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The Indian's Friend

The Organ of The National Indian Association

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AN OSAGE CATTLE QUEEN OF OKLAHOMA.

When a woman with "only fifteen children and a washtub" starts in at the age of fifty and proceeds to make a quarter of a million dollars in a few years, the question is quite likely to be asked, "How did she do it?" Aunt Jane Applebee, of Tulsa, Oklahoma, known as the "Cattle Queen," and accredited with being the richest member of the Osage Indian Nation in Oklahoma, the wealthiest nation, per capita, in the world, answers this question, according to Ivah Dunklee, in *The American Magazine* in these words:

"I had to; I couldn't let the children starve.

"When my first husband, August Captain, an interpreter known in Washington, D. C., died, he left us with very little to start business with. Even the quilts were worn out; and there I was out of the world—in the Indian Territory.

"First I took in washing, but I couldn't get ahead that way. Then I came to the conclusion that as long as the world existed, people must eat, and I decided I would help supply the world with food. So I determined to raise cattle.

"I washed and sewed until I had money enough to buy a cow, and that cow and her calf were the beginning of my herd.

"Every spring Texas cattlemen shipped thousands of cattle into the Territory. Sometimes a cow died, and if young, her calf died. The cattlemen told me that I could have all the motherless calves or mavericks, as they are called, and I spent days in the saddle roaming around over the range looking for the motherless calves."

Never were cattle attended to more faithfully, we are told. Nothing daunted this tall, gaunt woman.

One day a freshet, suddenly raising a stream, divided a cow from her calf, and the foolish cow was calling for her calf to come to her. Into the rushing water the intrepid woman plunged, and safely brought the calf across in her arms. "There wasn't any other way," she said; "I couldn't afford to lose that calf."

She soon won a reputation for honesty and industry. That brought success. There came a time when she had between two and three thousand head of cattle in the ranges, and when she began to buy them in $10,000 bunches, she earned the name of "The Cattle Queen." The writer continues:

In addition to the cares of her own large family of children, this big hearted woman has taken into her home several orphan children belonging to her husband's people. About fourteen years ago she adopted a baby girl from a St. Louis orphan asylum, and is giving this foundling opportunities in education and the fine arts that she herself never had.

When a Cattle Queen she married a Texas cattleman named Luther Applebee.

Seven years ago she gave up cattle-raising and moved to Tulsa. For $410 she purchased land that is today worth $75,000. Her home, occupying a valuable block, is set amid blossoming trees, shrubs and flowers that she herself has set out. Flowers are her only luxury.

With all her money Aunt Jane has never spent a dollar in fine feathers for herself. She has never had a silk petticoat or a French hat, and has never had a day of what the world would call pleasure. She went to school but very little, yet she has a good collection of business and law books and is familiar with their contents. Often a group of blanket Indians are seen on her piazza, for frequently she acts as their interpreter, and her judgment is sought.

Though not an Osage by birth, she has been brought up by them from infancy, married one of their tribe, and spent all but the last seven years of her life among them.

Now, at the age of eighty-two she enjoys the reputation of being the richest member of the Osage nation, and as a seeress and a prophetess she is honored by the Osages.

"When I hear people say that they can't do anything because they have no education and never had a chance I wonder what they would have done in my place," says Aunt Jane; "and I didn't begin the hand-to-hand battle of life until after I was fifty years of age."

An Indian Paper on Indian Progress.

The Darlington (Okla.) *Carrier Pigeon* (June 1) says editorially:

"Not since the unfortunate Messiah craze, which was at its height in 1890, has such marked progress been seen among the Indians. As a rule, the people are making a large and wise use of the means at their command in the improvement and cultivation of their allotments. A large number of new dwellings, barns and outbuildings has been and is being constructed; a greater number of the able-bodied Indians are cultivating the soil, larger areas are being planted, better farming methods are being used and cleaner cultivation is being done than at any time heretofore. Nearly every family has its patch of potatoes and its vegetable garden, its live-stock and poultry. The cornfields and gardens are clean and free from weeds. The premises about the dwellings are usually clean and sanitary. Many of the housewives have clean and tidy homes.

"The present year has seen a moral uplift and a development in spiritual growth that cannot but be highly gratifying to our Indian people and their friends. There has been a decrease in the use of liquor and in gambling. Individual Indians whom it was not believed would ever devote themselves to industry, have put behind them whiskey and cards, idleness and sloth, and are making an honest effort to earn a living for themselves and families."

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THE INDIAN'S FRIEND.

VOL. XXIII. NEW YORK, AUGUST, 1911. No. 12

There are more than a hundred Indian Protestant churches among the Dakota Indians.

Thompson Alvord has been promoted from the position of assistant clerk to that of leading clerk at Shawnee with a salary of $900.

Chauncey Doxtator is reported as a dairyman at the Tomah School, and as owning 150 acres of land in Wisconsin and South Dakota.

"It is a splendid thing for a girl to know how to play well on the piano, but much more important that she be taught to play well on the cook stove."—Ponca *Indian Farmer's News.*

Skunk Neck and wife are getting along nicely at their home on the farm. It is said that he had his hair cut recently in order that he might become a successful farmer.—Darlington, Okla., *Carrier Pigeon.*

Mr. R. C. Lewis, formerly of Haskell, who has been a student in the Moody Bible Institute, Chicago, has been visiting Lawrence, Kan. He was for some time a Chilocco pupil. He resolved to become a missionary to his people and went to Chicago, where he earned his living while attending the Bible school. He is a full-blood Pima from Arizona.

One of the singers in the Indian Y. M. C. A. at Big Lake, near Cannon Ball, N. D., is a blind boy. He became a Christian, and while he cannot see he seldom misses a meeting of the church or the Association. He plays on the organ, and has often been asked to exercise his musical gifts on the instrument at the conferences.

Rev. Pierre La Point, the greatest Indian opponent of the liquor traffic in South Dakota, is a man of great stature, and a firm character. With his stern look, he has talked to the people about the great evils, and he is well known over the country. He is the founder of the Temperance League among the Indians. He is a good example of the results of Y. M. C. A. work.

The Rev. Henry Selywin, of Greenwood, S. D., was, in his young days, a warrior among the people. He was converted, and became the most learned preacher, and his Bible lectures are well sought after at conferences. Although knowing not a word of English to-day, he has learned the Bible thoroughly. He is a man who has the Holy Spirit, and it is he who was the means of the conversion of the Rev. Pierre La Point, as well as of many more who have come under his influence, which is all the greater because he lives out his religion every day.

Stephen S. Jones, Indian secretary Young Men's Christian Association, writes: "Really, your invitation to Commencement is very inducing, but I am very sorry to say that my time is well taken up now. I am due at Columbus, Ohio, June 1. I shall remember you and the alumni dinner then. At that time I shall take part in the North American conference of employed officers of the Y. M. C. A., but there will be time to think of the good times you will be having."—*Indian Leader,* (Haskell.)

At Lynchburg, Va., on July 14, funeral services for Mrs. Narcissa Chisholm Owen, mother of United States Senator Owen, of Oklahoma, and Major W. O. Owen, U. S. A. (retired), of Washington, were held in St. Paul's Episcopal church and at the grave in Spring Hill Cemetery.

Mrs. Owen, who was seventy-nine years old, was a daughter of the hereditary chief of the Cherokee Indian Nation. She died July 12 in Guthrie, Okla. The family formerly resided at Lynchburg.

Replying to an invitation to attend the Commencement exercises at Haskell, Bertha Manatowa wrote from the General Hospital, Kansas City, Mo.: "I would like to be present, but it is impossible for me to be absent from my work. I am nursing in the contagious building and my work is very heavy at present. I am glad to say my patients are getting along fine.

"So far I have enjoyed my work and have been happy every day."

"I am perfectly satisfied with my profession. But there is never a day passes but what I review my joyful school days at Haskell."

Industrious Indian Boys.

About fifty Indian boys who have been attending school at Haskell Institute, located here, are now on farms in Douglas and other nearby counties working, says the Lawrence correspondent of the Topeka *Capital.* They will stay out until the beginning of school in September.

"Fine reports come from the farmers in whose homes the boys are staying," said State Agent Keen today. "Down in the Eudora neighborhood the farmers prefer the Indian boys to the average white man for the common work. The Indian boys are more persistent and ready to work and are giving satisfaction in almost all cases. The boys are working for from $15 to $30 a month and are doing all sorts of work."

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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Editor and Business Manager of THE INDIAN'S FRIEND: T. C. Marshall, 156 Fifth Ave., (Room 931) New York.

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.
Mr. and Mrs. W. R. Johnston, Tolchaco.
Mrs. Mary K. Gill, Phoenix.
Oklahoma: Miss Anna J. Ritter, Colony.
California: Rev. W. H. Weinland, Banning.
New Mexico: Mrs. Mary L. Eldridge, Mary G. Fisk Home, Farmington.
Mrs. J. H. Babbitt, Laguna.

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.

Revised Price List of Our Publications.

Report of Missions.
Former Annual Reports.
The above publications on application (and postage).

	SINGLE COPY.	25 COPIES.
What? How? Why?	$ .02	$ .25
Historical Sketch	.03	.75
The Providential Beginnings	.01	.15
Glimpse of Our Missions..	.01	.25
Unique Missions	.01	.15
Answering His Prayer	.01	.15
Latest Annual Report	.05	.75
Latest Missions Report ...	.02	.40
The Story of Pah-ah-wut..	.02	.40
Folder: Aims and Methods of Work of The National Indian Association	.01	.15

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.

Topeka feels decidedly aristocratic since potatoes jumped to $2.75 a bushel. Topeka is an Indian word, signifying "little potatoes."—Kansas City *Star*.

A Philadelphia subscriber writes: "Your reminder of my annual subscription to THE INDIAN'S FRIEND is at hand, and I gladly mail you my cheque for two dollars, which pays for four years. I take great interest in your paper, and pass it on to a friend, who in turn again sends it away; so it carries afar the message of your most excellent work to many readers."

The Carrier Pigeon (Darlington, Okla.) publishes the following letter to the Editor:

Mr. Editor:
Will you please say in *The Carrier Pigeon* that I am willingly carrying on the plans of our deceased friend, Short Teeth, for a big camp meeting to be held on his allotment from July 27 to 30. I am doing everything in my power to make this a successful meeting. We now have a little over $80 in contributions with which to entertain our visitors. I hope that all of you Christian Indians will attend this camp meeting. We will try to treat you right.

Yours truly,
BUFFALO MEAT.

The Rev. D. A. Sanford, of Big Spring, Texas, a missionary among Indians in Oklahoma, from 1894 to 1907, has a book in the press, entitled "Indian Topics." Among the subjects dealt with by the author are present day conditions among Indian tribes, and their languages and customs; Indian songs; tuberculosis—and a remedy; and Indian education. The volume relates interesting experiences of life lived among the Indians themselves, and some of its contents will doubtless furnish food for earnest, thoughtful consideration on the part of men in high places who are responsible for the conduct of large affairs.

A Lawton despatch to the *Creek County Courier*, Sapulpa, Okla., July 11, said: "The traditional 'coming out' dances of the Apache Indians at the Fort Sill military reservation must stop, as the result of a decision reached by Major George L. Scott, recently placed in charge of the reservation. Major Scott holds that these dances reduce the industry among the Indians. The 'coming out' is a peculiar sort of dance in which the Apache honor their young girls following the annual round up and haymaking period. The Indians say they will ask Major Scott to reconsider his decision."

Y. M. C. A. Indian Work.

We are indebted to one of our subscribers for a copy of "Young Men's Christian Association Among the Indians," published by Stephen

S. Jones, Indian Field Secretary, Mitchell, S. D. It is a well printed "Bulletin" of twenty-four pages, dated March, 1911. On the cover is this statement: "This Bulletin is the first ever published relative to the Young Men's Christian Association Among the Indians. It shows in particular that the phrase 'the only good Indian is a dead Indian' is not true, but that the good Indian is a live Indian, and is enlisted in the great work for the young men."

The Bulletin is full of interesting and encouraging things, although it contains some unpleasant statements that bear out the position emphasized so strongly by The National Indian Association for thirty years that unless first things are put first by those who desire to abolish the shame of animistic paganism within the borders of our land, in many individual cases the results will be worse than failure.

Under the head "Needs of the Work" Mr. Jones make a strong plea for magazines and papers for the reading rooms maintained by the Association—no matter how "old" these may be. Friends who wish to respond to this appeal will doubtless be cheerfully informed by Mr. Jones as to where to send contemplated gifts.

War Canoe for a Boat Club.

One of the most unique craft that will have put in an appearance on local waters has been ordered by the Maryland Canoe Club. It is a war canoe, says the Baltimore *Sun*.

The canoe is constructed along the same lines as the large war canoes which were used by the Indians when the white men first came to this country. In the one ordered by the Maryland Canoe Club twenty men will be able to seat themselves comfortably and a few more can easily find room in it. It will be 35 feet long and of very light construction.

The light craft will be used for trips up the Patapsco River. With twenty men paddling it will run through the water at a remarkable rate of speed. It will be by far the largest canoe ever seen here.

The Prayers of Turtles.

A press despatch from Watumka, Okla., July 13, said: "The Creek Indians in this vicinity are resorting to ancient tribal customs in an attempt to obtain a rainfall. One of their usages which has been followed in the last week is to stake mud turtles just far enough from the water so that they cannot reach it. It is the Indians' belief that the turtles, despairing of their attempts to reach the water, invoke the aid of the Great Spirit to send rain so that the stream will be raised and brought near to them.

"Since the turtles were staked out several rains have fallen. The Indians believe their prayers are answered and are fastening up more turtles to pray for a still greater rainfall."

Ponies Paid for Bride.

A Kansas City despatch to the New York *Tribune*, July 1, said: "Following a ten-days' feast at their home near Pawhuska, Okla., where they were married according to the tribal rites of the Indians, Louise Daconrind, fourteen years old, and Charley Lookout, eighteen years old, came here yesterday to fulfill the legal requirements of the marriage, at which a justice of the peace officiated. Eighteen ponies was the price paid by Lookout for his bride.

"Both the bride and the bridegroom are children of former chiefs of the Osage Indians, and Charley's father, Fred Lookout, is a Carlisle graduate. The family of each is said to be worth about $100,000, and eighteen ponies is the highest price ever paid among the Osage Indians for a bride. The laws of Oklahoma do not permit a girl under fifteen years to marry, but the laws of Missouri permit such marriages with the consent of the parents."

Indian Girls Working for Indians.

Miss Edith Dabb, whose special field of Y. W. C. A. work lies among the students in the large Government Indian schools, writes thus in *The Association Monthly*: "Some of the larger schools have had Associations for some years. The three largest have local secretaries. At one the secretary is supported by the churches of the city in which the school is located. She has charge of the Y. M. C. A. also, and is helped by young people from the city Y. M. C. A. and the churches, especially in the Bible classes. In the last six years there has been an average of over thirty Indians a year who have accepted Christ, many of them saying that until they came to school they had not known that the name of Jesus Christ was other than that of an evil spirit used by white men to curse their enemies.

"At another school the Secretary has not only the Y. W. C. A., but also a Junior and a Sunshine Society with strong Bible classes in each."

Miss Dabb's article is followed by a report written from the Sherman Institute, California, by Helene Kenney, a Klamath, sixteen years of age, in which she says:

We have three Bible study classes meeting at the same hour each Thursday night. Our advanced class has forty members enrolled and that is not too large, but the intermediate class of girls from thirteen to fifteen years old is so large that the teacher feels dismayed. Last Thursday night she had eighty in her class and the third class was full too. This means that we shall have to have a fourth class next year. We have anywhere from 110 to 120 girls in Bible classes, although we have only ninety girls in the Association. This is because we are a little slow about asking girls to join until we are sure they know what they are doing, and we prefer to have them in the Bible class a while first.

We begin to work with a girl as soon she enters the school, and it is usually not many months before she is taking part in the meetings and praying for herself and for the work as the rest of us do. Of course some of our girls find it hard to lead in prayer before others, but the trips to Capitola always settle that question with our leading girls.

Our Association is seven years old and since it started one hundred and six girls have professed their faith in Jesus Christ. Can you think what it means to our Indian girls to have had this influence in their lives?

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T. C. MARSHALL,
EDITOR AND BUSINESS MANAGER.

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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.

AUGUST, - - - - 1911.

It goes almost without saying that The National Indian Association is the warm friend of any and all who strive along any line of endeavor for the welfare of our native tribes. More than that, it has for thirty years been a successful worker in the promotion of Indian progress in all directions—in a sense, simultaneously. Its broad platform and interdenominational make-up, moreover, have developed a breadth of view, and a "character" (for want of a better word) that give it in some respects a distinct advantage over any one of the denominations with whom it enjoys the most cordial and sympathetic relations. By many thoughtful men in the most responsible positions, who know the facts of the case, it is regarded as one of the best "authorities" in existence on the solution of the intricate phases of the Indian problem, both with regard to the red man himself and his relations to the white man as an individual and to the community and the nation of which he forms a part.

One reason for the practically uniform success of the Association's labors for the Indians during all these years has been that it has never put the cart before the horse; its horizon has always been wide enough to include the spiritual interests of the Indians as well as those of a material nature.

In the great Empire of India, with its three hundred millions of heathen, Great Britain has carried the idea of "religious liberty" so far that in certain places every year it is only by the armed forces of the Crown that wholesale bloodshed is averted during certain demonstrations of superstition conducted upon a very large scale. The Government has provided the means of education for great numbers of at least certain classes in India, but this education, while destroying in individual cases, faith in pagan superstition, gave those men and women nothing in its place, simply replacing superstition with practical atheism, and reducing the whole body of paganism with its enormous train of moral and economic evils, not at all. More than that—certain communities are honey-combed with societies or bodies of men who regard their benefactors as the enemies of their country and manifest their feelings by the assassination of officials and men in high places. Other things being equal, if the British Government had given the money spent in education during the last seventy-five years to the missionary societies, two results would have followed—first, the reduction of the body of paganism in the country, and second, the establishment of schools and colleges to satisfy the desire for knowledge and material progress created by the power of the Gospel over the heart and mind of the individual. Paganism is paganism the world over, and no number of pagans have ever "stayed" uplifted very long who were pulled up, as it were, from above. The pagan who "stays put" whether in Oude or Oklahoma, Madras or Minnesota, South Dakota or Seringapatam, is the man who uplifts himself, because of a change wrought within his personality by a force that has come into his heart from outside of himself and made him hate the things he once loved and love the things he once hated.

The bearings of these observations lie in their application.

* * *

It is a simple statement of plain fact to say that no scheme for "the development of conditions whereby the Indian as an individual and as a race may take his place as a man among men, as an active member of the great commonwealth, and independent of all support not accorded to any body of people who have achieved a position equal to the most enlightened," has the slightest hope of success that ignores the religious element in the make-up of the human race.

The great need of the great body of Indians, as a whole, is the introduction into the hearts—not heads—of individuals of the power of the Gospel, that will, in and of itself, create an entirely new set of ideals. That done, the ascent towards the state of things mentioned above is only a question of time and of details largely depending upon local circumstances.

Further: Not only is this the great need for the race, but in it lies its only hope; and the fact that this is true of all men everywhere does not minimize by one iota its application to all the Indians in the United States.

News from Our Missions.

THE OREGON MISSION.

As the mercury of the thermometers in the neighborhood of the office was soaring round the century mark during that torrid week in July, there came a letter from our missionaries on the Klamath reservation, dated July 1st, containing this refreshing sentence: "We are having very cool weather here, with frosts at night, and snow still on the mountain tops."

During the month of June five gospel meetings were held, with a total attendance of 151, Mrs. Mose again acting as interpreter. At the close of one of the meetings, Hessie and Delpha, two children of

Mrs. Mose, sang very sweetly, to the accompaniment of the organ, the hymn "There's Not a Friend Like the Lowly Jesus." The song greatly affected all present, as they remembered that it had been a favorite one of little Hazel, Mrs. Mose's other child, who passed from earth last October.

In addition to the regular work of the Mission, Mr. Peffley helped one Indian to shingle his barn, built a blacksmith's shop for another, and helped him to set up a mowing machine.

Thirteen days were spent from home by Mrs. Peffley in visiting Indian families, and twenty-eight Indians called at the mission house during the month, one woman remaining a week in order to receive instruction in "cutting out" and making up garments. Mrs. Peffley writes: "We shall probably discontinue the Friday Bible class until the school re-opens, as the Piutes all leave home in the summer, some of them working on the outside for the whites."

The Arizona Mission.

Mr. Schwab has set up the temporary cottage on the Indian Wells mission site, and he and Mrs. Schwab are now occupying it as their home, pending the erection of the permanent mission buildings. The trench for piping water to the mission has been dug by Mr. Schwab, and in a letter from Mrs. Schwab dated July 4, she informs us that within a week the pipes would be laid, and the cottage supplied with water. In the same letter she says: "Mr. and Mrs. W. R. Johnston and family and Miss Sharp, one of the Tolchaco workers, visited us a few days last week, and we enjoyed their visit very much. Miss Sharp accompanied us in visiting hogans one afternoon. We did not find any one at home except women, but they listened earnestly to our message and said they were very anxious to know about Jesus. After telling of the love of God at one hogan we asked the women if we should sing, and they replied, 'We don't want you to leave anything out.' Our hearts were all touched by the manifest interest they showed.

"On our way to the camps we met an old lady who told us of the recent death of her little granddaughter; she bowed her head to the ground, and oh! such grief and mourning. The scene was most touching, and our hearts were burdened for her as we thought of her without Christ or any hope or comfort. We told her of our Jesus, the one who comforts in time of sorrow, and trusted the Holy Spirit to open her heart to understand the message.

"We are very anxious for the time when the manual labor will not be so much and more time can be spent in the camps.

"Mr. Shoemaker, a Government eye specialist, was with us last week. Mr. Schwab had been instructed to notify the Navajos that all who desired their eyes treated should be present, and about sixty came; of that number twenty per cent were afflicted with trachoma. Twelve cases were operated upon, and instructions given us relative to further treatment."

One gospel meeting was held at which Mr. Johnston spoke to about sixty Navajos. All listened with great interest. Our missionaries travelled 306 miles in connection with the work during the month ending July 1, visited five camps and cared for forty sick Indians.

J. W. C.

The Mission Church at Auberry, Cal.

Miss Cornelia Taber sends the following extract from a letter recently received by her: "The long ride of three quarters of an hour brought us to the home of our missionaries, cheerful with its many lights and a glowing fire on the hearth of the sitting room; this was the gentlemen's room during our stay. Big pine needle mattresses and pillows, with plenty of bedding, promised good night's rest after the long journey. Next came a good sized room, dining room and kitchen combined, with its steaming tea kettle, ready to refresh us, if needed. Beyond this is a store room, four feet wide and the length of the kitchen. The occasion which called us up there at this time was an invitation to the Baptists in the valley towns to come up and ordain two deacons and recognize this band of twenty-one baptized Indians as an organized church and a part of the Baptist body of California. Our morning service was from ten to twelve. One of the ministers preached, interpreted by Bill Sherman. The sermon was preceded by a half hour of song, which the Indians greatly enjoyed, many of them having good voices. About fifty Indians beside children came long distances in the rain, bringing their lunch pails. They wear nothing on their heads and no rubbers,—wouldn't wear them if they had them. Many of the cotton dresses were wet to the waist, but the wearers do not seem to take cold. Miss Schofield had a big pail of coffee on the stove, while we sat there. The Indians appreciated it at noon, while we went back to the Mission for our lunch.

"At half-past one we went back for the second service. The other minister preached, followed, and first communion service was held. Bill Sherman and another fine Indian were ordained deacons. Bill has left his comfortable home six miles away, and with his wife, children and mother-in-law, occupies a shack near the Mission building. They are the only Indians on the tract, as it has not yet been surveyed. The Baptists want to take the old building for the Indians' 'Council house,' or church, and build, a little distance off, a cottage for the missionaries. We hope they will do it before another winter."

Mr. Lamason received a letter from Arthur Finley, an ex-student, who is doing well at his trade of plasterer, at Wilburton, Okla., and making six dollars a day.

The American Indian Association.

The Temporary Executive Committee of The American Indian Association held its second meeting June 20 and 21, at Seymour, Wisconsin.

The Committee formulated a circular letter to be mailed to every progressive Indian whose name and address can be procured, inviting them to become members of the Association. The Committee also formulated a pamphlet giving information concerning the Association.

The second day's session was devoted to preparing a programme for the October Conference. The names of the persons selected to discuss the various topics will be announced later.

Any non-Indian, interested in the success of this Association, and the welfare of the Indian, is invited to become an Associate member.

Further information will be gladly given by the Corresponding Secretary, The American Indian Association, Columbus, Ohio.

The programme is as follows:

PROGRAMME.

October 12 to 16, 1911.

Thursday—Registration; Organization, Appointment of Committees, etc.; Address of Welcome, Dr. W. O. Thompson, President Ohio State University; responses by persons of Indian blood; Address, "The North American Indian," Dr. C. A. Eastman.

Friday—"The Indian in Agriculture"; "The Indian as a Skilled Mechanic"; "The Indian Woman and Modern Home-making"; "Indian Education, Past, Present and Future"; "Higher Education for Indians"; "The Preservation of Native Indian Art"; "Indians in the Professions." On Friday evening there will be an entertainment, admission 25 and 50 cents.

Saturday—"Reservation System Administration"; "Land-holding"; "Trust Funds and Their Management"; "Legal Status of the Indian"; and "Citizenship for the Indian."

Saturday evening will be devoted to addresses by non-Indians. Non-Indians of national reputation will be invited to speak.

Sunday afternoon, "The Y. M. C. A. for Indians."

On Monday morning a business meeting will be held for the adoption of a platform, the framing of by-laws, etc.

The Liberality of Christian Indians.

[From "Young Men's Christian Association Among the Indians."*]

The Indians as a whole are great givers in the church work, and they will give the last cent towards a mission cause. It was seen one time that the Bishop of South Dakota was to be at a place, and for many days the parents gathered every cent, so their children could have a part in the contributions for the missionary cause. He came and there was held a great meeting. Every child in that audience had something to give, men and women untied their handkerchiefs to get their money, and it was a great day for the Bishop. After the meeting, a woman approached the Bishop, and turned around so the baby on her back could give the five cents that was in his hand. The Bishop took the money, and how happy he was, he was deeply touched. The good Bishop had at last won the Indian in his great cause, and there he saw the fruit of his labor, even in little children. The instance shows how the Indians taught their little ones in giving.

In the great conference last fall, an Indian woman stood up in the service and told in clear voice that her little son will give five dollars towards the work of the Young Men's Christian Association. Little boys came up the aisle to the front to lay their dollars and their few cents on the table. Women came up to give ten dollars or more to the work, and men will give as high as forty dollars in a single offering.

One woman last fall gave a beaded bag to the association cause, which was sold to a person who gave a good sum for it.

One Indian young man of Pine Ridge, although his pockets were empty of money, stood up and told how he is poor in money, but he had horses, and then gave one of the finest out of the herd. The sale amounted to forty dollars, and it goes for the work also.

Another Indian who is a great worker and a missionary in Montana, having no ready money at the conference, gave a fine horse; this was sold and the money goes to the cause.

One man who became a real Christian announced that he had no money, but he is to sell his land, and then he will give forty dollars. At the next meeting, that man sought out the Secretary and handed the forty dollars to him. This Indian had not forgotten his pledge, and although he gave no note, or any written agreement, he kept his word. This is one of the great virtues of the Indians as a race, and has been from time immemorial.

Christian Indians in Canada.

At a meeting of the Society for Promoting Christian Knowledge, the Bishop of Keewatin, Canada, says a writer in the London *Christian*, after describing the vastness of his diocese, said that the whole of the Indians were members of the Church. They were a simple, nomadic people, who had accepted Christianity without very much difficulty. The Bishop gave instances of great distances travelled by the people for the purpose of kneeling at the Lord's Table. In one case an Indian travelled 550 miles, and passed three nights sleeping on the ice on his return journey. The Society's publications had done more even than the living missionary for the spread of the Gospel, especially the Book of Common Prayer, in the syllabic language, which the Indians carry with them on their journeys and prize very highly.

* Published by Stephen S. Jones, Indian Field Secretary, Mitchell, S. D.

OFFICE NOTES AND COMMENT.

By the Corresponding and Executive Secretary.

It is gratifying to note that young Juan Cruz, the San Juan Pueblo Indian, and one of the employes of Chief Officer Johnson, who in seeking to stamp out the liquor traffic among his fellow Indians, shot and killed another Indian named Garcia at Chamita last February, and was arrested and charged with murder, has been set at liberty. Juan Cruz was brought to trial the second week in June. After hearing evidence, at the end of a week's trial Cruz was discharged, the court deciding that at the time of the shooting he was a Federal Officer in the discharge of his duty, and as such he was not accountable to territorial law for anything he did in connection with his duty. On this ground the case was taken from the jury and Cruz discharged.

Miss Kate Barnard, State Commissioner of Charities and Corrections in Oklahoma, has for some time past been actively interested in Indian children, not alone from a sense of duty to her office, but as well because of her deep sympathy with them. She is already at work to have the next Oklahoma Legislature pass her Indian orphan bill. Miss Barnard asserts that Indian children are being robbed by "due process of law" in many instances. She says that more than three millions of dollars have been taken from the children of the red men, who, in later years, without inheritance or funds, must necessarily become wards of the State.

No less than 137 actions have been brought against white guardians of Indian children this year, by Miss Barnard and her assistants, resulting in 137 judgments in favor of Indian minors. This was accomplished, too, without the cost of a penny to the estates of these orphans. Including cash and land restored to the orphans, the property amounted to half a million of dollars. How the frauds were accomplished is told by H. M. Sarchet in the New York *Tribune*. The writer says:

"It is accurately estimated that between 75,000 and 80,000 Indian children, with parents, had guardians appointed by the courts, as the parents themselves were either too ignorant to look out for the interests of their offspring or too anxious for a dollar in their own pockets to care. Each child received title to a tract of land varying in size as the valuation varied. In some cases the tracts were 80 and 160 acres.

"Under the provisions of the law the guardian gave a bond of $10 for each Indian child that he 'guarded.' In some instances one man has been known to be guardian for five hundred children, although, as a rule, the average was not more than five or ten. Following the signing of the bond the citizen, appointed by the court, was the lawful sponsor of the Indian minor or orphan.

"Quite naturally, the Indian orphan had no income for maintenance, and quite naturally, too, the guardian could not be expected to dig down in his own pockets for food, clothing and shelter for the child. Consequently the guardian went to court. An affidavit was signed, setting forth that the minor had no means of support and could not exist without funds. With due consideration the court ordered a sale, and forty acres of the minor's land was disposed of at auction.

"Investigation by the Charities Commissioner has shown that in some cases when the minor's land was sold the minor's guardian was the purchaser, at from $15 to $25 an acre. All of this was accomplished by due process of law. Then the deed was drawn in favor of the guardian and an attorney's fee of $50 to $75 allowed. After acquiring the land the guardian, too, was entitled to a fee for his services, and generally $75 was allowed him. The guardian thus becomes the owner of his ward's land, and also of fat fees, and of the purchase price the minor has only a small sum left—not sufficient to maintain him for any length of time. Then, if the minor has other land remaining, it must also be sold.

"Such cases, it is learned, are only typical of a number that Commissioner Barnard and her assistants prosecuted. Not all of the Indian guardians, of course, are of this type, but in many cases it was found that the pocketbook and a nice piece of land have had the call over the interests of the minors."

An Indian Bible.

The story of the Gardiner's Island copy of the Eliot Indian Bible is succinctly told in Pilling's "Bibliography of the Algonquin Languages," in which it is listed as the eleventh among thirty-nine copies of the first edition which he collated. "In the original calf binding with gilt tooling, lacking the clasps and showing the marks of much use. With the diamond shaped figure on the Indian New Testament title. The first leaf of the dedication is lacking. The second leaf is loose, together with the English general title and front cover. The Bible is ruled throughout with red ink, around every page, around the headings of the chapters and between and at the tops of the columns. John Lyon Gardiner, born 1770, died 1816, the seventh proprietor of the island and grandfather of the present owner, made the following note in it: 'I received this Indian Bible from Joshua Nonesuch of the Nihantic tribe in Lyme, "Quonchtacutt," by means of Daniel Wauheat, this vj May, 1813. It is said to be presented to the tribe by a sachem of the Moheags in Norwich,' &c. Dated 'Monchongonuc, Gardiner's Island, May vj. 1813.' This copy was mentioned in the *Westchester News* in August, 1855, according to an article in the *Historical Magazine*, April, 1859, volume 3, page 124."—New York *Sun*.

Indian Divorces Legal.

Oklahoma City, Okla., July 13.—The Oklahoma Supreme Court has handed down a decision recognizing as legal divorces obtained according to the old tribal customs of the Indians.

The decision was rendered in the case of Xavier Delonias, a Canadian by birth, who came to the United States and settled among the Pottawatomies, by whom he was adopted. He married an Indian woman, who died, and subsequently he married a woman not a member of the tribe. He later divorced her according to the customs and usages of the tribe. Azelda Cyr, the divorced woman, brought suit against his heirs to obtain possession of some of his property, on the ground that the divorce was illegal, not having the sanction of any court.

Under the Pottawatomie laws a man could divorce his wife merely by taking up with another female member of the tribe.—New York *Tribune.*

The Indian "How!"

The Indians have been usually credited with having adopted this exclamation from the whites and with having, in conformity with the taciturnity improperly attributed to them, syncopated "How are you?" or "How d'ye do?" into its elemental "How!" The later steps of the process are probably beyond cavil, says the New York *Sun,* but the borrowing of "how" by the Indians is most satisfactorily disproved. On this point Col. Garrick Mallery notes: "A number of tribes, e.g., the Shoshoni, Caddo and Arikara—use a word or sound very similar to How, but in proper literation Hau or Hao. Most of the Sioux use the same sound in communication with the whites, from which the error has arisen that they have caught up and abbreviated the 'How are you?' of the latter. But the word is ancient, used in councils, and means 'good' or 'satisfactory.' It is a response as well as a salutation."

The Legend of the Red Eagle.

ALFRED DEGRASSE, Mashpee.

Once, a tribe of Indians were troubled by a large red eagle. Every one of the tribe was afraid of him. Finally, the chief offered a sum of money as a reward to any one who would kill the eagle, but none of them were tempted to kill the bird for such a paltry reward. So the chief, in order to make the contest more alluring, offered as a reward to any one who would kill and bring him the eagle, the choice of his two daughters.

It happened that one day while some of the braves of the tribe were out hunting, the came across a hunter who was shooting buffalo with a magic arrow. When they saw the large number he had slain with his magic arrow they were sure he could kill the red eagle for them. They told him of the prize which would be given to any one who could kill the bird. He promised to be there on the next day. The band of warriors went back to camp confident that they had found one who could kill the red eagle. That evening they related to the chief what had happened. There happened to be an Indian among the tribe who was exceedingly anxious to win the prize, either by foul or fair means, so he determined to go and meet the hunter with the magic arrow and capture it if possible.

He found him on his way to the village with the arrow. He bound him to a tree and took the arrow. After disguising himself, he went back to the village, where he was heartily welcomed. Meanwhile, a squaw who was passing by the road, heard the cries of the hunter and went to him and set him free, and after telling her what had happened, he proceeded to the village.

Just before sunrise next day all the people gathered around to witness the shooting of the eagle. The hunter came with his arrows and as the eagle rose he shot three arrows; but in spite of the magic arrow the eagle spread his wings and flew away. As the disappointed people were about to leave, the squaw who had set the real owner of the arrow free, rode up to them on a horse and told them of the happenings of the day before. The people were enraged, and they turned upon the thief and drove him out of the village and forbade his return.

The real owner of the magic arrow, having picked up the arrow on his way to the village, arrived there in the afternoon of the same day, and as before, all the members of the tribe gathered around at sunrise to see the eagle shot. The eagle came out at sunrise and after flapping his wings rose majestically and started to fly, but he had not gone far before the magic arrow brought him down. The people of the tribe were glad because they would never again be troubled with the eagle; and the hunter with the magic arrow won the hand of the chief's daughter.

The Natchez Indians.

The language, customs and manners of the Indian tribes of the Lower Mississippi Valley and adjacent coast of the Gulf of Mexico are graphically described in a bulletin recently issued by the Bureau of American Ethnology of the Smithsonian Institution, which was compiled and edited by Dr. John R. Swanton.

The work is a classic on the Natchez tribe, one of the largest on the Lower Mississippi. The Natchez cut their hair so as to leave a crown, after the style affected by the Capuchins, with only enough long hairs to permit the making of a twisted tress that hung like an ornament over the left ear. In the middle of this crown they left about two dozen hairs for the attachment of feathers.

Although head flattening is mentioned by all writers, Dr. Swanton points out that the only good description of the method by which it is brought about in this particular region is the following, from the Luxembourg memoir:

"They have the head pointed and

almost of the shape of a mitre. They were not born so; it is a charm which is given them in early years. What a mother does to the head of an infant in order to force its tender bones to assume this shape is almost beyond belief. She lays the infant on the end of a board on which is spread the skin of an animal. One extremity of this board has a hole where the head is placed, and it is lower than the rest. The infant being laid down naked, she pushes back its head into the hole and applies to it on the forehead and under the head a mass of clay, which she binds with all her strength between the two little boards. The infant cries and turns completely black, and the strain it is made to suffer is such that a white fluid is seen to come from its nose and ears at the time when the mother presses on its forehead. It sleeps this way every night until its skull has taken on the shape which custom wishes it to receive."

The Natchez made their knives ordinarily of a rather small variety of cane. This was split into four pieces, each of which formed a knife that cut very well for a little while.

Feather work was one of the things in which the Natchez attained a high degree of skill. With the thread obtained from the bark of the bass tree they made themselves a kind of mantle, which they covered with the finest swan feathers, fastened on the cloth one by one, a long piece of work in truth, but they accounted their pains and time as nothing when they wanted to satisfy themselves.

The Natchez were just as great gamblers as the other tribes of their race. A bowl game was played, in which a rolling bowl was sent spinning across a hard, smooth piece of ground specially prepared for the game, the gamblers throwing poles fifteen or sixteen feet long after it. When the bowl ceased rolling the Indian whose stick was nearest to it was the winner. After all it was really an embryo roulette game.

Marriage was a serious matter for the bridegroom. He had to make a regular Christmastide procession of gifts to the relatives of the bride, even to the sisters, cousins and aunts. But he became the possessor of the bride, dominated and controlled her body and soul. The wisdom of the Natchez was further illustrated in the recognition of the mother, who was at once released from the hardest of toil. Additions to the household in the way of wives simply depended on the ability of the husband to pay the price and the number of relatives possessed by the bride-to-be.

The chief of the nation was known as the Great Sun, and his relatives as Little Suns. The Great Sun was as absolute as a king. His people did not come near him through respect.

Ceremonies attending the funeral of a Sun were so numerous, so striking and so sanguinary that nearly all of the authorities have confined their descriptions to them, leaving much in the dark regarding the disposition of the bodies of the common people. Instances are reported where the death of a chief cost in sacrifice the lives of more than a hundred persons.

The Natchez held their temple in great respect. The men who passed before it would lay down what they carried and extend their arms toward the temple with loud howlings. If they had small children they would take them up in their arms, and turning toward the temple, make them touch the ground three times with the forehead.

An Old Indian Cave.

A press despatch from Winsted, Conn., July 12, said: A fish led to the discovery of an Indian cave alongside the Farmington River in the Tunxis Valley a few days ago.

Walter Blythe and Fred French were fishing in the stream at a point known as Hogsback, and Blythe was in the act of pulling up a good-sized fish when he noticed a large opening underneath a projecting ledge of rocks on shore.

SPECIAL OFFER.

The Business Manager is pleased to announce that he has made arrangements by which he will send, for one year, to new subscribers,

The Native American
AND
The Indian's Friend
FOR
SIXTY CENTS

The Native American is issued by the United States Indian Industrial School at Phoenix, Arizona, and although much space is naturally devoted to matters of special interest to that Territory, it publishes many valuable articles by Indian writers.

The fishermen entered the cave cautiously, lighting matches as they went, and found it infested with bats. They found part of an Indian canoe, also a number of other Indian relics, including pottery, which are supposed to have belonged to the Tunxis tribe of Indians. The men had penetrated the interior about forty feet when their supply of matches gave out, and the exploration was necessarily abandoned.

Billy Hodjoe, Landed Proprietor.

In 1894 Billy Hodjoe was a student at Chilocco. In 1911 he is a farmer near Shawnee. Driving past his place the other day, I stopped to water a thirsty team of horses and at the same time see Billy. He had just come in from thinning cotton, hot and thirsty, but feeling mighty independent, for you know he is earning his living on his own land and making as good crops as any white farmer around him. He has a good home that is a credit to the community. It seems but yesterday that Billy was at Chilocco, and now he is planning to send a daughter to us this fall. Near to Billy's farm is that of David and Margaret Abrahams, students in earlier years at Carlisle. They learned "by heart" the motto emphasized there at the time, "stick," and they are sticking. A year ago they asked to have the

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restrictions removed from Margaret's allotment (David is one of the Michigan Indians who was given no land) so that they could demand half the road, as the husband expressed it, because they, too, were tax-payers. Last year David produced eight bales of cotton on the same area that was needed by his white neighbor to produce two. We found him out in his cotton field, hoeing as though his life and the lives of his wife and two babies depended upon it—as is true. He took an hour off, however, and went to the house with us to help

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us appreciate his family and to help eat a freezer of ice cream that had been made to commemorate Decoration Day. These good Indians are very much alive and are setting a most wholesome example of industry, faithfulness to duty and thrift, to the people, both white and red, among whom they live. May their tribe increase!—Major J. E. Rastall in Chilocco *Indian School Journal.*

Wealth of the Choctaws.

"The Choctaw is the richest Indian in the world," said V. M. Locke, Jr., Governor of the Choctaw nation. "There are approximately 23,000 Choctaws in Oklahoma, 9,000 of whom are full bloods. It has been estimated that every one of the Choctaws is worth about $5,000. This is in cash and interest on the lands owned in common by the Indians. Outside of the land that has been allotted to the members of the Choctaw Nation there are more than a million acres of land in the public domain owned by the Choctaw Indians, for which these Indians will be paid when the land is sold.

"The Choctaws are the most advanced Indians in this country. But the full blood Choctaw is rapidly decreasing, and soon very few of them will be left.

"What is the reason for this? I suppose it is civilization. The full blood Indian cannot be restricted and live long. He is used to the woods, the forest, the open life of the prairies, and when he is required to observe the civilized laws of health, to eat at a table with a cloth on it, and partake of food that he has not been accustomed to, then he is bound to pine and eventually die.

"In the Choctaw Nation, as well as among other civilized tribes, there is building up a high class citizenship, with the Indian as the basis. In the last few years I have observed that the Indian citizen of Oklahoma more and more has been taking advantage of his franchise as a voter."—Washington *Post.*

THE WORK OF
THE NATIONAL INDIAN ASSOCIATION
AMONG OUR NATIVE AMERICAN INDIANS INCLUDES:

1. Direct undenominational teaching of religious truths in tribes where, almost without exception, no Christian instruction is given by any other organization.
2. Industrial work at all our stations.
3. Domestic arts, including civilized cookery, the care of the sick and tidy household habits.
4. Helping to right political wrongs; gathering of Indian children into schools; stimulating and preparing capable Indians for wise leadership among their people.
5. Loans of money to Indians to enable them to build homes which become civilizing and Christianizing centers of family life, or to engage in business.

The policy of the Association is to give its missions when well established, together with the property gathered, to the care of permanent denominational boards asking for them.

The Association has done pioneer work in fifty-two tribes, or separated parts of tribes, where Christian instruction was not given by other Societies. In all more than fifty buildings have been erected, and the missions, when well established, have been given one at a time to the permanent care of various denominational boards.

At least twenty-five tribes, or tribal remnants, yet remain wholly destitute of religious instruction. The Association will begin missions among them as soon as the needed funds are forthcoming. We ask you to help us in this work, which must surely appeal to every American patriot and Christian who possesses any accurate knowledge of conditions existing among the Indians of our country.

YOU CAN HELP

The work of the Association by your contributions. The receipt of all donations, whether large or small, will always be gratefully acknowledged.

The payment of $50 within the year constitutes the donor an Honorary Member.

The payment of $25 constitutes the donor a Patron.

The payment of $10 constitutes the donor a Life Member.

Annual membership fee is $1.

The Corresponding and Executive Secretary, John W. Clark, 156 Fifth Avenue, New York City, will be glad to furnish literature and answer inquiries.

Cheques should be made payable to Anna Bennett, Treasurer.

FORM OF BEQUEST.

I give and bequeath unto the Trustees of The National Indian Association, a corporation under the laws of the State of Pennsylvania, their successors and assigns, the sum of

FORM OF DEVISE. (Real Estate.)

I give and devise unto the Trustees of The National Indian Association, a corporation under the laws of the State of Pennsylvania, their successors and assigns, clear of tax, all that (here describe the real estate)