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The Indian's Friend

The Organ
of
The National
Indian Association

PUBLISHED MONTHLY

Vol. XXIV No. 9

MAY, 1912

156 FIFTH AVENUE,
NEW YORK CITY.

ENTERED AS SECOND-CLASS MATTER JANUARY 25, 1907, AT THE POST OFFICE AT NEW YORK, N. Y.
UNDER THE ACT OF CONGRESS OF MARCH 3, 1897.

1975.46.6

INDIAN NAMES ON LONG ISLAND.

There are at least two hundred words in the English language, as used in America, of which the derivation is Algonquin Indian. Among these are "Tammany," "mugwump" and "totem." All over America are towns, rivers, lakes and other natural objects with Indian names, but few people have any idea how many apparently English or Dutch names are in reality either Indian or translated therefrom. It would scarcely occur to anyone that Jamaica, for instance, or Shelter Island, Maspeth, Merrick, Wading River, Rockaway or Sag Harbor were of Indian origin. Yet such is the case, as William Wallace Tooker demonstrates in "The Indian Place-Names of Long Island," recently published by Putnams.

Mr. Tooker has compiled a list of no less than 486 such names in use on Long Island and the adjacent islands and waters. They are, with a few exceptions, derived from the dialects spoken by the Montauks, the Unquoachogs, those branches of the great Algonquin—or, as Mr. Tooker prefers it, Algonkian—tribe, which were the aborigines of Long Island.

Amagansett, for instance, "is the Algonquin synonym of the English Indian 'well plain,' and the Indians speaking of it used the prefix which the whites dropped, as was frequently the case in many Indian place-names. The etymology is wutah, 'a thing;' amogan, 'to drink;' Hes-it, 'at, about.' As a whole, wutah-amogan-es-it means at, about, or in the neighborhood of the drinking thing (a well)."

Canarsie was the headquarters of the tribe known as the Canarsies. Early variants of the name are Conorasset, Connarie See, Canarisse, Canaryssen, Canause, Canarisea and Kanarsingh. It really means "the fenced place."

Cutchogue—originally Corchauge—is derived from the words kehche, kehti or keihte, meaning "chief," "superior," "principal," etc., and auke or ock, signifying "place." Thus it was originally Kehchauke, "the principal place" (of refuge for the women and children of that tribe, and where the sachem lived, in fact, his headquarters).

Gowanus probably takes its name from the Indian who planted there Gauwane's plantation. His name may be translated 'the sleeper,' or 'he rests.'"

Jamaica was the home of the Jameco Indians and is probably a Dutch corruption of a word meaning beaver pond, a parallel of the Delaware tamaque, "a beaver."

Manhattan, Mr. Tooker asserts, is from manah, "an island," atin "a hill"—the hill island.

Maspeth was originally Mespaetchi-es, which may have been derived from Mecht-pe-es-it, "at the bad water place." Matinnecock signifies "at the place to search, or to look around from," at the place of observation," spelled in the Indian, M'at-inne-auke-ut. Merrick is from merri, "it is barren;" auke, "land;" ut, "at"—"at the barren land."

Montauk is a corrupt form of Meuntaukut, meaning "unto the fort-place high land."

Patchogue may be derived from the Pochaug tribe of Indians, or from pachau-auke, "a turning place," or from pohshaog, "where they (the rivers), divided in two."

Wading River was originally Pauqueumsuck, its derivation is p'quaugh-ahaug, meaning "a tightly closed shell" the clam; keon, "to wade;" suck, outlet"—the brook or outlet where to wade for clams.

Quogue is merely a contraction of the original name—Quoguanantuck, which became successively Quaqua, Quago, Quogo, Quagga and Quag. The name means "a cove or estuary where it quakes or trembles (a shaking marsh)."

Rockaway was once Rechouwhacky or Rech-qua-hackie, which means "the sandy place."

Of Ronkonkoma Mr. Tooker gives several possible derivations, quoting Professor E. W. Horsford of Cambridge, Mass., as authority for the following: ron, "noise of flight (as a bird);" konk, "wild goose;" omack, "enclosed place," or as a whole "the wild goose resting place," or the place where the wild geese rest in their migrations. But another that deserves consideration is that of Dr. Trumbull. Woukunk-amang, "a fishing place where there is a weir or net."

Sag Harbor, known in early days as the Harbor of Sagg, derives its name from the same source as Sagaponack, "a place where big ground-nuts grow."

Setauket means "land at the mouth of a river or creek."

Shinnecock is "at the level land or country," the suffix cock being, as in almost all instances, a corrupted form of auk-ut, "at a place," "at the land."

Tuckahoe "derives its name from a plant formerly gathered in the vicinity by the Indians, the tubers of which were used for food." The plant is the common jack-in-the-pulpit, wake-robin or Indian turnip, of which Captain John Smith in his "General History of Virginia" says: "The chiefe root they have for food is called Tockawhough. It groweth like a flagge in marishes. In one day a Salvage will gather sufficient for a weeke. These roots are much of the greatnesse and taste of potatoes. Raw it is no better than poyson and being rosted, except it be tender and the heat abated, or sliced and dryed in the sunne mixed with sorrell and meale or such like, it will prickle and torment the throate extreamly, and yet in sommer they use this ordinarily for bread."

Yaphank or Yamphank means "the bank of a river."—New York *World*.

An Indian by the name of Isaac Sabatis, who was 111 years old, passed away in Glen Falls, where he had his home. He was a son of Roaring Bear, an aged chief who served in the French-American war. Isaac could easily remember incidents of the 1812 war.—*Peace Pipe*.

THE INDIAN'S FRIEND.

VOL. XXIV. NEW YORK, MAY, 1912. No. 9

Sarah Moylan and Margaret Belland, two of Santee's last year's pupils, have opened dressmaking rooms in Waubun, Minn.

The Carlisle *Arrow* mentions a recent visit from Mr. Alfred Blackbird, "an earnest Christian worker among his people, the Omahas."

Joel Metoxen, who was a pupil at Haskell three years ago, recently paid a visit to his sister, Anna, who is now there. He has been appointed blacksmith at Fort Mohave, Arizona.

The Sitka *Thlinget* says that "One of the great hardships endured by the workers at the Sheldon Jackson School is the number of fine days and such beautiful spots to picnic in, but no time to go."

The *Indian Leader* says that one of the Haskell pupils in writing of tuberculosis expressed the belief that the germs—or the patient—should be boiled; and another thought the patient suffering from that disease should be aired.

Mr. Seneca, our blacksmith, has the reputation of being able to make anything out of iron. He recently added a slip-sheeting table to the Miehle press in the printing department that would be a credit to the Miehle people themselves.—*Indian School Journal,* Chilocco, Okla.

The Mescalera, N. M., correspondent of *The Native American* writes:

"The immense oat crop of last year, exceeding 600,000 pounds, as well as the good price obtained for crop—an average of $1.60 per hundred—has stimulated the Indians to increased activity along agricultural lines."

A peculiar and painful accident occurred at the Bridgeport farm station on March 7, when Walking Behind (Guerrier), who was standing beside Captain Logan's desk, fell in a faint and struck her head against Captain Logan's head, he being seated at the desk writing. Walking Behind revived soon and was taken home for several days.—*Carrier Pigeon,* Darlington, Okla.

Supervisor Peterson sent original plans for a house by Pahhe Yazza to Henry Dodge, the wealthiest member of the Navajo tribe, who owns at least 30,000 sheep. Mr. Dodge immediately replied, asking what similar plans would cost, as he would like to have them used by the Navajo. This would cause some boys to be quite proud, but Pahhe is as modest as he is industrious.—*Indian Leader.*

A letter was received by Mr. Voy from Ben Danforth, one of our former pupils, extending thanks for the benefits he received while in school. Ben states that he is working on a farm near Milwaukee, is getting $25 for the month of April and $35 per month from May 1 to November 1, understands all kinds of farm work and is happy. Ben took good interest in school and was in demand as an outing pupil while here.—Flandreau *Weekly Review.*

According to the Pipestone, Minn., *Peace Pipe,* the Mexican war talk has aroused the martial spirit of the small fry of the school, who have organized an army with sticks, boards and broom handles. Charles Goodthunder, wearing a discarded military cap, officiates as generalissimo. Willis Columbus, who is the proud possessor of three brass buttons attached to his coat, is captain. As yet the commissary is "busted," the discipline not advanced beyond the argumentative stage, and strikes are of frequent occurrence.

John Monhart, a former student, now working at Rocky Ford, Colorado, in a letter to Superintendent Friedman of Carlisle, says: "I am getting along well in all my undertakings here, and my employer thinks well of me. He trusts me and when he went away for a week he turned the farm over to me and I was in charge of the boys who are working with me. I am associating with good people. The men here want me to join the Y. M. C. A., and I think I will. I will not disappoint you as long as I live."

E. K. Miller, one of the best and most artistic printers in this country, has returned to again take charge of the printing department and *The Indian School Journal* at Chilocco, Oklahoma. He was transferred to Carlisle, Pa., some three years ago, where he made *The Red Man* the handsomest school journal we have ever seen. For several years Mr. Miller, assisted by his class of about twenty Indian boys, printed the *Indian School Journal* on a 10 x 15 Gordon and did such perfect work that it was hard to convince printers that it was possible to do such work month after month on a platen press. The Carlisle office is well equipped, but Mr. Miller does perfect work with any equipment. We welcome him back.—*Pointers,* Kansas City, Mo., March, 1912.

The National Indian Association

ORIGINATED 1879.
FULLY ORGANIZED 1881.
INCORPORATED 1887.

TO AID IN CIVILIZATION, TEACH INDUSTRY AND GIVE RELIGIOUS INSTRUCTION TO THE INDIANS OF OUR COUNTRY.

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The post-office addresses of The National Indian Association's missionaries, and field helpers of other Boards also, are for

Nevada: Rev. J. M. Johnson, Schurz.
Oregon: Mr. and Mrs. H. W. Peffley, Bly, Klamath Co.
Arizona: Mr. and Mrs. E. A. Schwab, Indian Wells.
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ANY person desiring to purchase Indian baskets, or other Indian goods, may order them through the following persons, viz.: Mr. W. R. Johnston, Tolchaco, Arizona; Mr. Sam Pawika, Oraibi, Arizona; Miss Anna J. Ritter, Colony, Okla.; Miss Mary E. Dissete, Paquate, via Laguna, N. Mex.; Mrs. Mary L. Eldridge, Mary G. Fisk Home, Farmington, N. Mex., Mr. C. H. Engle, Box 1203, Hartford, Mich.; Rev. H. C. Meredith, Lakeport, Cal.; Mrs. Sadie McFoster, Shem, Utah; Rev. John M. Johnson, Schurz, Nev.

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A set of Reference Leaflets consisting of selections from the above will be sent for ten cents.

Also sample copies of THE INDIAN'S FRIEND upon application.

Address the Secretary, John W. Clark, Room 931, 156 Fifth Avenue, New York City.

News and Notes.

We acknowledge with thanks receipt of a 32-page booklet, "The Story of Juan Cruz," by Mr. William E. Johnson, former Chief Special Officer of the United States Indian Service. It tells the whole story of the somewhat sensational case which led eventually to Mr. Johnson's resignation from the government service.

There is mourning in the Hopi village of Moen-copi over the death of Maiwee, the village queen, who died March 25, funeral services being held the following day, says the Tuba, Ariz., correspondent of *The Native American*. Maiwee was well along toward a centenarian, although her exact age was not known. For years all matters of government in connection with the village over which she reigned have been in the hands of her son, Frank Seumpetwa, who now succeeds to full power. The latter speaks fairly good English and like Maiwee, is a great friend of the white people. The deceased queen was small of stature, being only about four feet in height. Her two-story house—one of the very few in the village—was the Mecca of every sight-seer, and Maiwee always had a pleasant smile and a cheery word of welcome for the visitor. She was an adept at basket and plaque weaving and worked at this right up to her death.

Mrs. H. S. Scofield.

Just after our April number had issued from the press word came of the death, on March 21, of Mrs. H. S. Scofield of Troy, N. Y., for fifteen years the able Secretary of our branch in that city. "She had been ill since last summer," writes Mrs. W. F. Gurley, President of the branch, "but through the long months of suffering her patience and Christian fortitude were beautiful. She was a woman of culture and artistic taste and always responded to any worthy cause. We shall miss her sorely in our work." Mrs. Scofield was deeply interested in all work for the betterment of Indian conditions, and particularly so in the Missions of The National Indian Association.

Washington, D. C., Indian Association.

The pleasant home of Mrs. J. A. Campbell was comfortably filled with the friends of the Washington Auxiliary of The National Indian Association on Friday, March 29.

Prayer was offered by the Rev. Dr. Frissell.

The reading of the usual reports was followed by music. Mrs. Stewart Johnson sang with rare ex-

pression "Be Strong" and "The Songs My Mother Taught Me."

Dr. Clark, connected for about thirty years with the Rosebud Agency in South Dakota, was our first speaker.

He told us of the natural boundaries of the reservation, and that some of the Sioux still spend much of their time in hunting, thus supplying themselves with food, clothing and shelter. As a tribe, they have a certain measure of culture and even of refinement in some directions, dating back from time immemorial.

Their code of ethics has been quite high on certain points, but the tribe is now in a transition state. Some of them have helped to build their own churches, having in all about thirty. and they have twenty-three school-houses.

The talk was illustrated by many pictures which had been taken by the speaker.

Dr. Murphy, Medical Supervisor of the Indian Bureau, was then introduced. He had just returned from Wisconsin and the White Earth Reservation in Minnesota. To say that conditions there need to be greatly improved is to put it very mildly. Most of the homes have little or no furniture but a stove, and the one pane of glass is nailed tightly in. It will readily be understood that most unsanitary conditions prevail, and it is no wonder that widespread trachoma and tuberculosis are only two among the evil results. In one school twenty-one of the victims of more or less preventable diseases were found to be beyond hope of recovery.

Dr. and Mrs. Clark favored us by singing an Indian hymn before the meeting adjourned.—M. H. SAWYER, Secretary.

New York City Indian Association.

The April meeting was held on April 8 at the Collegiate Church of St. Nicholas,. Fifth avenue and 48th street.

All the officers were present and the President, Mrs. Hamilton F. Downing, occupied the chair.

After singing, a Scripture reading by the President, and prayer by Mrs. Yereance, the Corresponding Secretary reported a cordial reply to the Association's communication from Mr. H. C. Phillips, Secretary of the Board of Indian Commissioners, appreciating the courteous expressions sent and stating that the subjects mentioned would probably all be considered by the Board. Much interest has been shown by the Board as to the Navajos, and reference was made to "bill pending before Congress, which if passed will do much toward fulfillment of long delayed treaty obligations."

The Corresponding Secretary also reported having visited the American Museum of Natural History and seen the "exhibition of paintings made in the canons, deserts and cliff dwellings and in the Moki and Navajo country of the Southwest" by F. Melville Du Mond. The President delivered an interesting address, expressing gratitude for the progress of our work, and emphasizing the point that victory has been won because of the union of effort on the part of the members.

A paper prepared and read by Mrs. John W. Clark on the Navajos dealt with the members of the tribe as they are found to-day, and interesting personal descriptions were given, a goodly number of items of current news were read, among which was an article from the *Christian Herald* on the Navajos, read by Mrs. Douglas. Mrs. Yereance read of some work done by the Presbyterian Church at Jewett, N. M., where our Association erected a hospital-memorial to Rebecca Collins, and which was subsequently transferred to the denomination named.

Miss Thompson spoke of the past history of this work and read an account of the first observance of the Week of Prayer, at Jewett in 1911. Miss Thompson read several leaflets on mission work. It was stated that the Navajos are found by one large railroad to make the best track-walkers, and are replacing the Mexicans for that work.

The Corresponding Secretary read several items collected by the President—one on a humorous side of Indian life—describing one method of women's "shopping;" also an example of perseverance in which a girl graduate of an Indian school, who had forgotten part of her recitation, calmly stood still until she could recollect the words and then finished with no sign of embarrassment in presence of the audience of two thousand people; also an article from the Baltimore *American,* in which Mr. George A. Hurley of Flagstaff, Ariz., stated that "The best domestic servants that we can get in our isolated region are Indian girls." It was also shown that Indian girls are skilful in several other kinds of work.

Mrs. A. G. Ropes, Second Vice-President, read from letters of Baptist missionaries, describing certain dances and the evil results of the same, these being the principal cause of the downfall of returned students. Therefore missionaries try to give special entertainments to interest girls during dances, to keep them from taking part in them.

Mrs. Onderdonk read something of work done by the Board of the Methodist Episcopal Church in Arizona and New Mexico, and of literature sent out. Miss Thompson read an interesting letter from Mrs. Gilchrist, which gave some description of her work in Coarse Gold, Cal., and of the usefulness of the building to which we had donated.

At 12:45 all were invited to partake of a delightful luncheon in the church parlor, served by Mazzetti.

A social time followed, and a hearty vote of thanks was tendered our President for her kind and generous provision of luncheon and program.—SARAH PIERCE ONDERDONK, Corresponding Secretary.

THE INDIAN'S FRIEND

PUBLISHED MONTHLY BY THE

National Indian Association

156 FIFTH AVENUE (Room 931), NEW YORK.

Terms: 50 Cents a Year In Advance.

T. C. MARSHALL,
EDITOR AND BUSINESS MANAGER.

All Editorial communications should be addressed to the Editor at 53 Lake Street, Jersey City, N. J.

Subscribers who change their address should notify the Business Manager at once, giving the old as well as the new address; the paper will continue to be sent to any address given until such notification of change is received.

As most out of town cheques cost ten cents for collection, postal orders as a form of remittance are more welcome.

MAY, - - - - - 1912.

To Our Subscribers.

Following the course adopted by some other religious periodicals of combining two or more issues in one during the summer, the June-July number will appear in one on the 1st of the last named month and the August-September number on September 1.

Of the many delusions concerning the red man entertained by the nation at large regarding the Indian that have been ruthlessly shattered by cold, hard facts within the last few years, perhaps one of the greatest was that the Indian "would not work." It is not difficult, of course, to account for the widespread prevalence of this impression, due partly to the fiction of Fenimore Cooper and other writers, and partly to the high reputation of the Indian as a "mighty hunter" not only of wild animals, but also of men of his own race often as "mighty" as himself. But experience has shown that the energy, patience, perseverance and determination that were used in days gone by for hunting and military purposes are now applied with equal success in the workaday warfare with the conditions contingent to the present stage of "civilization." And the Indian shows himself to equal advantage in positions ranging all the way from ditch-diggers and section hands in the Southwest to lawyers, doctors and dentists in the East. More than that, there is everywhere to be heard testimony to the value of his ethical code as regards conscientiousness in the discharge of duty and to a general integrity towards his employers that often confers on him the very material advantage of higher pay for the same work than is given to certain other men who doubtless consider the Indian in many aspects their inferior. Kipling said that "Fuzzy-wuzzy"—the follower of the Mahdi in the Soudan—though "a pore benighted 'eathen," was "a fust-class fighting man;" and from all accounts it is apparent that the American Indian even when "a pore benighted 'eathen," is "a fust-class" working man. When, however, he is not a "pore benighted 'eathen," but a man of truly Christian character and principles, his value to the community is multiplied to an incalculable extent.

News from Our Missions.

THE OREGON STATION.

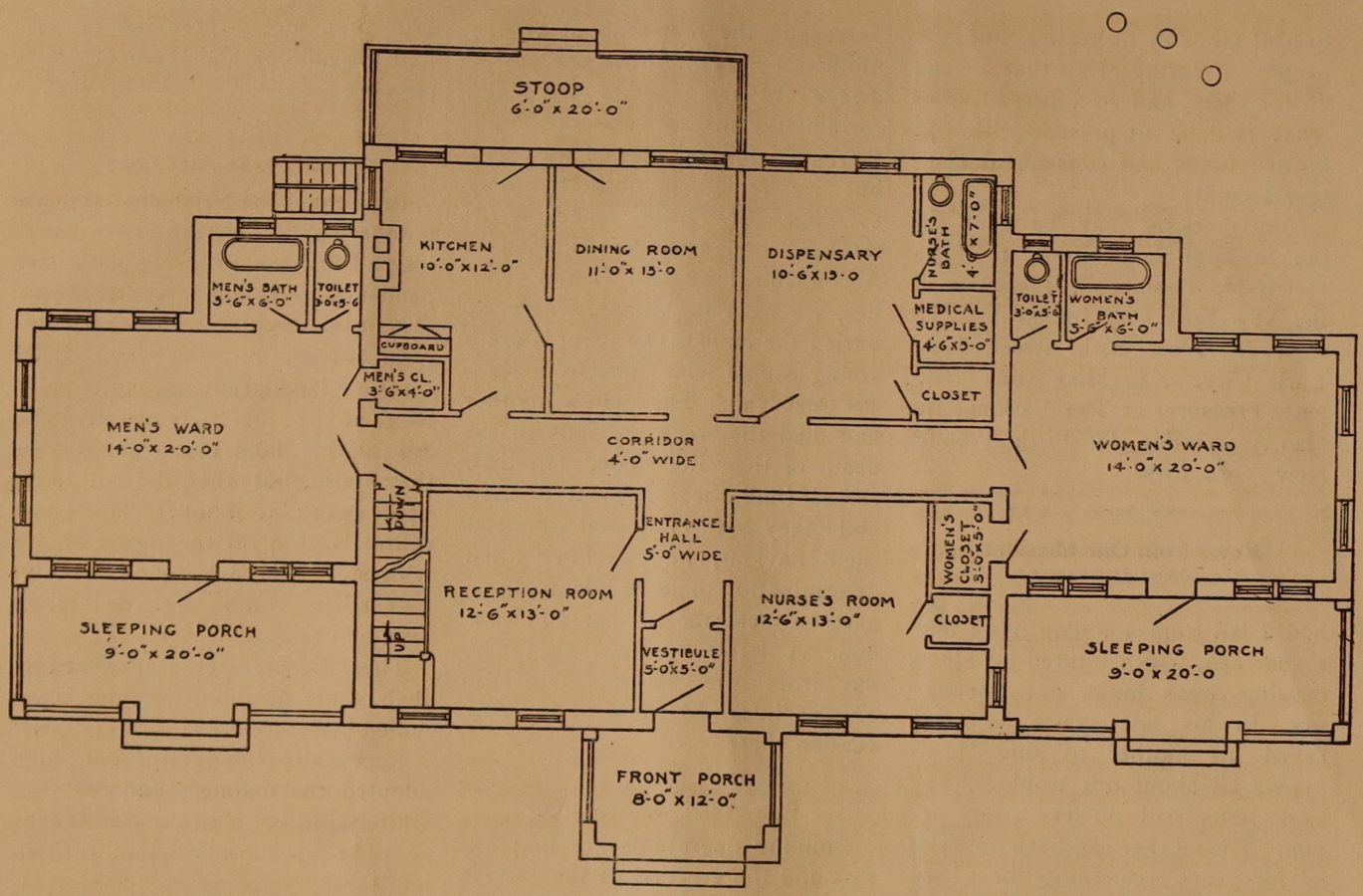
Recent interesting letters from our missionaries tell of spring activities among the Indians on the Klamath reservation; of the preparation of the soil for seed sowing and of much other work done at the mission. Mr. Peffley writes: "The weather for the month of March has been lovely; the roads are now in excellent condition, and the Indians are very busy sowing their rye and other grain. But on account of not having the usual deep snow through the winter, they fear there will be a short hay crop this harvest. On Sunday, March 3, after the meeting closed, I asked the Indians what we should do about preparing ground to raise feed for the ponies, as there was no land which could be rented near the cottage. Four of the Indians said they would come the following Saturday and help to clear ground on the mission allotment. According to promise they came, and with their assistance and by means of an implement made for the purpose out of a pine log drawn by eight horses we dragged about five acres clear of sage brush. Two weeks later two Indians came with four teams and dragged an additional five acres, making in all a fine ten acre field.

The Indians seemed much pleased to think they could help in the work, and we are grateful to them for their kindness. Without their assistance it would have taken many days of hard labor to have accomplished the same results. At this writing the ten acres are nearly ready for the plow, and this morning an Indian, "Ike Mose," came and offered to plow the land while I did some carpenter work for him."

Four Gospel meetings were held during the month, two in the church, one at Yainax and one at the Piute school house, and three funeral services were conducted. Mr. Peffley's mechanical skill was turned to account by him in many ways of helpful service. In addition to making the coffins needed for the burials, he made a farm roller for Mr. Dick Brown, one of the most enterprising Indian farmers on the reservation, and made a pair of crutches for an Indian woman who is crippled by rheumatism.

Mrs. Peffley's valuable work has continued without intermission, and she has sent some interesting items regarding it. She says: "I have only missed three days from the sewing class, as I never leave it for anything except sickness or funerals, and most of the time have driven from home, as Mr. Peffley is busy preparing the ten acres for grain. It is four miles when I can ford the river, but about three miles farther when the water is too high for fording. One little boy we buried March 1 had been in our meetings ever since we came. He

(Continued on page 8.)



—FIRST FLOOR PLAN—

Our Navajo Hospital.

In our March issue we gave a picture showing the front elevation of the hospital for the Navajos which our Association is erecting in connection with our mission at Indian Wells, Arizona. In this number we give a sketch of the first, or ground, floor. The plans provide for a central building containing on the ground floor a reception room, nurses' room, dispensary room, kitchen and dining room, and closets for medical supplies, linen, etc. The second story of this portion of the building will consist of one large room, entered by stairs from one side of the reception room. At either side of the central portion, the hospital wards will be built, one story in height, the men's ward to the left and the women's to the right. Ample ventilation and sunlight for these are assured and in front of each ward will be a sleeping porch. Separate bath rooms are provided for each ward and for the nurses, while in the cellar under the central portion of the building a heating plant will be installed.

When this mission was opened in the spring of 1910, our auxiliary. the New York City Indian Association, assumed the entire support of the station. As the work progressed our missionaries came in contact daily with dense ignorance and superstition. They found that next to the Gospel of Christ these Navajos need medical relief. The location of these Indians places them beyond the aid of Government physicians, and their only resources in time of sickness are the medicine men with their pagan practices. Mortality is therefore very high, even an epidemic of ordinary measles carrying off large numbers. It was imperative that we should undertake some medical work if these people are to be properly cared for. A hospital building therefore became absolutely necessary. The New York City Association, while entirely carrying the religious side of the work, is also aiding in the medical work, and through its Treasurer has issued an appeal for funds for the erection and equipment of the hospital. A copy of that appeal appeared in our March number. At present writing Miss Thompson has on hand the sum of $2,370.50, and there has been received to date by the Treasurer of The National Indian Association the sum of $385 for the same object. More money is needed both for the hospital building and for its equipment. Will our readers not respond generously to these appeals and help in this greatly

needed ministry of healing among a people so worthy of all that we can do for them, and so appreciative of what is done at present with our limited funds and consequent inadequate outfit?

Contributions may be sent for the hospital fund either to Miss Helen M. Thompson, Treasurer of the New York City Indian Association, 76 West 86th street, New York City, or to Miss Anna Bennett, Treasurer of The National Indian Association, 156 Fifth Avenue, New York City.

News from Our Missions.

(Continued from page 6.)

had a fall from a wagon more than a year ago, which injured his spine, causing weak lungs and pneumonia. In his last hours he often asked his mother to sing 'Jesus knows all about our troubles,' and said Jesus had flowers ready for him. The mother had been undecided for years concerning the Christian life, often saying she could not control her temper. On the day we buried Edkin she gave up her stubborn will, temper and all to Jesus, and took Him for her Saviour. She said her little cripple child had led her to God.

"Another funeral was that of Old Tom Brown, a Modoc, and the father of Ernest Brown, the young man who helped so much at the saw mill while we were getting lumber, and who was drowned two years ago this spring. Mr. Brown lived at Dorris, Cal., not far from Klamath Falls, so we did not know him in life, but his children live here and brought him to be buried near them. He was a Christian man and lived a consistent life.

"On March 28 we were called by telephone to Day School No. 2. one and a half miles west of us, where Gordon Bailey, the four year old boy of the teacher was dying of membraneous croup. I had gone to School No. 3 to my class, but returned at once and Mr. Peffley and I reached the house about twenty minutes before the little one passed away. As the doctors were not certain the disease was not diphtheria, no funeral service was held, but we remained until Saturday evening. Mr. Peffley made the little coffin and he and I trimmed it. Accompanied by two Indian families, we went to Yainax, where we buried the child. The parents are a young couple who came from Kansas last fall. The wife's mother had died the week previous to the death of their little boy. On their return from the interment of their child they both confessed Christ as their Saviour, and declared their determination to serve Him and prepare to meet the mother and Gordon. A letter received the same day from Mrs. Bailey's father in Kansas informed them of his conversion there."

THE ARIZONA STATION.

Building operations are in progress and the erection of the cottage is being rapidly pushed. In a letter under date of March 30, Mr. Schwab said he hoped to have the walls up by May 1. As material has to be hauled long distances and the ground is very soft in the spring, teaming has been slow work. On his trip from Holbrook, where he had gone to meet Mrs. Schwab, who with the two children and her sister were returning to the mission from Ohio, Mr. Schwab and his party were unable to cross the river for some days. He wrote: "The water had risen so high that it was impossible to cross. I was very anxious to return to the mission station, where the Indians were hauling stone for the cottage, but we could not get across the river until the water had run off sufficiently to make the crossing safe. On March 26 we made the attempt, and after working four hours we finally succeeded in getting to the other side."

During March Mr. Schwab visited seven camps and traveled about 270 miles. Forty-three Indians visited the mission and three sick people were cared for. J. W. C.

The Texas Alabamas.

In Texas the Alabama Indians numbering 192, were found occupying a position of economic independence, says the Report of the Commissioner of Indian Affairs. Near Livingston they have 1,280 acres of land granted conditionally to them by the State about 1850. All of this land that is cultivable they farm, but they depend more upon work at lumber camps, on railroads, and on the farms of the whites. They are sober, thrifty, industrious and self-sustaining, although poor.

These people are as advanced as their white neighbors, having abandoned tribal customs. They speak English almost entirely, and have adopted the manners and dress of white persons. They live in homes of their own construction of two and three rooms, as good as is compatible with their circumstances. The children attend a public school within the village. And the great majority of these Indians are members of a mission church, to the authority of which they submit all disputes.

Mr. Mitchell gives considerable time to personal work with Indians who seek conversation with him, says *A Neglected People.* He always endeavors to read to his visitors portions of the Word which he has translated into the Navajo tongue. A few days ago he started to read the story of Nicodemus to a Navajo whose name means "Son-of-man-with-gap-in-his-teeth." Before he had proceeded very far, the man interrupted with the identical question of Nicodemus, "How can a man be born again?" He listened quietly to the explanation in spite of the fact that a friend, "Mexican-with-finger-cut off" was urging him to go away with him.

OFFICE NOTES AND COMMENT.

By the Corresponding and Executive Secretary.

The Indian appropriation bill presented to the House last month carried $7,465,255. An item of $3,000,000 is included for the extension of the reservation school system and for the support of non-reservation Indian schools. Irrigation projects on the reservations also are provided for to the amount of $800,000.

* * *

Much public interest was manifested in the hearing on April 8 given by the Secretary of the Interior to representatives of Protestant non-sectarian and Roman Catholic organizations on the order of the Commissioner of Indian Affairs prohibiting the wearing of distinctive religious garb and insignia in Indian schools. The order, which was to take effect on September 1, had been suspended by President Taft until a hearing could be had. The position taken by the Commissioner of Indian Affairs at such hearing was that the policy of the government, as well as its fundamental ideas, demanded that there should be no semblance of distinctive religious teaching introduced in the Indian schools. He stated that there are about one hundred Roman Catholic teachers in the Indian schools, and declared that after a long study of the subject he had come to the conclusion that the robes worn by those teachers proclaimed to the world that life and service of the wearers are dedicated to their church. "The point of objection," he said, "is not their religion or their teachings, but their garb. Personal liberty is, of course, to be recognized, but the public welfare is paramount to all issues. Non-sectarian Indian schools should be maintained." Pleas followed from representatives of various organizations, and at this writing the decision of the Secretary of the Interior is expected to be given.

* * *

According to an article in the *Washington Herald* of April 10, the Aloysius Truth Society has sent to leading Catholic journals of the country a card addressed to the President of the United States protesting against the retention of Commissioner Valentine in office. The editors, so the article informs us, have been requested to publish these cards in their respective papers so that Catholic readers throughout the land may clip out and sign the cards and mail them to President Taft. A request for the removal of an efficient and valued government official because in the conscientious discharge of duties pertaining to his office he has issued an order not agreeable to a particular sectarian organization, needs no comment. Its audacity is self-evident.

* * *

There is a great deal more at issue in this controversy than the wearing of certain clothes. The schools involved were formerly carried on by the Roman Catholic Church as part of its sectarian mission work. The Indian office has taken them over one by one, and now they are supported out of the national treasury. The school houses are rented from the Catholic Church, and the Catholic teachers have been taken over with the school houses and placed upon the public pay roll without having to undergo a civil service examination, which other teachers engaged in the same work have to pass. The same school rooms are used to-day that were in use when these schools were carried on as Roman Catholic institutions. The same distinctive symbols of Papist ideas hang on the walls, and the nuns continue to teach clad in the same distinctive garb as they did before the transfer of the schools to the government. Under the former regime those teachers were dressed in clothes which invested them with a certain religious authority in the eyes of the scholars; the Papal symbols on the walls further impressed this idea of religious authority on the minds of the pupils. These same conditions prevail to-day in those schools, and the same impressions are created in the minds of the pupils now as then. The question, therefore, is one in which is involved the upholding of the religious impartiality of the country. It becomes essentially a question of the separation or non-separation of Church and State. It is idle talk to say it is a mere "fuss about clothes." To permanently revoke the order of the Commissioner of Indian Affairs would be to take a long stride backward in the march of our national life.

* * *

Our Auxiliaries, the Pittsburgh and Allegheny Indian Association, and the Binghamton, N. Y., Association at recent meetings sent protests against the revocation of Commissioner Valentine's order against the wearing of religious garb and insignia in the Government Indian schools.

Learning From Indians.

It is contended by some military experts that the progenitor of the modern infantry soldier was the American Indian. The fighting methods of the red man, it is pointed out, taught the white man the value of what is known as the "open order" formation in action, and exemplified the principle that infantrymen in battle should fire from cover whenever it is possible. The Indian, firing from the shelter of rocks or trees, set an example which has exerted more or less influence upon the infantry operations of most great modern armies.

And now it appears that we are to learn another lesson from the Indian. Navy experts conducting experiments to adapt the aeroplane to the operations of war have devised a contrivance for transmitting smoke signals. With this apparatus they contend that puffs of smoke, large and small, corresponding to the dashes and dots of the Morse alphabet, can be used to project messages from an aeroplane in flight—the smoke puffs floating behind being easily read from the earth with the sky as a background.—New York *Evening Mail.*

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From
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The Boston Indian Citizenship Committee.

We regret that a report of an enthusiastic meeting of the Boston Indian Citizenship Committee, held on March 21, reached us too late for insertion in our last issue.

Among the speakers was Mr. Matthew K. Sniffen, Secretary of The Indian Rights Association, of Philadelphia, who said that on a recent visit to the Pima Reservation in Arizona, in company with an inspector of the Interior Department who was investigating charges against the superintendent of that Agency, he found that both the Government and the Indians were being systematically robbed. But "although the evidence secured was overwhelmingly conclusive as to the guilt of the parties involved, it required seven months of persistent effort to accomplish their removal," because "we were told they had friends in the service and out of it."

The Pimas had been robbed of their water rights and reduced to destitution, and, further, "it was proposed to leave the whites in undisturbed possession, crowd the Pimas on an undesirable section of their reservation, supply them with water from an expensive system of wells, and then sell the balance of their lands (the most desirable portions) to meet the cost of an experimental irrigation system—a system tried and abandoned by whites because of its prohibitive cost and the ruinous effect of the alkali water on the soil."

Mr. Sniffen also alluded to efforts made—and so far successfully—to prevent the Secretary of the Interior from approving individual allotments of land to certain Navajo Indians in Arizona, who desired these allotments to protect themselves from the encroachments of cattle men. After two Government inspectors had reported in favor of the demands of the stockmen, without interviewing a single Indian, a third, who interviewed all parties concerned, reported in favor of the Navajos, but no action has yet been taken on his report.

Mr. Warren K. Moorehead dealt with wrongs inflicted upon the Chippewa Indians of White Earth, Minn., who, he said, had been "swindled out of upwards of 90 per cent of their property." "In most cases the swindling was done by 'prominent citizens' of such towns as Detroit, Mahnomen and Ogema. The evidence brought out by the Congressional Committee indicates a general participation on the part of certain land, lumber and 'banking' interests in the despoiling of these Indians." Mr. Moorehead added that after a careful survey of conditions in Oklahoma, Minnesota, California and South Dakota, he did not hesitate to say that "unless the United States Indian Office affords the Indians of this country the same kind of protection as is vouchsafed to ourselves, we will soon have a large percentage of the Indians of this country as paupers to support. The Indian problem of to-day should be faced not alone by the champion of human rights, but by every taxpayer of this country. On his shoulders will fall a grievous burden unless our Indian Office makes a radical change in its policy."

Dr. Eastman made a protest in his characteristic manner against the evil effects upon the ethical nature of the Indians caused by the apparent prosperity of corrupt politicians and the difficulties created for those who tried to defend the red men from robbery and spoliation.

He Obeyed Death-Bed Call.

At the second annual banquet of the Haskell Y. M. C. A., the Rev. Robert D. Hall, Secretary for Indian Work, spoke on "The Indian as an Association Man," and told how he came to take up Christian work. When he was a young man living on the Rosebud reservation with his father, he was one day called to the bedside of an Indian young man who was dying. They had grown up together on the reservation and were fast friends. "Bob," said the dying Indian, "what I want you to do is to take up Christian work among my people. I am dying, so I shall not be able to do it; but you will and I want you to promise me you will." "I had never thought of such a thing," said Mr. Hall, "but I promised him I would and so here I am to-night. Some of you young men will have opportunities to influence others for Christian work, as did this young man. You should prepare while at school to be ready to meet those opportunities—and to meet the call if it comes to you, as it came to me." Mr. Hall's address throughout was a challenge to Indian young men to make the most of the opportunities they have for uplifting the red race.

A Santee Alumnus.

To the Editor *The Word Carrier*:

I have been wishing to write to you to remind you that I have still thoughtfuls about my Santee school, but to be sure never had any chance to write. It has been about four years ago since I got married and have got two children, the oldest being a boy, and a girl going on three. I am glad to have a family of my own.

This year the three churches have held a meeting for the convocation of Episcopal, and the people are all willing, even the dancers. And the fund is about $125, on cash, and four beef has been put in. The first meeting we had, the Episcopal Sioux were here at that time, they too helped, they also are invited.

This is my busy day in rounding up cattle and hauling coal and beside other work. The coldest day was 47 degree below, that was on Thursday morning, but we have not got much snow just now.

I am expecting to send my children at Santee in the future; and I hope they will do better than I ever did, as they are going to take up my trail.

Just one thing I like to write in regard to your favor which I would like to ask. That is I often wished for a view of Santee and a view of teachers which I would like to keep as for my memory. Yours a Happy New Year, E. B.

Twenty-five Omahas, all Carlisle school alumni, have arranged to attend the commencement exercises there. They will ride in good style, occupying a Pullman car. A number of them will take dress suits along, so that they may appear at some of the swell evening social functions. — *Indian News*, Genoa, Neb.

The Graphophone in New Mexico.

The New Mexican is especially pleased to learn that the Indian school at Paguate, Valencia county. in charge of Miss M. E. Disette, one of the most efficient workers among the Indians and a resident and property owner of Santa Fe, is pronounced "far away in advance of any other in the Pueblo system" of day schools. Two weeks before Christmas, Miss Disette's brother had sent her from Indianapolis a superb Victrola with a good selection of records, and it brought as much joy to that school of Indian pupils as it could have to any Caucasian school. Says a correspondent:

"Fancy Caruso singing in an Indian village! The use of the school house as a social center is one of our customs here, and the reason that all desks have been abolished in it and the pupils seated on chairs at tables. The pupils who spoke no English six years ago rendered on Christmas evening a long program in perfect English and with manners and a spirit that would have done credit to any school in Santa Fe. To-day the senior class is taking to twenty-six of the most intelligent families invitations that read as follows:

The teachers and pupils of Paguate Day School cordially invite you to a New Year's Reception, on Monday, January 1, 1912, at the school house, from two to five p. m. Entertainment mainly by Mr. Victor Victrola. Christmas program reproduced by pupils, who will serve the refreshments. When the children first heard the Victrola they wanted to know if Santa Claus was shut up in there, and how he got his breath. They were especially pleased to hear the graphophone sing in Spanish."

It is an intimate glimpse of life that is very human, after all, and from which even some of the white men's communities might learn, for the school is the social center of Paguate, and there the people gathered to begin New Year with prayer and singing, not with drinking and carousing.

Carlisle Graduation Exercises.

On April 4, at the great Indian school at Carlisle, 21 graduates received diplomas and will step into the world, many to guide and direct their backward Indian brethren into the paths that civilization would have them take.

In place of the usual oratory and the reading of essays, girls gave practical information on how to raise chickens, cook them and serve them; how to wash and iron clothes, and gave good advice on household questions. Boys showed the most approved methods of potting plants, demonstrated scientific gardening and even made horseshoes and assembled a wagon on the platform.

Accomplishments of the graduates and returned students were described by Howard Gansworth, a graduate of both the Indian school and of Princeton University, where he received class honors. He is now secretary of the Princeton Club, at Buffalo, N. Y. Of the 514 graduates of the Indian School, 93 are now employed by the Government as clerks, stenographers, superintendents of Indian schools, supervisors of Indian employment, teachers, field matrons and in the forest service. In business as merchants and in the professions, as doctors, lawyers, journalists, engineers and lecturers, there are 71; farmers and ranchers, 50; following trades, 86; housewives, 142.

Superintendent M. Friedman

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was the recipient of many words of praise on the showing made by the more than 4,000 students who have stayed at Carlisle long enough to complete parts of terms. It has been found that out of more than 3,000 returned students, approximately 94 per cent are successful at earning their living, and evidence, by the uprightness of their lives, that even short terms spent at the school here have been a vital influence for good.

Last night for the first time in eight years an experience meeting was held. It was a picturesque gathering, and the keynote of the speeches was the amazing advancement of the Indian during the past few years.

The Hon. R. G. Valentine, Commissioner of Indian Affairs, declared that about the only people in the United States that one can have behind his back without watching are the Indians. He suggested that the Indian service should be made up almost entirely of Indians, in place of the 2,000 out of 6,000 employes that are now in the service. He urged co-operation among the Indians themselves as the most effective way to solve the Indian problem.

One of the features of the meeting was an address by Thomas Frost, a Sioux, who cannot speak in English. He delivered his speech in his own tongue and High Eagle acted as interpreter. He is one of the old style "stand-pat" Indians, but declared that he has come to see the value of education, and he is urging the young men and women in his tribe to take advantage of the white man's offer to go through the melting pot.

Other speakers were Levi Levering, an Omaha Indian from Nebraska, who last year represented his district as delegate to the General Assembly of the Presbyterian Church; Charles P. Daganette, of Denver, a graduate of Carlisle, and originator of the famous Indian outing system; Dr. J. H. P. Hewitt, a Tuscarora, of New York, and connected with the United States Bureau of Ethnology; Joseph Griffis, an Osage, and an ordained Presbyterian preacher; and Mr. Friedman, superintendent of the Indian School. A former Carlisle graduate from Nebraska. Albert Blackdeer, was on the stage. It was reported that he is an elder in the Presbyterian Church and raised 5,000 bushels of corn last year.

Among those attending the graduation exercises to-day were Governor and Mrs. J. K. Tener, Henry Houck, Dr. Nathan C. Schaeffer, of Harrisburg, and William A. Brown, Dr. Alice M. Seabrooke, Miss Elizabeth H. Baird, Miss Melissa Cornelius and Albert Nash, Philadelphia.—Philadelphia *Ledger.*

Indian Missions in Northern California.

Mr. C. E. Kelsey sends the following interesting statement showing what has been accomplished in Northern California, in a missionary way, among the neglected Indians there. This great increase in missionary activity is due largely, if not entirely, to the good work and influence of our Northern California auxiliary.

Four years ago the Northern California Indian Association began a campaign to secure from the various religious bodies an increase in missionary effort among the Northern California Indians. Of the 14,500 Indians in the northern part of California, only about 1,000 or 1,100 were Christians, work was being carried on among rather less than 3,000 and more than 11,000 had never had opportunity to hear the Message.

In the four years the number of Indian missions in Northern California has increased from five to seventeen; the number of Indian missionaries from five to twenty-one; the number of volunteer workers from one to fifteen; the places where local work was being done for Indians in the neighborhood from one to nine. The number of Indians reached by Protestant missionaries in Northern California has increased from 1,820 to 8,400 in the four years.

The Roman Catholic Church reaches about 2,000 of these Indians, of whom about 800 are estimated to be communicants. There are somewhere between 4,000 and 4,500 still without Christian service. The Protestant missions are mostly new, too new for reports of extensive conversions, but the number of their converts has already increased from 500 to 1,100. Bishop Moreland of the Episcopal Church has just established a mission at Ieece Bar, on the Klamath River, in charge of Rev. John E. Shea, and the Baptists are sending Rev. F. C. Shaffer to take the field south of Kings River, in Fresno County with Tulare County.