



# Flandreau Santee Sioux Tribe Monthly Newsletter

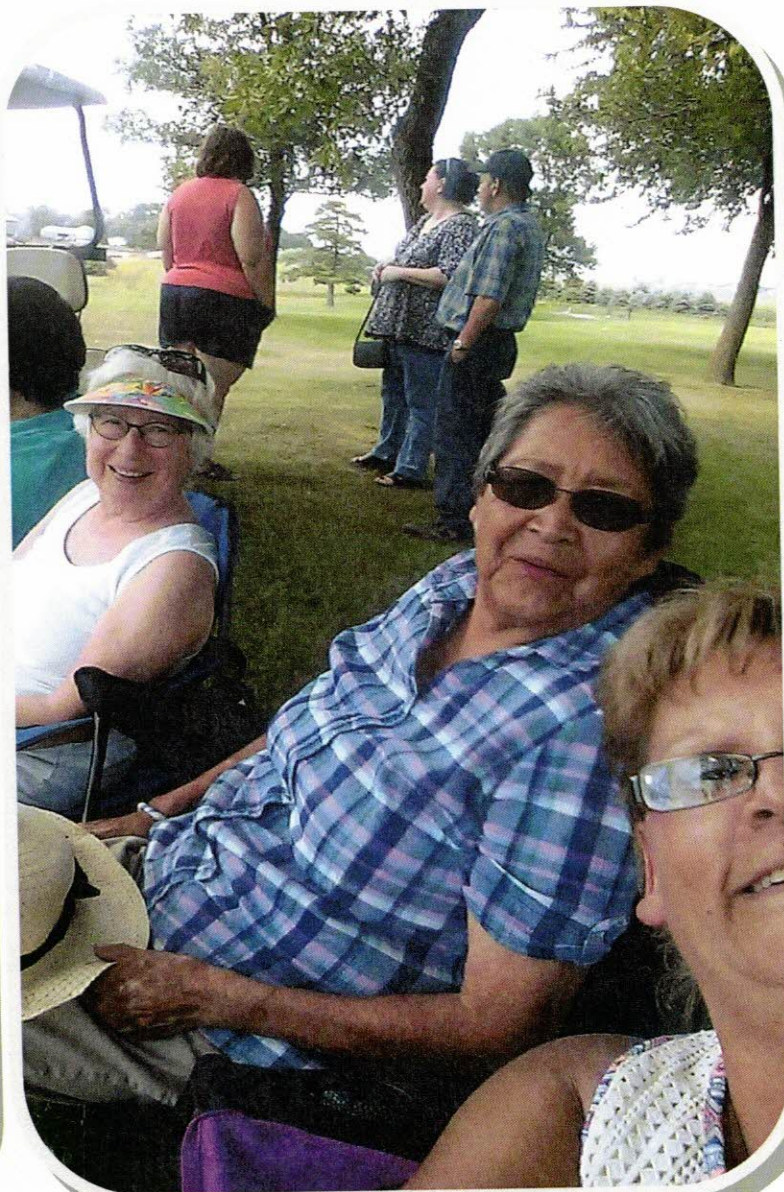
August 2017

Seniors Went on outing to Canton on July 29 the to annual Memorial burial site of the Hiawatha Asylum for Insane

Indians.

*Through many attempts have been made to lock up Indians, none are as notorious and depraved as what happened at the Hiawatha Asylum for Insane Indians.*

*Wasu'tun Wi – The moon of when all plants are returning to seed and preparing themselves for the dormant stage of winter. August*



Flandreau Santee Sioux Tribe Newsletter is a monthly publication by the

Flandreau Santee Sioux Tribe.

Digital photos, text on diskette or other media is encouraged.

Flandreau Santee Sioux Tribe

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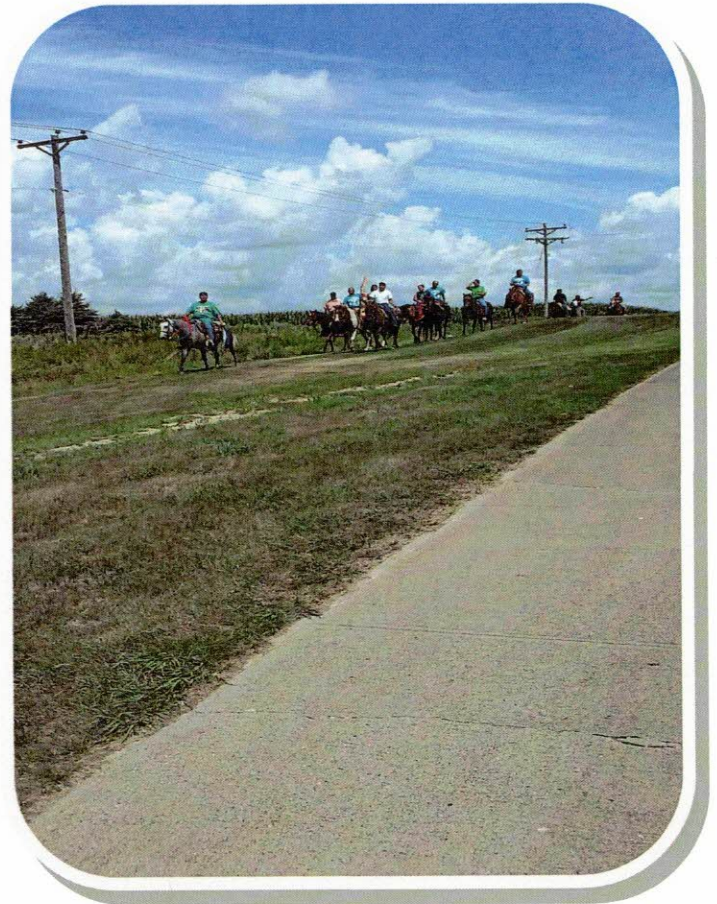
#### Memorial pics cont.



Everyone gathered at the 4th and 5th fairway at the Hiawatha Golf course



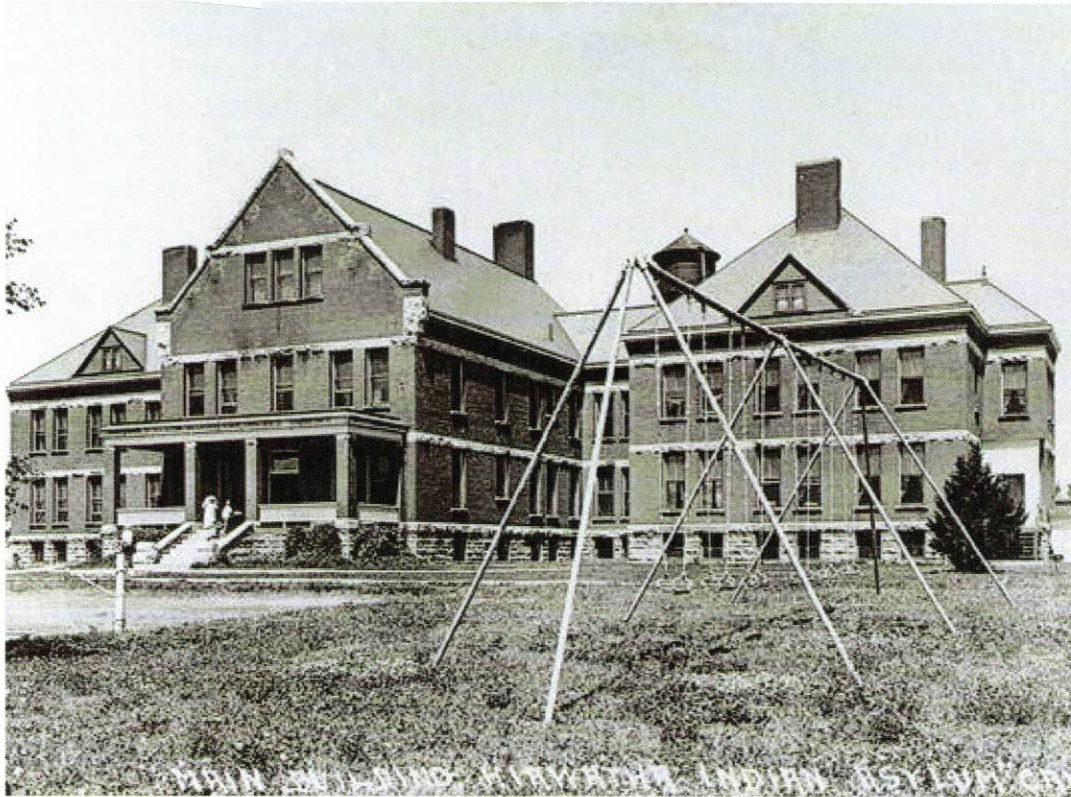
Memorial pics cont.





# HIAWATHA ASYLUM FOR INSANE INDIANS

Receiving Congressional appropriations in 1899, the Hiawatha Asylum for Insane Indians was the second federal mental hospital and the first dedicated to American Indians. The first patient arrived in 1902, and through 1934, more than 370 patients—ages two to eighty, from fifty tribes nationwide—lived here. Patients did domestic and agricultural work onsite, were occasionally shown to paying visitors, and underwent treatment with methods later deemed outdated and dehumanizing. From 1929 to 1933, federal inspectors found intolerable conditions, inadequate staffing, several sane patients kept by force, and numerous other abuses. In 1933, John Collier, the newly-appointed Commissioner of Indian Affairs, ordered the asylum closed. G. J. Moen, with the Canton Chamber of Commerce, filed an injunction to keep the asylum open, but it was overturned in federal court. Many patients were discharged and those who still needed care were sent to St. Elizabeth's Hospital, Washington D.C. The major buildings used by the asylum have since been demolished. The Hiawatha Asylum cemetery, where at least 121 patients were buried in unmarked graves, is located between the 4th and 5th fairways of the Hiawatha Golf Club. In 1998, the cemetery was listed in the National Register of Historic Places.



*Courtesy South Dakota Historical Society*

*Though many attempts have been made to lock up Indians, none are as notorious and depraved as what happened at the Hiawatha Asylum for Insane Indians.*

## **'A Living Burial': Inside the Hiawatha Asylum for Insane Indians**

David Edward Walker • November 9, 2015

There have been many attempts by the U.S. mental health establishment to lock up, restrain, sedate or destroy the spirits of Native people, but none so notorious and depraved as what was done at the Hiawatha Asylum for Insane Indians. Maybe that's why stories of the people who suffered there are so hard to come by. Fortunately, a cadre of researchers are working to reconstruct what really happened in a federally-funded psychiatric gulag that was fully operational only 85 years ago. There's no centralized archive to dig through, and whatever remnants remain of Hiawatha inmate lives are scattered like ashes

Josephine's first marriage, to Confederate Cherokee veteran Jackson Foreman, was recorded in March 1870. Before 1874, she was living with a second Cherokee husband, Richard Walker, with whom she conceived her daughter, Maud. By 1878, Richard had married another woman, but Josephine and Maud wouldn't have suffered any sort of stigma or public disapproval for their circumstances, which were fairly common. They both would've likely had the support of her matrilineal clan, the Ani'Ga'tāga'wi.

By 1882, she'd given birth to a son by Allen Gilbert, a white farmer, who adopted Maud. Gilbert had recently lost his Cherokee wife, Kiamitia West, the sister of John West, Josephine's escort to Hiawatha Asylum. With his wife's death, Gilbert lost his Cherokee citizenship, including his right to farm on land held in common. He needed another Cherokee wife, and Josephine moved in with him.

In 1887, while married to Gilbert, Josephine was briefly placed in the Cherokee Insane Asylum for the first time. Dr. William Adair remarked in his annual report that year that although she'd run away and not returned, "We learned that she is improved to such an extent—that she will not return again as an inmate." Josephine came back home and stayed with Gilbert until he died in June 1898.



*Courtesy Oklahoma Historical Society Research Division*

*The Cherokee Orphan Asylum opened in 1877 six miles south of Tahlequah, Oklahoma.*

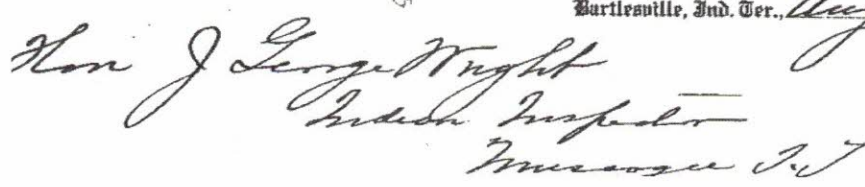
Three weeks after Gilbert's death, the Curtis Act passed Congress, forcing the Cherokees to abide by the 1887 Dawes Allotment Act and ending their battle against individual land allotment. Cherokee tribal governance was abolished, and U.S. federal courts and Indian Agents gained incredible powers over all legal determinations and dealings of community members.

Under Curtis, the Secretary of the Interior placed Inspector George Wright in charge of Union Agency, all schools in Oklahoma Territory, the Choctaw-Chickasaw Mining Trust, revenue inspectors for the Cherokee and Creek, and tribal commissions surveying and laying out town-sites for populations over 200. And in 1904, Inspector Wright was made responsible for all insane persons in the Territory as well as authorization of all oil and gas pipeline rights of way.

Ross obtained guardianship of his mother-in-law in late 1902. He'd likely only had to mention Josephine's confinement at Cherokee Insane Asylum 15 years earlier. Once he had her guardianship, he immediately compelled her back into Cherokee Insane Asylum for the second time.

Just a few months prior, he'd bought 200 acres of land south of Bartlesville. After having Josephine confined, Ross converted this land into an individual allotment in her name using the new provisions of the Curtis Act. In fact, Ross testified to the Cherokee Land Office clerk, "[S]he owns a home in the land I am selecting..." Of course, under his guardianship, Josephine no longer had a real home of her own. For all intents and purposes, it now belonged to her son-in-law. Her matrilineal status in sharing land was gone because of the Curtis Act, and as a locked-up *Crazy Indian*, she'd never again wield control over property, even if it was in her name.

Here's the letterhead Ross used for multiple letters to Wright regarding Josephine's travel to Hiawatha Asylum:

LAFAYETTE FUNK, PRESIDENT.	CHAS. E. MARTIN, VICE-PRESIDENT.	FRANK HOBLIT, TREASURER.	CARLE H. SMITH, SECRETARY.	J. T. HOBLIT, COUNSEL.	
<b>Kansas &amp; Texas Oil, Gas &amp; Pipe Line Co.</b>					
Branch Offices: ST. LOUIS, MO., LINCOLN, ILL., AND BARTLESVILLE, IND. TER.		Principal Office: CHANUTE, KANSAS.	Fields of Operation: CHANUTE, KAN., BARTLESVILLE, IND. TER., GUILFORD, KANSAS.		
48510		Bartlesville, Ind. Ter., <u>Aug 28</u> 190 <u>5</u>			
 <i>Hon J George Wright</i> <i>Indian Inspector</i> <i>Musogee J. J.</i>					

Letterhead used by Ross.

It was the oil royalties Ross managed in Josephine's name, that is, "bonds of the Kansas and Texas Oil Company," that funded her travel toward permanent confinement. The *Petroleum Review* had very recently reported plans "to construct a pipeline from the company's property in Bartlesville," expanding on what the *Weekly Examiner* had extolled as "the first well drilled in Cherokee Nation outside of Cudahy's" upon "the Ross allotment... the most important well that has been drilled in this section."

And it is during this dismantling of her life and assets that Josephine was said to be experiencing "hallucinations about money and property." We cannot know what those were, but we might wonder how closely they related to all that was being taken away from her. We might also wonder if she was really hallucinating.

Being "very angry at times" and "making threats" is all that remains of her voice. As she approached Hiawatha's gates, she likely faced the end of a fierce family battle she'd lost. She no longer had a home, land, clan or family; she no longer even held control over her own body or her future.

When the asylum's gates swung open, Captain West presented Dr. John Turner an "Order for Delivery of Insane Indian": "The United States Court... having issued an order adjudging Josephine Rider, a Cherokee citizen, to be insane and remanded her to your custody..." Turner signed the "Receipt for Delivery of Insane Indian": "I hereby acknowledge to have received from William P. Ross, Guardian... custody of the insane person noted."

A seven-foot-high woven steel prison fence now surrounded her, never a feature at Cherokee Asylum. She was quickly escorted into the main building. The two floors and four wings were mostly empty, and a cold austerity met her lit by bright electric lights. No artwork of any kind was permitted, and oddly, there were very few chairs. Inmates had to sit on their beds.

Perhaps sitting on her bed was where she was briefed about her new life in this special prison. For her, Hiawatha would become what the great Asylum researcher and sociologist, Erving Goffman, later called a "total institution" governing every aspect of her life through "a series of abasements, degradations, humiliations, and profanations of self."

Asylum Superintendent Oscar Gifford described his new facility as "a refuge for all kinds of defectives," but basic custodial detention was only beginning to make room for the new medical field of psychiatric treatment. Beneath Gifford were Assistant Superintendent Dr. Turner, a financial clerk, matron, seamstress, laundress, cook, watchman, engineer, two attendants and two laborers. Everyone lived on-site.



across multiple states and numerous warehouses of the National Archives and Records Administration (NARA). Fragments from the pitiful records of two inmates are gathered and reweven here, allowing these imprisoned ancestors to finally speak their past to our present.


### **Josephine Rider (Cherokee)**

Skies were likely blue and the weather warm outside Canton, South Dakota in mid-October, 1905, when Josephine Rider first caught sight of high front gates arched with a sign reading "Hiawatha Asylum." She was 57 years old, short and heavy, and had been a handful for Captain John West of the Indian Police to bring from Union Agency at Muskogee in what is now Oklahoma. He'd locked her in his jail for weeks before compelling her along the remaining 400 miles of her journey away from what had been her lifelong home in Bartlesville.

Despite having recited a government policy on other occasions "not to accept any Indians at... the Asylum at Canton who have sufficient revenue from their estates," Indian Agent J. George Wright used funds derived from Josephine's oil leasing royalties to cover all travel expenses and West's pay for the job. These royalties may have been collected in her name, but they were controlled entirely by William P. Ross II, her son-in-law and legal guardian, husband to Maud, her only daughter, and father to her granddaughter and toddler grandson. In fact, Ross had arranged for three prominent white men in Bartlesville to attest that Josephine was "without means."

Ross began his campaign to have her confined by writing to Wright in September about his own effort to transport Josephine to Russell to live with her sister, Sue. He said he "could not manage" her over the trek of several hundred miles, and at Muskogee, had appealed to West, her cousin, to take charge and force her the rest of the way.

Ross was nephew to Chief William P. Ross, who had helped create the Cherokee Insane Asylum, the first such tribal facility in Indian Country. Josephine was confined at Cherokee Asylum briefly in 1887 while living with her third husband, Allen Gilbert. In early 1903, Ross forced Josephine to be confined there again for several months before allowing her to come live with him, his wife, and their children. After she'd lived with them for about two years, he accused Josephine of swinging a chair at her granddaughter, and this was one of the reasons given for sending her to Hiawatha.

 The Cherokee Asylum opened in 1877 six miles south of Tahlequah, Oklahoma. (Courtesy Cherokee Heritage Museum/Wikipedia)

*Courtesy Cherokee Heritage Museum/Wikipedia*

*The Cherokee Asylum opened in 1877 six miles south of Tahlequah, Oklahoma.*

RELATED: Lunacy, Crazy Indians and the Witch's Hammer: Mental Health Care as Oppression

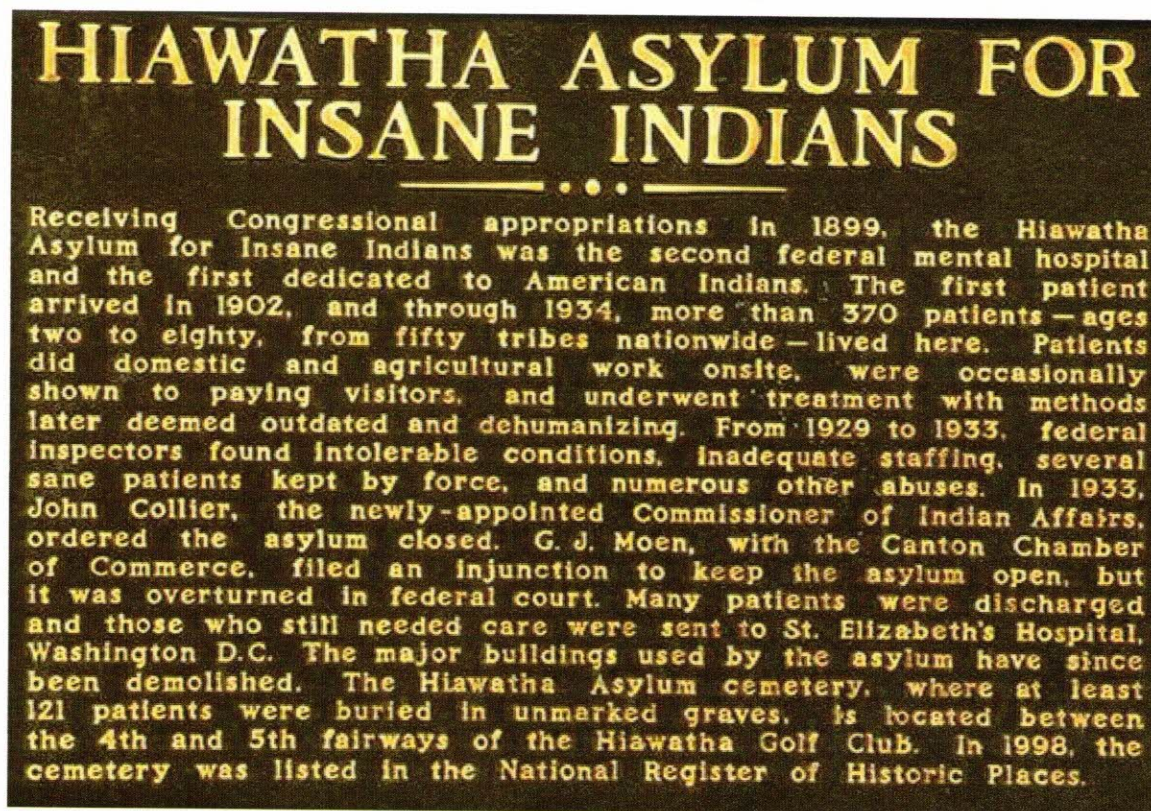
There'd have been no formal inquiry in those days. Since she was already viewed as a *Crazy Indian*, Ross's word on the matter had absolute power to send Josephine wherever he chose. Presciently, he'd already obtained a U.S. Court order in August declaring her an Indian lunatic, and in the process, hired a Bartlesville physician to document that "she was very nervous, very restless, and... very angry at times and making threats," and suffering "hallucinations in regard to money and property."

Her arrival at Hiawatha must have been the rock bottom of a difficult life. Born to a progressive family trying to embrace the white man's "civilization" for generations, she'd instead suffered like so many other Cherokee families who'd survived the community trauma of forced removal. She was granddaughter and niece to men who signed the Treaty of New Echota and were then executed for complicity in the loss of Cherokee homelands and the Trail of Tears. Her father, a soldier in the internecine Tom Starr War, was already dead when she turned 3, and she buried her mother by the time she turned 16.

Twenty-one inmates per floor were expected to share a single toilet and bath, but this capacity overflowed to twice that number eventually. Josephine, however, arrived to find only 20 or so fellow inmates in the entire facility. Turner described them as suffering "epileptic" and alcoholic dementias, "acute" or "chronic" melancholia (depression) or mania, or simply "congenital imbecility," i.e. feeble-mindedness. We don't know what her diagnosis was.

Turner believed each inmate's life should consist of proper sleep (bedtime at 8 p.m. nightly), vegetarian meals, outdoor activity (working on the asylum farm) and regular hot baths. Visits from family members were forbidden, as was Native dancing. Beading and basket-making were permitted, as well as board games, cards, sewing, baseball, basketball or horseshoes.

Such activities didn't generate much interest among the caged. The able-bodied sought work in the laundry, kitchen, or on the farm to reduce the endless boredom. Becoming a source of free labor also helped establish privileges and a possible means of escape. There were many such attempts at Hiawatha Asylum, but very few successes.



Courtesy GoDakota.com

*The Hiawatha Asylum was constructed in 1901 in Canton, South Dakota.*

Officially, violence and profanity were prohibited for everyone. However, staff members received no training in dealing humanely with "unruly patients," and physical and sexual abuse of inmates was commonplace. Inmates were often tied down, shackled, straitjacketed and/or locked in their rooms at

the whim or convenience of the attendants. Around the time Josephine arrived, a female attendant had been fired for prostitution and morphine addiction, and a male attendant was bringing in whiskey and bragging about his sexual acts with female inmates.

Turner was often angry about his orders being received by staff members as merely suggestions. In theory, his approval was required for imposing physical restraints like straitjackets or isolating uncooperative or resistant inmates in locked rooms. In reality, the attendants were in charge of the asylum.

Turner liked to use potassium bromide, an established approach for epilepsy recently endorsed for many psychiatric conditions. Like psychiatric medications endorsed today, bromide was much celebrated but its side effects were poorly understood. Bromide accumulates as a toxin in the body, so the routine dose of 3 to 5 grams induced neurological disorders, gastrointestinal problems, irritability, hallucinations, delirium and lethargy. Such "bromide intoxication" made some people appear crazier, but they'd typically just be administered more bromide. This wonder drug made inmates more malleable, a desirable condition since the keepers were outnumbered by the kept.

After Josephine's first year, Turner described her as "changed markedly" and "now quiet and quite reasonable":

**ASYLUM FOR INSANE INDIANS,**  
Monthly Report Regarding Patient.

Canton, So. Dak., *Sept 1* 190*6*

Report regarding *Miss Josephine Rider*

Physical condition *Good*

Weight *187*

Mental condition *Some improved*

Remarks: *Miss Rider has changed markedly during past month, she is now quiet and quite reasonable.*

Very Respectfully, *John F. Turner*  
Physician and Assistant Superintendent,  
Indian Insane Asylum, Canton, S. D.

Monthly report for Miss Josephine Rider.

His observations likely made her optimistic, but she'd never go home again. Turner's ongoing friction with Gifford over releasing inmates he considered "cured" kept Josephine inside Hiawatha for three more years. By 1909, Turner had quit, and Ross easily arranged for his mother-in-law's transfer to Norman [Oklahoma] Hospital for the Violently Insane. No further record can be found of her, and it's likely she lived out the rest of her days there, dying in obscurity.

### **Peter Thompson Good Boy (Lakota)**

Psychiatrist Harry Hummer took over as Hiawatha Asylum superintendent after Oscar Gifford resigned following Turner's complaints that his lack of oversight led to a "full-term, bastard, imbecile" being conceived there, a baby boy eventually removed for an adoption that never materialized, and who died three months after being taken away from his mother.

Hummer had interned at St. Elizabeth's Hospital in Washington, D.C., where the new superintendent, William Alanson White, was introducing such humane reforms as abandoning strait jackets and even opening a beauty parlor. Such indulgences did not impress young Dr. Hummer. He began fighting with staff members from the moment he arrived, and Turner was quickly replaced by Dr. L.M. Hardin, a physician from Leech Lake Indian Boarding School, whose investigation by the Indian Office for unknown reasons had resulted in his transfer to Hiawatha.

Hardin rallied staff members against Hummer's immaturity, arrogance and incompetence, and began writing complaints to the Indian Office about his harsh treatment of inmates, including solitary confinement, food rationing and the use of inmates as personal servants. Hummer was repeatedly vindicated by outside investigators, even surviving accusations by his secretary in 1914 that he'd sought her out for sex while his wife was off evaluating two girls at Santa Fe Indian School. Hummer retaliated against adversaries by firing those who wouldn't resign. Hardin was gone after three months, and Hummer became both superintendent and sole physician for the next 17 years.

Hummer fervently embraced the American eugenics movement and felt no Indian should be released from his Asylum without first being sterilized. Because he didn't have the facilities for such operations, very few inmates were let out while he was in charge. In its 33 years of operation, nine out of 10 inmates discharged from Hiawatha left by dying. Eighty-three percent of the 120 inmates who died lost their lives during Hummer's tenure, 52 as a result of his negligence during a 1924 tuberculosis outbreak.



*SaponiTown.com*

*Carrie Buck, a Tutelo Indian, was a victim of the eugenics movement in Virginia in the 1920s. Read more about her story at SaponiTown.com.*

Yet in 1916, Hummer's career was ascendant—he was expanding facilities to 85 beds and building new provisions for hydrotherapy and a solarium. Hydrotherapy treatment, often considered punishment by those receiving it, included forced bathing for hours or even days in tubs circulating warm water or being swaddled with wet, freezing bed sheets. Attendants often only had to mention hydrotherapy to obtain compliance from inmates.

That same year was when Peter Thompson Good Boy and Dr. Hummer first met, and from the start, it was clear they wouldn't get along. Peter's journey to Hiawatha had started about 4 years earlier. A Lakota from Rosebud Reservation, Peter may or may not have committed larceny at that time against Let Them Have Enough and John Whipple. Rosebud Special Agent Charles Davis conjectured that Peter suffered from "a mania for stealing horses," and he'd found a new way to keep him locked up—minus due process.

Long before his admission to Hiawatha, Peter had been held at a Lawrence County, South Dakota jail cell for many months as "mentally deranged." He reportedly held the "delusion" he'd been set up by Whipple, whom he asserted never paid a fine related to a wrongful death Peter considered murder. Eventually, Peter was sent to St. Elizabeth's Hospital in Washington, D.C. under circumstances so dubious that even white outsiders, including two congressmen and a penitentiary chaplain, tried to get him released.

They weren't successful. Six months after his transfer into Hiawatha Asylum, Hummer administered a brief mental health assessment to Peter reminiscent of procedures still used today in Indian Country. Here is a copy of the assessment form:

**DEPARTMENT OF THE INTERIOR**  
**ASYLUM FOR INSANE INDIANS, CANTON, S. DAK.**

PSYCHIATRIC AND PSYCHOLOGICAL EXAMINATION.

Case No. 152. Name: Peter Thompson Good Boy.  
Date of admission: May 3, 1916.  
Date of examination: November 16, 1916.

1. Thought: Comparatively superficial.

- a. Apperception and comprehension—Limited.
  - 1. Reaction time, Prompt.
  - 2. Reaction character, Superficial.
- b. Memory—Fair. Good in most respects.
  - 1. Amnesia, Slight.
  - 2. Hyperamnesia, None.
  - 3. Paramnesia, Probable.
  - 4. Retrospective falsifications, Uncertain.
- c. Ideation—Limited.
  - 1. Increased, including flight of ideas, No.
  - 2. Diminished, Somewhat.
  - 3. Qualitative changes, Superficial.
- d. Reasoning and judgment (association or coordination), Under-developed. Childish.
- e. Delusions—Present. Persecutory in type.  
Partly-1- Systematized { allo-psychic, Persecution.  
2. Unsystematized { auto-psychic, High capability.  
somato-psychic, None.
- f. Hallucinations—Doubtful.
  - 1. Hearing—Doubtful.
    - a. Akosma, Doubtful.
    - b. Voices, None.
  - 2. Sight, None.
  - 3. Smell, None.
  - 4. Taste, None.
  - 5. Touch, None.
- g. Illusions, None.

2. Feeling:  
a. Somato-psychic, Excellent. Strong and well.  
b. Auto-psychic, Extremely self-satisfied. Lacks insight.  
c. Allo-psychic, Feels that he ought to be out of here.

3. Action:  
a. Mannerisms and tics, None.  
b. Impulses or obsessions—None.

- 1. Homicidal, None.
- 2. Suicidal, None.
- 3. Uncontrollable impulses, None.
- 4. Habits, Good.

  
c. Movements the distinct result of delusions, hallucinations, etc. Writes to many ladies. Litigious.  
d. Movements the result of phobias, None.

Diagnosis: Constitutional inferiority.  
Remarks:

Signed: E. R. Hummer. , M. D.

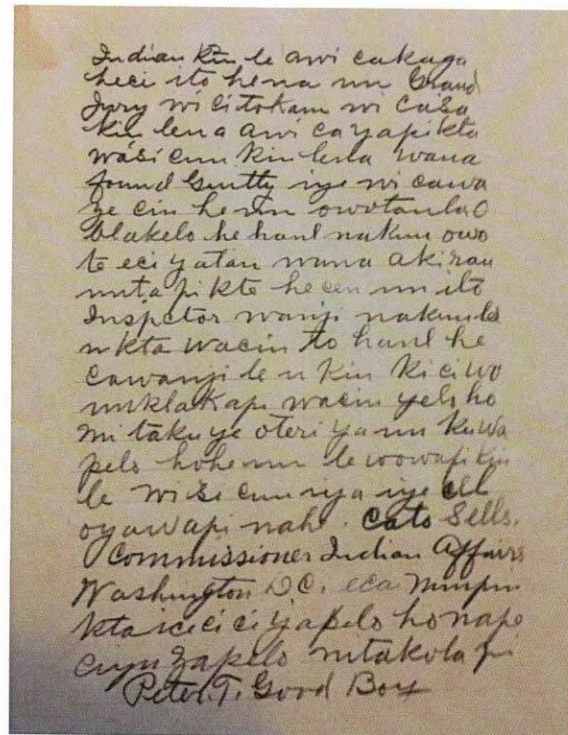
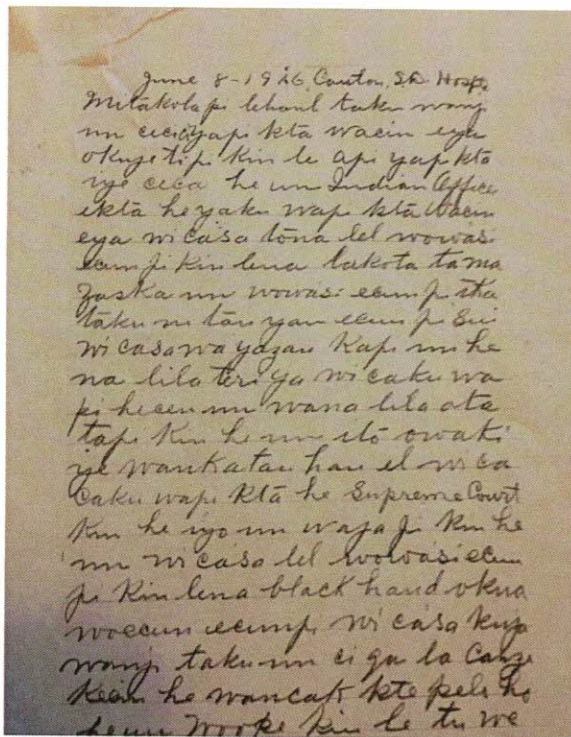
*Peter's assessment form.*

It was rare for Hummer to make a direct assessment of an inmate. In investigations many years later, he admitted he seldom had any "medical contact" with inmates.

Contrary to the label Hummer affixed to Peter, this 39-year-old Lakota man with “constitutional inferiority” enjoyed passing his time writing about social justice issues. Here’s a sample of Peter’s “inferiority” from an undated English language essay he composed, found inside his Hiawatha Asylum file:

Capital punishment is presumed to impress offenders with the sacredness of life. It works just the other way. The psychological effect of it is precisely the reverse. It provokes violence. The opposition to capital punishment is asserted to be purely sentimental. It is not. It is surely practical based on facts, history, and science.

The explanation for Hummer’s condescending psychiatric assessment of Peter becomes clearer when considering Peter had provoked him by composing a letter five months earlier in phonetic Lakota about conditions at Hiawatha and attempting to smuggle it out:



Peter’s assessment of Hiawatha in Lakota.

Peter’s words of June 8, 1916 never made it out of the building, but Hummer had a loose translation made and knew some of what he’d written. Now Peter’s words are available to us in a better translation provided by Gwen Holmes (Lakota):

My friends, at this time I would like to share something with you. Well, this hospital poses a concern. Therefore, I ask that it be taken care of at the Indian Office. Well, there are several men that work here, and they are employed through Lakota monies. Nothing is done correctly. Men were ill and died here. They endured severe ill treatment. That is why many have died here.



Therefore, I choose to help. An individual (man) from a higher power to pursue such as [in] the Supreme Court we are entitled to. That is why men who work here do their work according to black hand. Men who are ill [and] get a little upset are killed immediately. So that is why the law was given to the Indian. If there was something filed against these men, they should be brought in front of a grand jury. These white men need to be found guilty now. That is why I am telling the truth. It was then I was coming back from the dining hall. He's got it in his mind we are going to die of starvation. I also would like to have an inspector come here. Whenever there is one coming here, we would like to visit with him. My relatives, we endure severe ill treatment. So that you can take this letter and get it written in English and give it to Cato Sells, Commissioner Indian Affairs, Washington, DC. He would be the person I suggest. My friends, I shake your hand.  
Peter T. Good Boy

To clarify: "Black Hand" was a symbol used in extortion in the early days of organized crime. Hummer's psychiatric assessment and the pejorative label of "constitutional inferiority" affixed to Peter were likely designed to offset the credibility of his note.

Undeterred, Peter again delivered a note to a staff member, this time in English, a few months after his assessment by Hummer. Here's an excerpt:

Any man who sells or gives intoxicating liquor to the Indian should be sent to the penitentiary regardless of his social standing or political influence... any man came to our Indian Hospital and carries one of [sic] bottle whiskey in his pocket working around here I will report only employee. Getting along with whiskey also women in here. This is not right.

Notes written by staff members about Peter began to get more detailed than was typical. He was described as "friendly and sociable" but "caus[ing] much trouble among other patients (Sioux) by talking against the Superintendent..." Staff members said Peter was "a leader among them [who] exerts big influence" and "thinks he's exceptionally brilliant," who "when excited, calls the Sioux together, motions and talks to them, shakes his fists and immediately they begin something that will cause trouble." Peter lost 20 pounds and was treated for "sprain of wrist" and "burned wrist" on four occasions along with a variety of cuts, strains and contusions.

In trying to unite inmates and stirring agitation about their maltreatment, Peter Thompson Good Boy anticipated by 60 years the "liberation psychology" movement mentioned by my friend and fellow dissident, Dr. Bruce Levine. Perhaps this was why in October 1917 Peter became one of the few discharges Hummer ever made, despite his determination to sterilize all those he deemed inferior. It would be 16 more years before Hiawatha Asylum for Insane Indians would be subjected to the investigation Peter tried to bring about through his Lakota note.

By then, Native children and youth sent to Hiawatha Asylum by boarding school superintendents had lived for years behind locked doors bound in straitjackets. Inmates were chained to iron pipes, the keys to their shackles "lost." Their chains had to be sawed through in order to free them. Others were found tied to beds soiled in their own excrement. A paraplegic Native girl was discovered struggling on the bathroom floor where she'd been compelled to sleep half-naked on a filthy mattress.

Investigating for the Indian Office in 1932, Dr. John Holst compared Hiawatha to "a leper colony" and "a living burial." With the public disclosure in 1933 that many Native people at Hiawatha were actually sane, the asylum was closed. Those deemed still insane were transferred to St. Elizabeth's Hospital, Hummer's alma mater. William Alanson White had passed away years before, unfortunately, and his more humane values had been replaced by experimental "treatments" such as insulin injection, electroconvulsive shock, and prefrontal lobotomy.

The *Crazy Indian* would continue to be regularly institutionalized until the 1950s, when thiorazine and other psychiatric drugs made it easier and cheaper to sedate and chemically restrain these oppressed, reactive, rejected or merely disturbing people. In other words, today's court-ordered medicating and other coercive approaches to compel the "consent to medicate" are merely the travesties of the old asylum being moved inside people's bodies. More subtly, attempts by today's providers to persuade their Native patients that biological or genetic defects are behind their emotional and behavioral reactions rather than centuries of oppression and historical trauma is a lie little different than Harry Hummer telling Peter Thompson Good Boy that he was "constitutionally inferior."

# HIAWATHA INSANE ASYLUM: A HAUNTING LEGACY

By Elizabeth Stawicki

Full article: <http://www.rootsweb.ancestry.com/~sdlincol/hiawatha.htm>

Condensed by Native Village



In 1898, Congress created the first and only Institution for insane Indians in the United States. The doors of Hiawatha Insane asylum in Canton, South Dakota, opened in January 1903. During its 32 years, Hiawatha housed more than 350 Indians from tribes throughout North America. Many men, women, and children were placed there not because of mental illness, but because they fought with a white man or an agency. These were "traditional spiritual people or teenagers who misbehaved or people the Indian Agent didn't like," said Harold Iron Shield, founder of the Native American Reburial Restoration Committee.



Asylum Staff

One Indian affairs commissioner called reports of the asylum "reminiscent of the terrible indictments Charles Dickens leveled against English poorhouses and schools." Many Hiawatha patients died, including some who were denied medical care. While land was set aside for a cemetery, the Indian Office said grave markers were too expensive.

Today, at least 121 bodies lie in unmarked graves in the middle of a Canton golf course. What does remain of their lives is listed on a dark stone on the burial ground's west side. That stone holds a dark plaque which lists their names and dates of death.

[\(List of Names\)](#)

The National Park Service recently added the cemetery to the National Register of Historic Places.

Clara Christopher worked at the asylum since its inception. In 1979 when she was 91, a graduate student recorded Christopher's memories of the asylum. Christopher worked at the Canton asylum for 25 years in a variety of jobs ranging from cook to head of supplies. She remembered new patients:

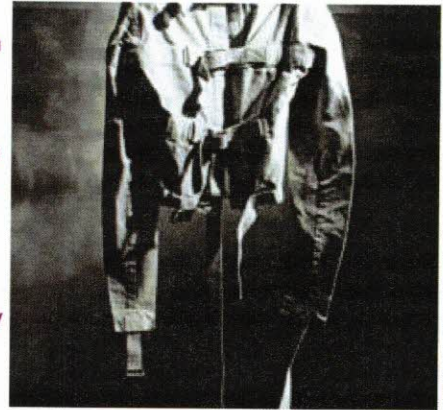
"The first patient in...what was that? what month was that? the first patient that arrived, I remember, was on the first of December in 1902. "

"Some would see that sign "asylum" and it hurt 'em; some were heartbroken. I always felt for em. I felt for them as I would anyone. I could never stand to see them someplace and hold my ears so I couldn't hear 'em. Sometimes you know out on the reservation they had something against an Indian, and he was vicious or something like that, and they'd scribe 'insane.'"

Much information about the Hiawatha asylum's operation, patients, and staff comes from Dr. Samuel Silk, Clinical Director at America's premier psychiatric hospital, St. Elizabeth's in Washington, DC. In 1929, Silk inspected the Canton asylum in 1929 and filed a report:



"Three patients were found padlocked in rooms. One was sick in bed, supposed to be suffering from a brain tumor, being bedridden and helpless...a boy about 10 years of age was in a strait jacket lying in his bed...one patient who had been in the hospital six years was padlocked in a room and, according to the attendant, had been secluded in this room for nearly three years."



During a subsequent investigation, Dr. Silk concluded many of Hiawatha Asylum's Indians were locked up because they had clashed with white men, a school or an agency - not because they were mentally ill:

"Would not the United States, if it could be held liable at all, be liable in these cases for enormous damages? The records of the asylum itself show them to be perfectly sane. They are known to be perfectly sane, to the director of the asylum Dr. Hummer. But he assumed the position that these people were below normal - mentally deficient - and they should only be discharged after they were sterilized, and as he did not have any means of doing this, there was nothing left but to keep them there."



Canton staff restrained many asylum patients in metal wristlets, camisoles, and shackles with iron chains. Silk noted that one epileptic girl miraculously escaped severe burns even though she was chained near a hot water pipe during her seizures.

32-year-old Frank Hart discovered his great-grandfather, Marcus, had been held at the Canton asylum. Marcus served on the Red Lake Tribal Council of the Minnesota Ojibwe. Hart says all that remains of his great-grandfather's life are a few government documents:

"His Indian name was (Misse-way-guh-noo) which means "like a war eagle flying all over the place in the sky." He was a leader, he was a warrior and he was a good man. He'd tell you just how it is right to your face and doesn't care how it's going to affect you but he wouldn't lie to you."

Federal records show Marcus was committed to the Canton asylum with symptoms of senile psychosis. He, like other Indians, were stripped of their Indian identities. Authorities spoke to him in a language he would've struggled to understand. Instead of living in Minnesota's open woods, Hart was locked in a ward where sealed windows held in the stench of un-emptied chamberpots filled with human waste.

Arne Lunder had lived in Canton all his life and was one of the asylum's last living witnesses.

Lunder: The women were all in the front laying around on the grass out in front there. One of the head nurses came out and said "Bring her back in." She was laying on a blanket so they took one on each corner ... and drug her up the steps. It really impressed me; I thought it was kinda cruel.

Hiawatha asylum did not even meet the minimum requirements for a institution treating the mentally ill. Gerald Grob is a professor of history and medicine at Rutgers University. He is also a leading authority US mental health policy history:

"What you had here was an institution you could only define as deviant. It wasn't doing what a lot of other hospitals if you go through state's records, the person running it had no contact with psychiatry."

University of South Dakota history professor Herbert Hoover says Hiawatha's creation was most likely ignorant of Indian culture and not an organized plot to confine sane Indians.

Hoover: The great fault was not in investigating how native Americans dealt with insanity prior to the arrival of whites. So we took western European strategies of dealing with insanity.

Sopelhyia	7	Alviza E. LaFramboise	3
Taharu	5	Thomas Robinson	2
Mahglyetanewa	6	Louison Francis	8
Wihwahawawate	5	Jack Fraser	1
Wanage	5	Joseph Labiac	3
Tonahanshiton	6	David Fairbault	1
Ochewetawir	8	Joseph Marstary	2
Woyaha	12	Mary Tennott	1
Esymehya	4	A. D. Campbell	8
Wakawagwin	4	Scott Campbell	9

**It really was a well intentioned desire to accomplish cultural imperialism without killing Indian people. And this was a part of it.**

The Canton asylum was created when the United States' official Indian policy was assimilation. Leonard Bruguier, a Yankton Sioux and director of the USD's Institute of American Indian studies, says whatever Haiwatha's intent, it was a convenient tool for reservation agents.

"So in order for the agent to feel more comfortable being surrounded by yes-people, it would be very easy for him to say "This person's insane," and have him shipped to Canton to be administered by a whole different set of rules. Basically you'd just be able to get rid of 'em.

Some tribal representatives are concerned that talking about the Canton asylum might create more conflict with the federal government. But Bruguier has another theory: shame. Bruguier says the Canton asylum attacked a core Indian value that those who were considered different - mentally ill or otherwise - contributed to Indian society:

"We took care of them, and then all of a sudden we have this insane asylum, and they say this Indian's insane and we're going to move him to Canton, and he's going to be with people like him. A lot of Indian people are ashamed they let this happen to their relatives. That they let someone come in and take 'em away, basically, and in many cases they were never heard from again.

Harold Iron Shield, a Yankton Lakota, holds ceremonies at the grave site each May to honor and remember those who lived and died at the asylum. Iron Shield believes the federal government used the Hiawatha asylum to jail Indians who wouldn't conform:



St. Elizabeth's Hospital

"These people were victims of the fed government as usual because of their involvement with spiritual ceremonies, because kids didn't really understand the kind of conformity they were to abide by. They didn't understand why they couldn't speak their tribal languages. They didn't understand why they had to go to church. They didn't understand why they had to change."

In 1933, Roosevelt's commissioner of Indian affair, John Collier, ordered Hiawatha Asylum closed and the patients moved to St. Elizabeth's in Washington DC. Canton residents, however, waged a federal court battle to keep the asylum open -- the asylum was a major contributor to Canton's economy during the depths of America's depression. Members of the nearby Rosebud Sioux also opposed Canton's closing. They didn't want their friends and

relatives in the asylum sent thousands of miles east.

The fight generated national news coverage from New York to Montana.

Collier prevailed in court, and Hiawatha closed in December, 1933. Dr. Samuel Silk immediately sent 17 Indians home. Some had been confined as long as 16 years. Another 69, including Marcus Hart, required hospitalization and were sent to St. Elizabeth's Hospital. Most spent the rest of their lives institutionalized.

**Ten years later, the federal government sold the property to the city of Canton for one dollar. The county attorney at the time was Craig Brown, said local officials didn't think it unusual to build a golf course on the land, even if 121 bodies were buried there.**

**Brown: We didn't think a whole lot of it; it was the Indians who found out about the cemetery and they started their religious exercises out there and of course it became a topic of discussion before we did something about it.**

Today, the graveyard of 121 Canton patients exists between the fourth and fifth fairways of Hiawatha Golf Course. Moving the graves isn't an option/ Doing so would be costly and some Indian elders say moving the graves would disrupt the spiritual journeys of those buried here. In the past, Hiawatha golfers sometimes hit



Yankton Sioux	4	Antoine Benville	7
Mahpiyakocyaquin	4	Michael Benville	6
Angelina	12	Gabriel Benville	6
Mapin	5	Charles Crawford	1
Solventawin	1	Francis Roy	6
Mazacabowin	3	Vital Roy	3
Sacawinawacous	6	Daniel Benville	4
Hapiin	2	Joseph Benville	2
<b>Blind Blood Families</b>			
John Moore	5	Basile Benville	4
Angus M. Robertson	1	Maline Mumford	4
Gustavus A. Robertson	1	Alut Graham	2
Thomas A. Robertson	2		
Jane Moore	1		
Joseph E. Lefrancoise	4		
Louisa Moore	2		
Louisa Preiner	2		
Nathaniel Preiner	3		

balls off the graves. But a new rule says that if a ball lands on a grave, players can take a free drop and play the shot outside the cemetery. Meanwhile, the course moved the fifth hole's teebox 20 yards further away from the graves.



### The names of those buried in the Hiawatha Asylum Cemetery:

1. Long Time Owl Woman	41. Sallie Seabott	81. James Blackeye
2. Juanita Castildo	42. Selina Pilon	82. Abraham Meachern
3. Mary Fairchild	43. Mrs. Twoteeth	83. Aloysious Moore
4. Lucy Reed	44. Kayso	84. Tom Floodwood
5. Minnie La Count	45. Josephine De Couteau	85. James Black Bull
6. Sylvia Ridley	46. Jessie Hallock	86. Benito Juan
7. Edith Standing Bear	47. Marie Pancho	87. Seymour Wauketch
8. Chur Ah Tah E Kah	48. Ede Siroboz	88. Anselmo Lucas
9. Ollie House	49. Kiger	89. Chico Francisco
10. Asal Tcher	50. Mary Bah	90. Roy Wolfe
11. Alice Short	51. Cynia Houle	91. Matt Smith
12. Enos Pah	52. Drag Toes	92. Two Teeth
13. Baby Ruth Enas Pah	53. Charlie Brown	93. Pugay Beel
14. Agnes Sloan	54. Jacob Hayes	94. Merbert Conley
15. E We Jar	55. Toby	95. Jack Root
16. Kaygwaydahsegaik	56. Tracha	96. Charlie Claflin
17. Chee	57. Hon Sah Sah Kah	97. John Hall
18. Emma Gregory	58. Big Day	98. Amos Deer
19. Magwon	59. Fred Takesup	99. Ne Bow O Sah
20. Kay Ge Gah Aush Eak	60. Peter Greenwood	100. Thomas Chasing Bear
21. Kaz Zhe Ah Bow	61. Robert Brings Plenty	101. Dan Ach Onginiwa
22. Blue Sky	62. Nadesooda	102. Joseph Bigname
23. Louise McIntosh	63. Taistoto	103. Falkkas
24. Jane Burch	64. James Chief Crow	104. Steve Simons
25. Dupue	65. Yells at Night	105. James Two Crows
26. Maggie Snow	66. John Woodruff	106. F.C. Eagle
27. Lupe Maria	67. George Beautiste	107. Andrew Dancer
28. Lizzie Vipont	68. Baptiste Gingras	108. Apolorio Moranda
29. Mary Peirre	69. Lowe War	109. Harry Miller
30. Nancy Chewie	70. Silas Hawk	110. Herbert Iron
31. Ruth Chief on Top	71. Red Cloud	111. Fred Collins
32. Mary G. Buck	72. Howling Wolf	112. John Coal on Fire
33. Cecile Comes at Night	73. Antone	113. Joseph D. Marshall
34. Maud Magpie	74. Arch Wolf	114. Willie George
35. Poke Ah Dab Ab	75. Frank Starr	115. James Hathorn
36. Sits in it	76. Joseph Taylor	116. Ira Girstean
37. Josephine Wells	77. Amos Brown	117. Edward Hedges
38. A.B. Blair	78. James Crow Lightening	118. Omudis
39. Josephine Pajihatakana	79. John Martin	119. Guy Crow Neck
40. Baby Caldwell	80. Red Crow	120. John Big
		121. A. Kennedy



[Messages from the People](#)

[Native Village Home Page](#)



**STARTS AUGUST 10**

**OPEN GYM**

**CHANGES**

sundays



thursdays

**6-8pm: 13-20 year olds**

**8-10pm: 18+ year olds**

MUST HAVE MEMBERSHIP COMPLETED WITH THE  
FSST REC. CENTER

FSST Recreation Center PRESENTS:

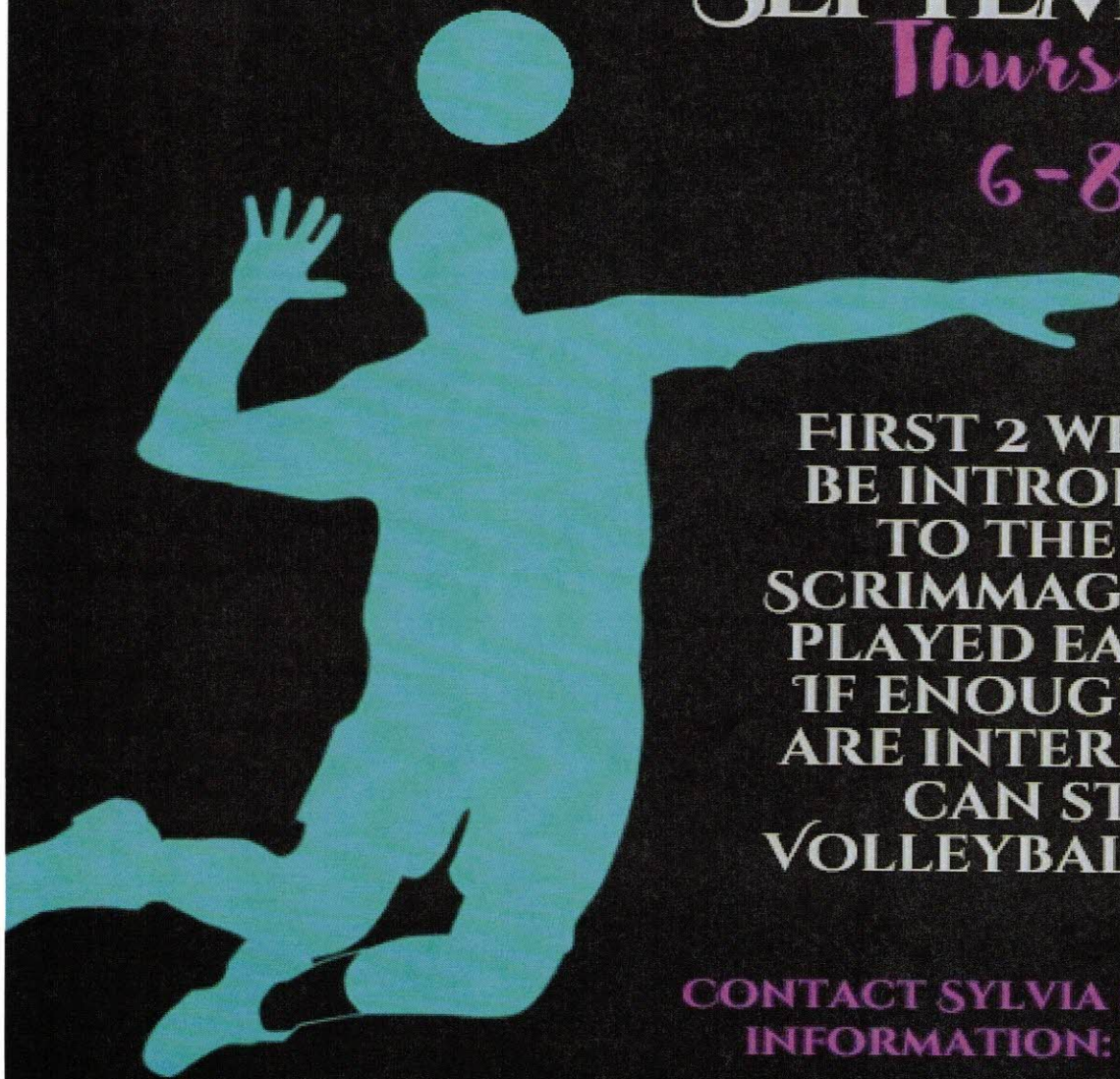
CO-ED VOLLEYBALL  
*at Wicoicaga Center*

AGES: 18+

SEPTEMBER 7

*Thursdays*

*6-8pm*



FIRST 2 WEEKS WILL  
BE INTRODUCTION  
TO THE GAME.  
SCRIMMAGES WILL BE  
PLAYED EACH WEEK.  
IF ENOUGH PEOPLE  
ARE INTERESTED, WE  
CAN START A  
VOLLEYBALL LEAGUE.

CONTACT SYLVIA FOR MORE  
INFORMATION: 573-4195

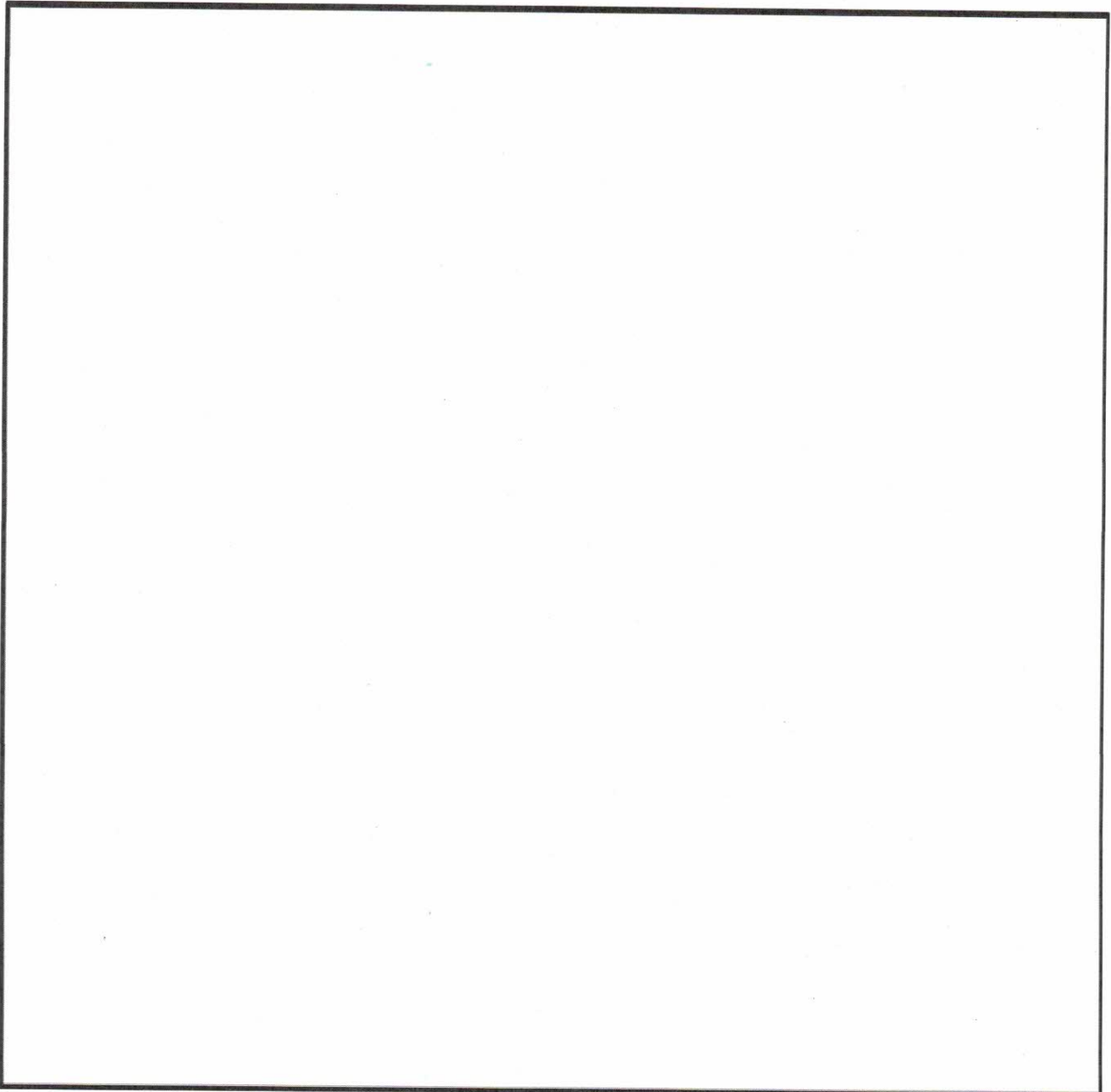


*The Flandreau Santee Sioux Tribe Recreation Department* would like to host a drawing contest to illustrate the importance of eating healthy foods. We are promoting disease prevention literature for Type 1 Diabetes and Stroke, both can be prevented by eating healthy, nutritious foods regularly. The winning illustration will be selected and printed on a magnet to distribute among community members for a disease prevention resource. Illustrations can be made with crayons or colored pencils. There will be 2 separate age categories and a winner for each age group. Have fun!

Return to Wicoicaga Center and we will be selecting 2 winners on August 25<sup>th</sup>, 2017!

NAME \_\_\_\_\_ AGE \_\_\_\_\_

**“YOU ARE WHAT YOU EAT!”**



**Wakpa Ipakšan Dakota Iapi Ošpaye**

**ANAĠOPTAŋ PO!!! (LISTEN UP!!!)**

**CLOSED: Friday August 4<sup>th</sup> 2017 – Tuesday August 22<sup>nd</sup> 2017**

**Hau Mitakuyapi,**

**We will be closed for the following dates:**

**Friday August 4<sup>th</sup> 2017 – Tuesday August 22<sup>nd</sup> 2017**

**We will re-open on Wednesday August 23<sup>rd</sup>, 2017** after school and will begin the 2017/2018 Dakota Iapi Ošpaye. New schedules, calendars and registration forms will be provided at a later date. Until then, enjoy the rest of your summer break and we will be looking forward to seeing everybody in the up-coming School year.

**Wopida Taŋka ičiçiyapedo!!!**

**Wakpa Ipakšan Dakota Iapi Ošpaye Staff**

Senior Center took part in the parade on Thursday July 27th. Seniors float won most beautiful  
Sheila Eastman and her daughter Aleah, Sheyanna Crow and her son Ashton Soward, Helena  
Thompson and Pam Kitto were tossing candy and riding on the float. Thank you Gayle Soward  
and Bill Kitto !!





# From The Clinic

Good Morning All,

I am sending out an update on the status of the clinic move. As of yesterday, the following departments have moved over to the new facility:

1. Behavioral Health – they will be seeing patients officially Monday. Some providers have appointments scheduled today.
2. Third Party Billing – April Herrick and David Walford
3. Patient Benefits Coordinator – Roxee Johnson
4. Facilities Manager – Jason Taylor
5. Site Manager – Hunter Henderson – Hunter will be back and forth for the next couple of weeks.

The following departments are scheduled to move on the following dates:

1. Pharmacy will start moving on August 4<sup>th</sup> through the weekend and completely moved with the robot on August 8, 2017. **The Pharmacy will be closed on August 7 and 8, 2017.**
2. Dental will be moving on August 9 and 10 and start seeing patients on August 11, 2017
3. PRC Office will move sometime next week.
4. The medical clinic and administration will move August 31 and September 1, 2017. **The Clinic will be closed on these days. The medical clinic will start seeing patients at the new clinic on September 4, 2017.**

All departments at the new clinic have internet and telephone access and will get faxing on August 15, 2017 when I.H.S. IT comes to install the remaining switches. All of the new furniture and medical equipment will arrive starting August 14 and will finish on August 25, 2017. If you have any questions, please contact me or Hunter Henderson. Thank you.

Leah Fyten

Administrator

FSST Health Center

[Leah.fyten@ihs.gov](mailto:Leah.fyten@ihs.gov)

From This Little Beauty to ...



Happy Birthday!



16 year old native princess...

Happy Birthday on July 24th Baby Mel!

Love You Always, Kungsi Mel



© wondercliparts.co

## August Birthday's

Denise Hammer 8/2

Renee Jones 8/16

Billy Joe Kitto 8/17

Linda Allen 8/18

Beverly Wakeman 8/18

Nancy Herrick 8/21

Bruce Schumacher 8/30





If you are a Tribal member who filled out an Affidavit Shared Residency form for another Tribal member.

**PLEASE REMEMBER -Under Section 19-5-3 Filing a false Affidavit by any qualified Tribal Member in support of an application for Per Capita benefits is punishable by loss of the affiants Per Capita Benefits.**

## The Four Directions

In their worship Dakota Indians (Sioux) are very attentive to the Four Directions. When praying with the Sacred Pipe, both in private and public ceremony, they face each direction successively, beginning with the West.

In worship the color of the West is Black. Evil is Black. Danger is Black. Black is the condition of Man as he stands before Wakantanka (Wakan-Mystery ---Tanka-Great).

The color of North is Red. Red is conflict. Red is tension. Red is decision, as Man determines whether to revert to Black or go on to White.

The color of east is White. White is victory. White is purity. White is life. The rising Sun eliminates redness and brings clear sky.

The color of South is yellow. Yellow is Peace. Yellow is fruitfulness. Yellow is warmth. Whatever danger or tension or conflict there might have been, it is now all past; now the Camp can rest.

Unfortunately, every man knows that at another time, in his prayer, he will have to begin again and will have to face the Black.



### *Pow Wow dancer numbers*

Category	#
Golden Age	57
Womens	82
Mens	68
Teens	69
Juniors	117
Tiny Tots	100
Drums	34
<b>Totals</b>	<b>493</b>

Update Minor's Address with Angie Eastman or Marcie Redday





## Flandreau Indian Education Committee (FIEC) Election Notice

Dear Parent(s)/Guardians,

The Flandreau Indian Education Committee (FIEC) is encouraging you all to nominate yourself for the upcoming election on **September 7, 2017!** The FIEC will have two open positions to fill.

The FIEC currently serves as the **JOM committee**, the **Impact Aid** and also the **Title VII** committee at the Flandreau Public School. The FIEC is dedicated to ensure all American Indian and American Indian lineal students receive the best education and available resources possible. The FIEC currently works closely with the Flandreau Public School and with the Flandreau Santee Sioux Tribe's Education Department. The FIEC dedicates 2 evenings every month to meet with the FSST Education Department and with the Flandreau Public School.

If you are interested please come to our **Election Night on September 7, 2016 at 6:00 p.m.** at the Wicoicaga Otipi. The Wakpa Ipaksan Dakodiab Ospaye staff will have Cinto (Bingo) for children and anyone who would like to play for various prizes. A meal will also be provided and you are welcome to bring a dish to share.

If you are **not** interested in sitting on the FIEC, we encourage you to attend in order to meet our current committee members and to **vote** for those who do nominate themselves to fill the two open positions.

We are looking forward to seeing you at this event and hope all of the students have a great school year!

Pidamayaye!

The Flandreau Indian Education Committee



***Grace Moore Senior Citizens Center  
Fundraiser  
T- Shirts for Sale***



Sm-Extra Lg. - \$15.00  
XXLg. - XXXLg. - \$17.00

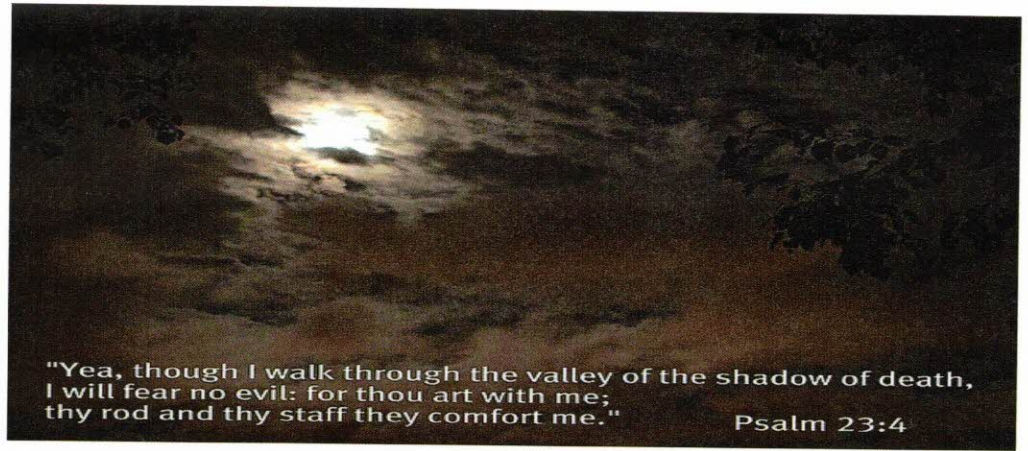
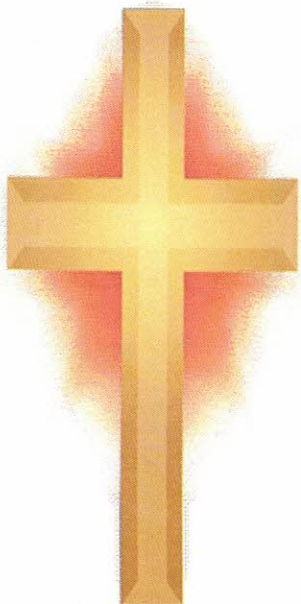
Please stop on by the GMSC and check out our T-Shirts!  
If we don't have your size available; we can order it for you!!

**Contact Information: Gayle Soward**

Phone Number: (605) 997-2924 & Email: [gail.soward@fsst.org](mailto:gail.soward@fsst.org)

## Naomi Jones 94

July 20, 1923-July 24, 2017



Naomi Jones, a kind and gentle soul, has passed away at the age of 94. The Lord called Naomi home on July 24, 2017, while in the hospital in Sioux Falls, SD.

With her beautiful smile and joyful warm brown eyes looking at you, she is and was beloved by all who knew her. She was "Aunty" to everyone.

Naomi's memorial service will be 11:00 a.m., Thursday, July 27, 2017, at St. Mark's Episcopal Church, 1410 North Kline Street, Aberdeen, with Father Richard Zephier officiating. A luncheon and time of fellowship will immediately follow the service at the church fellowship hall.

Schrivers' Memorial Mortuary & Crematory, 414 5th Avenue NW, Aberdeen is handling arrangements.

No visitation will take place prior to the service. Friends may sign Naomi's online guestbook and also view her service via the live stream service link at [www.schriversmemorial.com](http://www.schriversmemorial.com).

On Friday, July 28, 2017, at 10:30 a.m., a memorial service will be held at the Old Agency Community Center in Sisseton, SD, with a luncheon and time of fellowship immediately following. Burial will take place at the Sisseton City Cemetery.

Naomi Jones was born on July 20, 1923, to Samuel Milo Jones Sr. and Jemima (Sheldon) Jones. Naomi was very proud to be a member of the Flandreau Santee Sioux Tribe. She attended the Old Agency Day School in Pever, SD, and the Pipestone Indian School in Pipestone, MN before graduating from Flandreau Indian School in Flandreau, SD on May 5, 1942. Naomi furthered her education at Haskell Institute in Laurence, Kansas, and graduated on May 2, 1944.



Naomi worked in Washington D.C. for the Air Force; at the Flandreau Indian School; the Phoenix Indian School; and the Colorado River Indian Agency in Parker, Arizona before beginning her final job at the Aberdeen Area Office, where she retired on September 3, 1983, following 37 years of service.

Naomi's retirement years were spent participating in St. Mark's Altar Guild, the St. Margaret Guild, and St. Mark's Women's Quilting Group. She so enjoyed working on the quilts that while in rehabilitation for a broken ankle, Naomi would spend hours cutting the patterns for the quilts that were distributed to other churches.

Naomi loved reading (especially mysteries), watching rodeo programs on television, and going to auction sales. She also enjoyed gambling at the casinos. Naomi spent many happy hours gambling and visiting with friends and relatives who would stop by to talk with her.

Please remember Naomi for the loving person she was and keep her in your prayers.

# August 2017 Menu

Monday	Tuesday	Wednesday	Thursday	Friday
	Sub Sandwich Kris Mac Salad Chips Cookies	Meat Loaf Potato's O'Brien Brussel Sprouts Creamsicle Cake	Pork Chops With mushroom gravy Stuffing Buttered Peas Fruit Pizza	Wild Rice Soup Egg Salad Sand. Carrot & Celery Stix Fresh Fruit
Sausage Gravy over Biscuits Scrambled Eggs Fresh Melons	Tuna Noodle Hotdish Pea Salad Fruit Cocktail Cake	<b>BirthDay Meal !!</b> Oven Baked Chicken Mashed potato/gravy Green Bean Casserole Fresh Bread Birthday Cake	Lasagne Facaccia Bread Ceaser Salad Instant Fruit Salad	NO NOON MEAL SERVED 5:00 AT CITY PARK 
Chili Dogs French Fries Carrot & Celery Stix Brownies	Italian Beef Sand. Oven Browned Potato Pickles Sherbet Ice cream	Baked ham Sweet Potato's Buttered Corn Pineapple upside down cake	Beef Stew Angel Biscuits Cucumber Salad Ice Cream Kups	Indain Taco's Fresh Fruit
Polish Sausage With saur kraut Parsiled Potato's Lima Beans Dessert	Tator Tot hotdish Orange Romaine Salad Banana Bread	Hot Beef Sandwich Potato/gravy Buttered Beets Sour Cream Raisin Pie	Beef & Bean Burrito Southwest hominy Apple Tart	
Chef Salad Bread Stix Dessert	Pizza Crunchy Veggie Salad Dessert	Swiss Steak Over noodles Buttered Carrots Carmel Rolls	Zucchini Garden Chowder Ham Salad Sandwich Sliced tomato Jello	

Grace Moore Senior Citizens Center 997-2924 \*Menu subject to change without notice.