brightest star in the **Dog** is also the brightest in the entire night sky — brilliant Sirius, which is just 8.6 light-years away. Because it is the brightest star of the Great **Dog**, Sirius is known as the Dog Star and is first seen in the dawn sky in August, hence the "dog days" of summer.

### Constellations

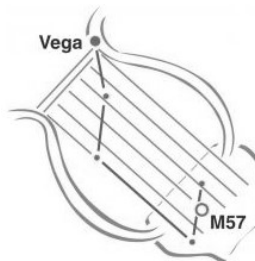
|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| B | N | V | I | R | E | O | R | I | O | N | G | O | L | S |
| T | A | O | G | L | E | E | D | Y | K | O | U | I | C | U |
| T | W | E | G | T | H | P | F | Q | D | Q | T | E | T | S |
| X | S | A | O | W | O | J | P | C | U | T | D | N | I | A |
| V | E | P | R | I | S | G | S | I | L | E | M | Z | U | G |
| M | E | E | R | N | O | U | Y | E | D | Q | E | F | P | E |
| L | S | N | N | S | Q | P | D | P | P | G | B | N | U | P |
| D | R | E | E | T | O | I | R | A | H | C | I | M | K | F |
| V | T | Q | I | Z | P | Y | N | A | Y | U | Q | B | A | S |
| X | L | R | X | P | Y | N | U | M | H | R | B | C | Z | I |
| B | O | D | E | S | T | F | I | D | V | E | D | F | I | S |
| M | T | R | M | I | P | T | U | R | A | V | E | F | M | L |
| K | M | C | S | U | R | A | M | R | J | S | E | L | F | Y |
| P | L | S | G | O | B | V | H | R | J | E | C | B | M | Y |
| B | M | K | R | T | D | L | V | O | A | H | Z | H | Q | J |



The **Eagle** glides on outstretched wings in the glowing band of the Milky Way, high in the south sky late summer. The *Pioneer 11* spacecraft launched in 1973 is heading toward one of the **Eagle's** stars and will pass it in about four million years. Although the spacecraft has already expired, it carries a message from Earth: a greeting to the galaxy from the people who made *Pioneer 11*.



Capricornus, the Sea **Goat**, bounds low across the southern sky in late summer and autumn. Capricornus gets its name from a Greek myth that says the god Pan was transformed into a half-goat, half-fish when he dived into the Nile River to escape the giant Typhon. As with many constellations, there are as many stories as there are stars.



It's easy to find Lyra, the **Harp**, by first finding Vega — one of the brightest stars in Earth's night sky. Look for Vega high overhead in mid-summer. The **Harp** looks like a small, lopsided square, with Vega just beside one of the corners. Vega, is only about 25 light-years away, making it one of our closest neighbors, and is where our April meteor showers appear to originate.



Native News and Education  
for Children of All Ages  
**NativeVillage.org**

*Think Indian, continued from page 1*

after high school. The design aesthetic uses bold and simple imagery to make the point that college is attainable for anyone who wants it. The *Think Indian* campaign encourages students to attend a tribal college not merely for a better life but also to celebrate and preserve their Native identity.

The first tribal college was established during the civil rights movement by the Navajo nation in 1968, whose tribal elders knew that culturally relevant, affordable higher education was the key to economic and cultural sustainability and a better life for their children. Other tribes soon followed. Today there are 36 tribal colleges and universities (TCUs) located across the country on or near Indian reservations, empowering 23,000 full-time and 130,000 total American Indian students and empowering their communities.

In addition to being used by the College Fund to promote its scholarships, the *Think Indian* campaign is also being delivered to the 36 TCUs so that they can affordably market their institutions to their communities.

Often underfunded, tribal colleges are typically unable to afford an advertising campaign with a large firm like Wieden+Kennedy. The College Fund, a partner with the agency for nearly 30 years thanks to W+K co-founder David Kennedy's dedication to Native issues, approached W+K about creating the campaign on a pro bono basis. After several months of brainstorming and reviewing past College Fund campaigns and materials, the new *Think Indian* campaign was born.

Patty Orlando, senior art director at W+K, has worked on the College Fund's campaigns for 20 years. Her work has taken her to Indian reservations across the country, and she has met students, faculty, and college presidents from many backgrounds. As she points out, "This

campaign is a rallying cry for the students and communities on the reservations. We wanted it to have a grassroots 'of-the-people' look and feel and to reflect the attitude of the message. We created a series of large wheat-pasted posters featuring tribal college students from previous campaigns to post around the reservations. The two-color (red and black) layouts are dynamic and raw and take cues from protest posters in the 1960s—the time period when the first tribal college was founded. The posters also incorporate Native symbols and line art to invoke an ownable and unique look."

Cheryl Crazy Bull, president and CEO of the American Indian College Fund, said, "We believe that by arming our colleges and universities with logos and layouts, they will have the opportunity to share with a wider audience the benefits of a tribal college education, the importance of developing strong leaders for leading Indian nations, and the spiritual, practical, and intellectual benefits of preserving our languages and cultures for generations to come. The *Think Indian* campaign is beautiful and perfectly reflects our values, our heritage, and our dreams for our future."

**Current and future American Indian college students can learn how to apply for scholarships at [www.thinkindian.org](http://www.thinkindian.org).**

**Tribal colleges and universities can contact the American Indian College Fund at 303-426-8900 to receive campaign materials.**

About the American Indian College Fund

Founded in 1989, the American Indian College Fund has been the nation's largest charity supporting Native higher education for more than 28 years. The College Fund believes "Education Is the Answer" and in 2017 provided American Indian students 6,548 scholarships totaling \$7.6 million, contributing to more than 125,000 scholarships totaling \$100 million since its inception. The College Fund also sup-

Continued on page 9

## Miami Indians removal from Indiana was cruel

By Shirley Willard, Fulton County Historian

The removal of the Miami Indians from Indiana was very cruel.

I didn't know much about the forced removal of the Miami Indians from Indiana until recently. Brian Buchanan, tribal chief of the Miami Indians of Indiana, spoke at Indiana Indian Day here in April and told a few details about the removal in 1846 from Peru, Indiana, to Kansas.

No one seemed to have much information so I bought a book *The Lost Years: Miami Indians in Kansas*, from the Miami County Historical Society, Paola, Kansas. The first chapter was about the removal from Indiana. In 1833 the government began trying to get the Miami to leave their 800,000 acres in Indiana.

The book stated that a few Miami chiefs gained permission to stay in Indiana: Chief Richardville with 48 members, Chief Francis Godfrey/Godfroy with 28 people, Chief Metochina (Thomas Miller) with 45 people, and Frances Slocum (Maconaquah) with 27 members. The total exemptions were 161 Miami tribal members who stayed in Indiana.

Sarah Siders, tribal historian for the Miami Nation of Indians of Indiana and granddaughter of Lora Siders, stated there were two other families allowed to stay: Mongosa and Pimyotahman. She said Mitochina is the same as Meshingomesia, and also stated that the numbers given in the book are not accurate but no true numbers are found.

Chief Richardville was said to be the richest man in Indiana. The others were considered wealthy also. Sadly, the ones forced to leave Indiana were those with little influence, without wealth, and with less mixed blood, meaning those who were closest to being full-blooded Miami Indians were forced to leave. Those who stayed in Indiana clustered along the Wabash and Mississinewa Rivers and became the Eastern Miami Nation, and those who went to Kansas became the Western Miami Nation.

In the summer of 1846 the government sent military and federal representatives to round up the Miami.

Thomas Dowling of Terre Haute was contracted to move the Miami for \$60,000. He sold the contract to Robert Peebles of Pittsburg, who sold the contract to Samuel Edsall and Alexis Coquillard of South Bend. Joseph Sinclair of Fort Wayne was appointed conductor and Dr. Graham Fiotch of Logansport was attending physician. Coquillard became the principal contractor who actually rounded up the Miami at a camp



**Sarah Siders, secretary for the Miami Nation of Indians of Indiana, is a member of the Mongosa clan.**

Continued on page 8

### Learn the Myaamia language on your iPhone

Niiki will bring Myaamia language to your fingertips. "Niiki" means "my home" in Myaamia, the language of Myaamia people. The app works on all iOS and Android devices.

Visit [www.MyaamiaCenter.org](http://www.MyaamiaCenter.org)

### Tsalagi (Cherokee) language classes

If you are interested in learning to speak Tsalagi, there's an ongoing class where you can join in at any time and catch up with practice. A one-time fee of \$15 includes the handout and a CD.

### 2nd and 4th Tuesdays of each month

6:00pm – 8:30pm

The Church Within, 1125 Spruce Street, Indianapolis, Ind.

### Potawatomi language classes

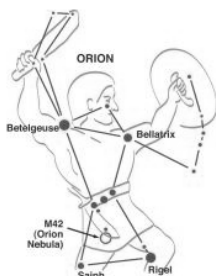
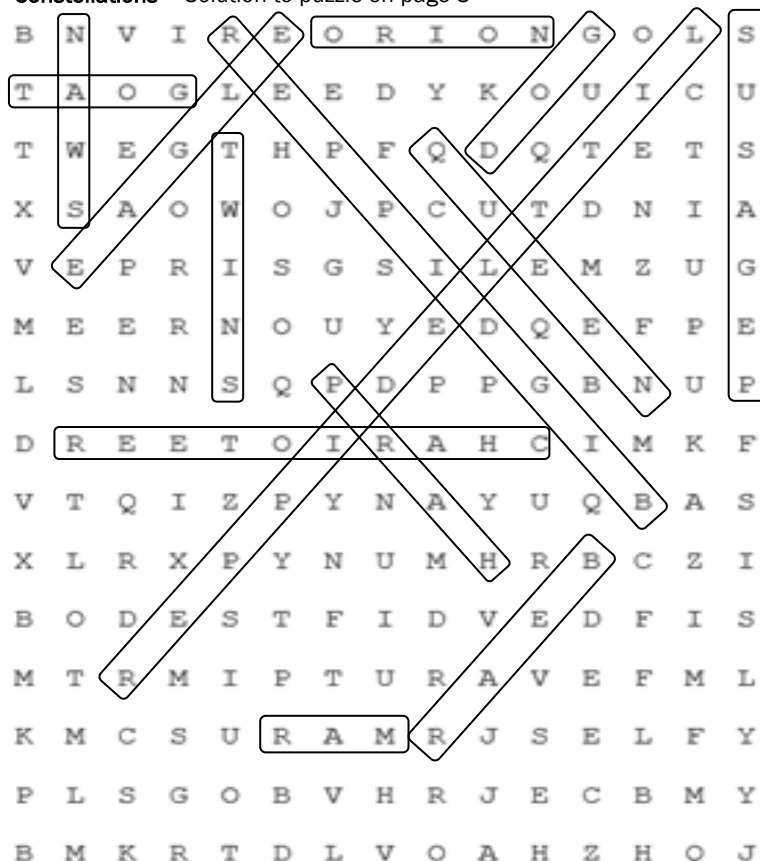
The Potawatomi language is now available on Apple and Google platforms and is compatible with Apple and Kindle. Adult language are held classes from 6:00pm - 8:00pm each Tuesday at the Pokagon Band Community Center in Dowagiac, Mich. For more information contact Rhonda Purcell, Potawatomi Language Coordinator, at (269) 462-4255 or [Rhonda.Purcell@PokagonBand-nsn.gov](mailto:Rhonda.Purcell@PokagonBand-nsn.gov).

### Aboriginal Language Resource Center

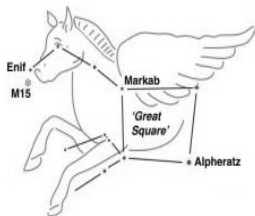
The University of Toronto Libraries website offers a large selection of language resources including Iroquoian, Ojibwe, Cree, Lenape and Mi'kmaq. Among these resources you'll find talking dictionaries, the alphabet, stories and translation links. For more information visit the University of Toronto Libraries:

<http://guides.library.utoronto.ca/aboriginallanguages>

### Constellations ~ Solution to puzzle on page 3



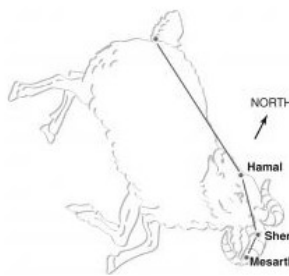
**Orion** is one of the most beautiful of all constellations, and one of the easiest to find by locating his belt, the three stars close together in a row. Bright red-orange Betelgeuse, the star on **Orion's** shoulder, is a red supergiant – the largest class of stars. It's probably close to 20 times as massive as the Sun and will explode into a supernova some time in the next hundred thousand years.



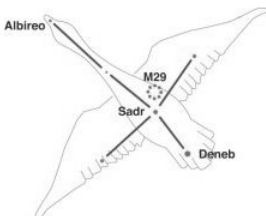
**Pegasus** is a large pattern of stars marked by a large square of four bright stars that form the body of the winged horse. **Pegasus** is a character from Mediterranean mythology, although he's best known for a couple of myths that he wasn't part of – those of Perseus and Hercules.



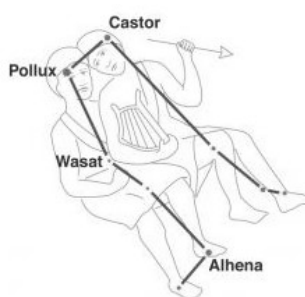
The mythological **Queen** Cassiopeia floats overhead in fall and winter. The best time to see her is in late fall, when she stands high in the northeastern sky during the evening hours. Cassiopeia looks like a flattened "W" against the frothy background of our home galaxy, the Milky Way. The **Queen** produced a supernova named *Cassiopeia A* about 300 years ago, and the explosion could be seen from Earth.



The **Ram** (Aries) is famous not because of its brilliance but because of its location. At the time the zodiac constellations were named, the Sun appeared against the stars of Aries at the vernal equinox, which is the first day of spring in the northern hemisphere. With the earth awakening from its winter slumber, the equinox was a time of celebration. And it usually marked the beginning of a new year.



The brightest stars of the **Swan** form a cross so this formation is also known as the Northern Cross. Find it soaring high overhead during late summer evenings. If you use binoculars to scan the area between the two bright stars that define the **Swan's** eastern wing, you'll see the remnant of a supernova – a faint, incomplete ring of light called the Cygnus Loop.



The **Twins** (Gemini) are easy to find high overhead in mid-winter, above and to the left of **Orion**. It is also part of the zodiac, in which case it's called Gemini. Its two brightest stars, Castor and Pollux, represent the mythological twin brothers of Helen of Troy. This constellation is home to the *Geminid* meteor shower, which peaks in mid-December. If you trace their paths across the sky, the meteors all point back toward Gemini.

Source: StarDate.org

# Richmond

BY AUTHORITY.



## ACTS of the Twenty-Ninth Congress of the U. S.

Passed at the first session, commencing December 1, 1845.

JAMES K. POLK, President; GEORGE M. DIXON, Vice President; JAMES W. DAVIS, Speaker of the House of Representatives.

CHAP. 34.—An Act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with the various Indian tribes, for the year ending June thirtieth, eighteen hundred and forty seven.

[continued.]

### To the Sioux of Mississippi

For blacksmith and assistant for ten years, during the pleasure of the President, stipulated in the fourth article of the treaty of the fifteenth July, eighteen hundred and thirty, eight hundred and forty dollars.

### To the Shawnees.

For permanent annuity, stipulated in the fourth article of the treaty of third August, seventeen hundred and ninety-five, one thousand dollars.

For permanent annuity, stipulated in the fourth article of the treaty of twenty-ninth September, eighteen hundred and seventeen, two thousand dollars.

For purchase of salt, stipulated in the third article of the treaty of seventh June, eighteen hundred and three, sixty dollars.

For blacksmith and assistant, during the pleasure of the President, stipulated in the fourth article of the treaty of seventh November, eighteen hundred and twenty-five, eight hundred and forty dollars.

For iron and steel, &c., for shop, two hundred and twenty dollars.

For blacksmith and assistant, during the pleasure of the President, stipulated in the fourth article of the treaty of eighth August, eighteen hundred and thirty-one, eight hundred and forty dollars.

For iron and steel, &c., for shop, two hundred and twenty dollars.

### To the Weas.

For permanent annuity, stipulated in the fifth article of the treaty with them of the second October, eighteen hundred and eighteen, three thousand dollars.

### To the Winnebagoes.

For the purpose of education, for twenty-seven years, stipulated in the fourth article of the treaty of the fifteenth September, eighteen hundred and thirty-two, three thousand dollars.

To defray the expenses of holding a treaty with the Potawatamie Indians of the Missouri river, three thousand dollars. And it shall be the duty of the different agents and sub-agents to take a census, and to obtain such other statistical information of the several tribes of Indians among whom they respectively reside, as may be required by the Secretary of War, and in such form as he shall prescribe.

To defray the expenses of a mission to the wild Indians of the prairie, for the purpose of making treaties of peace and friendship, and for the ransoming of such white prisoners as may be held by them and delivered to the agents of the United States, fifteen thousand dollars.

For the ransom of two white boys, Gillis Doyle and Thomas Pearce, held by the Camanches in bondage, and delivered to the agents of the Government, five hundred dollars.

For permanent provision for education purposes for the years eighteen hundred and forty-five and eighteen hundred and forty-six, (omitted in previous estimates,) stipulated in the fourth article of the treaty with the Wyandots, of the seventeenth March, eighteen hundred and forty-two, one thousand dollars.

For medals to be distributed amongst the chiefs and leading men of the Indians, twenty-five hundred dollars.

POSSIBLE EFFECTS OF INDIAN SLAVERY.—“And what would have been the effect upon our Indians—decidedly the noblest race of aborigines that the world has ever known—if, instead of buying their scalps at prices varying from five to fifty pounds each, we had conquered and subjected them! Will any one pretend to say that they would not have increased with the restraints and enforced toils of our superior genius?—that they would not, by this time, have formed a highly valuable and noble integral in the formation of our national strength and character? Perhaps their civilization would have been comparatively easy—the Hebrews required four hundred years—the Britons and Saxons, possibly, half that time after the Norman Conquest. Differing in color from their conquerors, though I suspect, with a natural genius superior to that of the ancient Britons, at the time of the Roman invasion under Julius Caesar, the struggle between the two races must have continued for some longer time, but the union would have been finally effected, and then, as in the case of the Englishman, we should have possessed a race, in their progeny, which, in moral and physical structure, might have challenged competition with the world.”

“Ay, but the difficulty would have been in the conquest.”

“True, that would have been the difficulty. The American colonists were few in number and feeble in resource. The nations from which they emerged put forth none of their strength in sending them forth. Never were colonies so inadequately provided—so completely left to themselves; and hence the peculiar injustice and insolence of the subsequent exactions of the British, by which they required their colonies to support their schemes of aggrandizement and expenditure by submitting to extreme taxation. Do you suppose, if the early colonists had been powerful, that they would have ever deigned to treat for lands with the roving hordes of savages whom they found on the continent? Never! Their purchases and treaties were not for lands, but tolerance. They bought permission to remain without molestation. The amount professedly given for land, was simply a tribute paid to the superior strength of the Indian, precisely as we paid it to Algiers and the Mussulmen, until we grew strong enough to whip them into respect. If, instead of a few ships and a few hundred men, timidly making their approaches along the shores of Manhattan, Penobscot and Ocracoke, some famous leader, like Aeneas, had brought his entire people—suppose them to be the persecuted Irish—what a wondrous difference would have taken place. The Indians would have been subjected—would have sunk into their proper position of humility and dependence; and, by this time, might have united with their conquerors, producing, perhaps, along the great ridge of the Alleghany, the very noblest specimens of humanity, in mental and bodily stature, that the world has ever witnessed. The Indians were taught to be insolent by the fears and feebleness of the whites. They were flattered by fine words, by rich presents, and abundance of deference, until the ignorant savage, but a single degree above the brute—who, until then, had never been sure of his porridge for more than a day ahead—took airs upon himself, and became one of the most conceited and arrogant lords in creation. The colonists grew wiser as they grew stronger; but the evil was already done, and we are reaping some of the bitter fruits at this day, of seeds unwisely sown in that. It may be that we shall yet see the experiment tried fairly.”

“Ah, indeed—where?”

“In Mexico—by the Texans. Let the vain, capricious, ignorant, and dastardly wretches who now occupy and spoil the face and fortunes of the former country, persevere in pressing war upon those sturdy adventurers, and their doom is written. I fear it may be the sword—I hope it may be the milder fate of bondage and subjection. Such a fate would save, and raise them finally to a far higher condition than they have ever before enjoyed. Thirty thousand Texans, each with his horse and rifle, would soon make themselves masters of the city of Montezuma, and then you may see the experiment tried upon a scale sufficiently extensive to make it a fair one.—*Simon's Wigwag and the Cabin.*”

THE PATAWATTAMIES.—This tribe of Indians, says the Logansport Herald of the 13th inst. “left here for their new homes, west of the Mississippi, on Monday last. A number were left behind sick, who are to be removed, with others that may have been left, early in the coming spring.”

In publishing the frequent accounts of the removal of the Aborigines of this country, we have been forcibly struck with the idea, used by the famous warrior, Red Jacket; who, in speaking of the first coming of the whites, amongst them, used the figure of the Indians being seated on a log. The whites wanted a seat and the Indians moved over a little, and gave them sufficient room to set down and rest themselves; soon they began to increase and wanted more room, the Indians moved over a little farther. The whites still kept increasing in numbers and in strength, and wanted more room, until the Indians were shoved to the end of the log. When the whites again asked for MORE ROOM; they were re-

## News from India

Published in Indiana newspapers between 1833-184

### From the Wilmington Ohio Democrat.

The following is the literal copy of a letter, from a Shawnee Chief, to Mr. Henry Harvey of this vicinity. The orthography is in the general good, and as to the ready use of the pen, the writing is of the first order, and of the most fashionable business kind—superior perhaps to but few of our best clerks; and is the highest eulogy on benevolent exertions to educate the savage tribes.

Kansas River, Indian Territory, December 21 1832.

DEAR SIR:—I deferred writing for some time after we arrived at our new home, thinking the Chiefs would wish to write to you; finding they said nothing on the subject to me, of writing, I took on myself to drop a few lines.

We landed to our new homes on the 1st day of Dec. considerably fatigued, and our horses much reduced, and a number in fact quite give out on the way, but notwithstanding all things, we had a very providential fall, for our journey.

We are sorry to relate to you, that we left some of our nation behind us, which will not be seen until we meet them in the Eternal World. The names of those is Par kway, Way-wa-pia, Tho-cot-ce-way, Pa-te-way-cia, Nancy Sanders' child, Cha-weys' two children, Le-a-thaws' grandchild, and Nancy Blue-jacket's child, nine in number.

As respects our new country—I have seen better and worse. The land is of good quality, and the water is pure, but the quantity of timber is not sufficient to fence the land; but in some places again there be good timber.

and what they could not get by asking, took by main force, and the Indians were entirely off the end of the log. This is truly the situation of the ill-starred sons of the forest. They are now being removed from the Mississippi. How long think ye will remain there? 'Twas but a few years back that they were in possession, and undisputed owners of the States of Ohio, Indiana and Illinois, and now their lands and hunting grounds, inhabited by millions of white men. But a few years will elapse, when the cry of more room will be resounded in the ears of the red man, and he will be compelled to relinquish his "new home," and seek for another farther WEST. Here again the same process of asking, giving, and taking, will be renewed; and the "lords of the wilderness" will, finally, be shoved from the end of the log of Time into the ocean of Eternity.

## an [a] country

6. Source citations are included with each article.

We have settled about eight miles from the mouth of the river; the Chiefs have not made a different or separate settlement, from those that were before. They have generally settled in the same place; for it being the greatest body of good timbered land—what may be their final decision, I am not able to inform you at present.

Those of our friends that formerly assisted by the chase, and no doubt their imaginations were much relieved, from the hopes of every description in abundance; but I am well assured they will be mistaken; they have come to a country where they must work, or abide the consequences that generally arises from indolence.

Instead of Government moving us out to our new homes, free of all expenses, they came far short of fulfilling their promise to Mrs. Blue-jacket's family and mine; you know that from sickness of my children, we could not start when the rest did, from those reasons we were obliged, on our own footing to bear our expenses, the principal part of the way to Mississippi river. We spent eighty-five dollars; and lost no besides; for which they would not allow us one cent in return for what we had spent.

I received your letter, sent on by a friend to us. I the same explained to the Chiefs. They expressed their thankfulness for the interest you showed for our welfare, and the willingness to continue in well-doing.

Direct yours to Shawnee Post Office, Jackson County, Missouri. I should be happy to keep a correspondence.—With haste; we join in love to you all.

Respectfully yours, in sincerity,

JOSEPH BARNETT.

Richmond Weekly Palladium  
(Richmond IN) 22 Sep 1838, pg 3

20 1838

### LATEST FROM THE SOUTH.

COLUMBUS, (Geo.) Aug. 5.

We have just heard from a source entitled to much credit, that the Government has determined to make arrangements, if possible, with the friendly Indians, to enter the service of the United States against the Seminoles in the approaching campaign. We learn that Col. Lane, one of Gen. Jesup's Aids, is at this time engaged in bringing about this desirable object. This scheme seems to us to be a measure of sound policy, particularly when we reflect how very serviceable the celebrated chief Jim Boy and his command were to Gen. Jesup, in fighting the lower Creeks.

Friendly Indians Richmond Weekly Palladium  
(Richmond IN) 3 Sep 1836, pg 2, jpg

### Emigration of the Miami Indians.

We are happy to learn from the following extracts of letters from the sub-agent for the above Indians to the Commissioner of Indian Affairs, with which we have been furnished, that the judicious measures adopted by the department have resulted in the peaceful removal of those Indians from the State of Indiana, in compliance with their treaty stipulations, and that they are now comfortably on their way to their new homes west of the Mississippi river. The accomplishment of this object was one of great importance to the white population in the vicinity of the territory where the Indians resided, as it frees them from the annoyances of an Indian population, and opens for settlement and cultivation a considerable extent of valuable lands.—Wash. Union.

"OFFICE OF MIAMI AND EEL RIVER SUB-AGENCY,  
Fort Wayne, 7th Oct., 1846.

"I have the honor to inform you that we have succeeded in getting the Miami emigration under way—peaceably and quietly.

"The canal boats on which the Indians are, (5 in number,) left Peru yesterday and have all passed through this place to-day on their way to Cincinnati, where the Indians will go on board a steamboat to be taken to Westport, from which place they will proceed by land to their country on the Osage river.

"The presence of the military force has contributed very materially to bring this happy result about; and I cannot speak too highly of the conduct of Captain Jewett and the force under his command. There has been no act of violence committed by the Indians on each other during the collection, and up to this time; nor do I anticipate anything of the kind during their journey."

"CINCINNATI, 12th Oct. 1846.

"I have the honor to report that the Miami emigration party arrived here during last night, and the Indians are now (at 10 a. m.) going on board the steamboat 'Colorado,' which the contractors have chartered to proceed to St. Louis, where another steamboat will be chartered to take them to Westport."

THE MIAMIES—The steamer Clermont, No. 2, was chartered yesterday by the contractors, for the removal of the Miami Indians, for the sum of \$1800, to carry them from this to the place of their destination. In the afternoon they embarked on board, soon after which the boat got under way, being literally covered with the "red men of the forest." They will be some time in ascending the river, owing to its present low stage.—St. Louis Organ, Oct. 23.

State Indiana Sentinel, (Indianapolis IN)  
29 Oct 1846, pg 2

... for a fair consideration, of the title to all the lands still occupied by the Indians within the States and Territories of the United States; their removal to a country west of the Mississippi, much more extensive, and better adapted to their condition, than that on which they resided; the guarantee to them by the U. S. of their exclusive possessions of that country forever, exempt from all intrusions by white men, with ample provisions for their security against external violence and internal dissensions, and the extension to them of suitable facilities for their advancement in civilization. This has not been the policy of particular administrations only, but of each in succession since the first attempt to carry it out under that of Mr. Monroe. All have labored for its accomplishment, only with different degrees of success. The manner of its execution has, it is true, from time to time, given rise to conflicts of opinions and unjust imputations; but in respect to the wisdom and necessity of the policy itself there has not, from the beginning, existed a doubt in the mind of any calm, judicious, disinterested friend of the Indian race, accustomed to reflection and enlightened by experience.

Occupying the double character of contractor on its own account, and guardian for the parties contracted with, it was hardly to be expected that the dealings of the Federal Government with the Indian tribes would escape misrepresentation. That there occurred in the early settlement of this country, as in all others where the civilized race has succeeded to the possessions of the savage, instances of oppression and fraud on the part of the former, there is too much reason to believe. No such offences can, however, be justly charged upon this Government since it became free to pursue its own course. Its dealings with the Indian tribes have been just and friendly throughout; its efforts for their civilization constant, and directed by the best feelings of humanity; its watchfulness in protecting them from individual frauds unremitting; its forbearance under the keenest provocations, the deepest injuries, and the most flagrant outrages, may challenge at least a comparison with any nation; ancient or modern, in similar circumstances; and if in future times a powerful, civilized, and happy nation of Indians shall be found to exist within the limits of this northern continent, it will be owing to the consummation of that policy which has been so unjustly assailed. Only a very brief reference to facts in confirmation of this assertion can in this form be given, and you are therefore, necessarily referred to the report of the Secretary of War for further details. To the Cherokees, whose case has perhaps excited the greatest share of attention and sympathy, the U. S. has granted in fee, with a perpetual guarantee of exclusive and peaceable possession, 13,554,135 acres of land on the west side of the Mississippi, eligibly situated, in a healthy climate, and in all respects better suited to their condition than the country they have left, in exchange for only 9,492,160 acres on the east side of the same river. The U. S. have in addition stipulated to pay them five million six hundred thousand dollars and their interest in improvements on the lands thus relinquished, and one million one hundred and sixty thousand dollars for subsistence and other beneficial purposes; thereby putting it in their power to become one of the most wealthy and independent separate communities, of the same extent in the world.

Excerpt from the Richmond Weekly Palladium  
(Richmond IN) 15 Dec 1838, pg 3



Pediatrician Yolandra Toya meets a patient at the Jemez Pueblo clinic in New Mexico. Dr. Toya is a 1988 graduate of Princeton University. (Craig Fritz/AP Images)

## Needed: Native Doctors

By Kathleen McCleery, Princeton Alumni Weekly

"He's looking right at me," says Dr. Yolandra Gomez Toya '88 as she reassures the mother of 6-month-old Regis Toledo that the infant is developing just as he should. The chubby-cheeked, brown-eyed boy has no clue that his pediatrician is unusual, but she is. Toya's heritage is Native American.

Of the approximately 956,000 doctors in the United States, just 3,475 are Native American, about one-third of 1 percent. (The most recent data are from 2013.) The nation's 6.6 million American Indians and Alaska Natives (the two groups are generally combined) make up about 2 percent of the total U.S. population. As for the number of pediatricians like Toya, "the picture the data paints is not a great one," says Dr. Shaquita Bell, chair of the Committee on Native American Child Health of the American Academy of Pediatrics. Fewer than 300 pediatricians, about half of 1 percent of all pediatricians in the country, are American Indian. Toya is examining little Regis at a clinic at Jemez Pueblo in New

*Continued on page 9*

### American Indian Council Monthly Meeting 3rd Sunday of each month

1:30pm

Annex Building, Boone County 4-H Grounds  
1300 East 100 South  
Lebanon, Ind.

Facebook: Search **American Indian Council**

### First Nations Educational & Cultural Center

(when school is in session)

Presentations, crafts, visiting artists, etc.

**Check website or Facebook for information**  
FNECC

712 East 8th Street

Bloomington, Ind.

(812) 855-4814

Info: [fnecc@indiana.edu](mailto:fnecc@indiana.edu)

[www.FirstNations.indiana.edu](http://www.FirstNations.indiana.edu)

Facebook: Search **IU FNECC**

### Native American Educational and Cultural Center—Purdue

(when school is in session)

Presentations, crafts, visiting artists, etc.

**Check website or Facebook for information**  
NAECC

903 5th Street

West Lafayette, Ind.

(765) 494-4540

Info: [NAECC@Purdue.edu](mailto:NAECC@Purdue.edu)

[www.purdue.edu/naecc](http://www.purdue.edu/naecc)

Facebook: Search **Purdue Native American Educational and Cultural Center**

### Indiana Flute Circle

3rd Sunday of each month

12:30pm - 4:00pm

Christel Dehaan Fine Arts Center

1400 E. Hanna Ave.

Indianapolis, Ind.

<http://home.earthlink.net/~gwcope/>

[indianaflutecircle/](http://indianaflutecircle/)

### Miami removal, continued from page 4

near Peru, preparing to travel to Western Territory (now Kansas).

When the Miami did not show up by August 1, 1846, a detachment of federal troops from Cincinnati was sent to Peru on Sept. 22 of that year to enforce the emigration. Captain W. R. Jouett came from Peru with 64 privates to insure the capture and removal.

By Oct. 5, officers, creditors and soldiers captured more than 300 Miami to be taken to Kansas. Those who resisted were severely bound and placed on canal boats. Those who escaped were pursued by a posse in the same manner as common criminals.

Mrs. Mary Baptist Peoria said about the departure from Indiana: "Strong men actually cried when they thought about their old homes in Indiana, to which many of them made journeys bare-footed, begging their way and submitting to the imprecations hurled upon them from the door of the white men as they asked for a crust of bread. I saw fathers and mothers give their little children away to others of the tribe for adoption, and then singing their funeral songs and joining in the solemn dance of death. Afterward go calmly away from the assemblage, never to be seen alive again."

One influential tactic used to get the Miami Indians to move was to have their priest, Julien Benoit, go with them. Benoit objected but was told "he either go[es] with them or the Miami would be pursued as wild beasts and killed if left no choice to capture them." These Indians were farmers, builders and hard workers, not animals.



## American Indian Council, Inc.

proudly invites you to attend their

# 27<sup>TH</sup> Annual Traditional POWWOW and Indian Market

at the Witham Pavilion, Boone County 4-H Fairgrounds,  
1300 E 100 S, Lebanon, IN 46052 (1-65, Exit#138)

---

|                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                 |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>Saturday April 7, 2018</b></p> <p>Hours: 10am - 9:30pm</p> <p>Grand Entry: 1pm &amp; 6:30pm</p> <p>Feast for participants at 5pm</p> <p><b>Host Drum: Red Circle</b></p> <p><b>Co-host Drum: Chaske Hotain</b></p> <p><b>Arena Director: Roger Campbell</b></p> <p><b>Head Man Dancer: Rick Mitchell</b></p> <p><b>Head Woman Dancer: Valerie Mitchell</b></p> | <p><b>Sunday April 8, 2018</b></p> <p>Hours: 10:30am - 4:30pm</p> <p>Grand Entry: 1pm</p> <p style="text-align: center;"><b>Head Staff</b></p> <p><b>Head Veteran: LeRoy Malaterre</b></p> <p><b>Emcee: Tony Castoreno</b></p> <p><b>Flint Knapping: Ron Kennedy</b></p> <p><b>Flute Playing: Ken Noland</b></p> <p><b>Weaving: Sharon &amp; Tony Wells</b></p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*Doctors, continued from page 8*

Mexico. The 51-year-old doctor drives 32 miles to this tiny community twice a month, on her days off from a full-time job at a pediatrics practice outside Albuquerque. More than half the pueblo's 3,400 members live in the village nestled in a valley bordered by red sandstone cliffs. Toya's husband was raised here. When her colleagues ask why she doesn't play golf or ride a bike on her time off, Toya is emphatic: Native American communities "need our help, because there's so much work to be done to make those communities healthy."

While there are few Indian doctors, there are plenty of problems to treat. One national study found 4-year-old Native American children are twice as likely as other children to be obese. Those aged 10 to 19 are nine times more likely to be diagnosed with Type 2 diabetes. Native teens have the highest rates of suicide and teen pregnancy of any population group in the United States. Poverty rates are higher for Native Americans than any other racial group.

Growing up poor in rural Dulce, N.M., Toya dreamed about being a doctor. Born Yolandra Gomez to a Jicarilla Apache mother and Hispanic father, she was the ninth of 10 children. They were sheep-and-cattle herders whose nomadic lifestyle entailed spending much of the year in a ramshackle two-room home that lacked plumbing and electricity. "We always had an outhouse," Toya says. Wood gathered, chopped, and stacked by the children was the primary source of fuel. Lambing season brought a chance to play doctor. "Some of the lambs were too sick to nurse so we would take the lambs [to be fed], and that became our full-time job." The children learned to butcher, too, which sparked Toya's interest in biology.

Toya mentors students, too. She believes the biggest obstacle for Native students is getting admitted to medical school in the first place. Of the 19,254 graduates in 2017, just 30 were Native American. Many just "don't understand the rules of the game," Toya says, and need a guide to help them through the process, "somebody who sits down with them, emails them, texts them. Did you do this? Are you signing up for chemistry? Did you take that summer class?"

Toya has been offering that kind of advice to Erica Charley for years. Charley, who grew up on the Navajo reservation spanning New Mexico, Arizona, and Utah, where unemployment tops 40 percent, didn't think she'd graduate from high school, let alone become a doctor: "Coming

from nothing ... you feel downtrodden." Toya encouraged her along the way and taught her techniques, including suturing lessons using pigs' feet. Now a first-year surgical resident who aims to be a transplant surgeon, Charley still shadows Toya and is a mentor to medical students herself.

**"I can make the biggest difference in their lives if they see me as a Native American woman physician who cares about them."**

~ Dr. Yolandra Gomez Toya

Toya and others faced cultural challenges during their studies, such as in anatomy class where they had to touch and dissect dead bodies—something which is prohibited in many Native cultures and one that Toya struggled with herself. When Toya consulted tribal medicine men for advice, they initially urged against her participation. Toya worked with them to develop blessings to protect her from the spirits with "strong medicine" consisting of "smudging or smoking" herself — part of a purifying ceremony — and chewing special roots. At the end of the semester, she prayed, cleansed herself, and made an offering to the cadaver so that the "spirit could rest."

Toya also volunteers at Jemez on evenings and weekends. She urges parents to feed children more fruits and vegetables and to get them to bed earlier. She acknowledges that this is tough for families with incomes below the poverty level and whose homes consist of a couple of rooms for multiple generations. She's the first physician at Jemez to participate on a family-support team aimed at identifying and helping children with learning and behavioral problems. And she's embarking on a new project with the American Lung Association to diagnose and treat asthma, which is prevalent in places like Jemez where wood stoves are used for heating.

Just having a presence on the pueblo is generating results. "I can make the biggest difference in their lives if they see me as a Native American woman physician who cares about them," she says. On one home visit, she spotted children playing doctor. She beamed and reported, "All the little girls wanted to be Dr. Toya. My job is done!"

Source: <https://paw.princeton.edu/article/needed-native-doctors>

Story submitted by Gina Boltz, NativeVillage.org

*Think Indian, continued from page 4*

ports a variety of academic and support programs at the nation's 36 accredited tribal colleges and universities, which are located on or near Indian reservations, ensuring students have the tools to graduate and succeed in their careers. The College Fund consistently receives top ratings from independent charity evaluators, received a four-star rating from Charity Navigator, and is one of the nation's top 100 charities named to the Better Business Bureau's Wise Giving Alliance. For more information about the American Indian College Fund, please visit [www.collegefund.org](http://www.collegefund.org).

About Wieden+Kennedy

Wieden+Kennedy, founded in Portland, Oregon, in 1982, is an independent, privately held global creative company with offices in Amsterdam, Delhi, London, New York City, Portland, São Paulo, Shanghai, and Tokyo. Wieden+Kennedy works with some of the world's most innovative brands, including AB InBev, Airbnb, Anki, Coca-Cola, Delta Air Lines, Facebook, Instagram, Mondelēz, Nike, Procter & Gamble, Samsung, and Spotify.

Wieden+Kennedy was recently honored as *Adweek's* 2017 Global Agency of the Year, *Ad Age's* 2018 Agency of the Year, and *Fast Company's* 2018 Most Innovative Company in Marketing and Advertising. Source: <https://globenewswire.com/news-release/2018/03/08/1418814/0/en/Think-Indian-Ad-Campaign-Seeks-to-Increase-Native-American-Student-College-Enrollment.html>

Source: <https://globenewswire.com/news-release/2018/03/08/1418814/0/en/Think-Indian-Ad-Campaign-Seeks-to-Increase-Native-American-Student-College-Enrollment.html>

Story submitted by Gina Boltz, NativeVillage.org

**"We do not inherit the Earth from our ancestors, we borrow it from our children."**  
~ Original author unknown



## JOB CONNECTION

### Airport / Indianapolis Airport Authority

[www.IndianapolisAirport.com/employment\\_business/employmentOpportunities.aspx](http://www.IndianapolisAirport.com/employment_business/employmentOpportunities.aspx)

### Butler University

[www.butler.edu/od/hr/](http://www.butler.edu/od/hr/)

### Citizens Energy Group

[www.CitizensEnergyGroup.com/Our-Company/Careers](http://www.CitizensEnergyGroup.com/Our-Company/Careers)  
 Jobline: 317-927-4637, updated immediately

### Eli Lilly & Co.

[www.lilly.com/careers](http://www.lilly.com/careers)

### Fifth Third Bank

[www.53.com/careers](http://www.53.com/careers)

### First Indiana Bank

[www.FirstIndiana.com/careers/careers.html](http://www.FirstIndiana.com/careers/careers.html)  
 Jobline: 317-859-4724, updated weekly

### Goodwill Industries of Central Indiana

[www.GoodwillIndy.org/gwjobs/](http://www.GoodwillIndy.org/gwjobs/)

### Hendricks Regional Health Centers

[www.Hendricks.org/apply-for-a-job](http://www.Hendricks.org/apply-for-a-job)  
 Jobline: (866) 813-9483, updated on Thursdays

### Huntington Bank

[www.HuntingtonBank.com/us/HNB3400.htm](http://www.HuntingtonBank.com/us/HNB3400.htm)

### Hyatt Hotel

[www.Hyatt.jobs](http://www.Hyatt.jobs)

### Indianapolis - City of

[www.Indy.gov/eGov/City/OFM/HR/Pages/home.aspx](http://www.Indy.gov/eGov/City/OFM/HR/Pages/home.aspx)

### Indianapolis Metropolitan Police Department

[www.Indy.gov/egov/city/dps/impd](http://www.Indy.gov/egov/city/dps/impd)  
 Jobline: 317-327-3368, periodic updates

### Indianapolis Power & Light

[www.IPLPower.com/Our\\_Company/Employment/](http://www.IPLPower.com/Our_Company/Employment/)

### Indianapolis Public Schools

[www.hr.ips.k12.in.us/](http://www.hr.ips.k12.in.us/)

### Indianapolis Star / Career Builder

<http://IndyStar.gannettonline.com/careerbuilder/index.html>

### Indianapolis Zoo

[www.indianapoliszoo.com/contact/employment-and-volunteers/zoo-staff-employment](http://www.indianapoliszoo.com/contact/employment-and-volunteers/zoo-staff-employment)

### I.U. Health

[www.IUHealth.org/careers/](http://www.IUHealth.org/careers/)

### Ivy Tech

<https://jobs.ivytech.edu/>

### Jobs in Indianapolis

[www.JobsInIndianapolis.com](http://www.JobsInIndianapolis.com)

### Johnson Memorial Hospital

<http://www.johnsonmemorial.org/careers/>  
 Jobline: 317-738-7818, updated weekly

### Riverview Hospital

[www.Riverview.org/careers](http://www.Riverview.org/careers)

### SallieMae Careers

[www.salliemae.com/about/careers/](http://www.salliemae.com/about/careers/)

### Simon DeBartolo Group, Inc.

[www.Simon.com/about\\_simon/hr/](http://www.Simon.com/about_simon/hr/)  
 Jobline: 317-685-7300, updated weekly

### St. Francis Hospital Center

[www.StFrancisHospitals.org](http://www.StFrancisHospitals.org), click on Careers at top

### St. Vincent Hospitals

[www.StVincent.org/employment/default.htm](http://www.StVincent.org/employment/default.htm)  
 Employment: 855-992-4672

### U.S. Postal System

[www.USPS.com/careers/](http://www.USPS.com/careers/)

### Westin Hotel

[www.StarwoodCareers.com/](http://www.StarwoodCareers.com/)

### Westview Hospital Job Listings

Jobline: 317-920-7500, updated periodically  
[www.ecommunity.com/s/westview-careers/hospital-jobs/](http://www.ecommunity.com/s/westview-careers/hospital-jobs/)

### Yellow Freight

<http://yrc.com/career-resource-center/>

### Nationwide Job Searches

#### Indeed

[www.indeed.com](http://www.indeed.com)

#### Job Search for Ex-Offenders

[www.CareerOneStop.org/ExOffender](http://www.CareerOneStop.org/ExOffender)

#### mySkills myFuture

[mySkillsmyFuture.org](http://mySkillsmyFuture.org)

#### Veterans ReEmployment

[www.CareerOneStop.org/vets](http://www.CareerOneStop.org/vets)

#### Worker ReEmployment - following a layoff

[www.CareerOneStop.org/ReEmployment](http://www.CareerOneStop.org/ReEmployment)

**AICI provides assistance with resumes, job applications, employment and training at no charge.**

++++

**Tribal enrolled individuals are eligible for additional services which *may* include gas cards, special work-related clothing and child care in the event of a job interview.**

++++

**AICI offers educational scholarships to students who meet our federal grant requirements. Scholarship amounts may vary.**

++++

**Through grant funding, AICI offers free health screenings; screenings may vary.**

++++

**For more information, call AICI at (317) 917-8000 or (800) 745-5872 or email: [Info@AmericanIndianCenter.org](mailto:Info@AmericanIndianCenter.org)**

**Movie Night featuring "Lake of Betrayal: Story of Kinzua Dam"**

On the Allegheny River in Pennsylvania, Kinzua Dam was a flash point in history for the Seneca Nation of Indians. Completed in 1965, the dam was originally supposed to help prevent flooding in Pittsburgh but the 27-mile reservoir that formed behind the dam inundated vast tracts of the Seneca Indians' ancestral lands, forcing their removal in breach of the United States' oldest treaty then in effect. Set against a backdrop of a federal Indian termination policy, pork-barrel politics, and undisclosed plans for post-WWII hydropower, the movie reveals an untold story from American history—a one-sided battle pitting an impoverished Native American nation against some of the strongest political, social and commercial forces in the country as they fought to protect their sovereignty. The Kinzua crisis became a turning point toward building a strong Seneca Nation.

April 10, 2018 - 6:00 - 8:00 p.m.

Native American Educational and Cultural Center—Purdue

903 5th St, West Lafayette, Ind.

Info: (765) 494-4540

**"Bread of Life"**

The "Bread of Life" giveaway is sponsored by the new Native American fellowship program called Tapalot within the St. Andrew United Methodist Church in Indianapolis.

**All are welcome to participate, no questions asked, no forms to fill out, no limits.**

Bread products are the main items given away, however, occasionally other food items are as well. Plastic bags are provided and a local Boy Scout troop will help carry out your items. This program takes place at two locations:

**2nd Saturday of month**

8:30am - 12:30pm

St. Andrew UMC

2560 South Villa Ave.

Indianapolis, Ind.

(317) 784-4662

**3rd Saturday of month**

8:30am - 12:30pm

Miami Nation Tribal Center

80 W. 6th Street

Peru, Ind.

(317) 784-4662



Ceremonies, sweat lodges, Indian names, tribal enrollment cards, Eagle feathers and other items or events specific to the spiritual practices of Indigenous peoples **are never for sale**. If someone offers you any of these in exchange for money, contact AICI at (317) 917-8000..

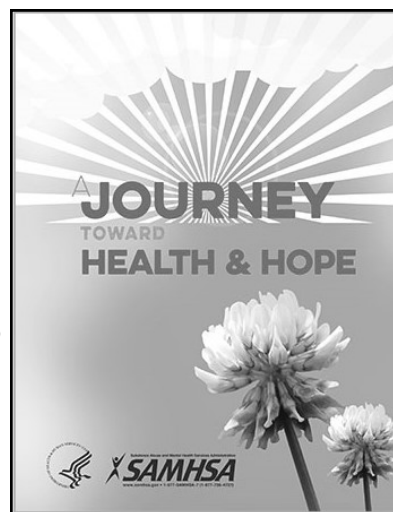
Want to receive our monthly e-Newsletter? Visit our website:  
[www.AmericanIndianCenter.org](http://www.AmericanIndianCenter.org)

**American Indian Movement of Indiana and Kentucky**

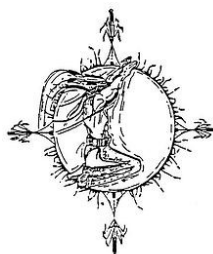
Visit: [www.cafepress.com/aimindianakentuckygear](http://www.cafepress.com/aimindianakentuckygear) or  
[www.gofundme.com/azosuk](http://www.gofundme.com/azosuk)



**Native News and Education  
for Children of All Ages  
[NativeVillage.org](http://NativeVillage.org)**

**FREE! A Journey Toward Health and Hope: Your Handbook for Recovery After a Suicide Attempt**

This resource guides people through the first steps toward recovery and a hopeful future after a suicide attempt. It includes personal stories from survivors, and strategies for recovery, such as re-establishing connections and finding a counselor. Download a free copy by visiting our site: [AmericanIndianCenter.org](http://AmericanIndianCenter.org), then select What We Do, then Health Services.

**American Indian Council**

Membership at the American Indian Council is always open. Meetings are held the 3rd Sunday of the month in Lebanon. The AIC hosts two powwows a year and works to promote culture and unity. For more information about membership contact Sandy Maddox at [maddox.s@comcast.net](mailto:maddox.s@comcast.net).

***FOLLOW AICI***

**FACEBOOK ~ AMERICAN INDIAN  
CENTER OF INDIANA**



**TWITTER ~ @AICI\_INDIANA**

**SIGN UP FOR OUR NEWSLETTER!**

**Tecumseh Lodge Membership**

Tecumseh Lodge membership is open to individuals ages 18 and older in the categories of INDIVIDUAL, FAMILY, MILITARY, and STUDENTS of family members who are interested in participating in Lodge activities. If you are interested in becoming a member, go to their website [www.TecumsehLodge.org](http://www.TecumsehLodge.org) and click on Membership on the left side and download the form. Or you can contact the Membership Secretary Mike Wolka at (317) 691-0255 or email [Membership@TecumsehLodge.org](mailto:Membership@TecumsehLodge.org).

The Tecumseh Lodge Board of Directors meets bi-monthly to review applications and accept new members; you will be notified of receipt of your application and fees will be payable. Members receive a membership card and a bi-monthly newsletter.

If you have college-aged students and are a member of the Lodge, your student may also receive a courtesy electronic copy of the newsletter. Please include a note on the application with the student's e-mail address or contact the Membership Secretary listed above.

**ANNUAL DUES:**

Individual = \$15.00 Family = \$20.00 Military = No Charge





American Indian Center of Indiana Inc.  
3737 N. Meridian St., Suite 201  
Indianapolis, IN 46201  
[www.AmericanIndianCenter.org](http://www.AmericanIndianCenter.org)

## INSIDE

- ✦ Boarding School Makes List
- ✦ NCGLNAC Spring Classes
- ✦ Suicide Attempt Recovery Handbook

# Waapaahsiki Siipiwi

## Mound Historical Park

9098 West County Road 825 North, Fairbanks, IN, 47849

**SATURDAY, MAY 5, 2018**

**6<sup>th</sup> Annual Fundraiser Event**

**10:00 am – 4:00 pm**

Storytelling by Melvie & Morninglark

Family Event, Children's Games

\*Corn Cob Darts\*Foot Races\*Chunky Tournaments

FRY BREAD FOOD BOOTH

**11AM & 1PM *Sings with Eagles Drum***



Walking Trails

Heritage Garden

Tour & Show

Traditional

Native Traders

with handmade

ART Crafts,

Wood Carvings

### **Primitive Educational *Sycamore Kwe Camp***

Sullivan County American Indian Council, Inc.

P.O. Box 443 Sullivan IN, 47882 - 812.251.1094 - susan

501c3 Non-Profit Organization Incorporated in State Of Indiana

Property managers of the Waapaahsiki Siipiwi Mound Historical Park

Property owned by Indiana Michigan Power/AEP

[www.scaiscouncil@yahoo.com](http://www.scaiscouncil@yahoo.com) , Facebook: Waapaahsiki Siipiwi Mound Historical Park

Cultural Mound Site in Sullivan County IN, Late Woodland Era, AD 500-1500AD, Mound Builder Era  
Historically documented along with the "Narrows" crossing during the War of 1812 encounters >

Sponsored in part by: *Tourism Commission of Sullivan County*

*Sullivan County Chamber of Commerce*

*Friends of the Waapaahsiki Siipiwi Mound Historical Park*

**OPEN TO THE GENERAL PUBLIC-10AM TIL 4PM**