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Taking It Back...Native Peoples Hold Government and Church Accountable for Centuries of Persecution, Injustice, Genocide

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Angela Brandel
Introduction

For over seven hundred years, the First Nations Peoples of North America have survived attack after attack on their way of life and who they are. The United States state and federal governments and churches have made consistent attempts to exterminate them. Native Peoples have resisted and defended themselves against these powerful systems and their shocking attempts to eradicate a population of people. Over this time period, the government and churches kept impeccable records that described thoughts, plans, policies, action, and reflection. Their journals and records describe Native Peoples as uncivilized, savages, heathens, pagans, and referred to them as lice and vermin. Papal bulls issued by Christian monarchies allowed the military to take part in their conversion to Christianity so that the land could be deemed as unoccupied and stolen.

For over five hundred years, government and churches worked in solidarity to carry out a process to civilize and assimilate Native Peoples. During the assimilation process, men, women, and children were enslaved in Christian missions. Children were stolen from their families and sent to residential boarding schools to “kill the Indian, save the man.” They were starved, savagely beaten, raped, sterilized, murdered, and converted to Christianity. In order to become Christian and civilized, they were forced to give up their identity and way of life. The missionaries kept detailed journals which documented the forced conversion of Native Peoples under their control. They reported back to the government and church leaders describing their joys of success and frustration at failure, but enthusiastically pushed on in God’s name to complete the conversion to Christianity.

Native Peoples fought back and defended themselves against these massacres and attempts to steal their land, culture, and identity. Some Nations began to organize and adapt in order to survive the assault on their way of life; others went to war against the government and the churches. Treaties were signed and broken, every one of them. The federal government used the military to force Native Peoples from their homelands. Many were forced to march through harsh conditions to an undesirable piece of land set aside for them, land that held no memories, cultural significance, or possibility of survival.

Once the Native Peoples were removed from their homelands and forced on to reservations, the federal government assigned the territories and reservations to church denominations. The churches’ mission was to continue with the assimilation process through education. Girls were instructed in domestic duties and boys in a trade in schools that were little more than prison camps. The federal government required that children ages five through eighteen be taken from their families and sent far away from their familiar surroundings to break the tie to their Native families and culture. They endured long days of hard labor, so that they could learn to become industrious. Missionaries used a model based on three aspects: hard work on the farm, in the school, and in the household to prepare them for civilization. The intent was to reform the whole character, which was to include destruction of Native religion, moral, intellectual, social, and industrial habits and replace them with the Christian American culture.

Some children survived the Christianization, civilization, and assimilation process, and some did not. Many did not survive the sexual, physical, emotional, and mental abuse bestowed upon them by the missionaries and teachers. Those who survived found themselves adrift between two cultures. Many tried to return to their families on the reservations, but found it difficult to fit back into a culture that was foreign to them now. Language, traditions, relationships, and time had been lost. Some became great leaders who would lead their people in an effort to retain their traditional ways. Others adapted and navigated the American culture. They stayed in the education system and became leaders who continued to fight for Native rights.

While churches continued the Christianization and colonization processes in residential boarding and mission schools, the government continued to steal land to gain control of resources. Native leaders organized themselves, entered into treaties, and tried to regain power to retain their land and culture. Other Native leaders left the reservations with their warriors to fight the injustice, theft, and massacres of their families. Some Christian Native men and their families were hunted down, captured, hanged, and placed in government prison camps where they suffered, died, and were buried. Missionaries forced them to give up their traditional cultural ways, converted the prisoners to Christianity, and when satisfied they returned them to the reservation.

Back on the reservation, many Native Peoples hid their traditional ways and continued to practice their spirituality. Before long, the government outlawed all religions, practices, ceremonies, and would not allow Native Peoples to leave the reservation without permission for the next fifty years. During this time, the federal government took total control of land, finances, and Native rights and reiterated that they were wards of the nation and dependents. Missionaries continued to try to “save” the Native People from themselves and their traditional ways, which were still seen as “devil worship.” They soon realized that it would be easier to convert and ordain Native religious leaders who could easily navigate cultural differences and minister to their own people.
on the reservation. Native Americans continued to navigate the educational system and became pastors and ministers to their own people. Although converted and now in a Christian leadership role, many retained and reclaimed their traditional ways.

The twentieth century brought a new era and a shift of power between the government, churches, and Native Peoples. Missionaries were using federal funds and trust assets set aside for Native People to educate children. The government continued with the policy of land theft through allotment that left surplus land available for White settlement. A combination of strong Native traditional and non-traditional leaders moved to the forefront in both urban areas and on reservations. All fought for treaty, human, and civil rights for their people and litigated treaty violations. Since the Native Peoples on their reservations were considered Sovereign nations, they held both the state and federal government responsible for the history of treaty violations and financial mismanagement of their trusts and lobbied for independence and freedom.

Native People continued to excel in powerful visible positions such as education, law, politics, athletics, religion, health, literature, music, film, and art. They began to introduce the federal government and missionaries to their powerful religious practices and ceremonies. The Meriam Report disclosed debilitating conditions on the reservations, which impacted economics, health, and success of Native people living there. Native and non-Native people testified and lobbied for changes in the living conditions, medical facilities, and schools and brought to light the disastrous effects of forced Christianization and colonization that were perpetrated against Native Peoples during the past five centuries by the government and churches.

Even though the destructive practices by the government and churches were exposed, land theft and conversion to Christianity continued. New legislation was passed by the federal government that was designed to revitalize Native culture, language, self-governance, and spiritual traditions. The Native Peoples were required to adopt constitutions and reorganize their governing structures and adopt a European structure, which potentially undermined communal traditions and Indigenous governance styles. Native men and women joined the war effort and were instrumental in the victories of World Wars I and II. After the wars, Native people struggled with the idea that they did not have the very freedoms they fought for. They still did not have the right to vote, were not allowed to drink alcohol, and were still considered wards or dependents of the federal government.

The federal government continued to exploit Native People, steal the land, build dams, and destroy sacred sites through the use of manipulation and eminent domain laws. They began to desecrate reservation land with toxic radioactive waste. Native Peoples began to organize and bring lawsuits designed to fight for their sacred sites, land, water, and treaty rights. The federal government decided to terminate the tribes and their treaty rights. The federal government ended the disastrous termination and relocation acts, but by this time over one hundred nations had been terminated and their land stolen. It took years of struggle, legal battles, and financial difficulties to regain their legal tribal status, land, and cultural traditions.

Churches continued to instruct Native children in Christianity or near reservations. Mission workers struggled with the idea of “mission with” and continued to dominate and convert. For years, the churches took Native children from their families and adopted them out to non-Native families who helped with conversion. As many as one-third of Native children were adopted or fostered out to non-Native families or held in residential institutions for religious education. Most of the Native children were sexually and physically abused, both in the schools and in the homes, by people who called themselves “Christian.”

In the mid-twentieth century, much legislation was passed after years of struggle, activism, and political pressure. The Indian Civil Rights Act was passed, which finally gave most of the protections of the Bill of Rights and the Fourteenth Amendments to Native Peoples. This included the freedom of press, assembly, and fair trial. Despite these changes, Native Peoples on reservations and in urban areas continued to be denied their rights. The American Indian Movement was founded, confronted the federal government over historical grievances, and sought to gain contemporary civil
rights, which resulted in a place on the federal government’s list of extreme organizations. Youth groups followed their lead, pushed for visibility, and demanded a response from the federal government. The first college established for Native Peoples by Native Peoples opened, followed by the American Indian Law Center. Literature written by Native people was published that brought new awareness to both Native and non-Native people and exposed the genocidal policies experienced by the Indigenous Peoples of North America at the hands of the government and churches. Native leaders, professors, activists, authors, and youth continued to apply pressure to the federal government and marched across the nation until a new era of self-determination was announced.

Congress passed education reform with funding for special education, bilingual education, culturally relevant materials, and appropriate hiring and training of teachers. Native children could no longer be taken and adopted away from their families and tribes. Corrupt and incompetent officials were removed from federal offices. A library with an American Indian history center was established. Sovereign status removed by the termination policy was restored to many tribes. Training and employment was provided on reservations and in urban areas. Treaty violations were reviewed. Fishing and hunting rights were restored and protected outside the reservations. Native women rose to be a voice for their families and began to address poverty, economic and cultural survival, equal treatment, opportunity, and recognition. In particular, women spoke out about the federal government’s attempt to sell reservation water to private corporations, education, and health. Issues like reproductive rights, violence, forced sterilization, rape, sexual abuse, children, and womanhood were topics of political discourse. They worked to eliminate stereotypes and misconceptions about their people. A large network of Indigenous Women worked together to protect the land, air, water, and environment.

Native organizations and their allies continued to work toward justice for Native Peoples. A firm rejection of the Doctrine of Discovery, papal bulls, civilization and assimilation policies, and forced colonization and Christianization practices was called for. Increased financial assistance and reaffirmation of self-determination policies for the Native Peoples was demanded. In response, the federal government restored full religious freedoms that included recognition, protection, and preservation of traditional Native practices. Native Peoples finally had the right to believe in, express, and exercise traditional religions, ceremonies, and rites, as well as possess their sacred objects. Despite the restoration of these traditional religious rites, Christian organizations and churches continued to focus on planting churches even though evidence had shown how cultural and religious genocide had demoralized Indigenous populations.

Some Christian denominations finally realized that their practices contributed to the genocide of the Native Peoples and issued statements of remembrance, reconciliation, and healing. In the past, many churches bought or received land stolen from Native Peoples that was seized by the federal government. They have offered apologies and asked for forgiveness. After the implementation of self-determination and restoration of their religious freedom, Native Peoples effectively established and managed their own churches. Some were Christian, some were traditional, and some were a combination of both spiritual and cultural traditions that continue today.

The federal government and its agencies managing Native affairs issued an apology for the ethnic cleansing and cultural annihilation against the Native and Alaskan Peoples. They acknowledged the cultural assault on children during the mission and industrial boarding school policies, which yielded generations of shame, guilt, and fear. They admitted that they caused this trauma and that it continues to plague families, generations later. Native People have come forward to hold both the federal government and churches accountable for their genocidal actions over the past seven hundred years.

The United Nations Declaration on the Rights of Indigenous Peoples recognizes the rights of Indigenous Peoples and supports self-determination. All members of the United Nations have approved this declaration. According to the document, the five criteria used to perpetuate a genocide include 1) killing members of the group, 2) causing serious bodily or mental harm to members of the group, 3) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part, 4) imposing measures intended to prevent births within the group, and 5) forcibly transferring children of the group to another group. Upon closer examination of the five criteria needed to declare genocide and the hidden history of the United States, the reader will see countless examples of each criterion and realize that a genocide took place right here on this nation’s soil. The truth needs to be told. The United States state and federal government, organizations, and citizens, as well as church denominations took part in this genocide.

Even though acknowledgments were stated and apologies given for the genocide, this nation’s governments and churches have offered very little in terms of reparations and/or change in societal attitudes toward Native Peoples, especially in the states.
Native People continue to graciously educate non-Native people about their culture through memorial rides, memorial walks, and ceremonies designed to help their people heal and work toward reconciliation. Even after generations of trauma, Native People continue to walk in a good way, with good intentions, and with a prayerful, peaceful heart. Sadly, upon reflection of the historical truth, this genocidal history of the United States of America, it is very disturbing to see how these acts, practices, and policies were perpetrated by governments, churches, organizations, and citizens.

There are ways to make a difference and support Native Peoples’ fight for sovereignty and rights. Continue to learn the hidden history in the United States of America. Learn about the Doctrine of Discovery and philosophical ideologies that this country was founded on and understand their effect on Native Peoples and all Americans. Listen and learn about the Indigenous history from Indigenous people. Learn about treaties and understand that they are the supreme law of the land. Demand that the federal government follow the laws and honor the communities protected by treaties. Reach out and offer support to Native Peoples, their organizations, and their causes. Learn about and appreciate the diversity of all people, nations, and cultures.

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3Article 6, U.S. Constitution


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To my teachers, who helped me see the truth of this country's history we were not taught, Valerian Three Irons and Dr. Chris Mato Nunpa and their families.

To my family and friends.

To all those who supported and encouraged me throughout this humbling journey.

A special dedication and apology to all Native Peoples and their relatives who continue to suffer, have suffered, and died at the hands of my ancestors.

To Todd and Casidy for technology support and Lea for the cover art.
This is a broad overview of U.S. history that is typically left out of mainstream kindergarten through twelfth grade as well as higher education. It covers seven hundred years and includes many main events that will be familiar and many obscure events that are unknown. Most government and church events point to a larger purpose: genocide. I tried to conserve the meaning in each data point as I found it in the resources so as to preserve the authenticity of its author. I tried to cross reference, be as accurate as possible, search for little-known information, and respect Native Peoples by not covering their sacred and honored culture. With that being said, I am absolutely sure that I have not gotten some things exactly right and will offend some people. For that I humbly apologize in advance and welcome the correction.

I tried to remain focused on the thought and action of the U.S. government and churches. I wanted to bring forth the historical data of government and churches by placing it side-by-side in such a way that the collaboration efforts to colonize, convert, and Americanize could be seen. I also wanted to show how the Native Peoples reacted, resisted, and fought back to defend themselves against these powerful, dominant systems that sought to assimilate and destroy them. It was crucial to include the voices, contributions, activism, and victories of Native Peoples. These are rarely seen or recognized by non-Native people. Without their voices, we are left to assume and believe historical misconceptions and misinformation. I also wanted to recognize and honor Native people who navigated systems stacked against them. While I could not include everyone, I tried to include a number of successful people who spoke out and made a difference for their people and who tried to educate non-Native people along the way. I am absolutely sure I left some important people out, and for that I humbly apologize in advance and welcome the correction.

I would like to make a brief comment on terminology used in this project. Over time, non-Native people have attached many labels to the Indigenous Peoples of the North American continent. The labels change according to legislative changes or on the whim of a group of people trying to be more politically correct. I tried to preserve the images, “label of the day,” and the terminology used to describe Indigenous Peoples so that the reader could understand the thought of the government officials, missionaries, church leaders, explorers, settlers, and citizens. Some are very offensive. Terms such as Indian, American Indian, Native American, Native People, Native Peoples, and also terms such as tribe, clan, etc. are present throughout. At times, the name of the Nation is used in a plural form, but it may be displayed in two ways; for example, the Cherokee and the Cherokees. The name of the Nation may also be used; for example, the Cherokee Nation. Spellings may be different. I have learned that the appropriate way to address and refer to most descendants of Indigenous Peoples is by their Nation, or tribal affiliation or membership, and in their language. Some Native people are not attached to their Native culture and may have a different preference. It is important to humbly and respectfully ask how they would like to be addressed. It is also important to understand that Native Peoples are very diverse and unique, complicated and complex within and outside their Nations, both as individuals and groups, just like most people.
15th Century: Papal Bulls and Military Massacres

Papal bulls were documents authorized by Christian monarchies that encouraged Christians to impose death, slavery, and servitude upon anyone considered a non-Christian. Non-Christians were seen as pagans and heathens. Papal bulls authorized the military to take land that was not occupied by Christians. These documents also authorized forced colonization, conversion to Christianity, and the taking of slaves.

With the papal bulls’ permission from the Roman Catholic Church, Spain, Portugal, and France sent militaries, explorers, and missionaries out to find new land and resources all around the world. They arrived in different locations on what is now known as the North American continent. French explorers and missionaries arrived in the northeastern areas known as Canada and in the Great Lakes region. They were interested bartering and trade with the Indigenous Peoples they encountered. At the same time, the Spanish explorers and missionaries massacred their way across the Southwest region looting, raping, and murdering in the name of Jesus Christ, the pope, and their homelands. They captured Indigenous Peoples and sold them into slavery. With military protection, the missionaries began to build missions across the South, Southwest, and up the Western coastline. Much of the time missions were built with the hard labor of Indian slaves.

At this time, it has been estimated that between 15 and 25 million Indigenous individuals inhabited North America. They welcomed the military, explorers, and missionaries until they began to experience violence and disease. Deadly epidemics spread through villages and nations resulting in the deaths of millions of Indigenous Peoples. The meeting of Christopher Columbus, still revered as a national hero by some while acknowledged as a purveyor of genocide by others, set off centuries of disease, slavery, suffering, and death.

16th Century: Spanish Missionaries, Servitude, and Slaughter

Missionaries began to force Christianity upon the Indigenous People they met. They lived among them, learned and translated their language, and baptized them. They held no regard for the Indigenous faith already in place. Indigenous Peoples began to fight back and defend their way of life. Unfortunately, the military and explorers had more advanced weaponry that allowed them to massacre Indigenous people at an alarming rate. If the Indian people were not killed, they were taken into servitude. Some were tortured and even had their foot cut off as punishment. Bartolome de Las Cases published an account of the many gruesome examples of how the colonists treated the Indigenous Peoples as they massacred their way across the southwest.
Spain, Portugal, and France sent explorers on expeditions to the west. Christopher Columbus, Juan Ponce De León, Hernando Cortés, Cabeza de Vaca, Panfilo de Narvaez, Francisco Vasquez de Coronado, Lopez de Cardenas, Juan de Oñate, Hernando de Soto, and others massacred their way across the southwest looting, enslaving, raping, and murdering in the name of their home countries.¹

Gaspar Corte-Real abducted two shiploads of Haudenosaunee and other peoples and sold them into slavery.²

French explorer Jacques Cartier was in the St. Lawrence Valley bartering and trading.³

In 1585, the English settled in Roanoke, and the Spanish established St. Augustine in Florida to protect territorial claims and support trade with Indians.⁴

Juan de Oñate took possession of the “promised land” near El Paso and claimed it in the name of Spain, the Holy pontiff, and Jesus Christ.⁵ Around 1600, French missionaries arrived in what is now Michigan.⁶

Papal bulls of 1452 and 1453 authorized only Christian monarchies as sovereign and encouraged slavery and servitude to any “heathens, pagans, Saracens, or other non-Christian peoples.”⁷ They authorized military conquests to assist in the conversion to Christianity and to take any land that was not occupied by Christians and bring it under Church dominion. In 1493, Pope Alexander VI issued a papal bull, or decree, authorizing Spain and Portugal to colonize, convert, and enslave Natives and Africans.⁷ Spanish Franciscan missionary Friar Marcos de Niza explored the land north of Mexico.¹

In 1513, the Laws of Burgos directed Spaniards to read aloud a religious justification and demanded obedience to give Native Peoples a chance to submit before being attacked or enslaved.² In 1537, Pope Paul III opposed enslaving Native Peoples, but the conquistadors and colonists broke from this papal bull. He ordered all the Indigenous Peoples of the Americas be brought to Christ “by the preaching of the divine word, and with the example of the good life.”¹ In 1541, the Franciscans began to establish missions in California.⁸

In 1542, under pressure from religious leaders, especially the Dominican Friar Bartolome de Las Casas, the Spanish Emperor Charles V gave the settlers the right to Indian slave labor. By 1550, printed scriptures were available in 28 different languages.⁹ In 1552, Bartolome de Las Casas, the Spanish Emperor Carlos V gave the settlers the right to Indian slave labor. By 1550, printed scriptures were available in 28 different languages.⁹ In 1552, Bartolome de Las Casas was the first priest ordained in the Western hemisphere. He published an account of many gruesome examples of the colonists’ treatment of Indians.² Spanish missionaries pushed out of Mexico and into what is now New Mexico.⁵

An estimated fifteen million Native People inhabited North America.¹ In 1492, the Taino People met Columbus and the three Italian ships. His arrival set off violence that lasted for centuries. Deadly epidemics spread through the thirty million Native People there. Tainos were enslaved resulting in the deaths of seven million Native Peoples.² The Iroquois Confederacy was formed.³ In 1503, the Passamaquoddy, Abenaki, Mi’kmaq, Penobscot, and Maliseet Nations began trading codfish with John Cabot and other European fishermen resulting in overfishing and reduction of food.² In 1518, the Mayans reported the spread of smallpox through writings stating that identified Hernando Cortes and other invaders who carried it inland.² In 1524, Florentine explorers kidnapped an Indian child and took him to France.¹ By 1535, the Taino culture was gone.² The Zuni People of Hawikuh fought Coronado, but lost their homeland. In 1540, the Chocotaws fought back but lost 2,500 people inside a Mabila compound. The Tiwa Indians fought back against Francisco Vasquez de Coronado in the winter of 1540-1541 in the Tiguex War. This was the first war between Europeans and Native People. In 1541, more than two hundred men, women, and children of the Moho Pueblo People were killed by Spaniards. The year 1573 marked the large scale Christianization of Florida Indigenous Peoples with the arrival of the Franciscan friars.³

Croatian Manteo befriended English explorers, helped them through the harsh winter, sailed to England, and became the first Native American to be baptized into the Church of England.⁴ In 1598, Juan de Oñate claimed the Hopi land for Spain. No treaty was ever signed.¹ In the first wave of Jesuit missionaries who came to Florida, Fr. Pedro Martinez went ashore in search of water and directions, but encountered a group of Tacatucuru. He was clubbed to death by the fearful Native people.⁵ Some eight hundred Acoma Pueblo People were slaughtered by Oñate’s military. Every surviving man over the age of twenty-five had a foot cut off by a Spanish soldier before being sentenced to servitude.⁶
Discussion Questions

1. What are papal bulls and what was their purpose?
2. How did the papal bulls affect Indigenous Peoples?
3. Explain what happened to the Indigenous Peoples upon meeting the militaries, explorers, and missionaries.
4. What is the relationship between government and church in the 15th and 16th century?
5. Construct a map showing the geographic locations settled by the militaries, explorers, and missionaries. Include the Indigenous nations they encountered.
6. Analyze the power of the church and the use/misuse of their power.
7. Do you agree with the actions and outcomes of the church, military, explorers, and missionaries? Does their attitude and behavior correspond to the teachings of Jesus?
15th Century: Papal Bulls and Military Massacres; 16th Century: Spanish Missionaries, Servitude, and Slaughter

References


Figures


Millions of Indigenous Peoples were Christianized, captured as slaves, and died at the hands of European militaries, explorers, and missionaries. Militaries were sent to claim land for the Roman Catholic Church in the name of Jesus Christ. Explorers were sent to map and identify land and resources for their home countries. Missionaries were sent to convert Indigenous Peoples to Christianity and establish churches for their homeland. These intruders failed to recognize highly organized, civilized, and established nations of Indigenous Peoples carrying out their daily living practices. In fact, they ignored the hospitality and the offer of friendship and continued to steal, rape, and murder Indigenous Peoples.

In the 17th century Native Peoples continued to die by the millions due to slavery, massacres, and disease. Europeans believed that diseases were an act of God designed to help them as they founded new colonies. Priests and colonists were resistant to diseases making them appear to be very powerful. The Priests, called Black Robes, and the colonists began to learn the languages of the Native Peoples so that they could trade goods and convert them to Christianity. Missionaries saw the Native Peoples’ religions as “devil worship and immorality.” They whipped them and destroyed their sacred belongings. Native Peoples fought back and attacked the colonies and their inhabitants, but were not successful most of the time. They began to accept the conversion, but secretly took their traditional cultural beliefs and ceremonies underground.

One of the first treaties was signed between John Carver and Yellow Feather Oasmeequin (Massasoit) with the help of Squanto, who spoke English. The purpose of the treaty was to ensure mutual protections for the Plymouth Pilgrims and the Wampanoag Nation. The Wampanoag Nation saved the Pilgrims from certain death due to starvation during the harsh winter. This act of hospitality was followed by a massacre of 700 unarmed Pequot men, women, and children resulting in a declaration of “thanksgiving” from George Washington and later by Abraham Lincoln who decreed “Thanksgiving” to be a legal holiday on the same day he ordered troops to attack the Dakota Nation in Minnesota.

Pope Gregory XV’s papal bull ordered the spread of Catholicism. Missionaries insisted that the Native Peoples were “savages” who “have no form of divine worship.” Government officials and church leaders continued to try to civilize the Native Peoples. They tried to make a “Christian out of a Barbarian.” Native Peoples rose up out of sheer desperation as they saw their homelands across the nation being overrun and their people hacked, poisoned, raped, and murdered. Their food sources were destroyed; they were captured, and sold into slavery.

Nations in the southwest were being attacked by the Spanish and missions built by Native slave labor were established throughout the southwest and western coastline. Missionaries, with the help of the Spanish military, were proud of their conversions and church-building efforts. Reservations were created to confine Native Peoples so the missionaries could try to convert and baptize them. The Russians moved into the northwestern region to steal land, resources, and to take slaves. Nations along the eastern coast found themselves pulled into battles and wars against their neighbors and against the colonists. Many times they were fighting alongside the colonists against other Nations as they tried to protect their homelands and people. Native Peoples in the northeastern region tried to avoid the missionaries and battles by setting up trade agreements with the French. All along the eastern, western, northeastern, northwestern, and southern regions Native Peoples were being attacked, forced on to reservations, sold into slavery, dying from disease, jailed, and executed. Any time they resisted conversion or restriction to the reservation they were beaten and killed. Some Nations such as the Huron tried to adapt to French culture only to find themselves abandoned and starving.

Around the mid-1600s, the military and explorers began to use alcohol to control Native Peoples. They gave them alcohol and then coerced them into signing their land and rights away. Relationships between settlers and Native Peoples continued to decline. Massacres against the settlers, and then in retaliation settlers against the Native Peoples were commonplace as Native Peoples tried to hold on to their homelands, culture, and identity. Missionaries established home missions to try to evangelize the Native Peoples. They thought it was their duty to learn the languages and then translate the Bible and other materials into the Native Peoples languages so they could more easily convert them. At the same time, mission priests in the Southwest region outlawed all traditional religious practices of Native Peoples. Friars joined the Spanish authorities to publicly whip Native leaders who dared practice their cultural beliefs, which were referred to as “idolatry.” The sacred items used in ceremony were destroyed; they were captured, and sold into slavery.
destroyed and burned.

Back on the east coast, Native leaders were assassinated and mutilated. Their heads were mounted on poles and their hands displayed for colonists to see. Colonists captured the Native People and sold them into slavery. Native Peoples continued to fight and defend their homelands, but others gave up and became servants, hoping to be freed in ten years. Some Native People gave in and became Christians, referred to as “Praying Indians” by the colonists. They were confined to concentration camps where they were forced to learn to farm and serve the missionaries and government authorities. In both the east, southwest, and western regions Native Peoples retaliated and tried to attack and destroy the forts and missions, but the troops and missionaries were brutal and skilled in warfare. They captured, beat, raped, dismembered, tortured, and executed the Native Peoples, using the same warfare tactics as they did in Europe years earlier. Scalp-hunting became a part of settler warfare strategy. After settlers scalped Native People, they left behind a bloodied, mutilated “redskin.”

As mentioned, some Native People were converted and lived as Christians. In one case, the Catholic church recognized a woman named Kateri Tekakwitha and later canonized her as a Roman Catholic saint. Churches began to see the fruit of their labor so they organized and began to lay the groundwork to start to evangelize the colonies. Their plan was to send priests and teachers into the non-Christian races of the world. Christian outreach began in all areas of global settlement. Missions were rebuilt as quickly as they were burned to the ground.
Europeans held fast to a belief that diseases were an act of God bestowed upon the Indians on their behalf. Jamestown was founded in Virginia by the colonists of the London Company. Starvation and disease reduced their numbers from 105 to 32. Captain John Smith was captured by Chief Powhatan and saved by the chief’s daughter Pocahontas. Indians brought food to help the colonists.

Samuel de Champlain defeated a band of Iroquois, starting a long period of French/Iroquois hostilities.

Former Dutch lawyer Adrian Block explored Manhattan Island, kidnapped two Indians, and returned to Europe with them.

Jesuit priests provided a symbiotic relationship between the colonists and the Indians. They saw that the Indians wanted European trade goods, which made it easier to convert them. Priests and colonists were resistant to diseases, which in the eyes of the Algonquian made them powerful. The priests began to ridicule and replace Indian spiritual leaders with conversion to Christianity.

In the French colony of Acadia, the Catholic Jesuits, or Black Robes, established their first mission on Penobscot Bay among the Penobscot Nation. They began to learn the native languages so that they could begin their spiritual mission, which was to “redeem more souls for the Church.”

The Franciscans were free to use Indian labor free of taxation to build missions and serve them. Heavy duties were placed upon the Indians, while the Franciscans stamped out their native religions, seen as “devil worship and immorality,” with conversion. Leaders were whipped and sacred artifacts destroyed. Fr. Pierre Biard, a French Jesuit founded a mission among the Abenaki in what is now known as Maine. He offered the first recorded Catholic mass in New England.

Opechancanough, the brother of Chief Powhatan, led an assault on the new colony of Virginia. Over twelve thousand Native People resided in the Powhatan Chiefdom, but by 1700 only a thousand were left.

In response to the Franciscan conversion tactics, Indians began to accept, resist openly, and then take their traditional beliefs and ceremonies underground.
Spanish explorer Juan de Oñate was found guilty of atrocities against the Indians and was banned from entering New Mexico. Cap. John Smith, of Jamestown fame, showed up and shot seven Indians and abducted twenty-seven Patuxet Wampanagos and Nausets to sell as slaves (169). Smallpox epidemics decimated the Native Americans in New England. Virginia’s Deputy Governor George Yeardley and his men killed twenty to forty Chickahominy Indians.

One of the first treaties between John Carver, the first governor of the colony, and Yellow Feather Oasmeequin (Massasoit) was signed by the Plymouth Pilgrims and the Wampanoags Nation with the help of Squanto, who learned English. The treaty ensured mutual protection.

Captured in 1613 and held for ransom, Pocahontas, daughter of Powhatan, converted to Christianity and married English colonist John Rolfe in Jamestown, Virginia. Catholic Jesuit missionary Fr. Pierre Biard, S. J. wrote a report and sent it back to France and urged rigorous “cultivation” of the territory and said, “We are letting this poor new France lie fallow....” The Pilgrim Fathers, the most famous boatload of immigrants in north American history, sailed from England according to their Christian consciences to live in a free land. They were part of the Puritan group who wanted to live free from religious persecution. Only half survived the harsh winter due to the generosity of the Wampanoag Nation. After a successful harvest they celebrated with a “Thanksgiving” meal. This is a much-debated date and celebration in North American history. George Washington declared this a “celebration of Thanksgiving” after a massacre of 700 unarmed Pequot men, women, and children and years of repeated attacks on Natives. Finally, Abraham Lincoln decreed Thanksgiving to be a legal holiday on the same day he ordered troops to attack the starving Dakota in Minnesota. “According to the Wampanoag and the ancestors of the Plimoth [sic] settlers, no oral or written account confirms that the first Thanksgiving actually occurred between them in 1621.”

In the aftermath of Capt. John Smith’s arrival, disease epidemics broke out. A full 90% of Wampanoags died of European disease, as well as Massachusetts, Pawtuckets, and Eastern Abenaki. Survivors abandoned their villages (170). The Pequot Nation traded rich plant and animal products to obtain European goods like iron cooking pots. The Wampanoag Nation saved the Pilgrims from starvation and death during the harsh winter.

In the aftermath of Capt. John Smith’s arrival, Europeans brought Yellow fever to the Wampanoag Nation. Over two-thirds of them died, an estimated forty-five thousand.

The Pequot Nation traded rich plant and animal products to obtain European goods like iron cooking pots.

The Wampanoag Nation saved the Pilgrims from starvation and death during the harsh winter.
For the next 24 years, the Powhatan Wars left many Virginia colonists and Native Peoples dead.¹

Peter Schaghen, the liaison between the Dutch government and the Dutch West India Company, wrote a letter to the Dutch government and made a reference to the purchase of the “Island Manhattes from the Indians for the value of 60 guilders.” The original letter is held by the Rijksarchief in The Hague.¹³

Wampanoag and other Native Peoples were driven from their homelands by thousands of encroaching English Puritan settlers.²

Pope Gregory XV’s papal bull ordered the spread of Catholicism and regulation of Catholic affairs in non-Catholic countries through missionary work.¹²

A letter from Fr. Charles L’Allemant, Superior of the Mission, to his brother contained the “manners and customs of the Savages inhabiting that country; and on what terms they live with the French Christians who reside there.” He wrote, “As to the customs of the Savages, it is enough to say that they are altogether savage. . . . They have no form of divine worship, nor any kind of Prayers. . . . the greater the difficulty in their conversion, and the more distrust we have in ourselves, so much the greater will be our trust in God.”¹⁴

The Tsenacommacah Nation rose up out of sheer desperation after their farmlands were encroached upon and their people were killed. They killed 347 colonists in an effort to push them back. Sir Francis Wyatt gave orders to root them out so they were no longer a people on the face of the earth. They used force and destroyed their corn. Dogs were used to chase and capture them. Over three thousand were killed. Over the next few years they continued to be poisoned, hacked, and killed until it was no longer worth the time and expense (166).⁷

The island of Manhattan was purchased by the Dutch from the Canarsee Nation. It was actually owned by the Wappinger Nation. The myth many believed was that the island was bought for twenty-four dollars, but historians have debated the price and whether it was actually useful goods that were exchanged. The Dutch claim was later contested, and they actually had to pay for Manhattan twice.¹³

Figure 12. Virginians defending themselves against Indians

Figure 13. A chart of New York Island & North River, East River, passage through Hell Gate, Flushing Bay, Hampstead Bay, Oyster Bay, Huntington Bay, Cow Harbour, East Chester Inlet, Rochelle, Rye, Patrick Islands, &c.
John Winthrop was elected governor of Massachusetts Bay Colony. He was a wealthy Puritan who founded many colonies along the northeastern coastline. His view on the Indian population was civil and diplomatic, but he ordered raids on Indian villages and believed that the rights of “more advanced” people superseded Indian rights.²⁵

Franciscan missionary Alonzo Benavides founded Santa Clara de Capo near Apache territory in the Southwest. The following year another mission was attempted near El Paso among the Mansos Nation.⁶

Benavides devoted a chapter to each Indian group he converted and earnestly described church-building, conversions, and teaching of the Gospel.⁹

Puritan leader Cotton Mather rejoiced that “God ended the controversy by sending the smallpox amongst the Indians . . .” (141).³²

Even though Chief Sanaba had been converted to Catholicism, the Apache Nation refused to settle on the reservations despite the efforts of Franciscan missionaries. Out of some four thousand Apaches, only about four hundred settled at the mission and only eighty were baptized when they were near death. Overall, the Catholic missionaries and Indian Agents agreed that as a tribe the Apaches were never Christianized.¹⁶

The founder of Rhode Island, Roger Williams, arrived in Boston and worked as a teacher and then as a Puritan pastor. One of the few, he spoke out against the right of civil authorities to punish religious dissension and to confiscate Indian lands. He was banished from the Massachusetts Bay Colony four years later.¹⁷

The Algonquian-speaking Narragansett chiefs granted Roger Williams land-use rights to establish Providence, Rhode Island. Later they joined with the Puritans in a war against the Pequot.¹⁹
A new palisade was completed to provide security from Indian attacks on colonists who were farming and fishing in Virginia. After the trial and execution of Capt. John Oldham by the Narragansetts, Massachusetts Gov. John Winthrop and William Bradford publicly blamed the Pequots, even though they were aware that the Pequots did not kill Oldham. This gave them justification to totally annihilate that Nation in almost a year (152). The Pequot War led to the killing of about seven hundred Native people, and the survivors were sold into slavery in Bermuda. Captain William Pierce of Salem Massachusetts sailed to the West Indies to exchange Indians for Black slaves. Jesuit missionary Jean de Brébeuf traveled to the Petun Nation and baptized a forty-year-old man. Lawyer, writer, social reformer, and colonist Thomas Morton wrote, “That the Salvages live a contended life” and “According to humane reason, guided only by the light of nature, these people leads [sic] the more happy and freer life, being void of care, which torments the minds of so many Christians: They are not delighted in baubles, but in useful things.”

The Pequot War led to the killing of about seven hundred Native people, and the survivors were sold into slavery in Bermuda. Captain William Pierce of Salem Massachusetts sailed to the West Indies to exchange Indians for Black slaves. Jesuit missionary Jean de Brébeuf traveled to the Petun Nation and baptized a forty-year-old man. Lawyer, writer, social reformer, and colonist Thomas Morton wrote, “That the Salvages live a contended life” and “According to humane reason, guided only by the light of nature, these people leads [sic] the more happy and freer life, being void of care, which torments the minds of so many Christians: They are not delighted in baubles, but in useful things.” The Jesuits endured the hardships of war, disease, and famine. From 1637-1653 they wrote back to France in chapters called On the State of Christianity in which they described their fortitude and the near extermination of the Huron.

A Winnebago told anthropologist Paul Radin his people saw their first European, most likely Jean Nicolet, a French trader. The Narragansetts believed that Capt. John Oldham, an officer and diplomat for the Massachusetts Colony, deliberately infected them with smallpox. He was brought before the council of Narragansett sachems on Block Island, tried and found guilty, and was executed.

The Puritans forced Quinnipiac onto the first reservation and forbade them to leave it. They restricted their traditional religious practices.

In 1656, the remaining Catholic Timucuas rebelled against the Spanish military who were mistreating them, but were quickly devastated, jailed, and executed.
Government

Massachusetts Bay passed the first slave law in the English Atlantic world so authorities could define the legal status of hundreds of Pequot Indian captives incorporated into households as servants (6).22

Church

Fueled by the revitalization of Catholicism, Jesuit priests established missions among the Hurons. The Huron were reduced from about thirty thousand to less than ten thousand due to the epidemics. In panic, after seeing the sudden mass deaths, the Huron reached out for some means of survival. The priests gladly offered to help in the form of conversions. Half of the Huron were Christians within ten years (192).7

Native Peoples

Huron Catholic converts were desperate to prove themselves to be more French than the French themselves. They fought against the traditional Mohawks and Seneca and hoped to meet the objectives of their missionary friends. Over time the converted Huron began to starve and received no assistance from the French. They disbanded and scattered into other Nations. They were regarded as “exterminated” by archeologists and anthropologists (193).7

University of Dubuque

When they met the men with light-colored skin with hair on their faces, Menominee Chief Waioskasit and his men experienced the power of alcohol, learned to use flour and a gun, and how to cook in a metal kettle.26

Figure 21. An Indian Sent Into Slavery

George Calvert founded the colony of Maryland. He received a grant from the Crown and a planned on creating a safe haven for Catholics. He was a wealthy Catholic who needed a place for the well-to-do nobles like himself to worship. He envisioned a large manor and tenants who would work the fields, do chores and deeds, but many Protestants moved in and bought the cheap land. The Protestants outnumbered the Catholics, and tension grew. In 1649, Calvert had to pass the Maryland Toleration Act making Maryland the second colony to have freedom of worship.23

Figure 22. Tak’ me. No heem!

Figure 23. Henry Hudson offering liquor to the Indians on the North River
The Director of New Netherland Willem Kieft ordered an attack between settlers and the local Lenape Nation in what we now know as the New York Metropolitan Area. An opponent of the attack, David Pietersz de Vries described the attacks in his journal: “Infants were torn from their mother’s breasts, and hacked to pieces...thrown into the fire...parents and children drowned.”

Relationships between Native Peoples deteriorated.

According to a Presbyterian Church USA Native American Ministry Churchwide Policy Statement, Protestant Thomas Mayhew began evangelistic enterprises in his home missions in an attempt to evangelize the Indians, according to a Presbyterian Church USA Native American Ministry Churchwide Policy Statement, adopted in 1979.

John Eliot, a Puritan pastor, believed it was his duty to convert the local Algonquin Nation to Christianity. He learned Algonquin from an orphaned boy who spoke English and Algonquin. He published “The Holy Bible...Translated into the Indian Language” as well as other materials such as Catechism, primers, and other Christian works in the Indian Language.

The Algonquin Nation united against the Dutch after the Dutch killed 120 Native men, women, and children in the Pavonia Massacre. The Native People call this “The Slaughter of Innocents.” They retaliated and destroyed settlers’ villages and farms in Pavonia and forced the evacuation of the town.

Seven indigenous nations consisting of Mdewankanton, Sisseton, Wahpeton, Wahpekute, Yanktons, Yanktonais, and Tetons encountered Europeans and traded with them.
17th Century: Disease, Devastation, and Death

<table>
<thead>
<tr>
<th>Government</th>
<th>Church</th>
<th>Native Peoples</th>
<th>University of Dubuque</th>
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<tbody>
<tr>
<td>Attorney, Attorney General, and Speaker of the House of Burgesses in the Province of Carolina, George Durant was called the “father of North Carolina.” He purchased two land grants from the Yeopim Nation.</td>
<td>The Spanish colonial governor of New Mexico and the Catholic Priests suppressed the religion of the Pueblos. They outlawed dances, raided kivas, and burned katsina masks and other sacred items used in ceremonies.</td>
<td>With the coming of George Durant to Carolina, the Indian names for the region and its history disappeared. The King of Yeopim signed two land contracts over to Samuel Pricklove and George Durant. He declared, “for a valuable consideration of satisfaction received, with ye consent of my people . . adjoin the land I formerly sold to Samuel Pricklove.”</td>
<td>1643 - 1650s</td>
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<tr>
<td>King Phillip of Wampanoag’s war between colonists and Native People took place.</td>
<td></td>
<td>Metacomet was assassinated and mutilated. His skull was mounted on a pole and his hands were sent to Boston for display by the colonists. The colonists captured and sold five hundred Wampanoags into slavery.</td>
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<tr>
<td>Nathaniel Bacon asked for permission to attack the Susquehannock Indians, but was denied by Governor Berkeley, so in retaliation colonists burned Jamestown and killed many Native People.</td>
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Figure 29. No. 19. Section of south side of Zuni pueblo, N. M.

Joining the Spanish authorities, the Friars began a public whipping of forty-seven Pueblo leaders for encouraging “. . . idolatry and fomenting discontent.” Four were killed and the others imprisoned. The prisoners were released after one of the largest Indian rebellions in the history of the continent and a protest to the governor.

Figure 30. Tumascori [i.e. Tumacacori] Mission, Santa Cruz Valley, Ariz.

Figure 31. Philip alias Metacomet of Pokanoket

The Susquehannocks fortified the burned out remains of Piscataway town and withstood attacks from about five hundred Maryland militia for seven weeks.
In Connecticut, the colonial legislature and the War Council in 1677 determined that non-violent Indians should be considered servants, not slaves, and freed after ten years.\(^2\)

The Spanish began to move into the area north of the Rio Grande where the Pueblo Indians had lived for thousands of years in small towns. The Spanish troops, along with the missionaries, were brutal and practiced much of the warfare strategies of beating, dismembering, raping, torturing, and executing used during the Reconquista in Europe.\(^4\)

King William’s War, known as the “War of the League of Augsburg,” began; it ended in 1697.\(^2\)

During the Pequot War, colonial authorities introduced “…scalp-hunting that became a permanent and long-lasting element of settler warfare against Indigenous nations.” Settlements called the mutilated and bloody corpses left behind “redskins” \(^6\).

Jesuit Father Kino, missionary and explorer, established twenty-four missions throughout the southwest. He did not believe in slavery or hard labor and taught the Indians how to farm.\(^7\)

Thomas Bray, an Anglican preacher began to lay the groundwork to evangelize the English colonies. He started the Society for the Propagation of the Gospel in Foreign Parts, which would send priests and teachers to provide ministry to the non-Christian races of the world.\(^6\)

King Philip’s War crippled the missions in the area and caused nearly five hundred Praying Indians to be confined in a concentration camp on barren terrain without adequate food, clothing, or shelter. After the war, Christian Indians rebuilt only four of their former towns.\(^3\)

Father Louis Hennepin gave the Owamniyomni, or “whirlpool,” the name “Falls of St. Anthony.” The Dakota People considered this site a place for sacred ceremonies. The falls were used for water power for flour milling and eventually were destroyed.\(^2\)

The Pueblo Indians attacked missions, killed priests, took horses and supplies, vandalized churches, and set them on fire in retribution for the depredations the Friars had done to their ceremonial and traditional cultural ways.\(^2\)

Kateri Tekakwitha of the Algonquin-Mohawk Nation was baptized as Catherine by a Jesuit missionary. She moved to a missionary settlement in Canada where both indigenous and Catholic beliefs were blended. She was the fourth Native American to be canonized as a Roman Catholic saint.\(^6\)

The Pueblo Indians revolted against the Spanish in Arizona and New Mexico, resulting in 12 years of independence until the Spanish re-conquered them. The Susquehannocks were dissolved as a people after years of warfare. Their few survivors were absorbed into the Iroquois Nation.\(^1\)

The Susequehannocks were dissolved as a people after years of warfare. Their few survivors were absorbed into the Iroquois Nation.\(^168\).

The French and Indian War for control of North America raged on for decades, ending in 1763. Many Algonquian were aligned with the French and the Iroquois with the British.\(^1\)

During the King William War, the Raid on Haverhill resulted in the Abenaki killing of twenty-seven colonists and abduction of thirteen. Homes were destroyed and Hannah Dustin, a Puritan mother of nine children, was taken captive for the French. She killed and scalped ten of the Abenakis holding her captive. She turned in the scalps for a reward. Six memorials stand in her honor. The statues are a continuing source of controversy between “hero” and “racism.”\(^3\)
Discussion Questions

1. Analyze and describe the European and missionary beliefs about disease. How are these beliefs used to justify the deaths of Native Peoples?

2. Elaborate on the reasons Native Peoples' numbers were drastically reduced by this time.

3. Summarize the Anglo-Powhatan war over the 17th century.

4. Show your understanding of the life of Pocahontas, the daughter of Powhatan.

5. What examples can you find that encourage us to rethink Thanksgiving?

6. Describe the relationship between the Pequot Nation and the government.

7. Summarize the beliefs and actions of the government officials and missionaries in this century. Do you agree with the beliefs and actions of the government officials and missionaries?

8. Describe the history of slavery and servitude in this century and the parts government and churches played.

9. What information would you use to support the view of people who would like to remove the statues of Hannah Dustin?
17th Century: Disease, Devastation, and Death


28. Powell, John Wesley. “Annual report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution.” 1901. Smithsonian Libraries. https://books.google.com/books?id=gNwRAAAAYAAJ&amp;pg=PA285&amp;dq=1643+missionaries&amp;source=bl&amp;ots=4h9F_PJR66&amp;sig=TDzGF87yM8y13a_gZf-VKL08Y9glh=en&amp;sa=X&amp;ved=0ahUKEwjontyql4bRAhUl34MKHSByDhYQ6AEIHzACv=onepage&amp;q=1643%20missionaries&amp;f=false.


Figures

Figure 3. This is an engraving based on a drawing by Samuel de Champlain of his 1609 voyage. It depicts the July 30th battle between Iroquois and Algonquian tribes near the southern end of Lake Champlain, possibly near the site where Fort Ticonderoga now stands. The engraving was published on p. 8 of Francis Parkman’s Historic handbook of the northern tour. Lakes George and Champlain; Niagara; Montreal; Quebec. (1885). Public Domain. Retrieved from https://en.wikipedia.org/wiki/Samuel_de_Champlain#/media/File:DefeatOfIroquoisByChamplain.jpeg


17th Century: Disease, Devastation, and Death


After the deliberate attempts to exterminate Native Peoples in the 17th century, the Europeans began to move from the coastlines and into the Great Plains. Many of the Native Peoples had fled the coastlines and joined neighboring Nations in the Great Plains for protection. They built coalitions to fight against the increasing number of settlers encroaching on their lands. The Europeans brought smallpox, guns, and horses to the Great Plains nations. By this time, most of the Native Peoples who originally lived on the east coast were exterminated by death and disease or forced out of their homelands. It is predicted that 75-90% of them died and Nations were dramatically reduced in number.

Trade continued between northern Nations and the French after explorers and missionaries made their way into the area. The British troops recruited Native warriors and together they began to war against the Spanish and their Native allies in the southwest. Missionaries were killed and Native Peoples were taken as slaves. More and more Spanish missions were destroyed, but the missionaries continued to return to rebuild and continue conversion. They decided to look the other way when Native Peoples practiced their own traditional ceremonies. Around the same time, French missionaries arrived in the southernmost Mississippi River delta region to convert the Native People living in the swamps, bayous, and rivers. The French troops allied with the remaining Native warriors in the northeastern region and began to attack the British settlement of Deerfield, Massachusetts, killing more than 50 settlers.

In the early 1700s, a slave market was established at the foot of Wall Street in New York City. Native Peoples continued the struggle to save their land, culture, and people from slavery and certain death. The Tuscarora War broke out in North Carolina and the Yamasee War began in South Carolina. Thousands of Native Peoples were killed and enslaved. Many members of the eastern Nations withdrew from their homelands and fled to the south to find refuge. Many assumed new identities in other Nations. Meanwhile languages continued to be translated by missionaries with help from Christianized Indians. In the northern region, the missionaries developed missions and started to convert the northern Nations, but many maintained their traditional ways causing the missions to be abandoned. Jesuit missionary Eusebio Kino was one of the few who fought against exploitation of the Native People who were forced to work in the silver mines in the southwestern region.

Disease continued to sweep through all people on the land but only the Europeans received inoculations to prevent the spread of infectious disease. The condition of the Native Peoples continued to deteriorate in the missions where they were regarded as “heathens” but were also considered to be “industrious.” This was the time when the Spanish analyzed their mission strategy. Some missions were abolished, moved, and rebuilt. New missions took root as missionaries mastered and interpreted the Native languages. Dictionaries and religious materials were produced to ease conversions. Up north, the Russians moved along the western coastline and took advantage of the fur trade as they brutalized Native Peoples and enslaved them.

The Cherokee and Iroquois Nations began to negotiate with the governments of Virginia and France. Benjamin Franklin was inspired and wrote about the Iroquois Nation, although his writings very much reflected the misunderstandings of the Native Peoples at that time. Government authorities and explorers introduced alcohol to manipulate Native Peoples as they tried to steal land and resources. After a time, Native leaders petitioned them to stop this practice due to the negative effect on the Native Peoples and their health.

Governor Robert Morris passed the Scalp Act as part of the declaration of war on the Delaware and Shawnee Nations. It put a bounty on the scalps of men, women, and children. The first reservation was also created in the mid-1700s and Native Peoples were forced from their homelands and held prisoner on these small parcels of land controlled by the government. Both Native and non-Native missionaries were busy fighting in the ongoing wars and battles or found themselves setting up churches on reservations. Traditional Native spiritual practices were deemed to be witchcraft and illegal. Native People who continued to practice their traditional faith were found guilty and condemned to servitude. Gifts to Native People were discontinued as well as arms and ammunition. Some Native Peoples were very curious about different religions and traveled to speak with and learn about different belief systems. They found that some aspects of the different religions practiced by Christians and Quakers were very close to their own traditional ways.

During the later part of the 18th century, Native Peoples continued to be forced off their homelands and onto reservations. They were also intentionally exposed to infectious diseases by government
Wars continued to take their toll on the Native Peoples as they tried to fight to save their homelands and culture. They reluctantly entered into treaties that were designed to take their land and resources. Most treaties promised a designated boundary with a territory where they could live in peace with no interference from encroaching Europeans. Even though these treaties were considered the law of the land, they were all broken. Some Christian Native leaders tried to establish villages for Christian Natives so that they could live on their own in peace. They continued to practice Christianity, learned to farm, and tried to rent their land to settlers. They also exhibited their cultural skills and sold bows, arrows, and pottery to survive, but they kept their traditional beliefs, customs, and practices a secret.

Native Peoples on the western coastline and in the southwest were not able to keep their traditional ways to themselves. They were controlled by the Spanish and the missionaries, who enforced strict rules that forbade any display of traditional Native culture. The missionaries rented them out as laborers to the military. The Native Peoples struggled horribly as they were abused in every way by the soldiers and the missionaries. They were whipped, confined, mutilated, branded, and executed. Women who were raped gave birth to the soldiers’ children. They strangled and buried the babies. When the missionaries found out the women were punished severely and continued to be abused. It is estimated that the Native population in the coastal region decreased from seventy thousand to about fifteen thousand.

While Native Peoples endured some of the worst abuse on the western coastline from the Spanish and Russians, Christian Indians were burned alive by citizenry who retaliated against them by mistake. The Patriots who boarded the ship in Boston Harbor to dump the tea dressed up like Native Peoples so that they could escape blame. An entire village and its Native inhabitants were burned alive by hostile citizens who sought revenge for the Boston Tea Party. The eastern coastline where the thirteen colonies were located went through a systematic ethnic cleansing to rid the area of Native Peoples.

Boundaries along the eastern region set down by treaties continued to be violated by the federal government and settlers. Eventually the Northwest Ordinance was passed to steal more fertile land from Native Peoples. Native Peoples attacked the settlers and tried to protect their land and families. The Northwest Ordinance included a provision that once the Native Peoples moved to the new land set aside for them, they could live in peace and they would never be disturbed again. This was an empty promise that contained a hidden agenda designed by Congress to sell off millions of fertile acres and create new territories for settlers. The next piece of legislation gave Congress power to regulate commerce with foreign nations and the Native Peoples. The federal government appointed Indian agents to be liaisons between the War Department and the Native Peoples. In the same year, Congress passed the Naturalization Act which excluded Native Peoples from citizenship; it considered them foreigners. The federal government took full control of Native Peoples and their lives. George Washington expressed dissatisfaction that the “Indian hostilities” had not stopped and Secretary of State Thomas Jefferson claimed the Doctrine of Discovery was international law. Things did not look promising for Native Peoples as they entered the 19th century.
In the 1700s, Europeans moved into the Great Plains in increasing numbers bringing horses, firearms, and smallpox.\footnote{1}

The entire Pacific coast was now controlled by the Spanish and English, along with the Russians by using the right of discovery to seek land, resources, and souls.\footnote{1}

Padre Juan Garaicochea was the priest at Zuni.\footnote{2}

A Swedish missionary gave a sermon prompting a response from an Indian Orator. Benjamin Franklin wrote about the Indian response in *Remarks concerning the Savages of North America*, the Indian “... stood up to thank him. What you have told us, says he, is all very good. It is indeed a bad Thing to eat Apples. It is better to make them all into Cyder. We are much oblig’d by your Kindness in coming so far to tell us these Things which you have heard from your Mothers; in return I will tell you some of those we have heard from ours. In the Beginning our Fathers had only the Flesh of Animals to subsist on, and if their Hunting was unsuccessful, they were starving. Two of our young Hunters having kill’d a Deer, made a Fire in the Woods to broil some Part of it. When they were about to satisfy their Hunger, they beheld a beautiful young Woman descend from the Clouds, and seat herself on that Hill which you see yonder among the blue Mountains. They said to each other, It is a Spirit that perhaps has smelt our broiling Venison & wishes to eat of it: Let us offer some to her. They presented her with the Tongue, She was pleas’d with the Taste of it, and said, Your Kindness shall be rewarded: Come to this Place after thirteen Moons, and you shall find something that will be of great Benefit in nourishing you and your Children to the latest Generations. They did so, and to their Surprise found Plants they had never seen before, but which from that antique time have been instantly cultivated among us to our great Advantage. Where her right Hand had touch’d the Ground they found Maize; Where her left hand had touch’d it, they found Kidney Beans, and where her Backside had rested on it, they found Tobacco.—The good Missionary disgusted with this idle Tale, said, What I delivered to you were sacred Truths, but what you tell me is mere Fable, Fiction and Falsehood. The Indian offended, reply’d, My Brother, it seems your Friends have not done you Justice in your Education, they have not well instructed you in the Rules of common Civility. You saw that we who understand and practise those Rules, believ’d all your Stories: Why do you refuse to believe ours?” \footnote{3}

Over the past hundred years, 75% of the Native People in Virginia have died.\footnote{4}

It is estimated that fewer than three thousand Nations remained on the east coast of Native North America (168).\footnote{5}

The beaver trade was an important economic factor in the North.\footnote{1}
Frenchman Antoine de la Moth Cadillac established a settlement in Detroit called Fort Ponchartrain to establish a monopoly on trade. Early explorers, the Jesuits, and Indigenous People were already in the area.5

The Queen Anne’s War, or “War of the Spanish Succession” began; it ended in 1731 (202).9

Former Governor of South Carolina James Moore led fifty British troops with one thousand Creeks, Chickasaws, and Yamases against Apalachee territory and Spanish settlements. They took Indians as slaves and killed Father Manuel de Mendoza.9

The Queen Anne’s War, or “War of the Spanish Succession” began; it ended in 1731 (202).9

French missionary priests arrived in what is now Louisiana to evangelize the Chitimacha living along the Mississippi River Delta area. The Native Peoples established their villages in the swamps, bayous, and rivers of the Atchafalaya Basin. Two hundred years later only six families could be identified on the 1900 census.7

The Society for the Propagation of the Gospel in Foreign Parts was officially organized.7

The Iroquois Confederacy established a peace agreement with France and Great Britain. The representatives of over thirteen First Nations were invited and signed the treaty with the tribal symbol (278).4

Most of the Hopi welcomed the Franciscans back to their villages, but many did not. The village leader of Awatovi concluded that the converts had become witches and ordered the villages to be burned and the people killed. The remaining Hopis escaped to the mesa-top villages and were left alone by the Spanish and were free of Christianity.1

In retaliation for incidents that had taken place years earlier, the Abenaki, Iroquois, Wyandot, Pocumtuc, and Pennacook joined with the French and attacked the British settlement of Deerfield, Massachusetts, killing more than fifty settlers.10
A slave market was created at the foot of Wall Street in New York City. African and Native men, women, and children were sold to the highest bidder.6

Surveyor General John Lawson ignored land encroachment by the colonists, trade disputes, and the enslavement of some Tuscarora Indians. Tribal Nations rebelled, and the Tuscarora War broke out and lasted for four years.11

The New England Company struck a deal to buy land from the Natick Nation. They wanted to rent the land to settlers and share the rent money with the Naticks. After signing the deal, Natick leader Isaac Nehemiah hanged himself to show resistance to the land sale.12

Missionary Experience Mayhew translated the psalms and the Gospel of John into the Massachusetts’ language. This work was considered to be second only to John Eliot’s Bible translation.7

Jesuit missionary Eusebio Kino died. He was known as the “Cowboy Missionary” who fought against the exploitation of Indians in the Mexican silver mines located in the southern Arizona and Sonora region.7

French Jesuit missionaries developed missions in the St. Lawrence Valley among the Huron, Ojibwa, Chippewa, Odawa, Fox, and Michilimackinac Nations in order to convert them to Christianity. While some converted, many others maintained their traditional ways. Fort Michilimackinac was built to mission to the Odawa and was used as a staging area for the attack on the Fox village in Wisconsin. The mission at St. Ignace was abandoned.13

Most Indians in the northern Florida and southern Georgia region were killed by the Spanish or moved into other tribes to assume new identities.1

The Yamasee War occurred in South Carolina. Yamasees were joined by the Guales, Catawbas, Cofitachiqui, Muskogeens, Cherokees, and Shawnees. They advanced within a dozen miles of Charleston, South Carolina and withdrew, thinking their point had been made.17 Eventually remnants of these survivors fled to the South to find refuge with other tribal nations (200).5

Figure 41. The Slave Market in Wall Street; Puncheons of Rum

Figure 42. Apache Indian prisoners breaking argentiferous galena at the Galeana Silver Works, Chihuahua

Figure 43. Pagus Hispanorum in Florida

Figure 44. Massacre at Roanoke

Figure 45. Letter to Thomas Sim Lee, Annapolis
Pennsylvania Provincial Indian Affairs Secretary James Logan continued to repress the Delaware Nation through control of the colonies’ recordkeeping. For example, when Delaware Chief Sassoonan made comments, they did not get into the official papers, just Logan’s private papers.  

Unable to defeat the Chickasaw militarily, France acknowledged their sovereignty, but then flooded their society with missionaries and alcohol.

Mission San Antonio de Valero (the Alamo) was established by Franciscan missionaries in San Antonio to educate the Indians in the area who had converted to Christianity.  

Jesuit explorer Pierre Francois Xavier de Charlevoix recorded effeminacy and homosexuality and lesbianism among Illinois and Iroquois tribes.  

Father Louis Nicolas drew a pictorial record of the “King of the Great Nation of Nadouessiouek” holding a pipe and war club which reflected the stereotypical view of the Dakota as a warlike nation.  

A map created by Frenchman Guillaume DeLisle introduced the word “Charaqui,” which referred to the Charaqui Indians who later controlled the same area as the Rickohockens. The Rickohockens inhabited the mountains of southwest Virginia and northwest North Carolina, but moved to the Georgia area where they were known as the Westo. Very few Rickohocken words exist and the culture is virtually nonexistent.

Europeans and African Americans received inoculations to prevent the spread of infectious disease, but Native Peoples did not, resulting in widespread death. It would be over a century before Native Peoples received inoculations.

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Figure 46. Corps Royal De L’Artillerie Et Régiments Provinciaux D’Artillerie

Figure 47. Old Spanish Mission

Figure 48. The “bloody stick”

Figure 49. Mandan, Sudatory. The various bath is used by most of the Western tribes of America, as a luxury, as well as a mode of the treatment for most diseases.

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Cap. Benjamin Wright, an experienced Indian fighter, put together a group of fifty-nine men and attacked Chief Gray Lock in Missisquoi in retaliation for the raids and resistance to the new land leases. The Spanish sent Gen. Pedro de Rivera to inspect and report back on the condition of five Indian missions in the Southwest. He recommended a policy for suppression of the Apache Nation and the relocation of several missions.  

Roman Catholic Ursuline nuns from France made their way to what is now New Orleans. They opened the first convent, free school, classes for female slaves, women of color, and Native Americans.  

Ten sleeping Indians were scalped by Whites in New Hampshire for a bounty. The Crow Nation separated from the Hidatsas to form a separate Plains hunting society.  

Figure 50. Old Ursuline convent, New Orleans  

Figure 51. Replica of the original Fort Bliss  

Figure 52. Green Corn dance. Min-a-tar-re. When the ears of corn (maize) become large enough to eat, a great feast is partaken, and preparatory to it the dance is given....  

Figure 53. Battle, French and Indian War  

Gen. Pedro de Rivera reported the conditions of the Indian missions established in Texas back to the Spanish. No Indians remained at four of the missions. Remaining Indians at Nuestra Senora de Guadalupe de Nocagdoches were "all still heathens" but were "industrious and well-disposed."  

The Winnebago council elected Hopoe-Kaw, their first woman chief. She desired peace with the French. Only half the Winnebago agreed with her and the other half continued to fight, but they came together to fight with the French against the British and won.
French officials surrounded about one thousand two hundred Mesquaki or Fox Nation, about three fourths elders, women, and children, to starve them. Eighteen days later the three hundred remaining Mesquakis surrendered (195).

New London boasted of more slaves than any other county, nearly 10% of the population (3).

The Spanish authorities decided to abolish and move some of their missions in Texas. They determined that some of the Indians were peaceful and a mission was not needed. The friars petitioned to move the missions along a nine-mile stretch of the San Antonio River. 

Moravian clergyman and missionary David Zeisberger started work among the Creek Nation in Georgia, the Mohawk, and became fluent in the Onondaga language. He produced dictionaries and religious works in Iroquoian and Algonquian. Once ordained, he worked among the Lenape and came into conflict with the British authorities for advocating of Native rights. He was arrested and held at Fort Detroit.

Missionary Azariah Horton was the first to proselytize among Indigenous People of Long Island. He baptized forty-five adults and forty-four children in three years (13).

Jonathan Edwards, a prominent Calvinist minister, in Enfield Connecticut, preached a sermon that described the Great Awakening as it related to outreach to Native Peoples. He described them as “Sinners in the Hands of an Angry God.”

Fed up by the French, the Natchez attacked Fort Rosalie, a mission and military post and burned it to the ground. The French retaliated and butchered over half the Natchez and took the other survivors prisoner and sold them into slavery. Several years later, the Chickasaws defeated the best France had to offer in two separate battles (196).

The South Carolina Slave Code of 1740 stated that the Indians in South Carolina were regarded as slaves under some circumstances; those that were taken in war presumably, such as were taken in war were treated as the property of the captors. There were several tribes in the state that were peaceful, and some were hostile. Some resided among whites and were “considered as standing in a different order or caste from free negroes. . . . An Indian of a civilized tribe is a person, and entitled to protection in the courts of this State of his rights of his person and property.”

The Aluets, Koniag, Yupik, Chugach, and Tlingit Nations have a long history of interaction with non-Native contact. They lived in villages and camps along the coastline. The men were forced into Russian service, and the Russian Orthodoxy converted them, destroying their traditional lifestyle.
King George’s war, known as the “War of the Austrian Succession,” began; it ended in 1748 (202).

French Canadian military forces, along with Caughnawaga Mohawk and Abenaki, attacked and burned the English settlement at Saratoga.

The Zuni Nation was reported to have a population of one hundred fifty families, about two thousand souls. It had two priests, one of whom was Padre Juan Jose Toledo. Missionary David Brainerd converted primarily the Housatonic Nation, near present-day Nassau, New York, and the Delawares of Pennsylvania. Then, he went on to Crossweeksung in New Jersey, where he started an Indian church that swelled to over one hundred thirty members. He refused to leave the Indian congregation and wrote in his diary, “All my desire was the conversion of the heathen, and all my hope was in God. . . .”

Gov. and Garrison commander Paul Mascereene wrote to the Massachusetts Governor and asked for “20-30 bold and warlike Indians . . .” who could “…awe the Indians of this peninsula, who believe all the Indians [who] come from New England are Mohawks[,] of whom they stand in great fear.” Sixty Nauzet, Pigwacket, and Wampanoag Indians were recruited to go from Cape Cod and were known as Gorham’s Rangers. Mascereene praised their “skulking” surprise attacks and terror against the enemy.

Indian families in wigwams were massacred by Europeans in Walden in the Hudson River Valley.

The Russians enslaved the Aleut People. They held Aleut women and children hostage until the men trapped beavers and other animals in exchange for the families. On the island of Attu, fifteen women and children were killed to set an example of what could happen if the men failed to return with furs.

The Iroquois Confederacy was considered the most powerful Native government by the French. At that time, the Iroquois controlled what is now upstate and western New York. The Iroquois allowed the French to build a mission fort with the hope that it would keep the British from encroaching on their territory.
The “Seven Years’ War” or the “French and Indian War” which actually lasted fourteen years, began (202).5

The Cherokee representatives met with the Virginia government to negotiate a trade treaty. A Cherokee representative remarked that the discussions had gone well and prepared to leave. Before they left, the Cherokees heard that they were going to be attacked by the Nottaways to take revenge for a murder. Several Virginia men acted as mediators and after a series of negotiations all involved agreed to a peace treaty.7

Spanish Franciscan priest Junípero Serra arrived in Mexico, and soon started to move north into California, where he would build many missions and start conversion of Indians.7

Missionary Samuel Cooke arrived in the New Jersey area to take over the Christ Church but left when the Revolutionary War intensified.7

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Benjamin Franklin gained inspiration from the six tribes of the Iroquois Nation. He wrote a letter to James Parker and stated, “It would be a strange thing if Six Nations of ignorant savages should be capable of forming a scheme for such an union, and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble. . . .”32

Figure 62. The night council at Fort Necessity

Figure 63. Fray Junípero Serra, portrait

Figure 64. Resolution for improving Rev. Samuel Cook’s house as an Army hospital

Figure 65. Habit of a Mohawk one of the Six Nations, Mohawk Iroquois

Figure 66. Benjamin Franklin
Census showed 147 “Indian” slaves living in French households in what is now called Illinois.9

When the Virginia government learned of the friction in the Ohio Valley, twenty-one-year-old Maj. George Washington of the Virginia Regiment was sent there with a group of six to warn the French of the consequences if they did not withdraw, but his message was ignored, and he turned back.33

An Indian slave trader wrote a letter to the Governor of South Carolina, J. Glenn, and asked for permission to use Indians against each other for the purpose of getting no pay, keeping what they could take and plunder, and to keep the slaves they took. The Governor said no.9

Presbyterian missionary George Duffield graduated from Princeton University and began his missionary tour through Pennsylvania, Maryland, and Virginia. His mission served the Delaware Nation.35

The Ohio Valley became the site of dangerous friction between the French and British. The French and their allies seized every English-speaking trader in the area.33

Indigenous Peoples who had not been previously exposed to alcohol rapidly developed addictions which led to dependence on colonist traders. Iroquois leader Scarrooyady stated, “You traders now bring us scare any Thing but Rum and Flour. They bring us little Powder and Lead, or other valuable Goods. The rum ruins us. We beg you would prevent its coming in such Quantities, by regulating the Traders . . . . We desire it be forbidden, and none sold in the Indian Country.35

Figure 67. The Nation robbing an Indian Chief of his wife

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Figure 68. Washington on his mission to the Ohio

A Catawba leader petitioned North Carolina authorities for years and asked that the distribution of alcohol be discontinued because it was being sold or given to Native Peoples. The leader explained, “You sell it to our young men and give it [to] them, many times; they get very drunk with it [and] this is the very cause that they oftentimes commit those crimes that is offensive to you and us. . . .” (70)15

Figure 69. Document to the Delaware

The mother church, the Associate Presbytery of Edinburgh in Scotland, received a communication from Pennsylvania that requested a minister to be sent as soon as possible. Fifteen years later, missionaries Rev. Alexander Gellatly and Andrew Arnott were sent to minister. They organized the Associate Presbytery of Pennsylvania.34

The mission village of Sawekatsi established by the French was overcrowded, and an epidemic broke out. French clerics were allowed to build another mission village, St. Regis. A French official wrote, “. . . more than thirty families belonging to that mission. . . . Mohawks have agreed with these thirty families to go and settle their village at this place, whither a missionary will accompany them. . . . If I had ordered the thirty families in question, to remain at the Sault St. Louis, I could not avoid having to feed them, which would cost an immense sum. . . .”36

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Figure 70. St. Regis, Indian village (St. Lawrence)

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<thead>
<tr>
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<th>Native Peoples</th>
<th>University of Dubuque</th>
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<tr>
<td>The Scalp Act was part of the declaration of war on the Delaware and Shawnee Peoples. It was passed by Governor Robert Morris. It put a bounty on scalps of Indian men, women, and children.7</td>
<td>Missionary Gideon Halley left the Six Nations on the Susquehanna River due to the civil unrest. He had been working under Jonathan Edwards and under appointment from the Society for Propagating the Gospel among the Indians.7</td>
<td>Iroquois and some Huron warriors joined Gaspard-Joseph Chausséres de Léry’s expedition and destroyed Fort Bull in New York.38</td>
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<td>The first Indian reservation in North America was created by the New Jersey Colonial Assembly.9</td>
<td>Presbyterian missionary Rev. John Martin engaged in Indian mission work with the Cherokee Nation, but abandoned his station when they joined the French to fight in the French and Indian War. He was the first minister ordained in Virginia.25</td>
<td>Mary Jemison was captured by a Shawnee raiding party but adopted by the Iroquois. In 1824, she published her autobiography describing her life with the Shawnee Nation.14</td>
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<tr>
<td>A Spanish force of six hundred engaged the Comanche and other Nations but retreated.9</td>
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<td>Comanche attacked two missions on the San Saba River in central Texas.9</td>
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| Figure 72. Wright’s Ferry on the Susquehanna, Pennsylvania | Figure 73. Bill of Exchange to be paid to Rev. John Martin |

Mahican Samson Occom was ordained by the Presbyterians. He was the first Native American to publish works in English, which include sermons, hymns, and a short autobiography.7
### 1760 - 1762

Government

Military historian John Keegan wrote about the 1760s, "North America was one of the most fortified regions of the world." North America was becoming Europeanized by sieges of stationary installations and cannons. Indian allies used their own form of warfare but it played a diminishing role.1

Gen. Amherst, the British Commander-in-Chief in America, ordered that all gifts to Native Americans were to be cut back. He saw gifts as bribery and wanted to cut expenses. The Native Americans believed the gifts to be symbolic of friendship, status, and alliance. They were insulted and felt as though their status went from allies to a conquered people. Amherst did not trust the Native Americans after the Cherokee Rebellion, so he also restricted arms and ammunition.39

Governor Thomas Velez Cachupin ordered Indians living in Albiquiu to be tried for witchcraft. They were found to be guilty and condemned to servitude.9

### Church

Munsee prophet Papouhan and about thirty followers traveled to Philadelphia to see the Quakers about religion. Since the Quakers did not condemn Indian religions, the Munsee group attended worship meetings in the Quakers' Greater Meetinghouse.38

### Native Peoples

A Cherokee uprising took place in present-day Tennessee, Virginia, and the Carolina areas after relations with the British deteriorated.9

The Mohawks knew that the war was in its final stages and France would be defeated. They sent peace envoys to negotiate with the British. When the British and the Algonquin allies passed through Mohawk territory, they stopped to smoke the pipe of peace. The Mohawks helped guide them down the river and received medals of service.38

Chippawa Chief Minavavana addressed trader Alexander Henry: "Englishman, although you have conquered the French, you have not yet conquered us! We are not your slaves..."40

### University of Dubuque

Moravian Christian Frederick Post was the first missionary to settle in Ohio.7

Missionary John Heckewelder soon joined Post and started to evangelize the Indians. He assisted with treaties and wrote a book in which he tried to explain the beliefs of the Delaware.7

The Aleut continued to resist Russian merchants and attacked a party of Promyshienniki, who were Russian workers, and destroyed the fleet.4

| Figure 74. George Croghan to Sir William Johnson |
| Figure 75. Group of Chippewa Indians |
| Figure 76. Indian summer encampment |
King George III of England signed the proclamation that prohibited any English settlement west of the Appalachian Mountains and required those who were already there to turn back and return east to ease tension with Indians.9

Indian Commissioner Sir William Johnson created an organization to compensate settlers for losses due to Indian raids.

The British gave smallpox-infected blankets to the Shawnee and Lenape People, sanctioned by the British officers Sir Jeffery Amherst and General Thomas Gage.

Col. Henry Bouquet wrote, “I will try to [contaminate] them with some blankets that may fall into their hands, and take care not to get the disease myself. . . .”

Jeffery Amherst replied, “. . . [infect] the Indians by means of blankets . . . to extirpate this [execrable] race.” Cap. Ecuyer wrote, “. . . we gave them two blankets and a handkerchief out of the smallpox hospital. I hope it will have the desired effects” (154).5

During this time, many tribes entered into treaties where they ceded land to the Europeans. Land cessations were done by treaty, sale, possession in return for unpaid debts, and force. Treaties often promised a boundary designating a line which separated European and Indian territory, usually farther west. In the Treaty of Fort Stanwix, the English left all the land west of the Appalachians as Indian territory.1

Weary of losses and facing resentment over taxes, Britain told the colonists to handle the “merciless Indian Savages” themselves.4

The Presbyterian Synod of New York ordered that a yearly collection be taken up for the missions.7

Mohegan Presbyterian Reverend Samson Occom wrote the first original work in English by an Indian author called A Short Narrative of My Life, but it was not published until 1982, over two hundred years later. He became a teacher, preacher, and judge to the Pequot Nation. Occom helped Christian Indians migrate to a new, safer settlement and called it Brothertown.4,5

The Ottawa under Chief Pontiac began a war against the British west of Niagara, New York. Pontiac’s forces were defeated by the British, but hostilities continued. In response to Pontiac’s Rebellion, twenty peaceful Susquehannock were killed by a vigilante group called the Paxton Boys.9

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The last fourteen surviving Conestoga Indians were hacked to death at Lancaster, Pennsylvania. Smallpox spread through the Ottawa, Mingo, Miami, Lenni Lenape (Delaware), and several other Nations. This notion of using disease as a military weapon resulted in over one hundred thousand deaths, opening the doors to conquest in the Northwest Territory (154).5

The Catawba leaders proposed a peaceful petition and asked for a reservation to be set aside for them. They ceased hunting and began to rent farms from settlers. They also began to rent reservation land to settlers. They kept their traditional life and culture to themselves, like language and ceremonies, but exhibited and sold their skills with bows, arrows, and pottery to survive.7

As Native people lost their land and culture, some Indians turned to alcohol and others were converted to Christianity. Evangelical ministers converted Mohegan Samson Occom and trained him to be a missionary for his own people. He wrote an autobiography that described his life as an Indian minister, how difficult it was to make a living, and his poor treatment at the hands of the religious establishment. He wrote, “I was Born a Heathen and Brought up In Heathenism . . . they made difference between me and other missionaries; they gave me 180 Pounds for 12 years Service, which they gave for one years Services in another Mission. . . . So I am ready to Say, they have used me this, because I Can’t Influence the Indians so well as other missionaries’ but I can assure them I have endeavored to teach them as well as I know how;--but I must Say, I believe it is because I am a poor Indian. I Can’t help that God has made me So; I did not make myself so . . .”.42

The Ottawas under Chief Pontiac began a war against the British west of Niagara, New York. Pontiac’s forces were defeated by the British, but hostilities continued. In response to Pontiac’s Rebellion, twenty peaceful Susquehannock were killed by a vigilante group called the Paxton Boys.9

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The Spanish founded the first mission in California with Indian policies to include economic, military, political, and religious agendas. Indians were expected to become subjects of the King and children of God. The missions were not solely religious institutions, but were designed to bring about a total change in culture. Indians were seen as an expendable resource used to build the mission buildings.

The first Anglo-American government was founded by the Watauga Association in Tennessee. The Watauga Association, a group of settlers, negotiated a ten-year lease with the Cherokee for land along the Watauga River, but it was considered illegal by the British Crown and was opposed by some Cherokee members.

The mission of San Diego was founded to reorganize the California Indians economically, tribally, and in terms of religion. Ethnic distinctions practiced by “tribelets” were supposed to disappear. The Spanish appointed Indian officials to enforce the regulations by which the Indian converts were to be “organized and controlled.” Once inside the mission, Indians were not allowed to leave. Unmarried Indians were separated by gender to halt what friars thought was promiscuity. Indian women were raped by Spanish soldiers and gave birth to their children. The women strangled the infants and buried them. When the friars got wise to this or to a miscarriage, the Indian women’s heads were shaved, and flogged for fifteen days. They were shackled for three months while carrying a “hideous doll in her arms” (239).

Over twenty-one Spanish missions forced Native Peoples along the coast of California to give up their traditional culture. The coastal Native population declined from about seventy thousand to less than fifteen thousand.

The Franciscans rented out the Indian laborers to both the military and the colonists. Punishment for loitering was “whipping by barbed lash, solitary confinement, branding, mutilation, or even execution . . . ” (239).

In resistance to the new mission presence and the regulations, the local Tipai Nation attacked the San Diego mission and were overcome by the Spanish.

Eighty percent of Arikara died of smallpox, measles, and other European-brought diseases.
Lord Dunmore, governor of Virginia, defied the Crown and announced he would be issuing land patents on areas he and his colony claimed. He took three thousand troops and cleared the land of the Shawnee by “extirpating them, root and branch” (207).  

Colonial Commissioners addressed the Iroquois leaders in Philadelphia and drew parallels between the newly united colonies and the structure of the Iroquois Confederacy. The statement described how by joining together they would be much stronger to fight the British.

Indians held in missions often suffered malnutrition, making them susceptible to disease. Poor sanitation and alien bacteria contributed to the death of Indian children. Scottish and Russian visitors described the conditions and remarked on the clinical depression among the Indians in the missions.

In San Diego, Indians being forced to work in the mission fields and worship according to the missionaries’ teachings rebelled and burned every building and killed almost everyone, including the head priest. Indians were driven off and the Spanish retained control of the post.

Patriots who boarded a ship in Boston Harbor dumped chests of tea into the water in protest of the hated tea tax. George Hewes, a member of this group, recalled the event, “It was now evening and I immediately dressed myself in the costume of an Indian equipped with a small hatchet and I and my associates denominated the tomahawk, with which, and a club, after having painted my face and hands with coal dust . . . .” An entire village of Christian Indians were massacred and burned alive in retaliation for the dumping of the tea.

Mohawk military leader Joseph Brant went to London to solicit more support from the government and to address land grievances in exchange for their participation as allies in the war.
### Government
The thirteen colonies of the U.S. were taken through ethnic cleansing of the eastern tribes. The Declaration of Independence declared Indigenous Peoples to be “merciless Indian Savages.”

The Continental Congress resolved that Indians should be in service to the United Colonies and be paid to fight for colonists. Indians refused.

The first U.S. treaty with an Indian tribe was formed with the Lanape Nation to gain military allegiance or ensure neutrality.

### Church
Mission San Francisco de Asís, or Mission Delores, was the sixth mission established of twenty-three on the Pacific Coast by Junipero Serra. Missions protected missionaries from Indigenous inhabitants and began to round up Indians to work for the Franciscan friars. Indians were raped, tortured, starved, beaten, and killed in the missions. The twenty-three missions were located along a five-hundred-mile stretch called the El Camino Real, or Royal Highway. Each mission had a whipping post in the middle of the plaza. In 1988, over two hundred years later, Pope Paul II beatified Junipero Serro, starting the process of sainthood.

The first baptism of an Alaskan Native took place in Labrador by a Lutheran pastor. Russian Orthodox missionary priest Ivan Veniaminov volunteered for service in the Aleutian Islands. He proclaimed the Christian message in Alaska, Japan, the Island of Sitka, and Russia. He wrote scholarly works about the Native Peoples of Alaska and translated the Bible into several of their languages. He devoted himself to the Tlingit Nation.

Presbyterian missionary Rev. Caleb Alexander became a pastor in Massachusetts. Later, he was appointed by the Massachusetts Missionary Society to visit churches and Indians in the western part of New York.

Friar Joaquin Antonio Velarde returned to Tumacacori Mission, where he ministered to the Northern Piman Indians of Bac and Tucson.

### Native Peoples
Cherokees attacked a settlement in North Carolina. They were defeated by militia forces when the forces retaliated by destroying a nearby Cherokee village. Chickamauga Wars ensued through a series of conflicts with White settlers encroaching on Indian land in Tennessee, Kentucky, Virginia, North and South Carolina, and Georgia.

Armed Russian fur traders attacked and killed Aleut men, women, and children in retaliation for their resistance to sexual exploitation of the Aleut women. Russians regained control of the region.

The Oneida and Tuscarora Nations sided with Gen. George Washington during the Revolutionary War. Some Native People sided with the British, but most stayed neutral, not trusting either side.

The British, Wyandot, and Mingo attacked Fort Randolph and then proceeded west to Greenbrier Valley settlements and to Fort Donnally. With the support of the British, Native Americans had great success defending their territory in the Ohio Valley.

### University of Dubuque

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**Figure 86. Treaty with the Indians**

British navigator John Cook sailed into Hawaii and introduced gonorrhea and syphilis into the islands. Later, Cook and four of his men were killed.

Continental Army Gen. John A. Sullivan earned the nickname “Town Destroyer” from the Seneca Nation after he “[laid] waste all the settlements around . . .”

**Figure 87. A man of the Sandwich Islands, dancing**

**Figure 88. The Sahuaro harvest, Pima**

**Figure 89. Letter to Gen. [Edward] Hand, Fort Pitt**

The Wyandot and some Shawnee tried to negotiate a peace treaty, but it was rejected by the Colonial administration.

**Figure 90. Habit of a Wiendot woman, Femme Wiendot**
Gen. George Rogers Clark reported “that at two [Shawnee] towns, Chillicothe and Piqua, more than five hundred acres of corn were destroyed, as well as every species of edible vegetable” (149).5

Capt. David Williamson and about ninety volunteer militiamen slaughtered sixty-two adults and thirty-four children of the peaceful, neutral, and Christian Delaware Nation in Ohio.5

The Presidio was erected in San Francisco by the Spanish to subdue Indians interfering with mail delivery along the El Camino Real.4

Missionaries David Zeisberger and John Heckewelder were arrested and charged with treason by the British during the Revolutionary War. The British feared the missionaries’ influence among the Lenape and other Native Americans.7

Missionary Friar Juan Belderrain wrote describing his view of a battle with the Tucson Nation. After the battle he went to visit with another “man of the cloth” and said that he was unable to see the number of enemies, referring to the Tucson prisoners. Belderrain went on to build San Xavier church with Bac, Tucson, Peaceful Apaches, and Papagos manpower, along with their labor in farming to support it.79

Father Denaut, the pastor of Soulanges, was sent by the Bishop to assess the condition of St. Regis mission; he wrote, “found everything in a state of dereliction and crumbling away. . . . The Indians set up a fund of nine or ten thousand dollars for God and their missioner and said they were ready to start work right away. . . . Many families of the St. Louis Rapids (Caughnawaga) would be ready to come, to get away from the drinking and debauchery. . . . The Indians own land stretching from nine to twelve miles. . . . The missioner is sole master of all, with all income meant for him . . . .”76

Muskogee Creek chief Alexander McGillivray, also known as Hoboi-Hili-Miko, had created an alliance between the British and Creek. He expressed the Indigenous view of the Treaty of Paris and said, “To find ourselves and country betrayed to our enemies and divided between the Spaniards and Americans is cruel and ungenerous.” (78).13

Smallpox wiped out over half of the Peigan Blackfoot Nation.9

Cherokee Nanye-hi earned a title of Ghigau, meaning “most beloved woman” but also “war woman” for her achievements and merit after fighting in the battle of Taliwa at the age of seventeen. She sat in council meetings with the war and peace chiefs. She spared the life of a white female war captive. During the negotiations for the Treaty of Holston, she said, “we are your mothers; you are our sons.”90

Ninety-six Christian Lenape converts were killed by the Pennsylvania militiamen in the Gnadenhutten Massacre in present-day Ohio.7

The Peace of Paris treaties ended the French and Indian War between Great Britain and France. France gave up all its territories, creating disastrous consequences for their Allied Indigenous forces left without an ally. It defined the territorial land claims from the Atlantic to the Mississippi River, but it did not mention Native rights at all.4
The Treaty of Hopewell between the U.S. government and the Cherokee Nation restricted settlements to the east of the Blue Ridge Mountains, but several thousand squatters claimed nearly a million acres and refused to leave (88). The first federal treaty was enacted with the Delaware Indians. The Treaty of Hopewell, which was supposed to protect their homeland, starved homeless Cherokees reluctantly signed the Treaty of Holston in return for an annual annuity of hundred thousand dollars from the federal government (89). Corn Tassel, an elderly Cherokee statesman replied to the U.S. commissioners who wanted a peace treaty, “It is a little surprising that when we entered into treaties with our brothers, the whites, their whole cry is more land! . . . The great God of Nature has placed us in different situations. It is true he has endowed you with many superior advantages; but he has not created us to be your slaves. We are separate people! He has given each their lands, under distinct considerations and circumstances. . .” (121).

There were about forty-five thousand Native Americans in the Northwest Territories and about two thousand French at that time. Local conflicts continued over the land rights. At the Wyandot Huron village of Upper Sandusky, Native Americans of many nations formed the Western Confederacy to deal with the United States as a group. They declared the Ohio River as a boundary between their lands and the settlers. The Wyandot were considered to be the “fathers” of the confederacy, but the Shawnee and Miami provided force. The Old Northwest War raged on for ten years with Indians defeating the troops, but lost under “Mad Anthony” Wayne at the Battle of Fallen Timbers. Despite the Treaty of Hopewell, the settlers outnumbered Native Peoples. (124). The Northwest Ordinance was passed and stated that “the utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent; and in the property rights and liberty, they never shall be invaded or disturbed.” (121)

The first European settlement in Iowa was established by French Canadian, Julien Dubuque. The first federal treaty was enacted with the Delaware Indians. Under the Land Ordinance, a system of surveying and distribution of land was established, “Indian land would be auctioned off to the highest bidder.” (124)

The Congress passed the Northwest Ordinance to sell off millions of fertile acres and to ensure the territories would become states like the original thirteen. The Congress passed the Northwest Ordinance to sell off millions of fertile acres and to ensure the territories would become states like the original thirteen. The Congress passed the Northwest Ordinance to sell off millions of fertile acres and to ensure the territories would become states like the original thirteen.

The bishop-designate dismissed the Tucson as lazy, uncouth, and unambitious beings that would run around naked if not for the clothing provided by the missionary. The Franciscans had introduced farming earlier, so the Tucson worked to provide the missionary with a supplement to his stipend. Tongva Toypuina regarded the Spanish missions as a threat to her status and authority. She organized a resistance movement with neighboring missions. A soldier overheard their plan and alerted the missionaries. She was captured, tried, punished, and exiled.

One of the first African American missionaries, John Marrant, a free Black man, wrote that he was preaching to a great number of Indians and white people. Marrant’s cross-cultural ministry helped him bring the Gospel to the Cherokee, Creek, Catawba, and the Housaw. He was converted at the age of thirteen, kicked out of his family, wandered in the wilderness, and was found by the Cherokees. He was sentenced to death, but was spared when he converted the executioner.

Baptist missionary William Carey was ordained in England and started to urge worldwide missions be undertaken. He is known today as the “father of modern missions.” Friar Pedro de Arriquibar compiled the earliest known census of Tucson. Direct descendants of the families listed are still living in the Tucson area today. Close to the presidio, in the fortified military settlement lived the peaceful Apache and the Pima village of Papago, Gileño, and Pima people.

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The Indian Commerce Clause of the Constitution was added, which stated that the Congress should have power to regulate commerce with foreign nations, among several states, and with the Indian tribes. This clause was seen as the principal basis for the federal government’s broad power over the Indians. Indian agents were appointed by the federal government to be the liaisons between the War Department and the Indians. They were empowered to negotiate treaties.

The Freemen of the State of Georgia passed a law legalizing the hunting of Creek Indians.

The Congress approved the Naturalization Act of 1790, which highlighted the attitude of European supremacy. It excluded all non-White people from citizenship. Indians were considered foreigners.

The Franciscans sent the newly converted “neophytes” to the Spanish presidio, a fortified military post, to work as servants to the soldiers. The newly converted Native people did all the work at the presidio and served as domestics for the soldiers.

Presbyterian missionary Dr. John Anderson worked in the Carolinas, Tennessee, Kentucky, Ohio, Indiana, and Pennsylvania and made several tours to the Wyandotte Nation and founded a mission with the Maumee Nation.

The Jesuits established Georgetown University as the first United States Catholic college.

The U.S. government stated that the tribes had forfeited their rights to the land by fighting on the side of the British, but Native people resisted this idea. They stated that they had not been defeated during the war as Great Britain had. They refused to leave their lands, and the U.S. lacked the military power to make them leave at this point.

The U.S. Army sent Gen. Joseph Harmar and his troops to invade Shawnee, Miami, and Delaware territory was defeated. He lost six hundred men.

The Holston Treaty began the progressive erosion of Cherokee land rights on non-hunting grounds. Non-Natives were permitted access to a road going through Cherokee lands and navigation on the Tennessee River.
George Washington expressed his dissatisfaction that the “Indian hostilities” had not stopped north of the Ohio River.9

Secretary of State Thomas Jefferson claimed the Doctrine of Discovery was international law applicable to the new U.S. government as well (199).15

Gen. John Sevier led the militia on an attack during the harvest to starve out the Chickamauga. He gave orders for a “scorched earth” offensive, even though it was forbidden by the federal agents. He wrote, “War will cost the United States much money, and some lives, but it will destroy the existence of your people, as a nation, forever” (90).15

The Treaty of Greenville marked the end of decades of war led by the Shawnee to resist European expansion into Ohio. Over one thousand Indian delegates agreed to turn over their lands and in return were promised a permanent boundary between their land and American territory.9

The hymn “Hail Columbia” was composed as the early unofficial national anthem, based on Christopher Columbus, even though he never set foot on the continent. It is still used when the Vice President makes a public appearance and on Columbus Day, a federally recognized holiday (4).15

The Baptists from England founded a Christian missionary society called the Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen.7

Missionary Rev. Fr. Stephen Badin was the first Catholic ordained priest in the United States. He set out on foot across the Appalachian Mountains, took a boat down the Ohio River to Kentucky, and established a mission. He established a mission for outreach with the Potawatomi Indians, particularly Chief Pokagon and the St. Joseph River band, who had converted to the Roman Catholic Church.7

Almost five hundred converts fled the San Francisco mission. Unmissioned Nations were leery of accepting fugitives because they might be followed by vengeful military units or bring a new disease to their people.7

The Missionary Society of Connecticut evangelized Native Americans when they took the gospel to the “heathen lands” of Vermont and Ohio.7

Presbyterian missionary Rev. Joseph Bullen established a mission among the Chickasaw Nation of western Georgia.25

Cherokee Chief Bloody Fellow complained to the Secretary of War Knox about the lack of attention and follow-through promised by the Treaty of Holston.56

The Quiroste Nation, most likely the most powerful and largest group of Native people located between Monterey Bay and the Golden Gate, attacked and burned Mission Santa Cruz. They needed to retain control over the source of Monterey banded chert, which was used for making stone tools. Also, they were protesting the soldiers’ removal of various Christian Indians. They were upset that they had taken a Christian Indian woman away from a traditional Indian man. The Indian man led the attack, according to the official report submitted by Father Lasuén.99

The Treaty of Greenville halted the hostilities between the U.S. and the Indian confederacy led by Miami Chief Little Turtle. The Indian confederacy ceded most of their lands which are now known as Ohio, Indiana, Illinois, and Michigan. After signing the treaty, Little Turtle was criticized by Tecumseh, the Shawnee Chief, for giving away land that they did not own.90

At this time, the Shawnee lived in what is known as northeastern Indiana. The Delaware Nation invited them into east-central Indiana. Shawnee Tenskwatowa emerged as a powerful influence who encouraged his people to return to the ways of their ancestors and reject the white man’s ways.61

**Figure 101. Santa Cruz, the plaza**

**Figure 102. Tenskwatowa, the prophet**
Discussion Questions

1. What was the goal of the Society for the Propagation of the Gospel?

2. Why did the Iroquois Confederacy sign a peace agreement with France and Great Britain?

3. Who was the first female chief of the Winnebago? Describe her life.

4. Analyze the movement of the Russians along the western coastline.

5. In the early 1700s, the Spanish authorities and churches decided to build, move, and abolish some missions. Why did they do this? What was life like for Native Peoples in these missions?

6. Disputes over land continued and wars broke out in this century. Describe the legal strategies used by the government against Native Peoples to steal their land.

7. Compare and contrast how the government and churches strategized to “civilize and convert” Native Peoples in different regions across the continent.

8. How did the Scalp Act passed by Governor Robert Morris affect Native Peoples?

9. Who were some of the first Native Christian converts and what were their accomplishments?

10. Describe the broken treaties of this century and the effect on Native Peoples.
18th Century: Missionaries, Slave Trade, Schools, and the Scalp Act

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Figures


Figure 49. Rare Book Division, The New York Public Library. “Mandan. Sudatory. The various bath is used by most of the Western tribes of America, as a luxury, as well as a mode of the treatment for most diseases. ...” New York Public Library Digital Collections. Accessed January 29, 2017. http://digitalcollections.nypl.org/items/510d47da-dbb3-a3d9-e040-e00a18064a99

18th Century: Missionaries, Slave Trade, Schools, and the Scalp Act
18th Century: Missionaries, Slave Trade, and the Scalp Act

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19th Century: Removal, Reservations, and Resistance

After several centuries of conversion, war, slavery, disease, and death most Native Peoples entered the 19th century as prisoners on reservations. There were several Native leaders and their followers who still resisted the reservation prison camps and forced civilization practices. In response, Pres. Thomas Jefferson promised to expand European settlement across the continent. Andrew Jackson took command of the Tennessee militia and began his Indian-killing career with massacres on the Seminole Nation. The U.S. government ordered all remaining eastern region Native Peoples to move west of the Mississippi River and on to reservations. When Native Peoples resisted, the federal government sent the military to force them to march on foot to the new locations thousands of miles away. When the Native Peoples reached the new locations the government assigned Christian missionaries, who were also government agents, and paid them to start the process of “civilization and conversion.”

As these forced marches took place along the eastern coastline, the Native Peoples in the northwestern coastline region were fighting and losing against the Russian military. Native survivors were displaced and killed. At this time, there were still explorers traveling among Native People in the interior of the country. Lewis and Clark met with the Plains Nations and befriended them. Trading posts were set up and fur trading was established. They traveled across the interior of the country and entered into the Nez Perce territory. Meanwhile, the Spanish continued to explore the southwest region and entered into the canyons and Navajo territory. Churches realized there was great potential for “saving souls” by conversion, so they established a theological seminary school as a training school for missionaries. In the eastern region, Tecumseh, Chief of the Shawnee founded Prophet’s Town and tried to form a government to fight for a permanent boundary when he realized that Native Peoples were losing their way of life. They were defeated in the Battle of Tippecanoe.

Gen. Andrew Jackson instigated the Creek War to force the Creek Nation off their homelands. He and his troops attacked, skinned, and mutilated the bodies of men, women, and children. He took hundreds of hostages. The Creeks were forced to give up 14 million acres or two-thirds of their homeland. The Muskogee Nation was forced to sign the Treaty of Fort Jackson which stated that they had lost the war. Twenty-three million acres were stolen and opened for settlement and plantation slavery. The Seminole Wars began. Not all the Nations were at war at the same time. The Choctaws collaborated with Col. Richard Johnson and missionaries and opened an academic and religious conversion school.

Congress appropriated money for the “Civilization Fund” to help establish schools among the Native Peoples. The goal of these schools was to civilize and Christianize the Native children. Missionaries were desperate for students to fill these schools. Reverend Cornelius rode his horse throughout Cherokee territory and tried to convince the Chiefs to send their children to his school. The churches expanded their efforts into nations that consisted of full-blood people. The goal of the government, churches, and missionaries was to transform Native Peoples into Christians who worked hard, read the Bible, and lived as Americans. This ideology reflected the Lancasterian method of instruction.

The Seminoles and other southeastern nations like the Cherokee continued to try to survive the government and church attempts to civilize and Christianize them. They created a new form of government, learned English, wrote their language, and adopted Christianity. This was not enough for the government who wanted to divide the Cherokee Nation and seize their land. Gen. Andrew Jackson was ordered into the area to destroy the Native Peoples and their settlements. They, along with African slaves, fled deep into Florida where some relatives still live today. Much to the dismay of missionaries, the Cherokees and Choctaws continued to practice their traditional religious ceremonies. This attracted attention from surrounding full-blood Native Peoples who joined them and that began to worry the missionaries.

The missionaries expressed their concerns to the government officials and the government began to pass treaty legislation designed to extinguish the Native Peoples and their culture. Pres. Andrew Jackson signed the Indian Removal Act and forced about one hundred thousand Native Peoples out of their homelands. These destructive and genocidal acts were passed in the form of forced marches to move them off their homelands and on to reservations. By this time, the government held title to all the homelands of the Native Peoples based on the “Doctrine of Discovery.” Eager missionaries waited on the reservations, where Native Peoples would be confined, to inculcate the gospel so they could be forced to become civilized, Christianized, and saved. The “Five Civilized Tribes” were forced to walk from their homelands in the southeast to land almost a thousand miles away. This included the Cherokee, Creek, Seminole, Choctaw, and Chickasaw nations. Over half of
them died along the way. Forced marches occurred all over the nation as the government removed Native Peoples from their homelands. Over on the west coast, over twenty thousand Native Peoples were already enslaved in missions and were undergoing forced conversion.

Nations in the Mississippi and Great Lakes regions signed treaties to help create peace between the settlers and the Native Peoples, who were getting pushed into other nations’ territories by the military. As the encroachment of settlers and wars continued into the Midwest region, other Nations were taking advantage of and adapting to the forced civilization policies through education. The Choctaws were not satisfied with the type of education their children were receiving at the mission school. They established their own school to educate the elite mixed-blood students. Only the most intelligent were selected to focus on future positions in politics and government, specializing in the welfare and prosperity of their people. The Academy where they lived and went to school used African slaves to tend to the students’ personal needs.

Some Nations adopted new systems of rules for infanticide, education, and law enforcement based on the civilization policies being taught to them. They were forced to give up their Native names and had to take on new Christian names. They went to mission schools, were forced to convert to Christianity, and were forced to give up their traditional cultural ways. They became ordained and translated dictionaries, books of hymns and songs, and the Bible. They were forced to learn to farm and learn reading, writing, and arithmetic. As Native missionaries moved into mission schools they met non-Native people and were married. As the civilization policies of the government and churches increased, some local non-Native people married Native people and had children.

Many Native Peoples excelled in the schools and even published the first Native American newspaper in a Native language. They spoke at events and protested the forced conversion to Christianity. Native Peoples were considered domestic dependent nations and the U.S. government was their guardian. It was illegal to leave the reservations. The U.S. government gave the churches money to build log schools, buy books, and hire teachers. The Catholic “Black Robes” arrived to help improve the “condition of the heathen” and save them from “sin, Satan, and the world.”

Once confined to the reservation some nations excelled but others did not. Blankets that had been taken from a quarantined section of a military infirmary were infected with smallpox and then intentionally dispensed to the Hidatsa, Mandan, Bloods, and Piegans. Almost all the Native Peoples were wiped out by smallpox. Around this time, George Catlin arrived to paint, draw, and document a race of people he thought would become extinct. Edward Curtis followed to take photos of a vanishing race.

By now settlers were encroaching in on the areas west of the Mississippi, moving into land that was protected by the treaties, the supreme law of the land. These treaties were signed between the federal government and Native Nations, who were forcibly moved to these territory areas with the promise to live peacefully without interference from the government and settlers.

Catlin painted the violent killing of millions of buffalo by the government and buffalo hunters. The government knew that the buffalo was the main food source of the Native Peoples of the plains region and approved of mass killings. The government broke the treaties, their own federal law, and began to force the nations farther into the plains. The Meskwaki Nation was forced out of their promised area but continued to return home. The Dakota were joined by missionaries whose job it was to civilize them.

Once forced on to the reservation, annuities from the sale and theft of their land were promised to the Native Peoples so that they could buy items they needed at the trading post on the reservation. Indian Agents were in charge of dispersing the items to the people. Some agents only dispersed annuities to Native People who were inclined to show an interest in civilization efforts. Around the start of the Civil War, the government diverted the annuities away from the reservations and Native Peoples and into the war effort. This action caused starvation, death, and more disease on the reservations. Native Peoples began to protest and leave the reservations. The state and federal governments subsidized the killing of Native People found off the reservations and offered bounties for men, women, and children. After the Dakota Uprising of 1862, Pres. Abraham Lincoln ordered the hanging of 38 Dakota men in Minnesota, the largest hanging in U.S. history. The remaining Native Peoples were exiled from Minnesota, some fled and others were captured and taken by boat down the Mississippi River to a prisoner of war camp—even though they had nothing to do with the uprising.

Massacres increased as the government tried to contain Native Peoples in missions and on reservations. Col. John Chivington, who compared Native Peoples to lice, and the 3rd Colorado
Calvary scalped Native men, women, and children. They mutilated their bodies and paraded down the street with body parts to show off their murderous victory. Missionaries abandoned their posts and fled to safety. Others stayed and continued to teach Native children everything they needed to know to become civilized, but even the children ran away and resisted the missionary’s attempts to convert and educate them. Despite the resistance, by this time many Native people had become Christians and graduated from schools to take influential positions in the government and churches. This created conflict between Native people who believed in and practiced traditional ways and those who had left the traditional ways for the “civilized” life as taught by the schools and required by the government.

Once the Civil War had ended, the government turned its attention to Manifest Destiny, the belief that Americans had a God-given right to expand their borders. The government gave orders to kill every Native male over 12 years old from the Black Hills to the Big Horn Mountain in the west-central region. The Army built forts along important travel routes to the west through Native territory, which angered the Sioux Nation and other Nations who believed that the treaties would be honored. Settlers and explorers were attacked when they encroached and built towns on Native land protected by treaties. The Sioux and Cheyenne successfully fought the U.S. Army, but eventually they were defeated and forced on to reservations. After defeating the Cheyenne, Gen. Phillip Sheridan commented, “The only good Indians I ever saw were dead.”

In response to the white hatred toward Native Peoples, Pres. Ulysses Grant handed the reservations and its prisoners over to the churches and passed a law forbidding them from leaving the reservation. He ordered that the remaining tribes be rounded up and forced in. In one last attempt for negotiations, the treaty of Medicine Lodge was signed by five nations and government officials. Over six thousand members came together to discuss the future of their people and negotiated with the government officials. When the government officials returned to Washington, the treaty was not approved which resulted in ongoing attacks from both sides. Most famous was Gen. George Custer’s defeat after he and the U.S. Calvary attacked over one hundred unarmed men, women, and children.

Pres. Grant called the Native People “wards” of the government and insisted that all of them be placed in government care on reservations to avoid extinction. Congress halted treaty making processes and legislation was passed that allowed the government to take control. The Indian Appropriation Act legalized land theft and removed recognition of sovereignty and independence. At the same time, the Transcontinental Railroad was crossing through the open plains region and the last of the Native People resisted this violation of the treaties. He ordered all resisting and “roaming” Native People to be forced on to reservations and then he oversaw the near extinction of the buffalo. Missionaries continued to work for the government and the churches to teach Native Peoples how to be like “industrious white people.” They converted and ordained pastors so that the Native Christians could go back and convert their own members. They were obsessed with the responsibility to “civilize roaming Indians” so they could report their progress to the government and churches. Missionaries were sure that the Native People could not be civilized without the education and evangelical ministries of Christian people.

For the remainder of the 19th century, Native People were attacked, captured, and forced on to reservations. The government gave financial support to missionary societies to continue the civilization policies. The Civilization Regulation was passed which outlawed all Native religious ceremonies, practices, and forbid them from leaving the reservation without permission. Missionaries were dedicated to their roles so much so that they referred to Native men as “boys” and “heathens of a strange tongue” that needed to be “civilized and settled.” Girls were taught to make clothes, wash, iron, and cook. Boys were taught to garden, farm, and work a trade. Daily school schedules were long and included hard labor since the students were required to work as well. Only one hour was designated as a time for rest and play.

Outside the schools, life at home on the reservation was not much better. Reservation conditions declined when fire was set to the lodges, women were raped, disease was rampant, and soldiers got drunk and killed them. Educated Native People and leaders on reservations began to speak out against these atrocities. Native People protested the reservation life. They wrote about their lives on and off the reservation. Sitting Bull denounced the U.S. government and its policies. Many more leaders were converted to Christianity and became pastors. The U.S. government continued to pass laws which gave the President and Congress authority to steal land and continue to control every aspect of Native Peoples’ lives.
Pres. Thomas Jefferson described the new settler-state intentions to expand horizontally and vertically, saying, "... our rapid multiplication will expand itself beyond those limits and cover the whole continent, with a people speaking the same language, governed by similar form by similar laws" (3).

Land speculator and lawyer Andrew Jackson took command of the Tennessee militia. Col. Andrew Jackson began his Indian-killing military career by tackling the Seminole Nation (97).

Federal law prohibited the sale of liquor to Indians.

With the Compact of 1802, the federal government extinguished Indian land title and started removal of the Cherokee from the state. In return, Georgia gave up its claim on western land.

The Jefferson administration purchased the Louisiana Territory without a consultation with affected Indigenous Nations (95).

Lewis and Clark, aided by Sacagawea, met the Sioux Nation; trading posts were set up and fur trading was established, which resulted in some Indian control over the plains areas. The U.S. government ordered Indians to move west of the Mississippi River.

The Morovians followed religious leader Martin Luther and were the first to declare that evangelism was the duty of the church. They were the first successful missionaries among the Cherokee Nation. They established the Oaks Indian Mission in Springplace, Georgia. They were also government agents working to teach and preach.

The U.S. Congress appropriated ten to fifteen thousand dollars a year to promote "civilization" to Indian people. They gave the money to missionary organizations who were working to convert the Indians to Christianity.

Presbyterian mission work led by Rev. Joseph Bullen was abandoned among the Chickasaw Indians of west Georgia due to the bad influence of other white men.

The Jefferson administration used the Treaty of Holston to justify the support given to Reverend Gideon Blackburn to start his school among the Cherokees.

Funded by the Presbyterian General Assembly and given supplies by Jefferson, Blackburn opened his first school with the help of Presbyterian layperson Jonathan Blacke.

By now, Pawnee villages had thousands of horses. The horse changed how hunts, travel, and transportation of goods were performed. They took the time to breed, care for, and learn how to use the horse.

The Cherokee Nation rejected Pres. Jefferson’s entreaties and ideas to relocate the eastern tribes beyond the Mississippi River.

The Battle of Sitka was the last major armed conflict between the Russians and Alaska Natives. The primary groups involved were the Kiks.ádi Clan of the Tlingit Nation and the agents of the Shelikhov-Golikov Company. About eight hundred Tlingit Kiks.ádi Clan members were killed, and the survivors were permanently displaced from their ancestral lands.
Lewis and Clark entered Nez Perce territory. Spanish lieutenant Antonio Narbona led a military expedition into Canyon de Chelly in Arizona. Navajos farmed and ranched in the canyon. Narbona and his troops shot from above and killed one hundred twenty Navajos in what is still referred to as Massacre Cave.

The Treaty of Fort Clark was signed at Fort Osage in Sibley, Missouri on the bluff above the Missouri river. Pierre Chouteau brought the Osage chiefs to the fort to sign the agreement. Pres. Thomas Jefferson assigned a Quaker to the Shawnee Nation. He wanted to implement his plan to civilize the Indians, so he thought Kirk, a Quaker with nonviolent and interracial harmony philosophies would be the best choice.

A Boston missionary society approached Seneca Chief Red Jacket, a mediator and orator, to ask permission to proselytize among the Iroquois settlements in New York State. He responded, “. . . Brother, you say there is but one way to worship and serve the Great Spirit; if there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the book?” Red Jacket went on to say that they would watch and see what effect their preaching had on their neighbors. He said if it made them good, honest, and less disposed to cheat Indians then he would reconsider.

After several years of conflict, the Andover Theological Seminary, the oldest graduate school of theology, was founded as a missionary training center.

The Choctaw had ceded most of their homelands to the U.S. government for fifty thousand dollars and the Chickasaw twenty thousand dollars for the land north of the Tennessee River.

The Shawnee petitioned Pres. Thomas Jefferson to retain Kirk, a Quaker and possibly government Indian agent, and said, “we are very fond of him. We have always found him a good man.”

The Hoh Indians of the now-called Olympic Peninsula in Washington took some Russians prisoner who tried to build a blockhouse on the Hoh River.

The Shawnee petitioned Pres. Thomas Jefferson to retain Kirk, a Quaker and possibly government Indian agent, and said, “we are very fond of him. We have always found him a good man.”
Under the Treaty of Fort Wayne, the Delaware, Potawatomi, Miami, and Eel River Miami nations were forced to give up three million acres of land along the Wabash River by Indiana’s Governor William Henry Harrison.

Gen. William Henry Harrison and over one thousand troops defeated the Shawnee leader Tecumseh and his confederation in a conflict known as the Battle of Tippecanoe; it was fought in present-day Indiana.

The American Board of Commissioners for Foreign Missions (ABCFM) was created as a mission program to spread Christianity worldwide.

Congregationalists welcomed Presbyterians in 1812, and the Dutch-Reformed in 1819.

Missionaries charged with saving Indian souls produced reports that described Indians as hunters who were dependent on game for their food and who needed help with cultivation of the earth. These depictions of Native Americans found their way into the New York Historical Society’s annual meeting. Judge Marshall’s opinion in the Trilogy cases stated, “it will be useful to acquire what knowledge you can of the state of morality, religion, and information among them, as it may better enable those who endeavour [sic] to civilize and instruct them”.

The American Board of Commissioners for Foreign Missions began to send missionaries abroad.

Tecumseh and Tenskwatawa tried to hold on to Indiana Territory and established an intertribal army.

Tecumseh addressed the Osage and said, “... Brothers, we are friends; we must assist each other to bear our burdens. The blood of many of our fathers and brothers has run like water on the ground, to satisfy the avarice of the white men. We, ourselves, are threatened with a great evil; nothing will pacify them but the destruction of all the red men.”

Indians met the Astorians at Fort Okanogan with pledges of friendship and gifts of beaver. Tenskwatawa was defeated after a battle with Indiana Territory militia forces.

The Choctaws resisted the efforts of Tecumseh to draw them into alliance against the whites.

In the War of 1812, a group of Creek joined forces with the British and fought against Gen. Andrew Jackson in the Battle of New Orleans.

The War of 1812 began.

The Choctaws resisted the efforts of Tecumseh to draw them into alliance against the whites.
Gen. Andrew Jackson instigated the Creek War to force the Creeks to give up their land. To count the dead, Whites cut off the noses of the Creeks and piled up 557 of them. They skinned their bodies as souvenirs.

Gen. Andrew Jackson attacked the Red Stick traditional fighters at Horseshoe Bend on the Tallapoosa River encampment and took three hundred hostages of women and children. Over eight hundred Muskogee were killed. Jackson’s troops fashioned reins for their horses out of the skin from the corpses (99).

The Treaty of Portage des Sioux treaty promised the government would end conflicts between the U.S. government and Native Peoples. They said they would “restore . . . all the possessions, rights, and privileges which they might have enjoyed or been entitled to in 1811,” but the treaty was actually designed “to form the legal basis in which tribes were to be relocated west of the Missouri in Indian Territory and which was to clear the way for the states to enter the Union.”

The Methodists formed the Wesleyan Missionary Society.

The Choctaw Academy was a cooperative undertaking with Col. Richard Johnson which resulted in a school for education and religious conversion. Johnson was a member of the board of directors of the Kentucky Baptist Society for Propagating the Gospel among the Heathen, which offered to cover all the expenses.

Missionary Rev. Cyrus Kingsbury graduated from Andover Seminary and began his work among the Cherokee and Choctaw Nations. He was called “Limping Wolf” by the Choctaws because of a limp from childhood.

Under the Treaty of Fort Jackson, the Creeks were forced to give up fourteen million acres, or two-thirds of their homeland, the largest land theft in the southeast. Tecumseh was killed and the Indigenous army destroyed (87). Lenni Lanape, Wyandots, Ottawas, Kickapoos, and Potawatomies were completely decimated (215).

The Muskogee Nation was forced by negotiator Gen. Andrew Jackson to sign the Treaty of Fort Jackson, which stated that they had lost under “principles of national justice and honorable war.” Jackson told them that the extreme punishment exacted upon them was done to teach all others what would happen to those who tried to oppose complete domination by the U.S. government. Twenty-three million acres were ceded and opened to the expansion of plantation slavery and Anglo-American settlement (100).

The Seminole Wars began.

Chief Black Hawk resisted the signing of the Treaty of Portage des Sioux.

Figure 113. Battle of Tohopeka—death of Major Montgomery

Figure 114. Battle of the Thames—death of Tecumseh

Figure 115. Muck-a-tah-mish-o-kah-kaik, the Black Hawk, a Sauk Chief
Fort Blount, held by fugitive slaves and Seminoles, was attacked by U.S. troops. The fort was destroyed and the Seminoles punished for harboring slaves. Fort Armstrong was built on the limestone bluffs over Rock Island along the Mississippi River. This was just four miles from the Sauk village of Saukenuk. Congress passed the Indian Country Crimes Act. It provided jurisdiction over crimes between Indians and non-Indians and maintained exclusive tribal jurisdiction of all Indian crime.

Pres. James Monroe ordered Gen. Andrew Jackson to go to Florida to crush the Seminoles and bring back former slaves. Jackson destroyed some empty Seminole settlements, but most of the Seminoles and slaves had fled. Congress appropriated more money for the “Civilization Fund,” the first federal Indian education program. Christian missionaries received the money to establish schools among the Indian people.

The Erie Canal opened.

As long as she could sustain herself with her own funds, the American Baptist administrative committee allowed Charlotte White to become the first unmarried woman to be an international assistant to a missionary family. She spent most of her time in India, where she wrote a Hindustani language spelling book. She taught English, music, and drawing in Lowndesboro, Alabama in the 1830s.

Reverend Cornelius rode his horse through Cherokee territory in the south in search of pupils for his school. He told the chiefs “they could do the Cherokee so much good as by sending wise and good men . . . to instruct them in the knowledge of their great Creator; by means of which they might be made happy and useful in this life. . . .”

The Foreign Mission School was established by the American Board of Commissioners for Foreign Missions. Foreigners included anyone who was not of European descent.

The American Baptist Foreign Mission Society was established to expand its efforts into Indian tribes, primarily with full-bloods. They expanded efforts to the Cherokee Nation and established a mission and school at Valley Towns under the direction of Humphrey Posey.

Missionary Cyrus Kingsbury founded the American Board of Commissioners for Foreign Missions mission among the Choctaws. Then he went to the Cherokees and opened a school in Brainerd.

At the Elliot Mission, the Presbyterians used the Lancasterian method of instruction which was designed to develop work ethic among the Choctaws. He described the building of a school house by using the Lancasterian method.

Smallpox struck the Caddo, Comanche, Kiowa, and Kiowa-Apache. The Comanche lost four thousand people. Abenaki Molly Ockett fell ill and died. She was considered to be the “Last Pigwacket.” She was converted to Christianity and given the name Mary Agatha. She lived a full life as a wise healer.

The Treaty of the Cherokee Agency was the beginning of a new campaign designed to divide the Cherokee Nation. The ultimate goal of the federal government was mass removal and land seizure. In resistance to this the Cherokee created a new form of government and wrote a constitution with a two-house legislature. They learned English, created a written language, and adopted Christianity to survive.

Seminoles and African slaves fled the Florida Territory. Seminoles never sued for peace or signed a treaty. Even though some were forced to Oklahoma, the Seminole Nation continues to exist in Florida.

British-born architect Benjamin Latrobe visited a New Orleans food market and described the local Indians peddling there as “filthy Indians, half-naked, mulattoes, curly and straight haired, quarteroons of all shades. . . .” The Indians were significantly marginalized in terms of their contributions of food supply to the area.
### Government

The Treaty of Doak’s Stand with the Choctaw Nation promised an increase from ten thousand dollars to thirty-five thousand dollars per year in government funding for civilization policies implemented in missionary societies and other education groups willing to open schools for Indians.\(^2\)

The U.S. government began moving what they called the “Five Civilized Tribes” out of the southeast to west of the Mississippi River.\(^4\)

The case of *Johnson and Graham’s Lessee v. M’Intosh* gave exclusive right to extinguish the Indian title of occupancy.\(^4\) The government now held title to all Indian lands based on the “doctrine of discovery.”\(^4\)

Major Stephen Long traveled the Minnesota and Mississippi rivers and made frequent mention of the mounds “of considerable height... and of high antiquity” along the rivers (31).\(^9\)

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### Church

The ABCFM charged missionary personnel with inculcating the gospel among Indigenous Peoples to become civilized, Christianized, and saved (9).\(^2\)

Over twenty thousand Indians were in slavery in California missions.\(^4\)

A group of female missionary teachers were sent to the Osage, including Ethel Brewer McMillan, who wrote about drinking muddy water and swamps infested with mosquitoes. Malaria killed many of them within days.\(^9\)

Kingsbury, aided by Choctaw leaders David Folsom and John Pitchlynn, opened a mission school at Mayhew.\(^9\)

The last of the Franciscans left the Zuni region and were replaced by secular priests. This move secularized the missions since deacons could only baptize, not perform mass or hear confessions.\(^3\)

Methodist circuit riders began to hold camp meetings with the Cherokees and Choctaws which were nondenominational and more of an Indian religious ceremony. These camp meetings attracted traditional full-bloods and began to worry the Presbyterians and the Congregationalists, who were appalled at the emotional outbursts.\(^9\)

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### Native Peoples

Indigenous Peoples began to experience economic hardship due to depletion of game and encroachment of European explorers and settlers into their homelands (8).\(^2\)

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### University of Dubuque

Indian rights to land, sovereignty, and the power to dispose the land was taken away by Supreme Court decision in *Johnson v. M’Intosh*.\(^4\)

Seminoles were settled on a reservation in the middle of Florida. This was also a haven for runaway slaves, so marriage between the Seminoles and Africans happened frequently.\(^1\)

Figure 119. Fort Snelling, Mississippi and Minnesota Rivers

Figure 120. Excitement among North American Indians: interview with Indians who have left their reserves without leave

The Cherokee, Creek, Seminole, Choctaw, and Chickasaw were forced from their homelands by the U.S. government.\(^1\)

Sequoyah, who was illiterate, introduced his signs for the 86 Cherokee syllables.\(^3\)

The Pueblo Nation of the Rio Grande learned they had been given Mexican citizenship, along with protection from other tribal predations.\(^3\)

Figure 121. Se-quo-yah, inventor of the Cherokee alphabet

Indian rights to land, sovereignty, and the power to dispose the land was taken away by Supreme Court decision in *Johnson v. M’Intosh*.\(^4\)

Seminoles were settled on a reservation in the middle of Florida. This was also a haven for runaway slaves, so marriage between the Seminoles and Africans happened frequently.\(^1\)
The Indian Office federal agency was established by the Secretary of War and operated under the War Department.  

Missouri Senator Thomas Hart introduced a bill for a U.S. government survey of the Santa Fe Trail to the Mexican border.  

Facilitated by territorial governors, William Clark of Missouri and Lewis Cass of Michigan, the Treaty of Prairie du Chien was signed to create peace and establish boundaries because it was disrupting fur trade and increasing tensions. It took place to ease conflicts between Sioux, Ojibwe, Sauk and Fox, Menominee, Iowa, Ho-chunk, Ottawa, and Potawatomi Nations, and settlers.  

Sarah Northrup, a white woman, and John Ridge, a Cherokee man, met at the Foreign Mission School and were married. Rumors flew and conspiracy theories included a news article that stated the Rev. Dr. Lyman Beecher of the Foreign Mission School orchestrated the marriage in order to be “instrumental in bringing about this unnatural and semi-savage connexion [sic], and transforming an interesting young lady of sixteen, into an Indian squaw.” John was later killed in front of Sarah and their children.  

A letter written by the Secretary of War indicated that treaty money could be used to finance the tribal elite. It was his opinion that they leave the “mass of our population to the . . . missionaries who settled among us.”  

The Choctaw leaders were not satisfied with the type of education being provided at mission schools.  

Col. Richard Johnson decided he was better situated to educate Choctaw children at his property called Blue Spring farm and was approved to have the children consigned to him to “board and clothe” them. This Academy used slaves to attend to the personal needs of the students.  

Mary Jemison wrote of her experience after being captured by Indians during the French and Indian War and stated, “It was my happy lot to be accepted for adoption. At the time of the ceremony I was received by the two squaws to supply the place of their brother in the family; and I was ever considered and treated by them as a real sister, the same as though I had been born of their mother.”  

Controversial Creek Chief William McIntosh, who signed a treaty giving away Creek land to the U.S. government, was killed.  

The Choctaw Academy was established to educate elite mixed-blood students focused on future positions in politics and government. Twenty-one of the most intelligent boys were selected and were seen as the ones who would have the deepest interest in the welfare and prosperity of their people.
Called “our national novelist,” James Fenimore Cooper published *The Last of the Mohicans*, a fictional piece describing “the birth of something new and wondrous, literally, the U.S. American race, a new people born of the merger of the best worlds, the Native and the European, not biological merger but something more ephemeral, involving the dissolving of the Indian.”

Secretary of War James Barbour wrote that “schools should be distributed all over their country. The children should be taken in to these, instructed ... in reading, writing and arithmetic, in mechanics and the arts; and the girls in all the business of the domestic duties.”

The American Home Missionary Society was formed to financially assist churches on the American frontier, specifically in German communities.

Harriet Gold and Elias Boudinot fell in love at the Cornwall Foreign Mission School. She was white and he was Cherokee. When their engagement became public, Harriet’s brother burned her effigy in the town commons. Harriet and Elias were married and left for the Cherokee Nation. They had six children. After the town outcry and turmoil over the mixed marriages between local white women and Cherokee men, the school closed.

Presbyterian missionary Rev. Thomas Stuart founded the Monroe Church, which included a farm and school. The mission was placed under the care of the ABCFM. Stuart became the superintendent of all the Mississippi stations among the Chicasaws.

Due to the encroaching and surrounding White communities, the Choctaw adopted new systems of rules for infanticide, education, and law enforcement based on the American constitution and may have been the first tribe to enact prohibition.

Choctaw Kilihote went to live with Rev. Cyrus Kingsbury, entered mission school, and was given the name Allen Wright after Missionary Wright. He was the first Native American from Indian territory to be ordained as a Presbyterian minister. He translated laws from English to Choctaw and compiled a Choctaw dictionary and a book of psalms from Hebrew into Choctaw.

Creeks signed a second treaty giving up their homeland in western Georgia.

Due to the encroaching and surrounding White communities, the Choctaw adopted new systems of rules for infanticide, education, and law enforcement based on the American constitution and may have been the first tribe to enact prohibition.

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1828 - 1829

Creeks were moved from their homelands (109). When many whites protested Pres. Jackson’s removal policies, he declared his argument for the removal was more humanitarian in nature when many whites protested his removal policies. He argued that his purpose was to “save and civilize” the southern Indians (86). Presbyterian Kit Carson set out on an expedition to the Rocky Mountains and over a forty-year military career began scalping and killing thousands of Crow, Blackfeet, Kiowa, Apache, and Navajo. He became an Indian Agent, a Lieutenant, and Colonel for the U.S. government.2

The Boston School Committee praised the New York Lancasterian schools for “...disposing their minds to industry, to readiness of attention, and subordination” so that the “lazy Indian” could be changed into the “industrious Indian.” The missions used a combination of hard work on the mission farm, in the mission school, and in the mission household to socialize the students completely.9

By now the Prudential Committee of the American Board of Boston had eight missions with thirty-seven missionaries and assistant missionaries, as well as numerous others working among the Cherokees in Georgia. The Methodist and United Brethren missionaries opposed Pres. Jackson’s removal policy and signed a resolution that called the Georgia legislation deplorable. The missionaries were told to comply with the law or leave the state. Three left the state and went to Tennessee to continue ministry and the others were arrested, tried, and found guilty. They were sentenced to four years of hard labor in prison, but could be pardoned if they admitted their guilt. All but two admitted to this and were allowed to go free. The other two fought lengthy court battles, won, and returned to their missionary posts, only to have them taken over by the State and Georgia citizens. They were evicted and the Cherokees were forced to march what is known as the Trail of Tears.11

Sequoyah and Cherokee Elias Boudinot published the first Native American newspaper, Cherokee Phoenix, in a Native language. 4 Iroquois Red Jacket delivered a speech to the Boston Missionary Society and said, “You say that you are sent to instruct us how to worship the Great Spirit agreeably to his mind; and if we do not take hold of the religion which you white people teach, we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? ... How shall we know when to believe, being so often deceived by the white people? ... We also have a religion which was given to our forefathers, and has been handed down to us their children. We worship that way. It teacheth us to be thankful for all the favors we receive, to love each other, and to be united. We never quarrel about religion. ...”14

Gold was discovered in Georgia, bringing over forty thousand into Cherokee lands, “squatting, looting, killing, and destroying fields and game parks” and resulting in the Indian Removal Act (110).1

Figure 127. Map of the former territorial limits of the Cherokee ‘Nation of Indians’
Figure 128. Cherokee Phoenix, June 4, 1828
Figure 129. A Prospector, painting

19th Century: Removal, Reservations, and Resistance
Government

President Andrew Jackson signed the Indian Removal Act. It forced the removal of about one hundred thousand Native Peoples from all tribes from the east to a promised land west of the Mississippi where they could live “forever.”

The State of Georgia forbade Cherokees to meet in council unless it is to give land to Whites.

Choctaws were forced to a place between the Red and Arkansas Rivers. Cherokee Nation v. Georgia stated that Indian tribes were “domestic dependent nations” which placed Indians in a state of “pupillage” and the U.S. government as their guardian.

Over the next few years, the Muscogee and Seminole Nations suffered similar death rates as the Cherokee, losing almost half of their people on the Trail of Tears. The Chickasaw and Choctaws lost about fifteen percent en route.

U.S. government purchased land from Native People with the Black Hawk Treaty, opening the door to settlers in the Dubuque, Iowa area.

A law was passed in Florida made it illegal for Indians to remain in Florida.

Church

In the 1830s, the Board of Foreign Missions focused missionaries on the Chippewa and Iowa.

The Presbyterians noticed the Choctaw progress with farming, but after a visit from secretary of the Bureau of Foreign Affairs it was determined that the Choctaws were “destitute” and needed schools and teachers.

Methodist missionary Alexander Talley went with the Choctaws.

The Presbyterian Synod of Pittsburgh established the Western Foreign Missionary Society and sent missionaries to the Indians.

The Presbyterian missionaries followed the Choctaws to Indian Territory where they built missions and churches. The U.S. government gave them six thousand dollars to spend out of the Choctaw annuities for building log schools, books, and to hire teachers. These teachers were called “treaty teachers.” Schools were staffed by a combination of Presbyterian missionaries and treaty teachers.

Eight Choctaw leaders wrote a letter to Pres. Jackson stating their dissatisfaction with the education being provided by missionary schools that said, “we have employed and payed [sic] those Yankee missionarys [sic] for twelve years for which we have Recd. no compensation…”

Native Peoples

Choctaws and Cherokees signed a treaty giving up eight million acres of their homeland in the east in return for land in Oklahoma.

After signing the Treaty of Dancing Rabbit Creek, Choctaws were forced to march five hundred fifty miles to the west. Over two thousand five hundred died from exposure, starvation, and murder. The survivors quickly adapted to their new surroundings, building a new economy and new towns. They built blacksmith shops, mills, cotton gins, looms, spinning wheels, and had carts, wagons, and farming utensils.

Intratribal tensions intensified after White intrusions of the French and English, resulting in conflict between Choctaws of mixed ancestry and traditional society.

Nez Perce and Nez Perce-Flathead delegation went to find Lewis and Clark in St. Louis to ask for “black robes” with the “book of heaven”.

University of Dubuque

The first official American settlers took advantage of open land under the Black Hawk treaty and came to Dubuque. Most of them were miners from Ireland and Germany. Others began to farm and learn a trade.

In Black Hawk: An Autobiography, Black Hawk of the Sauk nation recounted his great-grandfather’s dream, “Nanameke left his party, and went alone to the place from whence the sounds proceeded, and found that the white man had arrived and pitched his tent... he told him that he [the white man] was the son of the King of France—that he had been dreaming for four years—that the Great Spirit had directed him to come here, where he should meet a nation of people who had never yet seen a white man—that they should be his children, and he should be their father.”
### Government

The Indian Intercourse Act created Indian Territory that included present-day Kansas, Oklahoma, parts of Nebraska, Colorado, and Wyoming to be set aside for Indians being moved from their ancestral lands.\(^5\)

Pres. Andrew Jackson argued before Congress that Indian removal was a humanitarian act. “All preceding experiments for the improvement of the Indians have failed. . . . It seems now to be an established fact that they can not live in contact with a civilized community and prosper” (134).\(^9\)

The Seminole War began. It was one of the longest and most expensive wars ever. Forty to sixty million dollars were spent to force the rest of the Seminoles to the Indian Territory. Over one thousand five hundred men died. This war consumed the entire Indian Removal budget.\(^4\)

U.S. Army Gen. Thomas S. Jesup said, “The country can be rid of them only by exterminating them” (97).\(^1\)

In “the Treaty of 1837, Washington paid the Dakota an annuity the equivalent of three cents an acre for twenty-four million acres of land and charged settlers one dollar twenty-five cents an acre. The government set aside two reservations for the Sioux along the Minnesota River, each about twenty miles wide and seventy miles long, which later were made temporary.”\(^2\)

First Nations were devastated by diseases brought by settlers.\(^21\)

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### Church

The American Board of Commissioners for Foreign Missions (ABCFM) authorized the first mission among the Dakota.\(^6\)

Presbyterian missionaries, Dr. Marcus Whitman and Rev. Samuel Parker, went west in response to the Nez Perce-Flathead delegation to convert them (5).\(^24\)

Presbyterian Dr. Thomas S. Williamson and his wife Margaret went to live among the Dakota Sioux on the Minnesota River. They learned the language and translated hymnals, the Bible, and other materials in order to teach in the Native language (54).\(^14\)

Presbyterian missionary Stephen R. Riggs joined Williamson “to learn the language . . . to make known to them the most important truths of [C]hristianity.” Riggs wrote that a large part of their mission was to “teach them to read in their own tongue the wonderful works of God” (14). He also wrote about “improving their temporal condition” and “inculcating habits of industry” (13).\(^24\)

The Board of Foreign Missions periodical wrote about the “condition of the heathen” and that their minds were “enveloped in darkness” and they were “exceedingly depraved and enslaved to sin, Satan, and the world” (79).\(^10\)

“The Book of Heaven and the black robes had arrived,” referred to the Catholic missionaries (5).\(^24\)

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### Native Peoples

The Oglala Nation grew more organized and included Chief Sitting Bull and Chief Smoke’s bands.\(^4\)

George Catlin painted a depiction of the Choctaw Ball Plan Dance that took place before a game of Choctaw ball.\(^9\)

The Choctaw constitution was written to give legislative power to a General Council with twenty-seven elected officials paid from yearly annuities, along with three chiefs, one of which was called the Principal Chief.\(^3\)

The Treaty of New Echota was signed by some Cherokee who moved to the Indian Territory, but the rest of the Cherokee nation refused to move westward.\(^4\)

A group of one hundred eighty Seminoles hid in the grass along a road and attacked Major Francis Dade and his troops that night. Osceola, the Seminole leader, killed the Indian agent and others.\(^3\)

Over fourteen thousand Creeks were forced to move from Alabama to Oklahoma.\(^4\)

Two thirds, or six thousand members, of the Blackfoot Nation died from smallpox. The U.S. Army dispensed “trade blankets” to the Hidatasa, Mandan, Bloods, and Piegans that had been taken from a military infirmary in St. Louis that was quarantined for smallpox. In estimation, Mandan population fell from two thousand to just fifty people. The Blackfeet, Bloods, and Piegans Nations lost eight thousand people. The Pawnee lost two thousand, three thousand of the Crow were lost, four thousand of the Assiniboine, and about three fifths of several California Nations. All other nations suffered losses, often heavy, but data is unavailable.\(^4\)

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### University of Dubuque

Figure 134. Marines battle Seminole Indians in the Florida War, 1835-1842

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1. U.S. Army Gen. Thomas S. Jesup said, “The country can be rid of them only by exterminating them” (97).
2. In “the Treaty of 1837, Washington paid the Dakota an annuity the equivalent of three cents an acre for twenty-four million acres of land and charged settlers one dollar twenty-five cents an acre. The government set aside two reservations for the Sioux along the Minnesota River, each about twenty miles wide and seventy miles long, which later were made temporary.
3. First Nations were devastated by diseases brought by settlers.
Pres. Jackson sent orders to federal troops to forcibly remove over sixteen thousand Cherokees. Gen. Scott organized a force of seven thousand troops and began the Indian Removal process. Cherokee were forced to march to Oklahoma along the “Trail of Tears.”

At least one thousand five hundred perished at the prison camp where they were held before the forced march to Oklahoma. Over half died on the eight-hundred-mile forced march from Georgia and Alabama.

The Treaty of Wabash was signed between the U.S. government and the Miami Nation living in the Indiana area. The government wanted the land for white settlement. They offered the Miami $550,000 with $300,000 going to pay debts to the government and traders. The remainder would be paid out over twenty years. In return, the Miami would receive designated lands in Indian Territory Territory, which is present-day Oklahoma, as their final settlement area.

The Preemption Act allowed white squatters on federal land in the Kansas and Nebraska territories to buy one hundred sixty acres for two hundred dollars. Then they could preserve ownership if they did some type of improvement or lived on it for about fourteen months.

The Board of Foreign Missions first Annual Report laid out the means to be used to accomplish “the raising up of a native ministry among the heathens” (15).

The General Assembly of the Board of Foreign Missions instructed missionaries to teach “the poor pagans” and heathens because “we are totally depraved. . .” (35). The General Assembly added, “We are far from despairing of the conversion of adults. . . Experience, as well as the Word of God, shows that the power of the Holy Spirit can overcome the most obstinate hardness, as well as the most inveterate habits of pagan profligacy” (172).

Rev. Samuel Parker was the first Presbyterian to meet the Nez Perce. He described them as “cheerful and often gay, sociable, kind, and affectionate; and anxious to receive instruction in whatever may conduce to their happiness here or hereafter.”

Fayetteville Female Seminary was started for both Cherokee and white girls in an era when “mixing” races was discouraged. Sophia Sawyer started the school as a missionary teacher and opened it with fourteen Cherokee girls from prominent families.

In the 1840s, the Board of Foreign Missions focused missionaries on the Omaha, Creek, Choctaw, Seminole, and Chickasaw Peoples (13).

Methodist Rev. E.R. Ames traveled throughout the West searching for mission placements in areas where he could find “uncivilized” Indigenous Peoples. He came upon the Choctaw in the south and was impressed by their available funding for schools. His efforts resulted in the Missionary Society’s plan for management manual training schools, Fort Coffee and New Hope (136).

Speaking of root-gathering and hunting, missionary Samuel Irvin wrote that Indians were not ready to embrace the Gospel “whilst they practice a roving, unsettled life” (127).
Figure 136. Errors of the Roman Catholic Church, or, centuries of oppression, persecution and ruin

19th Century: Removal, Reservations, and Resistance

### Government

Fort Des Moines was established to await the removal of the Sauk and Meskwaki. This was to be the first wave of the removal process from their homelands in Marengo, Oskaloosa, and Ottumwa. The actual removal process was not a smooth transition since the Meskwaki continued to return to their homelands over and over.42

Iowa Territory Gov. John Chambers wrote, “The Sacs and Foxes have manifested no discontent in their change of residence, though a small band of Foxes returned last winter to their old village on the Iowa river, and became so troublesome to the white inhabitants on the Iowa and Cedar that is was found necessary to compel them to return within their proper boundary by a military force from Fort Des Moines. . . . These people will, I think, with few exceptions, cheerfully remove from the country, they have ceded to the government when the time arrives at which they have agreed to do so.”43

Texas became a state.1 The phrase “Manifest Destiny” was used to support the territorial expansion across the North American continent. It was used as a justification for westward expansion and civilization. This ideology had deadly consequences for the Indigenous People already there. Their land was stolen, they were forced on to reservations, and the process of colonization and Christianization began to assimilate them into European culture.44

### Church

Methodist Rev. William H. Goode was appointed the superintendent of Fort Coffee Academy, along with Henry C. Benson as the teacher. He knew little about the Indians and had “scarcely shaken the hand of a red man . . . .” He wrote, “We were now fairly beyond the bounds of civilization, surrounded by two powerful Indian tribes. Jane Smith Williamson, sister to Rev. Thomas S. Williamson, joined her missionary brother to teach the Dakota in Minnesota.45

Each year Choctaws gathered to receive the annuities promised through the treaties with the U.S. government. Rev. Goode wrote, “… thousands of Indians are scattered over a tract of nearly if not quite a mile square around the payhouse . . . buying, selling, swapping, betting, shooting, strutting . . . fiddling, eating, drinking, smoking . . . all huddled together in one promiscuous and indistinguishable mass” (114).46

Presbyterian Spencer Academy, named for John Spencer, Secretary of War, consisted of three dormitories, a school, and the superintendent’s building. It served the most elite of the Choctaw citizens into well-educated European Americans.47 Thirty Choctaw male students arrived at Fort Coffee with certificates of admission which entitled them to clothing, food, and instruction. The first step was to make them wear shoes and European clothes and cut their hair. They were shown how to sleep in beds. They were unrecognizable to their friends. Goode wrote, “others only had heathen names” so Goode replaced them with names of “benevolent friends of the cause of the missions and the State.”48

Thirty female students arrived at New Hope Academy. Goode’s plan was to connect the labor to the Fort Coffee labor. The girls would cook and sew for the boys at Fort Coffee while the boys would provide the products to the girls. It was Cooke’s symbolic Protestant model for husband and wife. Students were not allowed to speak Choctaw and were severely punished by “putting a teaspoon of red pepper on their tongue.” They could not speak English as yet so an African slave who grew up with the Choctaws was used as an interpreter (143).49

### Native Peoples

A witness to the removal of the Sac and Fox villages wrote, “A solemn silence pervaded the Indian camp; the faces of their stoutest men were bathed in tears and when their cavalcade was put in motion, toward the setting sun, there was a spontaneous outburst of frantic grief.”49

After their removal from Mississippi, the Choctaw Nation opened the Spencer Academy, an elite school, “to transform the minds and manners of Choctaw citizens into well-educated European Americans.”50 Thirty Choctaw male students arrived at Fort Coffee with certificates of admission which entitled them to clothing, food, and instruction. The first step was to make them wear shoes and European clothes and cut their hair. They were shown how to sleep in beds. They were unrecognizable to their friends. Goode wrote, “others only had heathen names” so Goode replaced them with names of “benevolent friends of the cause of the missions and the State.”51

### University of Dubuque

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Iowa was granted entry into the union as the twenty-ninth state (xv).

Indian agent Thomas Fitzpatrick recommended that the U.S. government build a fort in the vicinity of Laramie because it was in the middle of the buffalo range near where the Indians were approaching, and where he believed “a struggle for the ascendancy [in the fur trade] would take place. He suggested a force of about three hundred men would be necessary to “keep the Indians under control” (187).1

The Army of the West, 2,700 strong, led by Gen. Stephen W. Kearny, entered Santa Fe, New Mexico unopposed to start the Mexican War.3

The Superintendent of Indian Affairs, Thomas H. Hardy, warned of trouble due to declining buffalo on the plains.3

The Board of Foreign Missions reported in their Annual Report that the Gospel was “the most powerful agency to give barbarous or savage people the blessings of civilization” and “teach them temperance and industry . . . imbue their minds with principles of civil and religious liberty . . . let the Bible shed its sacred influence over them . . . they will become citizens of this great republic and transformed would lose their national identity” (38).10

Spencer Academy superintendent James B. Ramsey hung up a missionary map showing the Choctaws how Christians had the power and that if they wanted the power and to be happy, wise, great and respected, it could only be obtained through Christianity.10

Missionary John Edwards noted that the family structure “seems a very complicated system” that “takes the father from his proper place at the head of the family.” In response, Superintendent James Ramsey requested a married teacher for the school “to give these boys a daily exemplification of a Christian, civilized society” (91).10

Missionary Irvin wrote of what he perceived as near-animal indulgence due to insatiable “thirst for war” while serving the Iowa, Sac, Potawatomie, and Sioux. He wrote, they “will only be subdued by civilization, in connection with the blessed and peaceful Gospel of Jesus Christ” (128).10

Methodist missionary George Bradley worked at the Flint River Mission. He wrote, “The Indians connected with the Church are directing their attention to agriculture and the arts of civilized life. A great desire prevails among them to live like the good, white man.” He also noted some challenges, “The evils introduced by white men are far worse than any to be found among the Indians themselves.”46

Rev. John Lathrop of the Presbyterians’ Board of Foreign Missions started the Goodland Mission at Goodland, Oklahoma.1

The Choctaw Council invited Presbyterians to take over the control and direction of the Spencer Academy. The Bureau of Foreign Missions contributed two thousand dollars a year to support the institution.16

The American Home Missionary Society commissioned Rev. Peter and Mrs. Sophie Flury from Switzerland to minister to the Native Americans in the unsettled lands of the Midwest. When he got there, he saw a need for mission among the Swiss- and German-speaking immigrants in Dubuque and refocused his attention on this community. The Flurys brought adults and children into their home to teach writing, singing, English, German, and Christian faith (pxii).29

Flury established the German Evangelical Church in Dubuque and welcomed thirty-five members (xii).29

The congregation of the German Evangelical Church built a small brick church. The original congregation was made up of immigrants from Switzerland. Their church was known as the “Swiss Church.”47

The Treaty of Guadalupe proclaimed the Catholic Pueblos and others in the territory would have “free enjoyment of their liberty and property” as well as maintain ownership of their land.1

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Figure 137. How they used to shoot Buffalo in the Far West

The Treaty of Guadalupe proclaimed the Catholic Pueblos and others in the territory would have “free enjoyment of their liberty and property” as well as maintain ownership of their land.1

Figure 138. Chief J. F. McCurtain, Principal of the Choctaw Nation

Western migration began with settlers taking the Oregon Trail through Indian Territory to get to the west coast.4

Tribal money was used to send seven Spencer Academy-educated boys to Delaware College in Newark, New Jersey. Female students were sent to college as well.9
1849 - 1851

**Government**

The California Gold Rush brought hundreds of settlers across the plains putting them in direct conflict with Indigenous Nations.

The Indian Office under the Department of War became the Bureau of Indian Affairs (BIA).

Physician services were established and extended to the Indians through the corps of civilian field employees.

California entered the Union.

In response to the abuse of Indians, the California legislature passed the Indenture Act. This act allowed for legal slavery for Native Peoples, Whites to proclaim Native Peoples as vagrant, Whites to auction off Native services for up to four months, and to indenture their children, which led to kidnapping and the sale of “apprentices.”

Treaty of Traverse des Sioux and Treaty of Mendota were signed to take land and Indigenous Nations were forced on to reservations.

The Treaty of Fort Laramie recognized the Lakota Nations’ sovereignty over approximately five percent of the land in the plains.

Federal commissioners in California negotiated eighteen treaties promising 8.5 million acres, only to have the treaties secretly rejected by Congress the following year.

**Church**

The superintendent of Spencer Academy expressed the all-encompassing goal of missionaries; he stated, “We must teach [the students] to think, feel and work. We must form their whole character—all their religious moral intellectual social and industrial habits” (48).

Bureau of Foreign Missions Secretary Walter Lowrie wrote to Superintendent Alexander Reid of the Spencer Academy and said that the heathen names representing Indian personal identity should be discarded and new Christian and American names should be given. Among the names given were Thomas Jefferson, Levi, Rachel, and Charles Hodge.

The textbooks at Spencer Academy were all in English.

Choctaw youth must be called to “their own rich soil—to future farms—to their flocks and herds, as sources of natural wealth and independence.”

Kate McBeth wrote about a deficient upbringing claiming “selfish, wilfltempered [sic] ways” of adult Nez Perce showed the “want of training”.

In the 1850s, the Board of Foreign Missions focused missionaries on the Otoe and Kickapoo Peoples.

Missionary E. McKinney of the Omaha wrote about the moral chaos in the Indian villages, “none but the Devil doth reign” and that “mad passions of the heart almost literally turns men into demons.”

Missionary to the Choctaw, Alexander Reid wrote how “a great many of the poor Choctaws are hungry for the Gospel & will sit patiently and attentively listening to a long sermon.” Reid’s sermons lasted three hours.

**Native Peoples**

Gold seekers brought death, torture, rape, starvation, and disease to the Indigenous Peoples whose territories included the gold fields. Gold seekers slaughtered all the game herds of deer and elk in one summer and interfered with and destroyed salmon runs. Over one hundred thousand Indigenous People were killed, “reducing the numbers to thirty thousand by 1870”.

There were twenty million buffalo on the plains between Montana and Texas. Extermination took place, severely limited food supply and ability to survive for Plains Nations.

Due to the large influx of miners and settlers responding to the Gold Rush, California Indians were deprived of food sources and were forced to raid mining towns and settlements to survive. Miners and settlers retaliated by attacking and abusing the Indians.

Geronimo began the longest military counterinsurgency in U.S. history during the Apache resistance to colonial domination. The war when their territory was annexed as a part of the half of Mexico taken in 1848 under the Treaty of Guadalupe Hidalgo between the U.S. and Mexico.

Edited by Daniel Folsom, the Choctaw Intelligencer was published as the first Choctaw and English bilingual newspaper.

Lakota, Cheyenne, Arapaho, and other tribes signed a series of treaties allowing an onslaught of settlers and miners to cross their territories in exchange for payment.

Native Peoples in California were left with empty promises of land and found themselves homeless within a hostile White society.

Santee Chief Little Crow was forced to sign a treaty giving up nearly all his peoples’ land in Minnesota.

**University of Dubuque**

When Flury returned to Switzerland, Pastor Jean Baptiste Madoulet, a Swiss immigrant, continued Rev. Flury’s church and continued to serve the “Blue Church” in Dubuque.
The Marion Resolution, a petition signed by the non-Native citizens of Marion, Iowa, was sent to the Congress of the United States and asked that the Indians be allowed to remain in the country unmolested until some relief or action was taken on their behalf.1

The State of California authorized over $1.1 million to reimburse citizens for killing Indians. The Yreka Herald called this indiscriminate massacre of Indians a genocide and proclaimed, “We hope that the Government will render such aid as will enable the citizens of the north to carry on a war of extermination until the last redskin of these tribes has been killed. Extermination is no longer a question of time—the time has arrived, the work has commenced, and let the first man that says treaty or peace be regarded as a traitor.”5

The killing of Indians was subsidized by both the state and federal governments. Anyone could outfit a volunteer group to go out and kill Indians and be paid for scalps. The California legislators passed laws for expenses and pay for bounties. The Commissioner of Indian Affairs in California, T.J. Henly, proposed a savings bank idea to the Choctaw men. He thought a bank would “absorb some of this wasted money” that he saw being spent on “trifles” (104).10

Missionary Robert Loughbridge of the Creek mission school wrote about how the Indian children were allowed to “have their own way.” He implied that teachers should become parents to the Indian children to replace the deficient Indian home (93).11

Missionary Samuel Irwin wrote of the Iowa and Sac that Indian children had everything to learn, like how to sit on a bench or a chair, hold knives and forks, and wear our clothes, as well as how to wash and dry the face with a towel.12

Missionaries Alexander Reid, Sue McBeth, and George Deffenbaugh were happy to see their charges were entering a money-based market when selling farm produce. George Ainsley proposed a savings bank idea to the Choctaw men. He thought a bank would “absorb some of this wasted money” that he saw being spent on “trifles” (104).10

Rev. Thomas S. Williamson founded the Pajutazee Mission and Rev. Stephen R. Riggs operated the Hazelwood Mission in the Dakota Territory where they had been working since the 1830s (12).21

John M. Chivington, ordained Methodist minister, became a missionary to the Wyandot Indians in Kansas and said, “the savages seemed eagerly seeking for some word of God, some light in the darkness of failure to understand the Almighty” (128). He led an attack on friendly Indians resulting in the Sand Creek Massacre.22

The Annual Report of the Bureau of Foreign Affairs described Indians as “our own heathen” and discussed them in terms of condescension and concern.23 Missionary George Ainsley, who served the Choctaws and Nez Perce, reported how impressed he was with God’s sovereign power when wrote about how he witnessed a young Choctaw boy, “in his own room deeply impressed with a sense of sin. . . in deep agony, praying for a day and night. . . . But now he was rejoicing in faith” (93).11

Missionary Alexander Reid was frustrated with Choctaw parents because they would not discipline their boys and reported that he did not know what to do “to keep the boys from running away” (90).12

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The Sac and Fox tribes were removed from their lands, which were then sold to settlers. Surrounded by enemies in the new territory, the Sac and Fox tribes returned to their lands in Iowa and lived among the non-Native settlers. The settlers saw that they were in poor health and petitioned the federal government to help them by giving them the unsold land. Four years later the State of Iowa passed a law allowing the Sacs and Foxes to stay in Tama County and be paid their annuities.5

California Indians tried to survive on harsh military reservations. The combination of legal enslavement and near genocide earned California the site of the worst slaughter of Native Peoples in U.S. history. As of 1849 over one hundred fifty thousand lived in the state, but by 1870 fewer than thirty thousand remained.4

Racism in Choctaw Nation gained support from the silence of the missionaries. The National Council of the Choctaw Nation passed a law that stated, “No slave or child of a slave is to be taught to read or write in or at any school” (158).50

Choctaw John M. Jones, a wealthy donor and owner of the Rose Hill Plantation, donated slave labor to the Spencer Academy. Missionaries adopted a resolution which avoided commenting on slave education. Item Eight of the resolution stated that slavery as a system was morally wrong. Individual slave owners were not considered guilty, so the missionaries were saved from condemning Jones and continued to receive slaves.5

Adrian Van Vliet, pastor of the German Evangelical Church in Dubuque, started tutoring men so that they could minister to German-speaking immigrants at the Van Vliet School (xii).29

In Dubuque, Alexander College was established as a Presbyterian institution. The plan was to have a four-year preparatory program and a four-year undergraduate program. Long-term plans included the addition of a graduate level law school and a teacher education program. The building was completed, but two years later it was sold due to financial difficulties of the time.34

Figure 140. Adrian Van Vliet
<table>
<thead>
<tr>
<th>Government</th>
<th>Church</th>
<th>Native Peoples</th>
<th>University of Dubuque</th>
</tr>
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<tbody>
<tr>
<td>The United States Office of Indian Affairs conducted a census which showed about six hundred fifty people considered “mixed blood” of Indigenous and European descent lived in Dakota Territory.</td>
<td>The Presbyterian Board of Foreign Affairs declared that the five civilized tribes: Choctaws, Creeks, Chickasaw, Cherokees, and Seminoles had “made considerable progress in civilization.” Missionary Edward Eells wrote how he loved the Choctaws, their manners, and their language. These two images of repressed yet unrestrained Indians continued to be reported by missionaries. Charles Hodge wrote “It is the combination of principles of liberty and order in the Presbyterian system . . . that has made it the parent and guardian of civil liberty in every part of the world” (132). In addition to saving souls, missionaries also worked to improve secular objectives and encouraged the “five civilized tribes” to continue to use their annuities with “skill and judiciousness” so they could be “placed on a footing of perfect civil and social equality with the surrounding white population and know as much as the white man, read Gods own books, read the books of the white man. . . and in short be equal to the white man in all respects” (142). At this time, Presbyterian missionaries wanted the Indians to farm, to cultivate the soil, which they saw as a near-sacred occupation. Missionary Henry H. Spaulding of the Nez Perce mission posed with a Bible in one hand and a hoe in the other and suggested that Indians would use these tools to support their wives and families and ensure Christian prosperity. All the Omaha had to do was “to give up their hunting, and settle each one of them on his own farm, and live like white men” said Bureau of Foreign Missions Secretary Walter Lowrie (98).</td>
<td>Most Indigenous Nations were living on reservations where they tried farming and practiced Christianity. They retained tribal affiliation. At the Ash Hollow Massacre, Col. William Harney and his one thousand three hundred soldiers massacred an entire Brule village in retribution during a dispute over a cow. Two settlers were killed in the Battle of Seattle when they tried to drive Indians out and take over the land.</td>
<td>The “Swiss Church” was sold and a new church called “The Blue Church” was built on the corner of Seventeenth and Iowa streets. The walls were painted blue to reflect the Dutch background. The lower level became the expanded tutoring area and apprentice program. Two additional houses were purchased in anticipation of the growing number of men who wished to study with Van Vliet.</td>
</tr>
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Figure 141. Adrian Van Vliet, seated on the right, with early students (1858-1862) of the “Van Vliet School” which later became the University of Dubuque.
According to the Land Deeds of Tama County in Iowa, the Meskwaki became landowners. Indians were not considered “people” at this time, so this was a very rare event. White citizens could not sell land to Indians, even though the U.S. government did. Even though this contradiction existed, the land sale was completed. The Meskwaki were expected to fail or succeed on their own with no help from the government.¹

On occasion a missionary might allow an Indian to speak for himself. R.J. Burtt transcribed the words of a Choctaw boy who encouraged other students to get an education, do good for the nation, work, and give up traditional culture. He also gave a plea to his peers “do not ever think of leaving school” (147).¹⁰

Mormon missionaries founded Genoa Indian Industrial School on the federally owned Pawnee reservation.¹⁷

Col. Wright dictated the terms of surrender to Indians at the Coeur d’Alene mission. Twenty-four chiefs were shot or hanged.⁴

The Secretary of the Board of Foreign Missions declared that “by uniting the agency of the Christian Church with the efforts of the Dept. [of the Interior—Indian Affairs] a great and united agency for good is completely secured.”¹⁰

A doctor and missionary for the Omaha, Charles Sturges criticized the government, suggesting that the nation was incurring a “heavy load of sin by crushing down and out the character and energies of this people.”¹⁰

While on their way to California, the Fancher Party suffered an attack by Paiute and Mormon militiamen while they camped at Mountain Meadows. The local Mormon leader John D. Lee negotiated a deal to provide safe passage in return for their guns. He also told them to give their cattle to the Paiute. Once the guns were handed over, the Mormons opened fire killing all but seventeen young children. Lee was arrested thirty years later, convicted, and sentenced to die. He was executed while sitting on his coffin at Mountain Meadows.¹⁷

Cherokee John Rollin Ridge published the first novel written by an Indian, The Life and Adventures of Joaquin Murieta: The Celebrated California Bandit. This novel described California’s Mexican community after the Mexican War and during the gold rush; it inspired the Zorro stories.¹⁶,⁵¹

The Mesquaki Nation of Iowa purchased land in Iowa for the establishment of the Mesquaki Indian Settlement.⁵

The Coeur d’Alene, Palouse, Spokan, and Skitswich Indians defeated Col. Steptoe near Colfax, Washington at the village of To-ho-to-nim-me.⁴

Seminole Chief Wild Cat surrendered to the United States Army and said, “I saw the white man afar off, and was told he was my enemy. I could not shoot him as I would a wolf or a bear, yet he came upon me. My horse and fields he took from me. He said he was my friend—He gave me his hand in friendship; I took it, he had a snake in the other; his tongue forked; he lied and stung me” (176).¹⁴

Figure 142. Wa-Pel-Lu, Chief of the Musquakees

The Santee negotiated a treaty with the U.S. government which resulted in their reservation land cut in half. The Yanktonai and the Tetons opposed this treaty and claimed their rights in the ceded territory.⁷
The U.S. Army positioned itself by placing 183 companies west of the Mississippi to fight the Indigenous occupants of the land.¹

Even though Treaties required the annual appropriation of funds to be dispersed for housing and food, U.S. Indian Agents began to hand out annuity money and food to Indians who were inclined to farm. Those who refused to adopt European ways were viewed as intruders (13).²

Over fifteen million bison, the Plains Nations’ main food source, were reduced to about two thousand by 1885, just twenty-five years later.³

In the 1860s, the Board of Foreign Missions focused missionaries on the Winnebago and the Navajo Peoples (13).⁴

Missionary R.J. Burtt described the Omaha tribe as “wild with excitement incident to the murderous attack of a party of Sioux, within a mile or so of the mission” (128).⁵

Missionary Oliver Stark described the execution of a Choctaw and wrote how the man showed no “sign of penitence and seemingly no care or anxiety about dying . . . said he was ready. The chains were taken off . . . and he seated himself on the ground with one hand resting on each knee . . .” The sheriff took the fatal aim and shot him with a rifle (150).⁶

Sue McBeth served the Choctaws, writing in her diary, “I felt for the vanished race and longed to be a woman that might go to the handy that yet remained and tell them the story of Jesus and try to show them the way to a home in heaven from which they could never be driven” (24).⁷

McBeth was fascinated by the physical appearance of her charges, at least in the beginning of her service, writing about some “half-breed” girls who were fair-skinned that had caught her attention saying they were “quite pretty and have large black eyes with a peculiarity about them only seen in mixed races; at least no pure race that I have ever seen possessed it.” She wrote in detail how she thought the girls’ eyes were crossed, but they were not (143).⁸

White settlers from Eureka, California attacked and killed 188 members of the Wiyot Nation on Indian Island in Humboldt Bay. Only one child survived, Chief Captain Jim’s son.⁹

The U.S. Army claimed Navajo land so that they could graze their horses. Navajo Chief Manuelito and his warriors attacked Fort Defiance in retaliation. This was the start of a four-year Navajo War between the Navajos and the government.¹⁰ Two thousand Navajo warriors attacked Fort Defiance and forced the troops to abandon it and other forts in the area.¹¹

By now, the Choctaw government had enrolled over five hundred students in neighborhood day schools.¹²

A Crow woman Pretty Shield told of an encounter with white trappers, “Our first name for the white man was Beta-awk-a-wah-cha (Sits on the Water) because my people first saw the white man in a canoe on Big river.”¹³

¹ U.S. Indian Agent Joseph M. Street, from the “Annals of Iowa”
² Figure 143.
The Civil War started. The population of the United States was almost thirty-two million, with twenty-three million in the north, and nine million in the southern states. One third of the southern population were African slaves.¹

First Congressional Medal of Honor was awarded to Col. Bernard Irwin for his attack on Chiricahua Indians in Arizona.⁴

U.S. Army soldiers massacred men, women, and children during a horse race at Fort Wingate, Arizona during a time of peace.⁴

U.S. Army Col. James Carleton formed the Volunteer Army of the Pacific in California. He led killing campaigns against the Navajo and Apache Peoples.¹

Missionary R.J. Burtt remarked that “one great thing was wanting” observed at a communion service. He did not notice racial differences there stating, “There were no red-faces to celebrate this ordinance” (143).¹⁰ Missionary Sue McBeth wrote about the pleasantness of her Choctaw pupils and her school and added that the goodness of the girls “does not belong to me—let me record here a grateful and heartfelt acknowledgement of My Father’s kindness and love in all this. He only does it and He only should have all the praise.” In many of the other writings, missionaries took credit as instruments of the Lord (160).¹⁰

By 1861, Angie Debo, an American historian, wrote that the Choctaws had become a Christian nation with about 25 percent members of the Presbyterian, Methodist, or Baptist churches (62).¹⁰

The Choctaw National Council declared the Choctaw Nation “free and independent” of the U.S. government returning the Choctaw Nation to the original state of independence. This was a major revolutionary act. One month later a new treaty was signed with the Confederate government (161).⁸

Arapaho and Cheyenne gave up most of their homeland in eastern Colorado that had been guaranteed to them forever in an 1851 treaty and were incarcerated on a reservation in Sand Creek.⁴

Chiricahuas Apache leader Cochise attacked the town of Pinos Altos in New Mexico. Three miners were killed and fourteen Indians.¹⁷

The Chiricahuas enacted lightning-fast raids on ranchers, miners, Americans, and Mexicans in an effort to protect their ancestral lands.³

Over eight thousand Navajo were forced marched over three hundred miles to a military concentration camp at Bosque Redondo in the New Mexico desert. A Navajo named Herraro wrote, “When at work, if we stop a little they kick us or do something else. . . . We do not mind if an officer punishes us, but do not like to be treated badly by the soldiers.” At least one fourth died of starvation (139).³

Figure 144. Miss Weiner, Rosetta & David, 1911; Coming home from chapel; Celestine, Cynthia, Carrie, Lucreta, Lele, Inez, Elizabeth
The U.S. government refused to pay the Dakota people their annuities as promised by the treaty. Failed crops and diminishing lands resulted in extreme conditions and starvation on reservations.\(^5\)

Local trader and store owner, Andrew Myrick refused to allow credit for food saying, “let them eat grass.” Frustration and anger grew resulting in bitter resentment toward settlers. Four Dakota hunters attacked and killed a group of European settlers (13). Colonel Henry H. Sibley and his army marched up the Minnesota River valley and threatened to crush the Indians. Many Indian members of the war party surrendered and aided Sibley.

Nearly four hundred full- and mixed-bloods were tried by military tribunal and three hundred and three were sentenced to be hung. President Abraham Lincoln ordered the review of the transcripts and determined that only 38 warranted a death penalty. They were hanged en masse at Mankato on December 26, 1862. An additional two men were hung at a later date (15).

Congress passed the Homestead Act allowing non-Indian settlers, large operators, and land speculators to buy 1.5 million acres of Indian land which opened the west to mass migration (141).\(^5\)

Albert Moore, a Nez Perce convert to Christianity, made a comment about how he liked to compare Christianity to his traditional ways. Missionary Mary Crawford reprimanded him and told him his remarks were “savage” and “foolishness.” Moore quit the ministry saying, “the missionaries never asked us how we believed. We believed in heaven, through dreams. We were Christians before the White man came” (239).\(^5\)

The American Board handed the Cherokee and Choctaw churches over to the Presbyterian Church (110).\(^3\)

The Dakota Uprising began with Santee leader, Chief Little Crow, and a small group of starving men. They declared war which resulted in the deaths of about five hundred U.S. soldiers, citizens, settlers, and Dakotas (13).\(^3\)

Over one thousand seven hundred Indian survivors of the Dakota Uprising were force marched to Fort Snelling.\(^4\)

A “peace party” consisting of Native farmers and mixed bloods was organized to begin negotiations and bring an end to the war (15). The peace party, called “Camp Release,” worked with Sibley to secure Native captives, mostly women and children, and helped gather information to determine which Indians should be punished.\(^3\)
The guilty men who escaped the Dakota hanging, along with some women and children, were placed on the Favorite and taken down the Mississippi River to Davenport, Iowa to a prisoner of war camp, Camp Kearney. According to University of Dubuque Theological Seminary graduate Clifford Canku, “...many died of cold, disease, starvation, and many women were raped and inhumanely killed by U.S. soldiers.” The last of the Indian People in Minnesota, numbering near one thousand, were forced on to a reservation on Crow Creek in southeastern Dakota Territory. Gen. James Carleton hired Kit Carson and led a regiment of California volunteers to round up the Apaches and Navajos and stow them on a forty-acre reservation.

According to Michael Steltenkamp’s Black Elk Speaks and a conversation with Black Elk’s daughter Lucy Looks Twice, Black Elk, an Oglala Lakota holy man, was converted to Catholicism by the Jesuits. Steltenkamp says Lucy Looks Twice shared with him that Black Elk traveled with the Jesuits and helped convert Arapahos, Winnebagos, and Omahas. Steltenkamp also said that Black Elk was able to connect his traditional Lakota religion and his Catholic beliefs with no contradiction.

Missionary William H. Goode wrote about his experiences with the Choctaws in Indian territory. He described the arrival of the Choctaws: “Some were in better circumstances, especially mixed bloods, owning slaves...some of these had good farms, with comfortable improvements, and a few were the owners of considerable cotton plantations.”

University of Dubuque Theological Seminary Dakota graduate, Dr. Rev. Clifford Canku, author of “The Dakota Prisoner of War Letters” said, “The most saddening thing about the story was that the innocent of our people were implicated just as severely as those who were participants. There was injustice.” Canku said that on November 2, 1862, the U.S. soldiers rounded up Dakota people at Morton, Minnesota and took them to a concentration camp in Fort Snelling. “Some of our relatives in the Canku family were captured in 1862 and sent to Fort Snelling. They were implicated for being Dakota. Just being Dakota means that you were guilty before any consideration of being innocent. There was nine of our family that were sent there. And then the rest escaped and went to the Plains.”

Native People who escaped capture fled to the northern Dakota plains, Canada, and farther west where they integrated into other nations. Little Crow and his son were picking berries near Hutchinson, Minnesota when settlers saw Little Crow, shot him, and collected a twenty-five-dollar bounty. The killer of Little Crow received a five-hundred-dollar bonus bounty. Little Crow’s scalp was on public display in St. Paul until 1971 when his remains were returned to his family who buried them at the First Presbyterian Church cemetery in Flandreau, South Dakota.

Wowinape, The Appearing One, son of Little Crow, was imprisoned in Davenport, IA where he became literate in Dakota and converted to Christianity and took on the name Thomas Wakeman. In 1866, he was pardoned and taken to the Santee Reservation, married, and later moved to Flandreau in Dakota Territory. He was active in the Presbyterian Church and devoted his life to the Dakota Indian YMCA, which he created.
Navajos were forced to march on “The Long Walk to Bosque Redondo” to a reservation in Fort Sumner, New Mexico. Over 90% of the Santee and many of the Teton who sheltered them were dead or in prison.

In Colorado rancher Nathan Hungate and his wife and two girls were slaughtered by Indians.

In retaliation for the Hungate murders, Col. John M. Chivington, a Methodist pastor and his volunteers of the 3rd Colorado Cavalry attacked a Cheyenne and Arapaho village, scalped victims, cut off women’s breasts, cut out their vaginas, cut testicles from the men, cut off fingers, raped dead women, and used toddlers as target practice. Over one hundred and sixty-three were killed, one hundred and ten were women and children. On the way back, the soldiers wore the vaginas and breasts on top of their hats and saddlebows and weeks later paraded down the streets of Denver waving dead body parts. This is known as the Sand Creek Massacre.

John Evans, a Methodist, took over the head of the Colorado territory, Indian Affairs, and was commander-in-chief of the military. His big problem was the Indians and their stubborn refusal to give up their savage ways and behave like white men. He insisted that the Indians could not continue to block Christian progress by their extravagant and inefficient use of the land. Col. John M. Chivington argued that the promotion of progress was the governor’s top priority and was God’s will even if it meant Indians had to be destroyed, and said, “Nits make lice” (39). Missionary Isaac Black wrote that the mission lessons had a good effect on the Omaha boys who joined the Army saying, “They make good soldiers.”

Missionaries unable to separate heathenism from suffering and cruelty reported “grisly trophies” and behaviors of the heathen societies like an incident when the “...arm of a Sioux Indian killed in battle was placed near his widow’s grave” (125).

Navajos surrendered to Kit Carson and his troops fearing starvation and harsh winter conditions at Canyon de Chelly in New Mexico. They were imprisoned in northwestern New Mexico where they were confined on barren lands and suffered from malnutrition, disease, and hunger.

The Presbytery of Dubuque, Iowa and the Presbytery of Dane, Wisconsin organized the German Theological School of the Northwest. Van Vliet was appointed as the first president and professor of the school. Twenty-six students graduated from the school and went out to minister among German-speaking immigrants.

Nevada became a state.

Figure 148. The vanishing race

Figure 149. Kit Carson

Cheyenne Chief Black Kettle and several hundred Cheyenne and Arapahoe families raised an American flag with a white flag to show that it was a village of friendliness. Chivington attacked anyway, but Chief Black Kettle escaped. The dead Indians were left to coyotes and vultures.
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<th>Government</th>
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<td>The Civil War ended, slavery was abolished, and soldiers turned their attention to settlement of the West.</td>
<td>Missionary R.J. Burtt felt that Indian languages were an inadequate tool for the sacred task of communicating the Gospel, saying, &quot;This Omaha language is a very poor one... scarcity of and want of words&quot; to &quot;convey religious truths and instruction&quot; (116).</td>
<td>M'dewakanton Dakota half-blood John B. Renville was the first Presbyterian Pastor ordained.</td>
<td>The National Council appropriated funds for segregated schools for African Choctaw children, but they were severely underfunded at one dollar per student per year. Despite the segregation and underfunded schools, attendance was near 75%, higher than White children (164).</td>
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<td>The U.S. adopted the dogma of Manifest Destiny, claiming their God-given right to expand their borders. &quot;Damn any man who sympathizes with Indians. I have come to kill Indians and believe it is right and honorable to use any means under God's Heaven to kill them,&quot; said Colonel John M. Chivington, a Methodist pastor, in the U.S. Army. After the Sand Creek Massacre John Evans was removed from governorship and Chivington exiled (42).</td>
<td>New Mexico Indian Superintendent Felipe Delgado wrote that the object of the mission priests' efforts was not to create slaves but from a Christian piety to instruct and educate them in civilization. The Vatican insisted that the man and the mission was devoted to &quot;mercy and compassion.&quot; But, one observer described the missions as gender-segregated &quot;cattle pens&quot; with about seven by two feet of living space with open pit toilets for hundreds of people. Rations were grossly inefficient. Indian slaves endured hard labor, disease, and hunger. The death rate increased toward extermination in over a half century as new Indians were brought in by the military (141).</td>
<td>In revenge for the Sand Creek Massacre, Cheyenne Chief Roman Nose led several hundred warriors in a fight against weary soldiers who attempted to return to Fort Laramie. With limited weapons, they retreated and the Southern Cheyenne gave up all their land to the U.S. government. Red Cloud held soldiers hostage at the fort near the Crazy Woman Creek and the Powder River for most of the winter.</td>
<td>The Cheyenne and Lakota won the Battle of Platte Bridge when they killed all members of the cavalry, wagon drivers, and escorts.</td>
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<td>Gen. Patrick Conner began an invasion of the Powder River Basin from the Black Hills to the Big Horn Mountains on the order to &quot;Attack and kill every male Indian over twelve years old.&quot;</td>
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<td>Figure 150. Sioux Chief “Roman Nose”</td>
<td>Nine treaties were signed which promoted the end of the Plains wars with the Indians, but none of the war chiefs had signed the treaties. An illegal Executive Order cut the Oregon Coast Indian Reservation in half.</td>
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<td>Cherokee Gen. Stand Watie and the First Indian Brigade of Army of the Trans-Mississippi was one of the last units that surrendered to the Union Army, but not before many Indigenous soldiers fled with African slaves toward freedom in the North.</td>
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<td>The Cheyenne and Lakota won the Battle of Platte Bridge when they killed all members of the cavalry, wagon drivers, and escorts.</td>
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Government

U.S. Army began to build forts along the Bozeman Trail, an important route for the gold fields. Congress overrided Pres. Johnson’s veto of the Civil Rights Bill, giving equal rights to all U.S. citizens, except Indians.

Col. Carrington began to build Fort Phil Kearny.

Following the “Fetterman Massacre” Gen. Sherman wrote to Pres. Grant, “We must act with vindictive earnestness against the Sioux, even to their extermination, men, women, and children... during an assault, the soldiers can not [sic] pause to distinguish between male and female, or even discriminate as to age” (145).

Secretary Walter Lowrie wrote that the Iowa and Sac boys and girls “would be prepared to take their place side by side with their white neighbors” (156).

Church

The Navajo signed a treaty allowing them to return to their traditional homes so that they could rebuild their communities. In return, they were forced to promise that they would remain on the reservation, stop raiding White communities, and become ranchers and farmers.

The Sioux Nation became angered by the increasing number of forts along the Bozeman trail and killed Captain Fetterman and eighty soldiers. Red Cloud’s war began after the Chiefs agreed to a treaty that was a mere formality. The Bozeman Trail would be opened anyway.

Angered at white interlopers traveling through their territory, the Sioux and Cheyenne killed all eighty at Fort Phil Kearny. Red Cloud successfully fought the U.S. Army to protect Sioux lands from the construction of the Bozeman Trail.

Native Peoples

The Choctaw slave owners formed a group, the Vigilance Committee, which convicted and hung African Choctaws creating a “reign of terror” in the Choctaw Nation. The Choctaw Nation wanted the U.S. government to remove the freed slaves from its territory and the U.S. government wanted the Choctaw Nation to adopt them. In the end, the Choctaw Nation ceded land in return for adopting or removing the freed slaves.

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Figure 151. Two little braves: Sac and Fox

Figure 152. Red Cloud
Congress passed a law that confined the Plains nations to small reservations. The Army was instructed to punish Indian raids and bring in any tribes that refused to live on reservations.

Alaska was purchased.

After defeating the Cheyennes Gen. Phillip Sheridan commented, “The only good Indians I ever saw were dead.” This comment was repeated by one of Sheridan’s officers, who said, “The only good Indian is a dead Indian.”

In response to the white lawlessness revealed in official government reports, the Congress created a Peace Commission to correct hostilities toward Indians. Churches were indicted for sending money and missionaries to foreign locations and neglecting Native Americans. Pres. Ulysses Grant handed Indian reservations over to some of the denominations to root out corruption and ineffectiveness.

The Treaty of Medicine Lodge brought in chiefs and over six thousand members of five nations. The Grand Council was attended by the great leaders: Crazy Horse, Red Cloud, and Sitting Bull and more.

The treaty ensured that all tribes would move on to reservations. Cheyenne spokesman Buffalo Chief said, “You give us presents, and then take our land... that produces war” (117).

Dakotas Santee Artemas Ehnamani and Titus Ichaduze were ordained as Presbyterian Pastors. Both participated in the 1862 Dakota uprising and were captured, imprisoned, and converted at Camp Kearney in Davenport, Iowa.
General George Custer and the U.S. Calvary attacked over a hundred unarmed elders, women, and children in a Southern Cheyenne River reservation at Washita Creek. The U.S. Calvary was defeated and asked for acceptance of the second treaty of Fort Laramie which included land in the Black Hills “set apart for the absolute and undisturbed use and occupation of the Indians” and “no White person or persons shall be permitted to settle upon or occupy any portion of the [Indian Territory].” It also gave the Indians permission to hunt outside reservation lines.

Major General John Pope of the U.S. Army said, “It is my purpose to utterly exterminate the Sioux. They are to be treated as maniacs or wild beasts and by no means as people with whom treaties or compromise can be made.”

A church government relationship began when President Grant advanced a Peace Policy to replace Indian agents, who were overseeing reservations, with Christian missionaries.

Nez Perce Treaty was the last Indian treaty ratified by the U.S. Government.

John C. Lowrie wrote “the Heathen, Mohammedans, Jews, and all others, . . . He that believeth shall be saved; he that believeth not is condemned already.” Indians had two choices, accept the Gospel or be damned. Not all Presbyterians heeded the words of the “great commission” of Christ but the minority that did tried to carry out their own versions of Christian civilization to the Indians to “give the barbarous or savage people the blessings of civilization” (36, 38).

Missionary George Ford of the Seneca wrote that the Indians were “by nature dilatory and slow of action. Great occasions and something remarkable are necessary to arouse their attention and move their hearts” (129).

The Indians agreed to become civilized and in return the government agreed to stop building forts along the Bozeman Trail. Chief Red Cloud, Oglala Nation leader recalled, “In 1868, men came out and brought papers. We could not read them, and they did not tell us truly what was in them. . . . When I reached Washington the Great Father explained to me what the treaty was, and showed me that the interpreters had deceived me” (118).

Chief Black Kettle and his wife were killed when they tried to approach Gen. George Custer with a white flag of truce to discuss the massacre of Washita Creek where mothers, wives, children, and elders were murdered during Custer’s Massacre in Indian Territory. Navajos, or Dineh, held in the Bosque Redondo prison camp in southern New Mexico were released. They were given a large piece of land between Arizona and New Mexico. Over the years they spread out into non-reservation land into areas unattractive to white settlers at the time.

The state of Michigan granted the Indians their “rights of citizenship” (155). Dakota Solomon Tankansaiyie was ordained as a Presbyterian Pastor.
Pres. Grant called Indians “wards of the nation” and proposed that Indians be placed on reservations as quickly as possible to avoid extermination and assimilate them into white culture. He oversaw the completion of the First Transcontinental Railroad and the slaughter of millions of buffalo, which destroyed Indian economy and culture. The forced reservation system resulted in the worst massacres in history as Indian chiefs fought to retain their land and ways of life. The U.S. agreed to abandon Forts Smith, Kearney, and Reno. The Board of Indian Commissioners was created by Congress to investigate and report Bureau of Indian Affairs mismanagement and conditions on reservations.

Gen. William Tecumseh Sherman studied English colonial campaigns and tactics to use against Indigenous Peoples. His mission was to protect Anglo conquest and was responsible for genocidal wars against Indigenous nations in the West and wrote “We are not going to let a few thieving, ragged Indians stop the progress of [the railroads]” (145).

Buffalo soldiers under the command of Captain Francis Dodge killed ten Mescalero Apaches and took twenty-five ponies.

Missionaries and the Board of Foreign Missions had few illusions about how difficult it was for Indians to enter white society. Peter Dougherty wrote that the Chippawa and the Ottawa who were farmers, did not compete well “with industrious white people,” although “entire peace and harmony exist between them” (156). In the 1870s, the Board of Foreign Missions focused missionaries on the Nez Perce, Spokane, Seneca, and Dakota Peoples (13).

The Santee Normal Training School in Santee, Nebraska was founded by missionary Rev. Alfred L. Riggs who thought it was critical to use the Native language during instruction, which was in direct opposition to the position of the federal government.

Part of the Sac and Fox and Iowa Nations were federally-sponsored in Nebraska and Kansas. They were settled in two different areas in Indian Territory. One group was led by Chekoskuk of the Meskwaki to the North Canadian River and the other group made up of the Sac settled on Euchee Creek. The Xosh-gah band of Hidatsa under the leadership of Chief Crow Flies High and Bobtail Bull led a group away from Fort Berthold Indian Reservation to live free and maintain their tribal lifeway in North Dakota.

The Fifteenth Amendment was ratified giving the natural right of all men to vote, including Indians, but not women. Dakotas Daniel Renville and Louis Mazawakinyanna were ordained as Presbyterian Pastors.

The Massacre on the Marias by U.S. soldiers resulted in the slaughter of 173 Piegan Blackfoot men, women, and children. The Fifteenth Amendment was ratified giving the natural right of all men to vote, including Indians, but not women. Dakotas Daniel Renville and Louis Mazawakinyanna were ordained as Presbyterian Pastors.
The U.S. Government supplied ammunition and supplies to buffalo hunters, who hunted the buffalo to near extinction by 1910. They killed 1.5 million in the first seven years.\textsuperscript{11}

The U.S. Government ceased to recognize Indian nations as sovereign and independent with the passage of the Indian Appropriation Act which legalized land theft and threatened Indian way of life.\textsuperscript{48} Congress halted formal treaty making which meant the president and Congress could make decisions without tribal consent or negotiation.\textsuperscript{1}

All future Indian policies would have to be determined by passing Congressional statutes or executive orders making the tribes wards of the state.\textsuperscript{4}

The Bureau of Foreign Missions warned that eight hundred million souls of surviving Indian tribes were rushing toward death and that only Christians could save them with the Gospel. Missionaries were obsessed with a sense of urgency and especially responsibility to “civilize roaming” Indians so that they would not perish from the earth. Their condition was critical warned the \textit{Annual Report}, "they cannot become settled and civilized . . . without the educational and evangelizing ministries of Christian people" (43).\textsuperscript{10}

The \textit{Annual Report} noted that the board was in sympathy with the general views of the New Indian Policy of Pres. Grant and offered nominations to fill the agencies with Church elders. The report noted the optimism of working with the government on behalf of Indians.\textsuperscript{10}

Missionary Sue McBeth wrote about how she spoke to heathens “without a ray of Gospel light” explaining that they had “no fixed standards of right” perhaps "no more than faint lingering of the moral sense implanted in man at his creation" (85).\textsuperscript{10}

Christian women were responsible to lift their suffering heathen sisters to the Gospel and the work of Christ (93).\textsuperscript{10}

The Women’s Board of Foreign Missions of the Presbyterian Church of the United States of America established a periodical that informed Christian women that they were responsible for their heathen sisters’ suffering which conflicted with women’s rights groups.\textsuperscript{10}

According to the Bureau of Foreign Missions Secretary John C. Lowrie wrote that “true womanhood” and the “ideal missionary wife” should be “consecrated and spiritual minded . . . adorned with the gifts of education and refined culture” and “of a meek and quiet spirit, which in the sight of God is of great price” (93).\textsuperscript{10}

Old Lady Horse of the Kiowa spoke for the buffalo nation saying, “Everything the Kiowas had came from the buffalo, the buffalo was part of the Kiowa religion. . . . The buffalo saw that their day was over. They could protect their people no longer” (143).\textsuperscript{1}

The Tucson Committee of Public Safety and a force of Papago Indians clubbed, hacked, and eventually murdered 144 Apaches outside Camp Grant in Arizona where they had been given asylum. All but eight were women and children. Deep-seated hatred for Indians was apparent.\textsuperscript{4}

Kiowa war leaders Satanta, Big Tree, and Satank led a raid on a wagon freight train in Texas killing seven white men. The Texas Governor, fearing another uprising, commuted the sentences of hanging to life in a Texas prison. Big Tree and Satanta were eventually freed, but Satank died while trying to escape.\textsuperscript{3}

Dakota William[son] O. Rogers was ordained as a Presbyterian Pastor.\textsuperscript{24}
Government

The Mining Act passed by the U.S. Congress prevented Alaskan natives from claiming ownership to their land. They were not accepted as citizens therefore had no land or load claim rights. General Edward R. S. Canby and more than a thousand troops were unsuccessful at their attempt to surround a group of Modoc led by Kintpuash and his men on their homeland in Lassen Peak. The next year and five hundred thousand dollars later, the Modoc men were captured, imprisoned at Alcatraz, and hanged. Women and children were incarcerated on reservations. Kintpuash’s body was embalmed and exhibited at circuses around the country (223).

General George Custer and the 7th Cavalry, who came to protect the surveyors for the Northern Pacific Railroad, had a chance encounter with Sitting Bull and Crazy Horse.

Church

The Board of Foreign Missions opposed U.S. government restrictions on teaching Indians in their own languages, but most missionaries in the field found the Indian language an obstacle to communicating the Gospel. Missionary societies became more dependent on government for financial support and began to fight over who would control which agencies, the amount of money needed, and who would control the mission schools. Indians were not given a choice of the missionary group who would control their reservations and schools nor given voice in the policies.

Native Peoples

Yankton Struck by the Ree was a Christian who did not agree with the Grant Peace Policies assignment of Christian denominations to reservations without Native consent. He wanted the youth to be taught by “Blackrobes” otherwise known as Jesuits of the Catholic Church. He also reported the horrors of daily life on the reservation instigated by the military. Cattle and stock were turned loose on their fields, fire was set to their lodges, sex with women was traded for food, sexually transmitted diseases were spread from their women to the men, youth were shot, and soldiers got drunk and shot into their houses and lodges (165).

University of Dubuque

Dakota David Greycloud was ordained as a Presbyterian Pastor.
General George Custer announced that gold was found in the Black Hills. Prospectors and miners streamed into the sacred Lakota territory in violation of the Fort Laramie Treaty. The Fort Laramie Treaty required the government to protect Lakota lands from White intruders. The Skokomish reservation was established in Washington.

Friendly Indians were to remain in fixed camps at the Wichita Agency, and answer periodic roll calls. Col. Ranald S. Mackenzie, head of the 4th U.S. Cavalry attacked and destroyed Indians in Palo Duro Canyon in Texas. Many missionaries compared their charges to white students. S.N.D. Martin claimed that some Nez Perce students would compare well with any students in "mind, disposition, and conduct". Missionary Henry T. Cowley wrote that "there is an excellent state of feeling between Indians and surrounding whites . . . assuring me that the Spokane are the best Indians they have ever met".

Lakota called the path Custer blazed for the miners, "Thieves Road." Kiowa and Comanche attacked a military supply caravan along the Washita River. Ohiyesa or Charles Eastman walked over 150 miles to attend the Santee Normal Training School operated and funded by the Congregationalist Church and the federal government.
The U.S. Government attempted to buy the Black Hills and failed. The Indian Bureau reported that the Plains Indians outside the reservation were well-fed and “independent in their attitudes, and they are a threat to the reservation system.”

Missionary Henry Cowley, who worked with the Nez Perce and Spokane, tried to explain how instructing Indian girls was a problem and wrote, “Like all ignorant peoples these natives hold their women to be inferior and their education is not regarded as essential.” Since education was seen as part of eternal salvation, other missionaries, I.R. Ralph of the Omaha mission and Sue McBeth of the Nez Perce commented on how the women were both sinners and victims and were held responsible for “training their children in the new way—or leading them on in the old” (96).

McBeth wrote a lengthy passage describing how the Nez Perce were “crazy on religion” and how they upheld the new way she taught them. She had the highest praise for those who followed what she taught and was most bitter toward those who did not (146).

The marriage law was important for regulating marriage between Choctaws and non-Choctaws. Many white men had been marrying Choctaw women to gain Choctaw citizenship and then lay claim to their land. Worried about the spread of education among freed Africans and the loss of cheap labor, the Choctaws burned the Boggy Depot African school to the ground.

The Comanche Nation began using peyote cactus as a new kind of spirituality outside the white culture. It was a way to separate and establish a new Indianness and identity. Dakota John Eastman was ordained as a Presbyterian Pastor.
General Custer was defeated by the Sioux and Cheyenne at the Battle of Little Big Horn. The U.S. Government ordered all Sioux back to reservations or they would be considered hostile. The Secretary of War authorized Gen. Philip Sheridan to commence operations against “hostile” Lakota. Gen. George Crook and his soldiers attacked a Sioux/ Cheyenne camp on the Powder River, mistaking it for Crazy Horse’s encampment. Gen. Armstrong Custer and the 7th Cavalry forced Lakota onto reservations.

The U.S. government forced the Chiricahua Apaches from their homelands to a reservation in Arizona. The Manypenny Commission demanded that the Sioux give up the Black Hills or starve.

Great immorality was reported by Kate McBeth that the Nez Perce lied, drank, and fought. Missionary Henry Cowley reported that gambling was “a great vice among the Spokans” (86).

Missionary John Edwards was one of the few who wrote remarks of an appreciative nature about Native People. Secretary F. F. Ellinwood declared that the Indians had so many “noble traits” but he was still pessimistic about their survival (115).

Ellinwood wrote *The Great Conquest* where he gave an impassioned plea for an awareness of the causes which had “operated to degrade the negro and the Indian.” He was most pessimistic of the missionaries, but was inconsistent with his views.

Missionary Henry Cowley accepted that force might have to be used to teach the necessary discipline when he saw that interest was good in the summer but with “open weather gives them liberty to roam” making it “impossible to make satisfactory progress, unless they can be held in one locality, either by restraint or persuasion, or perhaps a blending of both…” (128).

The Sioux did not know of the U.S. government’s ultimatum to return to the reservation. Lakota and Cheyenne were driven from their lodges and killed by Gen. George Crook and his soldiers. Winter supplies were burned and their horses were stolen.

Sitting Bull organized the greatest gathering of Native Nations on the northern plains. At the Battle of Little Bighorn Sitting Bull and Crazy Horse emerged victorious after killing 210 soldiers and Gen. George Custer.

Northern Cheyenne Wooden Leg, only eighteen years old remembered the night after the battle of Little Big Horn, “One or another of us was out over to the place where the soldiers were hidden. We got upon hill points higher than they were. We could look down among them. We could have shot among them, but we did not do this. We just saw that they yet were there” (111).

After Col. Nelson “Bear Coat” Miles arrived to take command of the campaign against the Plains Indians, Red Cloud, Spotted Tail, and the other chiefs surrendered and signed over Paha Sapa, their sacred Black Hills. In retaliation for Little Bighorn, Gen. Ronald Mackenzie burned Chief Dull Knife’s village, even though he was not involved in Little Bighorn.

The Choctaw government had fifty-four neighborhood day schools in operation with over three thousand five hundred students attending.
Government

The U.S. Army arrived at Salmon River to respond to the news of American deaths said to have been committed by the Nez Perce.38

John D. Lee was brought to trial for his part in the Fancher Party Massacre of 1857, convicted by an all Mormon jury, and executed by firing squad.38

The Manypenny Agreement was passed by Congress and took the Black Hills and restricted Indian rights outside the reservation. The U.S. Government stole about 115 million acres of Sioux land that was promised by the Fort Laramie Treaty of 1868.38

The U.S. government broke the treaty and seized the Black Hills.38

Church

Presbyterian missionaries Sheldon Jackson and widow Amanda McFarland joined missionary Tsimpsean Philip McKay (Clah), who had started a school and mission at Fort Wrangel. McFarland was the first missionary woman in Alaska and was called “Alaska’s Courageous Missionary.”13

Three Nez Perce men who were trained by Sue McBeth were now received by the Presbytery of Oregon and licensed to preach the Gospel in both English and Nez Perce (154).38

Chief Joseph and the Nez Perce tried to avoid a battle and being forced onto a reservation, so they ran about one thousand five hundred miles north. Over eight hundred Nez Perce were caught thirty miles south of the Canadian border and survivors were sent to Oklahoma despite the U.S. government’s promise to allow them to return to their homeland.4

Nez Perce Chief Joseph surrendered at Eagle Creek in the Bear Paw Mountains in Montana, saying “From where the sun now stands, I will fight no more forever.”4

Sitting Bull and his three hundred followers escaped to Canada.17

Crazy Horse surrendered after being reassured that he and his followers would be permitted to settle on the Powder River in Montana. Even in defeat, Crazy Horse arrived with eight hundred warriors carrying weapons and chanting war songs.17

A small band of Minneconjou were defeated, ending the Great Sioux Wars.4

Native Peoples

Ponca Nation was forced to march from Indian Territory to the Otto reservation. The Otto people gave them horses to help carry the Ponca people.4

Crazy Horse was arrested, brought to Fort Robinson, and resisted being jailed. He was held by an Indian guard and killed by a soldier who stabbed him with a bayonet.4

University of Dubuque
The Board of Foreign Missions “fusion of patriotism and religion was especially evident during periods of violent conflict with Indians” (40).

A Commission found the Indian Bureau permeated with “cupidity, inefficiency, and the most barefaced dishonesty” and called the department “a reproach to the whole nation.” A reorganization of the Indian agents began.

The Annual Report of the Board of Foreign Missions claimed proudly that the Nez Perce who had been engaged in war weren’t residents of the reservation but they were “bands who had not seen systematic mission training” (40).

Secretary John C. Lowrie stated to the government that Indian education and agriculture training under missionary care would cost less than military force for their restraint or punishment. Lowrie believed the Indians must learn English, the language of Christian civilization.

The Board went to the very essence of the matter of race when it rejected the idea that the soul of a heathen was “worth half as much as that of an American” and that in the “Great Commission” all had been “put on common level” but the noblest race was the one that was “most like the son of God” (141).

The Board of Foreign Missions warned that it was “no child’s play” to change the religion of a nation, “to overthrow the systems . . . that are held with a death-like grasp; that are supported by the force of tradition, the power of their divine origin, the strength of education, and the might of social and civil life; that are sustained by all the potency of a wily priesthood, by superstition, and by fear” (172).

The buffalo disappeared and Lakota were held prisoner on reservations and dependent on the U.S. government for survival.

Little Wolf and Dull Knife and three hundred Northern Cheyenne escaped from the reservation and attempted to get back to their homelands in Montana. Newspapers picked up the story of the chase which resulted in a new reservation in a part of their original homeland.

Kamia Janitin told an interviewer what he had experienced at the mission. He showed his scars from the beatings given by the Dominican fathers and told how “. . . they lassoed and dragged me for a long distance, wounding me much with the branches over which they dragged me, pulling me lassoed as I was with their horses running . . . they carried me off to the Mission of San Miguel . . . They locked me in a room for a week; the father [a Dominican priest] made me go to his habitation and he talked to me by means of an interpreter, telling me that he would make me a Christian . . . they threw water on my head and gave me salt to eat . . . told me I was a Christian and that I was called Jesús” (60).
The first group of eighty-four students were kidnapped from their families and sent to the new U.S. Indian Training and Industrial School at Carlisle, Pennsylvania. Col. Pratt, former Indian fighter, founded the school to remove Indian children from their native culture and refashion them into American society. In his writings to the U.S. government Pratt described his “noble” cause as civilizing and Christianizing Indian children.

In his writings to the U.S. government Pratt described his “noble” cause as civilizing and Christianizing Indian children. On and off-reservation mission and boarding schools fashioned after the Carlisle Indian Industrial School were designed to assimilate Indigenous children by prohibiting them from speaking their language or practicing their religions while being indoctrinated into Christianity.

Over twelve thousand Native children from over one hundred forty tribes were forced to attend the Carlisle Indian Industrial School from 1879 to 1918 so that they could be transformed and assimilated through education and Christian conversion in order “that all the Indian there is in the race should be dead.”

Chief Joseph, Nez Perce, addressed Congress about the land stolen through treaties and said, “The white men told lies for each other... Whenever the Government has asked us to help them against other Indians, we have never refused. When the white men were few and we were strong, we could have killed them all off, but the Nez Percés wished to live at peace.”

Paiute in Oregon were rounded up by the U.S. Army and forced to walk through winter snows to the Yakima reservation in Washington. This is referred to as the Paiute Trail of Tears.

Northern Baptists concentrated on the Indian Territory and reported sixty-one Cherokee churches, forty-six Creek, thirty-four Choctaw, six Chickasaw, and seven Seminole. Bacone College, an “Indian College” ordained and produced lay leadership.

The Women’s National Indian Association was founded based on aims of Christianization and assimilation of American Indians. They united against the encroachment of white settlers on land set aside for Native People. They also pushed for education, social welfare, and the fulfillment of treaty obligations.

Robert Williams became the first Nez Perce ordained to the ministry of the Presbyterian Church (78). Dakotas Joseph Irondoor (Tiyopamaza), Isaac Renville, and Henry Tawa Selwyn were ordained as Presbyterian Pastors.
The Congress set up a series of legal offenses unique to Native Peoples called the Civilization Regulation. Indian religions, practices of medicine men, ceremonies like the Sun Dance, and leaving the reservation without permission were outlawed. These were in place until 1936. In the 1880s, the Board of Foreign Missions focused its last mission on missionaries with the Sac and Fox (13).

The Bureau of Foreign Missions reported that the Nez Perce were “...remarkable for their native good sense...and their being largely under the influence of the Gospel” with “an unusually high degree of aspiration” and were “a vigorous [sic] race...worthy of sound religious instruction, and all forms of civilizing influences.”

George W. Wood reported some Sioux had massacred a dozen Cree, scalped them, and hung the scalps on a pole contributing to the pervasive heathen belief about Indians by the missionaries.

F. F. Ellinwood, missionary to the Seneca, worried “[a]nything like our civilization is very much like caging up an eagle. It goes against his grain; it is not in accordance with his notions of things, or his ancestral habits” (160).

The Synod of Indian Territory was organized at Vinitia. Its three Presbyteries were the Cherokee, Choctaw, and Muskogee (110).

The National Council of the Choctaw Nation decided to adopt the freed slaves. Chief Plenty Coups along with a delegation from the Crow Nation traveled to Washington to discuss a railroad being built across Crow lands with Pres. Hayes. Plenty Coups returned home to speak with the Crow people and they decided to allow the railroad to cross their land in return for free transportation. He said, “Soon this agreement was not lived up to and since then we have had to pay for our own transportation” (144).

Figure 185. Indians laborers, employed by the Southern Pacific Railway, near El Paso
The Spokane Indian Reservation was established.\textsuperscript{4}

The Bureau of Foreign Missions accepted missionary testimony on the social and political achievements and sophistication of the Iroquois Confederacy which included the Seneca, Mohawk, Cayuga, Oneida, Onondaga, and Tuscarora Nations. The periodical ended with the statement that it was fortunate for the English that the Iroquois sided with them rather than with the French and that “a carefully written history, giving all the facts concerning these noble tribes would reveal a greater debt to the Indians than is generally conceded” (114).\textsuperscript{10}

Missionary George Deffenbaugh described a baptism of tearful Indians as the transforming effects of the Lord’s grace in emotional and joyful terms, “... observe the softening, sanctifying influence of the Holy Spirit on the hearts of these simple minded people.”\textsuperscript{10}

Deffenbaugh described individualism in his presentation and stated how there was no chief now and members of the tribe were left to think and do for themselves, but the Presbyterians did not want this to be complete individualism. The missionary concept required a balance between Christian and Republican beliefs and a balance between freedom and self-control (126).\textsuperscript{10}

Missionary Sue McBeth, a single woman, spoke of her materialistic role with the Nez Perce. She saw herself as their mother writing “It did me good” to come back to Kamiah “and see the ‘gladness’ of the people at the return of ‘Pika’ (the mother)—even old grey haired men and women—chiefs and all—call Miss McBeth). . . . ‘Pika’ has had very much comfort from her children, and has very much care too, in the year past.” She also referred to male pupils, male ministers, and male colleagues as “boys and men sons”(159).\textsuperscript{10}

A confused Spokane Chief spoke of the hypocrisy of the Christian missionary’s message and complained, “You put on long faces and worship God... Then turn around and steal, tell lies, drink whiskey, play cards, etc.—What good is your religion?” (44).\textsuperscript{10}

Helen Hunt Jackson released her book, \textit{A Century of Dishonor}, supporting Native Peoples and criticizing the U.S. government for their treatment of Indians.\textsuperscript{4}

Sitting Bull and one hundred and eighty-six of his followers surrendered at Fort Buford, North Dakota and were sent to prison instead of being pardoned as promised.\textsuperscript{4}

Spotted Tail is assassinated by Crow Dog. The Sioux feel this was the result of a plot to wrest control from a strong Indian leader.\textsuperscript{4}

Figure 186. Spotted Tail’s headquarters

Nez Perce Archie Lawyer and Dakota Charles Crawford were ordained as Presbyterian Pastors.\textsuperscript{24}
Congress provided funds for mandatory education of one hundred Indian pupils in industrial schools and appointment of an Inspector or Superintendent of Indian Schools.  

The Indian Rights Association was created to protect the interests and rights of Indians. It was comprised of White reformers who wanted Indians to abandon their cultural and spiritual beliefs and assimilate into American society.  

In the Ex Parte Crow Dog Supreme Court decision, Crow Dog, a Lakota, was prosecuted, found guilty, and sentenced to death for killing an Indian on the Rosebud Reservation. The decision was appealed stating that the federal government had infringed upon sovereign rights. Crow Dog won the appeal and was released. This decision led to the passage of the Major Crimes Act.  

The Secretary of Interior established the Court of Indian Offenses to uphold the Civilization Regulations designed to eliminate “heathenish practices” among Indians.  

The U.S. Supreme Court ruled that an Indian by birth is “an alien and a dependent.”  

Board of Foreign Missions Secretary John C. Lowrie admonished Christians to “reach correct views of Race as a factor in missions” stating that race was “made up of individuals, and all its people are descended from fallen parentage, partake of a depraved nature, and end only to what is evil—unless changed, renewed, and ennobled by divine power” (141).  

Lowrie expressed his societies’ understanding of the matter by stating, it was “not ‘Race, but Grace’” that counted in Christian missions and that the Gospel would transform heathens into “intelligent, cultured, devoted Christians” (165, 171).  

Paiute Sarah Winnemucca was a nationally known critic of reservation policy. After losing her mother, sister, and brother at the hands of white men, her tribe was moved to Oregon and then Washington State. She published *Life Among the Paiutes* which described her eviction from a Catholic convent school because she was an Indian.  

Creek Ellis B. Childers wrote enthusiastically for the Carlisle Indian School newspaper. He wrote an article about a visit by an older delegation of assimilated Native youth. During the visit the youths said, “Don’t look back, all that is passed away. . . . Boys, this was once all our country, but our fathers had not their eyes open as we have; our pale face brethren told us to move a little further and a little further, until now we are on our least stepping ground. Now, the only way to hold that even is to get educated ourselves” (220).  

Chief Sitting Bull was released from prison and returned to Standing Rock reservation where he was forced to work in the fields. He objected to the U.S. government plan to take part of the reservation and open it to settlers. He also gave a speech in Lakota denouncing the U.S. government, settlers, army, and the transcontinental railroad system. The audience applauded because they thought he was following the script prepared for him by an Army translator. Instead, Sitting Bull had intentionally deviated from the script and paused, bowed, smiled, and continued insulting the audience speaking about what he really thought about the completion of the railroad.  

Nez Perce William Wheeler and Silas Whitman were ordained as Presbyterian Pastors.
The Lake Mohonk Conference of Friends of the Indians continued to have major impact on legislation regarding the “Indian problem.” They called for the abolition of Native American tribes and tribal government and also called for land allotments. They also recommended U.S. citizenship for Native Americans who went through the naturalization process to undermine their Indian loyalty to their Nations. This resulted in the Dawes Act (180).

Missionary George Deffenbaugh insisted that converts must be married in the Christian tradition or be excluded from communion. He also explained to a Nez Perce that the medicine man would only go to heaven if he believed in Christ. He laughed with contemptuous disregard at the idea of the power of the medicine man (84).

Missionary sisters Kate and Sue McBeth wrote about how bands replaced families saying there was “no word for family . . . home . . . house . . . I think need to permanent success of missions among them—that Christian and civilized homes should be raised up among a people so lately out of heathen barbarism” (89).

Presbyterian missionary Alice Hyson was sent to Taos, New Mexico. She founded the John Hyson School in Chimayo, New Mexico. The mission at Ranchos de Taos, New Mexico was named after her mission work which included religious and academic education, as well as rudimentary medical care.

The Friends of the Indian met to develop a strategy to bring Indians into American life. Their decisions influenced U.S. policies and resulted in the near total destruction of Native cultures.

Missionary Sue McBeth wrote that root-gathering expeditions of the Nez Perce women persisted with these “relics of heathenism” by keeping their habits and customs, which held the men back from accepting the new way on the farm (94). Sue McBeth described the women’s attire as wearing a blanket, a head handkerchief, “with their limbs and mocassined feet protruding far below their short, scanty, ‘squaw skirt,’ as they sat astride their horses” (105). She was also pleased with the way Whites accepted her Kamiah Nez Perce students and wrote that they were treated “kindly and with respect” (156).

Rev. Josiah Strong of the American Home Missionary Society argued that “... as a superior race, [the United States] had a divine responsibility to control the world” (163).

Ponca John Elk voluntarily left his tribe and moved to Nebraska. He tried to register to vote but was denied. His case was based on the equal protection clause of the Fourteenth Amendment but the court decided that Elk and others like him were “alien nations” to which the Fourteenth did not apply.

Sitting Bull toured with Buffalo Bill’s Wild West show.

Apache warriors killed soldiers in a trap and killed them.

The Choctaws passed a law making it a felony to marry an African Choctaw freedman. Freed African Choctaw slaves who lived in Choctaw Nation without legal status, were finally granted all the “rights, privileges, and immunities, including the right of suffrage of the Choctaw Nation. . . .” The African Choctaws were given forty-acre shares and education.

By now most of the Indian land used for grazing their cattle was leased to Texas cattlemen for fees used to feed the tribes.

Chiricahua Apache Daklugie displayed the usual humor needed for survival and said, “In addition to the characteristic hypocrisy of the White Eyes they had the queer custom of changing chiefs every four years. It takes that long or longer for a man to learn how to be a chief. Perhaps they were still trying to find one they could respect and trust. Perhaps they never will. That’s the way it looked to me” (322).

Nez Perce James Hayes, James Hines, Enoch Pond, and Peter Lindsey were ordained as Presbyterian Pastors.
The *United States v. Kagama* Supreme Court decision again challenged constitutional authority of the federal government when it came to reservation crimes. The Court however upheld the full and absolute power of the Congress and the federal government to deal with Indian tribes even over their sovereignty. This reiterated that the Indians were wards of the nation and dependents.

The Dawes Act or the General Allotment Act was passed which gave the President the power to steal Indian land. It allotted 160 acres to the heads of Indian families and 80 acres to individuals. The Iowa were affected first, followed by every tribe in the nation. The surplus Indian land was opened to settlers.

Under the Dawes Act, Congress adopted the “blood quantum” standard of half or more Indian blood to be considered “Indian.” Women were excluded. This was used to decertify tribal membership and steal Indian land.

The Commissioner of Indian Affairs argued that Native languages were not only of no use but detrimental to the education and civilization of Indians. Only English would be used in Indian schools.

Mixed appraisals of Native culture noted how impressive some Nations were because they approached civilization like white Americans. Missionaries included descriptions about “The Pueblos of the Rio Grande Valley” in *Woman’s Work for Woman* condemning Catholic Indians wondering how “filth and indecency and ignorance” could exist with “remarkable progress in the arts, and a kindly hospitality and thrift not to be found among other tribes” (114).

By now there were eighty-eight Creek churches with a membership of four thousand two hundred eighty-nine (111). Missionary George Deffenbaugh condemned his own people stating that the Whites were determined to have the good parts of the reserve by “fair means or foul” and coveted that “beautiful, fertile land.”

Missionary John Copley of the Omaha mission wrote that if a visitor were to look in at his school they would “find a happy family gathered under the old mission roof” (92).

While writing her dictionary, Sue McBeth included some Nez Perce myths and superstitions because they were still “mixed in many minds” and she thought workers needed to know to avoid errors (118). She wrote about the “wild... naked—save for a small cloth around their loins, feather head dress, and paint; on painted horses; with bows and tomahawks and spear.” Yet she also described them “dressed in citizens [sic] clothes” marching and listening to pastor Robert Williams reading the Declaration of Independence (105).

McBeth wrote how some of the Nez Perce were hoping to get back to the “freedom and glories of their old heathen days with their Crow allies” (129). She recounted a story told by a Nez Perce about the “wild Shoshone Indians” and the two worlds after life and believed that the Indians finally believed “Heaven was for the red man too.” She wrote of the transition of the Nez Perce students saying they were in transition “from heathenism into Gospel light; from barbarism to civilization; from serfdom to freedom.”

At this time, Indian lands totaled one hundred fifty-four million acres, about the size of Texas. Fifty years later the land mass had been reduced to forty-eight million acres. By 1934, when the Dawes Act was repealed, land had been reduced even further to twenty-seven million acres.
The Sioux Act was passed by Congress which divided the Great Sioux Reservation into six separate reservation in an effort to dilute power and steal land for settlers. The Oklahoma Organic Act divided Indian land into two territories, east and west. The western Oklahoma Territory now called “Unassigned Land” was open to settlers and the eastern territory was retained for Indians.

The Quileute Indian Reservation was established at La Push, Washington.

The U.S. government sent Alice Fletcher, an anthropologist, to work with the McBeths, who were missionary sisters, to divide the Nez Perce reservation. They completed the task and opened the “surplus” stolen land to white settlement. Two Zuni Indians were hanged over a wall at a Spanish church in Arizona after being charged with practicing witchcraft to chase away rain clouds.

Missionary John Copley complained that the Omaha still struggled with time. Sue McBeth remarked that her students were improving and thought she saw her students internalizing new attitudes to time.

Reverend John Gordon, wrote about what he saw when he visited the Omaha and said they were, “in every sense of the word American citizens” and no longer “heathen savages.” He added that they had a neat and attractive church, were clothed, and in their right mind. He was amazed at “what God had done for the Omahas” and stated that “Only a Christian education could bring about such miraculous change” (104).

Missionary Deffenbaugh wrote, “Evidently the Lord has been watching over these groping people . . . the progress on all sides toward an independent Christian manhood has been gratifying” (158).

Oklahoma Land Rush took place in one day with an estimated fifty thousand settlers rushing out to claim almost two million acres of Indian land.

Indians received four million dollars for their promised land stolen by the government, and were being pressured to provide more land to settlers. The Oklahoma Land Rush took place in one day with an estimated fifty thousand settlers rushing out to claim almost two million acres of Indian land.

By this time, the Omaha had undergone a half century of transformation. They farmed, drove wagons, spoke English, had vast knowledge about crops, prices, and were living in houses. The reservation was a county and they could vote.

Omaha Susan LaFlesche from Nebraska graduated from the Women’s Medical College of Pennsylvania. She was the first female Indian physician and a fierce speaker on the devastating effects of “demon rum” in Indian communities (257).

Dakota Samuel Hopkins and Joseph Rogers were ordained as Presbyterian Pastors.

Figure 192. Indian Territory [Oklahoma]
Charles L. Hyde, a Pierre, South Dakota citizen, wrote a letter to the Secretary of the Interior and warned of a possible Ghost Dance uprising by the Sioux. The U.S. massacre of the Sioux at Wounded Knee Creek on the Pine Ridge reservation took place killing three hundred fifty Native Peoples.

Terms to describe Native Peoples like heathenism, superstition, paganism, and idolatry were used to "enshroud" and encompass the Indian. Missionary J. P. Williamson of the Sioux mission portrayed an image of how the Indians escaped their fetters of darkness and staggered into the light of day. He wrote, "Quietly, but deeply and effectively the Spirit of God is moving upon this people. The chains of idolatry are dropping off these long-imprisoned souls..." (126).

The Presbyterian Church of the United States of America declared that schools could teach duties of citizenship and liberate Indians from the bondage of the past. The missionaries were convinced that "tyrannical and collective tribal societies prevented the development of that educated and responsible individualism which was a prerequisite for enlightened church membership and for citizenship in the United States" (126). The Ghost Dance was a form of resistance started by a Paiute named Wovoka who promised to restore the Indigenous world (153).

At Porcupine Creek, the Dakota people purified, joined hands, sang, and danced in a circle for days and days (154). Federal troops thought Sitting Bull was behind the Ghost Dance and tried to arrest Sioux Indians in Little Eagle, South Dakota. Chief Sitting Bull and his warriors tried to resist but he was shot in the back of the head and killed. This led to the massacre at Wounded Knee on the Pine Ridge reservation. Big Foot’s band of Minneconjou and members of Chief Spotted Elk’s band tried to reach the Pine Ridge and the protection of Red Cloud after hearing of Sitting Bull’s death. They had assembled under armed guard as requested to receive protection from the U.S. government. They surrendered their weapons and were force searched. Unarmed, they were force marched to Wounded Knee Creek, South Dakota when a shot was heard. U.S. soldiers fired upon and killed 256 men, women and children. They were buried in mass graves. Twenty Congressional Medals of Honor were awarded to the U.S. soldiers.

L. Frank Baum, who later wrote The Wizard of Oz penned an article in the Aberdeen Saturday Pioneer saying "...our safety depends upon the total extermination of the Indians. Having wronged them for centuries we had better, in order to protect our civilization, follow it up by one more wrong and wipe these untamed and untamable creatures from the face of the earth" (156).

Santee Dakota Charles Eastman earned his medical degree from Boston University.
Congress passed the Indian Education Act which authorized the Commissioner of Indian Affairs to "make and enforce by proper means" rules and regulations to ensure that Indian children attend schools designed and administered by non-Indians. E.J. Lindsey of the Sioux mission was disgusted by the lack of clothing, or appearance of the Indians. He wrote that they were "stripped almost naked,—painted from head to foot like wild beasts, and with feathers and bells and blankets" (105).

Col. General Pratt proclaimed, "We make our greatest mistake in feeding our civilization to the Indians instead of feeding the Indians to our civilization. . . Left in the surroundings of savagery, he grows to possess a savage language, superstition, and life..."

An amendment to the Dawes Act was passed to modify the amount of land to be allotted and set conditions for leasing allotments. Congress passed the Indian Education Act which authorized the Commissioner of Indian Affairs to "make and enforce by proper means" rules and regulations to ensure that Indian children attend schools designed and administered by non-Indians. E.J. Lindsey of the Sioux mission was disgusted by the lack of clothing, or appearance of the Indians. He wrote that they were "stripped almost naked,—painted from head to foot like wild beasts, and with feathers and bells and blankets" (105).

The Commissioner of Indian Affairs of Genoa Indian Industrial School reported illness in one year to include, "severe cases of scrofula, 11; consumption, 15; sore eyes, 38; mumps, 38; inflammation of the brain, 1; chorea, 2; erysipelas, 1." Due to contaminated water, communicable diseases increased with 10 deaths from measles over the next year and 23 from tuberculosis over the next 10 years.

By now, most Indigenous Peoples were confined to federal reservations. Just a few armed Indigenous resistance conflicts with the U.S. military continued. Children continued to be taken from their families and transported distances away to residential boarding schools where they were stripped of their culture (153). Winnebago Henry Roe Cloud described how he and his brother were taken to Genoa Indian Industrial School, a non-reservation school saying, "an Indian policeman came to take my brother."

Mixed-blood Muscogee S. Alice Callahan wrote, Wynema: A Child of the Forest. The topic of the book included a friendship between two women who were firm believers in women's rights and Indian reform. This work is believed to be the first novel to have been written by a Native woman.

Dakota James Lynd was ordained as a Presbyterian Pastor.

Early institutional names given to the University of Dubuque were German Theological School of the Presbyterian Church of the Northwest (1891-1911) and the German Presbyterian College (1905-1911) (xiv).
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<th>Government</th>
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<td>Congress made school attendance for Indian children required and authorized the Bureau of Indian Affairs to withhold rations and government annuities until the parents sent their children to the schools. The Campo Indian Reservation, one acre, was established for two hundred remaining Kumeyaay Indians, who once numbered two thousand. The U.S. purchased twenty-three thousand acres of Yakama timberland, formerly occupied by the Wenatchee People, for twenty thousand dollars.</td>
<td>The U.S. Government sent anthropologist Alice Fletcher to divide the remaining Nez Perce reservation according to the Dawes Act. The assistance of the McBeth sisters enabled settlers to obtain “left over” land. The Board of Foreign Missions declared that Indians should not be kept too long as isolated bands, but should be merged into the general population and wrote, “The Indian work grows less and less, and will soon be no longer distinguished from work for other classes of Americans.” An article in <em>Our German Work</em> clearly defined the goal of the school was to prepare men to minister to German populations with the intent to ease them into “American” congregations. All the Indian work was brought together under the Board of Home Missions.</td>
<td>Once the staple of Indian culture, the population of buffalo was now reduced to two thousand from twenty million. Over six million acres of Cherokee land was stolen to accommodate more than one hundred thousand White settlers.</td>
<td>The Xosh-gah Hidatsa band flourished with the old lifestyle after escaping Fort Berthold Indian Reservation twenty-five years earlier. The U.S. government sent the military to capture and return them to the reservation. They were rounded up and imprisoned at Fort Burford. From there they were forced marched back to Fort Berthold. Many died along the way. Nez Perce Moses Monteith, Robert Parsons, and Dakota Pierre La Pointe were ordained as Presbyterian Pastors.</td>
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The Euchee Mission Boarding School opened in Sulphua, Creek Nation in Indian Territory. It was established by the Presbyterian Mission Board and was attended by Euchee, Creek, Cherokee, and Seminole children. One former student, Mose Cahwee remembered how they washed clothes in a round tub, slept on the floor during naptime, and hoed the garden. They also played “cowboys and Indians” on a hill behind the school. | | | |
The Dawes Commission reported that they could not reach a treaty with the Five Civilized Tribes so allotment was forced upon the Nations and the surplus land was opened up to settlers.9

Arapaho Carl Sweezy was orphaned and attended mission schools. He became a famous artist and worked in watercolors and oil that depicted portrayals of ceremonies, dances, and traditional life. A famous quote, “The corn road, we found, was different from the buffalo road in more ways than anyone, white or Indian, had realized, and the old people could not learn it in a hurry.”9

The federal government was funding forty-three Catholic boarding schools and seventeen Catholic day schools. Other Christian denominations became jealous of the Catholic successes and petitioned the federal government to end funding for all Indian schools. Congress voted to end funding for “education in any sectarian school.” Now, missionaries had to rely on the Bureau of Catholic Indian Missions for financial support.7

Chief Lomahongyoma and eighteen other Hopi were placed in Alcatraz for resistance to government attempts to erase their culture. The government charged them with resisting to farm and sent their children to government boarding schools.4

A fire swept through the Spencer Academy, sometimes known as the National School of the Choctaw Nation, Indian Territory, and severely burned Pat (Samuel Guy) Spring a ten-year-old student. He had reentered the burning building to retrieve a basket of apples his father had sent with him. His grandfather put him in a wagon and ran the horses to Paris, Texas but Pat died a few days later.9

Utah became a state.1

Figure 201. Settler’s first home in the far west

Figure 202. Tow-wiman

Figure 203. Alcatraz and the Aquila
Carlisle Indian Industrial School founder, U.S. Army officer Richard Henry Pratt stated, “A great general has said that the only good Indian is a dead one. In a sense, I agree with the sentiment, but only in this: that all the Indian there is in the race should be dead. Kill the Indian in him and save the man.”

The Curtis Act was passed by the U.S. government to end tribal government’s practice of refusing allotments. Indians were forced to take the allotment issued by the government.

Remaining land was declared surplus and opened to homesteading.

Hawaii was annexed by overthrowing the Hawaiian Queen, Liliuokalani.

Protestant missionaries Marcus and Narcissa Whitman were honored by a memorial monument erected on a hill overlooking Walla Walla Valley fifty years after their deaths.

The Choctaws and the Chickasaws signed the Atoka agreement which determined the allotment of the land and contributed to the near dissolution of their nation.

Dr. J. Walter Fewkes abruptly left a field study of the sacred winter ceremonies of the Hopi Nation. Edmund Nequatewa from the Hopi Village of Shongopovi on Second Mesa shared his thoughts: “Dr. Fewkes had been in the kiva all day taking notes on what he saw going on there. Finally the men told him that he must go away and stay in his house for Masauwu was coming, and that part of the ceremony was very sacred and no outside person was ever allowed to see what was going on. While Dr. Fewkes stayed in his house a man paid him a visit, a spirit, who was Masauwu. Masauwu cast a spell on him”.

Mary Roe, wife of Walter Roe, a famous missionary among Indians, was invited to speak about her passion to build a house on the reservation saying, “… such a house as would not be beyond the reach of any ambitious family.”

The Synod of Indianola was organized.
Congress allowed railroad companies blanket approval through Indian lands.\textsuperscript{1}

By now, fifteen states had a total of twenty-five boarding and mission schools with an overall enrollment of twenty thousand Indian students.\textsuperscript{3}

Christian missions were focused primarily on conversion and civilization of Indigenous children. Educational settings were used to teach the European thought required by the U.S. government. The mental, emotional, social, and physical needs of the Indigenous children were ignored in these industrial schools. Teachers used strict and rigorous schedules that involved school, work, and religion.\textsuperscript{2}

One Indian woman recalled the beatings administered by her Christian teachers, “They hurt our young and as we grew up we in turn learnt to beat our kids, which is not a good way to be.”\textsuperscript{3}

At this time the U.S. declared it was “The End of the Trail” for Indigenous people. James Earle Fraser sculpted the famous statue of the near naked, exhausted, dying Indian mounted on his equally collapsing horse. The film industry produced hundreds of films celebrating the killing of Indians and the triumph of the military (161).\textsuperscript{1}

Fewer than two hundred fifty thousand Indigenous people remained alive in the United States at the end of the nineteenth century. To this point, they had battled war, disease, and alcoholism and survived. The next century would bring more of these obstacles, but in addition new laws that would be used to exterminate the Indian culture for good (244).\textsuperscript{1}

Nez Perce Mark Arthur and Dakota Alfred N. Coe were ordained as Presbyterian Pastors.\textsuperscript{24}
Discussion Questions

1. Describe the government policies of George Washington and Thomas Jefferson. How did they affect Native Peoples?
2. Describe the battles and massacres between the Alaskan Natives and the Russians.
3. What was the government’s motive behind funding missionary organizations?
4. Describe the life and accomplishments of Tecumseh.
5. What conclusions can you draw from Gen. Andrew Jackson’s behavior during the Creek War?
6. What was the relationship between the Choctaws, the government, and missionaries?
7. Describe the relationship between African slaves and the Native Peoples? Who held slaves and why?
8. What is the Lancasterian method and how was it used in schools? Was this method consistent with the Native Peoples’ way of life?
9. Describe the removal of the “Five Civilized Tribes” and the aftermath of the civilization policies.
10. How did the civilization policies of the 19th century affect Native Peoples?
11. Compare the boarding school era with contemporary school system approaches seen today.


19th Century: Removal, Reservations, and Resistance


54. The American Indian Past and Present. Edited by Roger L. Nichols. Norman, Oklahoma: University of Oklahoma Press, 2008. https://books.google.com/books?id=QgjBAAAQBAJ&pg=PA239&lpg=PA239&dq=albert+moore+presbyterian&source=bl&ots=Wc1Y99r9a4&sig=0M1KXnofSF9s0&hl=en&sa=X&ved=0ahUKEwjQ0KeQ5oPQAhUM7mMKHWlXCuQ6AEDJDAcEw&usg=AOvVaw3-Qmh4GIO35hvoWm07C-nf-false


61. Three Irons, V. Email message to author, n.d.


65. “Children and Youth in History.” The Roy Rosenzweig Cetner for History and New Media (CHNM) at George Mason University and the University of Missouri-Kansas City. https://chnm.gmu.edu/cyh/primary-sources/291.


Figures


19th Century: Removal, Reservations, and Resistance


Figure 125. Clark, Carter Blue. “Opothleyahola and the Creeks During the Civil War,” Indian Leaders: Oklahoma’s First Statesmen, ed. H. Glenn Jordan and Thomas M. Holm (Oklahoma City: Oklahoma Historical Society, 1979


Figure 136. Errors of the Roman Catholic Church, or, Centuries of oppression, persecution and ruin. 1899. https://commons.wikimedia.org/wiki/File:Trails_of_Tears_en.png


Figure 138. Chief J. F. McCurtain was born in Mississippi on March 4, 1830. he came to Indian Territory with his parents, Cornelius and Mahayia McCurtain, when he was three years of age. His schooling was limited to two years at Spencer Academy when he was about 14 years old. 1880s. http://digital.library.okstate.edu/Chronicles/v009/v009p027.html Accessed on Feb. 5, 2017. https://commons.wikimedia.org/wiki/File:J_f_mccurtain.jpg


Figure 141. Adrian Van Vliet, seated on the right, with early students (1858-1862) of the “Van Vliet School” which became the University of Dubuque. Photo courtesy: University of Dubuque. Accesssed on Feb. 5, 2017. http://www.encyclopediadubuque.org/index.php?title=UNIVERSITY_OF_DUBUQUE


Figure 147. Black Elk and Elk of the Oglala Lakota as grass dancers touring with the Buffalo Bill Wild West Show, London, England, 1887 (source: The Sixth Grandfather: Black Elk’s Teachings Given to John G. Neihardt, edited by Raymond J. DeMallie, page 259. The men are wearing “sheep and sleigh bells; otter fur waist and neck pieces; pheasant feather bustles at the waist; dentalium shell necklaces; and bone hairpipes with colored glass beads...Photograph collected on Pine Ridge Reservation in 1891 by James Mooney. Courtesy National Anthropological Archives, Smithsonian Institution”) By Elliott & Fry - London, England - http://oyate1.proboards.com/index.cgi?board=pictures&action=display&thread=2069,
19th Century: Removal, Reservations, and Resistance


Figure 180. General William Vandever. 1903. Illustration in History of Iowa From the Earliest Times to the Beginning of the Twentieth Century 1903. Image:History of Iowa From the Earliest Times to the Beginning of the Twentieth Century Volume 2.djvu. Published in above-mentioned work, which was by Benjamin F. Gue. Accessed on Feb. 5, 2017. https://commons.wikimedia.org/wiki/File:General_William_Vandever_-_History_of_Iowa.jpg49


19th Century: Removal, Reservations, and Resistance


The 20th century arrived with a shift in power and control. Native Peoples entered into professional careers and were honored as poets, politicians, doctors, journalists, activists, and attorneys. They also wrote books about their childhood and published newspapers. Missionaries continued to convert Native leaders who became ordained in all denominations. They married and established mission schools on reservations for their people. The government continued to find ways to introduce and pass legislation that usually had a hidden agenda—steal land and control Native Peoples. The court cases that were brought by Native Peoples to the Supreme Court were won and lost as they tried to hold on to their land and rights. Pres. Roosevelt announced the Monroe Doctrine which stated that any nation involved in chronic wrong-doing would be disciplined by the military. Congress conferred citizenship on all Native Peoples.

Education was a top priority for assimilation of Native Peoples so the government and missionaries could ensure compliance and dependency. Both on- and off-reservation schools accomplished this task. Congress passed the Indian Education Act which required Native parents to send their children to school or their annuities and rations would be withheld. Children were rounded up by the U.S. military and sent far away to residential boarding schools. Col. Gen. Pratt designed the schools to "kill the Indian, save the man." When Native children attended these schools, they were given uniforms, their hair was cut off, they were not allowed to speak their languages, and they were not allowed to pray in their own way. Anything that resembled their traditional Native identity was forbidden. They were taught to be like European Americans so they could assimilate into American culture.

Lawsuits brought water rights to Native People on reservations when settlers tried to divert it away from their reservation. Yale University saw its first Winnebago graduate, Henry Roe Cloud. Native Peoples came together to form powerful lobby groups who worked to reform medical care, citizenship issues, and opened legal pathways to enforce treaty rights. Even though huge strides were being made on some reservations through education, other Native people were still suffering and were being exploited. The Yaqui Nation rose up in protest against forced labor in the silver mines, but the government violently put them in their place and back in the mines.

Native People continued to experience success in many areas of American culture. Some completely rejected their Native identity, while others retained it. The Native American Church was established. James Thorpe, Wa-Tho-Huk "Bright Path," from the Sac and Fox Nation became the first Native American to win a gold medal in the Olympics. Choctaw and Navaho code talkers were credited with bringing about the end of WWI and WWII. Many activists exposed robbery and murder when big corporations tried to exploit and defraud Native Peoples of their oil-rich lands. Native Peoples were finally allowed to leave the reservations without permission in the 1920s.

Reservation conditions were still being reported, but most government officials and missionaries did not want this information to be seen by the public. They went to great lengths to keep the conditions out of sight. Indian agents and the U.S. Indian Service ignored the deteriorating medical conditions such as increasing blindness and lack of medical care. Starvation, lack of clothing, disease, and lack of road access and infrastructure were being ignored by representatives who were charged with making sure the treaty requirements were upheld. The Meriam Report focused on reservation poverty, ill health, and despair found on the reservations. School officials also reported deplorable conditions in the schools on the reservations. Native Peoples traveled to Washington, D.C. to give testimony on these horrible conditions. It took five years for the U.S. government to overhaul its Indian reservation policy.

The Indian New Deal and the Indian Reorganization Act proposed new policies that attempted to revitalize Indian culture, language, self-governance, and spiritual traditions. Both Christian denominations and Native elites signed on to these new legislative efforts. Tribal nations were given two years to sign on to these policies. The mid-1940s marked a change in legislation and self-governance. The U.S. government repealed the act that prohibited the sale of alcohol to Native people. They were allowed to possess their sacred objects, like eagle feathers. Bilingual texts were being published to speed up language reclamation.

By this time, Native landholdings had been reduced from 138 million acres to only 48 million acres. Millions of acres were stolen with the use of eminent domain by the U.S. Department of Interior. Dams were built on reservation land which caused flooding of sacred sites, towns, and cultural memories which caused Native Peoples to be displaced. They lost everything. The government created the Indian Claims Commission to speed up the process to end Indian identity and secure assimilation.
It also eliminated government guardianship and reduced funding for tribes from their own trusts. Policies were passed that required nations to grieve land disputes within a certain time period and seek compensation for the stolen land. Over $800 million was paid out in settlements.

After WWII, many returning Native veterans had difficulty integrating back into civilian life both on and off the reservation. Many had untreated conditions that needed medical care. Some moved to urban areas to find jobs but still struggled with adjustment difficulties. The government passed the Relocation Act which lured Native Peoples off the reservation, offered jobs, and compensated moving expenses to those who wanted to leave and move to the urban cities. Large numbers of families moved to urban areas but within five years the program failed. Native people returned to their families on the reservations.

The Termination Act allowed Congress to terminate over 100 nations. This act also allowed the government to steal the land and sell it to non-Native people. When the Termination Act was enacted, the federal trust protection and transfer payments guaranteed by treaties and agreements came to an end. While the government passed legislation to steal land and force assimilation, churches continued to play a part in abusing the children at mission, reservation, and residential schools as part of the assimilation process. Reports of beatings, malnourishment, and sexual abuse were widespread. Most of the boarding schools were closed by the mid-1950s. Churches thought of new ways to convert Native children. The Church of the Latter Day Saints operated an adoption program. At least one-third of Native children were placed in non-Native homes, baptized, and kept until they were completely assimilated through the school system. It finally came to an end in the mid-1960s. Forced sterilization of women of child-bearing age continued well into the 1970s.

The Termination Act ended several years later as a result of organized resistance groups. Terminated Nations began the long process of reclaiming their identities, land, and access to government loans, services, and tax exemptions. They fought for their rights and in some cases were compensated for their losses. Other nations did not regain their federal trusteeship relationship, even after decades of legal battles and financial hardships. Even after all these injustices were perpetrated against Native Peoples, they willingly served the country in the Armed Forces. Ironically, upon return from their service where they put their lives on the line for the country, they were not even allowed to vote. Finally, in the 1960s, Native Peoples were given the right to vote in all fifty states.

Native People persevered. They organized women and youth groups to demonstrate against injustice. They supported demonstrations across the country at “fish-ins” and other events. The American Indian Movement was founded to address historical grievances and gain contemporary civil rights. Its goal was to confront the U.S. government by using militant actions. These groups demonstrated, occupied Alcatraz Island and government buildings, and forced the U.S. government to take responsibility for their wrong-doings. They gathered to protest statues representing “heroes” who were nothing more than murderers, like Christopher Columbus. They insisted that the Thanksgiving holiday had no cause for celebration since it was declared after a massacre. Pres. Nixon called for a new era of self-determination for Native Peoples.

As part of the new policies under Pres. Nixon, the Institute of American Indian Arts was established for students to use their own cultural heritage in creative art traditions. The Dine College for Navajo students was opened in Arizona. The University of New Mexico founded the American Indian Law Center and welcomed twenty-five students who later graduated with law degrees. Five hundred Native Peoples traveled from San Francisco to Washington, D.C. to demand change on the Trail of Broken Treaties. They delivered a Twenty-Point proposal which was later used by the United Nations. Fishing and hunting rights, timber rights, mineral and water rights, and other issues were addressed and resolved. Indigenous Nations from around the world benefited from the United Nation’s organization and policies to protect rights, treaties, traditional cultures, and sacred lands.

The churches tried harder to respect self-determination and traditional spirituality of Native Peoples. They welcomed them to their services and created dioceses that served the Nations. They tried to preach with instead of preach to Native Peoples. Some Christian Native Peoples returned to their traditional faith identities and completely rejected Christianity that was forced upon them. Others remained Christian and still others decided that there was room for both faith approaches in their lives. Native Peoples established their own churches, schools, parishes, and ministry programs. The American Indian Religious Freedom Act was passed that promised full recognition, protection, and preservation of traditional practices.

Unemployment on reservations was still at an all-time high. The gaming industry brought new
employment opportunity to many Nations. The Seminole Nation of Florida opened the first bingo gaming industry in 1979. Native Peoples worked tirelessly to make contributions to their public lives by opening centers for community action, nonprofit organizations, and businesses. They were able to convince the government that Native Peoples should be hired in government bureaus that governed Native Peoples and reservations. The Indian Child Welfare Act was passed to recognize the authority of the tribal courts in adoption cases and established strict guidelines so non-Native people could not take their children for foster, adoption, or educational purposes. Women fought to end sterilization in public health service hospitals and to save the water on reservations. They fought to eliminate stereotypes, exploitation, and treaty violations. Protection of the people, land, and environment was prioritized.

The late 20th century was a time of great change and celebration for Native Peoples. They were regaining their identities through legislative fights and the passage of laws that protected their culture. The Native American Languages Act made it a policy to protect and preserve languages and provided funding for schools and businesses. The Indian Arts and Crafts Act protected and promoted their artwork, crafts, and businesses from foreign and counterfeit product companies. Congress passed the Native American Grave Protection and Repatriation Act that required all institutions to catalog their collections of human remains and artifacts, make a list, and notify Nations so they could return them to the Native Peoples. Battlefields and monuments were renamed to honor the Native Peoples. Long-unrecognized, the Navajo Code Talkers from WWII were honored for their contributions. Finally, after years of legal action Native Peoples were allowed to use sacred peyote in their churches and the National Park Service allowed them to access their sacred sites in national parks. Pres. William Clinton declared November to be American Indian Heritage month and California followed with Native American Day as an official state holiday.
Congress conferred citizenship on all Native Americans living in Indian Territory, removing the opportunity to make a choice in the matter.\(^1\)

When Theodore Roosevelt became president he praised the Dawes Allotment policy as “a mighty pulverizing engine to break up the tribal mass” (258).\(^2\)

Congress realized that under the Allotment act, as heirs increased there would not be enough room for all of the Native family members on their one-hundred-sixty-acre parcels. Heirs were allowed to give up their inherited parcels before the twenty-five-year protective period was up. Over the next three years Indians sold over a quarter million acres of land for quick cash.\(^2\)

Missionaries and Indians seldom developed relationships beyond the boundaries of teacher and student. Sue McBeth wrote of Billy Williams, a departed Nez Perce elder, saying, “How lonely I am yet, at time, for this sainted old man... it will be one of the joys of heaven to meet him” (158).\(^3\)

Priest and missionary Enmegahbowh was the first Native American to be ordained in the Episcopal Church. He was the son of a chief from the Anishinaabe Ojibwe Nation on Rice Lake. An Episcopal clergyman persuaded his father to give him up to be educated. Enmegahbowh was homesick, ran away, and returned to his family. He became a spiritual leader to his people. Later he married and converted to the Episcopalian faith and was baptized. He assisted in founding St. Columba Mission in Crow Wing, Minnesota.\(^3\)

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Muscogee Creek Alexander Posey was a poet, humorist, journalist, and politician in Oklahoma. He founded the *Eufaula Indian Journal*, the first Native American daily newspaper.\(^7\)

Santee Dakota Charles Alexander Eastman wrote *Indian Boyhood*, in which he recalled his uncle’s eye-witness report on white culture, “Certainly they are a heartless nation. They have made some of their people servants—yes, slaves! We have never believed in keeping slaves, but it seems that these Washi’chu ["takes the fat" or "greedy person" or White person] do! It is our belief that they painted their servants black a long time ago, to tell them from the rest, and now the slaves have children born to them of the same color!”\(^2\)

Dakota Robert Clarkson and Dakota Moses Makey were ordained as a Presbyterian Pastor.\(^4\)
### Government

In *Lone Wolf v. Hitchcock*, the Supreme Court decided that the trust relationship served as a source of power for Congress to transfer Kiowa and Comanche land that was held under the 1867 Treaty of Medicine Lodge.  

The Canton Asylum for Insane Indians was opened to house only insane Indians. The Department of the Interior found that many patients died from lack of medical care. A large number of “patients” showed no mental illness at all, but were sent there because they misbehaved or were not liked by the Indian Agent.  

Pres. Roosevelt announced the Roosevelt Corollary to the Monroe Doctrine which stated that any nation engaged in “chronic wrong-doing” which interfered with U.S. economic or political interests would be disciplined by the military (166).  

The Cupeño Nation of southern California was evicted from their traditional village beside the hot springs at Agua Caliente to a reservation in Pala. Land was set aside for a cemetery at the Canton Insane Asylum for Indians in Canton, South Dakota. The Indian Office decided that stone markers for the deceased Indians were too expensive. Today, the cemetery holds 121 markers with names and it is listed on the National Register of Historical Places. The cemetery is located in the middle of a golf course in Canton. Records show that the patients were isolated and padlocked in rooms for years, found in strait jackets, nearly suffered burns from being chained to hot water radiators, sterilized, and were forced to live indoors with locked windows and overflowing bed chambers filled with human waste. Battles raged over closing the facility when the atrocities were reported. Members of the Rosebud reservation did not want their relatives moved. Canton residents had an economic interest. The U.S. federal government sold it to Canton for one dollar and they built a golf course over the burial grounds. Today Native leaders conduct religious ceremonies there to honor their relatives.  

### Church

Missionary Rev. W. H. Gill was placed in charge of the Mohave-Apache Indians at the abandoned military Camp McDowell in Arizona. Squatters had moved into the area and challenged the Indians who were living there. The federal government bought out the squatters and created a reservation for the Mohave-Apache people.  

The Catholic Bureau of Indian Missions applied to the federal government to use trust assets from certain tribes to educate Indian children in Catholic schools. These applications were rejected four years earlier due to the violation of church and state concepts based on the First Amendment of the U.S. Constitution. Pres. Theodore Roosevelt decided that with Native American approval, trust assets could be used for private Catholic schools. Eight Catholic schools received funding contracts.  

### Native Peoples

The Cupeño Nation of southern California was evicted from their traditional village beside the hot springs at Agua Caliente to a reservation in Pala. Land was set aside for a cemetery at the Canton Insane Asylum for Indians in Canton, South Dakota. The Indian Office decided that stone markers for the deceased Indians were too expensive. Today, the cemetery holds 121 markers with names and it is listed on the National Register of Historical Places. The cemetery is located in the middle of a golf course in Canton. Records show that the patients were isolated and padlocked in rooms for years, found in strait jackets, nearly suffered burns from being chained to hot water radiators, sterilized, and were forced to live indoors with locked windows and overflowing bed chambers filled with human waste. Battles raged over closing the facility when the atrocities were reported. Members of the Rosebud reservation did not want their relatives moved. Canton residents had an economic interest. The U.S. federal government sold it to Canton for one dollar and they built a golf course over the burial grounds. Today Native leaders conduct religious ceremonies there to honor their relatives.  

### University of Dubuque

Native American parents paid out over one hundred thousand dollars to Catholic schools for the education of their children over the next fifty years.
Under the Antiquities Act, Congress declared that all Indian bones and objects found on federal land belonged to the U.S. government. An amendment to the Dawes Act, called the Burke Act, gave the Interior of Power the right to remove allotments from trust before the time set by the Dawes Act and changed the point at which the government would award citizenship.

It was predicted by Indian agents, that the Nez Perce would be extinct in only a few generations due to the effects of allotment under the Dawes Act.

Yavapai-Apache Dr. Carlos Montezuma turned down Pres. Roosevelt’s offer to head the Bureau of Indian Affairs. He refused to work in an institution he fought against for so long.

Indianola joined six presbyteries made up of mostly Indian churches, now called the Synod of Oklahoma.

Rev. A. J. Washburn became the superintendent of the Five Civilized Tribes.

Hon. Benjamin Harrison, former President of the United States, addressed the work of missionaries, “You who work, you are teaching others to work. You are not trying to save people from having to exert the faculties which the Lord gave them. You are trying to teach them to use them. . . . You are doing the greatest work that can be done. . . .” (223).

Creek rebel Chitto Harjo told a Senate committee, “He [Whites] told me that as long as the sun shone and the sky is up yonder these agreements [removal treaties granting land in Indian Territory] will be kept. . . . He said as long as the sun rises it shall last; as long as the waters run it shall last; as long as grass grows it shall last. . . .” (181).

Winnebago Henry Roe Cloud entered Yale University, joined a fraternity and a secret society called Elihue. He also devoted his time to many religious and Bible study societies as well as the Young Men’s Christian Association. He was selected as the “most outstanding male student.”

Henry Roe Cloud met two other Christian Comanche men at a settlement called Colony in Oklahoma and said, “I found myself in the midst of many of these Christian Indians. Since then I have never felt alone” (48).

The census revealed that African Choctaws totaled more than 20% of the Choctaw population (162).

Dakota Samuel Weston and Dakota George Firecloud were ordained as a Presbyterian Pastor.

Presbyterian Missionary Dirk Lay graduated from University of Dubuque Theological Seminary and worked with the Pima Indians in Sacaton, Arizona. When he got there, he saw that the Pimas did not have enough water for crop irrigation in the dry southwest. The white settlers had redirected Pima irrigation canals to their farms. Lay convinced the U.S. government to return the irrigation waterways to the Pima that were taken by the white people. This resulted in the construction of the San Carlos Storage Reservoir (59).

Figure 215. Ancient burial place or trench enclosure in the town of Leray, Jefferson County, near the village of “Lockport” (Black River) on the land of Aaron Poor

Figure 216. The rush of settlers into Oklahoma

Indian Territory was dissolved resulting in a loss of three fourths of the Indigenous land. The State of Oklahoma was established, which opened the stolen land to additional non-Indian settlements.

Figure 217. Benjamin Harrison

Figure 218. Yale University Dining Hall, New Haven, Conn.

Figure 219. Indian house with Veranda, Sacaton, Pinal County, AZ
20th Century: Land Theft, Lawsuits, and Leaders

### Government

In *Winters v. the United States*, Indians from Fort Belknap reservation in Montana sued to prevent a white settler from damming the Milk River and diverting water from their reservation. It was declared that Indians have protected water rights. The Act of May 29, 1908 (35 Stat. 444) gave the Secretary of the Interior and Indian heirs permission to sell the land of the original allottee. The Secretary could sell allotted lands if the heirs of the deceased were deemed "incompetent" by the Secretary. The Department of the Interior began to hang posters with the title, "INDIAN LAND FOR SALE." The posters also included enticing phrases like, "get a home of your own, easy payments, perfect title, possession within thirty days, and fine lands in the west." The posters also gave settlers ideas of how to use the land: irrigated, irrigable, grazing, agricultural, and dry farming. There is also a listing showing "In 1910 the Department of the Interior Sold Under Sealed Bids Allotted Indian Land as Follows: . . ." The posters also included phrases like, "get a home of your own, easy payments, perfect title, possession within thirty days, and fine lands in the west."

### Church

Kate McBeth wrote about the disposition of the Nez Perce to "mix up some of the old ways with the new religion" (87). Kate published a book of her experience with the Nez Perce saying "whatever religion these people may have had to start with, had generated into a kind of devil worship . . . these abominations" (83). Pueblo indigenous traditions continued to be practiced even though the Catholic missionaries restricted them. Catholic priests became increasingly conflicted about the practices, but they reluctantly and shrewdly incorporated them into their Catholic practices to defend themselves against Protestant claims that they were losing vitality in their missions. New missionaries were sent, but they too looked the other way because there was some interest in the indigenous culture among their potential donors. When confronted about the improper indigenous practices, they conveniently blamed it on the Protestant influence.

Franciscan missionary to the Laguna Pueblo Fridolin Schuster wrote positively about the indigenous dances that were incorporated into the Catholic practices. He described dances held to honor the child and the Catholic saints. He also described a secret dance as proper, which intrigued the readers of the *Indian Sentinel*. This publication served as a fundraising tool for the Catholic Indian missions.

### Native Peoples

In *Quick Bear v. Leupp*, members of the Rosebud reservation Sioux Nation attempted to block the use of treaty and trust funds held in trust and administered to the tribes by the government to pay for Catholic school education for Indian children. The plaintiffs pointed to the Indian Appropriations Act which said that the government was not to fund any sectarian school. They also pointed out that the U.S. government was required to provide education, but they did not want converted tribal funds to establish a Christian religion at Rosebud. The Supreme Court ruled that the trust money was not treaty money, and the funds being used for Catholic education actually belonged to the tribe. Therefore no violation had occurred since 212 Native people had signed in support of the Catholic school support.

Winnebago Henry Roe Cloud graduated from Yale College with a Bachelor of Arts in psychology and philosophy. He earned a Master of Arts degree in anthropology. He was the first full-blood Native to attend Yale University.

The Society of American Indians was created to bring together well-known and well-educated Indians who favored assimilation, but lobbied for reform issues like improved medical care, citizenship, and Indian court through debates and written articles. Some of the highly educated leaders in the Society of American Indians included Yankton Gertrude S. Bonnin, Winnebago Henry Roe Cloud, Santee Dr. Charles Eastman, part-Peoria Charles E. Dagenett, Winnebago Angel Decora, Arapaho Rev. Sherman Coolidge, and Seneca Arthur C. Parker. All spoke highly of Col. Pratt, founder of the Carlisle Indian School, and they were also all Carlisle alumni who applauded assimilation and frowned upon traditional ways of life.

Nez Perce Eddie J. Connor and James Dickson, as well as Dakota Jacob Goodbird, Dakota Basil Reddoor, George Head, and Titus Icadusmani were ordained as Presbyterian Pastors.

### University of Dubuque

Dubuque German College and Seminary was established (xiv).
1912 - 1913

**Government**

Arizona and New Mexico became states. United States v. Sandoval decided that the United States as a superior and civilized nation had the power and duty to foster care and protection over all dependent Indian nations, meaning it was up to Congress when the state of wardship was over.

**Church**

The U.S. government took over some Catholic Pueblo mission schools. The Catholic priests began to complain that the dominant Protestant teachers were influencing the Catholic Native converts. The federal government refused requests to fill the schools with Catholic-only teachers and agents. They could not legally consider religion in employment practices. In turn, the Protestants began to complain when Catholic nuns were employed in Protestant schools because Catholic nuns wore obvious garb which was more visible and could be an endorsement of Catholicism.

The Catholic priests in the Pueblo missions continued to struggle with the problem of secret dances and indigenous practices of the Chochiti Indians. These practices were seen as paganism and were contrary to what the Catholics were trying to teach. They felt powerless and could not stop them. The Bureau of Catholic Indian Missions in Washington lobbied for government intervention against Pueblo traditions.

**Native Peoples**

Wa-Tho-Huk, “Bright Path” James Thorpe from the Sac and Fox Nation, became the first Native American to win an Olympic gold medal. He won medals for the pentathlon and decathlon.

**University of Dubuque**

The first women were admitted to the Dubuque German College and Seminary.

---

Figure 223. Old Church, Pueblo of Cochiti, New Mexico

Figure 224. James Thorpe

Figure 225. Earliest women students, 1912-1913. Left to right: Fanny Weeldreyer, Gertrude Boleyn, Hilda Grieder, Alma Zimmerman, and Frieda Grieder
The Bluff War began as a result of an incident between a Utah shepherd and the son of the Paiute Chief Polk. Chief Posey was called upon to help in the fight against the local Mormon settlers and Navajo police. One year later, Posey and Polk surrendered to the U.S. Army. The Commissioner of Indian Affairs ordered the Ute Sun Dance be stopped and called it a detriment to the moral and industrial interest of the Indians. The Ute continued with the Sun Dance and it was over by the time federal troops arrived.

The federal government approved of another wave of homesteading on Indian land. Standing Rock reservation was opened to settlers. Settlers came in by ferryboat for a twenty-five-cent fare.

Central Presbyterian Church in Phoenix, Arizona was referred to as the “Indian Church.” Native women assumed informal roles as elders and made decisions about the role of the church.

Henry Roe Cloud was asked to assist Dr. Fayette Avery McKenzie of Ohio State University in his study of the conditions in Indian schools. McKenzie wrote *The Assimilation of the American Indian* and *The Indian in Relation to the White Population of the United States*. Presbyterian minister Cloud, Oneida lawyer Dennison Weelock, Omaha lawyer Hiram Chase, Dr. McKenzie, and Menominee lawyer William Kershaw met with Pres. Woodrow Wilson to propose a clear definition of legal status for the Indian and that all claims Indians might have against the U.S. be heard in the Court of Claims and to discuss “... a new beginning in Indian progress and [it was] proclaimed a new day for the red race”.

The scholarly journal the *Quarterly Journal of the American Indian* was renamed *American Indian magazine*. It contained somber, self-congratulatory, and sometimes humorous articles about the members of the Society of American Indians whose statement of purpose read, “The honor of the race and the good of the country shall be paramount.”

Nez Perce Elias Pond was ordained as a Presbyterian Pastor.
In United States v. Nice the Supreme Court decided that Congress would retain plenary power to protect Native American interests after the Native Americans were granted citizenship. This decision overruled the Heff decision which granted state citizenship. This law inferred the inferiority of Indians and allowed for individual liberties to be restricted, in particular when it came to the sale of alcohol.28

The United States entered World War I.27

The discovery of oil under Indian land in Oklahoma incited a new crime wave. The Bureau of Indian Affairs was actively assisting Whites in obtaining land interests by declaring Indians “competent” enough to sell their land. Indian land and leases were bought, stolen, and swindled to obtain the oil.2

After a long drought, the Padre of the San Antonio Mission ordered a prisoner to be caught and brought to him. He challenged Pedro Encinales, a noted Salman rainmaker, to bring rain. Pedro sang and the sky became overcast with clouds and it thundered. Then came the rain and the barrels were filled.2

The Sitka Tlingit Nation in Alaska was able to make a choice between two different versions of Christianity: Presbyterianism or Russian Orthodoxy. While both missions were shrewd manipulators looking to win the Tlingit over, Presbyterians offered quicker assimilation and greater material benefits, but the belief system was very different from their faith. The Presbyterians wanted to eradicate traditional, pagan-like customs and rituals. Russian Orthodoxy had an established popular history with the Tlingit Nation since the 1700s and shared a rich, attractive worship style. They respected the traditional Tlingit cultural ways. Over time, Tlingit Orthodoxy evolved and emerged as a cultural system and survived.29

The Yahi People were able to live undetected near Oroville, California. The most famous Yahi was Ishi who was brought in and befriended by anthropologist A.L. Kroeber. He studied Ishi and exploited him in a museum exhibit. Ishi died in 1916 of tuberculosis.25

The institution was renamed Dubuque College and Seminary (xiv).16

About seventeen thousand Indians served in World War I. Some refused because they were not considered citizens of the U.S. at this time.8

Choctaw speakers were credited with bringing about the end of the war by using their Native language to talk in code. This prevented the Germans from understanding military strategies.27,30

Tens of thousands of Muskogee, Whites, and Blacks protested the war and military draft policies, dynamiting oil pipelines and bridges in Oklahoma. This was called the Green Corn Rebellion. They created a liberated zone where they ate, sang hymns, and rested. The police and military stopped the revolt by arresting and incarcerating the multiethnic resistance movement (166).3

Dakota John Wakeman was ordained as a Presbyterian Pastor.4
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<td>The Onondaga and Oneida of the Iroquois Confederacy declared war on Germany. Indian men were required to register for the draft, but were rarely selected because they were not citizens. Their citizenship was based on competence and whether or not they had taken an allotment, not determined by their place of birth. A number of Goshute men on the Deep Creek reservation refused to register for the draft. Army troops were called in to arrest them.</td>
<td>Huichol Indians used peyote in sacred rituals estimated to be about ten thousand years old. This is considered to be the oldest sacrament use in North America. Huichol spiritual leaders, healers, and singers achieve union with their Creator through Peyote. Huichol religion is similar to Christianity in that the Creator, out of compassion for his people, subjected himself to the limitations to the world and incarnated himself as a man. In Huichol, Deer-Person, incarnate as Peyote, also died and was resurrected to save human beings. Peyote embodied the Creator’s heart. Peyote was misunderstood by immigrants, Franciscan Friar Sahagun, and the Spanish Inquisition who denounced it as diabolical and made its use illegal. Indians were persecuted and tortured if they used peyote. Anthropologist James Mooney testified on behalf of the use of peyote and the Oklahoma tribes’ religious freedom.</td>
<td>The Native American Church was created in Oklahoma to combine Christianity with ancient traditional Native beliefs. Peyote was used in ceremonies. Alcohol was not permitted, monogamy was required, and hard work encouraged. Dakota Hugh M. Jones and Dakota Amos Oneroad were ordained as Presbyterian Pastors.</td>
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<td>The U.S. government granted Indian veterans citizenship. An Indian Agent on the Northern Cheyenne Reservation in Montana summoned all the spiritual and medicine leaders to his office. He sat with a loaded gun in his desk drawer and proceeded to tell the Cheyenne leaders that their healing ceremonies were dangerous and gave them a list of rules designed to restrict their power. The Cheyenne continued to practice their ceremonies in isolation away from the eyes of the Indian Agent.</td>
<td>The Mission Indian tribe in southern California formed a grassroots movement known as the Mission Indian Federation to fight the Federal governments’ paternalism and oppression and end Mission Indian Agency abuse. They fought against the violations of their rights and advocated for tribal sovereignty. This group also fought for tribal lands and resources, compensation for stolen land, the right for self-governance, and to eliminate the Bureau of Indian Affairs. They made important strides toward self-determination and inspired future generations of activism.</td>
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Figure 235. Soldiers manning a portable trench phone

Figure 236. The three chiefs

Figure 23. Baptistry with original font of hammered copper made by Mission Indians at Mission San Gabriel, CA
Government

Non-Indian entrepreneurs were aided by the federal government Indian Office to look at the possibility of obtaining valuable resources located on Indian reservations. The Indian Agents hired by the federal government began to rent coal mines to private non-Indian companies in exchange for free coal for the Indians. The City of Tacoma, Washington applied to put a road, powerlines, and service access through the Skokomish reservation, and the Yavapai had to fight for water and land rights when they were diverted from the tribe.\

The Bureau of Indian Affairs took over operations of Catholic and Protestant Mission schools. In spite of the separation of church and state concept, the BIA simply expanded its horizons so that both Catholicism and Protestantism could be used to fully share in the responsibility to establish Christianity as the legitimate American religion.\

Oglala John Fire Lame Deer experienced the loss of his mother. “In 1920 they wouldn’t even allow us to be dead in our own way. We had to be buried in the Christian fashion. . . . The priest talked about eternity. I told him, ‘When my time comes, I want to go where my ancestors have gone.’” The priest said, ‘That may be hell.’ I told him that I’d rather be frying with a Sioux grandmother or uncle than sit on a cloud playing a harp with a pale-faced stranger. I told him, ‘That Christian name, John, don’t call me that when I’m gone. Call me Tahca Ushte—Lame Deer’” (312).\

Now that the Indian schools were government- rather than church-operated, the government still endorsed Christianity in Indian schools. The Bureau of Indian Affairs praised both the Catholic and Protestant missions for their work with civilizing the Indians. Commissioner Cato wrote, “. . . Governmental administration must indeed count itself fortunate in having the assistance of men and women whose best powers, and often their lives, are freely given for the moral ideals of Christian citizenship” (57).\

Church

Oglala John Fire Lame Deer experienced the loss of his mother. “In 1920 they wouldn’t even allow us to be dead in our own way. We had to be buried in the Christian fashion. . . . The priest talked about eternity. I told him, ‘When my time comes, I want to go where my ancestors have gone.’” The priest said, ‘That may be hell.’ I told him that I’d rather be frying with a Sioux grandmother or uncle than sit on a cloud playing a harp with a pale-faced stranger. I told him, ‘That Christian name, John, don’t call me that when I’m gone. Call me Tahca Ushte—Lame Deer’” (312).\

Native Peoples

Olympic Gold medalist James Thorpe from the Sac and Fox Nation, was nominated as the first president of the American Professional Football Association, which would later become the National Football League in 1922.\

One of the assimilation goals of the federal government was to take the land to develop resources. Believing in its own racist propaganda, they assumed Indians did not know how or were incapable of developing the land’s resources thereby paving the way for land theft. Most Indian land was being farmed by non-Indians: 4.5 million acres were farmed by non-Indians compared to 762,000 farmed by Indians.\

University of Dubuque

University of Dubuque was founded (xiv).\

Figure 236. Resting in the harvest field, Kwahartika

Figure 239. Dead Indian bodies buried in trees

Figure 240. An Indian Farm House on the Crow Reservation, Montana

Dakota Samuel Renville was ordained as a Presbyterian Pastor.\

Figure 241 - Severance Hall to the right, with the back of the original building and the original chapel to the left, circa 1920

Figure 242. University of Dubuque Theological Seminary
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<td>By now, fourteen states had banned the use of peyote in Native American ceremonies. 6</td>
<td>The Catholic bishops of the United States established the National Catholic Welfare Conference as a service agency. The focus was to address such concerns as education, immigration, and social action. The agency began to contribute to Native American missions. 33</td>
<td>Gertrude Bonnin, Zitkala-Sa, wrote an article called “Oklahoma’s Poor Rich Indians,” which exposed robbery and murder by American corporations who were working to exploit and defraud Native American tribes of their oil-rich land. She was instrumental in the passage of the Indian Reorganization Act ten years later. 2</td>
<td>Only eight seminary students were enrolled at the University of Dubuque Theological Seminary (99). 16</td>
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<td>The Black Hills claim was filed by the Sioux Nation in U.S. Court of Claims. 26</td>
<td>The Council of All in New Mexico issued a formal response to the suppression of Pueblo religions and asked that perfect tolerance be secured and no person or property would ever be molested because of their religion. The Commissioner of Indian Affairs visited the Pueblo in Taos and told the tribal elders that they were half-animals because of their pagan religion and then had them all jailed for violating the religious crimes codes. 24</td>
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<td>With the Indian Citizenship Act, Congress extended citizenship to all Indians, including the right to vote, however some Indians did not want to become citizens. They were also allowed to leave the reservation without a pass or permission. 5</td>
<td>Congress established the Indian Health Division to operate under the Bureau of Indian Affairs. 6</td>
<td>Native Americans were allowed to leave their reservations.</td>
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<td>This was another move toward assimilation and dissolution of Native Peoples (169). 5</td>
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<td>Dakota George Titus and Dakota Samuel Benjamin were ordained as Presbyterian Pastors. 4</td>
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### 1925 - 1926

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<td>Zane Grey’s novel, <em>The Vanishing American</em>, attempted to address the mistreatment of Indians at the hands of the government and missionaries. After being published in the <em>Ladies’ Home Journal</em>, religious groups and the Bureau of Indian Affairs wrote angry letters denouncing his depictions of their efforts.</td>
<td>Over one hundred visiting Nez Perce and Coeur d’Alene Indians attended St. Aloysius’ Catholic Church. Rev. Fr. Louis Taelman, S.J. from the St. Ignatius Indian Mission in Montana was the celebrant, assisted by other priests. They gave the sermon in the Kalispel and the Nez Perce languages. Due to financial difficulties, the American Indian Institute led by Henry Roe Cloud was taken over by the Board of National Missions of the Presbyterian Church. Cloud was offered a position with the Indian Office in Washington, D.C.</td>
<td>Robert Spott, of the Yurok Nation in Northern California and a WWI Army veteran, spoke at the Commonwealth Club of San Francisco to bring awareness to the health issues in his community such as blindness, starvation, lack of clothing, disease, lack of road access, and lack of medical care, and complained that the U.S. Indian Service representative drove right by without stopping. Yankton Dakota Zitkala-Sa (Red Bird) was given the name Gertrude Simmons Bonnin by missionaries. She was a writer, editor, musician, teacher, and political activist. She was the co-founder of the National Council of American Indians.</td>
<td>An article in <em>The Dubuque Christian American</em> stated that Christian leadership and the creation of Christian leaders was America’s most pressing need and to which the University of Dubuque was irrevocably pledged.</td>
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<td>The Santo Domingo Pueblo Council and the Hopi opposed the government’s attempts to oppress their religious practices. The Hopi traveled to Washington, D.C. to dance before an audience of five thousand to show them that their ceremonies were not cruel rites. Vice President Dawes and two Supreme Court justices attended.</td>
<td>Figure 247. Gunslinger in the church</td>
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<td>Figure 248. Interior of St. Aloysius Church</td>
<td>Figure 249. The Magnificent Capitol, Washington, D.C.</td>
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<td>20th Century: Land Theft, Lawsuits, and Leaders</td>
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The U.S. government had two purposes in mind when they made land deals with Native Americans. One, more land for white settlers and two, ease tensions between settlers and Natives by forcing the Native Peoples to use the land like settlers did. Historian W.B. Hinsdale wrote about the differences in land use perspectives and suggested that Native Peoples most likely thought they were signing documents that gave the other party the same temporary land use as they offered to one another. The Meriam Report, "The Problem of Indian Administration" focused on the poverty, ill health, and despair found in Indian Communities. It recommended reforms in efficiency, social and economic advancement, termination of the allotment program, and closing boarding schools.

Henry Roe Cloud became a traveling investigator and testified in support of self-determination, issues of allotment, grazing on reservation land, and financial mismanagement of Haskell Institute. Rev. Louis Baroux, a French missionary, wrote to his colleagues explaining the unfair treaty practices forced upon the Native Peoples by the U.S. government who was trying to take their land through unscrupulous treaty strategies. He wrote, "White men coming from the old world desired a still greater expansion of territory here. Their inordinate ambition could not be content with the possession of more than three hundred miles of country and so the poor Indian had to submit to the law of greater force" (19). Navajo Rev. J.C. Morgan, rode a burro into the mountain villages to bring the message of Christianity to his people. Morgan was the assistant to the Rev. L.P. Brnk, a missionary of the Christian Reformed mission. Morgan was unhappy that his people were clinging to their traditional pagan ways and tried to convert them. He also tried to help turn their lands over to the ranchers so that they would focus on living more like the settlers. He argued that the Indians needed education, better homes, and hospitals.

Mourning Dove, Christine Quintasket, wrote Cogewea, The Half-Blood: A Depiction of the Great Montana Cattle Range, and several more books. She also recorded traditional stories of the Colville Nation, her people. She worked much of her life as a migrant laborer, but found time to write late at night and involved herself in politics. Henry Roe Cloud and Dr. McKenzie produced their ultimate work called the Meriam Report. The Meriam Report contained findings and recommendations for Indian schools. Eventually, Dr. McKenzie was forced out of the presidency of Ohio State University due to his paternalistic ways and authoritarian treatment of students. Luther Standing Bear, an Oglala writer, wrote books about his people's way of life and interactions. He wrote an entryautobiography of three volumes called My People, The Sioux to introduce readers to his tribe.

**INSTITUTE FOR GOVERNMENT RESEARCH**
**STUDIES IN ADMINISTRATION**

**THE PROBLEM OF INDIAN ADMINISTRATION**

Report of a Survey made at the request of Honorable Henry Wash. Secretary of the Interior, and submitted to him, February 23, 1928

**SURVEY STAFF**

**LOUIS MERIAM**

Technical Director

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Edward S. S. Atlee

Hobart R. Edwards

Eva M. McKelvey

Mary Louise Marks

W. Cameron Story Jr.

William J. Spillman

**Figure 251. The Meriam Report**

Nez Perce Joseph Cook, Dakota Albert Hemminger, and Peter Thompson were ordained as Presbyterian Pastors.
Government

Testimony as to the conditions of Wisconsin Indian communities was heard by the Senate after the Meriam Report. Both Natives and non-Natives appeared before the committee to discuss their lives. Five years after this committee hearing, the U.S. government overhauled its Indian policy with the Wheeler-Howard Act.41

Before European contact, there were as many as twenty-five million Indigenous individuals on the continent. Five hundred years later, according to the U.S. census count, the number of Indian individuals was 332,000, including on and off reservations in the forty-eight states. Average yearly government spending on Indian policy was about twenty-three million dollars, down over ten million from the late 1920s.42

Commissioner John Collier pushed the Navajo into a deal that reduced their livestock so he could slow overgrazing. He said overgrazing was causing a silt build up at the Boulder Dam site, but he was likely influenced by large corporate ranchers who needed the land. He promised the Navajo new jobs with the Civilian Conservation Corps.

Church

School superintendent Walter Dickens gave his report of the deplorable conditions of the Winnebago Indians to Wisconsin Senator La Follette with the hope that medical service could be improved. The recommendation was to build a general hospital at the Tomah Indian School. Senator Frazier asked about the school responsibilities and Dickens told him that the school was in fairly good condition, served nine full grades with a population ranging from 371-500, and they took Indian children from Minnesota as well. He also recommended that a high school be added, half-day school to be increased to full-day, and enrollment increased. Dickens also shared that the children at the boarding school ages 5-18 received one hour of play time per day. In regard to runaways, he said that they “. . . reclaim those fellows and make good boys out of them . . . we can overcome their tendency to run away” (1889).41

Catholic missionaries born in the United States gained control of the Catholic Indian missions and schools. English was the spoken language and Indigenous languages were not accommodated. The telephone replaced written correspondence and photography replaced drawings which made communication easier and more convenient when reporting back to the Bureau of Catholic Indian Missions administration.35

Missionary groups did not like John Collier, the new Commissioner of Indian Affairs. Collier was spiritually moved by the Pueblo ceremonies and stated that the federal government prohibition policy toward Indian religion was illegal, unconstitutional, and wrong. They characterized him as an atheist and a communist.24

Native Peoples

Oneida, Ojibwe, Menominee, Ho-Chunk, and Potawatomi Nations described in their own words the living conditions, medical facilities, treaty rights, boarding schools, settling of claims, and a host of other disastrous issues.45

Luther Standing Bear stated, “So we went to school to copy, to imitate; not to exchange language and ideas, and not to develop the best traits . . . while the white people had much to teach us, we had much to teach them, and what a school could have been established upon that idea!” (56).27

Navajo were traumatized as they watched government agents shoot their livestock, set them on fire, and leave them to rot. Over two hundred thousand animals were destroyed while Navajos watched. Those that resisted these methods were arrested. Navajo Council member, Howard Gorman said, “. . . some people consider livestock sacred because it is life’s necessity. . . . The cruel way our stock was handled is something that should have never happened” (172).9

University of Dubuque

Henry Roe Cloud was appointed the new superintendent of Haskell Institute.14

Dakota Joseph Eaglehawk, Dakota Chester Arthur, and Homer Redlightning were ordained as Presbyterian Pastors.5

Figure 252. Boulder Dam

Figure 253. Sheep herding

Figure 254. Tomah Indian School
### Government

The Indian New Deal and the Indian Reorganization Act proposed by John Collier, attempted to promote the revitalization of Indian culture, language, self-governance, and spiritual traditions. It prohibited new allotments and extended the trust period for existing allotments. It required tribes to adopt U.S.-style constitutions and form corporations in order to receive funding.\(^6\)

The Johnson-O’Malley Act stipulated that the government pay the states between thirty-five and fifty cents per day for Indian children enrolled in schools.\(^6\)

By this time, Indian landholdings were reduced from one hundred thirty-eight million acres to only forty-eight million acres.\(^4\)

The Alaska Reorganization Act was passed to define Native groups as tribes, stimulate the geographic limits of tribal jurisdictions, and allow the U.S. to protect economic rights from outside commercial interests.\(^44\)

### Church

Christian denominations, with English-speaking Native elites signed on to the Indian Reorganization Act and formed authoritarian organizations that undermined communal traditions and traditional Indigenous governance (172).\(^9\)

“Indian Pupils await S. Claus” was the headline in the Spokesman-review announcing the "...usual, first come, first served, crowd attending the annual pre-Christmas entertainment given by the boys and girls of the schools of the Sacred Heart mission..." in DeSmet, Idaho. The article went on to say that the Jesuit Rev. Cornelius Byrne, S. J. would give the annual message of the bishop and communion. Chief Saltice and other tribal leaders would give speeches on the basis of Indian education, religion, and the church.\(^45\)

### Native Peoples

Tribes were given two years to accept or reject the Indian Reorganization Act. Once accepted, tribes were allowed to elect a tribal council. One hundred seventy-four accepted it and seventy-eight rejected it fearing more federal direction.\(^6\)

Stolen land was never returned, owners were never compensated for their losses, and most Indigenous People of Oklahoma, except the Osage, had no territory or land (159).\(^9\)

Hopi/Tewa artist Nampeyo was credited with revitalizing traditional pottery among her people. Inspired by pieces of excavated pottery, she created her own style of pottery elevating it to an art form (259).\(^27\)

### University of Dubuque

University of Dubuque Theological Seminary graduate Rev. Dirk Lay was transferred from his mission with the Pima in Arizona to the great plains. He was assigned to minister to the Lakota People.\(^39\)

[Figure 256. Dirk Lay holds the pen President Coolidge used to sign Senate Bill No. 966 authorizing the construction of the San Carlos Storage Reservoir to bring needed water to the Pima Indians]

[Figure 254. Nampeyo (noted Hopi Pottery Maker) and her grandchild, New Mexico]

Six Alaskan Nations reorganized their governments under the Alaska Reorganization Act and adopted constitutions recommended. There was opposition to reservations because they would not allow for large enough areas needed for fishing and hunting.\(^44\)

[Figure 255. New Metlakatla, Indian Salmon Cannery]
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<td>The U.S. government repealed the act which prohibited the sale of alcoholic beverages to Indians.28</td>
<td>Bilingual texts were developed by the U.S. Office of Indian Affairs to speed up the Indian understanding of modern life and acquisition of English. <em>Little Man's Family</em> by J.B. Enochs was one of eight Navajo/English bilingual readers used in schools. Navajo artist Gerald Nailor illustrated the book.47</td>
<td>Alaska Natives owned about 40% of the territory, but by 1950 land ownership was reduced to 26%.44</td>
<td>Native American Graduates: Walter T’aaaw Chán Soboleff, MDV, Tlingit</td>
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<td>The U.S. government passed the Eagle Feather Law permitting Native Americans to possess eagle feathers and parts, gift them to each other, and use them in their culture as they would like. They could not gift them to non-Native people.46</td>
<td>Peyote was banned from the Navajo reservation.5</td>
<td>Most North American Native Peoples attached a sacred significance to the eagle. Eagles were highly revered and honored in their culture, traditions, and ceremonies. They were believed to have a special connection to the Creator. According to traditional Native beliefs, in the midst of physical things the Creator chose the Eagle to be a spiritual messenger. The Eagle had the honor of bringing prayers to the Creator. This continues to be the spiritual belief of many Native Peoples today.48</td>
<td>Soboleff was a scholar, elder, and religious leader. He became the first Native Alaskan to become an ordained Presbyterian minister.</td>
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<td>Alaska Natives owned about 40% of the territory, but by 1950 land ownership was reduced to 26%.44</td>
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<td>Jillian Hunt, a student at the University of Dubuque, transcribed a section of Soboleff’s presentation during the Native American Religious Education Days, “Word spread by canoe of the Sitka Training School offering education to our people. The message was attractive, and yet tradition-bound people were hesitant in accepting others to become teachers of our children. Teaching among our people was responsibility of the Native people themselves, the clan taught their children. However, transition to a new culture showed a little. Where there were no orphans in the clan framework, missionaries observed, ‘Oh, there are some needy children out there’ . . . whoever was the next in line became the responsible person to preserve the life of the child and I like that very much.”49,50</td>
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<td>The University of Dubuque Theological Seminary began a formal program in rural ministry which flourished through the 1950s (118).49</td>
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Figure 257. Rushing Bear, or the Son of the Star [Ku-Nugh-Na-Give-Nuk], head chief of the Arickarees, Fort Berthold, N.D.

Figure 258. The Bald-Headed Eagle
The United States entered World War II.²⁷

A U.S. government press release reported that 40% more Native Americans had enlisted in WWII than were drafted.⁶

The Seminole Nation v. the U.S. Government decision held U.S. officials to the “most exacting fiduciary standards” toward American Indians when upholding the trust responsibility.⁶

Philip Johnston, a son of a missionary to the Navajo, was the person who came up with the idea of the Navajo code talkers. He was raised on the Navajo reservation and spoke their language. He was also a WWI veteran.⁵³

In World War II, the Oneida, Chippewa, and Comanche dispatched messages in their language. In addition to Hopi code talkers, over 420 Navajos were inducted in to the Marine Corps. The Navajo Code Talkers sent and received reports from field commanders ensuring the landing at Guadalcanal.⁶

The Marine Corps recruited two hundred Navajos to create the Navajo Code to be used in WWII. They created a military dictionary and memorized all the codes. Code Talkers transmitted information on tactics and troop movement, orders, and battlefield communications over radio and telephone. They were praised for their skill, speed, and accuracy. The Japanese remained baffled by the Navajo language and could not crack the code leading to their defeat.⁷¹

Native American Graduates:
Percy P. Ipalook, Inupiaq

Ipalook was ordained, and returned to serve mission churches at Wales, Gambell, and Wainwright in Alaska.⁷²

Figure 260. First 29 Navajo U.S. Marine Corps code-talker recruits being sworn in at Fort Wingate, N.M.

Figure 261. Navajo Code Talkers

Figure 262. USS Lake Champlain (CG 57) sits at the end of Homer Spit 4.5 miles into Kachemak bay in Homer, Alaska

Figure 259. Poster used by the War Production Coordinating Committee
After severe flooding of the Missouri River, the Army Corps of Engineers decided to build five major dams above Sioux City and 1500 miles of levees below. Twenty-three reservations were affected with the loss of 550 acres of their most productive land, treaty rights for fishing, farming, as well as sacred and ceremonial sites. One third of the Native population was displaced.

Sherburne F. Cook, physiologist and pioneer in population studies in archeology, persistently and painstakingly examined the California Indigenous population decline during the mission and post-mission periods. Cooke reported a 90% decline in population due to Old World disease, violence, decline in food supply and nutrition, and the social and physical disruption visited upon the Indigenous Peoples by the Europeans. The Indian was “...driven from his home by the thousands, starved, beaten, raped, and murdered with impunity.”

According to an article in the Chicago Tribune, as an opening conference celebration for the women’s summer school, church women opened the Mission at Lake Geneva in the Williams Bay region. Stories of the work in missions were told along with a display of trophies, mementos, costumes, and collections of native arts and crafts. “Many will have photographs and some moving pictures to show of missionary life.”

Joseph Medicine Crow, was assigned to “K” Company of the “Cactus” division during WWII. During the war, he fulfilled all four of the requirements to become a Chief in his Nation’s eyes. He jumped on the back of the German’s horse and led the other horses out of the corral, on his way to the trees he, “sang a Crow praise song, you know. I sang this song a little bit, and I rode around the horses. The horses looked at me and finally I left them there and went back, staying on that horse bareback. I came back and all the firing was done” (340).

Native leaders created the National Congress of American Indians (NCAI) the nation’s first organization to monitor federal policies, work to secure rights and benefits, enlighten the public, preserve treaty rights and agreements, and promote the welfare of all Indians.

The General Assembly of the Presbyterian Church recommended that the University of Dubuque Theological Seminary merge or undergo a drastic reconstruction. The Seminary underwent reconstruction and was accredited.

Figure 263. Work of a U.S. Army Corps of Engineers soldier or employee

Figure 264. General Douglas MacArthur, Commander-in-Chief of the Allied Forces, met representatives of five different American Indian tribes in one United States Army unit

Figure 265. Representatives of various tribes attending organizational meeting of the National Congress of American Indians including football player Albert Exendine, Department of the Interior, Bureau of Indian Affairs
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<td>Discussion began to consider the establishment of an Indian Claims Commission. Proponents thought that settling Indian claims would speed up the process of ending Indian identity and secure assimilation. At the same time, it would eliminate government guardianship and reduce funding for the tribes. The Indian Claims Commission Act was created to remove tribal grievances over treaty enforcement, resource management, and disputes between the tribes and the U.S. government. Tribes were given five years to file a land claim, prove aboriginal title, and bring a suit for settlement. The Commission reviewed the cases, assessed the amounts, and paid compensation. The Commission ended operations in 1952 after it settled and paid over eight hundred million dollars in settlements. The Black Hills claim was re-filed after the Indian Claims Commission established an end to Indian land claims by making monetary compensations.</td>
<td>Pattrwin Bill Wright was sent to the Stewart Indian school at just six years old. The matrons gave him a bath in kerosene and shaved his head. He was forbidden to express his culture and as a result lost his language and his Native name. Wright said, “I remember coming home and my grandma asked me to talk Indian to her and I said, ‘Grandma, I don’t understand you,’ and she said, ‘then who are you?’” Wright still had nightmares from the severe discipline. He worries that victims have re-created these harsh environments in their own families.</td>
<td>Pima Marine paratrooper Ira Hamilton Hayes was one of the six men who raised the flag over Mount Suribachi on Iwo Jima, which was one of the most remembered photographs from WWII. He is pictured to the far left.</td>
<td>After WWII, many Native American Catholics moved to urban areas but struggled with adjustment difficulties. Catholic clergy and lay Catholics established urban Catholic centers in California, Illinois, Wisconsin, and South Dakota to help meet the needs of the veterans. After WWII, Native American veterans returned to the reservation as local heroes but found that they had to give up the very freedom they fought for. They were not allowed to drink alcohol, not allowed to vote, and were still considered wards of the U.S. government. They had no work and were greeted by poverty and ill health. Many moved to the urban areas to find jobs that military service had qualified them for.</td>
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Figure 266. Homeless Veteran on the streets of Boston, MA

Figure 267. Picture of flag raising on Iwo Jima

Figure 268. The Bear Butte in South Dakota
In *Trujillo v. Garley* the Supreme Court decided that many states had successfully prohibited Indians from voting and ruled that the states were required to grant Native Americans the right to vote. The legal term “Indian Country” is defined in 18 U.S. Code 1151. It is also a “tasteless racial slur used in military training manuals and is regularly used to mean ‘behind enemy lines’” (57). Secretary of the Interior signed a contract selling 155,000 acres of land to the government for the Garrison Land and Reservoir Project which flooded several towns, sacred sites, and affected the lives of thousands on the Fort Berthold Reservation in North Dakota (207).

The U.S. Government Act of 1948 authorized the Secretary of the Interior to dispose of 1,200 acres belonging to the Sioux Sanatorium Farm, and later the Rapid City Indian Boarding school. In addition to giving these lands to the city, park district, and national guard, it was with the idea that they would return them when they were no longer being used. The churches were also added, but the land was sold to them. Questions were asked about the constitutionality of selling federal Indian Boarding School lands to religious denominations. Churches bought over two hundred acres, but resold these lands to real estate developers.

In conjunction with the Jesuits, the Catholic Diocese of Rapid City, South Dakota bought Indian Boarding School lands at fair market value and planned an urban parish specifically for “needy Indians.” During these land transactions, Native People were also trying to buy their own land back. Not one acre was sold to Native People or used to meet the needs of Native Peoples.

Indigenous Nations were able to better resist colonization efforts and protect their human rights after the establishment of the United Nations and the Universal Declaration of Human Rights, as well as the Convention on the Prevention and Punishment of the Crime of Genocide.

Korczak Ziolkowski, a non-Native sculptor, began his figure of Crazy Horse in the sacred Black Hills of South Dakota. When complete this sculpture will be the largest on earth. Opinions were divided about the sculpture and continue to be divided. Key arguments ranged from disapproval to celebration. Many disapproved of the destruction of the sacred Black Hills due to blasting of Mother Earth. Others supported the project and said that it represented a celebration of honor and commemoration of Native leaders as comparable to Mount Rushmore and the White leaders. After the war, about 15% of Native Americans moved to urban areas to seek jobs and education. Native Americans who were illiterate found they could not serve in the military. Those who served returned from the war with a new understanding of how the lack of education held them back. Many took advantage of the GI Bill of Rights so they could continue their education in vocational schools and higher education.

Hidatsa leader George Gillette wept as his people were forced to sign away their Missouri River frontage where the Hidatsa and Mandan had lived for thousands of years. The Garrison Dam soon followed and submerged their towns, sacred sites, and memories.

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The federal government policymakers situated U.S. mining and milling of uranium with its radioactive waste on reservations (250).  The federal supervision relationship between the U.S. government and the tribes in New York, Texas, Florida, and California, as well as the Flathead, Klamath, Menominee Nations and a few others was terminated under the Termination Act (House Concurrent Resolution 108). Tribes were not consulted. Congress terminated over one hundred tribes who were now subject to state laws and their land was sold to non-Indians. Under this Act, the federal trust protection and transfer payments guaranteed by treaties and agreements ended (174). Under Public Law 280, Congress transferred police jurisdiction over most tribal lands to state governments in California, Oregon, Nebraska, Minnesota, and Wisconsin. It allowed for other states to assume jurisdiction by passing a law or amending the state’s constitution.

Navajo Lucy Toledo remembered unsettling free-time activities at the Sherman Institute in Riverside, California, “Saturday night we had a movie . . . the movie was about Cowboys and Indians. Here we’re getting all our people killed, and that’s the kind of stuff they showed us.” Scathing government reports describe the beatings, abuses, malnourishment, and heavy labor. Even though some students had positive experiences, most of the boarding schools were closed.

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The Lenten appeal, a Catholic institution that supported Catholic mission work, collected one million dollars and gave the funds to the Bureau of Catholic Indian Missions and the Sisters of the Blessed Sacrament for Native American missions and many other diocese and Catholic agencies.

The Dine, Laguna, and other indigenous people suffered serious health issues due to the increasing mining and milling of uranium on their land. Nuclear waste storage facilities and contamination on reservations in New Mexico and Nevada caused carcinogenic and mutogenic effects on the people.

Gaylord Couchman, the seventh president of the University of Dubuque, was a strong supporter of civil rights and committed to racial justice and equality. In his inaugural address he said that the task for all Christians was to break down barriers of race and class.

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Cheyenne Helen Peterson was appointed executive director of the National Congress of American Indians. She argued that Native Nations had the right to terminate federal supervision.

Ojibwe Charles Albert Bender, a major league baseball player, was inducted into the baseball hall of fame.

Gaylord Couchman, the seventh president of the University of Dubuque, was a strong supporter of civil rights and committed to racial justice and equality. In his inaugural address he said that the task for all Christians was to break down barriers of race and class.
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<td>Under Public Law 83-568 Congress transferred responsibility for American Indians and Alaskan Natives from the Bureau of Indian Affairs to the Public Health Services.\textsuperscript{9}</td>
<td>The Indian Placement Program was operated by the Church of the Jesus Christ of Latter-Day Saints (LDS). Native American students who were baptized in the LDS church were placed in foster homes during the school year so that conversion and assimilation to Mormonism could be completed.\textsuperscript{41}</td>
<td>The Menominee DRUMS committee tried to fight the termination policy which expected the Menominee Nation to replace their way of life with a corporate style of living, but they finally gave in. It meant that they would ... lose their treaty rights, protections, and services. The government expected immediate assimilation. We had to buy our land back from the Menominee Enterprises Corporation who was holding our land in trust. We lost our tax exemption ... BIA health, education, and utility services ceased ... our children born before 1954 lost their birthright as Menominee Indians. ... We hope you can appreciate the magnitude of these treaty losses to us. ...” (346).\textsuperscript{2}</td>
<td>The 20th Century: Land Theft, Lawsuits, and Leaders</td>
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<td>In Tee-Hit-Ton Indians v. United States the court ruled that the Tlingit “Tee-Hit-Tons were in a hunting and fishing stage of civilization” and therefore they only had a limited right of occupancy. Based on the Doctrine of Discovery, the U.S. was not required to reimburse them for timber harvested from their land in Alaska.\textsuperscript{62}</td>
<td>Wheelock Academy was closed and abandoned. It was founded by Christian missionaries Alfred and Harriet Wright in 1832 and opened as a boarding school for Choctaw girls. It was named after the first president of Dartmouth College. The Wrights responded to the Choctaw removal from Mississippi to Oklahoma and tried to educate, give medical care, and convert the new arrivals. They tried to master the Choctaw language and provided educational and religious materials in the Choctaw language. Over eighteen buildings were on the grounds, including the dormitories which served as an orphanage for Choctaw children.\textsuperscript{63}</td>
<td>Hopi Dan Katchongva, White Cloud Above Horizon, testified at a Washington congressional hearing, “In ancient times it was prophesied by our forefathers that this land would be occupied by the Indian people and then from somewhere a White Man would come. He will come either with a strong faith and righteous religion which the Great Spirit has also given him, or he will come after he has abandoned that great Life Plan and fallen to a faith of his own personal ideas which he invented before coming here.”\textsuperscript{65}</td>
<td>Figure 275. Sitka Alaska Tribe Seal</td>
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<td>The Indian Relocation Act tried to make it nearly impossible for Native Peoples to exercise sovereignty, tried to eliminate Indigenous identity entirely through assimilation, and terminated tribal status of some groups, a form of genocide (174).\textsuperscript{9}</td>
<td>Church officials destroyed hospitalization records of forced sterilization to avoid police investigation and possible prosecution.\textsuperscript{44}</td>
<td>Large numbers of American Indians relocated to designated urban areas in San Francisco, Los Angeles, Phoenix, Dallas, Denver, and Cleveland to find employment. Using the lure of job training and housing, brochures depicting Indian families leading middle-class lives were distributed by the Bureau of Indian Affairs. Within five years the program failed and half the participants returned to their families on the reservations.\textsuperscript{6}</td>
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Choctaw Chief Harry J.W. Belvin persuaded state legislators to introduce federal legislation to begin termination in order to circumvent the Bureau of Indian Affairs intrusion into tribal funds and government. The Choctaw tribe was terminated, but years later Belvin realized that the bill also severed the Choctaw members ability to access government loans, services, and tax exemptions. The Belvin’s Law was repealed.

The U.S. government ended the termination act policies as a result of the resistance of the National Congress of American Indians. By the time they were stopped, the government had terminated over one hundred Indigenous Nations (175).³

Diné members tried to overturn the ban against possession or use of peyote on Navajo land in Native American Church v. Navajo Tribal Council. The court ruled in favor of the tribe ordinance.⁴

Hopi Peter Nuvamsa, Sr. compared Hopi and hippie attitudes and described the “hippie invasion” with “You can stop people from bringing cameras into the village to take pictures of ceremonies, but you can’t stop the missionaries. So when they come to me I am hospitable, the way Hopis are supposed to be. I listen, but I don’t say anything. One time, though, I gave a long talk to one of those missionaries and told him why I thought he ought to give up being a Mormon and become a Hopi. I never saw him again” (390).²

About 40% or 140,000 Native Americans lived in cities and hoped for a better life.²²

Akwesasne Mohawk Shirley Hill Witt was one of the founding members of the National Indian Youth Council. It was created to resurrect a sense of national pride among young Indian people and to instill an activist message instructing them to raise their heads and base their lives on their own great cultural traditions.⁶

After the National Congress of American Indians stopped the Indian Relocation Act of 1956, some nations were able to regain their federal trusteeship after decades of hardship and financial difficulties (175).⁹

Blackfeet Earl Old Person tribal chairman and the President of the National Congress of American Indians spoke against the U.S. government plans for termination of treaty obligations, “It is important to note that in our Indian language the only translation for termination is to ‘wipe out’ or ‘kill off’. . . how can we plan our future when the Indian Bureau threatens to wipe us out as a race? It is like trying to cook a meal in your tipi when someone is standing outside trying to burn the tipi down. . . . Why is it so important that Indians be brought into the ‘mainstream of American life’? We feel we have rights guaranteed to us by these treaties and we trust the Government to respect these rights.”²²

Figure 276. Lophophora Williamsii, Peyote

Figure 277. Hippies at Schwelmer Heimatfest

Figure 278. The Native American Experience

Native American Graduates:
Sidney Byrd, MDV, Oglala Lakota
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<td>The Hopis went to court to obtain lands taken from them by the Navajos. The court ruled that it could not partition the property and indicated it would be a “joint use area.” After more battling, the Hopis prevailed but decades later the relocation of both Hopis and Navajos had soared to over $540 million. Conflicts and bitterness between the two nations increased as thousands were relocated into new homes (248). 146</td>
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<td>The Catholic Bureau counted 129,000 Native American Catholics. They were served by 394 Catholic mission chapels. About 9,200 Native children were served by fifty-four Catholic schools on or near Indian reservations. 69</td>
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<td>At a special White House ceremony, thirty-two Native Americans presented Pres. John F. Kennedy with the Declaration of Purpose. Nine Native people were from Nations not recognized by the federal government. The Institute of American Indian Arts was established in Santa Fe, New Mexico. Students were encouraged to use their own cultural heritage and learn new creative artistic traditions. Students represented sixty-nine nations from across nineteen states. 71</td>
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<tr>
<td>Native American Graduates: Cecil Corbett, MDV, Nez Perce</td>
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<td>Pres. Lyndon B. Johnson signed the Economic Opportunity Act designed to eliminate poverty in the U. S. This act made no special provision for Native Americans living on reservations, where an estimated 74% lived in poverty (265). 27</td>
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<td>Mission workers struggled with the idea of “mission with” rather than “mission to” Indian people. A meeting between the board of the United Church of Christ, the conferences, and the Indian churches was assembled in South Dakota to discuss a mission strategy that would be increasingly guided by Indian people due to the cultural gap between white and Indian people. Limited resources from the church were to be used with the children and youth. 71</td>
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<td>Figure 279. Public Law 88-452, the Economic Opportunity Act of 1964 authorized the formation of local Community Action Agencies as part of the War on Poverty. These agencies were directly regulated by the Federal Government.</td>
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<td>Figure 278. Institute of American Indian Arts (IAIA) Logo</td>
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<td>The National Indian Youth Council helped organize and support the Indigenous struggle to regain fishing rights guaranteed by their treaty in Washington State. Actor Marlon Brando financially supported this movement. Cherokee and Yakima member Sid Mills, a former combat veteran, renounced his obligation to the U.S. Army and chose to join Indigenous Peoples “fighting for the lawful Treaty to fish in usual and accustomed water . . .” and to protect the remains of Indian fishermen along the banks of the waters (182). 9</td>
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<td>Puyallup leader Ramona Bennett co-founded the Survival of American Indians Association that helped bring local “fish-ins” to national prominence. She served on the tribal council, as tribal chairwoman, and participated in the takeover of the Bureau of Indian Affairs building in Washington, D.C. She opened doors for female activists during the 1970s (263). 27</td>
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After the return from World War II, Native People could not vote even though they had put their lives on the line for the country. The Voting Rights Act gave all Native Americans the right to vote in all fifty states.\(^7\)

A memo from the Department of the Interior announced that legislation had been proposed to end federal ties with the Seneca as part of termination and rehabilitation. The Seneca waited it out until Pres. Nixon issued his message denouncing termination policies.\(^67\)

At least forty-three thousand American Indians fought in the Vietnam War.\(^6\)

Jesuit priests decided to cross the boundaries between Catholic and Lakota beliefs and practices. They said Mass in the dance arbor of the Lakota Sun Dance put on by Frank Fools Crow on the Pine Ridge reservation at the request of elder Jake Herman. Piercing was once again allowed at the Sun Dance on the Pine Ridge reservation.\(^73\)

The Indian Adoption Project, a federal program that involved churches, finally ended. The Church of Jesus Christ of the Latter Day Saints took thousands of Navajo children. The Catholic church and other denominations took children away to residential institutions. As many as one-third of Indian children were fostered or adopted to non-Native families for religious education from 1941-1967. Native activists denounced the project as the latest of genocidal policies.\(^75\)

Cherokee Wilma Mankiller became the first female to lead a major Native American Nation. She emphasized Indigenous solutions to develop the economy of and unity in the Cherokee Nation. She was one of the foremost leaders in contemporary Indian America (267).\(^27\)

Rough Rock Community School was founded as one of the first elementary schools operated by Native Americans so that Navajo people could maintain and preserve their own culture and heritage, and obtain a quality education.\(^22,74\)

**Figure 281.** President Lyndon B. Johnson signs the Voting Rights Act of 1965 while Martin Luther King and others look on.

**Figure 282.** Wilma Mankiller, taken at the 2001 Cherokee National Holiday.

**Figure 283.** John Stands-in-Timber (Montana), Samuel Stephen (India), J. J. Thiessen, General Conference sessions.

Northern Cheyenne John Stands In Timber published his autobiography called *Cheyenne Memories* in which he remembers how earnestly his people tried to farm and grow crops to be self-sufficient. The government farmer tried to teach them how to plow and plant, drive wagons with horses, fix and grease wagon wheels, and most importantly how to apply the brakes.\(^2\)
1968

**Government**

The Indian Civil Rights Act was passed by Congress requiring states to obtain tribal consent prior to extending any legal jurisdiction over a reservation. It gave most of the protections of the Bill of Rights and the Fourteenth Amendment to tribal governments. This Act granted full freedom of press, assembly and full rights to a fair trial. It also included assault resulting in serious harm as an amendment to the Major Crimes Act.6

**Church**

Archeological research was funded by the Texas Historical Commission to examine the San José Mission. Archeological reports disclosed that there were remains of Indian quarters located along the compound’s walls. The dwellings were simple limestone structures with one main room and a kitchen. The mission was restored and designated as part of a San Antonio Missions National Historical Park.76

**Native Peoples**

The Minneapolis Ojibwe Anishinaabeg Nation formed a group to monitor police activities in Minneapolis neighborhoods. The American Indian Movement (AIM) was founded by Dennis Banks and Clyde Bellecourt. It was comprised by young urban Indians who believed the only way to address historical grievances and gain contemporary civil rights was to confront the U.S. government by using militant action.6

**University of Dubuque**

According to a Presbyterian Church USA Native American Ministry Churchwide Policy Statement, adopted in 1979, the Indian Goals Study committee representing eleven denominations, completed their report on Native American missions. They concluded that the study came out very strongly in support for Native American self-determination. It was recommended that each denomination establish a Native American board, with Native American members and staff, to aid mission development.49

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**Figure 284. Mission San Jose in San Antonio, Texas**

**Figure 285. Flag of the American Indian Movement**

Inspired by Martin Luther King’s Poor People’s Campaign, the National Indian Youth Council ignited and organized local projects that accessed funding from the Johnson administration’s “War on Poverty” to implement the economic and social principles of equality intended by the Civil Rights Act of 1964 (184).9

The Dine College, opened as the Navajo Community College. It was the first college established by Native Americans for Native Americans in Tsaile, Arizona (274).27

The University of New Mexico founded the American Indian Law Center. At the time, only about twenty-five Indians had law degrees in the United States.22
In a Congressional report writers praised Native Nations for creating effective schools back in the 1800s. It mentioned that the Choctaws operated about two hundred schools and sent numerous graduates to college. Cherokee schools used bilingual teachers and texts resulting in a 100% English literacy rate, which was higher than White populations in Texas or Arkansas in those days.\(^\text{13}\)

In his autobiography, Kiowa Apache Jim Whitewolf wrote about how the Catholic sisters handed out rosaries. He said, "... I got one. They told me to wear mine all the time. I felt proud of it. I never took it off. ... The next thing I knew was that the missionary, Mr. Methvin, was building a church right north of the old Agency ... the Indians thought that he could bring the dead back to life" (66).\(^\text{2}\)

The Indians of All Tribes seized and occupied Alcatraz Island in an attempt to reclaim the abandoned island in San Francisco bay. They issued a proclamation of "satirical riff on the history of U.S. colonialism," and seriously stated that they wanted to establish a memorial to their ancestors, along with spiritual, educational, science and art, and cultural centers. They occupied Alcatraz for almost two years.\(^\text{6}\)

About 87% of Native youth dropped out of the all-Indian public elementary school by the sixth grade near Ponca, California.\(^\text{13}\)

Under the leadership of Joe DeLaCruz, the Quinault Beach in Washington state was closed to non-Native people who invaded their clamming areas and left garbage behind (242).\(^\text{27}\)

Kiowa N. Scott Momaday won the Pulitzer Prize for *House Made of Dawn* and was credited for the breakthrough of Native American literature into the mainstream. The book started as a work of poetry, then stories, and eventually evolved into a novel (274).\(^\text{27}\)

Vine Deloria, Jr. published *Custer Died For Your Sins: An Indian Manifesto*. It was a significant book because it portrayed Native Americans as both tribal and contemporary.\(^\text{27}\)

The General Assembly of the United Presbyterian Church provided two hundred thousand dollars to help with creative projects on reservations. According to the Presbyterian Church USA Native American Ministry Churchwide Policy Statement, adopted in 1979.\(^\text{49}\)

In response to the civil rights movement, the University of Dubuque Black Presidium was created and opened a Black cultural and intellectual center (175).\(^\text{16}\)
Pres. Nixon delivered a speech called the “Special Message on Indian Affairs” in which he denounced past federal policies and formally ended the termination policy. He called for a new era of self-determination for Native Peoples.\(^6\)

Considered the last major land treaty in the United States, the Alaska Native Claims Settlement Act created regional Native-owned corporations but stole three hundred thirty million acres in the deal. Native Alaskans were expected to give up reservations and empowerment of tribal governments to enter mainstream corporate America (240).\(^27\)

AIM’s Dennis Banks lifted a large cross onto a Lutheran church conference podium to dramatize the plight of the Indian. The church quickly pledged $250,000. AIM also received financial support from the Catholics, Baptists, and Mormons.\(^11\)

The Catholic Diocese of Fairbanks, Alaska and the Jesuits became the first diocese to establish a permanent deacon program specifically focused on Native Americans.\(^33\)

The National Association of Native Religious and Clergy was established as a support group for Native American religious clergy.\(^35\)

After the government forced the Indigenous residents to evacuate Alcatraz Island, two Indigenous professors Jack Forbes and David Risling negotiated a grant to establish a two-year Native-American/Chicano college called Deganawidah-Quetzalcoatl University. University of California-Davis became the first U.S. university to offer a doctorate in Native American studies (184).\(^12\)

The Native American Rights Fund was co-founded by David Risling and Pawnee John Echohawk to ensure that current laws and treaties were upheld by the government.\(^22\)

After six decades of struggle for restitution of treaty violation and self-determination, the sacred site, Blue Lake, was returned to the Taos Pueblo Nation in New Mexico (180).\(^9\)

Menominee Ada Deer defended Indian tribalism and sovereignty when tribal resources became depleted under termination policies. Tribal leaders began selling waterfront property to non-Indians, so she devoted her time to the Determination of Rights and Unity for Menominee Shareholders and lobbied to gain support for their demands to keep the land (264).\(^27\)

The American Indian Movement occupied the Mayflower replica in Boston during the 350th anniversary celebration of the landing of the Pilgrims at Plymouth Rock.\(^22\)

Alaskan Natives were granted one billion dollars to create twelve new regional corporations with investments in real estate and natural resources. Conflicts arose over perception of land. Alaskan Natives believe land was to be held in common by the tribe, but corporate Western thought viewed land as a commodity. Within five years, the new Alaskan Native corporations experienced losses and failure (241).\(^27\)

The American Indian Movement occupied Mount Rushmore in South Dakota protesting all the broken treaties and the monument blasted onto their sacred site in the Black Hills.\(^22\)

The Trout Report offered four options to the University of Dubuque Seminary: close the seminary, merge with another seminary in Chicago, reduce faculty, recruit students and funds, or merge with other seminaries in the Schools of Theology to be renamed Dubuque Theological Institute in Dubuque (180).\(^16\)

The Indian Consulting Panel wrote “We May Be Brothers After All” in which it stated historical, theological, and program positions of the Indian people in the Presbyterian Church USA Native American Ministry Churchwide Policy Statement, adopted in 1979.\(^49\)

Native American Graduates: Simon Looking Elk, MDV, Dakota\(^49\)

Native American Graduates: Simon Looking Elk, MDV, Dakota\(^49\)
After the occupation at the Bureau of Indian Affairs, the Federal Bureau of Investigation (FBI) declared the American Indian Movement “key extremists” and put them on a list of extreme organizations.6

In the Indian Education Act, Congress established funding for special bilingual and bicultural programs, culturally relevant teaching materials, and appropriate training and hiring of counselors. It created an Office of Indian Education in the U.S. Department of Education.6

The Newberry Library established an Indian history center with Salish Kootenai activist D’Arcy McNickle as the first director.27

As tension on the Pine Ridge reservation escalated between traditional Lakotas and the tribal governing board, many went to assist in negotiations. The National Council of Churches of Christ represented by Bishop James Armstrong, Rev. John Adams, and Rev. Ross Hunter offered a complex proposal which the occupiers accepted as a basis for negotiations at Wounded Knee II.22,77

Known as the “Trail of Broken Treaties,” over five hundred Native Peoples traveled to Washington, D.C. from San Francisco to meet with Bureau of Indian Affairs officials and deliver a twenty-point proposal for Bureau of Indian Affairs rearrangement and to establish a committee to review treaty violations. When the Native Peoples heard that the Bureau of Indian Affairs officials would not meet with them they began a week-long sit-in. The capital police chain-locked them in and proclaimed that they were illegally occupying the building (185).9

According to Mary Crow Dog, Cherokee and mother Martha Grass stood up to Interior Secretary Morton, shook her fists in his face and said, “Enough of your bullshit!” (270).77

Finally the Bureau officials agreed to review the proposal and provide funds to transport the Native Peoples back home.6

As a result of the protest, the current commissioner was fired and a new, higher level post was created and filled by an Iowa Native, Melvin Franklin.22

Tribal chair Richard Wilson of the Pine Ridge, South Dakota reservation condemned the American Indian Movement and banned them from the reservation.6

Wilson and his “goon squad” were accused of corruption and oppressed traditional Oglala tribal members.77

The University of Dubuque Seminary decided to recruit students, raise money, merge with Aquinas Institute of Theology, and reduce faculty and staff by half (180).29

Figure 291. Old Chapel Hall at the University of Dubuque
### Government
The U.S. government sent military and officials to speak with leaders of the American Indian Movement and residents of the Pine Ridge reservation in South Dakota about the unequal treatment.

Pres. Nixon signed the Menominee Restoration Act which restored federally recognized sovereignty status to the Menominee Nation of Wisconsin (239).  

The Comprehensive Employment and Training Act was passed to provide jobs for unemployed reservation and urban Native people.

**McClanahan v. Arizona State Tax Commission** was decided by the U.S. Supreme Court in support of Rosalind McClanahan and stated that the State of Arizona did not have the right to impose a state tax on her income, which was obtained through work on the reservation.

### Church
Catholic priest Father Steinmetz introduced the sacred pipe ceremony at the Catholic Sioux Congress. He wrote, “One starting point in the blending of the traditional Sioux Religion and the Christian Religion would be to transform the Sacred Pipe into a Christian prayer instrument. For him the pipe was a “type of Christ” (282).

### Native Peoples
AIM leaders led by Russell Means, about two hundred activists, and traditional Oglala leaders took over and occupied Wounded Knee at the Pine Ridge reservation in South Dakota to protest collusion between their tribal government and the federal government. They announced the Oglala Sioux Nation independent from the United States. They defined their national boundaries as set forth in the 1868 Treaty of Fort Laramie. During the seventy-one-day siege, federal marshals, FBI agents, and armored vehicles surrounded the village. Conflicts between American Indian Movement activists and tribal leaders supporting the Bureau of Indian Affairs began to escalate resulting in deaths on both sides. AIM finally surrendered under the condition that the government conducted a full-scale investigation into their demands and grievances.

Indigenous Peoples of the Northwest, led by Hank Adams founded the Survival of American Indians Association to carry on fishing-rights struggles. After backlash from Anglo fisherman, fourteen Nations sued Washington State and won. This was a landmark case for historical Indigenous Peoples because it allowed for sovereignty “outside designated reservation boundaries” (182).

### University of Dubuque
The University of Dubuque Seminary program in rural ministry which flourished through the 1950s was not mentioned in the program catalog again until 1987.

The Schools of Theology offered a doctor of ministry (D.Min.) (184).  

![Figure 293. Old Chapel Hall at the University of Dubuque](image)
It was estimated that 25-35% of Native American children were removed from their families and tribal nations and placed in non-Native homes or institutions by government organizations (271).27

The Boldt Decision reaffirmed the right of Indian tribes to act as co-managers of salmon and other fish along with the State of Washington in order to reserve their right to fish as they had always done according to their treaties with the U.S. government.27

In *Morton v. Mancari* the Supreme Court decided that preferences were to be given to Native People for jobs and promotions in the Bureau of Indian Affairs to encourage self-governance.27

The Indian Self-Determination and Education Assistance Acts were passed by Congress and signed by Pres. Gerald Ford to recognize the obligation of the U.S. government to include maximum participation in Federal services to and programs in Indian communities. It also established education goals and services to permit Indian children to achieve and declared commitment to continuing trust relationship and responsibility to individuals and tribes. 27

The Rehoboth Presbyterian Church in Westover, Maryland is considered to be the first Presbyterian Church in America. Rev. Francis Makemie, an Ulster Scots clergyman, who was known as the “Father of American Presbyterianism,” founded the church in about 1706. It is listed on the National Register of Historic Places.26

The International Indian Treaty Council was created to work on sovereignty and self-determination of Indigenous Peoples. The organization, made up of representatives from North, Central, South American, the Caribbean, and the Pacific, also focused on the recognition and protection of Indigenous rights, treaties, traditional cultures, and sacred lands. It was recognized by the United Nations as a consulting non-governmental organization (203).27

The Northwest Indian Fisheries Commission was created after the Boldt decision that reaffirmed the tribes’ treaty-reserved fishing rights.27

Two FBI agents entered the Pine Ridge Reservation in search of a tribal member wanted on theft and assault charges. Shots were fired resulting in the deaths of the two agents and one AIM member. Violence ensued and the AIM movement was criminalized, further undermining the self-determination efforts of the Oglala Nation.6

AIM activists and supporters continued to clash with Tribal Chair Wilson and his men. Two FBI agents were killed and AIM activist Leonard Peltier was arrested, tried, and convicted for the deaths, which continues to be a controversial topic among Native activists.6

Women of All Red Nations was formed to address serious reproductive issues. Contaminated water caused abortions and premature deaths, involuntary sterilization, removal of children, and inadequate health care. Over 3,500 involuntary sterilizations were performed by Indian Health Services hospitals on Native women (272).27

The Council of Energy Resource Tribes created CERT led by Navajo Peter McDonald to help tribes secure better terms from corporations who wanted to exploit minerals from reservation lands.6,80

Figure 294. Ulster Scots logo
At this time, there were 157,000 Native American converts to Catholicism. There were at least 397 churches and 37 schools.19

Figure 295. Lets Free Leonard Peltier & all political prisoners
Women of All Red Nations was formed to address serious reproductive issues. Contaminated water caused abortions and premature deaths, involuntary sterilization, removal of children, and inadequate health care. Over 3,500 involuntary sterilizations were performed by Indian Health Services hospitals on Native women (272).27

According to the Native American Educational Grant Newsletter, a study indicated that there was a leadership crisis in Native American churches. There were only four Native American seminaries out of twenty-eight thousand seminarians in the United States (3).49

Only fifteen ordained ministers were serving 112 congregations (191).16

The Native American Theological Education Consortium (NATEC) was created to address the shortage of ministers. The University of Dubuque Theological Seminary, directed by Gene Straatmeyer, was a member of this organization (191).16

The original members of NATEC were the University of Dubuque Theological Seminary, Huron College in South Dakota, which dropped out later, and the Cook Christian Training School in Arizona, which closed in 2008. The University of the Ozarks joined in 1981 but later withdrew (191).16

The Native American Consulting Committee was established and approved three years later. It provided recommendations and evaluations for programs and projects that were seeking national funding. Presbyterian Church USA Native American Ministry Churchwide Policy Statement, was adopted in 1979.16

The Native American Theological Association (NATA) was created to address the needs of leadership in Native American churches. It identified students who had leadership qualities for roles in the church.48
1976 - 1977

**Government**

Under the U.S. Department of the Interior Indian Affairs, the Intertribal Timber Council was established as a nonprofit consortium dedicated to improving the management of natural resources for over sixty tribes in North America. The Senate Committee on Indian Affairs was re-established to study and propose legislation dealing with unique issues related to Indian and Hawaiian Peoples such as education, economic development, trust responsibilities, land management, health care, and legal claims against the U.S. government.

The American Indian Policy Review Commission report called for a firm rejection of assimilation policies, increased financial assistance, and a reaffirmation of self-determination for the tribes.

**Church**

The U.S. Center for World Mission was founded in Pasadena, California. The mission continued to focus on the frontier missions and unreached people groups. Their definition of an unreached people group was a group where there is no viable indigenous, evangelizing church movement. The goal was to reach these groups through their own culture and language.

The Catholic Bureau of Indian Missions and the Commission for the Catholic Missions among the Colored People and the Indians began to support the Tekakwitha Conference and began to promote the canonization of Kateri Tekakwitha, a 17th-century Mohawk convert. The Northern Plains Catholic missionaries reorganized the organization into an association that represented Native American Catholics.

The Episcopal Church tried to work harder to respect the spirituality of Native Americans and welcomed them to fully participate in the church. It created Navajo land Area Mission as a diocese of its own that served the Navajo Nation.

**Native Peoples**

Navajo Annie Wauneka wrote *The Dilemma for Indian Women* to address poverty, economic and cultural survival, and the reality of issues faced by women on reservations. She discussed issues around equal treatment, opportunity, and recognition in tribal government.

Four hundred Native women gathered at the Indian Women’s Conference to discuss women’s leadership in urban areas and on reservations. Veronica Murdock delivered the keynote address speaking of political participation as a key to self-determination. Other issues such as rape, sexual abuse, notions of womanhood, and children were chosen as an impetus for activism.

The work of Hank Adams and the Trail of Broken Treaties Indigenous Alliances, the “Twenty-Point Position Paper,” was presented to the United Nations.

**University of Dubuque**

Native American Graduates:

- James Nageak, MDV, Inupiaq

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**Figure 296. Logo of the United Nations**

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### Government

The Indian Child Welfare Act addressed the widespread practice of transferring custody from Native Peoples to non-Native families and institutions. It recognized the authority of tribal courts in adoption cases and established strict guidelines for state court cases.  

The American Indian Religious Freedom Act promised full religious freedoms that included recognition, protection, and preservation of traditional Indian religious practices along with the right to believe in, express, and exercise traditional religions, ceremonies, and rites, as well as the possession of sacred objects.  

In *Santa Clara v. Martinez* the Supreme Court reaffirmed that the Court did not have the right to interfere in tribal self-government issues such as Navajo tribal membership. In this case a Santa Clara woman married a Navajo and wanted her children to be members in the Santa Clara Pueblo. They denied membership to children of women who married outside the tribe.  

The *U.S. vs. Wheeler* case considered punishment of tribal offenders. It was determined that Indian nations were sovereign, but that sovereignty was limited and subject to Congressional whim.  

The Federal Acknowledgement Project established the Branch of Acknowledgement and Research within the Bureau of Indian Affairs to evaluate claims of non-recognized Indian tribes for Federal acknowledgement and provide a process for review of backgrounds and histories.  

### Church

The Tekakwitha Conference was originally established in 1939 by Bishop Aloysius Muench of Fargo, North Dakota as a meeting for Catholic missionaries who evangelized American Indians in the Northern plains states. It was reconvened at the Tekakwitha Conference, reorganized, and incorporated as a group of Native American Catholics that promoted Native American evangelization and the canonization of Kateri Tekakwitha.  

### Native Peoples

In the *Oliphant v. Suquamish Tribe* case, it was decided that the Suquamish Nation did not have jurisdiction over non-Indians who committed crimes on the reservation, making it difficult for the Nation to enforce the law (251).  

In *Santa Clara Pueblo v. Martinez*, federal courts refused to interfere in tribal nations’ jurisdiction when deciding citizenship. Although this ruling supported tribal self-determination, it could also leave some Indians without federal protection of their civil rights.  

Women of All Red Nations (WARN) was initiated by Native women activists to fight sterilization in public health service hospitals and other issues affecting women. They sued the U.S. government for attempts to sell Pine Ridge water to private corporations. They networked with the National Organization for Women, indigenous people, and women throughout the world and campaigned on behalf of primarily women but also men in areas of education, health care, and reproductive rights. They also worked to eliminate stereotypes, exploitation, treaty violation, and to protect the land and environment.  

### University of Dubuque

Native American Religious Experience Days (NARED) (1978-1986) were designed to educate the community about the religious practices, philosophy, and life styles, including values and customs of Native People. The purpose of NARED was to educate others so they could become part of the theological family, be accepted as Dubuque citizens, and attract other potential Native seminary students.  

![Figure 297](https://example.com/figure297.jpg) Kateri Tekakwitha - Peinture à l’huile par le père Claude Chauchetière S.J.  

![Figure 298](https://example.com/figure298.jpg) Native American Religious Experience Days
The Supreme Court decided that Native fishermen were entitled to nearly 50% of the annual salmon harvest under a hundred-year-old treaty and established that treaty rights do not diminish with time (229).27

A human rights report stated that Native Americans had the lowest income per capita, highest unemployment rate, lowest level of educational attainment, shortest lives, worst health and housing, and the highest suicide rates. Poverty was three times greater and Native Peoples ranked at the lowest of every social and economic statistical indicator (232).27

The Archaeological Resources Preservation Act required that a complete and complex permit exercise with tribal approval had be conducted prior to excavation.22

Ted Fletcher founded Pioneers, a missionary agency that focused on unreached people groups with the single goal of planting churches.18

The Seminole Nation of Florida was the first to enter the bingo gaming industry as a step toward self-sufficiency.6

University of Dubuque Native American students formed their own local support group called Theological Indian Student Association (TISA) to share their cultures with each other and the Dubuque community.49

American Indian Movement chairman and spokesman for the Leonard Peltier Defense committee Santee John Trudell gave a rousing antigovernment speech in Washington, D.C. That night his wife, mother-in-law, and three children were killed in a suspicious house fire back on their reservation in Nevada. This tragic incident sparked the dissolution of the American Indian Movement.22

The Presbyterian Church USA issued a Churchwide Policy Statement and declared its commitment to support Native American self-determination; mutuality in mission; competence in culture, heritage, history, and religious thought required for ministerial candidates and non-Native pastors engaged with Native Americans; provide adequate financial compensation and benefits for those serving Native American congregations; and more.49
The U.S. Supreme Court ruled in favor of the Sioux Nation saying that they were entitled to a $17.5 million settlement plus 5% interest per year since 1877, totaling about $106 million in compensation to purchase their land once owned by the tribes and for the unjust taking of the Black Hills through the violation of the Treaty of Fort Laramie. The Sioux refused the settlement and instead insisted on the return of their sacred Black Hills. The money sits in a trust in Washington, D.C. collecting interest.

The federal government reversed termination of the Table Bluff Rancheria in California. The Wiyot people were a federally recognized group of aboriginal people of Humboldt Bay, Mad River, and Eel River. During the Indian Island Massacre of 1860, the Wiyot men returned to find their families dead and piled up. One infant survived.

Muwekma Rosemary Cambra recalled the story of her mother, “My mother was eight when she was sent to the mission orphanage. . . . Father Bill Abaloe let me research at Mission San Jose. I met anthropologists and archeologists . . . but when I read their reports I realized how little they knew about our culture and burial rites.” She finally laid the remains of her 360 relatives to rest in 1990 as they prayed for them. “If it wasn’t for these people, we wouldn’t have life today. Our old ones gave life to us. Now we gave a final life to them by putting them to rest back where they belonged” (429).

Pope John Paul II beatified Catholic Mohawk Algonquin Kateri Tekakwitha.

The Bureau of Catholic Indian Missions began to award need-based grants to Catholic Native American missions, schools, parishes, and ministry programs.

The All Nations Indian Church was founded in Minneapolis/St. Paul, Minnesota. Indian minister Donald Gall discussed how white missionaries expected acculturation among his people, but they failed to see how deeply rooted the Dakota culture was. White missionaries with their European gospel could not separate themselves from their mythological assumptions of Native Americans. Native Americans were seen as heathens, savages, and pagans. Gall wrote that the struggle continued for, “. . . centuries, and resulted in a decimated and demoralized Indian population which ever since suffered the effects of cultural and religious genocide.”

The Passamaquoddy Nation split eighty million dollars in compensation with the Penobscot. They used the money to purchase the very same land that was once owned by the tribes. They used the compensation to start new and purchase their land once owned by the tribes and started new businesses.

Lumbee Donna Chavis worked tirelessly to make contributions to public life. She co-founded, with her husband Mac Legerton, the Center for Community Action, a social change nonprofit organization in North Carolina. She stated that land for Indian mothers meant not just, “a piece of land with a house on it, but the whole connection—the community, the history, the stories” and that reservations represented home and connection (263).

Reports showed that Indians had the lowest percentage of people with four years of college and the lowest with a high school degree. Rev. Dwight Chamberlain published The Lakota Times.

The City of Dubuque issued a Proclamation of Support and acknowledged the efforts of these first Americans in their desire to share their heritage and culture with this community.
The Indian Mineral Development Act encouraged Indian tribes to mine their lands to help them become economically self-sufficient.\(^6\)

The Seminole Tribe v. Butterworth Supreme court decision ruled that tribes had the right to create gambling enterprises on their land, even if prohibited by the state.\(^6\)

The Tribal Government Tax Status Act was passed that authorized tribes to be treated like states. This implied that the United States had three entities: federal, state, and tribal (215).\(^7\)

Director of Frontier Mission Fellowship, Ralph Winter, followed Bible scripture stating, “... we must make it our first priority to see that every people has a living testimony of the gospel of the kingdom.” He wrote about the study of people groups and how to approach them when in the field working to establish churches. Mission leaders met to define “people group” and “unreached people group” and to focus on strategies to reach groups and reproduce intergenerational fellowships that are able to evangelize the rest of the people group (535).\(^8\)

Tewa Alfonso Ortiz was awarded the MacArthur Fellowship. He returned to San Juan to collect oral traditions in his Native language which included the experiences of his elders.\(^2\)

AIM’s Dennis Banks conducted an “unthanksgiving ceremony” at the abandoned Alcatraz Island. The ceremony was designed to bring awareness to others that some Native People do not “celebrate” Columbus Day and Thanksgiving or other national holidays that have no cause for celebration.\(^2\)

Tewa Alfonso Ortiz was awarded the MacArthur Fellowship. He returned to San Juan to collect oral traditions in his Native language which included the experiences of his elders.\(^2\)

Native American Graduates:
Virginia Betty Jacobs, BA\(^{19}\)

Since its inception in 1974, the Native American Theological Education Consortium trained more than six hundred Native American lay persons through workshops and extension courses (192).\(^14\)

According to the University of Dubuque Theological Seminary Native American Program, twenty-seven Native American and Eskimo were ordained or studying for ordination.\(^49\)

The third annual Native American Religious Experience Days was held with guests Mr. Jerome Four Star, Dr. A. Chuck Ross, Ms. Melanie Tallmadge, Dr. Roe Lewis, Dr. Jesus Garcia, and John Brown Thunder.\(^49\)

The Bureau of Catholic Indian Missions established the Association of Catholic Indian Schools to aid the preservation of the remaining Catholic Indian schools.

After twenty-seven years, the reservation and government recognition of the Confederated Tribes of Grand Ronde Community in Oregon was restored by federal statute. About 10,670 acres were put back into trust by the Bureau of Land Management.

Native American Graduates:
Michael Simon, MDV, Dakota
Simon known as an “initiator of projects” analyzed and acted on common issues and problems faced at the seminary.
John H. Jacobs, MDV, Pima
Everet Howard, CT
Alverine Cheryl Montileaux, BA
Charles T. Montileaux, BA

The fourth annual Native American Religious Experience Days was held with guests Tim Giago, Devere Eastman, Martin Broken Leg, Hoskie Dedman, Bishop William Wantland, Lamone Pulliam, and The Bear Singers of the Mesquakie Nation.

Figure 307. Flag of the Confederated Tribes of the Grand Ronde community of Oregon

Figure 308. Creating a cultural awareness within the church and community in the Dubuque area
The Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Nations of Oregon were restored by federal statute. Land was put back into trust by the Bureau of Land Management.

Archbishop Iakovos transferred the Greek Orthodox Archdiocesan Mission Center from New York City to St. Augustine, Florida where the first Greek Orthodox Christian immigrants had arrived as indentured servants. The goal of the mission was based on Christ's Great Commission, “Go make disciples of all nations, baptizing them in the name of the Father, Son and Holy Spirit. . . .” Orthodox missionaries came to America through Alaska, stood against exploitation of Alaskan Natives, and left a legacy that soon spread around the world, including participation in the march with Martin Luther King, Jr.

Louise Erdrich, a member of the Turtle Mountain Band of Chippewa Indians, published *Love Medicine*. Her novel, *The Plague of Doves*, was a finalist for the Pulitzer Prize for Fiction and received the Anisfield-Wolf Book Award.

Canku, along with other elders would translate letters written by Dakota prisoners in Camp Kearney in 2013. Along with Michael Simon, Canku would publish the translations in “The Dakota Prisoner of War Letters.”


Native American Graduates:
- Henry Fawcett, DDV, HON, Tsimshian
- Ronald Moccasin, Sr., MDV, Dakota
- Clifford Canku, MDV, Wahpetonwan

Canku, along with other elders would translate letters written by Dakota prisoners in Camp Kearney in 2013. Along with Michael Simon, Canku would publish the translations in “The Dakota Prisoner of War Letters.”

In the case *County of Oneida v. Oneida Indian Nation*, the Supreme Court upheld an Indian claim of title to one hundred thousand acres of land in New York state (230).^{25}

The Catholic Lenten appeal reached five million dollars and disbursed the funds to 121 dioceses and Catholic agencies across the United States to support Indian missions.^{40}

Inuit children in Alaska were forced to serve as subjects of experimental research in the “field testing” of hepatitis vaccines which had been banned by the World Health Organization because of the link to the HIV virus (249).^{36}

Cherokee Wilma Mankiller was the first female chief of the Cherokee Nation.^{27}

Native American Graduates:
- Holly Davis, MDV, Shinnecock
- Anita Charlene Hart, BA

Due to the financial support from Native American Education Grant, twenty-one Native American students completed their seminary degrees.^{49}

TISA sponsored the sixth annual Native American Religious Experience Days with Dr. Alan C. Ross, Owannah Anderson, Herb Crawford, Ernie Yuzicapu, Kevin Locke, John Jacobs, Rev. Maurice Bull Bear, Fr. Ronn Campbell, Rev. Joel Ludlow, Dr. Roe Lewis, Dr. Cecil Corbett, Fr. Steve Charleston, and Dr. Gene Straatmeyer.^{49}

Figure 311. Inuit family

Figure 312. The History and Future of Native American History
In the Navajo Tribe of Indians v. United States suit, the judge rejected claims made by the Tribe that its timber resources were mismanaged stating that a standard of care was exercised as was previously managed under the Bureau of Indian Affairs.

The Holy See approved a Navajo translation to be used in a Catholic Mass. This was the first such recognition of a Native American language. Up to this point, texts for study and worship were translated into Native American language to aid in evangelization, but never a Mass.

Native Nations turned to gaming to increase revenue and created the National Indian Gaming Association. Laguna Pueblo author, poet, lesbian activist, and literary critic Paula Gunn Allen wrote The Sacred Hoop: Recovering the Feminine in American Indian Traditions. She argued that the dominant cultural view of Native women was biased and that explorers and colonizers misunderstood them as seen through patriarchal lens and not as strong political leaders that they were.

Native American Graduates:
- Bill Baldridge, DDV, Cherokee
- Asa E. Wilson, MDV, Pima-Maricopa

The University of Dubuque Theological Seminary and the Wartburg Theological Seminary joined forces to reinstate the rural ministry which had flourished through the 1950s and diminished in 1973. The University of Dubuque withdrew in 2005.

Dr. Henry Fawcett, an Alaskan from the Tsimshian Nation, joined the University of Dubuque Theological Seminary. He was ordained in 1963. His responsibilities included leadership of the Native American program, the largest of its kind in a Protestant seminary, and Pastor to Students. He also became the Director of NATEC (1929–1978, the seventh and last event took place in 1986. This year guest speakers included: Rev. Michael Simon, Rev. Harry Long, Lavonne Looking Elk, Rev. Henry Good Bear, Rev. Simon Looking Elk, Dr. Howard Wallace, Dr. Henry Fawcett, Fr. Francis Apple, Sr., Mary Ann Warden, Loretta Kenton, San Kenton, Jorja Oberly, “Miss Indian America,” and Kevin Locke, world known flutist and hoop dancer.

Figure 313. White fur is thinned from a stand of timber under a forest management practice in Arriba County, New Mexico

Figure 314. Native American Church Leadership a Long Standing Tradition
Government

California v. Cabazon decided that the Cabazon Nation could operate any form of gambling because the state permitted it. The U.S. Senate established a special committee assigned to investigate Indian Affairs. The report blamed Congress for “failing to adequately oversee and reform Indian affairs.” It stated “the pattern of abuse is endemic because Congress has never fully rejected the paternalism of the nineteenth century.” The report also found a “stifling bureaucratic presence in Indian Country” failing to deal with tribes as partners. Recommendations included a “new federalism” that would allow tribal governments to “stand free, independent, responsible and accountable.”

Lyng vs. Northwest Indian Cemetery Association heard from the Yurok Indians and other Northern California tribes, who argued that construction of a road for a timber management plan would interfere with traditional tribal religions. The court ruled in favor of the construction of the road saying it did not interfere with tribal religions.

The Indian Gaming Regulatory Act affirmed the right of tribes to conduct gaming on Indian land, but made it subject to tribal/state compact negotiations for certain types of gaming.

As a result of court battles and demonstrations, the Indian Relocation Act was repealed (175).

Church

The Church Council of Greater Seattle coordinated a public apology to the tribal councils and traditional spiritual leaders of the Indians and Eskimo Peoples of the Pacific Northwest.

Figure 315. Eskimo couple, Point Barrow, Alaska

Native Peoples

The Indigenous Peoples of the Americas attended the UN’s Geneva conference and proposed that the 1992 Quincentennial celebration be declared a “year of mourning” to recognize the onset of colonialism, African slavery, and genocide against Indigenous Peoples of the Americas. They also requested that October twelfth be designated as the UN International Day of the World’s Indigenous Peoples.

Over the next few years, the Vatican, Spain, and Latin America spent huge sums of money to fight the Indigenous proposals and prepare for their own celebration of Columbus Day.

Reading teacher John Boone, was arrested and sentenced to life in prison for sexually molesting fifty-eight Hopi students. Police found a chart in his home that described the crimes against 142 boys. The U.S. Justice Department agreed to pay out thirteen million dollars to compensate the children at the Polacca Day School on the Hopi reservation in Arizona. The Bureau of Indian Affairs tightened its hiring practices.

Indigenous gaming operations have grown into a twenty-six-billion-dollar industry employing three hundred thousand people. About half of the 564 federally recognized tribes are involved in gaming. Profits are used for per capita payments to members, education, language development, housing, hospitals, and larger investment projects.

University of Dubuque

Native American Graduates:

Loren A. Robinson, MDV, Cherokee
Wayne Weston, CTS, Lakota
Shirley Weston, BS

The University of Dubuque Theological Seminary and the Wartburg Theological Seminary joined as the administrative entity for the rural ministry program.

Native American Graduates:

Loren A. Robinson, MDV, Cherokee
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The University of Dubuque Theological Seminary and the Wartburg Theological Seminary joined as the administrative entity for the rural ministry program (251).

Figure 316. Chinook Winds Casino, Lincoln City, Oregon

Yankton Dakota Ella Cara Deloria published Waterlily, a novel of Dakota life and studied linguistics, oral history, and anthropology (273).
1989 - 1990

**Government**

Pres. George H. W. Bush signed a bill that established the Smithsonian Institution’s National Museum of the American Indian. Over one million Native artifacts, already owned by the U.S. government, and are displayed there. The act also created a system of returning human remains to the tribes and an inventory of objects with notification to the tribes.  

**Church**

The sacred Medicine Wheel at Big Horn National Forest was being promoted as a tourist attraction by the Forestry Service. The Sacred Medicine Wheel is a sacred, spiritual prayer location that Indigenous Peoples have used for thousands of years. Tribal elders from the Wind River Reservation approached the Forestry Service to ask for exclusive prayer and ceremonial sites as well as protection for the area. They also opposed road and visitor center construction citing preservation of the natural habitat for a 2.5-mile radius. Finally, in 2011 it was protected and achieved the permanent designation as a National Historic Landmark.  

**Native Peoples**

Muskokean Bill Bray, a poet and graduate of Dartmouth, was able to overcome the difficulties in higher education and earn a Master of Education degree from Oklahoma City University and said, “A Kiowa elder once told me that the victories to be won today are educational. . . . College taught me to use words as arrows. . . . For myself as an Indian academic, the problem of locating ‘home’ within the academic structure was serious. We cannot adopt academia in the way Euro-Americans can. . . . Simply put, I am a rare bird trying to combine a traditional Muscogee life with an Ivy League education” (459).  

Less than one hundred Native languages are spoken by Native Peoples at this time.  

Sicangu Lakota Mary Crow Dog was a writer and activist. She was a member of the American Indian Movement and gave birth in a camp that was under siege by U.S. government forces during Wounded Knee II. Her memoir *Lakota Woman* won an American Book Award and was adapted for a television movie (271).  

Oglala Lakota Tim Giago was named a Nieman Fellow at Harvard. His book *Children Left Behind* won the Bronze Medal by Independent Book Publishers. He was the first Native American ever inducted into the South Dakota Newspaper Hall of Fame.  

**University of Dubuque**

Native American Graduates:  
- Floyd Hart, MDV, Dakota  
- Mary Ann Warden, MDV, Inupiat  

Mr. Harbaugh, a faculty member, praised the diversity brought to the University of Dubuque Theological Seminary by the Native American students.  

Only eleven Native American students were enrolled in seminary training schools.  

Native American Graduates:  
- Floyd Hart, MDV, Dakota  
- Mary Ann Warden, MDV, Inupiat  

Hart was TISA president in 1979, and planner of the NARED events.  

Mr. Harbaugh, a faculty member, praised the diversity brought to the University of Dubuque.  

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Mr. Harbaugh, a faculty member, praised the diversity brought to the University of Dubuque Theological Seminary by the Native American students.

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Figure 317. National Museum of the American Indian  
Figure 318. Medicine Wheel, Medicine Mountain National Historic Landmark Big Horn Mountains, Wyoming
In the Statement of the National Conference of Catholic Bishops on Native Americans Introduction, Bishops announced that in the coming years they would seek new understanding and awareness of Native Americans and their situations. They committed to new advocacy and action on issues of social justice and pastoral life. They sought to emphasize the ongoing challenge of evangelization, calling for continuing conversion to Jesus Christ rather than emphasizing the celebration of past events. They recognized that this was the time for remembering, reconciling, and reconnecting to the people who were here long before Europeans came. Also, they sought to recognize and respond to the strengths of contributions of Native American culture and spirituality. 

The Diocese of Rapid City Inculteration Project Office surveyed 10% of the Native Americans in western South Dakota and found that 43% were Catholics under age eighteen and less than 20% were practicing the Catholic faith. 

Lakota Brule holy man and traditional elder Harry Blue Thunder received the Lumen Christi Award of the Catholic Church Extension Society. He spent his life teaching catechism and showed Native People how to maintain their Native American heritage and embrace their Catholic faith. 

A delegation of seventeen Native leaders led by faithkeeper Oren Lyons went to Washington to ask Pres. George H.W. Bush for a statement on Indian Policies. Policies of the past were reaffirmed and he firmly stated that the concepts of forced Indian termination and excessive dependency should be relegated to the history books and spoke about moving forward toward a “permanent relationship of understanding and trust.” 

Custer Battlefield National Monument was renamed Little Bighorn Battlefield National Monument to pay tribute to the some two thousand Native People who died there. The bill was introduced by Rep. Ben Nighthorse Campbell, a Democrat from Colorado and the only American Indian in Congress, and Rep. Ron Marlenee, a Republican of Montana. 

Native American Graduates: 
Buddy Monahan, MDV, Choctaw 
Cecil Virgil Weston, Sr., MAR, Lakota 

The following presentation is transcribed by Salvador Villagrana, University of Dubuque student. At the Native American Consultation Session 5, Buddy Monahan shared, “The ministry of which I am a pastor and project coordinator is the Native American minister project. It has some history behind it. About thirty-two years ago there was a surge of Native Americans Relocation coming into the urban area because of the Re-location Act. They had to get some kind of ministry going so the Presbyterian church, picked up on that ministry. What they had was a welcome house so that many Native Americans who were coming into the urban area, got off the bus, went to this place with their bags and everything, trying to find a job, and trying to find housing. It took on a ministry aspect, too. We don’t ask if they are Christian Indian, we know that if two or three people are calling then there is a need.”
The Religious Freedom Restoration Act stated that the state governments shall not burden a person’s exercise of religion, except if the exercise of religion conflicted with a compelling government interest. Four years later this Act was declared unconstitutional.

The U.S. Catholic Conference of Bishops’ Committee on Native American Catholics established the Inculturation Task Force to seriously address the relationship between Native American cultures and the religion, teaching, and rites of the Catholic Church.

Menominee Ada Deer was the first woman named to the Assistant Secretary of the Interior for Indian Affairs. She ran for the Secretary of State in Wisconsin in 1978 and 1982. She was the vice-chair of the Mondale/Ferraro presidential campaign.

Flathead Sherman Alexie wrote *The Lone Ranger and Tonto Fistfight in Heaven*, along with many other novels, poems, and short stories, many of which earned notable awards.

The Catawba Nation settled with the state of South Carolina to reclaim their federal recognition and fifty million dollars for economic development, education, social services, and land purchases. They also created the Catawba Pottery Association to protect their six-thousand-year-old pottery tradition.

Haudenosaunee Faithkeeper, Chief Oren Lyons addressed delegates at the United Nations in New York City and opened “The Year of the Indigenous Peoples” and said, “there can be no peace as long as we wage war upon our mother, the earth. Responsible and courageous actions must be taken to realign ourselves with the great laws of nature.”

Native American Graduates:
Cheryl Vandermillen, BS

Figure 321. Menominee Tribal Member, Ada Deer
### Government

President Clinton ensured that the federal government collaborated with federally recognized Native American tribes by authorizing an initiative to support and develop tribal colleges.\(^2\)

The U.S. government recognized the violation of Dancing Rabbit Creek treaty as the most extreme case of fraud, intimidation, and speculation in American history. The Choctaws had been denied their grants of land which forced them to live as sharecroppers indebted to Whites. In reparation, the Choctaws were given a reservation in Philadelphia, Mississippi.\(^13\)

In *Na Iwi O Na Kupuna O Mokapu (Na Iwi)* v. *Dalton*, a Native Hawaiian group sued the Secretary of the Navy under the Native American Graves Protection and Repatriation Act to try to stop the Bishop Museum from examining the remains for the purpose of cultural identification and ethnicity, which included measuring and viewing the remains. The court ruled in favor of Dalton.\(^90\)

### Church

Catholic Monsignor Paul Lenz objected to attempts to consolidate multiple collections of money and successfully opposed the attack on the money collected for interests of Black and Native American Catholics. He continued to build the special nation collection for Black and Native Americans which was now worth seven million dollars. The collection is used to build churches, support schools, and encourage youth to give their lives to the Lord.\(^102\)

Wings as Eagles Ministries was founded to bring love and hope to Native youth and assist and inform Christian married couples who wanted to have a deeper relationship with Christ and each other. They also work with child abuse victims to expose the victim in their past and help them live as victors in Christ going forward.\(^103\)

### Native Peoples

Native Americans were allowed to use peyote in traditional religious ceremonies, according to an amendment to the American Indian Religious Freedom Act amendment.\(^2\)

Native American Graduates:  
- Norma McCabe, MDV, Navajo  
- Danelle McKinney, MDV, Dakota  
- Ronald McKinney, MDV, Choctaw  
- Larry Red Owl, MDV, Lakota  
- Peggy Lockhart, BS\(^49\)

The National Park Service and the Native American elders came to an agreement that the month of June would be off limits to climbers on “Devil’s Tower” and that an educational program be put into place. Native Peoples consider Bear Lodge to be a sacred place of worship and ceremony.\(^27\)

### University of Dubuque

In 1995, there were only eleven installed Native American clergy in the nation. Out of concern about the dwindling numbers, the General Assembly Task Force on Native American Ministries was directed to study and review Native American mission and ministries and to develop strategies for Native American ministries. University of Dubuque Theological Seminary leaders took part in this study.\(^48\)

The Spirit Mountain Casino was opened in Grand Ronde. The once-terminated Nation continued to develop its own working relationships with the local, state, and federal government. There are now five thousand five hundred members with more returning to their homeland.\(^86\)
### Government

In *Bonichsen v. United States Corps of Engineers*, eight scientists sued the government to take control of Native American remains. Native Americans cited the Native American Graves Protection and Repatriation Act, but were not allowed to take part in the lawsuit. The judge ruled in favor of the scientists.  

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### Church

The American Baptist policy statement on Native American Indians was modified by the Executive Committee of the General Board. Principles included the support of tribal sovereignty, self-determination, and self-development. They also made a commitment to see that the federal government exercised moral and legal practices to maintain the trust relationship with Native People. They planned to continue Indian ministries, special services programming for health, education, and communication. Resources would be committed with a sense of corporate responsibility, advocacy, and they planned to raise the consciousness of both Native and non-Native people in regard to the complex history and political relationships that exist between the parties.  

The Episcopal Church designated a Decade of Remembrance, Recognition, and Reconciliation “for welcoming Native Peoples into congregational life and developing outreach partnership among urban Native Peoples” (54).  

### Native Peoples

Pres. Clinton declared November to be National American Indian Heritage month.  

By now, approximately one thousand five hundred Native American attorneys had graduated from the University of New Mexico American Indian Law Center (238).  

Northern Cheyenne Carol Redcherries addressed an audience at the Autry Museum of Western Heritage in Los Angeles on the topic of “Inventing Custer.” She combined the past with the present and included the important roles of women in American Indian societies (253).  

### University of Dubuque

Native American Graduates: Sharon Selestea, MDV, Pima  

University of Dubuque Theological Seminary administrators stated, “Since 1982, UDTS has, through its Native American Residential Study Program, worked to strengthen Native American Christianity. UDTS has trained more Native American ministers than all other mainline Protestant seminaries combined” (2).  

According to the Current Status of Native American Ministry within the Presbyterian Church USA report, a survey analysis revealed that 47% strongly disagree that Native clergy should conduct worship services and administer church business the seminary way, while disregarding local traditions or ways.  

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**Figure 324.** A member of the Southwest Archaeology Team excavates matrix materials from a test pit

**Figure 325.** Members of the Native American Women Warriors

Confrontations occurred in Arizona, New Mexico, and other states over construction and operation of Indian casinos.  

Ojibwe novelist, activist, and nurse Carole S. LaFavor was a member of the President’s Advisory Council on HIV/AIDS from 1995-1997 and a founding member of Positively Native, an organization that supports Native Americans with HIV/AIDS. She identified as Two-Spirit and Lesbian.
The California State Assembly enacted legislation and created Native American Day as an official state holiday.\textsuperscript{107}

The Bureau of Indian Affairs has had a long history of mishandling the trust accounts for Native People. Judge Royce Lamberth condemned the ineptitude and unresponsiveness to court orders and wrote, “it would be difficult to find a more historically mismanaged federal program than the Individual Indian Money (IIM) trust...”\textsuperscript{108}

Mission Finder is one of the largest online directories of Christian Organizations in the world. They offer Native American Mission Trips for Native Americans who have been saved by the Grace of God and offer mission opportunities with their own people so they can share their experiences, learn from one another, and find acceptance, support and encouragement.\textsuperscript{109}

Located in Washington, Warriors for Christ was developed to encourage and strengthen spiritual growth of American Indians and to plant Native churches on Indian reservations and urban areas throughout North America. After discipleship training was completed at the headquarters, Warriors for Christ took discipleship out to the Native churches.\textsuperscript{110}

Juan de Oñate’s bronze statue, erected near Espanola, New Mexico, was vandalized. The foot was cut off in memory of the massacre four hundred years earlier and in defiance of a statewide four-hundred-year celebration of the arrival of the Franciscans who abused the Native Peoples in the area.\textsuperscript{12}

Cheyenne-Arapaho film director Chris Eyre directed Smoke Signals, a modern coming-of-age story centered around the lives of two young men from the Coeur d’Alene reservation.\textsuperscript{99}

Shannon County, South Dakota, home of the Oglala Lakota Nation on the Pine Ridge reservation, was identified as the poorest place in the country.\textsuperscript{2}

The Cahuilles Nation reservation resides in Palm Springs, California. Over the past century, they have managed to hold on to their land and are now collecting rent from the allotted land in the billions of dollars.\textsuperscript{22}

Figure 326. Oñate Monument Center, Alcalde, NM Equestrian Statue of Juan De Oñate

Native American Graduates: Hannah Bryan, MDV, Choctaw\textsuperscript{49}

Sponsored by TISA, Native American Storytellers and the All Nations Singers educated the community with dance, song, and stories.\textsuperscript{49}
Discussion Questions

1. What caused the shift in power at the beginning of the 20th century?
2. How would you evaluate the residential boarding school policy?
3. Describe the government policies that supported and benefitted Native Peoples.
4. How did the Meriam Report bring attention to reservation conditions?
5. Describe the contributions Native Peoples brought to their people and America.
6. What was the Trail of Broken Treaties and how did the Twenty-Point proposal change domestic and international policies?
7. Name some of the policy changes and improvements that are still in effect today
References


8. “Native American Control.” The Native American, Vol. 7, No. 10. https://books.google.com/books?id=SbRaAAAAYAAJ&pg=PA84&dq=missionaries+1903+native+americans&source=bl&ots=PHNHa9zI65S&sig=v956fvm90AHn6dP2izgZp4QHe08&hl=en&sa=X&ved=0ahUKEwiLi5sMCtKzRbAhXfHfQKHkMDHfE4ChDoAQyqMac#v=onepage&q=missionaries%201903%20native%20americans&f=false


20th Century: Land Theft, Lawsuits, and Leaders

20th Century: Land Theft, Lawsuits, and Leaders


49. University of Dubuque Records


20th Century: Land Theft, Lawsuits, and Leaders

Figures


Figure 214. Cataldo Interior school. Accessed February 3, 2017. www.webpages.uidaho.edu


Figure 241. Severance Hall to the right, with the back of the original building and the original chapel to the left, circa 1920. Straatmeyer, Alvin J. Child of the Church: University of Dubuque 1852-2008. Cedar Rapids, IA: WDG Communications, 2008.16


Figure 291. Old Chapel Hall at the University of Dubuque. 9 April 2016 by Boscophotos. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:The_Old_Chapel.jpg


20th Century: Land Theft, Lawsuits, and Leaders
Figure 314. Seventh Annual Native American Religious Education Days. “Native American Church Leadership A Long Standing Tradition” TISA flyer.

Figure 315. Eskimo couple; Point Barrow, Alaska by Urbain J. Kinet. berkeley_geography @ Flickr Commons. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:Alaska,_United_States_(28252965835).jpg


Figure 325. Members of the Native American Women Warriors, a Pueblo, Colorado-based association of active and retired American Indians in U.S. military service, at a Colorado Springs Native American Inter Tribal Powwow and festival in that central Colorado city. Purchase; Carol M. Highsmith Photography, Inc.; 2015; (DLC/PP-2015:068).; Forms part of: Gates Frontier Fund Colorado Collection within the Carol M. Highsmith Archive.; Left to right, all U.S. Army; Capt. Calley Cloud, a Crow, based at Fort Riley, Kansas; Spec. Krisy Quinnones Cloud, Crow, Fort Carson, Colorado; Retired Sgt. Mitchelene BigMan, Crow, the group’s president and founder; and Sgt. Lisa Marshall, Cheyenne River Sioux, Fort Carson. The event was organized by the Palmer Lake, Colorado, Historical Society and One Nation Walking Together, a nonprofit organization addressing the needs of American Indians on reservations and living in urban areas. The women’s patch honors Pfc. Lori Ann Pestewa, the first Native American woman in U.S. service killed in combat (in 2003 during Operation Iraqi Freedom); Title, date and keywords based on information provided by the photographer.; Credit line: Gates Frontier Fund Colorado Collection within the Carol M. Highsmith Archive, Library of Congress, Prints and Photographs Division. http://hdl.loc.gov/loc.pnp/highsm.33447 Accessed on Feb. 4, 2017.

The 21st century started with a continuation of progressive policy changes that Native People fought for and included apologies from the government and churches. Seventy-five thousand acres of mountain top in Arizona were withdrawn from mining and mineral use out of respect for Hopi tribal sacred sites. Asst. Secretary U.S. Bureau of Indian Affairs (BIA) Kevin Gover apologized for the "ethnic cleansing and cultural annihilation the BIA had wrought against the American Indian and Alaskan Native people."2 The Presbyterian Church acknowledged that they were “active in the formation and implementation of U.S. government policies focused on land theft…and became beneficiaries of the land.”3 The Catholic Dean of the Cathedral of Saint John the Divine in New York City reflected and said, “…it should come as no surprise that many of our great thinkers have begun to look back to the wisdom of the first peoples.”1 The Truth Commission into Genocide in Canada documented the responsibility of the Roman Catholic Church, the United Church of Canada, and the Anglican Church of Canada, and the federal government in the deaths of over fifty thousand Native children. The children were beaten, poisoned, starved, and sterilized. They endured electric shock, prolonged exposure to sub-zero temperatures while naked, and medical experimentation. They even removed the children’s organs and exposed them to radiation. Native children were rented out to pedophile rings by the police, clergy, and business and government officials.

Native People began to feel the effects of the self-determination policies. Navaho city planners met in a free forum for Native political and financial leaders along with professionals from the private sector. It was the first time a meeting of this sort was held without the government forcing policy changes upon the Nations. Testimonies were heard in lawsuits about the physical, mental, emotional, and sexual abuse suffered in schools and missions. Churches awarded grants to higher education to establish financial aid programs for Native American undergraduate students. Russian church planters began to target non-Christian Native Peoples to minister with a church-for-profit approach. Lawsuits against the church for the molestation, rape, and abuse continued to be filed and settled. The government was held accountable for using terms such as “Geronimo” and “Indian Country” when they referred to their targeted enemies in Middle Eastern countries. Geronimo’s great-grandson requested an explanation and apology, reminding the Pentagon that Native Peoples have served in the military for over a century. A class-action lawsuit claimed the U.S. Department of the Interior was neglectful and that hundreds of millions of dollars had been lost, stolen, used, or squandered. It was settled for several billion dollars.

Even as the churches began to officially repudiate the Doctrine of Discovery, other secondary church planters began to target non-Christian Native Peoples to minister with a church-for-profit approach. Lawsuits against the church for the molestation, rape, and abuse continued to be filed and settled. The government was held accountable for using terms such as “Geronimo” and “Indian Country” when they referred to their targeted enemies in Middle Eastern countries. Geronimo’s great-grandson requested an explanation and apology, reminding the Pentagon that Native Peoples have served in the military for over a century. A class-action lawsuit claimed the U.S. Department of the Interior was neglectful and that hundreds of millions of dollars had been lost, stolen, used, or squandered. It was settled for several billion dollars.

Horrifying statistics began to be reported about life on the reservations. The average male life expectancy was age 48 and females, age 52. Half of the people above the age of 40 had diabetes. Unemployment rates soared at 80%. The average income was $8,000.00 per year. 28 Women experienced violence at alarming rates. Nearly half the Native women had experienced rape, physical violence, or stalking. Offenses by non-Native men were added and signed into law by Pres. Obama.
to protect women. The federal government settled and paid the Navajo Nation $554 million for mismanaged funds and national resources leaving them with water and health issues caused by uranium mining. Hundreds more lawsuits were settled for over $1 billion. Native Peoples filed petitions to change the names of their sacred places back to the original Indigenous names and remove offensive names from holidays, roads, waterways, counties, and other places around the nation.

With only seventeen years into the 21st century Native Peoples continued to see strong gains in their quest to right the wrongs of the past 500+ years. The untold history was finally being discussed on campus’s, within churches, and governments so that progress could continue. When Donald Trump and his cabinet took office in 2017, he began to sign executive orders that had a detrimental effect on Native Peoples and the rest of the nation. The final phase of the Dakota Access Pipeline was approved despite thousands of Native and non-Native people protesting around the world. People went to stand in solidarity and show their advocacy at Standing Rock in North Dakota. Over 500 clergy and military veterans went to show support and stand with Native Peoples who prayed and faced the military build-up protecting the pipeline company. Treaty, civil, and human rights were violated by militarized law enforcement. Eventually, the camps were destroyed and Native leaders recommended that water protectors go home. Some people stayed and were arrested and other protested around the nation in their local communities and at government buildings. The Standing Rock reservation officials have turned once again to the federal court system to hold them accountable for breaking their own federal laws. Native Peoples continue to be concerned about losing their self-determination and are worried that this administration will return to the termination policies of the past to gain access to land and resources on reservations.
The Forest Service recommended to the Interior Department that about seventy-five thousand acres on top of an Arizona mountain called the San Francisco Peaks be withdrawn from mining and mineral use out of respect for Hopi tribal sacred sites and their use.¹

The General Assembly Task Force on Native American Ministries presented their report, but felt that a historic summary of the relationship between the Presbyterian Church and Native American people needed to be told and understood at the onset of the report. It was determined that in the first two hundred years, the Presbyterian Church was active in the formation and implementation of U.S. government policies focused on land theft from Native Americans. The largest loss of Indian land occurred with the Dawes Act, a policy that was supported by Christian denominations. The Dawes Act allotted acreage to American Indians, but left millions of acres open to non-Native ownership. Churches bought or received excess land. Churches became beneficiaries of the land. Many Native People thought they had given their land to the Presbyterian Church in return for a church and ministerial leadership, when in fact they did not. Finally, in the last forty years, the Presbyterian Church has extended all decision-making and financial responsibility to Native American congregations putting an end to the paternalistic control and in support of self-determination policies.³

Christian leader and Dean of the Cathedral of Saint John the Divine in New York City James Parks Morton reflected on Chief Oren Lyons message and wrote, “. . . it should come as no surprise that many of our great thinkers have begun to look back to the wisdom of the first peoples.” He also took note of how the Judeo-Christian theology had been looking at the ecological crisis as a separate notion, and stated “In Native American spirituality there is no separation between Creator and creation, but rather a deep interpenetration of heaven and earth.”⁴

During a study, urban American Indian women discussed their gender roles, stress, self-esteem, coping, empowerment, and life satisfaction. They shared many thoughts, “. . . I was always trying to be what I thought I should be, because that was what my mother was doing. . . . I had some very painful experiences. . . . If we have suffered enough we can claim to be real Indians. I can remember being suicidal, I must have been twelve to sixteen . . . the kindergartner teacher made me dance around a paper fire because I was Indian, and not only in front of my class, but in front of two classes. . . . It always made me feel that because of the difference I thought that something was wrong with me. . . . My grandma taught me to be ashamed of my Indianness. Mother taught me not to like myself. I struggle with that. . . . I strove to acculturate to the majority culture, but in order to do this and to feel accepted by it, I believed as my parents did, that I had to deny my Indian ethnicity. . . . I bobble between two world of Christianity and Native American spirituality, but there is no question. There is no conflict. I am what I am supposed to be. I have identified me.”⁴

Native American Graduates:
- Arlene Holder, MDV
- Laura Joost-Kuhn, MDV, Seminole
- Michael Postel, BS

The Online Commissioned Lay Pastor Program was created to train lay leaders (250).⁶ During the unveiling ceremony, Tsimshian Carver David Boxley from Metlakatla, Alaska spoke about the carvings on the Totem Pole. Ceremonial dances were held by Tsimshian Nation members.⁴¹
## Government

Native American veterans across the nation were illegally taxed under the Soldiers and Sailors Relief Act for years. The DD 2058-2 form, Native American State Income Tax Withholding Exemption Certificate was finally passed specifically for Native Americans to correct a tax practice in the state of Kansas and other states. Even though a service member was away serving in the armed forces, states withheld personal income tax from their military paychecks. Native Americans did not have a form to fill out before the G.W. Bush administration created it. Now that the wrongful practice has been exposed, the State of Kansas and others refuse to give back the taxes."

## Church

The Truth Commission into Genocide in Canada documented the responsibility of the Roman Catholic Church, the United Church of Canada, and the Anglican Church of Canada, and the federal government in the deaths of ever fifty thousand Native children. The report documented that church officials caused the deaths by beating, poisoning, electric shock, starvation, prolonged exposure to sub-zero temperatures while naked, and medical experimentation, including organ removal and radiation exposure. Native girls were forcibly sterilized. Native children were rented out to pedophile rings by the police, clergy, business and government officials.

“Sexual abuse of both Native girls and boys was also rampant,” one woman remembered, “some girls got pregnant and have to leave . . . a priest was known for his sexual advancements . . . he started to feel up my legs . . . and put his hands in my pants.” Nuns also participated in sexual abuse during baths: “She held my legs apart while she strapped the inside of my thighs.” Many children resisted and tried to run away, spoke their language and prayed in secret, and held ceremony to survive (213)."

Dakota Presbyterian Rev. Sidney Byrd was a historian, storyteller, author, translator, and advocate for Native American rights and civil rights for all. He was honored as a Santa Fe Living Treasure. Sidney shared that his most prized experiences included building bridges, mutual respect, and living in a tri-cultural community.

Pope John Paul II canonized Aztec Juan Diego Cuauhtlatoatzin. He was the first American Indian to be declared a saint.

## Native Peoples

Navajo planner Rodger Boyd, with a city planning degree from Massachusetts Institute of Technology, opened a free-range forum for Indian political and financial leaders and professionals from the private sector. The goal was to gather information about the obstacles facing economic development on reservations. This forum was one of the first of its kind where the government was not forcing policy changes upon the Nations, but offering information and analysis.

Tsehaht Randy Fred, survivor of the abuse in schools said, “We were kids when we were raped and victimized. All the plaintiffs I’ve talked with have attempted suicide. I attempted suicide twice, when I was nineteen and again when I was twenty. We all suffered from alcohol abuse, drug abuse. Looking at the lists of students [abused in the school], at least half the guys are dead.”

A coalition of Indigenous groups formed the Boarding School Healing Project. It documented through research and oral history the abuse suffered by beyond individuals and manifest throughout Indigenous life at every level. Sun Elk described his experience, “They told us that Indian ways were bad . . . get civilized . . . be like the white man . . . . They showed us books and taught us how bad the Indians had been to the white men—burning their towns and killing their women and children . . . . after a while we also began to say Indians were bad. We laughed at our own people and their blankets and cooking pots and sacred societies and dances” (212)."

Testimonies from family members included boarding school corporal punishment tactics like beatings, kneeling on a cold basement floor, and losing a hand. Ponca historian, Roger Buffalohead verified the story, “boarding school experiences, where corporal punishment was the name of the game, had [their] impact on the next generations of native people” who had historically not experienced this foreign way of raising children (213)."

## University of Dubuque

Native American Graduates:
- Calvin Holder, MAR
- Irvin Porter, MDV, Nez Perce/Pima/Papago
- Tammy Red Owl, MDV, Arikara/Mandan/Hidatsa
- Lucas McIntire, BS
- Jodi Nikonchuk, BS

According to the Report for the General Assembly Task Force Native American Ministries, there were only forty ordained Native American pastors to serve 110 congregations. Only about one-third were serving Native American congregations. There were seven Native American seminary students enrolled in the Presbyterian USA seminaries at this time."

According to the A Comprehensive Strategy for Ministries with Native American report included supplemental recommendations to the General Assembly Committee. Since no reconciliation efforts had been made since 2000, it was recommended that the church acknowledge its participation in policies and practices that have hurt Native American peoples and threatened their existence as sovereign nations. It is important to understand reconciliation and how the church has related to Native Americans historically and theologically. The Presbyterian Church has repudiated the Doctrine of Discovery which allowed colonizers and missionaries to support the thinking that led to the Native American genocide.

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Asst. U.S. Attorney General John C. Yoo employed a legal analogy between the Modoc prisoners of 1873 and the Guantanamo detainees. He said that anyone may kill a homo sacer, a Roman term meaning a person banned from society, and “It cannot be pretended that a United States soldier is guilty of murder if he kills a public enemy in battle.” According to this type of thinking, anyone defined as an “Indian” could thus legally be killed or held responsible for crimes they committed against a U.S. soldier (224).

Russian leaders joined the descendants of the Kiks.ádi warriors who fought in the Battle of Sitka for a traditional Tlingit “Cry Ceremony” to formally grieve their lost ancestors and move toward reconciliation.

The Bureau of Catholic Indian Missions awarded one-million-dollar grants to Catholic higher education institutions to establish financial aid programs for Native American undergraduate students. It also awarded a one-million-dollar grant to Catholic University to establish a financial aid program for Native American graduate students in Nursing.

Yankton tribal member and art teacher Sherwyn Zephier remembered the abuse at St. Paul’s Catholic boarding school. “We were beaten frequently, not just spanked. With boards, whips, leather straps like the shaving blade sharpeners, real thick leather . . . when we were whipped, it broke skin, left scars.” Zephier doesn’t know why they were abused, except that he and his friends continued to speak Lakota when they were forbidden to speak anything other than English. Sonny One Star singled out St. Francis boarding school where he was sexually molested by a nun. Attorneys for the Native plaintiffs in the twenty-five-billion-dollar lawsuit said many Indian students were physically, mentally, or sexually abused by the staff. The first three schools named in the suit are Catholic.

Pres. George W. Bush signed the California Mission Preservation Act into law which provided ten million dollars over five years to preserve the California missions. The California Missions Foundation preserved the physical condition of the missions and conservation of the mission art and artifacts.

Of the 2.3 million Native Americans 75% lived in cities. The other 25% lived on reservations. Many who lived in cities maintained ties to their home and returned to their reservations for ceremonies and family connection.

The Nineteenth Generation Keeper of the Sacred White Buffalo Calf Pipe of the Lakota, Arvol Looking Horse respectfully asked non-Native people to support the Sundance Ceremony but not to desecrate or conduct their own ceremonies out of respect for Native ceremony preservation, prayer, and concern for the survival of future generations.

Native Nations participated in drafting and instituting new international law reflecting their own unique aspirations that would support their sovereignty through governance. The Osage Nation began the two-year process of writing a new constitution. They wrote, “We the Wah-zha-zhe, known as the Osage People, having formed as Clans in the far distant past, have been a People and as a People have walked this earth and enjoyed the blessing of Wah-kon-tah for more centuries than we truly know. . . . We, the Osage People, based on centuries of being a People, now strengthen our government in order to preserve and perpetuate a full and abundant Osage way of life that benefits all Osages, living and as yet unborn” (216).
**Government**

The U.S. Supreme Court case *Sherrill v. Oneida Nation of Indians* relied on the Doctrine of Discovery to exempt the City of Sherrill from land taxation. The land in question was unoccupied and deemed not to be Oneida sovereign territory.15

The United Nations General Assembly passed the Declaration on the Rights of Indigenous Peoples which recognized the rights of indigenous peoples and supported self-determination. Only four members initially voted in opposition: the United States, Canada, New Zealand, and Australia—all Anglo settler-states. Embarrassed, they all changed their votes to approval (204).9

![Figure 332. Resolution adopted by the General Assembly](image)

**Church**

Diane Hirshberg and Suzanne Sharp studied the long-term effect of boarding schools on Alaska Natives and their communities. Their report included St. Mary’s Boarding School. From their data, they concluded that the respondents thought the educational experience at St. Mary’s was positive. The respondents reported that the staff had high expectations, were tough, caring, and highly qualified. One described it in the following manner, “. . . they, you know, let them play the organ in the church and whoever was artistic they, developed their art. Whoever was the expert sewer, you know, they—so everyone who had talents there were able to develop . . . ones who were gifted in leadership so they’d be on the Student Council and then there were those who were also gifted in speaking in front of groups.” Graduates felt they received a well-rounded education and that they were prepared for college (9).16

The Bureau of Catholic Indian Missions awarded Wyoming Catholic College a grant to establish financial aid for Native American undergraduate students.11

![Figure 333. Execution of 38 Sioux Indians](image)

**Native Peoples**

Cheyenne Jim Miller, a Vietnam veteran, had a dream of riders and horses traveling over 330 miles from the Lower Brule Reservation in South Dakota to Mankato, Minnesota. Native youth run from Fort Snelling to Mankato and days later horses, riders, and runners meet at the site of the hanging. The goals of the ride are to promote reconciliation between Native and non-Native people, provide healing for historical trauma, remember and honor the 38 + 2 who were hanged, bring awareness of Dakota history, and promote youth rides and healing. As ordered by Pres. Abraham Lincoln in 1862, this is the largest mass hanging in United States. The healing ride is to honor the men, women, and children forced to march in bitter winter weather to the hanging of 38 Dakota men in Mankato and to the concentration camp in Fort Snelling.17

The United Nations based the UN Declaration on the Rights of Indigenous Peoples on the “Twenty-Point Position Paper,” created by Hank Adams and the Trail of Broken Treaties Indigenous Alliances, but is not explicit on sovereignty issues (185).18

Native American and women’s organizations, including the National Organization of Women petitioned Congress to add a new section to the 1994 Violence Against Women Act to help Native women on reservations being raped by non-Native men who entered the reservation. The 2012 Republican-dominated Congress denied this request, but in 2013 Pres. Barack Obama signed their request and amended it into law.18

**University of Dubuque**

Native American Graduates:
- Sara Rima, BS
- Adam Welu, BS
- Donald Wilson, MDV, HON
- Julie Futrell, BBA
- Irene Grant, BS
- Lance Sands, AA
- Amanda Winter, BS
- Tyler Caldwell, BS
- Mark Huber, BA
- Andrew McDonnell, BS
- Jered Shipley, BS
- Matthew Sooley, BS

The University of Dubuque Seminary received a hundred-thousand-dollar grant to start a pilot program for Native American Lay Pastors interested in serving Native American and Alaskan Presbyterian churches. This four-year pilot offered a combination program of online and residential theological education to Native Americans recommended by their local presbyteries.6

The University of Dubuque Theological Seminary withdrew from the Center for Theology and Land (251).6

Figure 333. Execution of 38 Siox Indians

2005 - 2007

The University of Dubuque established a hundred-thousand-dollar grant to start a pilot program for Native American Lay Pastors interested in serving Native American and Alaskan Presbyterian churches. This four-year pilot offered a combination program of online and residential theological education to Native Americans recommended by their local presbyteries.6

The University of Dubuque Theological Seminary withdrew from the Center for Theology and Land (251).6

21st Century: Abuse, Accountability, Apologies, and Advocacy
The fourth phase of the Keystone Pipeline was proposed, allowing completion of the crude oil delivery from Canada to the Gulf of Mexico for export. Many indigenous communities opposed the proposed system citing health hazards, contamination of water, and possible destruction of sacred lands and ritual sites. The U.S. House of Representatives passed the bill, but Pres. Obama vetoed it.18

Eight Native American plaintiffs filed suit in Rapid City, South Dakota alleging sexual and physical abuse at the hands of numerous Catholic clergy. The abuses took place at the St. Francis Mission School on the Rosebud Indian Reservation. Another fourteen lawsuits were filed in Minnehaha County in Sioux Falls, South Dakota against St. Paul’s school in Marty. The attorney for the plaintiffs said, “This is not about the Catholic faith. It’s about holding the hierarchy accountable... They knew these guys were perpetrators, and they dumped them in Indian Country because they knew the Indian people were powerless to speak up.”19

The NCAA Executive committee adopted new policies to prohibit colleges and universities from displaying “hostile and abusive racial/ethnic/national origin mascots, nicknames or imagery” at any of their championships. This covers mascots, athletics, cheer, dance, band uniforms, publications, or paraphernalia.20

The Online Commissioned Lay Pastor Program served more than one thousand students (250).6 Native American Graduates: Justin Carlson, BBA Emily Vorwald, BSN Jamal Williams, BS5

Figure 334. Operational and proposed route of the Keystone Pipeline System

Figure 335. Photo of Chief Illiniwek mascot at University of Illinois football game
Pres. Barack Obama signed the Native American Apology Resolution proposed by Sen. Sam Brownback and Congressman Dan Boren to “officially apologize for all the past ill-conceived policies by the US Government toward the Native Peoples of this land and re-affirm our commitment toward healing our nation’s wounds and working toward establishing better relationships rooted in reconciliation.” A disclaimer was also included that the apology did not authorize or settle any legal claims against the U.S., nor did it include the Preamble describing the lengthy history of contributions by Native Peoples, killing, forced marches, massacres, land theft, treaty violation, and removal of Native children to boarding schools.

The Tribal Law and Order Act strengthened tribal law enforcement and improved programs to treat substance abuse and those for youth.

The General Convention of the Episcopal Church officially repudiated the Doctrine of Discovery. The General Convention of the Episcopal Church officially repudiated the Doctrine of Discovery. Tekakwitha Orphanage in Sisseton, South Dakota housed Native children from newborn to early teens taken from their parents or placed there because the parents were so desperately poor. The parents believed the priests and nuns would care for and educate their children. Instead, they were severely abused by the nuns and priests. Howard Wanka recalled the day the orphanage was demolished, “...my relatives and I went to watch. Suddenly, during the demolition, we saw three eagles circling overhead, rising up and flying down low repeatedly for about forty-five minutes. They had come to take home the spirits of the children. It was so awesome. ... The people we looked up to the most as children failed us. God’s servants blocked our power and took away our spirits. But we’ll get them back. By telling our stories, we’re opening a door, and we’re not going to let it shut until we’re done with them.”

Pioneers, founded by Ted Fletcher, former national sales manager for the Wall Street Journal, merges with Ameritribes, an organization with seventy-five years of effective ministry among Native Peoples in North America.

The White Earth Nation of the Anishinaabeg (Ojibwe People) adopted a new constitution. It begins with, “The Anishinaabeg of the White Earth Nation are the ancestors of a great tradition of continental liberty, a native constitution of families, totemic association. The Anishinaabeg create stories of nation reason, of courage, loyalty, humor, spiritual inspiration, survivance, reciprocal altruism, and native cultural sovereignty.” Gerald Vizenor, a citizen and one of the writers explained the concept of “survivance” being a sense of active Native presence that originates in Indigenous narratives. The concept of “survivance stories are renunciations of dominance, the unbearable sentiments of tragedy, and the legacy of victimry” (217).

Seminole/Creek film director Sterlin Harjo directed Barking Water, a story about the privilege of redemption.

Reel Injun by Cree filmmaker Neil Diamond looked at the history of Hollywood’s portrayal of Native People.

The Arizona Court of Appeals reinstated a 2004 lawsuit Arizona Board of Regents v. Havasupai Tribe filed by the Havasupai Tribe against the Arizona Board of Regents and the Arizona State University researchers. The researchers collected and tested Havasupai blood for Type II diabetes. Researchers were not successful in finding a genetic link, so they used the blood samples in unrelated studies to find evidence of schizophrenia, migration, and inbreeding—all taboo topics for the Havasupai. A settlement of seven hundred thousand dollars will fund a clinic and school. The researchers were ordered by the court to return the blood samples.
### Government

A U.S. Navy Seal team used the code name Geronimo for its target, the Al Qaeda boss Osama bin Laden. Geronimo’s great-grandson’s requested an explanation and apology. The military also used the term “Indian Country” to designate enemy territory (54).

Navy Captain White, a Pentagon attorney argued that a Yemeni citizen’s conviction be upheld and wrote in his briefs that “Not only was the Seminole belligerency unlawful, but, much like modern-day al Qaeda, the very way in which the Seminoles waged war against U.S. targets itself violate the customs and usages of war,” causing the Center for Constitutional rights to reject the passage based on factually wrong and racist views (201).

### Church

Former students of Indian missions came forward to tell their stories of how priests, brothers, nuns and lay employees raped, sodomized, and molested them for years. In response, South Dakota legislators passed a statute, written by a Church attorney, blocking anyone over forty years old from suing an institution, such as the Catholic Church, for childhood sexual abuse, although they may still sue individual perpetrators. Most victims and Native plaintiffs were over forty, and the alleged perpetrators were dead. Director of the South Dakota chapter of Survivors Network of Those Abused by Priests, Robert Brancato said, “The law was designed both to make things difficult for Native Americans and to help the Church.” Based on this statute, a judge threw out eighteen cases. The plaintiffs filed appeals with the state’s Supreme Court.

### Native Peoples

In *Cobell v. Salazar*, a class-action lawsuit, Native nations claimed the trustee of Indigenous assets, the U.S. Department of the Interior, had lost, stolen, or squandered, or wasted hundreds of millions of dollars dating back to the late 1880s. The nearly half million Indigenous plaintiffs settled for $3.4 billion (206).

Hari Sreenivasan of PBS reported alarming statistics on the Pine Ridge Indian Reservation stating that the average male life expectancy was forty-eight years old and females fifty-two. Almost half above the age of forty had diabetes. Unemployment rates were consistently above 80% and the average income was about eight thousand dollars per year.

### University of Dubuque

Native American Graduates:
- JaMario Ayers, BS
- Kassandra Dickerson, BS
- Tasha Standing Bear, BBA

### Image

Figure 337. A Native American (Chiricahua Apache) man, a U.S. prisoner, poses outdoors near a group of tents

Figure 338. Pine Ridge Indian Health Service Hospital

Native American Graduates:
- JaMario Ayers, BS
- Kassandra Dickerson, BS
- Tasha Standing Bear, BBA

Native American Graduates:
- JaMario Ayers, BS
- Kassandra Dickerson, BS
- Tasha Standing Bear, BBA
The U.N. Permanent Forum on Indigenous Peoples devoted its entire session to the Doctrine of Discovery and called for a mechanism to investigate land claims. According to the Justice Department and National Congress of American Indians, nearly half of Native women have experienced rape, physical violence, or stalking. One in three will be raped and they are murdered at a rate more than ten times the national average. To strengthen the current law, offenses by non-Native men against Native women were included in the Violence Against Women Act signed into law by Pres. Obama.

Episcopal Presiding Bishop Katharine Jefferts Schori issued a letter repudiating the Doctrine of Discovery. The Episcopal Church joined the World Council of Churches to renounce the Doctrine of Discovery, the belief by Christian colonists in the right to claim ownership of land that already owned by indigenous people.

The Unitarian Universalist Association General Assembly in Phoenix, AZ repudiated the Doctrine of Discovery and called on all Universalists to study and eliminate it from their current-day policies, programs, theologies, and structures.

All Saints’ Episcopal Indian Mission in Minneapolis, Minnesota unites the spiritual customs of indigenous communities with the religious traditions of Christianity. The altar is covered with a star quilt, sweet grass is burned instead of incense, and a Christian god is praised while honoring the traditions of their non-Christian ancestors. A beaded cross, scripture in Native language, and the drums produce a feeling a comfort and community. Native indigenous foods like buffalo roasts, wild rice, and vegetables renew a diet that was once oppressed. “Sweat lodges and stained glass are not that far apart,” said one congregant.

At the twenty-ninth General Synod, the United Church of Christ repudiated the Doctrine of Discovery. Pope Benedict XVI canonized Mohawk Algonquin Kateri Tekakwitha.

Forty-one tribes were slated to receive a settlement of one billion dollars from the federal government for the mismanagement of funds and natural resources. The Interior Department manages about fifty-six million acres and oversees more than one hundred thousand leases on their land. The Interior also manages 2,500 trust accounts for over 250 tribes. The Interior Department said it has developed a more effective accounting system to avoid these problems in the future.

According to the Census Bureau, there are 325 federally recognized reservations, excluding Hawaiian homelands.

According to the Census Bureau, American Indians and Alaska Natives, including multiracial people, make up two million of the U.S. population. There are 566 federally recognized tribes. Of this population 49% are fully American Indian or Alaska Native and 51% mixed with another race. About 20% of American Indians and Alaska Native speak their language at home. About 29% of single-race American Indians and Alaska Natives live in poverty, the highest rate of any group.

Native American graduates:
- Troy Sheehan, BBA
- Jessica Sheldon, BSN
- Aaron Stewart, MDV
- Kevin Knott, BA
- Amanda Koch, BBA
- Venkatesan Venkitaswamy, MBA
- Todd Whited, BS

Native Americans by County

Figure 340. Pope Alexander VI

Figure 341. Native American population per county
The federal government agreed to pay the Navajo Nation $554 million to settle claims for mismanaged funds and natural resources from their reservation that took place over the last fifty years. The Navajos continue with existing claims for violation of water rights and health issues caused by uranium mining.33

The federal government announced that it would settle hundreds of twenty-five-year-old claims by tribes and their members for almost one billion dollars. The announcement came after a class action lawsuit was filed by 645 members regarding underpayment for contracts to manage education, law enforcement, fire, and other federal services on the reservation.35

The Southern Baptist International Mission Board brought fifty Native American pastors and leaders together to discuss ways to convert indigenous people outside the U.S. Minister Randy Carruth suggested the idea after watching Native Americans convert two hundred Mayans. Native American Christian leaders said their community’s experience with poverty and colonialism might open opportunities, but they were wary of gimmicks and Western approaches to missions.36

The Evangelical Lutheran Church in Canada repudiated the Doctrine of Discovery and explained how the doctrine is in opposition to the gospel of Jesus Christ and the understanding of the inherent rights that all people have as received from God.38

The United Methodist Women “condemn the Doctrine of Discovery as a legal document and basis for seizing native land and abuses of human rights of indigenous peoples.”39

The Diocese of Helena, Montana and the Ursuline Sisters of the Western Province agreed to settle a childhood sexual abuse lawsuit brought by 362 Native American plaintiffs who suffered at the mission school at the hands of the Ursuline nuns. The Native children were abused from the 1930s through the 1970s. The diocese and the Ursuline nuns will pay out almost twenty million dollars to the plaintiffs.40

Chief Arvol Looking Horse of the Lakota/Dakota/Lakota Nation filed a petition to change the name of Devil’s Tower back to the original Indigenous name, Bear Lodge.

As a result of genetic investigations, further evidence was given that Kennewick Man was of Native American ancestry which supported tribal claims. Kennewick Man, a skeleton, was found on the banks of the Columbia River in Kennewick, Washington in 1996. The remains will be returned to the Columbia Basin tribal nations.1

The Fort Berthold Community College officially changed its name to the Nueta Hidatsa Sahnish College in an effort to act as a positive influence in retaining the Tribal cultures. It is tribally chartered and controlled by the Three Affiliated Tribes of the Fort Berthold Reservation.41

Native American Graduates:
Nicholas Garcia, BS
Stefanie Hendrych, BSN
Trevor Kinnett, BA
Samantha Shernaman, BA
John Tinker, BS
Trey Amrich, BS
Emerald Frommelt, BSN
Edgardo Hernandez, BA
Becky Michaelson, BBA
and Michael Murphy, BA

Valerian Three Irons and elders from the Three Affiliated Tribes welcomed Chlapaty Fellow, Matthew Zitritsch to a four-week immersion experience at Fort Berthold reservation. Matthew interviewed elders and created a historical account of stories, documents, and materials as part of a cultural preservation project. Prof. Angela Brandel advised during the cultural immersion experience.
In a long battle, water protectors both Native and non-Native from around the world, protested the violation of Article Two of the 1868 Treaty of Fort Laramie at Standing Rock reservation in North Dakota. The Army Corps of Engineers denied the Dakota Access Pipeline a permit to cross over federal land. The Dakota Access Pipeline continued to dig, stating that it would pay the fine imposed by the U.S. government and sued the government.  

The Christian Reformed Church in Grand Rapids, MI rejected the Doctrine of Discovery as heresy.  

The Rocky Mountain Synod Assembly repudiated the “European-derived” Doctrine of Discovery and acknowledged “the evils of colonialism in the Americas. . . .”  

The North Carolina Synod Assembly repudiated the Doctrine of Discovery and stated that they “recognize that Christian churches were and remain complicit in that conquest, migration and dispossession, and that Christian churches helped develop conceptions of Native Peoples that blamed them for their own ills and that continue to perpetuate prejudice and injustice against them and their descendants. . . .”  

The Lutheran Church of America voted overwhelmingly to repudiate the Doctrine of Discovery.  

The Catholic Church in Canada repudiated the Doctrine of Discovery and its “principles used by Europeans to justify the seizure of land previously held by Indigenous Peoples.”  

A group of five hundred clergy members publicly denounced the Doctrine of Discovery at the Standing Rock pipeline protests.  

The Presbyterian Church of the USA voted to repudiate the Doctrine of Discovery and issued an apology to all Native Americans abused, mistreated, or diminished through their church and boarding schools.  

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Kahnawake Mohawk Kenneth Deer, a representative of the Iroquois Confederacy Council on international matters, was part of a delegation who took the “Long March to Rome” to speak to Pope Francis at the Vatican. He met with Cardinal Silvano Tomasi, who, after listening to Deer, said that “maybe the Vatican does have to make a statement.”  

Figure 346. The dome of St. Peter’s Basilica, seen from a gallery in the Vatican Museum  

Long-time activist and journalist, Ray Cook writes, “I approve of vengeance. I believe we should litigate and bleed the state of North Dakota and the County of Morton back into the stone age of all the wealth these greed-heads have taken from a country they never deserved nor earned or appreciate. They are stubborn and spoiled children and should be treated as such. … The best we can do now is fall back, strengthen our own communities and families and continue living on the Red Path to what ever comes after. Our best revenge is to live and prosper. We are but humble people wishing to never overstep our intent or abilities. The Earth knows who her children are, and she knows who her enemies are. You can trust her on that.”  

Figure 347. Oceti Sakowin camp at Standing Rock  

Water protectors at Standing Rock reservation called for donations and support. Prof. Angela Brandel and University of Dubuque student Allison Mitchell organized food donations and a protest outside U.S. Bank in support of the Standing Rock Water Protectors. Students, Jillian Hunt and De’Shaun Madkins, wrote updates in the student newspaper, The Belltower, to keep the campus updated on the protests.
Discussion Questions

1. Describe the abuses suffered by the Native Peoples as children in schools and missions.

2. How did the Native Peoples hold the government and churches accountable for the abuse and injustice?

3. Can you assess the value of the government and church apologies by words alone? What actions would you need to see that would repair the genocidal practices of the government and church?

4. How did non-Natives show advocacy?

5. What judgment would you make about the Trump Administration and the pipeline approval?
References

5. University of Dubuque Records
21st Century: Abuse, Accountability, Apologies, and Advocacy


Figures


Figure 329. Totem Pole. Tsimsian Nation. Carver David Boxley from Alaska.


Figure 335. Photo of Chief Illinwek mascot at University of Illinois football game. Taken by flickr user soundfromwayout on November 11, 2006. CC-BY-2.0 as of 2007-02 20. http://www.flickr.com/photos/soundfromwayout/294802004/ By the original uploader was MattWright at English Wikipedia - Transferred from en.wikipedia to Commons , CC-BY-2.0, https://commons.wikimedia.org/wiki/ File:2006-11-11_-_Chief_Iillinwek.jpg


Figure 339. 1493 – Pope Alexander VI issues the papal bullDudum siquidem to the Catholic Monarchs, extending the grant of new lands they had made them in Inter caetera. Cristofano dell’Altissimo - http://www.comune.fe.it/diamanti/mostra_lucrezia/quadri/qf8.htm Portrait of Pope Alexander VI by Cristofano dell’Altissimo (1525-1605) in Florence, Italy. Accessed Feb. 4, 2017. https://commons.wikimedia.org/wiki/Creator:Cristofano_dell%27Altissimo

Figure 340. 1493 – Pope Alexander VI issues the papal bullDudum siquidem to the Catholic Monarchs, extending the grant of new lands they had made them in Inter caetera. Cristofano dell’Altissimo - http://www.comune.fe.it/diamanti/mostra_lucrezia/quadri/qf8.htm Portrait of Pope Alexander VI by Cristofano dell’Altissimo (1525-1605) in Florence, Italy. Accessed Feb. 4, 2017. https://commons.wikimedia.org/wiki/Creator:Cristofano_dell%27Altissimo

Figure 341. This pdf file shows the Native American population for each county in the United States. It is sorted using the quantile classification, which means that an equal number of categories fall into each category. The distribution is much higher in the western United States and Alaska than in the east. 25 April 2013, 01:12:34. Stephen Krupa, UNO Geography and Geology Department, Cartography and GIS Lab. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/ File:Native_American_population_per_county.pdf


Figure 345. Donald Trump signs orders to green-light the Keystone XL and Dakota Access pipelines. 24 January 2017. https://twitter.com/realdonaldtrump/status/823950814163140609. Office of the President of the United States

Figure 346. The dome of St. Peter’s Basilica, seen from a gallery in the Vatican Museums. 3 August 2009 by Myrabella / Wikimedia Commons / CC BY-SA 3.0 & GFDL. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:Basilique_Saint-Pierre_Vatican_dome.jpg


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Three Irons, V. Email message to author, n.d.


University of Dubuque Alumni Records


Figure 3. This is an engraving based on a drawing by Samuel de Champlain of his 1609 voyage. It depicts the July 30th battle between Iroquois and Algonquian tribes near the southern end of Lake Champlain, possibly near the site where Fort Ticonderoga now stands. The engraving was published on p. 8 of Francis Parkman’s Historic handbook of the northern tour. Lakes George and Champlain; Niagara; Montreal; Quebec. (1885). Public Domain. Retrieved from https://en.wikipedia.org/wiki/Samuel_de_Champlain#/media/File:DefeatOfIroquoisByChamplain.jpg


Figure 6. ‘John Smith taking the King of Pamunkey prisoner’, a fanciful image of Opechancanough from Smith’s General History of Virginia (1624). The image of Opechancanough is based on a 1585 painting of another native warrior by John White.[2] Public Domain. Retrieved from https://en.wikipedia.org/wiki/Powhatan#/media/File:Smith_Pamunkey.jpg


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Figure 49. Rare Book Division, The New York Public Library. “Mandan. Sudatory. The various bath is used by most of the Western tribes of America, as a luxury, as well as a mode of the treatment for most diseases. ...” New York Public Library Digital Collections. Accessed January 29, 2017. http://digitalcollections.nypl.org/items/510d47da-db3f-a3d9-e040-e00a18064a99


Figure 52. Rare Book Division, The New York Public Library. “Green Corn dance. Min-a-tar-ree. 255. When the ears of corn (maize) become large enough to eat, a great feast is partaken, and preparatory to it the dance is given...” New York Public Library Digital Collections. Accessed January 29, 2017. http://digitalcollections.nypl.org/items/510d47da-db2b-a3d9-e040-e00a18064a99


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Figure 83. “Mission San Diego”


Figure 125. Clark, Carter Blue. “Opothleyahola and the Creeks During the Civil War,” Indian Leaders: Oklahoma’s First Statesmen, ed. H. Glenn Jordan and Thomas M. Holm (Oklahoma City: Oklahoma Historical Society, 1979


Figure 136. Errors of the Roman Catholic Church, or, Centuries of oppression, persecution and ruin. 1899. https://www.flickr.com/photos/internetarchivebookimages/14777424834/.


Figure 138. Chief J. F. McCurtain was born in Mississippi on March 4, 1830. He came to Indian Territory with his parents, Cornelius and Mahayia McCurtain, when he was three years of age. His schooling was limited to two years at Spencer Academy when he was about 14 years old. 1880s. http://digital.library.okstate.edu/Chronicles/v009/v009p027.html Accessed on Feb. 5, 2017. https://commons.wikimedia.org/wiki/File:J_f_mccurtain.jpg


Figure 141. Adrian Van Vliet, seated on the right, with early students (1858-1862) of the “Van Vliet School” which became the University of Dubuque. Photo courtesy: University of Dubuque. Accessed on Feb. 5, 2017. http://www.encyclopediadubuque.org/index.php?title=UNIVERSITY_OF_DUBUQUE


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Figure 214. Cataldo Interior school. Accessed February 3, 2017. www.webpages.uidaho.edu


Figure 241. Severance Hall to the right, with the back of the original building and the original chapel to the left, circa 1920. Straatmeyer, Alvin J. Child of the Church: University of Dubuque 1852-2008. Cedar Rapids, IA: WDG Communications, 2008.16


Figure 256. Dirk Lay holds the pen President Coolidge used to sign Senate Bill No. 966 authorizing the construction of the San Carlos Storage Reservoir to bring needed water to the Pima Indians. Straatmeyer, Alvin J. Child of the Church: University of Dubuque 1852-2008. Cedar Rapids, IA: WDG Communications, 2008.16


Figure 259. J. Howard Miller, artist employed by Westinghouse, poster used by the War Production Co-ordinating Committee - From scan of copy belonging to the National Museum of American History, Smithsonian Institution, retrieved from the website of the Virginia Historical Society. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:We_Can_Do_It!.jpg


Figure 263. By This image or file is a work of a U.S. Army Corps of Engineers soldier or employee, taken or made as part of that person’s official duties. As a work of the U.S. federal government, the image is in the public domain.English | italiano | Nederlands | português | Türkçe | языки Российской Федерации | +/− - http://www.nwo.usace.army.mil/html/Lake_Proj/garrison/welcome.html, Public Domain, https://commons.wikimedia.org/wiki/Alaska#/media/File:USS_Lake_Champlain_(CG_57)_Kachemak_bay.jpg


Figure 274. Gaylord Coachman, an avid believer in civil rights. Straatmeyer, Alvin J. Child of the Church: University of Dubuque 1852-2008. Cedar Rapids, IA: WDG Communications, 2008.16

Figure 275. Sitka Alaska Tribe Seal. 5 February 2008 by Nathan Soliz from Redding, United States. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/w/index.php?title=Special:Search&limit=500&offset=20&profile=default&search=Alaskan+Indians&searchToken=d0c81utvnv8wiz8uzssucko11@media/Sitka_Alaska_Tribe_Seal_(2245005222).jpg


Figure 291. Old Chapel Hall at the University of Dubuque. 9 April 2016 by Boscophotos. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:The_Old_Chapel.jpg


Figure 294. Ulster Scots logo. Ulster-Scots are an ethnic group that originated in the northern province of Ireland. They are descendants of Scottish migrants in Ulster by Citizen69. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/index.php?search=Ulster-Scot&title=Search&go=Go&uselang=en&searchToken=16spql2ib6co6vzkj9hjm4h4pl#/media/File:Ulster_Scots_sham_thistle_icon.png


Figure 296. Photo : Diocèse de Saint-Jean-Longueuil by Claude Chauchetière S.J. (1690) Kateri Tekakwitha - Peinture à l’huile par le père Claude Chauchetière S.J. (1690)

Figure 298. Native American Religious Experience Days.


Figure 301. Theological Indian Student Association.


Figure 303. First Annual Native American Religious Education Days. Dr. Chris Cavender (Mato Nunpa), vice-chairperson of NATA, spoke on the Sioux creation. He is from Minnesota and is a prominent Native American author.

Figure 304. Second Annual Native American Religious Education Days. Wahpeton Junior High Indian Dancers. Danny Seaboy Drum group.

Figure 306. Third Annual Native American Religious Education Days. Dancer.


Figure 308. Fourth Annual Native American Religious Education Days. “Creating a Cultural Awareness Within the Church and Community in the Dubuque Area.” The Bear Singers.


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Figure 312. Sixth Annual Native American Religious Education Days. “The History and Future of Native American History.” TISA flyer.


Figure 314. Seventh Annual Native American Religious Education Days. “Native American Church Leadership A Long Standing Tradition” TISA flyer.

Figure 315. Eskimo couple; Point Barrow, Alaska by Urbain J. Kinet. berkeley_geography @ Flickr Commons. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:Alaska,_United_States_(28252965835).jpg


Figure 325. Members of the Native American Women Warriors, a Pueblo, Colorado-based association of active and retired American Indians in U.S. military service, at a Colorado Springs Native American Inter Tribal Powwow and festival in that central Colorado city. Purchase; Carol M. Highsmith Photography, Inc.; 2015; (DLC/PP-2015:068); Forms part of: Gates Frontiers Fund Colorado Collection within the Carol M. Highsmith Archive; Left to right, all U.S. Army: Capt. Calley Cloud, a Crow, based at Fort Riley, Kansas; Spc. Krissey Quiones Cloud, Crow, Fort Carson, Colorado; Retired Sgt. Mitchelene BigMan, Crow, the group’s president and founder; and Sgt. Lisa Marshall, Cheyenne River Sioux, Fort Carson. The event was organized by the Palmer Lake, Colorado, Historical Society and One Nation Walking Together, a nonprofit organization addressing the needs of American Indians on reservations and living in urban areas. The women’s patch honors Pfc. Lori Ann Pestewa, the first Native American woman in U.S. service killed in combat (in 2003 during Operation Iraqi Freedom); Title, date and keywords based on information provided by the photographer; Credit line: Gates Frontiers Fund Colorado Collection, Library of Congress, Prints and Photographs Division; http://hdl.loc.gov/loc.pnp/highsm.33447 Accessed Feb. 4, 2017.


Figure 329. Totem Pole. Tsimshian Nation. Carver David Boxley from Alaska.


Figure 340. 1493 – Pope Alexander VI issues the papal bull Dudum siquidem to the Catholic Monarchs, extending the grant of new lands he made them in Inter caetera. Cristofano dell’Altissimo - http://www.comune.fe.it/diamanti/inostra_luceeza/quadri/q08.htm Portrait of Pope Alexander VI by Cristofano dell’Altissimo (1525-1605) in Florence, Italy. Accessed Feb. 4, 2017. https://commons.wikimedia.org/wiki/Creator:Cristofano_dell%27Altissimo

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Figure 346. The dome of St. Peter’s Basilica, seen from a gallery in the Vatican Museums. 3 August 2009 by Myrabella / Wikimedia Commons / CC BY-SA 3.0 & GFDL. Accessed on Feb. 4, 2017. https://commons.wikimedia.org/wiki/File:Basilique_Saint-Pierre_Vatican_dome.jpg


Educators and readers:
This publication can be used to meet the Common Core State Standards Initiative for Social Studies. Please see the link below for additional standards and detailed information.

http://www.corestandards.org/ELA-Literacy/RH/

Grade 6-8

CCS. ELA-LITERACY.RH.6-8.3
Identify key steps in a text’s description of a process related to history/social studies.

CCS. ELA-LITERACY.RH.6-8.4
Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

CCS. ELA-LITERACY.RH.6-8.5
Describe how a text presents information.

CCS. ELA-LITERACY.RH.6-8.6
Identify aspects of a text that reveal an author’s point of view or purpose.

CCS. ELA-LITERACY.RH.6-8.7
Integrate visual information with other information in print and digital texts.

CCS. ELA-LITERACY.RH.6-8.8
Distinguish among fact, opinion, and reasoned judgment in a text.

CCS. ELA-LITERACY.RH.6-8.10
By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

Grade 9-10

CCSS.ELA-LITERACY.RH.9-10.1
Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-LITERACY.RH.9-10.2
Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-LITERACY.RH.9-10.3
Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

CCSS.ELA-LITERACY.RH.9-10.4
Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

CCSS.ELA-LITERACY.RH.9-10.5
Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

CCSS.ELA-LITERACY.RH.9-10.6
Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
CCSS.ELA-LITERACY.RH.9-10.7
Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.

CCSS.ELA-LITERACY.RH.9-10.8
Assess the extent to which the reasoning and evidence in a text support the author’s claims.

CCSS.ELA-LITERACY.RH.9-10.9
Compare and contrast treatments of the same topic in several primary and secondary sources.

CCSS.ELA-LITERACY.RH.9-10.10
By the end of grade 10, read and comprehend history/social studies texts in the grades 9-10 text complexity band independently and proficiently.

Grade 11-12

CCSS.ELA-LITERACY.RH.11-12.1
Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

CCSS.ELA-LITERACY.RH.11-12.2
Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

CCSS.ELA-LITERACY.RH.11-12.3
Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

CCSS.ELA-LITERACY.RH.11-12.4
Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text.

CCSS.ELA-LITERACY.RH.11-12.5
Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

CCSS.ELA-LITERACY.RH.11-12.6
Evaluate authors’ differing points of view on the same historical event or issue by assessing the authors’ claims, reasoning, and evidence.

CCSS.ELA-LITERACY.RH.11-12.7
Integrate and evaluate multiple sources of information presented in diverse formats and media in order to address a question or solve a problem.

CCSS.ELA-LITERACY.RH.11-12.8
Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.

CCSS.ELA-LITERACY.RH.11-12.9
Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

CCSS.ELA-LITERACY.RH.11-12.10
By the end of grade 12, read and comprehend history/social studies texts in the grades 11-CCR text complexity band independently and proficiently.

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