

LONG ISLAND PRESBYTERY HEARS REPORT ON POOSEPATUCK DISPUTE

Following is a report made by Mr. Eells at Setauket, at the meeting of the Long Island Presbytery, April 16, 1935:

The value of missions and especially the worth of missions to the Indians is involved in the present agitation over the Poosepatuck Indian Reservation. When the chief of state schools for the Indians can say at a public hearing in our county "Missions appear to have done these people more harm than good," it is up to us to defend the missionary work that has been done in the past, and to look into what we are doing in the present.

Poosepatuck, with Shinnecock and Montauk, was the scene of the first missionary work of the Presbyterian Church. The first missionary of our denomination, Azariah Horton, a native of Southold, organized the church there between 1740 and 1750. He started the school. David Brainerd the second Presbytery missionary preached there. Samson Occom, the first Indian to be ordained as a minister, was ordained by our presbytery and preached there before he went to England and raised the funds to educate Indian boys, that were used to found Dartmouth College. Peter John a Long Island Indian was pastor of the church on the Poosepatuck Reservation. He preached there all his life and is buried in the Indian Cemetery there. Paul Cuffee, the grandson of Peter John, a famous Indian orator, preached there until his death and his grave and monument are beside the road near Canoe Place. If we neglect to do our part for this Indian Church now the Presbytery of Long Island will be untrue to this glorious chapter in its history.

That church building stands now on the Poosepatuck reservation, a building almost 200 years old, a landmark of Long Island, and glorious with what missions did for these people in the past. President Thomas Jefferson and President James Madison visited in that church. Men from that church fought and died for our nation and our flag. Men from that church sailed the world over on whaling vessels, and some of them were officers of the ships on which they sailed. In that church was organized an Indian Temperance Society and its members were acknowledged to be sober, industrious, and good men. All this was done by Indian Missions. Missionary work did not fail, but 70 years of State Education on that reservation has been a failure. The missionary work ended when the State took charge of the school. For two generations things have grown worse and worse under state neglect. The state has no right to say that Poosepatuck proves that Missionary work is a failure. The State has failed. The Presbytery of Long Island must again step in. The man who has stood in the pulpit and preached the word of God there to those people now living there is here today and asks our presbytery to send them a preacher. The Presbyterian Sunday School at Center Moriches, that has been supplying the Sunday School on the Poosepatuck Reservation with hymnals and papers, and has seen that they had a Christmas, is represented here and asks the Presbytery to aid this work. The minister at the Shinnecock Indian Church is here and volunteers to give his services free if we can pay for his gasoline to drive there, and so I offer the following resolution:

"That the National Missions Committee arrange to aid the church on the Poosepatuck Indian Reservation, agreeably to the request of the people who attend by paying the expenses of the minister of the Shinnecock Church in driving there at least once a month."

The religious situation, although it is fundamental, is not the critical one at present. The criticism that was offered was of the living conditions in the homes there. The State Welfare Department started this agitation by refusing to do a thing for these people. Millions are being spent for "Boondoggling" and nothing to protect these people from tuberculosis, diphtheria, small-pox, or to improve conditions of human life. These measures are necessary if only as a protection of the people of the Town of Brookhaven from contagion, but a legal quibble stands in the way. It is said they are not on a reservation of the state, although what that is nobody knows. Because they are not on a state reservation they can be sick and starve and die, and be a menace to public health, while millions are being wasted counting chickens in cemeteries. But when they try to get aid from the local agencies the story is turned around. These people live on a reservation. They do not pay taxes. They do not have the rights of residents of the Town. They cannot send their child-

ren to public school, and properly so. They are on a Reservation. They are in Suffolk County but they are people without a country. Certainly they have souls and bodies even if they do not have all the rights of citizens, and I do not believe that the Presbytery of Long Island, that gives thousands of dollars to save the souls and heal the bodies of Chinese, Koreans, and others will let these people, who live on one of the original mission fields of our church, go uncared for.

I propose that we put a Christian social worker on the job for a short period until the present questions are settled and that this social worker be under the direction of the Women's Presbyterial Missionary Society, and that the National Missions Committee be empowered to present this proposition to the Presbyterial and I, for one, pledge my aid in raising the money to support the work. In order that this be done by vote of the Presbytery I offer the following resolutions:

"That the Committee on National Missions be directed to present the need of a Christian social work in our Presbytery to the Women's Presbyterial Missionary Society, with the hope that they will engage a trained worker to carry on work wherever they direct in our Presbytery, but especially in the Poosepatuck Indian Reservation."

Finally, about the closing of the school. The state has a fine building, and has a competent teacher who has done good work for the last four years. No legal question about this school has been settled and until it is it is unjust to close that school. I therefore urge that the Presbytery telegraph Commissioner Frank P. Graves that they protest against closing the school until a hearing has been given, and all the legal points involved have been settled, and I move that the stated clerk send a telegram to this effect."

ROBBERIES FRUSTRATED

By Ringing of Telephone Bell During Hold-Up Period

The ring of a telephone is frequently sufficient to frustrate a robbery.

Thus the hold-up by two armed men of a shoe store in the heart of the Broadway theatrical district in New York City was recently thwarted. The intruders, holding a clerk at the point of guns in the front part of the store, suddenly heard a telephone ring in the rear, where the proprietor sat unobserved. The latter, taking the receiver from the hook, quickly yelled into the mouthpiece:

"I'm being stuck up. Call police headquarters."

Believing the call to be in response to a burglar alarm, the hold-up men fled to the street, while the storekeepers shouted that the two men were thieves and were armed.

A policeman joined the chase and caught one of the men as he attempted to board a subway train.

At Garfield, N. J., recently, while five thugs, armed with machine guns, were robbing the Garfield Trust Company, about eleven o'clock in the morning, an oversize telephone bell clattered away, somewhere in the rear of the bank. Knowing that the janitor had escaped through the back door before they could line him up, the thugs thought it was a burglar alarm, which he had sounded. Consequently, they fled immediately taking with them only \$1,500 of the \$20,000 loot which lay before them in the tellers' cages.

Dead Branches Fire Hazard

Forest fires are a frequent aftermath of serious insect outbreaks in the woods. Large forest areas hit by defoliating or boring insects that kill a high percentage of the timber are often swept later by conflagrations that are very difficult to control, reports the United States Department of Agriculture. The dead branches both in the insect-killed trees and on the ground provide plenty of fuel for any chance spark or flame. Furthermore, the defoliated trees offer little resistance to the sun and the litter on the forest floor is more readily dried out. Some insect outbreaks, such as those of the mountain-pine beetle in lodgepole pine, kill from 50 to 90 per cent of the timber in the stand where they occur. Even a 50 per cent kill opens the forest canopy enough to keep the material on the ground highly inflammable, and, in addition, supplies numerous dead stems which aid in starting lightning fires, in supplying fuel for the flames, and in throwing burning twigs or pieces of bark across fire lines.

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