

About a hundred people attended the chicken supper given by Mrs. Ruth Babcock for the benefit of her husband, Mr. Charles Babcock who is sick in the Rhode Island Hospital, in Providence. The sympathy and prayers of the whole tribe are with Mr. and Mrs. Babcock. Mr. Harry Peckham was the cater for the supper which was in the Babcock home in Alton, and enjoyed by all.

Mrs. Hannah Glasko was confined to her bed for a week with La grippe and is slowly recovering. Her children gathered from far and near to celebrate her birthday. Her oldest son gave a dinner for her, which was attended by all the family, on the 9th of February.

The Rag Social and Amateur Show given under the direction of Miss Mary Peckham was well attended and a profit was made for the *Narragansett Dawn*. A piano trio played by the little Babcock girls was acclaimed for the first prize. The small dog of Mrs. A. Weeden's played his part in the act very well and even sat up and begged when tea was served. The costumes were of a century back and very amusing. There was dancing after the show and a sale of home-made candy.

About fourteen Algonquin members and Narragansett folk met at the home of Princess Red Wing in Oakland, R. I. and talked over plans for the Tercentenary Celebration of R. I. This meeting was called so that the Narragansett Historian could find out just how much material and just how many people she could plan on for a program to pass to the higher committees of the celebration.

The Narragansett Tribal Council met at the home of Mr. Cassius Champlin on January 20th and elected nine to serve throughout the year as the program committee for the R. I. Tercentenary. This committee consists of Mrs. Marion Brown, Chief Pine Tree, Mr. Theodore Brown, Mr. Theodore Glasko, Princess Red Wing, Chief Night Hawk, Mrs. Clara Peckham, Mr. Albert Thomas, Jr. and Eagle Eye, prophet of the tribe.

Young Rising Sun is a Narragansett from Wakefield who seems intensely interested in the history of his tribe and has kindly consented to submit all his articles to the *Narragansett Dawn*.

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V.1 #12

THE  
Narragansett  
DAWN

WE FACE EAST



VOL. 1

APRIL 1936

NO. 12

# THE NARRAGANSETT DAWN

Published Monthly in the interest of The Narragansett Tribe of Indians.

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Please Renew Your Subscription Early.

BOX 103, OAKLAND, R. I.

Volume 2, No. 1, starts with May Issue.

## EDITORIAL

by the EDITOR

Time marches on—we put our first niche in our time stick—volume one ends with this issue. The whole United States marvels that a few Narragansetts still live. This little publication has gone into thirty states, over fifty libraries, twenty historical libraries, twenty-seven colleges and universities, four high school libraries, four Archeology and Geographical Societies and 16 museums. This means our reading public must be many thousands of people besides our subscribers. We did not set out to inform the world, but to set forth for our posterity, all that was fine and noble and free of our own history. We sat out to save our precious heritage, which through no fault of our present generation, seemed to be slipping away from us forever. But those who would deny us the most precious thing in this world, “the faith of our forefathers” forgot the higher law, the law of heaven, which says “God is no respecter of persons”; the law of science, which says, nothing is destroyed or gained, only *changed* the law of the red man, which says, we face east at *dawn*.

We Narragansetts measure up the changing laws of state and country, and find some things that men of any class or race cannot change. In the Bible we read—“tear down this temple, and I will build it up—”. This was Jesus speaking, but we are all invited to be like Him. You tear down the visible temple of the redman’s heritage and the *Spirit* of the Narragansett shall ever rise up to face the people, living upon his native land. The Great Spirit made Himself manifest before our forefathers and taught them the great lessons of life and happiness. He gave them a full and deep comprehension of the deeper issues of life that the masses of today are to busy to be bothered with and therefore miss the peace and contentment Jesus meant that all should have. The individual Indian lived by the *law* he *knew*, the people of today, in many cases, break the law of the land, the law of health, the law of nature, even when they know them. Do you wonder that we Narragansett mothers of today wish our children to *Face East* with us at sunrise, to meet each new *Dawn* as did their forefathers?

We do not want our children to go back to primitive days, but to carry the noble principles of honesty and faith, to their children. To find a satisfaction in their environment, to form upright characters, and peaceful citizens. Half Indian and half white, they become discontent with the laws of *both*, and often turn out badly. *One law* stamped upon a half-blood’s heart can help him to conquer all conflicting emotions and fulfill gracefully the law of his country. That *Law* is the creed of the Indian—a creed good for all men to live by, in brotherly love.

## FORWARD IS OUR WATCHWORD

sent in by MRS. ABBY PERRY

Walk with majestic tread this day,  
 With head erect, uplifted eyes,  
 But plant your feet firm on the way,  
 And keep your vision on the skies,  
 The Christ within you walks with you,  
 So *Forward*, upward, *Go*—ascend!  
 The Son of God you are; you too  
 Can every false belief, transcend.  
 Walk forth! The truth with power declare:  
 To mighty words of Christ give voice;  
 Your power is infinite. REJOICE!

## REPORT FOR THE YEAR

The Narragansett Tribe of Indians re-organized December 3, 1934. The tribal charter was read at a meeting of 200 Narragansetts and 200 friends, at the Shannock Memorial Hall, Shannock, R. I., December 4, 1934. Governor Theodore Francis Greene spoke well to the tribe, in the presence of Miss Gladys Tantaquidion, who was here from Washington, D. C., making a general survey of the New England Indians by tribes for the Indian Department of U. S.

\* \* \*

January 19, 1935, there was an election of tribal officers to serve two years. This list has been published. A registration of tribal members began. The books have been open since for registration for those up to quarter blood. We have 439 names with fathers, mothers and grandparents. All children registered (103) have at least one grandparent full blood or two grandparents half-blood, in each family line.

\* \* \*

The last Saturday in every month the Narragansetts hold a tribal meeting at the old Narragansett Indian Church in Charlestown, R. I. Here also a group of church members conduct church business meetings.

\* \* \*

The tribal council, nine men and three women, meet on special notice at Peacedale, R. I., at the home of Cassius Champlin, President of the Council.

\* \* \*

The Narragansetts presented a bill to the Legislature of the State for ownership of the old stone Indian Church in Charlestown and it was granted. With this are two acres of land and the right of way to the church. This was April, 1935.

May 1, 1935, the tribe published the first issue of the *Narragansett Dawn*, which has appeared regularly since the first of each month. This is under the editorship of the historian and Mr. Theodore Brown of Peacedale is the chief business manager. It is printed in Pascoag, R. I., by the Delmo Press Co. It is now circulating in thirty states and Canada. We wish to thank the Huntington Free Libraries in New York who have helped us to circulate and our printer who has been patient with our manuscripts and bills. We wish to thank all the libraries, magazines and newspapers who have advertised for us free of charge. We thank the salesmen and the subscribers for their friendly interest in our first printed matter. This month is the last of Volume One. We invited all our subscribers to renew their subscriptions for another year, which will close our present plan. We have compiled notes enough to go on for several years, if our finances hold out, and public interest continues.

\* \* \*

July 4, 1935, about 22 people gathered at Camp Ki-Yi, Oakland, R. I., where a Clam Bake was held for the benefit of the *Narragansett Dawn*.

\* \* \*

May 20, 1935—A Silver Tea and Exhibition of untutored tribal arts and handiwork was held at Peckham's Inn, Westerly, R. I., for the benefit of the *Narragansett Dawn* by the Women of the Council. The R. I. State Federation of Women's Clubs made a gift of \$5.00 to the publication. Several of them attended the exhibition which consisted of 207 pieces from the tribe.

\* \* \*

August 11th and 12th were August Meeting Days. Pow Wow on Saturday was at Shannock Ball Field with play and social at night in the Shannock Memorial Hall. Sunday, several hundred gathered at the Church for religious services.

\* \* \*

October 12th and 13th was the big "Festival of the Harvest Moon." There was a feast at the farm of Chief Warbeek, where over a hundred tribal members socialized. October 13th we had the Sunshine Club of Providence for our special guests. They brought the Sunshine chorus which gave several musical selections. The president, Miss Bertha Becker, presented our Church with reflectors lamp. They were accepted by Rev. Albert Thomas for the tribe. Harvest Moon religious services were held around the council fire in the Church yard. Scout Chief Clearwater escorted parties to points of interest in the woods about the Church.

\* \* \*

December 21, 1935, there was a Narragansett Children's Christmas Party at Shannock Memorial Hall, Shannock, R. I. The hall was donated by the R. I. State Federation of Women's Clubs. The party was under the direction of Princess Red Wing who was assisted by a committee from the tribe, the Women's Helping Hand Club of the tribe and Mrs. Winthrop Saunders, Head of Indian affairs for the R. I. State Federation of Women's Clubs. Mrs. Carmark, former president of the State Federation also attended and assisted through her club and at the party.

There were cash donations amounting to \$7.00 from the R. I. Women's Club of Massachusetts, Miss Valenca Perry of Westerly, R. I. and Mrs. Grant La Farge of Saunderstown, R. I. This was used for incidental expenses of the party, refreshments, Xmas tree trimmings, notices to the children's parents and in the newspaper, mailing, Xmas wrapping paper, seals, cards for the gifts, string, paper plates, cups and napkins and 2 presents for aged folk that at the last minute were brought to our notice. This all covered more than the \$7.00, but we wish to thank all who donated and assure you, it *did* bring Xmas cheer to about 300 who attended the party. Your donations helped to give the party the right atmosphere by the decorations and there made many happy.

The R. I. State Federation of Women's Clubs through the efforts of Mrs. Winthrop Saunders and Mrs. James Carmark and the individual clubs gave 90 boxes of candy, 26 pairs of mittens, 24 pairs of gloves, stockings for all, 3 baskets for aged folks. Mrs. Saunders and Mrs. Carmark attended the party and helped distribute the gifts.

The Illinois State Federation of Women's Clubs, through the recommendation of Mrs. Marion Gridley of the National Indian Council Fire of Chicago, sent boxes of good and helpful cheer. This came through the head, Mrs. Pennington. There was a box from The Bryn Mawr Women's Club, sent by Mrs. A. E. McKnight of 7742 Merriwell Avenue, Chicago. It contained Talcum powder, large amount of beads and novelty jewelry, handkerchieves, socks, gloves and mittens. The South Shore Women's Club of Chicago, sent through Mrs. Charles Burnett, 7329 Merrill Avenue, baby caps and handkerchieves. Mrs. P. O. Bodeman's club sent beads, useful toilet articles, pocket books, gloves, scarfs and side combs. I think it would have done the clubs good to have heard the pleasant squeals of delight as the Narragansett women unpacked, wrapped and marked these gifts. It was so good to feel we had *enough* to go around. The middle-aged folks, to young to go on old folk's list and to old to go on the children's list, all had their Xmas cheer working for the children. In all the boxes together, there were beads enough for everybody, such as our young girls and mothers and lonely ladies. Then there was a box from Mrs. N. A. Coleman from her club in Harvey, Illinois, which contained baby clothes and a few ladies clothes, these came a little later than the party, so we sent them to a Narragansett mother of four little children living on the island of Martha's Vineyard, married to a Gay Head Indian, for she had been sick in the hospital. We received a lovely letter of thanks from her. The West Pulman Women's Club, represented by Mrs. H. O. Myers of 12073 Eggleston Avenue, Chicago and the Ken Rose Club of Women of the 2nd District of Chicago sent their Xmas cheer through Mrs. Cora Wallace, 10930 Vernon Avenue, Chicago, Illinois. These boxes were unpacked and each article wrapped and named by our Women's Helping Hands. They contained useful toilet articles, beads, jewelry, gloves, candy, toys, books, baby things, paper and second hand clothes. All were happily received by 103 Indian children, 39 aged people and beads to all. So all were happy.

The distance these boxes came from, lent enchantment to some, who have never left the home of their ancestors, or been off R. I. soil.

Mrs. Steele and daughter of Pawtucket, R. I., donated stockings for one family of eight children.

Mr. and Mrs. Stiles Ross of Stonington, Conn., donated children's stockings, gloves, a dozen rubber dolls and picture books. These were acknowledged by Mrs. Theodore Brown and we were all thankful.

Mrs. U. T. Carter of East Providence, brought a box of stockings, candy, paper and handkerchiefs to the party, which came in handy when some children not registered showed up, and we had a chance to make even them a gift.

Fred Micheal, Cassius Champlin and Theodore Brown furnished peanuts and popcorn enough to go around.

Philip Peckham furnished a bushel of apples. Mr. Peckham and Mr. Hazard with others brought in a tree and reared it. Other green boughs were gathered for decorations by the men. Chief Pine Tree and son Lone Wolf, Fred Micheal and brother John, Mrs. Minnie Dove, Mrs. Wilcox, Theodore Brown, several children and Princess Red Wing spent the P. M. at the hall arranging the place for the party.

Members of the Helping Hand brought sandwiches, cakes and coffee and served the refreshments.

The young members of the tribe gave a Christmas pageant and individuals spoke, sang and rendered musical selections.

\* \* \*

January 18th, The Musical Club gave a play, "The Rag Sociable" under the direction of Miss Mary Peckham, Music Chairman.

\* \* \*

Ellison "Tarzon" Brown has made a place for himself in the All-American track team by numerous victories during the year. His collection of cups and trophies are a beautiful sight.

\* \* \*

Miss Margaret Carter of East Providence, received her golden key and is now a member of the Phi Betta Kappa and the Sigma Ki, nationally known Greek letter societies. She is a Junior at Pembroke, the Women's college in Brown University.

\* \* \*

January, 1936—The Narragansett Tercentenary Committee have voted to co-operate with all other Indian associations in the State for the celebrations of the years.

The historian has recorded 439 persons descended from the Narragansett Tribe of Indians, with their parents and grandparents. This has meant weeks of research, months of questioning and reading. This list has been sanctioned by the group attending the monthly meetings at the Indian Church.

\* \* \*

July 4 and 5, 1936, the Narragansetts will be hosts and hostesses to many friends from Maine to Virginia and points west. There will be a big Tercentenary Indian Historic Pageant, "Rhode Island and Her Indians from the Great Unwritten Book of the Narragansetts." All the churches of Burrillville, Glocester and Smithfield will receive invitations. The Scouts and schools and the American Legion will be invited. There will be a big exhibition of Indian arts, crafts and relics. There will be noted chiefs to pledge their peace around the Narragansett Council fire. Lone Wolf, Little Bear, Black Hawk, Ohitaka from South Dakota, Crazy Bull, No Ho No, High Eagle of Cape Cod, Grey Eagle of New York, Red Cloud, Great Fire, Joseph Francis of Maine, Eva Dedham of Canada and Princess Ataloo of Oklahoma, all have been invited to be our guests for the week end in this big Tercentenary celebration held at Camp Ki-Yi, Oakland, R. I. Chief Rainbow, Man-Ni-Sawa and Wah-wah-taysee have offered their co-operation. Many will pitch their tents, remain over night and attend the sunrise service, at which all churches will be welcome to attend. This simple service will be at 6 A. M. in the open hills around the *Old Rugged Cross* and will be in keeping with the Indian's faith in his Maker. At 11 A. M. there will be a camp meeting service. Sermon by our Indian minister assisted by other clergymen. Choruses from all churches will be invited to join in the ceremonies. There will be a picnic dinner and the Indians will have odd Indian dishes to sell at different stands. There will be all kinds of Indian articles for sale on Saturday the 4th. At 2:30 P. M. Sunday, will be Children's Hour, when a hundred Indian children will entertain. The Historic Pageant will be at 2 P. M., July 4th.

\* \* \*

December 3, 1935—For the celebration of our 1st tribal anniversary of the gaining of our present charter, twenty-two Narragansetts were guests of the Women's Club at the First Baptist Church in Providence, where they gave a program for the Native Indian Missions of the Dakotas. In helping others, the Great Spirit has returned blessings on the Narragansetts.

PRINCESS RED WING of Seven Crescents

*Narragansett Historian*

## MISS MARGARET ISABEL CARTER HONORED AT BROWN UNIVERSITY

Miss Margaret I. Carter, daughter of Dr. and Mrs. Ulysses T. Carter, 205 Central Avenue, East Providence, R. I., a Junior at Pembroke College in Brown University, has recently been elected to two national honor societies, Phi Beta Kappa and associate membership in Sigma Ki.

Phi Beta Kappa is the oldest Greek letter society in America, organized in 1776 and election to this is based primarily upon high scholastic standing, not more than one-third of eligible candidates being elected in their Junior year.

Sigma Ki, is a scientific honorary society, membership to which is only attained by marked excellence in two or more pure or applied sciences.

Miss Carter was the only recipient of the honor of election to associate membership in the Sigma Ki, full membership in this society only being awarded often by some noteworthy advance in the field of science.

This year Miss Carter has also been awarded the First Pembroke Scholarship, which is awarded annually by the dean to the student who has the highest academic standing in her respective class. She is also the recipient of an Elisha Benjamin Andrews Scholarship and the only recipient in her class of Preliminary Highest Honors, which were awarded on the basis of excellence of the first two years of college work.

Miss Carter was for two years a member of the College Press Club and is this year Vice-President of the International Relations Club.

She is doing honor work in Psychology and Biology and will next year have the privilege of doing independent research.

During her three years in the Senior High in East Providence, she was awarded two silver cups by the Moorfield Civic Association, for excellence in study. She was active in all high school activities and was graduated as the second highest ranking member of her class in 1933.

For the past two years, Miss Carter has been a Senior Councilor at Camp Atwater, East Brookfield, Mass., during the month of August.

Miss Carter's mother, the former Susan I. Glasko, is a graduate of the present Rhode Island College of Education and was a teacher in the Mapleville public school at Mapleville, R. I., previous to her marriage to Dr. U. T. Carter, who is a prominent dentist in Providence. She has two brothers, Ulysses T., Jr., a sophomore at R. I. State College and Gregory P., a student in Junior High School. She is the first grandchild of Mrs. Hannah Glasko of Oakland, whose forebearer was one to take the first degree at Dartmouth College in N. H., one Daniel Simons, in 1777. Another forebearer was James Simons, the first pastor at the old Indian Church in Charlestown, R. I., while another Simeon Simons was the body guard of General George Washington through the entire Revolutionary War.

## INDIAN PHILOSOPHY

by WAHANA

Why do so many spiritualists believe that they have an Indian guide? Is this not a peculiar tribute to the Red man? I asked one very learned lady the reason. She was a college graduate and also a firm "Spiritualist." Her answer—"They were such deep thinkers on the fundamentals of life, that their thoughts can never be lost."

I argued—"No great man's thoughts are lost. Yet I never hear one say George Washington is their guiding spirit."

We talked long and searchingly. She, white; I, Indian. She thought I could read her mind and talk with her dead, just because I could give her a bit of real sound Indian philosophy. She marveled at the messages I gave her and thanked me over and over. I felt a sympathy for her, that she could not sit down, meditate and think those things out for herself. But in after-thought, I see the neatly smoothed out walls of civilization and modernism in front of her; behind her and around her is her education, a training of the mind as a child learns his nursery rhymes. She had more training in school than I, yet in a confused moment, she seeks a psychologist to solve her problems. The country is training men and women as psychologists to help people think. Why? Because in the mad rush for an unknown field "of greener grass," they pass up the beautiful passive thoughts, jeweled all along life's path.

One woman came to me and cried out at life and the hard knocks—my answer—"Go home and wash the dirt from your body and the dirt of doubt from your mind!" You ask, "Is it as simple as all that?" Yes, that simple philosophy brought that woman, the happiest day of her life.

Settlers of America fought, killed and extinguished the Indian in many parts, but his *mind lives on and on*. In the length and breadth of this country are thousands, actually guided by spiritual Indian guides. The Bible says as a man thinks, so he is.

Many believe all Indians superstitious. Taking the word mildly, it means a belief in the supernatural. How can we reach God who is supernatural, over, above, or higher than the natural things of earth. No scientist knows how deep were the Indian's communion with his God. He knew the Great Spirit was omnipotent, he thought of himself as a likeness. When he prayed, his mind did not believe he was praying to the wind. But he was inspired by the very wind that came from heaven and directed by the Creator, who had dominion over all things. This the Indian took literally and at face value.

All Indian signs had reasons behind them, a philosophy which conquering nations could not or would not take time to fathom out, so they called them "dirty painted savages" and often trampled upon what could

have been a good friend. This philosophy, camouflaged by all kinds of names, still exists. The archaeologists, ethnologists, historians and psychologists are spending years to piece this philosophy together, to date and name it. But the old Indian *knew*, and to *know*, was enough to know life, its deeper issues, the perseverance of it, the beautifying of it, and the real happiness of living, the freedom of soul unencumbered by ugly thoughts. *Thoughts* the Indian discovered were greater weapons than arrows. But today some people's thoughts rule them instead of them using their minds. For instance, I know one person who thought Friday the 13th of March so unlucky, that ill luck actually befell that person.

Scientists marvel at the use Indians made of *thought*. Using them as weapons they actually killed people. In such battles they met empty handed, faced their opponent and concentrated, without laying hands on each other, fought until one fell and died. Do you imagine they went to this "thinking" madly and rashly? No! They considered the calmest, slowest man, the strongest fortified. Think! What a powerful amount of concentration this must have taken. Their whole philosophy is just that! Any man can think himself out of any situation if he uses the right channels of thought and takes enough time. We all think today. But not always long enough, not quietly enough, and along all lines right and wrong until we are confused. The Indian sought his right channels through the hills. He harkened unto the voices that called to his sub-conscious mind. He paused, was still and the Creator of heaven and earth directed His humble servant of nature, His friend to every living creature. The Indian knew the law of creation and the law of nature. He took weeks to think out one problem for himself. He communed with the Great Spirit as he fasted for days in the woodland and in the hills. He came close to the Powers That Be. People argue with me, saying, they got nowhere! They gave nothing to civilization! I answer the world—"They lived." Today we exist in a mad scramble for a livelihood and happiness. Some are to unhappy to even happiness is real. Some are too busy to be bothered about happiness as long as they get their own way on a project. All make a pretense at saving the world from ruin and talk of peace. We poor Indians of today have exchanged that freedom of body, mind and soul for unlimited dependence.

But the little man who walks with his deeper thoughts in the right channel and that channel an opening to his Creator, the Living God, the Good Spirit, though he be of any race, knows what riches are in the sun, the love of mother earth, the blessing of the clear blue waters; and he is glad to be alive. He may be clad in furs or rags, but the sunshine of God penetrates the heart alike. A radio singer sends out on the air—"I'm sitting high on a hilltop, tossing all my troubles to the moon." She has a job, a good home and friends. Suppose all were taken, could she sing the same song, when she really had troubles to toss away? We think not, because we are not taught to sing in the face of real troubles, by the actual experiences around us. Men do not sing when troubled. It seems a

foolish doctrine, a foolish philosophy, to actually sit on a hilltop and toss your troubles to the moon. But try it! I mean in real trouble. Your *soul* will feel better, if *you* don't. You will hear strange knockings at your heart and feel a cleanliness of mind that can *think* clearly. You'll feel life anew within your bosom. Your lips will answer each nodding blade of grass and each swaying tree top. You won't be foolish. You'll say, "life is a great gift." You will smile in your very thoughts and the whole world will be smiling back at you, holding out a message it wishes to speak to you, through nature. Find that message, it is the key to Indian philosophy and their understanding of the deeper issues of life.

## DO YOUR SHARE

by PRINCESS WOOD DOVE

Will you try to be thoughtful, kind and gay  
 Just to love and cheer who may come your way  
 You would then feel life's worth while each day  
 To be still and know and then to pray.  
 To see the lonesome heart and cheer  
 With a smile and comfort true and clear  
 To be helping them meet with loved ones dear  
 And draw near to heaven, and loose all fear.  
 Just give out a helpful smile as you go  
 And a word to strengthen some heart bowed low  
 For your helpers will guide you to and fro  
 As the right thoughts from your heart will flow.  
 So make up your mind to do your share  
 To brighten the days and banish the care  
 Of others, so life again may be fair  
 And they will praise God for answered prayer.

This poetry was composed for a Pequot Indian Woman who had been blind for a number of years. The late Mrs. Eliza Potter, who was a friend of my grandmother and lived on the reservation.

PRINCESS MINNETONKA

## LED BY GOD'S HAND

Listen, friends, and I will tell you,  
 What the Lord has done for me,  
 How He's led and how He's guided,  
 All these years I could not see.

I've been sad, yes, sad and lonely,  
 And I felt my friends were few,  
 As I sat alone, in silence,  
 Wondering then what God would do.

I am blind but I have a leader,  
 Who is strong and brave and true,  
 And my trust in Him is steadfast;  
 He will bring me safely through.

Forty years, a night of darkness,  
 What a night it sure would be,  
 If there were no light within me,  
 All these years I could not see.

But, dear friends, I'm not discouraged,  
 Christ will surely lead the blind.  
 He is ever near to cheer me;  
 Such a friend I could not find.

So, with courage, I'll march onward,  
 With eyes that are blind and dim,  
 Knowing that in yonder City  
 I shall see and be like Him.

When I reach the more excellent glory,  
 And hear those Heavenly arches ring,  
 I will tell the sweet old story,  
 Glory, glory, to my King.

by MISS S. E. SWAN

Final list of Narragansett Tribe. Share of Purchase Money 1880.

1880 Family Names

Ammons	Carpenter	Micheal
Brown	Congdon	Malbone
Bent	Creighton	Moody
Crandall	Clark	Noka
Cooper	Conway	Noyes
Fairweather	Felm	Nichols
Freeman	Henry	Olney
Gardner	Hopkins	Primios
Green	Holmes	Perry
Hazard	Harris	Peters
Brant	Hilton	Robinson
Babcock	Jackson	Rogers

Cone  
 Champlin  
 Watson  
 Weeden  
 White

Jones  
 Johnson  
 Thomas  
 Taylor  
 Wilcox

Rice  
 Stanton  
 Sekator  
 Sullivan  
 Sias

1936 Family Names  
 of the Narragansett Tribe in R. I.

Anderson  
 Ammons  
 Babcock  
 Brown  
 Bennett  
 Brothers  
 Barrie  
 Dove  
 Davis  
 Dodge  
 Burrill  
 Champlin  
 Cook  
 Fairweather  
 Fry  
 Freeman  
 Ford  
 Farrow  
 Gardner  
 Glasko  
 Hill  
 Carter  
 Helme  
 Hazard

Jackson  
 Johnson  
 Hopkins  
 Lansing  
 Micheal  
 Lincoln  
 Mars  
 Hamilton  
 Harry  
 Noyes  
 Noka  
 Nichols  
 Neves  
 Steele  
 Scott  
 Smith  
 Stanton  
 Sekator  
 Stockett  
 Ross  
 Reckling  
 Rhodes  
 Peckham  
 Perry

Potter  
 Wilcox  
 Williams  
 Weeden  
 Simons  
 Watson  
 Webster  
 Mitchell  
 Grant  
 Revelto  
 Thomas  
 Twist  
 Daley  
 Peters  
 Lucas  
 Lane  
 Guy  
 Lewis  
 Adams  
 Robinson  
 Wilson  
 Taylor  
 Monroe  
 Reel

The first list are people who were paid for the reservation in Charlestown, the only remaining land, with exception of the church, of the Narragansett Tribe of Indians. They were wards of the State and after the sale, were made citizens of R. I. and U. S. They were Indians then. What are they now? The second list, is what is left, of the first list and their children, grandchildren and married children. What are they? Each family is more than one, in fact the first list is 300 people. The second list is 439 people. When we are rich enough 400 of us will stand at the door of the Indian Department in Washington, as we stood before Governor Green in Shannock and our very faces, features, eyes, hair and physics will belie the statement that there are only 41 Indians in New England. The world has forgotten that we could marry and run out in time, strange bloods that once invaded our tribe. Rhode Island forgets that some few hundred Narragansetts migrated from the reservation, to New York,



Wisconsin, Providence, Boston and Connecticut and although they were full blood Indians of the Narragansett Tribe, did not receive a cent from the sale, therefore were not on the 1880 list. The educated Indians, the business Indians, those seeking to save their identities as Indians were the *hundreds* that traveled away. *Many* of them are on our 1936 list. Take the Brothertown list and there you find the forebearers of our 1936 list. Of this list 103 are under 14 years of age and 19 were born since December 3, 1934, when we received our present tribal charter from the State, under which we are now operating for the maintenance of tribal culture.

These 103 children all have parent or grandparents on the 1880 list or the Brothertown list. This Brothertown list consists of Indian families who for the sake of saving their race, joined with other New England tribes and migrated to Oneida, where they founded the town of Brothertown. When white settlers crowded in there, the old Indian fathers of the Narragansett, Pequot and Mohegan tribes gathered their loved ones together and journeyed farther west and founded a new Brothertown in Wisconsin which still stands.

Eighty-two of the 1880 list are living; 243 had posterity, 39 are on our aged list. Today we have 11 widows with children, one blind boy, 2 cripple children and 18 (known) orphaned children.

NARRAGANSETT HISTORIAN

## REMINISCENCE OF THE NARRAGANSETT MEDICINE MAN

CHIEF PINE TREE

*The Narragansett Confidence in the Great Spirit*

We the remnants of the great Narragansett Tribe of Indians are thankful to the Great Spirit for the blessings that have been bestowed upon us in the past year.

This month's edition brings to a close the first year of our publishing a monthly magazine, "*The Narragansett Dawn*," It is a record of the activities of the Narragansetts.

We wish to thank the Editor and her assistants for their splendid efforts to bring back the importance of past Historical events and the part the Narragansetts played in the founding of the State of Rhode Island and Providence Plantations.

We also wish to thank the interested parties who have helped us by sending material from old records and verses for printing.

We do not forget our subscribers who have enjoyed reading our book and passed it on to their friends.

As always in our prayer of silence:—

*Oh Great Spirit, May thy grace be given to us that we may bow in silent resignation and not yield to any temptation to doubt thy love or murmur against thee.*

*For thou hast promised to be near thy children in their needs, to be our refuge and strength, our comfort and our help.*

*Cause thy face to shine upon us and give us the peace we need. Sanctify us by thy Spirit and cleanse us from our sins in the blood of thy Son, Jesus Christ our Lord.*

## LAMENT OF AN INDIAN HUNTER

Years ago my people hunted for food. They were meat eaters, so am I and I hunt only for meat I shall eat. That is scarce these days. Why? I'll tell you. White man's greed. He kills in many cases just for the sake of killing, so went our buffalo and so going are our duck, deer and small game. I have seen white men bet, to see who would kill the most ducks in one day. Down went 25 or 30 ducks, for what? They might take 2 or 3, give a few to friends and throw the rest away. I have been fishing with men who would catch as many as they could, in or out of season, any size and then say, 'I never eat this stuff, I just fish because I like to' and then throw the fish away. They fish for fun!

The beaver and muskrat are going for the dollar, the same way. The deer and moose are caught for the head, to show friends. His horns are polished and hang in some home, to prove what a big game hunter is the master.

The Indian hunted game for a definite purpose, to eat and for clothes and his abode. He fished only for uses in his civilization. If he had dried meats and fish in his lodge for winter he was a mighty hunter. He could not run down to the store for a can of meat, so had to hunt. He got his living by his arrow and spear, so what was a dollar to him?

LONE WOLF

## LITTLE THINGS IN NATURE

by LONE WOLF

We have had a great deal of rain this season and much melting snow, that has more than filled the rivers and swamp'. I was in the swamp a few days ago, where I could see small game. But this year I saw none.

Nature had a way of telling her little ones to look out for floods. She pointed out the snow was deep and no warm spells or February thaw, so when a warm spell came in March, the thaw came quick. The swamp, a foot above the water level, was over night about five feet under water. The place was a lake where nothing but fish or birds could live. The game knew this. they took the hint early and left the swamp. I was cutting wood there and took my lesson from the little ones. I stopped cutting and drew the wood out and the next day the place was a lake. If I had not noticed the small game's departure I would have lost my wood which meant a great deal to me.

### A LAND DEED IN R. I. IN 1637

The 10th month of the 1st year of Pequots were subdued. I, John Winthrop of Boston, at present Governor of Massachusetts, and Roger Williams of New Providence in Narragansett Bay have bought of the two chiefs Canonicus the island called "Chibachunese" lying in foresaid Narragansett Bay, for sum of 20 fathens of wampum and 2 coats in witness thereof, they have here on to set their hands with promise any swine or other cattle put there on shall be slain or hurt by any natives they will see satisfaction made, on the right of the island maintain to them or their heirs or assignees,

In pressure of

To Shiochmosbon

Mark of . . . . *D* . . . . Canonicus

Mark of . . . . *2* . . . . Miantunomi

The above deed written is indorsed in page 191 in the book of Land Providence, belonging to the town of Portsmouth

me John Anthony

*Town Clerk*

recorded by Sanford (John) 1637.

ARCHIVES OF R. I.

### OUR SEAL

To mother earth—the round of the earth at the bottom.

To father sun—the rays.

To the Trinity—the three rays of sunshine.

To the Dawn—the morning star goes down.

To the Infinite—the round clear sky.

To the World—Peace, the calumet.

Hidden in this seal are the individual symbols of Chief Pine Tree, Sachem Night Hawk, Councilman Owl Head, Princess Minnetonka, Brother-To-All, Little Bear and Princess Red Wing.

LITTLE BEAR

### OUR SLOGAN

"We Face East"

WE—every one descendent from the Narragansett Tribe of Indians.

FACE—Your Creator.

EAST—With the first of light, each dawn.

Our forefathers gave us this slogan many years ago. In following it we hope to understand the deeper issues of life as they did. Many writers not understanding the heart throb of the redman thought he worshipped the sun. The Indian worshipped nothing that he could conquer or from which he could protect himself.

### NARRAGANSETT TONGUE — LESSON 12

Having last lesson accomplished a fire and a good meal, we will turn our minds to Narragansett abodes. They had different kinds of homes.

WETU—house or abode

WETUMUCK—at home

NEKICK—my house

KEKICK—your house

WEKICK—at his house

YONTUM—I live here

WIGWAM—summer home

WETOUMEMESE—a little abode

PUTTUCKQUAPUONCK—a play house of poles about 20 feet long, on which they hung wampum to be staked at football games.

WUTTAPUISSUCH—long poles

WETOUMANIT—The house of God

PUTTUCKAKAUM—around house

PUTTUCKAUNESE—a small house, bath house

NĒSQUTTON—a long house with 2 fires

SHWITSHCUTTOW—a long house with 3 fires

QUNNEKAMUCK—a long house for ceremonies in front of which is a kittuckanick or court for dancing. This house is about 200 feet long.

WUCHICKAPEUCK—birch or chestnut bark covering for a summer house.

ABOCKQUOSUIASH—embroidered mats for the house

CUPPOQUIITEMIN—I will divide my house with you

So we find in an Indian village the worship house, the small abodes, the larger apartment houses, the public bath houses, the show houses and ceremonial houses. These were built around a common court which was used as a playground for the children. Here they could be watched by all mothers and were well protected. The embroidered mats in their homes pictured each family totem.

## HAPPINESS OF TODAY

Happiness is doing the thing you want to do and getting well paid for it.

## HAPPINESS OF YESTER-YEAR

Oneness with all nature and the deeper issues of life, which brought one under the favor of the Great Spirit and made him a friend to man.

BROTHER-TO-ALL

## THE RELIGIOUS INFLUENCES OF RHODE ISLAND ON HER INDIANS

by PRINCESS RED WING of 7 Crescents

One of the largest and most influential Christian settlements of Indians in New England in 1700 was Misquanicut or Charlestown, R. I. Here in the 18th century the sachems of the Ninegret's line reigned over the remnants of the eastern Niantics and Narragansetts, which name they commonly bore. These Indians were visited by occasional missionaries before 1721 but in that year the "Society for the Propagation of the Gospel in Foreign Parts"—the sectarian society of the Church of England—sent Rev. James McSparran to minister over St. Paul's church at Narragansett. It was intended that he should preach to both English and the Indians. There were about 400 Narragansett Indians in that section, at that time, who willingly listened to Dr. McSparran, so Charles Ninegret, sachem, gave 20 acres of land, for the erecting thereon a house for worship according to the form of the Church of England. This was in 1727 and they built a small wooden church. But it wasn't until 1745 that the land was actually conveyed to the church by the succeeding sachem George Ninegret. This structure stood on the Champlin farm, north of the post road and about a half mile from the sachem's farm, the present King Tom Place. It was known as "The Church of England in Charlestown," but after failure of this enterprise, the property was held by the Champlin family by right of possession. In 1765 the Indians complained because the sachem let the Champlins have this land which was given for a globe. It never came back to the Indians but went on to Robert Hazard and next to James McDonald. The building gradually went to decay and the frame was used in building a house near the spot.

June 1, 1732, Joseph Park was sent down by the "Society from Boston" to Narragansett Country. He was commissioned for five years as a missionary to Indians and English alike. They immediately set to work on a new meeting house. The Indians were to have half and defray half the expense of building and upkeep. It was located on the same road about as the old church, on Col. Joseph Stanton's place. The colonel was one

of the chief movers in this affair. It cost about 200 pounds in English money, was completed in 1734 and stood until late in the century. Rev. Parks lived near and opened a school for Indians in his home.

The religious influences here in 1740 drew the Indians from the Episcopal Church in Westerly and they formed a new church on May 5, 1742.

Mr. Park was ordained to the pastorate, August 13, 1742, at a salary of 120 pounds. During the next two years, more than sixty Indians became members of this Congregational Church. Among them was an Indian, named Samuel Niles, named for a white minister. This Indian became one of our most famous Indian preachers, although he could not read nor write. A small school house was built for them and was known as the "Skunk School." It still stands.

This Congregational Church was soon divided by the Separatists and in 1746 several Indians drew out and later in 1748, Rev. Park was withdrawn by the commissioners. Later President Stiles of the "Society" met the Indian, Samuel Niles, who explained the situation fully to him. The hundred Indians who had withdrawn now came under the influence of Samuel Niles and they built a new meeting house, 25 feet square. Mr. Stephen Babcock, a deacon under Rev. Joseph Park, called a meeting of about twenty Indians and they talked things over among themselves. These separatists were a mixture and the elders were of 2 or 3 different faiths. They obtained the attention of James Simons, father of John Simons, who married Sarah, in 1747. Their five children were prominent in Eleazar Wheelock's accounts of the Narragansetts. James, a quiet, peaceful man, was ordained by the elders and preached, baptized and served the communion for four years. He was too conservative for the group and they next ordained Samuel Niles, a real live wire of his time. Elder William Cohoize or Oc-Hoyze and others made this a long and elaborate ceremony, lasting from noon to sundown. They prayed long and loud, and wept emotionally. The white people became disgusted and went home. This was what the Indians really wanted, to be left alone in their worship. They had finally withdrawn from all denominations of the English and were establishing their own form. The English were divided on their beliefs, the Indians wanted to be one. When the white people had gone they sang a hymn and went home. Samuel Niles baptized all, adults and infants and soon had a congregation of ninety Indians. He could read, but he knew the Doctrines of the Gospel by heart and was an earnest preacher, doing more good for the Narragansetts than all the missionaries. He was of an unblameable life as to morals and sobriety and had great influence in the tribe.

In 1750, they built a wooden structure and on this same spot in 1859, they built the stone meeting house which still stands in the Charlestown woods, with the old graveyard in the rear with graves of many generations. This grave yard is not however the Royall Burial Grounds. In the old wooden structure Samuel Niles preached until about 1776. Samson Oc-

cum and Samuel Ashbow both preached here when on tours through Narragansett. Niles had a daughter and a son. He was succeeded by John Sekator, a good man, who was succeeded by Moses Stanton, ordained, March 17, 1823. He later went to Ann Harbor and died there in 1844. After him came Aaron Sekator, in 1858. In 1784, there were about 50 members; in 1827 there were 93 members and in 1877 about 40. Tribal matters desolved in 1880, but the church lived on in a weak way. It was the one spark in the darkness and various preachers came and swayed the Indians for a while. Rev. Leroy Perry was the last to baptize a group who are still members of the church. Every year since olden days, the remnant of the Narragansett Tribe of Indians have met at this church for a big rally in the middle of August. "August Meeting Day" has become a mark in Rhode Island history known to all races. In the last few years more than a thousand people have met at the church.

In 1764, Rev. Joseph Fish, petitioned for a school to the commissioners of the missionary society and Edward Deake was sent as schoolmaster on June 3, 1765. That autumn he built the present school house, 40 feet by 16 feet, one story with a straight roof and chimney in middle with 2 smokes. One end was the abode for the schoolmaster. It took several years, much talk and arguing over money matters to build this schoolhouse which was completed in January, 1770. Edward Deake took the responsibility and went ahead and got the bills paid afterwards. The Indians did the work and the "Society" furnished the nails and materials. It is located on a knoll north of Cockumpaung Pond, now known as Schoolhouse Pond, about a half mile from the Indian church. Today it is used as a private club house. The old council rocks still stand in the woods near, for here the tribe came for council in the last years.

Rev. Fish lectured there for several years. The school prospered. In 1765, there were 73 Indian families on the reservation, with about 150 children of school age. Deake left in 1776. Many Indians went to war, some pupils went to Eleazar Wheelock's school and some families to Oneida, N. Y. The sachems became wasteful and the tribe discouraged and slowly decayed. At Mohegan and Charlestown, these Indians had protested for years against the carelessness of the sachems. Still their hereditary tribal instincts and customs could not be *ignored*. So they decided to form a new tribe, governed by such rulers and peacemakers as they might select. They decided to do this they must move on to other unoccupied lands and build a town where all should be brothers. That historic town was called Brothertown and was located in New York, but when the white civilization crowded them there and they could not live in peace according to the dictates of their own hearts, they moved westward. They built another town in Wisconsin. There are still descendants of Narragansetts and Mohegans in Brothertown, Wisconsin.

The present Narragansett Church in Charlestown, renewed its charter in August, 1934 and here the tribe meet monthly for tribal meetings and each Sunday P. M., for religious services. The present membership is about 150.

## SUNRISE NEWS

by KEEPER OF RECORDS

Chief Warbeek, Mr. Charles Babcock of Alton, R. I., returned to the Rhode Island Hospital, Providence, March 8th, after spending a few days at home. Mrs. Charles Babcock gave a Lenten Supper at her home for his benefit, March 21st.

Mr. W. L. Wilcox and Mrs. Marion Brown attended the meeting of the Tercentenary Pageant Committee, Thursday, March 5th, in Room C, City Hall, Providence. Mr. Percy Jewett Burrell, pageant director, gave a brief outline of the Tercentenary Pageant that will be presented in Roger Williams Park. While in Providence, Mrs. Brown was the guest of Mrs. Mary Weeden, of 7 Rodney Court. She attended to a great deal of business for the tribe and attended several meetings, including an A.A.A. meeting at the Y.W.C.A. Dr. Florence Ross of the R. I. College of Education, lectured and showed interesting motion pictures. She attended the Young People's Meeting at the Pond Street Baptist Church and enjoyed a lecture by Miss Roberta Dunbar.

Mr. and Mrs. George Champlin of Wood River Junction are the proud parents of a daughter, born to them recently at the South County Hospital, Wakefield, R. I.

Princess Red Wing and her group of children, assisted by Chief Pine Tree and family gave a historic Indian program for the D.A.R. of East Douglas, Mass., in the Second Congregational Church of East Douglas, Mass., on March 21st.

Mrs. Sadie Barrie of the American Indian Federation will be heard each Tuesday at 2:30 P. M. on the air, from W-P-R-O, Providence, on the Women's Club Program.

Mrs. U. T. Carter of East Providence and her sister Princess Red Wing were guests at the Annual Initiation Tea given by the Women's Section of the Rhode Island Alpha of the Phi Beta Kappa, Saturday afternoon, February 29th, at the Alumnae Hall, Cushing Street, Providence, R. I. Miss Margaret Carter, a Junior at Pembroke, the Women's College in Brown University, was initiated into the two Greek letter societies and received her golden key.

The Narragansett Indians will build an Indian village at Goddard Park soon. Chief Night Hawk has been directed to find Indian men and women to do the work. Here the Narragansetts will hold ceremonies during the summer and fall. They plan to hold their great Festival of the Harvest Moon there.

## GAY HEAD, MASSACHUSETTS

by NEESQUTTON

The engagement has been announced of Miss Louise Reed of Brockton, to Curtis Vanderhoop of this town. It is expected that the wedding will take place in July.

The North Atlantic Division Army Engineer of the War Department has made an unfavorable report on the request for Federal assistance in preventing the destruction of Gay Head Cliffs by erosion. The report came as a blow to many who have long labored for protection of the colorful cliffs. The adverse conclusion was announced by Col. George Spalding, Division Engineer. Benefits to be derived from such improvement are questionable and apparently have no connection with the needs of commerce or navigation, the report said.

Joseph O. Bouley of Newport, became assistant keeper of the Gay Head Lighthouse, February 25th, to succeed Earl Vanderhoop. Mr. Vanderhoop had been acting as temporary assistant keeper since the retirement of Solomon M. Attaquin, last September. James F. Dolby is present keeper of the light.

Miss Edith Smalley and Earl Vanderhoop, whose engagement was recently announced, were surprised by a "Pound Party" held in their honor at the home of Captain and Mrs. James Dolby of the Gay Head Lighthouse. More than thirty guests were present. After the shower, refreshments were served and a social hour enjoyed.

WPA projects, which were given up in this town when scalloping began in January, started again. Scalloping is temporarily discontinued, due to ice in Menemsha Pond.

Mrs. Rebecca Mingo, Mrs. Grace Manning and Clarence Vanderhoop have been on our sick list.

The Gay Head Coast Guards successfully filling the role of firemen, were responsible for saving the local Post Office from destruction by fire. In response to a call from Postmaster Leonard Vanderhoop, William F. Silva, Boatswain's Mate, First Class and members of the crew hurried to the scene with Coast Guard fire apparatus.

Arriving at the Post Office they found a chimney fire which threatened to ignite the main structure of the building in which Mr. Vanderhoop makes his home. Flames were extinguished with but minor damage resulting. There is no town fire apparatus here.

Miss Eloise Vanderhoop on a recent visit in Boston, attended a dinner of the Northfield Seminary Alumnae Association. She was also the guest of her cousin Mrs. Edwin MacDiarmid of Cambridge.

The Menoh-hanit Camp Fire Girls had a pleasant meeting recently with Miss Alberta Jeffers, where assignments were given out for a future ceremonial meeting.

Mrs. Isabel has returned home after a lengthy visit with her daughter Mrs. Willard Marden of Vineyard Haven.

Mrs. Charlotte Cook of Newport, R. I., has been the guest of Mr. and Mrs. Walter Manning.

The Girl Scouts gave a shower for Miss Edith Smalley at the home of Mr. and Mrs. Linus Jeffers.

The Ladies Sewing Circle spent a pleasant evening when they held their regular meeting at the home of Mrs. Rachel Ryan.

## VOLUME TWO OF THE NARRAGANSETT DAWN

by OWL'S HEAD, Business Manager

- MAY, 1936—Vol. II, No. 1—*Dress, Styles, Symbols, Totems.*  
 JUNE, 1936—Vol. II, No. 2—*Narragansett Travelers—Past and Present.*  
 JULY, 1936—Vol. II, No. 3—*Indians and Current Events—Politics, Positions, Business, etc.*  
 AUG., 1936—Vol. II, No. 4—*Brotherly Love, Indian Church and Its Helpers.*  
 SEPT., 1936—Vol. II, No. 5—*Lest We Forget.*  
 OCT., 1936—Vol. II, No. 6—*The Crow Flies Home.*

- NOV., 1936 Vol. II, No. 7 *Indian's Utopia.*  
DEC., 1936—Vol. II, No. 8—*The Christ Child, Indian Missions.*  
JAN., 1937 Vol. II, No. 9—*Folk Law, Constellation.*  
FEB., 1937—Vol. II, No. 10—*Professions—Past and Present.*  
MARCH, 1937—Vol. II, No. 11—*The Winds that Blow Us, or Outside Influences.*  
APRIL, 1937—Vol. II, No. 12—*Two Years Progress with the Present Organized Tribe. Reports of all Officers and Committees.*

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ONE YEAR, \$1.00

Send subscriptions to—

PRINCESS RED WING

Box 103- OAKLAND, RHODE ISLAND

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All those whose subscriptions run out with this number, please renew early this month, that we may balance our books for the coming year. To those who wish back numbers we have Volume I, Numbers 5, 6, 7, 8, 9, 10, 11, and 12. The early numbers are all out, but if we receive a large demand for them, we will reprint to satisfy our reading public. Because of the cost of printing we can only give a little each month of our storehouse of notes compiled during our two years of research among our Narragansett families. Many records, letters, old medicine receipts, Bibles, newspaper clippings, pictures and books have been lent to us from the oldest Indian families in the state. We wish to thank all those who were on the 1880 list, when the reservation sold, for their stories, clippings, pictures, Bibles and articles in interest not only to us but to historical societies in thirty states of U. S. The grey haired people who have surmounted many difficulties to keep the faith of their forefathers were young when their reservation was sold and as they grew to maturity, realized to late, what their uneducated fathers and mothers had done. So they hung on fearfully to all that was left to them, the "Spirit of the Red Man." They brought this "Spirit" to us. It means understanding of human nature, it means tolerance, patience and perseverance; it means, never give up the creed of the Narragansett, no matter what walk of life may demand our attention. A hundred may fall by the wayside, but there will *always* be one to carry on.