

# THE MISSIONARY REVIEW the WORLD

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## THE AMERICAN INDIAN NUMBER

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Our Predecessor, The Indian  
*Hugh L. Burleson*

Indian Problem Approaches Solution  
*Ray Lyman Wilbur*

Are Missions to Indians Effective?  
*Henry Roe Cloud*

Indian Romance and Reality  
*Princess Ataloa*

Indian Views of Missions to Indians  
*W. David Owl*

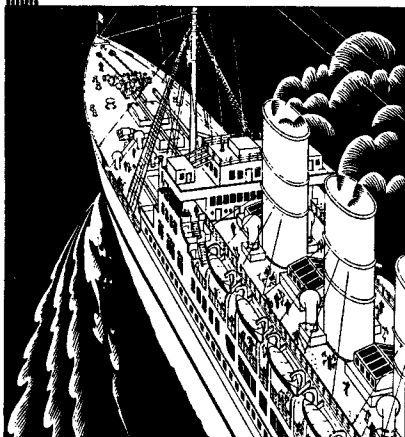
Twice Born Indians I Have Known  
*Bruce Kinney*

Where Are the Unevangelized Indians?  
*G. E. E. Lindquist*

## Dates to Remember

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# CANADIAN PACIFIC

July 12-17—Northern Baptist Convention, San Francisco, Calif.

July 25-31—World's Sunday School Convention, Rio de Janeiro, Brazil.

August 13-20—Universal Christian Council for Life and Work, Geneva, Switzerland.

August 24-31—Continuation Committee, World Conference on Faith and Order, Wiesbaden, Germany.

August 23-28—General Conference of the Seventh Day Baptist Church, Adams Center, N. Y.

September 13-16—Association of Women Preachers, Chicago, Ill.

September 17-20—Bi-Annual Convention, Evangelical Brotherhood, Evangelical Synod, St. Louis, Mo.

September 28, 29—Committee of Reference and Counsel, Foreign Missions Conference, New York, N. Y.

October 11-16—International Convention of the Disciples of Christ, Indianapolis, Ind.

October 12—United Lutheran Church in America, Philadelphia, Pa.

October 18-24—Five Years Meeting of the Society of Friends, Richmond, Indiana.

to endeavor to promote Christian friendship between the people of the two nations. They were everywhere cordially received.

\* \* \*

Dr. and Mrs. Courtenay H. Fenn, Presbyterian missionaries to China, have been honorably retired. Dr. Fenn is retained in secretarial service at the Board headquarters in New York.

\* \* \*

Dr. Egbert W. Smith, Executive Secretary of Foreign Missions for the Presbyterian Church South, who has recently returned from a visit to the Congo missions, has asked to be relieved from secretarial duties, having reached the age of retirement.

\* \* \*

Sir Wilfred Grenfell has recently returned on the mission schooner, George B. Cluett, to his work for the fishermen of the Labrador and Newfoundland. With him have gone seventy-five young college men and women, bearing their own expenses and ready to work at all kinds of hard jobs and endure many hardships during their vacation. Some will serve as aids to doctors and nurses, while others work on one of the mission ships.

\* \* \*

Dr. John Stuart Conning, for the past thirteen years superintendent of Jewish Evangelization of the Presbyterian Board of National Missions, has reached the retiring age in that Board but is still more vigorous than many men at forty. He has been elected secretary and director of the Joint Department on the Christian Approach to the Jews under the auspices of the Home Missions Council. Dr. Wm. Chauncey Emhart, of the Protestant Episcopal Church, is Chairman of the Executive Committee and Dr. Franklin F. Fry, of the United Lutheran Church, is vice-chairman. Half of the \$8,000 will be provided by the Presbyterian Board of National Missions. The remainder is expected from other boards and individual contributors.

(Continued on 3d Cover)

## Personal Items

Dr. E. Stanley Jones of India has accepted the invitation of the National Christian Council of China to come to China August 23 to December 15 to hold a series of special conferences and evangelistic meetings for Chinese. Five interdenominational and regional conferences are planned. Dr. H. H. Tsui of Shanghai is in charge of the arrangements.

\* \* \*

The Rev. Akira Ebisawa, general secretary of the National Christian Council of Japan, and a number of other Japanese Christian leaders and missionaries, went to China in March

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## INCOME FOR LIFE

ERNEST F. HALL, Secretary

156 FIFTH AVENUE, NEW YORK

PRESBYTERIAN CHURCH IN THE U. S. A.

## Editorial Chat

This is our special Home Mission study number. It has been prepared with the help of the Home Missions Council Committee on the American Indian.

We acknowledge with gratitude particularly the help of Bishop Hugh L. Burleson, Dr. A. J. Montgomery, Mrs. F. W. Wilcox, Dr. F. F. Fry, Miss Anne Seesholtz and the writers of the articles.

Unfortunately a few of the articles prepared have been crowded out of this number—in spite of its enlarged size—and may be expected later. One by Dr. Thomas C. Moffett, author of "On the New Indian Trail," deals most interestingly with "Indian Missions at Their Best."

The prospectus for this number has been enthusiastically received. One society of the Presbyterian Church (South) has ordered 250 copies in advance—to be used for mission study classes.

### HOW MANY WILL YOU USE?

Our next issue of THE REVIEW will appear September 1st. Do not miss it. Among the articles you will wish to read are:

#### NEW OPPORTUNITIES IN PERSIA

By Dr. Rolla E. Hoffman

#### RELIGION BY EVOLUTION OR REVELATION

By Dr. Samuel M. Zwemer

#### A TRANSLATOR'S EXPERIENCE IN AFRICA

By A. W. Banfield

#### WHAT SUCCESS IN MADAGASCAR?

By W. Kendall Gale

### LOOK FOR OUR CHINA NUMBER!

The October issue will be devoted to the great land and people of China—with articles by travelers, Chinese, missionaries and others.

#### THE OCTOBER REVIEW

#### WHAT READERS SAY

"In my judgment The MISSIONARY REVIEW OF THE WORLD is the most remarkable, comprehensive and effective interdenominational, missionary magazine in the world. I have taken it for years."

A. Z. CONRAD, Pastor of the Park Street Church, Boston, Mass.

## THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LV

JULY-AUGUST, 1932

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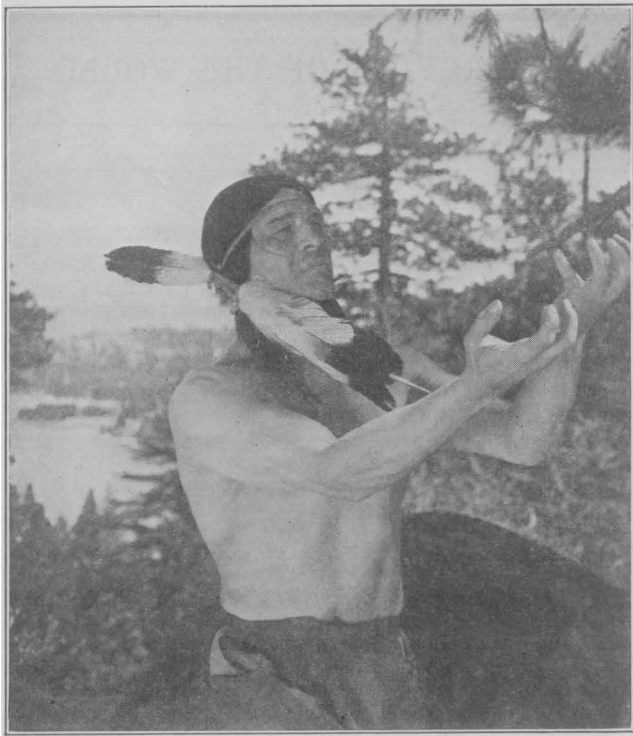
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## Former Enemies Now Friends

These scenes are from an educational film produced by the Beacon Films, Inc., New York. The picture tells the Story of the Red Man in North America. It was made by W. Douglas Burden and Wm. C. Chanler who reproduced Indian atmosphere and scenes with a group of 200 Ojibway Indians to give an authentic and historic picture of Indian life. It is endorsed by educational and religious workers for use in churches, schools and missionary gatherings. Chief Chauncey Yellow Robe is one of the principal characters.

LEFT—INDIAN SIGN LANGUAGE FOR "MANY TREES."

BELOW—CHIEF YELLOW ROBE AT HOME RECOUNTING HIS ADVENTURES.





# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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## Topics of the Times

### OUR CREDITOR—THE INDIAN

The first inhabitants of our American continent form the topic for Home Mission study during the coming year. While the North American Indians are not numerous—only about 350,000—they have a remarkable history. When first discovered by the explorers from Europe, the Indians gave evidence of higher ideas of God, a better moral code and were more advanced in arts and some sciences than any other aboriginal people. Compare them, for instance, with the aboriginals of Africa, of the South Sea Islands, of Australia, or even of northern Europe before the Christian era. The North American aborigines, and their kindred in Central and South America, showed many evidences of noble character, intelligence and civilized development. Their history, traditions, beliefs, characteristics and customs are picturesque and interesting. It is almost inexplicable that, with such a background and such possibilities, they have not progressed more in the four hundred years since the first European settlers came into contact with them. Today every Indian in the United States should be a fully civilized Christian. That only one-third are now Christians, over 50,000 are still unevangelized and many are ignorant pagans following their primitive customs and worship, is the fault of the white settlers who, in many instances, failed to keep faith with them, drove them from their land, too often have shown them the vices rather than the virtues of civilization, have failed to treat them as brothers, even as Christians have bewildered them by the rivalries of a divided Church, and have not adequately shared with the Red Men their knowledge of Christ and the Christian Way of Life.

Since the days of John Eliot in 1646 the Bible has been partly translated into ten Indian tongues and systematic efforts have been made to win the Red Men to Christ. Today some forty Protestant societies are conducting schools and evangelistic missions in various reservations and settlements

where Indians are congregated. Many Indian evangelists, pastors and teachers have been trained and are working among their own people. Unfortunately there are still many entirely unevangelized and some who are unreached by the Gospel. Dr. Lindquist and others in this issue of the REVIEW tell of some results of the work and of the still unfinished task.

### Paying Our Debt

The following Home Mission Boards, responding to a questionnaire, give information about their work for these American aborigines:

*Reformed Church in America*—conducts five missions for Indians—in Nebraska, New Mexico and Oklahoma. They cooperate with the government in caring for school children, in community work, clubs, clinics, dispensary, and church and Sunday school work. At some stations they have dormitories, educational classes, health programs and encourage native industries. The principal tribes reached are the Winnebago, the Apache, the Arapaho and the Comanche. Some of the work is becoming self-supporting and the Christians are working among the Indians of the neighborhood.

*The Baptist Southern Convention* has 21 workers among Indians at forty church or mission centers. They count 200,000 Indians as in Southern Baptist territory. Many of the churches have become self-supporting. The mission fields are chiefly in Oklahoma among the Osage at Pawhuska, the Pawnee, Chillicoos, the Ponca and Kaw, Kickapoo, Sac, Fox, Otoe and Iowa Indians. There is also work among the Navajos in New Mexico, the Choctaws in Mississippi and others in southern Alabama and North Carolina.

*The Presbyterian Church in the U. S.* is working among the Chickasaws and Choctaws in Oklahoma, the Alabamas in Texas, the Catawbias in South Carolina, the Cherokees in North Carolina and the Seminoles in Florida. This work is evangelistic and educational. There are 18 organized Indian churches with 548 members. Six churches have native pastors. Much attention is given to Sabbath school, young people's and women's work. The Oklahoma Presbyterian college at Durant has 165 students, half of whom are from five Indian tribes.

*The Friends Mission*, in Oklahoma, ministers to over 2,500 Indians by visiting institutes, clubs, clinics, recreation projects, libraries, Bible teaching, week-day religious education and other religious meetings. The Friends mission stations in Oklahoma are located among the Wyandotte, Seneca, Cherokee, Modoc, Osage, Kickapoo and

Shawnee Indians. The Philadelphia Friends also operate the Tunesassa Indian School at Quaker Bridge, New York.

The *Christian Reformed Church* is doing effective work for the Indians with a budget of \$104,000. A boarding school for 120 Navajos is conducted at Rehoboth, New Mexico, and a day school at Zuni, with 42 workers, of whom nine are Indians. The work is educational, medical and evangelistic. There are 10,000 Navajos in the western New Mexico territory allotted to this denomination. Some 600 of these are enrolled in the church.

The *Methodist Episcopal Church* is working among the Cherokees at Pembroke, North Carolina, on the Onondaga, Iroquois and St. Regis Reservations, New York; on eleven reservations in Michigan, two in Wisconsin, two in Minnesota, one in Montana, three in Washington, three in Oregon, two in California and one in Nevada. Their work is educational, evangelistic and social.

The *American Missionary Association* (Congregational) is working among the Sioux, Hidatsa, Mandan and Ree Indians of North and South Dakota. There are twenty-two churches and seven other stations. The oldest station and educational center is at Santee, Nebraska, with 85 boarding pupils and 29 day pupils. There is also a correspondence school for Bible training with 130 students enrolled, a hospital and a press. There are 10 ordained Indian pastors.

The *Presbyterian Board of National Missions* conducts work for Indians in seventeen states and in five more states through Synods. They reach 27 tribal groups and have 124 organized churches, with evangelistic and educational work; a hospital and school at Ganado, New Mexico; a boarding school at Tucson, Arizona; and at Phoenix a church of 450 members, a tuberculosis sanitarium, religious work among 600 pupils in the government school, and a training school for Christian leaders.

The *Northern Baptist Home Mission Society* (with the Women's Society) maintain 44 missionaries and churches for Indians of 15 tribes in Oklahoma, Arizona, Montana, Nevada, and California. Several of the churches are "moving toward self-support." Bacone College, Oklahoma, is a successful Baptist institution, with 316 pupils from 32 tribes enrolled in grades from the kindergarten through Junior college.

The *Protestant Episcopal Church* is working among 75,000 Indians of 14 tribes in 15 states, from New York to California, and in Alaska. They include preaching, organizing churches, religious training, education and medical work. The outstanding mission in South Dakota was begun some 60 years ago by Bishop William Hobart Hare, and more than one-half of the 25,000 Indians have been baptized. Approximately 100 Episcopal congregations are scattered over nine reservations, practically all in charge of Indian workers.

The *Moravians* began work among the Indians when they first landed in America in 1734. Since then they have continued to evangelize and to educate the Red Men. They have carried on no less than 32 industrial and farm enterprises, using all the net profits for mission work. The Moravians have built over 30 Indian mission towns, each with its church and school.

The *United Christian Missionary Society* (Disciples) is doing an excellent work with some 40 Yakima Indian boys and girls on an 80-acre farm at White Swan, Washington. The boys and girls live in a Christian home and attend the public school.

According to the "Mission Statistics," published in 1922 in "The Red Man in the United States" by G. E. E. Lindquist, twenty-eight Prot-

estant denominations and societies are conducting Christian missions among some fifty tribes of North American Indians. About one-half of these missions—including the larger ones—ten years ago reported 597 churches, with 160 white and 268 Indian ministers, 550 Indian helpers and 32,164 communicant members. The mission schools number 38 and 2,262 pupils, and the total annual appropriations to all the work amount to about \$750,000. Protestant adherents are estimated to number 80,000 and Roman Catholics 60,000. This leaves 200,000 as non-Christians.

How long will it take to evangelize the American Indians at the present rate of progress? The Government by adopting the policy, not of segregation and of political and economic dependence for the Indian, but by systematic education and amalgamation with the white race is endeavoring to promote independence, brotherhood and citizenship. When will the Christian churches all unite (without overlapping or neglect) in a program to give every American Indian an opportunity to hear and understand the Gospel, and to take his rightful place in the Kingdom of God?

#### HUDSON TAYLOR AND THE C. I. M.

One hundred years ago (May 21, 1832) there was born in Yorkshire, England, a boy who, by the grace of God, was destined to have a remarkable influence on China and on the course of Christian missions. The anniversary of his birth was recently celebrated in four continents. This young man, James Hudson Taylor, was obliged to leave school at thirteen, but heard the call of God to be a missionary to the unreached millions in the interior of China and sailed for that distant land at the age of twenty-one under the China Evangelization Society. When he returned to England seven years later he had visited several interior provinces of the Celestial Empire. In 1866 he founded the China Inland Mission, on the basis of evangelism, complete trust in God for support, keeping free from debt, and adherence to the teachings of the Bible. As a result of sixty-five years of faithful missionary testimony, this mission has now over twelve hundred missionaries on the field, over twice as many as any other society. They are located in 297 inland centers and in nearly 2,000 out-stations in sixteen provinces of China. They have won more than 130,000 Chinese to Christ, of whom 75,000 are now living communicants. Today they have over 3,000 enlisted as Chinese Christian workers; of these, 1,900 are volunteers and 57 are ordained pastors. In the last two years, while practically all missionary and philanthropic societies have reported large deficits and decreased budgets, the China Inland Mission, without making public appeals

for funds, and without incurring debt, has been enabled to maintain its usual budget and has equipped and sent out two hundred new missionaries.

The China Inland Mission leaders do not claim greater faith than is shown by other followers of Christ. They do not claim that their methods and principles are the only ones that conform to New Testament standards. They do not set themselves or their mission as a model for others, but they seek prayerfully, intelligently and consistently to follow the example and teachings of Christ and the apostolic missionary methods.

### Some Missionary Ideals

The results of the China Inland Mission work testify to the fact that God has honored their Founder's ideals and has shown His partnership with them by signally blessing their efforts, by increasingly providing support for the work, and by giving them rich spiritual harvests. The Mission has remained true to the ideals of Hudson Taylor, as he followed his Master:

First: *In dependence on God as the direct Source for guidance, for the supply of workers and funds, and for protection.* With the C. I. M. these matters are all made subjects for continual believing prayer, and without resource to direct appeals for help from human sources.

Second: *In the primary emphasis on evangelism.* This is based on a belief in the vital need of all men for salvation through Christ and on the conviction that apart from Christ men are eternally lost. Secular education, social service and similar movements for temporal betterment are considered to be of secondary importance and not a vital part of evangelical missionary work.

Third: *In giving a chief place to pioneer work in neglected and unevangelized fields.* This is in contrast to—though not necessarily in conflict with—extensive institutional enterprises. Education, medical and social work, when engaged in, are wholly for the purpose of winning men to Christ and to prepare Christians for lives of effective service. Hudson Taylor did not believe in building up large, expensive and elaborate institutions, and thought that this was usually done at the expense of simple evangelism.

Fourth: *In emphasis on personal sacrifice.* In many fields today missionaries live in comparative ease and comfort—under physical conditions similar to those in America. Hudson Taylor believed in a soldier or a pioneer life, without guaranteed salary or dependence on government aid for the work or financial reserves for personal needs.

Fifth: *In acceptance of the Bible as divinely inspired and inerrant.* This includes absolute belief in all the teachings of the Bible as of final authority. Diligent Bible study and obedience to the Scriptures as God's revealed word are expected of every C. I. M. missionary and Bible teaching is a part of all their missionary work.

Sixth: *In believing prayer as a method of work.* The place of prayer is emphasized as the means of keeping vital contact with the Heavenly Father. Effort without prayer is wasted—in the home offices, in the selection of candidates, in the supply of material needs and in all matters of personal life and effective service.

Seventh: *In conscious cooperation with the Holy Spirit.* He must be depended upon to bring conviction of sin, new spiritual life, understanding of spiritual things, and power for a fruitful service. Without the Spirit of God working in and through men and women obedient to Him no abiding work can be accomplished.

In many other respects Hudson Taylor set an example which all missionary workers and organizations may follow, even as he followed Christ. He had his faults and failings, but his courage and zeal, his humility and sincerity, his devotion to Christ and his love for men, his spirit of forgiveness and his patience, his practical sagacity and his holiness were marked by those who knew him best.

In the past sixty-five years many missions have been patterned largely on the lines of the China Inland Mission. They have enlisted and sent out thousands of workers into the great unevangelized fields. Great is our debt to Hudson Taylor for the way in which he saw and endeavored to obey the will of God. It is a tribute to his leadership—or discipleship—that many of the larger denominational mission boards today increasingly acknowledge the importance of many principles on which the China Inland Mission is founded.

### HARNESSING YOUTHFUL ENTHUSIASM

Youth is a period of energy. Young people naturally are eager to be doing something. They are ready to follow a leader, if he leads to definite action—in sports, in pleasure, in science, in adventure, in the State, in society or in world affairs. Jesus was the leader of young men in a world crusade for righteousness and the Kingdom of God. Youth enlisted in the crusades in the middle ages and fought to win the Holy City from the "infidel." The Student Volunteer Movement for Foreign Missions, the Y. M. C. A. and Y. W. C. A. and Christian Endeavor were youth movements, inspired by religious idealism and they harnessed enthusiasm for service. The World

War was fought by the youth of the world, who made inestimable sacrifices in the hope of bringing world-wide liberty and security.

Today the youth are impatient at delays. They are dissatisfied with conditions and with progress made in economic betterment, in social improvements and in national and international righteousness and peace. But they are without adequate ideals, experience and leadership. Therefore they are divided. Some have determined that money and pleasure are, after all, the great desideratum and they endeavor to obtain them by fair means or foul. Others are still convinced that ideals are worth working for, through public agitation and personal sacrifice; some depend wholly on human instrumentality through political activity or organized effort, others depend more upon God and seek to cooperate with Him through prayer and Christian activities.

There is great need today for youth crusades—crusades for temperance, honesty, personal purity, social and economic betterment and Christian discipleship. We need the enthusiasm of youth, the spirit of daring and adventure, the readiness to attempt seemingly impossible tasks and to suffer for a worthy cause.

There are many of these youth crusades in progress today—one is that for world peace and world friendship. Students generally are in favor of a strict limitation of armaments and the elimination of compulsory military training. It is reported that fifty thousand people took part recently in the European Youth Crusade for Disarmament; six hundred addresses were given on the subject in one hundred and fifty meetings, which brought together audiences of from 260 to 1,600 people. The crusade was launched by the International Fellowship of Reconciliation. The meeting held in Geneva on April 3rd passed resolutions calling for total disarmament, following a fifty per cent reduction, in five years. The crusaders also called for the prohibition of weapons of aggression and for abolition of compulsory military service. The intelligent people of the earth as a whole are opposed to war and to militarism. Physical warfare breeds hatred, disease, poverty, selfishness, irreligion and death. Civilized nations should find a sane and friendly way to settle disputes.

There are also other crusades in which the youth of the world can well enlist. These causes call for all their enthusiasm, courage, spirit of adventure, idealism and sacrifice. Such are the causes for sane law-making and loyal law-observance; a crusade for temperance and self-control in the best interest of personal and social welfare; a crusade for industrial and political honesty, justice and brotherhood; a crusade for material self-improvement and equal opportunity for all races and ages and classes; a crusade for personal and social purity of mind and action. These crusades will help to save the world from the chaos toward which we seem to be moving.

But the greatest and the basic crusade of all is one into which the youth of the world may throw all their strength of body, mind and spirit—it is the crusade to enlist men and women in full surrender to God as He has made Himself and His Way of Life known through Jesus Christ. The failure of most crusades is that they leave God and His laws out of account. They depend on human organization, resources and leadership, rather than on God's power and direction. The Christian missionary crusade is one that is worthy of all the devotion, the zeal, the sacrifice that men and women can give to the cause. It is nothing less than full partnership with God in making men God-like in character and in bringing the whole world into harmony with His program of life and love. It is a crusade that includes every other high ideal and worthy cause—temperance, moral purity, economic justice, law observance, better race relations, international peace and world friendship. The only true and lasting foundation for a better personal life and for better human relationships is right relations with God, the Creator and Ruler of the universe. He has revealed Himself and His Way of Life through Jesus Christ and the New Testament. Here is a Leader worthy of all honor and unswerving loyalty. Here is a cause worthy of our fullest devotion—of energy of mind and body, of all our possessions and of life itself. The most cheering fact is that if we enlist in this Cause we are in partnership with God Himself; such enlistment brings new strength and joy and usefulness to many, and victory is assured.

#### TEN MISSIONARY MOTIVES

Northwestern University presents a study of motives which actuate student volunteers. The following ten motives received high rating: (1) "Because I desire to share Christ as the solution of the world's needs." (2) "Because I feel it to be God's will for me." (3) "Because I desire to share with other people the advantages and privileges I enjoy as a Christian." (4) "Obedience to the command of Christ, 'Go ye therefore.'" (5) "Because of the need of non-Christian peoples for Christ." (6) "Foreign field offers the greatest opportunity for life investment." (7) "Love for foreign peoples." (8) "Relatively greater need in foreign fields." (9) "The belief that world peace and brotherhood are to be most effectively promoted through missions." (10) "Because I feel the foreign field offers a wider field of service." Apparently men are more objective in their motives than women, giving first place to the sharing impulse, while the women put first, "Because I feel it to be God's will for me." The women ranked "obedience to Christ's command" third, while the men put it eighth.

*Congregationalist.*

# Our Predecessor, the Indian

By the RT. REV. HUGH L. BURLESON, D. D.,  
New York

*Recently a Missionary Bishop of the Protestant  
Episcopal Church*

IT is never an easy task to portray another human being. Indeed, we find it difficult enough to explain ourselves to ourselves. But when portrayal concerns one of totally different race, culture, color and environment, the difficulty is multiplied.

It certainly is not easy to analyze the American Indian. His feeling that he is an outsider in the white man's world—if not a nuisance to be gotten rid of—his high sense of personal dignity and self-respect, combine to isolate him, even where he may have close contacts with what we call civilization. He possesses his own soul rather closely and rather jealously in the presence of the white man.

Also there are Indians *and* Indians. The nomad of the northwestern prairies is as different from his brother in New Mexico and California as is the Scandinavian from the Italian. No man is equipped to speak with authority concerning all Indians. What you see in the Indian will depend largely upon two things: Your personal ability to discriminate, and the intensity of your prejudice in favor of the traditions and culture which are in the background of our own race. Our unconscious assumption, in the case of any race which differs from us in language, customs or color, is that they are thereby inferior. Perhaps we are by way of overcoming this; if not, may God help us, and protect the future of His world!

Let us look at the man who was our predecessor in this land, and who still remembers that fact. I shall not soon forget the courteous retort made by a dignified Indian at the time of our entrance into the World War. I had commented appreciatively upon the fact that the Indian young men were volunteering with such promptness and loyalty that in no district of South Dakota which included an Indian reservation was it necessary

to resort to the draft. He drew himself up with quiet dignity and said: "Why not? It was our country before it was yours."

It is this man of the forests and prairies, whose ancestors peered from between the trees at the great white sea-bird which landed the first European settlers, who so uniformly met kindness with kindness, injustice with dignified protest and cruelty with ruthless reprisal—it is this man whom I would introduce to you. He is my friend, and I trust him. He has sometimes let me glimpse the things that are within his soul.

First let me voice my belief that the Indian is more naturally religious than the white man. I mean fundamentally and seriously religious; counting himself as part of a universe ruled by a Great Spirit to whom he is individually related. Why this is true I do not presume to say. Perhaps

because he is a man of the outdoors, living his life in an ordered world and with the sense of divine oversight. We who dwell in wildernesses of brick and mortar, setting up machinery to make life good, separated from the source of divine power by innumerable secondary agencies, are slower to apprehend this relationship. The Indian was closer to the deep springs of life, in which he divined an eternal purpose. I have never known an Indian atheist—though we may perhaps develop them by our contacts.

The whole life of the Indian was influenced by religion. When he went out of the door of his tepee in the morning he said a prayer to the spirit who sent the day. When he smoked his pipe ceremonially he raised it to the four winds and murmured a thanksgiving to him who sent the good things of life. Most of the Indian dances had originally a religious significance. Religion, crude though its expression might be, was a daily ex-

**Bishop Burleson is counted as a member of two Indian tribes, the Oneidas and the Dakotas. When a boy his father was a missionary to the Oneidas and he himself was for fifteen years Missionary Bishop of South Dakota. His contacts with Indians have been varied and life-long, and his estimate of them is based upon an unusual experience.**

perience in life. Therefore the first thing I see in the soul of the Indian is this simple belief in God as an active and immediate presence; the concept of the spiritual lying back of the material. Because of this fact one may feel strong hope of success where the Gospel of Jesus Christ is simply and sincerely presented. Our Master makes His appeal to the Red Man—perhaps even a stronger one than to us.

### The Indian Character

The second characteristic which I would mention is the fundamental integrity of the Indian character—that something which, lying at the roots of racial life, distinguishes a people as inherently trustworthy. This may seem a strange assertion when one recalls the popular picture of the Indian as naturally a liar and full of deceit and treachery. But remember, we white men have written all the histories, and so had the ad-



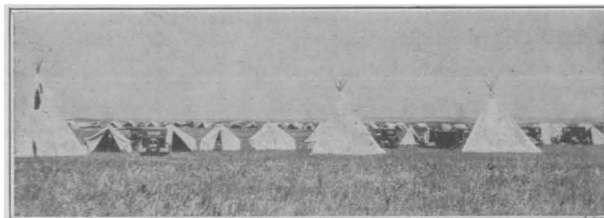
A LITTLE INDIAN AT HOME

vantage of depicting the Indian in any guise suited to our purpose. In the process we have created a caricature which often amounted to a slander. When and if the story of our own dealings with Indians is honestly told, with a just estimate of backgrounds and conditions, we shall take shame to ourselves that such a record of spoliation, deceit and callous cruelty could have been written.

I gladly testify that there is no more steadfast friend than the Indian, when he encounters real friendship. Those who have lived in close and kindly relations with these primitive people have found in them a stability and strength of character which could be counted upon with confidence.

They are not always good, nor always wise, but they are fundamentally trustworthy to those who deserve their trust. Not even their bitter experience at the hands of the white man has been able to twist and distort them into a semblance of those creatures which one finds described on the pages of some of our histories.

The next characteristic of the Indian which I mention may seem a little surprising. It is his keen sensibility—a quick perception of shadings, relations, and the significance of the things he sees. We are apt to estimate the Indian as naturally dull and stupid because of his marvelous



AN EPISCOPAL CONVOCATION FOR THE DAKOTA INDIANS

self-control. If we have outgrown the childhood idea—implanted by American histories and nourished by our forefathers—that he is a human tiger, ruthless, blood-thirsty, incapable of kindness or pity, let us learn to regard him as a human being like ourselves, capable of being generous, kindly, affectionate, and quickly responsive to the deep realities of life. Perhaps here again the Indian has the advantage over us in having been compelled to train this sensibility in a life lived close to nature. Upon his ability to see clearly, to judge unerringly and to act promptly, his own safety and that of those dear to him constantly depended. In nature and in men, on the face of the sky and amid trees of the forest, he found and interpreted the facts which governed his life.

Out of this keen sensibility to relations and proprieties grows the natural dignity and self-respect of the Indian. Normally he conducts himself with more native propriety and courtesy than do those



OUTSIDE THE CONVOCATION TENT

who feel themselves his superiors. I have often been mortified by the contrast presented when white visitors have attended our large Indian gatherings. Gentlefolk though these visitors counted themselves, they were not always considerate. To them it was a show, and they poked about among the tents and thoughtlessly intruded upon the privacy of groups and individuals. But not even such bad manners clouded the courtesy and hospitality of the Indian.



Another characteristic which must have impressed even the casual reader or observer is the Indian's poetic temperament. He thinks and speaks in pictures. His names are descriptions rather than convenient labels like our own. His thoughts move in harmony with the manifestations of nature. He is conscious of being vitally connected with a vital world. He sees its beauty, its complexity, its peril, and voices these in his speech. This makes him a natural orator, in the true sense of that word. Figures and symbols are his medium of expression. Philip Deloria, one of our most eloquent and effective Dakota ministers, addressing the white clergy, whose average stay in the mission field was rather brief, said: "My brothers, will you not stay long enough among us to leave the print of your heels—many of you go through on your toes."

I have heard descriptions from what we would consider uncouth and ignorant Indians, which, though unique in their English, were striking in their literary content. Frequently they speak in parables which are admirable, and use illustrative anecdotes after the manner of Lincoln.

Seated at a campfire I once heard an Indian telling, to the keen satisfaction of his listeners, a story of their first experience with milch cattle, whom they called "tame buffalo." Two Indians—one a simple-minded person, and the other rather a clever rascal—had purchased a cow, making equal payments. The simple-minded Indian who had made the first payment had taken for granted that one of them would have the morning milk and the other the evening, but he soon discovered that no matter when he arrived the cow had already been milked. Naturally he made an earnest protest, whereupon his partner explained: "You do not understand. You paid for first half of tame buffalo, I paid for last half. You feed your end; I milk mine!" The picturesque way in which the incident was described cannot be reproduced, but it is such a story as Lincoln would have liked—and would have used to good effect. It might not be inappropriate now, when some politicians blandly expect us to feed the front half while they milk the rear.

One of the greatest minor disservices which we have done to the Indian is in our crude translation of names. Many of them carry today absurd cognomens, fastened upon them by some unlettered or unimaginative white man who years ago translated these names into English. When amazed or amused by some outlandish Indian name we should do well to discover whether the white translator had not distorted and degraded an idea which had real beauty and significance. For example: A Chippewa chief lies buried on a reservation in Minnesota, and the stone over his

grave bears the name "Hole-in-the-Day." What a stupid distortion! "Hole-in-the-Day" was the son of a young Chippewa chief who went on the war-path against my people, the Dakotas. He had been married only a few months and he wished to make a record as a leader. For the first time he led a war-party, with strategy and courage; but he adventured himself so bravely that though the party came back victorious they brought their dead chief with them. Shortly afterward a son was born, and his mourning mother called him



CHIEF OLD CROW AND HIS WIFE

the "Rift-in-the-Cloud." The name suggests a picture of a long dark day of cloud and rain, of shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine across the plain. Therefore the mother looked upon this son of her dead husband as a rift in the cloud of her sorrow. But the unpoetic white man called him "Hole-in-the-Day" and, even after he was dead, raised a monument on which was inscribed that stupid name.

A fifth characteristic of the Indian is his instinctive desire for leadership. Herein lies our chief encouragement to hope for his progress toward the place that he should have in our national life. This also is ingrained in the history of his ancestors. Notwithstanding the real democracy existing in an Indian village or tribe, based upon their sense of responsibility each for the other, there was aristocracy as well, but it

was not inherited unless a man proved himself deserving. The son of a great chief was welcomed to leadership, if he would prove himself a real leader. To attain such a distinction was the ambition which fired every Indian lad and strengthened him to endure hardship, suffering, danger, and even death, without a quiver.

The Indian was a traditional communist: That is, he thought and acted in terms of his group; his highest ambition was to serve his group. With the break-up of the old life, tribal and communal relations underwent an inevitable change. Scattered upon allotments and trying to learn the white man's way of life, the ties that bound them have been greatly relaxed. But their desire for leadership still continues, and under the new conditions opportunities for it are emerging.

The future of any people is dependent upon the development of leaders from among themselves. We have learned this lesson in our missionary work—though sometimes too slowly. No amount of effective and energetic leadership from outside can be an adequate substitute. It has been a common failure of our missionary policy that we hesitate to give responsibility and to expect results. We have thought it better for the white man to hold these things in his own hand. We thought we were willing to trust God with the souls of other people, but wanted to keep a firm hold upon those souls ourselves. We were not quite confident that the riches of the Gospel could be safely entrusted to strange hands, whose color differed

from our own. Yet thus, and thus only, has the religion of Christ ever made permanent and satisfactory progress. In developing such leadership we have yet a long way to go. But those who have lived intimately with the Indian know many a fine spirit, sincerely devoted to our Lord and Master, which has shown the best fruits of Christian discipleship and has become a light among people who sat in darkness. The capacity is there; its awakening and developing should be our constant care, for no race has ever been or is likely to be effectively evangelized except by the voice of its own.

Imperfectly, and only partially, I have pictured our predecessor, the Indian. He has qualities worthy of esteem, and abilities that should contribute much to our American life. Not all of them are "noble red men." There are weaklings and rascals among them—as there are among ourselves. Their customs differ from our own—some are better, some worse; but at their best they are real people, of sound character, mental and physical capacity, potential loyalty and a simple mysticism which looks at life through understanding eyes.

Surely as our Lord looks upon these children of nature, in whose debt we stand for so many of the things we value, He is repeating those words that He spoke in Galilee: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one Shepherd."

### The American Indians—Ancient and Modern

There are two groups of people unusually concerned about the American Indian. One appears to be cold and utilitarian, the other appears to be idealistic and sympathetic with the cultural traditions of an ancient American civilization. The Secretary of the Department of the Interior is consistently urging the rapid assimilation of the Indian into American life, so that within twenty-five years there may be no further need for separate care and special management of Indians as wards of the government. Most mission boards accept this practical view; the Indian must be saved by a process of Christian assimilation to American life, not by a carefully guarded and subsidized segregation.

But there is a group who want to preserve the primitive culture and encourage the art and customs of the Indians, as a truer expression and realization of their normal life than the imitation of the white man's ways. They object to anything which forces the Indian to adapt himself to new conditions, and to the competition of ordinary relations with the white man. They pass for champions of the weak, when really they encourage backward groups through a false notion of the value of primitive culture. As a matter of fact, only now are we beginning to be free from the galling chains of tradition that bound primitive society. The savage was bound down by an infinity of tabus, which throttled his initiative and his creative ability. Let us not be deceived by the specious arguments of those who oppose practical education and training of the Indian to face the conditions of modern Anglo-Saxon civilization—because they are hypnotized by the cult of the primitive.

THE CONGREGATIONALIST.



INDIANS PERFORMING THE ANCIENT BEAR DANCE—SHALL THESE PAGAN CEREMONIES BE PRESERVED?

# American Indians—Pagan and Christian

By RICHARD H. HARPER, Dulce, New Mexico  
*Missionary of the Reformed Church in America*

THE American Indian is naturally, like the Athenians, "very religious." He lives in a world which he believes to be peopled with spirits, and worships many deities. Whether he be a worshipper of the sun, the mountain, the idol, the snake, peyote, or the Christ, the Indian is naturally religious. Before he has learned of the Father God from the missionary, he believes in the existence of some magic power or mystery, which influences human beings and which may be influenced by them. This Power he believes to be everywhere and in everything—in the mountains and the plains, in the sun and the stars, the fire and the lightning, the rain and the rivers, the trees and in certain birds and animals. The varied forms of worship are but evidences of the reaching out of the Indian heart after God, "if haply they might feel after Him and find Him."

Indian pagan worship is set in many moulds. A few are outstanding and these have many variations. The ceremonies connected with peyote worship differ, and those followed in Oklahoma may be different from those used in Nebraska.

An Indian may also be a devotee of more than one religion. A believer in spirit worship would not, therefore, be excluded from other kinds of religious ceremonies. Peyote followers often attempt to add to that the worship of Christ.

Sun worship is one of the oldest forms of paganism now practiced by American Indians. It probably originated in an attempt to combat or to regulate some of the forces of nature, usually the sun. If victory attend their efforts they expect rain will fall.

The sun worship ceremonies continue for several days, the number varying with the tribe which is worshipping. Seven or eight days comprise the usual period, secret rites filling the first three or four days, followed by the public observance.

The ancient religious sun dance is initiated by some man who makes a vow and who hopes thereby to obtain health for his wife, child, or himself. The dancers voluntarily partake in the ceremony, though in some northern tribes the priests select the participants. The dance is at-

tended with prayer, singing and fasting; and some tribes formerly included torture. Within the missionary experience of the writer, torture was inflicted in a sun dance in Oklahoma, in a camp where two thousand Indians were present.

We well remember an Arapaho young man whom we had known when he was able to see but who now was totally blind. He went through the strenuous sun dance in an effort to regain his sight, only to be disappointed. From personal observation of several such ceremonies, I believe that no Indian woman takes part in the regular public parts of the sun dance, though this is not true of the secret rites.

The ghost dance is one of the modern forms of paganism, having begun in Nevada about the year 1888. Tribes in other states, north and south, soon adopted it. Its adherents, following their Paiute prophet, believed that a messiah was coming from the northwest; that the white people would be turned to buffalo; and the happy days would be restored when game would again be abundant and the Indians would enjoy full possession of the land.

Men and women who participated in the ghost dance formed a circle and held hands, facing the center of the circle. With a shuffling motion of the feet, to the rhythm of singing, they moved slowly sidewise. No musical instrument was used. The writer witnessed a night ceremony of this sort, with some ninety Indians in the circle. The singing was attractive, the sexes singing separately and then the two uniting in song.

After the dance, a woman stepped into the circle and stood with hands upheld to the northwest. Fervently she prayed, accompanied by weeping, for the coming of the Indian messiah. There stood two missionaries of the Cross, who were living among these Indians to bring them the message of the true Messiah, the Son of God, who was waiting to bestow upon them greater gifts than lands and buffalo.

The ghost dance, as a religious ceremony, has run its course, and is now seldom used.

Peyote worship is a pagan religion which has spread to many tribes, from the southern to the northern border of the United States. Peyote was introduced to this country from Mexico, where it has been used for centuries. Botanically, the small cactus plant from which the sacred "bean" is obtained bears the name *Lophophora Williamsii* or *Lophophora Lewinii*. In medical literature it is known by the name *Anhalonium*. The "button" used by peyote devotees is the fruit of the plant. In this fruit are three or four poisonous alkaloids, the physical and mental effects of which make them desired by their habitues. Peyote is said to be an anodyne, a narcotic relieving pain.

Indians assert that remarkable cures have resulted from its use.

Possibly because of its pain-relieving property Indians came to believe that there was supernatural power in peyote. They revered it and finally began to worship their desert-grown fruit. The Holy Spirit is thought, by peyote worshippers, to reside in the "bean," to which they pray as the mediator between God and man. A former peyote devotee told the writer that a prayer like the following would be offered to their vegetable god:

We do not understand the ways of God. But you understand His ways. So, we ask you to ask God for what we want.

Thus the peyote has been made to take the place of Jesus Christ, the mediator between God and man.

Peyote worship is usually held at night, in a specially prepared tepee or tent, or in a peyote chapel. On a crescent-shaped mound of earth, about four inches high, within the sacred tepee, a peyote "button" is placed. In the beginning of the ceremony every worshipper eats four of the beans and then each one sings four peyote songs to the accompaniment of the beating of a drum and the shaking of a rattle. About midnight a baptismal ceremony is performed. After the ceremony those present may eat as many beans as they wish. One Comanche told the writer that in one night he ate one hundred and sixty—but this is doubtful.

A mental stimulation is produced by eating the peyote and the eater experiences a temporary feeling of happiness and peace. Sometimes nausea and trembling follow and Indians tell of cases wherein a delirium of fear is produced when the victim thinks that some great, vicious animal is about to spring upon him. Wonderful color effects are also produced on the mind. The ceremonies proceed until daylight, when a song is sung and food is taken. Sometime during the night a sick person may be brought in to receive the healing benefit of the peyote ceremony. Later, a dinner is served to those present, including Indians who have come to visit for the day, but who have taken no part in the worship.

The continued use of peyote produces diseases of the heart, the throat, the stomach. Indians also allege that some of their number have become temporarily insane from the drug. One Indian declared that after using peyote he became so violent that it was necessary to bind him. The use of anhalonium is undoubtedly harmful, when the drug is taken in large doses. Peyote worship is a false religion and the claim that its devotees worship the Father, the Son and the Holy Spirit, is



sacrilegious. Therefore Christians must view it as evil.

Spirit worship, phallic worship, the bear dance, and other pagan forms are also used by Indians in their religious ceremonies.

When the missionary comes to a pagan Indian group with the message of the Gospel of the Son of God for the first time, some elements in their own worship make them ready to listen. The belief in a supreme being; in propitiation for sin; in existence after death; their exercise of faith; their use of prayers, songs, meditation, vows, sacrifices—all these have to some extent prepared the Indian mind for the missionary's proclamation. Our pagan friend is not thereby led to accept Christ. On the contrary, after he finds that in receiving the Christian teaching, he would be compelled to surrender some of the practices which he loves there ensues a battle with himself which often results in a refusal to enter the "Jesus Road."

Confession of sin is not prominent in pagan Indian worship, though this does enter into some of its forms. Many an Indian says: "I have never done anything wrong." Often they do not acknowledge any connection between religion and conduct. An Indian may be an earnest devotee of any one of a number of pagan religions and yet live an evil life. The predominating element in pagan religions is not adoration of a deity, nor love for a god, but fear.

In many tribes it has been the custom to offer sacrifices to the sun, moon, wind, trees and to other deities, in some instances attended with prayer. Human sacrifices were offered by the Pawnee and other tribes. Infants were sometimes put to death in sacrificial offering. Sun dance devotees allowed their bodies to be cut; took themselves pieces of their own flesh as an offering to the sun. Blood was thought to be acceptable to some deities. In our parish in Oklahoma was an Arapaho whose arms had received short cuts, crosswise, at intervals of an inch or less, from wrists to shoulders. His body also bore scars from the cutting in the sun dance.

Many objects, not human—such as dogs, food, clothing, corn and tobacco—were offered in sacrifice. Propitiation for sins committed was thought to be obtained through the death or other lesser punishment of a person guilty of an offense against a deity. Human sacrifices were not general among the tribes in the United States.

### Indians and Christianity

Generally the religion of Christ makes greater headway with Indian youths than with adults. Most of the Christian adults of today, exclusive of the oldest, heard the message when children. Few of those who do not hear of the Son of God

until they are advanced in years accept Christ for themselves. They say: "The white man's religion is good for our children; but *we* want to stay in the 'Indian Road.'" Many of the older Indians would accept Christianity if they could add it to their present religions.

In most government and mission schools on and off reservations earnest and effective religious work is carried on. In a number of non-reserva-



A GOSPEL STREET MEETING FOR INDIANS IN OKLAHOMA

tion government schools religious work directors are employed by the Home Missions Council and the Council of Women for Home Missions. Good work is also being done by native Indian ministers in several tribes. There is need for many more such workers.

False forms of Christianity have also crept in and have led some astray.

### Indian Camp Meetings

An outstanding method of religious work of the Reformed Church in America, in Oklahoma and Nebraska, has been the camp meeting, held especially for evangelistic effort. A large meeting tent is used with a seating capacity of hundreds. Indians of various tribes pitch their small tents and remain on the camp meeting grounds for several days. An interpreter is provided for each tribal group, and at some meetings three or four Indian languages must be used. The missionary preaches in English a sentence or two at a time, and, simultaneously, the interpreters give the message in their native tongue to their own groups. Such a service, with several interpreters, is carried on without difficulty.

The songs are in the Indian languages and in English. Such hymns as "When the Roll Is Called up Yonder" have been translated, and while the Indians sing in their own tongue or tongues, the whites sing in English. The effect is pleasing and inspiring.

Camp meetings are strenuous. Each day begins with an early morning prayer meeting. A second service follows at ten and others are held at three and eight o'clock. Children's meetings, gatherings for youth, and workers' conferences are also a part of the program. Bible study, testimony, preaching—these feature the meetings. Evangelism is prominent.

The belief that all Indians are stolid and unemotional is dispelled when the observer sees with how much earnestness they take part in the camp meetings. Many Indians have been brought to a decision for Christ in these annual gatherings and much personal work has been done in preparation for them by Indian Christians.

Many Indians are heroic in their stand for Christ, against the pressure brought to bear by pagan Indians, by the call of the old life, and by evil white people. The names of the Comanche Nahwats, the Apaches Naiche and Sanspuer, the Arapaho Washee, the Winnebago John Smith, the Jicarilla Apache Cevero—all these tell the story of Indian Christian heroism.

A religion proves its value or its worthlessness by what it does or fails to do for its worshippers. Indian religions *do not save* their followers. They are utterly and hopelessly inadequate. The best in all the pagan religions cannot save a soul, a mind, or a body. Recently, on the Jicarilla reser-

vation, we buried an Apache young man, who had been brought up in a pagan home. He had taken his own life. The father had to be watched to prevent him from committing suicide after the son's death. The mother, a strong medicine woman, in an abandon of grief and an agony of despair, beat her breast with her clenched hand. Her pagan beliefs gave her no comfort as she looked into the face of her dead son.

For the Indians, as for those of other races, the words of Peter are true: "There is none other name under heaven given among men, whereby we must be saved." The Gospel is "the power of God unto salvation to every one that believeth," to the Indian as truly as to any other. The Christ of the Gospel displaces the worse, and brings the better to the Indian life. When they become Christians improvement is seen in home relations, in the treatment of women, in the better care of children, in purity of living, and in service to God and to humanity. Indian drunkards, gamblers, and libertines have been saved, and changed into sober, clean men and women.

Many an Indian today could sing, as thousands of them have heard from the silver-toned melody of Dr. Frank Hall Wright's consecrated voice:

From sinking sand He lifted me,  
With tender hand He lifted me,  
From shades of night to plains of light,  
Oh, praise His name, He lifted me!

### An African's New Year Prayer

Our Father, we kneel before Thee, Thou great Creator. Thy power is manifest in the making of all things. Thy voice is the thunder, and Thine eye like the lightning, but Thy character is merciful and Thy heart is kind.

As now we enter into this, the beginning of another year, hold Thou our hands, and walk with us along the way; that road is narrow, but takes us where we want to go—to the village of our Lord.

We thank Thee for our unknown friends who sent messengers of peace to us who were black in customs as in color, but who share with us the hope that is in Jesus our Saviour. Even now we know our weaknesses, weak as marrow and frail as eggs.

Increase our faith that we may stand firm as our mountains, and fight the good fight with the power of an earthquake.

Heal us from our diseases, the greatest of them is this leprosy of sin, eating away the heart and bringing blindness, not of the eyes, but of the soul. Thou above art our doctor and therefore inoculate us with Thy certain cure the Holy Spirit, that circulating in us kills sin.

Wash us and place the soap at the door of the heart to cleanse everything before entering into it. Keep our minds pure like the drinking water of the Europeans which has been boiled and filtered.

How many wonders the white man has created and brought here, but they are all vain and nothing when we think of the miracle of redemption. O Lord, Thy love is higher than the sun, broader than the horizon and stronger than death.

Because of this love we crave Thy blessing on us, Thy children, and Thy great work in every land. We want to be found at last with our characters built up and complete.

When the register is marked in heaven we are anxious to be marked "present," at the coming of the Lord. Guide us therefore, we pray, in the days to come and gather us with the Christians of every land, to live with Thee evermore. Amen.



# The Indian Problem Approaches Solution

By DR. RAY LYMAN WILBUR, Washington, D. C.

*Secretary of the Interior, United States Government*

**T**HE Indian problem in the United States is one that has been constantly with us from our beginning as a nation but there is hope now that it can be brought to a reasonable solution. We still have some 350,000 people of Indian blood in the United States but only about 200,000 of them remain wards of the government. Many of those who are still nominally wards of the government are quite competent to take care of themselves as full-fledged citizens, and the present policy is to sever their ties of wardship as rapidly as this may be brought about without injury to their property rights.

There are, however, 200 Indian reservations still in existence in 26 states and among them there is the complicated fact of 58 spoken languages. Oklahoma, with 120,000, ranks first among the states in Indian population. Arizona follows with 49,000, South Dakota with 23,000, New Mexico with 22,000, California with 19,000, Minnesota with 15,000, Montana with 13,000, Washington with 13,000, while Oregon trails along with 4,518.

On many of the reservations on which these Indians live there is a general admixture with the white population and the Indians are rapidly assuming the manner of living and the civilization of the whites. There are certain notable exceptions to this, the greatest of which is the Navajo Reservation in Arizona, as big as the State of New Jersey.

The disappearance of these reservations as rapidly as the Indians can be absorbed into the general population is the step that lies before us. It has become obvious that the Red Man eventually must lose his special status, pass through the melt-

ing pot, and become as are the rest of us. From a sentimental standpoint there may be much to regret in this fact but it is none the less inevitable.

The chief compelling influence bringing this about is that penchant for education which is one of our national characteristics.

Today we maintain on Indian reservations 126 day schools and 53 boarding schools. There are 19 boarding schools maintained at points in the West away from reservations.

These are large schools in each of which from 500 to 1000 pupils may be maintained. They are usually handsome institutions, happily located, and furnish educational opportunities that are equal to those maintained anywhere for members of the white population.

Incidentally these schools are without charge to the individuals who attend them. Not only instruction, but food, lodging, and clothing are furnished free to the sons and daughters of our Indian wards. These are privileges granted to no other element of the population.

One of the conclusions that has taken very definite form in

recent years is that it is better that these educated young Indians should take their places with the general population than that they should return to the reservation of their fathers. On these reservations the psychology is likely to be largely that of an era that is gone when the Red Man lived a life which is no longer possible to him.

On the reservation the Indian is likely to be dependent and to lean upon the government superintendent. Also there is less opportunity for money earning for a competent youngster than out in the world. A case in point observed last summer, when the able-bodied young men of the

**What has the government done for the 350,000 Red Men in the United States? Their fathers once freely roamed and hunted over the entire continent. Then they were conquered by the white men from across the sea and were shut up on "reservations." When oil was discovered on their land or their reservations were opened for white settlers, the Indians were moved elsewhere. Some were made wealthy by oil revenues. Others were pauperized by rations. In the past fifty years the government has sought to wipe out the disgrace of "a century of dishonor" by preparing the Indians for full citizenship and self-support. Secretary Wilbur gives an encouraging account of how the Indian problem is now being solved.**

Pine Ridge reservation were idle and in want, was that of one youngster who had learned his trade in an Indian school and was working nearby and earning \$25 a day as an electric welder on a gas pipe line.

We are trying to bring the Indian schools to as high a degree of effectiveness as it is possible to get through the aid of the best obtainable educators of the nation. We have developed an extensive health service which is bringing medical care and hospitalization to the government's Indian wards. In this way we do as much as we can to give the nation Indians with trained minds and healthy bodies. But most important of all is the further vital purpose of making the Indian economically self-sustaining. This means that we must develop him into an individual who can earn sufficient money to maintain himself and his family in a creditable way. To accomplish this end we must give continuing attention to the provision of proper employment for all able-bodied Indians. This is not necessarily a difficult task because our experience has thoroughly disproven that calumny of a race so often expressed in the West—the charge that the Indian is lazy and will not work.

We have demonstrated over and over again that the Indian, under similar influence, is as competent a workman as a white man. There have, in fact, been many instances in which it has been shown that Indians are racially dextrous with their hands and become outstandingly successful in the skilled trades. It is the policy of the Indian Service to make the most of this demonstrated capacity for work that often lies dormant in its wards.

For two years now we have been making every effort to get Indian children into public schools where they will be dealt with exactly as are the whites. This program has been carried to the point where two-thirds of all Indian children now go to such schools. In Oklahoma, where the Indian population is largest, many of them are in such schools and the time is rapidly approaching when many of the Indian boarding schools may be abandoned. As this situation comes about among Indian groups they are nearing the time when they may be released from government supervision and pass from their condition of wardship

which, obviously, works against their development into normal citizenship. These fringes of the Indian population are merging quietly into the general population.

There are certain areas in which the Indians are isolated and in which there are few whites. The largest of these is the Navajo reservation in Arizona. The Menominee Reservation, in Wisconsin; the Red Lake, in Minnesota; the Sioux Reservations, in South Dakota; the Warm Springs, in Oregon; the Fort Wingate Reservation, in Wyoming; the Papago and Apache Reservations, in Arizona, will remain as Indian clusters that will dissolve slowly. They should be so administered, however, that progress none the less will be made toward their eventual elimination.

Admittedly there is uneconomical administration in the maintenance of separate health and school organizations for Indians and whites in states where the care of the former might be fitted into the state scheme. There are a number of states in which the situation today is such that responsibility for the Indians might be taken over immediately, the federal government bearing its share of the expense. The consciousness is dawning in many states, also, that it would be well if those communities should give thought to the problem of converting the Indian into an asset to the community instead of allowing him to remain a liability. The road to this end lies largely in getting him regularly to work at productive labor rather than allowing him to languish in idleness on his reservations.

The Indian, in his aboriginal life, was unaccustomed to work as the white man knows it. Naturally he must be nursed into the labor idea. It has been shown in many instances that this is quite among the possibilities; that, properly handled, he evolves into a good worker. It is quite worth the effort on the part of any community having an Indian population to help these people into productivity. The local responsibility for the Indian and the local advisability of making a productive citizen of him cannot be over emphasized.

The future is bright for the American Indian if he can be brought to face reality as the rest of us do. Those who try to abuse his economic immaturity or to hinder his unfolding by sentimental attitudes must step aside and let him take his place in the sun.

### Prayer

The privilege of prayer is one of my most cherished possessions, because faith and experience alike convince me that God hears and answers. I never venture to criticize; it is my part to ask; it is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. When I can neither see, nor hear, nor speak, still I can pray so that God can hear.

SIR WILFRED GRENFELL.

# Are Missions to Indians Effective?

By the REV. HENRY ROE CLOUD, Ph. D.,  
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A SINGLE statement of the objective of Christian missions to Indians will not satisfy for there are many denominations with varying creeds working among them. Creeds peculiar to a church will color the statement of its objectives. Such phrases as the Salvation of Souls, Christian Citizenship, Other Worldliness, the Social Education, Gospel, or the Conversion of the Heathen, might describe different forms of mission work and the various emphasis, methods, and interpretations of the Christian Scriptures make hazardous any generalization.

One must also remember that there are fifty different and distinct tribes in the United States alone, speaking over one hundred dialects. As the economic status of an individual largely affects his attitude towards things spiritual so the varying natural and economic conditions surrounding the Indians of the United States have helped to mould their varying religious conceptions. The fish-eating Indians of the Northwest Pacific coast, for example, where rainfall is twenty-three inches a month, never think of praying to a rain god, but the Hopi Indians in the desert wastes of Arizona spend days and weeks in ceremonial ritual praying and dancing to their gods for rain.

The religious systems of different tribes are not at all the same. The prairie Indians, such as the Sioux nation, have the most primitive religious conceptions, while the Indians of the forest have the most complex social organization through the clan; theirs is a thought-compelling cosmogony.

If the churches doing mission work among the Indians adapt their policy and program to conditions found among the Indians, their methods will suit these conditions and will change with progress. Diverse conditions such as deep forests, rivers, deserts, oceans and mountains affect the Indian's outlook on life and the result is a people of many nations within the same domain.

With this view safe-guarded against hasty generalizations concerning objectives in missions to

American Indians, one need not hesitate to state the objectives concisely as follows:

- (1) To lead the Indians to the discovery of God, as the One Supreme Being;
- (2) To bring the Indians into the Way of Life through Jesus Christ;
- (3) To foster education among the Indians to develop character and to prepare for service;
- (4) To promote health and healthful living;
- (5) To train up a native Christian leadership;
- (6) To improve and stabilize the Indian home;
- (7) To discover and promote understanding and the means of cooperation between the Indians and the white people.

I. *To Lead the Indian to the Discovery of God as the One Supreme Being.* There are those who maintain that the Indians have always believed in the One Supreme Being. If the history of other races has any bearing upon this then we find that belief in monotheism is not universal among primitive peoples. They believe in "gods many." At the time of the landing of the Pilgrim Fathers the Indians of North America all believed in polytheism. Some forest and lake tribes had advanced to a belief in a gradation of spirits, with varying powers and prerogatives, and with one supreme spirit in command over all. Although many tribes accorded to this one supreme spirit the attributes of creative power, they universally left him in majestic isolation and with fear and trembling worshipped the mystic gods that manifested their existence by the awe-inspiring lightning and mighty thunder, by the wind and storm, flood and fire. Because the otter and the beaver could with impunity deport themselves in waters too hazardous for the Indian's frail canoes they too became objects of worship. Their skins, so prominently and cunningly displayed in sacred ceremonies even to this day, testify to the mighty influence they exercised on the minds of the Indians. All the animal kingdom was supposed to share in the sacrifices and oblations of the Indian race. Every mysterious natural phenomena received worship. One generation after another

was taught to perform the sacrifices to these innumerable hosts of spirits to whom they believed was intrusted the power of curing sickness, giving success in war and the chase, and ability to thwart the baneful influences of witch doctors.

To command the resources of these gods innumerable, Indian youths were required to fast and in their dreams they believed that the spirits came to them claiming to be the moon, the sun, the buffalo, or the thundering spirit of the sky.

Most extraordinary experiences have been met with by boys from twelve to fourteen years of age, when they have been alone in the forest in apprehension and in need. An old man in a gray beard may have appeared and said in soothing tone, "Do not fear, I am a rock and thou shalt call me by this name. I am the Lord of the whole earth and of every living creature therein, of the air and of wind and weather. No one dare oppose me and I will give thee the same power. No one shall do thee harm and thou needest not fear any man." Such and similar prophecies he makes. Such a boy ruminates upon what he has heard and is confirmed in the opinion as he grows up that a peculiar power has been imparted to him to perform extraordinary exploits, and he imagines that no one can do him injury.\*

It is of no small service if we can deliver them from such superstitious dread of powers unseen. The results of such beliefs are manifest in health, in social outlook, in community life, in anxiety over the safety of one's children from the powers of witchcraft, in dread of disease, enemies, inter-racial wars, and the ever present sinister influence of the medicine-man who must be continually placated with sacrifices and gifts.

The first great objective, therefore, of missions to Indians is to declare unto these people not only the fact of the existence of the One Supreme Being but also the setting forth unmistakably of God's great attributes of love, benevolence, justice and mercy. The realization of a benevolent deity who rules over all has always evoked love, faith and voluntary worship from the peoples of the earth. To lead any people to such a discovery is to release them at once from influences that warp and thwart, that limit or destroy growth and freedom in the realm of the human spirit. Without question the Christian missions have brought such great deliverance to the Indian race. In many tribes there are still pagan remnants, but they constitute no force in those areas where they once held complete sway. The only outstanding exception is the Southwest area inhabited by the Navajo tribe which numbers forty-five thousand souls. Here the medicine man still has dominion over all but about three percent of the population. The Hopi may be included with the Navajo by reason of his spectacular heathen practices with respect

to the gods of rain. In contrast to this, among the Dakota tribe at least two in every Sioux Indian home claim allegiance to some Christian church. In one Protestant denomination alone there are thirty-two native Christian pastors working among their own people.

II. *To Bring to the Indian the "Way of Life"* through Christ who said, "I am the way, the truth and the life." Indian disciples have called Christianity the "Jesus Road" and His "Way of Life" has brought to them a new conception of the Supreme Being. It has also brought a new and lofty relationship between man and man. It has lifted life out of conflict into peace. In brief, this "Way" has brought into Indian life new standards in morals and more elevated and purified racial ethics; it has substituted peace for inter-tribal warfare, and has brought a new spiritual impact in terms of brotherhood and love. All that the term "Salvation through Christ" implies is comprehended in "the Way." The Red Man of America has been brought into fellowship with The Supreme Being.

III. *Education.* Students of American history know that the Christian Church has been the pioneer in education. This applies as well to Indian education. A citizenship in a new civilization requires an education in the broadest and best sense and missions to Indians have carried the church on the one hand and the school on the other. Times are changing and it may now be sound policy to turn over, to a large extent, the purely educational enterprise to the state and nation. Private funds are not sufficient today to care adequately for the education of the people. The church has admirably accomplished its pioneer task in education and can now devote its energies to other objectives. Of the seventy thousand or more children of school age among the Indians, approximately thirty-four thousand are now in the public schools. The Church is relieved of this heavy responsibility and by virtue of it can the more effectively do its work for the home, the community and inter-racial relationships of the Indian. Missions to Indians have done their work in education effectively.

IV. *To Train Up Native Christian Leaders.* Native leadership is essential to the success of every mission to Indians. There are but three types of Christian leaders—the native helper, catechist or interpreter; the native preacher; and the modern Indian minister equipped with college and seminary training. The native helper or catechist and native pastor have sufficed as leaders for the last fifty years, but their influence, once so essential, is now being lost in a swiftly changing

\* David Zeisberger, "History of the Northern American Indians," page 127.

economic and social order. As in the case of the white preacher who now has to compete with widespread college and technical education, easy communication, transportation, daily papers, radio and every other counter attraction, so the old type of Indian pastor is fast losing his congregation.

The day of the fully educated Indian preacher has arrived. In the period of transition he must come upon the scene to re-interpret the "Way of Life" with more compelling force, to satisfy the new yearnings of his new generation, to combat the present day evils arising out of a new social order, and to place on firmer foundations the house formerly too often built on shifting sands. Missions to Indians can justly be proud of its heroic and staunch native pastors—notably the Nez Perce, Choctaw, Sioux and Pima Indians. A small Indian lad who had been with Chief Joseph of the Nez Perce, when he made his masterful, strategical retreat with three hundred warriors before Generals Miles, Gibbons and Howard pled with the Great Spirit to come to his aid in a trial in a white man's court. The voice of this Indian revealed depths of human pathos and spiritual power when he said:

"Lord, you remember the battle at the Big Hole and how fierce it was, and you know you kept me there. You remember the battle at Bear Paw Mountain when my father was killed and my mother taken captive. Lord, you know you kept me there. Then you remember when I was among Sitting Bull's people and was near to death of starvation, and, Lord, you kept me there. You kept me when I was a wild heathen boy in Montana and knew nothing about you, and did not love you. I know you will keep me in this hour of great trial."\*

V. *To Stabilize the Indian Home.* Comparison of the character of Indian homes of a century ago and today is beside the point for conditions were vastly different. The forces making for the disintegration of the Indian home in each period has had a different setting. There were easy separations, especially among the young, the childless and among those of loose character. This is characteristic of all generations. In our modern day two factors are principally responsible for the break-up of the Indian home. The first is the passing of the old social order with its sanctions and government. Regulation of the marriage tie by the parents and the chiefs and a coherent tribal opinion is now a spent force with the passing of the old social organization of the clan. One of the tragic experiences of the Indian

race is that, in the transition period from the buffalo days to this twentieth century, no adequate new social order has taken the place of the one destroyed. It is apparent that economic penetration alone would have destroyed the social ground work of the Indian race.

The second cause for the disorganization of the Indian social order is purely legal for which the Church is not even remotely responsible. The legal status of the Indian has been and still is one of the most confusing and baffling to legal experts. The allotment law of 1887 made all Indians citizens. The law of 1906 restricted citizenship. By the executive order of President Coolidge in 1924 all Indians became citizens of the United States. But strictly speaking, and by pronouncement of the Supreme Court of the United States, citizenship is not incompatible with wardship. The result is that the Indian is amenable to the white man's law according as state or federal governments have jurisdiction over him as to place and as to person. What are the constituted authorities going to do with a so-called "fee patent," citizen Indian committing a crime on restricted federal land? In such a case jurisdiction as to person makes him amenable to state courts. Jurisdiction as to place makes him amenable to federal courts. Where Indian reservations are checker-boarded by federal and state supervision there is a dual government in spots. With conflicts of jurisdiction in law plaguing county and district federal attorneys they have generally left the Indian severely alone.

Add to this confusion the lack of funds in county treasuries in the great areas of non-taxed Indian lands in many organized communities of the West, the difficulties of law enforcement become apparent. In domestic relations counties are slow, flatly refuse or plead lack of jurisdiction. The federal government will do nothing to unravel the tangle in marital affairs in case of all "fee patent" citizen Indians.

As a consequence the Indian has for years been thrown into a sort of no-man's-land in marriage relations where no government will enter and where no social sanctions prevail. Feeble attempts by the federal government have been made by the device of recognizing every sort of union as "Indian custom" but it has only resulted in greater confusion and has given license to those who wish to dignify every sort of temporary union as "custom marriage." Every church organization carrying missions to Indians views this state of affairs with keen apprehension and solicitude. It can easily be seen what social menace is in store for a tribe where no less than one hundred couples are temporarily living together without sanction

\* Crawford, Mary M.—"Native Missionary Leadership." *Women and Missions*, August, 1931. Page 183.

of ceremonial, civil or custom marriage. So long as this legal confusion as to jurisdiction and authority continues, just so long will the Church be hindered in its objective to stabilize the Indian home.

VI. *To Promote Health and Healthful Living.* Within the last three years Indian health has been the one great concern of the government and the Church.\* The Indian has been pushed into civilization too fast. Culture is a matter of exceedingly slow growth. The rapid destruction of Indian culture, incident to dispossession of the Indian's economic basis of self-support, has placed undue strain upon the powers of a race to endure. Lack of sufficient food, proper diet and other healthful habits, along with poor housing, have contributed to the heavy toll on Indian lives. The country awoke suddenly to the grave seriousness of Indian health only three years ago when, for the first time, a comprehensive and expert health survey was made for Congress and the President.\* Since the publication of this report, both the government and the Church have redoubled their efforts to bring health to the Indian population. Sufficient time must elapse before the nation and Church can feel satisfied with their health crusade for the Red Man. "To heal the sick" was one of the commands of the Saviour of the world. To carry out this great objective the mission boards have set for themselves high standards.

In all the health centers under the Division of Schools and Hospitals of the Board of National Missions, the nurse must be able to adapt her program to a simple, almost primitive home life. She must also be versatile, as she will have to teach hygiene and sanitation in the local school, examine the children's tonsils, look for symptoms of tuberculosis and under-nourishment, and recognize the various children's diseases. She must be prepared to assist the doctors and surgeons at the clinics, prepare the patients for operations, and care for them afterward. Then, even after a strenuous day, she must be ready, if called at night, to officiate at a birth or care for the dying. All these duties must be performed cheerfully, so that through her ministrations the missionary nurse may interpret to the people the Great Physician. In isolated communities where doctors are twenty-five and thirty miles away, the nurse has to meet many emergencies. Often there is not time to send for a physician, and the patient would die if the nurse were not prepared to act. It is because of such conditions that the mission boards feel that only the most thoroughly trained nurse can meet the demands placed upon her. Young women who consider mission service through community nursing are required first to graduate from a standardized school of nursing, and are urged also to take a course in public

health. The community nurse must also be prepared to minister to the spiritual needs of her patients.\*

A refreshing experience for any American, for patriotism and reaction to divine love which Christ preached on earth, is to go to the Navajo country in Fort Defiance, Arizona, and witness our government utilizing there the world's foremost Japanese experts to combat trachoma and then to go a few miles further into the desert to Ganado and see a magnificent hospital under Church auspices relieving pain, suffering and dispelling the gloom of life. Both of these institutions have been established and maintained from gratuitous appropriations.

VII. *To Discover the Means of Promoting Understanding and Cooperation Between the Indian and White People.* By reason of the picturesque character and ethnic interest the Red Race holds for the Caucasian some seek to preserve the Indian as he is. No legislative fiat or hands-off policy can ever succeed in keeping Indians in *status quo*. One of the most relentless forces is the changing economic order. With increase in population, even the semi-desert places now inhabited by Indians in America, will become objects of great desire. With irrigation projects in gigantic proportions now looming in the distance, this part of America may also have its congested populations. The cherished customs of today will become the treasured memories of tomorrow. In discovering means for inter-racial cooperation, missions to Indians will not foolishly condemn every Indian practice and custom but rather will seek diligently to foster and preserve those elements of Indian culture which will enrich the common inheritance of American civilization. Paradoxical as it may seem some missionaries have been found fighting against their own God by their wholesale denunciation of everything Indian. To so fight is to proclaim to the world that God is incapable of revealing Himself to races other than the Hebrews and Caucasians. God as a God of love must seek means of approach to His children by revealing Himself as they are able to understand Him.

Christian missions to Indians will aid the present movement between state and national governments for cooperation in Indian education and health and in law and law enforcement. The Church, while not neglecting its program of evangelism, will bring enrichment to all life and service. Its ministry and program will lead the two races to discover their common humanity through the common worship of the one Great Eternal Spirit who was clearly revealed through Jesus Christ His Son.

\* See Report of Meriam and Associates, Johns Hopkins Press.

\* Scott, Anna M.—"For Their Sakes I Sanctify Myself." *Women and Missions*, August, 1931. Page 166-7.



# A New Day in Indian Education

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THE dawn of a new day for the Indian will, we hope, result in bringing about better living conditions, higher social and moral standards, and will preserve, not as a "ward of the state," but as a strong and sturdy race of citizens, the first American—the Indian.

During the past few years good progress has been made in liberating the Indian from the bondage of legislative and political machines. This means that he is to be in a more liberal environment, free to think and act for himself. On the individual is placed the responsibility for making his own choices. He is slowly coming to a place where he experiences that "inner urge" to progress which is the root of all advancement.

This "urge," in the hands of the Master Builder and His agents, serves as a means of bringing happiness and material success. It should enable Indian youth to assist themselves as never before.

The idea of doing things for the Indian rather than encouraging and enabling him to do for himself, has been over-emphasized in the past. He will still need guidance, but too often this has been interpreted and applied in a way that has left no outlet for self-expression. The Indians have, at times, taken an attitude of "wait and that will be done for us." Our enthusiastic desire to be of service to a people has too often led us to hinder their progress by taking away their incentive to undertake for themselves.

True religious education should lead the individual into a rich and complete Christian experience. It should provide for him the necessary equipment with which he can solve his simple everyday life problems and be ready to render helpful service to others according to the spirit and teachings of Jesus Christ.

Institutions for training Indian youth have grown in popularity until the time has come when restrictions are being placed upon the number of students that can be enrolled in a school. Hundreds must be turned away next autumn, unless the Indian Bureau makes a change in its present policies of admission. This shows that at last there has come an awakening. The urge for a better life is beginning to manifest itself, so that

leaders need no longer strive to create the desire for education but can devote their energies to guiding Indian youth in further progress. Religious education has real value as one of the courses of study in this guiding process.

## A Great Opportunity

Scattered throughout the United States are Indian schools: institutions financially supported by the government through annual appropriations, and administered by the Commissioner of Indian Affairs under the direction of the Secretary of the Interior. These institutions are of several types: (1) day schools, (2) boarding schools on the reservations, (3) non-reservation boarding schools.

The Commissioner of Indian Affairs in his June, 1929, report says: "Estimated number of Indian children eligible for school attendance—6 to 18 years of age—is 81,500; estimated number of children in reservation boarding schools 12,700; estimated number of children in non-reservation boarding schools 11,800; and children attending government day schools, 4,600."

At present there are nineteen reservation boarding schools; fifty-five reservation schools; 131 government day schools and six non-reservation boarding schools which, at the present time, offer academic work through the twelfth grade.

Thousands of these bright-eyed, smiling (but somewhat perplexed) dark-skinned children file through the campus pathways seeking an education or an understanding of this "heap big world" that the "pale face" has "brought along with him." They offer splendid opportunities for a well developed religious educational program for Indian youth. Here is a challenge for service and an opportunity to give justice to a people of a deserving, but badly neglected, race. Indian youth, enthusiastic and full of interest in life's problems, stands on the highest mountain peak of the Red Man's development and views the wonders of a new civilization difficult for them to understand. They are bewildered at every turn and rely heavily on the advice and recommendations of those who they feel are their friends. From the free and easy life on the reservation, they enter our schools to

learn, if possible, the difficult process of how to make life's adjustments.

### **The Indian Child and His Adjustments to Life**

Through the long centuries the Indians have been undergoing certain social, psychological, and religious adjustments, and have developed habits and social customs peculiar to their own nature. They have gained their livelihood from the soil and have accepted the fact that "the earth is the Lords' and the fullness thereof." The Indian's love for the wide open spaces, without fences or landmarks, led him to feel that the land and all its contents belonged to him. Fences, rules and regulations were introduced by another and a stronger race. Individual ownership had no place in the Indian's philosophy of life. Once a brave had succeeded in bringing down a deer, all members of the tribe joined with the victor in rejoicing. All shared alike in the benefits of the hunt.

In his religious thinking, the Indian youth of today falls heir to the beliefs of a thousand years. To him the gifts of the Great Spirit are shared by all regardless of personal conduct. Indian youth must "unlearn what he has learned" when he accepts the white man's civilization.

Religious educators, knowing these problems and recognizing the importance of religious training for the building of character, must thoughtfully work out their programs for the benefit of the child. The courses of instruction must center around the need and capacity of the child. Many elements of the present day creeds and religious practices of the white man will be of little value to present day Indian youth.

In the process of making many changes in habits and thought there come serious and painful questions which must be answered. It is difficult to adjust their native free out-of-door attitude toward life to the white man's closely organized method of living. This is the result of educational and social adjustments dating back thousands of years. Certain changes in living, in conduct, and in religious practices must, however, be made if the Indian youth are to adjust themselves to modern life.

Such changes bring about certain character developments. Indian youth begins to seek the guidance of friends. It is vitally important that religious workers cooperate with other educational agencies in assisting the Indians to make right choices that will lead them into a wholesome and serviceable life.

Before we attempt to guide one in solving problems of misbehavior, we must study the individual. There is no good "hit or miss" method in dealing with such problems and in making adjustments.

The basis of misconduct on the part of many of our Indian youth is their desire to conform to a belief or a practice of another race entirely foreign to his own beliefs and customs. In attempting to bridge the gap serious mistakes are made because of the urgent desire to "be like their white brothers." When the bridge breaks, into the chasm of despair falls the poor, helpless, struggling soul. Christian instruction should have been able to prevent the catastrophe. Many splendid Indian young people have thrown to the four winds their interest in life's problems and have returned to the old ways because they were not able to make certain adjustments in life. The complete family and life history of a child should be taken and careful records made of his development, with repeated character and mental tests to help us deal with the child. Religious workers are tempted to be influenced by the "annual report," and to resort to high pressure salesman methods of "making Christians."

Racial characteristics are big factors that have a prominent bearing upon the problem of teaching another group, with its thousands of years of different backgrounds and influences.

Many Indian young people have not had the influence of Christian teaching and know very little of the Bible. They therefore find it difficult to appreciate the importance of Christian standards of living. Their religious experience is limited and their knowledge meager, so that these must be developed. The teacher of religious subjects must give his pupils informational Bible lessons. A beginner's course is often best adapted to young people that have reached the eighth or even higher grades. Better equipment and lesson materials are needed because in many instances there has been no previous missionary instruction, or it has been only in the form of sermons. Well directed Bible stories put into pageantry form are found to serve a definite and constructive place in religious education for Indian youth. Well selected standard Bible courses, properly presented, create a religious warmth, receptiveness, interest, loyalty and enthusiasm that will serve as aids to bring about a better social adjustment.

Because of their desire to adjust themselves as quickly as possible, Indian youth are anxious to understand the Church and the relation of religion to life. They want to know how Christian truths can serve them in their daily problems. Courses in religious education should provide this definite and practical information.

The greatest of care must be taken that the religious education courses are not beyond the thinking capacity of the pupil. Too often religious workers take it for granted that the Indian child understands religious terms that are familiar to

the white child but which are unknown to the Indian, and are falsely interpreted in the light of his tribal background.

The idea of the "Great Spirit," about which we have heard so much, is not in some tribes related to our idea of God. It is therefore important that a religious educator, working among the Indian people, should be familiar with the tribal beliefs and religious practices, and above all with Indian religious terminology. For example, when missionaries and directors of religious education



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cooperate with, other Christian leaders, and to develop an appreciation for study and for good books.

Every one expecting to do religious work among the American Indians should study their cultural, religious, and economic background, as well as their present status and future possibilities. If missionary work is to be done among the older Indians on the reservation, a conversational knowledge of the language of the tribe is important. Missionaries and directors of religious education should appreciate the Indian's problems and be able sympathetically to assist him to solve them. Special courses in Indian history, Indian psychology, and a study of racial characteristics and environments are of great value. These differ with each tribe.

Cooperation is needed if a program of religious education is to be successfully put into operation. The missionary must cooperate with the employees of the Indian Service as he would expect them to be sympathetic toward the religious work. Conferences dealing with matters of moral and general welfare should be held frequently between groups interested. This will help bring about a better understanding between parents, employees, religious workers and students. Denominations

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OUT-DOOR BIBLE CLASS AT SHERMAN INSTITUTE

It is generally best to avoid the Indian terminology and to explain our Christian terms so that the child can fully understand. Materials used, methods followed and suggestions offered must fit the individual need rather than attempt to conform the individual to the material or method.

A program of religious education for Indian youth should provide the following: (1) A knowledge of the Bible; (2) Experiences; (3) An appreciation of the life and teaching of Jesus which, when rightly understood, will assist the individual in accepting Christ as personal Saviour and Friend; (4) An enthusiastic and intelligent understanding in how each one can help build a Christian community; (5) A sense of victory in taking the stand for Christ and the Church, in spite of tribal and clan opposition and resentment; (6) An opportunity to accept leadership in social and religious work; (7) Leadership training, not only as church school teachers, but as leaders of Boy and Girl Scout activities, Y. M. C. A. and Y. W. C. A., organization work, Mother's club, and health (elementary first aid) courses; (8) A knowledge of how to become acquainted with, and

cooperating through the joint committee on Indian work for the Home Missions Council and the Council of Women for Home Missions carried on religious educational programs in the non-reservation schools interdenominationally. Opportunity is also given each child to know the work of his own denomination. Eight religious work directors are giving part or full time to this type of interdenominational service.

Due to the nature of the situation, interdenominational religious work should be a part of all the non-reservation boarding schools and in some of the reservation boarding schools. Pastors and missionaries, representing the cooperating denominational groups, should be free to make con-

tacts with students from their respective missionary fields of service.

At least one religious service each week should be held for Indian students and they should be free to attend the denominational services of their own choice. It is hoped that arrangements can be made in the near future to place more religious educational directors in non-reservation boarding schools.

The religious program on the reservations should be so organized as to provide for all groups from the cradle-roll to adults. This can be done through the cooperation of the denominations in charge of the religious work and by placing missionaries in charge of certain districts. A far more effective religious program could be conducted if we could avoid over-lapping and competing work and an unprofitable use of missionary and social service funds. The Indian missionary work of California has been allotted to the denominations interested in the Indian missionary enterprise by the State Federation of Churches.

Religious educational work of a very high type has been conducted among the Nez Perce for nearly a hundred years. As a result, they now have their well organized churches, pastors, Sunday schools, and Young People's Societies functioning almost as effectively as in the average white man's church. But with most of the California and other Southeastern Indian tribes we find the situation very much different.

Usually where the pupils attending reservation boarding schools are from nearby tribes, the religious work can be adjusted to care not only for the youth but also for parents and other members of the family. Week-day courses of this kind in religious education should exert an influence beyond the boundary of the campus into the hogan, the hut or the tepee.

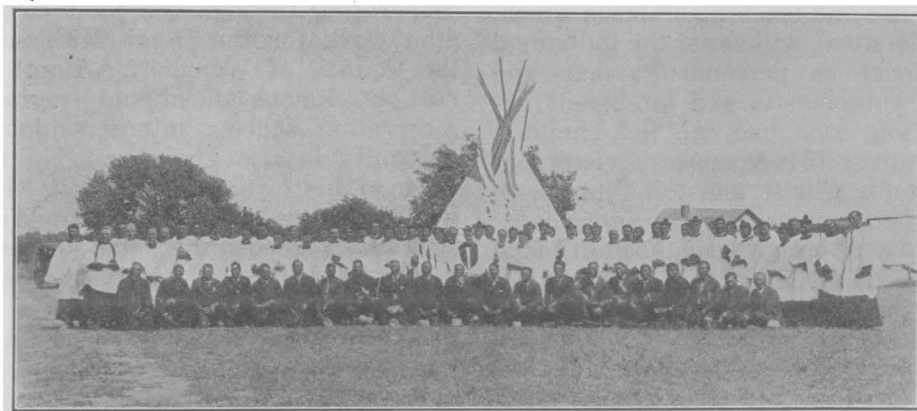
In government day schools we have teachers in charge of some 4,600 pupils who live at home and attend school during the day. The grades range from the first through the fifth and occasionally

through the eighth grade. These government schools are generally located at centers where missionaries are already carrying on a religious program. Much of the religious work can be satisfactorily kept a part of the local missionary work and be far more effective than by trying to follow the plans suggested for institutions of higher learning.

The non-reservation boarding schools have an enrollment of 12,000 students. Courses in Religious Education in schools of this type should be closely related to the educational scheme of the institution. At Sherman Institute, out of 1,250 students, 850 were listed as Protestants. This being a vocational school, the courses in religious education are related to the trades taught.

In our study of religious training for the Indian we have found: (1) That a new day has come in Indian education. (2) The new emphasis is upon the phrase "Let the Indian learn to do for himself, with helpful advice and encouragement." (3) The Church, because of the recent changes, finds a great opportunity for missionary work on the Indian reservations and in non-reservation and reservation schools throughout the country. (4) Indian youth, on the whole, is ready to assume places of responsibility in leadership. (5) Everywhere, they are rapidly making commendable adjustments in spite of old tribal religious beliefs and customs. (6) Religious education has values that should be recognized and given place in the education of the individual. (7) Cooperation is called for between all forces at work in Indian education. (8) Care must be exercised in choosing the right type of courses for week-day education in Indian schools.

Whether these courses are offered in a Sunday school class, or in a week-day course, or in a home study hour, the emphasis should be to prepare the individual for a rapidly adjusting social order. He must learn to think for himself, to meet new situations and to make decisions wisely.



AN INDIAN CHRISTIAN CONVENTION IN SOUTH DAKOTA

# Indian Romance and Reality

By ATALOA of the Chickasaw Tribe

INDIANS are not all alike in spite of what most people believe. Thinking he had discovered India or the East Indies, Columbus called the natives of this western hemisphere "Indians." Historians did not correct him, and so this name has become permanently attached to the natives of America. There were more than three hundred nations or tribes when Columbus came, and today more than two hundred little nations and remnants of nations remain in America. These speak many languages and hundreds of dialects. They do not look alike, nor dress alike, nor do they live in the same kinds of "houses." There is, of course, a strong kinship in characteristics, customs and traditions, but many stages of development are found when various tribes are studied.

It is not my purpose to even suggest the long list of Indian "wrongs," nor to dwell on those pages of history that all want to forget who think with a Christian conscience. But I appeal to you to save the Indian from further exploitation of his land, money, and his personality. It will take just and wise deeds to blot out these pages. Sentimentality cannot be substituted for international-mindedness, nor can it be substituted for a constructive program dealing with the Indian. We must have honest men in the Indian Bureau, honest, business-like agents and superintendents on the reservation. We must have just laws and just lawyers to protect the Indian land titles; we need Christian teachers and neighbors who are willing to teach the Indian a new moral and social code. So long as the white man talked one way and lived another, the Indian asked, "Why bring us your 'White Man's Book' (Bible) in one

hand, and with your other take away our land?"

The Indian is not a "vanishing race." It is true that the picturesque and somewhat romantic character of tribal life is changing because the Indian is no longer isolated. But the strength of his character does not shift so easily as his environment. Because his life was simple and natural, he was not conquered, even though subdued, by

superior numbers and superior weapons of the white man. He has now reached the stage, a rather tragic one, where he is torn between the old and the new. His trend will be determined by his training, and by his contact with the white man's civilization. To the race that has taken the responsibility of changing his civilization, he must look for guidance and help, if the best of his culture is to be saved for America's sake.

Is it possible for the white man to conceive and build an educational program for the Indian that does not thrust the white man's culture on him, and at the same time rob him of his own? This question is too deep to discuss fully here. But of this I feel sure—the only possible hope for the Indian of

tomorrow is the right kind of education; an education "from the shoulders up," and not "from the shoulders down," as in the past. The reason he has not changed the life of the reservations when he returned from government schools (which until the last few years only covered the elementary grades), was because no radical difference had been made in him by his contact. We have not had leaders of men sent to us as teachers and agents, and leaders have not come back to us. Our schools should be a combination of the best that the white man's training can give, together with

Ataloea, a Chickasaw Indian, is devoting her unusual talents to work for her people. Several years ago, while attending a one-room district school of the Chickasaw nation on the Oklahoma prairie, she declined a career on the concert stage in order that she might serve the under privileged members of her race. A rigid college course included a degree from the University of Redlands and Columbia University. Feeling that Bacone College approached her ideal of an institution suited to train Christian Indian leaders, Ataloea is working with that school that she may share with Indian youth the advantages that have come to her.



the best from the Indian's own culture. It is possible to work out such a plan if enough interest, thought, energy, and money are expended.

Supplying native leadership is the greatest contribution that any school can make to the Indian. Bacone College, in Muskogee, Oklahoma, the only college for Indians in America, is answering this challenge by training for Christian character and leadership. Its curriculum embraces grades from the kindergarten through junior college. It was founded as a mission school more than half a century ago, and is maintained through a small endowment and by some tuition gifts from friends. Bacone College has courses covering scientific farming, poultry raising, and domestic science; tribal arts, songs, and legends are also being preserved. Students are fitted to go into government or other schools to teach. In its earlier years, Bacone College was open to students other than Indians, and during this period the present Secretary of War, Colonel Hurley, was graduated. While he is not an Indian, he has perhaps developed an Indian consciousness from his long years of association in Indian territory that will not be lost even in the whirl of national and diplomatic life. More than two hundred and fifty students were turned away last fall for lack of rooms and funds at Bacone. These are more than figures to me; they are hearts that I can see going back over long trails, discouraged, and not facing tomorrow with much hope.

I have wanted to have a workshop for native arts and crafts at Bacone. An Art Lodge is now being constructed on the campus, the gift of a woman who believed in my dream. For the fireplace I am collecting stones from every Indian nation and every historical place (significant to Indians). Perhaps some day you will come and sit by our fireside, and let these rocks tell you the story of a race that is not vanishing.

There are 16,000 summer camps in America which have built their programs around Indian art, ceremonies, dances, and traditions. It seems strange that the very thing the people had marked "uncivilized," they are now taking to "civilize" American youth. But if American youth is to be saved from the noise of city streets, it must go back to the greatest of all teachers—to nature, and to nature's God. The Indian knew a consistent program of living with nature, and to him educators have turned for ideals and romance. A double responsibility to the Indian is found here. If Indian ceremonials, dances, and folk lore are to be saved from degeneration into the vaudeville and circus type of entertainment, they must be interpreted and taught by someone who knows and feels the sacredness of Indian rites. These spiritual gifts are the last things that the Indian

has to lose, or to share in his contact with other races. They are the heritage of all Americans tomorrow and must be kept sacred if they are to serve his ideals. If American boys and girls realize that the hundreds of acres of lakes, mountains, and rivers have been shared with them by the Indians who no longer have free hunting grounds, they may want to share in turn. If youth sees



AN INDIAN PRINCESS, ATALOO

this truth and assumes the responsibilities, a just relationship with the Indians may follow. When I started training Indians to serve as counselors in summer camps, it was only a small group, but it has proven a very happy and successful plan. Now I am placing large groups in summer camps. This is a part of my art project at Bacone Home.

Suppose you knew how to take blades of grass, strips of bark, crushed berry juice, and could put



these together into an exquisite basket, which the world calls its most beautiful basket; suppose you could take clay, mould it, color it, and fire it with only the crudest of implements, and the world called this its most beautiful pottery; suppose you could take raw wool, dye it, and weave your most sacred thoughts in rainbow tints and sunset hues, the flash of lightning, and the dark of thunder, the story of how the world began, and how death came to be; and—suppose you could take shells, rocks, feathers, and animal skins and make them into ceremonial robes in which you tried to find the Great Mystery of life; and then—one day, some people came and took all these things away? They built great buildings for them which they called “museums” and “art galleries,” but they forgot to leave anything in the place of the things they took away. Perhaps you would understand the crushed hearts and hands of the Indians who did not create beautiful things to be stored away in attics with moth balls.

In your great museums I have heard people say, “Surely, savages didn’t make those beautiful things!” No, savages did not make them. They were made by people who understood the simplicity of nature and necessity. If the original arts and crafts of America are to be preserved, they must be taught rather than displayed in museums. America and other nations are beginning to realize that the Indian art has intrinsic value. May some catch a larger vision than those who took the Indian’s art away to put in museums.

Indians might add to the historian’s list of American statesmen and heroes the names of

Apushmataha, Tecumseh, Chief Joseph, Piomingo, Sequoyah, Samoset, Red Jacket—as well as Sacajawea and other Indians who have followed the trails that lead to the high mountains of courage and strength. These, as well as Washington, Lincoln, Roosevelt, and Wilson, are a part of the inspirational heritage of American youth.

To that group of American philanthropists, far-sighted educators and Christian statesmen, whose eyes are searching for new frontiers of service to humanity, I bring the needs and the contributions of the First Americans.

It is this group and not the sentimentalists who will blot out the “massacre” pages of American history. Will you help us save the strength and vitality of our old moral codes; the mysticism and beauty of our old religion; the simplicity and naturalness of our old life; the symbolism and uniqueness of our arts and crafts; our music and fine old traditions? But—teach the Indian to think for himself in the new civilization into which he has been so quickly thrust. Give us a better moral and social code, for ours is inadequate for the new and complex problems we now face. Send us strong Christian leaders who will dare to practice the high moral standard which the Christ taught.

Since we are building a new nation out of the old from many nations, should we not say that what each brings is the heritage of the other? It is thus that the Indian’s heritage is America’s. The First American has shared a country, his moral and material traditions. If later Americans share in turn, the race will not vanish.

### **The Need of a Missionary Ministry**

Too many pastors are uninformed and uninterested in missions, both at home and abroad. They are not informing or interesting the churches they serve. They accept a budget quota, an apportionment, to be raised if possible, but it is all impersonal, bloodless, lifeless. It would take an expert burglar with an extraordinary good set of tools to jimmy his way with a missionary speaker or a missionary program into a Sunday morning service of such a minister.

All honor to those pastors who lead their churches into larger knowledge, fuller fellowship, deeper consecration and more devoted cooperation in Christian world-wide work! There are some things in any program, doubtless, which can be criticized, but there are so many things that are worthy and challenging that any church ought to be able to designate its gifts to these objects.

The need for an evangelical, evangelistic, aggressive, optimistic, red-blooded, forward-looking, Christ-centered ministry is here. The world needs such a ministry, the churches need such a ministry—a ministry, loyal to Christ, loyal to His Word, loyal to the denomination which they serve, ready to meet conditions in the home, the city, the State, ready to spend and be spent in seeking to get the Gospel believingly into the hearts of men and women and applied in business, social, civic, national and international affairs, and sent on its way to the ends of the earth.

W. L. FERGUSON, D. D.

# Indian Views of Missions to Indians

By W. DAVID OWL, Iroquois, New York  
*A Native Cherokee Minister Among Six Nations*

ANY one who is acquainted with the progress of the American Indian and who has a sympathetic understanding of the struggles of this people to reach a position where they could enjoy the finer things which the nation has to offer, will not hesitate to register a tribute for the civilizing influence of Christian missionary work for the Indians.

Men and women who felt peculiarly and divinely commissioned to carry a message of God to this people have been sent to Indian tribes everywhere within the borders of the United States, regardless of their isolated location or nomadic habits. Every Indian now understands the meaning of the Cross and what it symbolizes, though every one may not be able to explain the intricate systems of faith and organization which cluster about the central theme. Pioneering missionaries have taken to the Indians in all parts of the country the story of Christ; they have enlisted new converts to help carry forward the program of the Church—healing the sick, comforting the afflicted, supplying encouragement for purer living, and the building of better and happier homes. To the native beliefs in the “Great Spirit” the Christian missionaries have added the fresher and more buoyant faith in a personal Heavenly Father and in a friendly universe.

The work has been supported by the generous gifts of missionary-minded white people in many churches. Rich and poor, by their interest and gifts, have quietly and prayerfully supplied vast spiritual resources and power, without which there could be no front lines and no unique examples of self-sacrifice.

Where long residence on one field has been possible the progress of the tribe has been steady and respondent with the Christian achievement. One of the finest tributes ever paid these faithful champions of the Indian was made by the late James Mooney, ethnologist representing the Smithsonian Institution, who spent the greater portion of his life defending and encouraging native Indian ceremonials. Though not an enthusiast for missions, yet he set down this beautiful tribute:

In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice and de-

votion to high ideals than that offered by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation had they so chosen; yet they deliberately faced poverty and suffering, exile and oblivion, ingratitude, torture and death itself in the hope that some portion of a darkened world might be made better through their effort.

American Indians surely have received a priceless heritage from the hosts of saintly souls who have gone among them doing good. We are the heirs of a genuine sacrificial spirit.

The evangelization of the Indian has depended on two main policies and features of the work. On the one hand many missionaries have insisted that Christian Indians must sever themselves entirely from the aboriginal practices. Native dress is discarded, participation in the feasts and ceremonials is prohibited; even occasional full Indian dress entertainment is discouraged and there is a complete separation from the plumed and decorative features of Indian life. These missionaries teach the Indian that in becoming disciples of Jesus the old life must be buried or entirely subordinated, and that the traditional racial background cannot be trusted to form any part of Indian religious loyalties. Secular education and contacts have tempered this process of remaking the Indian in such a way that Indians themselves have realized that they have something constructive to contribute to American Christianity.

Other missionaries recognize that the Christian Indian is definitely in possession of certain racial traits and characteristics which may well be used as allies of the Christian faith and life. This attitude toward the finer heritage of the racial past permits the younger members of the race to cherish the romantic background so much loved by people the world over. They find in the Indian religious systems a reverence for the creative genius of an invisible Being and they discover that the worship of that Being is often sincerely entered into during certain seasonal ceremonies which serve as a practical outlet of appreciation and thanksgiving.

Other vital Indian traits, such as hospitality

and generosity, are used by the missionary to serve not only in the restricted religious sense but in the larger social and economic contacts as well. This approach helps to preserve some of the finer racial characteristics, increases race pride and keeps alive some of the sacred traditions and customs which are rapidly vanishing into the unknown.

The following narrative shows how Indian generosity may be lifted out of its native setting and placed within the category of self-surrender and stewardship. During a meeting around an Indian camp fire, which a missionary was conducting, an elderly man is said to have given his testimony in these words:

"I have listened to what you have spoken and it makes me feel good inside," patting himself on the bosom.

A few days later the same Indian came to the missionary with the finest blanket he possessed and, handing it to him, said: "I give you this because you make me feel good inside."

The reply from the understanding missionary was: "Not enough."

The Indian was puzzled and departed, but returned with his rifle.

"I give you," he said, "because you make me feel good inside."

The answer was the same, "Not enough."

The next time he came on the finest pony he could find. "I give you because you make me feel good inside," were his earnest words.

But the missionary again replied, "Not enough."

Then the Indian rode away slowly, confused and extremely perplexed. The missionary began to feel that perhaps he was making the Christian life too difficult and complicated for the Indian. Finally, however, the Red Man returned empty handed, with a lighter step and with a new light in his eyes. Without a moment's hesitation he fell at the feet of the missionary, who was satisfied and said, "Enough."

Missions to rural Indians, like mission schools, have always imparted something vital to those who came within their influence. As one travels over the Indian country visiting their homes, seeing them at work and hearing of their Christian heroism in the midst of the moral and social quicksands of reservation life, the impression that Christian work among Indians is not in vain registers indelibly with the choicest loyalties of life. The few, however, and not the masses have fully experienced the satisfactions and joys that accompany the true Christian life.

Indians are like other Americans in their desires and hopes, and, when given the same advantages of education and environment, there are increasingly members of the race who come to real-

ize their own ability to share the opportunities offered in every field of endeavor. This is naturally more true of the advanced students than of unschooled residents of the reservation. The spirit of unrest and desire for change is not so much against native traditions and customs, nor against the unprogressive members, rather, it is directed at the whole Indian situation. The Indian office of the Government, which is the legal guardian of the Indian wards, becomes the target for criticism from erratic exponents of dissatisfaction, but the Christian enterprise also receives its share of verbal pommeling. A queer psychology, very much akin to divine discontent, seems to take possession of these young Indians. It is in part the result of the institutional and political control to which most Indians have been subjected during the last three decades. This attitude on the part of Indians themselves has retarded the growth of Christianity among Indians more than any other acquired trait. When the student element of the race neglects to vitalize their own institutions, or when they shun the enrichment of their native culture, the loss is truly great. But when spiritual skepticism is allowed to seep into the life of the student body, the loss is even greater. It amounts to spiritual race suicide.

Scores of Indians of every tribe have been led to expect something for nothing rather than to earn their own living and to create material and spiritual possessions for themselves. The fact that only a few Indian churches are self-sustaining and only a few are benevolent-minded is not wholly the fault of the Indians. Missionaries and government agents have sometimes encouraged them to "eat, sleep, and sit on the floor," by not giving them anything they could do well, or by not developing in them a sense of personal ambition to accomplish something difficult. Indians, like other peoples, catch a heavenly vision only as they begin with the improvement of the inner life. Every forward looking Christian Indian is a personal testimony to the enduring worth and the uplifting influence of missions to Indians. Thousands of these Christian Indians are scarcely ever heard of because they are engaged in the serious business of quietly earning an honest living, and incidentally are making a better world. The average American is not interested in them. They disappoint the thrill seeking tourists who, from childhood days, have longed to see the noble Red Man, living like a savage in his native habitat. When these tourists discover that Indians live in comfortable and sanitary homes, in place of tepees; that they eat wholesome foods, wear clean clothes, raise beautiful, healthy and intelligent children, and even speak correctly the English language, then the romantic name "Indian" loses its charm.

The present generation of American Indian youth should not be disheartened in their efforts to educate themselves. They need more than ever to rely on the friendly assistance of the Christian missionary. When they become American citizens they cannot depend upon their race membership to sustain them or give to them victory over their environment. There must be lodged in the hearts of all Indians those spiritual resources upon which the pilgrims of every race have depended through the centuries and which the Christian missionaries have been sharing with them through the years.

### TESTIMONY OF A SIOUX

I am a Sioux, born and raised on the Sisseton Reservation. From my own experience and from what I have learned through the older Indians who were leaders of different bands, and who have had considerable experience with the missionaries, I am convinced that the missionaries have been friendly mediators between the Indians and the government. They have also exerted great influence in bringing about a better understanding between the Indians and the white people. They have sympathized with them, often helping make peace, assisting in treaty making, and have formed the intermediate step between the savage and civilization. Their influence helps maintain peace and friendly relations with other people.

The missionaries have also put the Dakota language into writing and have taught the Dakotas to read and write. In this way they have enabled them to study books that have been translated. This has induced them to seek more education and has made a number of fine leaders among their own people.

The missionaries have won the confidence of the Dakotas who believe with their whole hearts that these white people are their true friends. The Dakota people have the utmost confidence in the missionaries and appreciate their friendship. They have always depended upon the missionaries to guide them in their dealings with the government, and in their tribal and public affairs. The missionary can talk to the Indian in his own language.

The Dakota people used to be provided with cattle, horses, clothing and rations every two weeks. They were happy and prospered but now they are confronted with new problems, for they are thrown upon their own resources. The cattle, horses and rations are gone and they are required to make their own living on their allotments by tilling the soil. If the Indian ever needed a friend and a spiritual guide in his daily life it is right now.

The missionaries have already secured the confidence of the Dakota people and are able to help

them solve their problems by keeping them at work so that they may become self-supporting, self-dependent, respectable citizens in the community. With the influence he has gained the missionary can do a wonderful work in helping his struggling brother the Red Man. The best way to help is by setting the proper example, giving an encouraging word, and showing the importance of raising good gardens, poultry and cows. The missionary comes in contact with the returned students and can help them solve their problems. He can visit their homes and encourage them in cleanliness. He can exchange ideas with them, sympathize with them, try to understand them and know the conditions of the individual families in the community.

The Indians look upon the missionaries as their only true friends so that they have a wonderful opportunity to help the government solve the Indian problem.

SIMON J. KIRK.

### ANOTHER INDIAN'S VIEWPOINT

Pima Indians were very superstitious, ruled by the medicine man who claimed to have power to kill and make alive. We had chiefs and sub-chiefs, but when sickness broke in, the medicine man was chief of chiefs. I remember, when a little boy, the chiefs and elders of the people met at my father's house to tell the old story of creation—in wintertime. They told the story, sang, and repeated their poetry. No one in the audience was allowed to sleep. They cleansed themselves before starting the story; afterwards they washed and stayed clean four days; eating no meat, salt, or fish; alone in the bushes, with paints on their faces, fasting. In this story the Indians for many years expressed their traditions, religious beliefs, customs, ways of living.

Then came the Rev. Charles H. Cook. The interpreter was poor and at first the Indians did not understand the new religion. After twelve years, the first convert, Manual, was won and with his converted father, became a great help. As the work grew Dr. Cook called us young Indians to be helpers—Edward Jackson, Thomas Lewis, Horace Williams. We were happy in the harvest fields. At his house every Wednesday we studied the Bible and talked about what we had been doing in the fields. He said, "Young men follow me, as I follow Christ; obey God's voice."

As the Gospel spread he built three Indian churches which are still standing today. He never bossed the work, but worked with us in the mud with sleeves rolled up. He never complained if anything did not go right. He taught us to be open-handed, ready to give to the poor. His clothes were usually patched. He died poor, but his treasure was laid up in Heaven.

One wonderful thing I will never forget. When the first twelve converts met at Casa Blanca, at a faithful woman's place, they made their pledge to be clean like the Great Teachers. They would have no part in heathen dances, in gambling, in horse races, foot races, in Indian games and sports; no part in drinking strong drinks; no part in smoking tobacco. They kept their pledge and led many Indians to cleanness of life.

Dr. Cook greatly desired to have a Bible school to train young Indians for leadership. He said the Rev. George Logie will be in charge of the work and in 1911 the Charles H. Cook Bible School was started. Now its students and gradu-

ates are a great help to the churches as Sunday school superintendents, teachers, and preachers. They work among many tribes—Pimas, Maricopas, Mohaves, Apaches, Navajos, Papagos, Comanches, Yaquis, Mexicans. Four ordained ministers have come from that Bible School and its influence is felt in all our Indian churches.

We expect and pray that in days to come the Spirit of the Lord will cover the Indian land as water covers the seas.

By HORACE WILLIAMS, Phoenix, Arizona.

Pima Indian, age 66; long an assistant to Dr. Cook. Missionary among Pimas and Maricopas at Lehi.

# A Missionary View of the Problem

By the REV. A. F. JOHNSON, Mitchell, South Dakota  
Presbyterian Missionary to the Dakota (Sioux) Indians

THE Indian problem is the offspring of unfamiliarity with the actual local conditions. The wonders of this giant's domain furnish readable magazine articles and thrilling platform orations. As a result, enthused investigators rush to the Indian reservations—and they always find what they seek, unless, perchance, the monster has outgrown their preconceived ideal.

But is it fair play to the Indian to thus exhibit our brother man as a curiosity to the nation? Everybody knows that deplorable conditions exist, but we plead for a more normal attitude in applying the needed remedy. We shall have an Indian problem to solve just as long as we insist upon treating the Indian as an *Indian*. Conditions call for a simplified program providing for the development of an independent *manhood*. Let us visualize him as a *man*, and forget that he is a "ward."

Originally, the Indian welcomed the commerce of the white man; adopted his citizenship and religion; and willingly signed a treaty of peace. Progress seemed assured until suddenly the Indian problem injected itself from some unknown source and assumed command. Economic independence is an outstanding local factor in the history of all the live, helpful churches of the Dakota (or Sioux) Mission. These churches, whose members have experienced a transformation of character and are radiating a divine light to the surrounding community, have had a historical background of sacrificial giving which has developed a personal independence and a resourcefulness reaching forward towards self-support. This personal proprietorship in the institution revolution-

izes the entire organization, and a reflex action is manifested also in the home. The church is necessarily the community center, and the scene of a varied number of welfare activities. Many local congregations of these Dakota mission churches have been inspired to construct guild houses, beside their houses of worship, for these secular activities.

The responsibility for these meetings is assumed by the Dakotas themselves, so that it becomes an institution of the people, by the people, and for the people. Local leadership is evident, but the leaders have forgotten they are Indians. This is not a theory for discussion, but a narrative of present-day affairs.

Last summer the Dakota Presbyterian churches of Montana heard much about a wonderful evangelistic campaign held by Dr. Billy Sunday in a nearby town of Havre, Montana. They decided to have evangelistic services in all their churches. A special evangelist was impossible as they had no funds. Despite an unusually severe drought last summer, and the consequent depression, an Evangelistic Committee was selected to cooperate with their general missionary from South Dakota, with all available local help. Special evangelistic meetings were conducted in each of the eight local churches; large congregations were in attendance, and much interest was manifested in things spiritual. It was a genuine revival. Participation in responsibility for home affairs is of even greater importance when the intricate and vexing problem of moral and social difficulties has to be solved. The people themselves can help to save a home, or an individual, from ruin.

# A Good Indian Agent

By the REV. HARRY H. TREAT, Anadarko, Okla.

SUPERINTENDENT J. A. BUNTIN'S term of service ended officially at Kiowa Agency on March 31, as an employee under the Indian Department, according to the rule passed by Congress relating to men and women in Indian service who reach the age of sixty-five years.

John A. Buntin has seen many great changes during his period of service. During the past ten years at the Kiowa Agency approximately 900 homes, with many outbuildings, have been constructed, or rebuilt, for the Indian families so that, while formerly they lived in tepees or huts, today eighty-five per cent of them have reasonably good homes, well screened against flies and mosquitoes, a good water supply and sanitary arrangements. The number of families working gardens and field crops and raising poultry has increased. The work of the women in housekeeping, sewing and canning has been excellent. Mr. Buntin has al-

ways maintained that the basis of civilization is a home for each family, properly planned outside and inside, within reach of employment so that the family may earn a creditable living, and adjacent to church and school facilities.

The Indian population has increased twenty per cent in ten years and they have improved their home and living conditions.

Mr. Buntin has endeavored to teach the Indians the sound business principle that men and women in the prime of life cannot afford to sell their property to get funds for living expenses, but should support themselves through profitable employment. He believes that, with continued supervision of the Indians by the government, missionaries, and other good citizens, the task of educating, Christianizing and uplifting the Indians will be accomplished and they will ultimately become self-sustaining, self-respecting American citizens.

# A Government Agent's View

By JOHN ALLEN BUNTIN  
A Government Agent's Testimony

MANY of the leading missionaries have recognized the impracticability of separating the work of Christianizing the Indians from supplying their needs in education, health, providing them with homes, outbuildings, water supplies, and employment. Many of the missionaries have not only taught the Indians religion but have done much to promote the agricultural and industrial activities and to improve their living conditions.

I have spent nearly thirty-nine years as a government employee in the Indian Service in various positions. About twenty-eight years on the Kiowa Reservation near Anadarko, Oklahoma, in school and reservation work in close contact with the Christian missionaries. During the past ten years of my Indian Service, I held the position of Superintendent of the Kiowa Reservation and had, under my supervision, 136 government employees and seven tribes, containing 5,725 Indians. Work among these were nine white and six Indian

missionaries, looking after the spiritual welfare of the Red Man.

About as large a proportion of true Christians are found among the seven tribes of Indians of the Kiowa Reservation as would be found among the same number of average white citizens of the United States. The views and conduct of the Christian Indians on marriage, divorce, morality, gambling and right living, will average noticeably better than among the non-Christians.

A large part of the homes are well furnished and neatly kept by the Indian women. Their advancement in farming, gardening, poultry raising, home economics and Christian life, has been correspondingly good. For the splendid progress these Indians have made under government supervision, the missionaries are entitled to much credit, especially the progress made in Christianity. The Indians have been particularly fortunate in having excellent cooperation between their missionaries and the government employees.



# Twice Born Indians I Have Known

By the REV. BRUCE KINNEY, D. D., Denver, Colo.  
*Director of Indian Missions, American Baptist Home  
Mission Society*

**W**HITE ARM is a Crow Indian who thirty years ago had never heard of the Gospel. In fact it is not known that any of his tribe was then living the Christian life. When he first heard the story of Jesus it sounded good to him; he gave up his allotment for the use of the missionary and took another not as valuable. Several years passed before he could make up his mind to walk in the Jesus Road. Finally he went to a great convention with the missionary and was so impressed that he accepted Christ. Some Indians there, not of his own tribe, helped him to understand the Gospel by means of the sign language.

White Arm was asked, through an interpreter, how he knew that he was a Christian. The Indian has a habit of thinking before he talks much on any important matter—not a bad habit. After considering he told the following experience:

"I knew I had a bad heart. It was not necessary for the missionary to tell me that. But I did not know how to get rid of it. The missionary told me to pray to Jesus and He would give me a new heart. I prayed and prayed but it did not seem to do any good. I believed the missionary would not tell me a crooked story so I kept on praying. It was like a dark room, no windows, no light. I could not see. I kept on praying and all of a sudden, just like a man strikes a match, I could see."

White Arm had never read God's Word in any language. He had never heard "The entrance of thy word giveth light," and other similar passages. But this untutored pagan described in his own language the change that had taken place in his soul.

\* \* \*

**BUFFALO MEAT** was a Southern Cheyenne warrior who led his people in the "last outbreak" of that tribe against the white man. He was considered so dangerous that, when he was captured, he was taken in chains and kept a prisoner in the fortress at St. Augustine, Florida, lest he incite his people to new wars. When finally he was released a mission had been established near his home and his keen mind was not long in detecting

the difference this influence had made in his people. He became a Christian and for years led an exemplary life. He was elected a deacon and could be seen serving the Lord's Supper with dignity.

**GOTEBO**, long a Kiowa warrior, standing on a chair at a great meeting, speaks to more than a thousand Indians of different tribes assembled together. Holding up a walking cane, he says, "When I cut this stick in the forest it was so crooked that it looked as though it could never be made straight. I wet it and twisted and bent it and put it in the sun. Then, after it had been in a vise for a long time, I whittled and polished it. Now see how fine and smooth it is.

You see me. I led a crooked life for a long time. I used to go on the raid with my tribe and would attack an Indian camp or a white settlement and plunder it. When I found a sleeping baby of an enemy I would grab it by the heel and throw it into the air and catch it on the point of my spear. Then Jesus took me in His hands and twisted me. How it did hurt at times! Finally he made me straight enough so that I could walk in the Jesus way. Then Jesus took me in. I was a wicked man. I do not see how Jesus could forgive a man like me but He did and He will forgive you if you will follow him. When I was young I never heard of the Jesus Road and the forgiveness of Jesus. Perhaps that was some excuse for me. But you have heard it so that now you have no excuse. Don't put it off longer but take Him today."

\* \* \*

**JOHN FROST**, another Crow Indian, had only gone through seven grades of education but when he was converted he at once began to preach. He had never even read the Bible but a good woman who knew her Book, taught him to apply himself and before long he was given charge of a station among his own people. He has accomplished more for his Lord than many a college and seminary graduate with long training. Listen to him plead with an Indian congregation.

"At one time," he said, "all of us worshipped the eagle. Some part of his body was good medicine to us. Not long ago when I was visiting up

in the mountains, at the home of a Christian friend of mine, who did not worship the eagle, I saw that he and his boys had caught a young eagle and had chained it to a small platform. I told him that he ought to let it go free for God meant it to soar in the clouds and not be tied down. After some talk they cut it loose, but it did not seem to know that it was free to fly. It walked around eating scraps of meat that had been out of its reach. They tried to scare it away but it would not go. Finally one of the boys took off his coat and whipped it. It looked surprised and then tried its wings and was off. It soared in the air and finally lighted on the topmost peak of a nearby mountain. That is like a lot of our own people. They live tied down to earth by sin, eating scraps of food that they can pick up by the way. They do not know that Jesus has paid the price to set them free from sin, but some are finally startled into action. They find that they are really free and raise their wings to fly aloft."

\* \* \*

SHERMAN COOLIDGE, a full blooded Northern Arapaho Indian, was found by General Coolidge on the battlefield. The general adopted him and in due time sent him to school. Later he was graduated from college and from Seabury Divinity School, was ordained a priest in the Protestant Episcopal Church, and served as a missionary to his own tribe for almost twenty years. He became a rector of a white congregation, and was advanced to the position of Canon in the Episcopal Cathedral of Denver where he served until his death in January, 1932. His story is told in *Who's Who*. He was known far and wide for his gentle Christian spirit, fine ideals and earnest purpose to serve his Lord.

\* \* \*

DR. CARLOS MONTEZUMA, a full blooded Apache, was captured by the Pima Indians when he was about a year old and was sold to a white man for thirty dollars. This man took him to his home in the middle west and treated him like a son. The first language he knew was English and, as he proved very bright, his friend gave him educational advantages. In 1884, at the age of seventeen, he was graduated from the University of Illinois as Bachelor of Science. He studied medicine, was graduated, married a white woman and settled in Chicago where he became an active member of the First Baptist Church. In 1918 when the "flu" got into the Baptist Missionary Training School, Dr. Montezuma was asked to take charge and, although nearly every one of the faculty and students numbering sixty-five contracted that disease which carried off so many thousands, he did not lose a single case. Dr. Montezuma was at

one time professorial lecturer in two medical colleges in Chicago. He was devotedly interested in the Indians, their civilization and in Christian work among them.

\* \* \*

CHIEF LEFT HAND, a war chief of the Southern Arapaho, was converted late in life. He made a touching Jesus talk at the Northern Baptist Convention in Oklahoma City in 1908. As he sat down a white haired old preacher arose and said, "Forty-four years ago I lived in Denver and enlisted in the army to fight the Indians then on the war path. At the battle of Big Sandy, Left Hand led the Arapahos. I sought his blood that day, but today I am his blood brother in Jesus Christ, our Lord." These words created a profound sensation so that the great audience called the preacher to the platform and those two old men, one time warriors and enemies on the field of battle, embraced each other with joy. That is what the Gospel does for the Red Man, and for the white man too. Bob Burdette, describing this scene to one who had not witnessed it said: "It impressed me so much that I believe I will be telling that story over and over again after I have been in heaven a million years."

\* \* \*

HUGO BONNAHA, a full blooded Yavapai, has some education. He found Jesus Christ as his Saviour and for many years was a faithful employee in the smelter at Clarkdale, Arizona, winning the confidence of white and Indian employees. For several years he studied under a nearby white pastor five or six times a week, and for three years now he has devoted his whole time to Christian work. He has two organized churches and drives thousands of miles seeking otherwise neglected groups of Indians.

\* \* \*

Time and space limitations do not allow me to tell of David Owl (Cherokee), Gabe Parker (Cherokee), Henry Roe Cloud (Winnebago), Arthur Parker (Seneca), Ruth Muskrat Bronson, Ruth Hicks, Richard Aitson and other outstanding Indians who have done great things for God and humanity because of their love for Jesus Christ. A great host are graduating from schools and colleges or are taking graduate work to fit them for teaching, preaching and other forms of useful service, all in the name of Christ. One such teacher wrote: "For a long time I was in doubt what I should do. Today, in this government Indian school, I have 100 young Indians in my classes in the regular day school and in Sunday school. I have found my life work and when I see their eager brown faces looking up into mine, I am thrilled at the opportunities to lead them into better ways."

# Indians Who Have Made Good

## AN APACHE WHO STOOD THE TEST

Some Indians have made good as farmers; some as interpreters; others as gardeners and fruit growers; many more have acquired cattle in herds. But among the Apache Indians who has made good with God or by the grace of God? A number of Apache Christians come to mind, among them Cecil Haozous down in Arizona.

When he returned to the San Carlos Indian Reservation from Hampton Institute, where he had attended school after his preliminary training on the reservation, he quickly became a leader among his people. It was his wish to help bring the Apache to greater advancement, industrially and socially. In a short time he was the leading speaker in tribal councils and enjoyed the confidence of his fellow-tribesmen to such an extent that he was chosen chief representative of the San Carlos Apache Indians and was sent by the tribe to Washington to confer with the Commissioner of Indian Affairs in regard to the allotment of land and cattle to the Indians. His quest for his people was not realized, and disappointed he had to seek means of support off the reservation.

The vibration of a compressed air rock drill, which he was handling when he was injured while working on the construction of the highway to Horse Mesa Dam, was too much for him. Though treated with medical and hospital care, his constitution had suffered such nervous shock that he was brought back to the reservation an invalid. He never fully recovered. At times he rallied and hope revived that he might help his people. But when strength failed he asked: "With my people making no material advancement, and I wanting to serve them, with my family needing my support—*why* must I lie here unable to do anything?"

God knew how to prepare a chosen vessel for His service. The wasting plague consumed him more and more and for a long time his faithful and devoted wife, his aunt, the government physician, his missionary pastor and his wife were the only ones who paid any attention to him. Finally his kinsfolk and fellow-tribesmen realized that the life of their spokesman was slowly ebbing away.

Then his faith was put to the firetest. Unconverted Indians came begging him to yield to old Indian religious custom and tradition. They insisted that the best so-called Indian medicine men practice their witchcraft over him. He knew that refusal meant the scorn of all so-called "good" Indians in the tribe. It meant ridicule. It meant

being forsaken by friends. A refusal would be proof that he had adopted the white man's religion. The Indians were willing to pay all expenses, but he would not yield to their entreaty or even to their threats. He confessed his faith in Christ and told the Apache Indians repeatedly, "I know in whom I believe. Be it unto me as He wills, I am content. You cannot shake my conviction. I trust in Him above all things. His promises are sure." His wife also confessed with him, nursing him day and night for over two years. They also brought their four children to the Lord in Holy Baptism. Thus Cecil Haozous, Apache Indian of old San Carlos, Arizona, made good.

ALF M. UPLEGGER,  
Lutheran Apache Mission, Globe, Arizona.

## A LITTLE INDIAN CRIPPLE

Little Esther, a child in a southern California mission Indian home, was crippled from birth. It seems sad to be so handicapped but "Never have I had greater encouragement in forty years of missionary experience than from this crippled little girl," said the late Rev. W. H. Weinland, a Moravian missionary among the southern California Indians. The child had to be carried everywhere and so drew out more of the love and sympathy from her parents than a normal child. These Christian parents practically never missed church from the time their baby was old enough to go for she grew to love the worship in God's house so much that she insisted on being taken every Sunday. With rapt attention she listened with wide-eyed interest to the sermons of her beloved missionary pastor and was able to discuss the sermon at home. Her bright face, sparkling eyes and intelligent listening attitude was a great encouragement to pastor, parents and other worshippers.

Esther helped form a Junior Ladies Aid among the girls of the congregation and this was the cause of not a little stimulation to the mothers and sisters. Even the men were stimulated to more loyal service for their church by the courage and ever present smile of this cheerful embodiment of the Master's Gospel of good cheer.

G. F. WEINLAND.

## YELLOW BIRD—A CHIPPEWA INDIAN

One day when Osawepenas, a Chippewa Indian boy, living on the Flathead Reservation in Montana, was six, he chanced to see his great aunt with a book in her hand.

"What are you doing, grandmother?" he asked.

"I am reading a book," she answered.

"What is that?" came a second question.

In her simple Indian fashion the great aunt showed the boy how a book was able to speak to those who were able to read.

That day a new school was opened with one pupil and this good old grandmother as teacher. She taught Osawepenas ("Yellow Bird") the first principles of the Cree syllabic system which reminds one of shorthand. That Spring the teacher left with a band of Indians for a long trip across the Rockies, but before leaving she tore a number of leaves from her book, bound them together in a rawhide cover and gave her pupil the key to the Cree system and the parable of the prodigal son, so that he might study in her absence.

Late in the Fall when the Indians returned from their long trip, Osawepenas could scarcely wait for his family to visit the aged aunt. He was the first to greet her, exclaiming with a voice of triumph, "Grandmother! I can read!" She expressed great delight and surprise when she found he was able to read. But there was nothing to read except occasional letters from friends of the family. His teacher had taught him all she knew and shared with him her library of one book.

\* \* \*

At the age of fourteen (in 1904) Osawepenas began to work for a white rancher. "I often think of my first white boss," he said later. "He was so different from other white men that I thought he was funny, but I liked him because he was kind. He always prayed at the table and I thought he was a little foolish. When we were working together and I mixed up my English with dirty and swear-words, he would stop working and look me right in the eye and say: 'Yellow Bird, that is a bad word, don't use it.' I thought that English had to have those extra words to make it sound good, for everybody spoke that way excepting my boss. So I learned to speak two kinds of English. The one I used when with my boss and the other when away from him. Later I learned that there were two kinds of white people—something that is very hard for my people to learn."

If all who have come into contact with the Indians during the past four hundred years had been of such a character as this white rancher, the story of the Red Man would be far brighter in the annals of American history.

In 1917 Osawepenas relinquished his rights on the Blackfeet Reservation from which tribe he had taken a wife. They were enrolled with the Rocky Boy band recently established in the Bear Paw Mountains in Montana. He had taken a new name and is now better known as Malcolm Mitchell. At Rocky Boy he came in contact with Rev. E. D. Burroughs, missionary of the National Indian As-

sociation, who won his interest and admiration by kindly acts in a time of sickness and death of a child.

Through the consecrated efforts and earnest prayers of Mr. Burroughs, Malcolm Mitchell was induced to act as interpreter at the Christian services and eventually gave his life to the service of Christ. He says:

"I did not like to stand up by the side of the missionary and preach his sermons in Cree. My friends made fun of me and called me 'the preacher,' but I could not refuse the missionary who had been so kind in our sorrow. I felt that I could not interpret well enough and after every service I decided not to go near the mission again; but the next Sunday I found myself there. I could not stay away, though I did not like the job. It was hard to find the right word and the missionary had to stop many times to explain words to me. Then I began to pray to God for help. My wife and I both prayed during the week and on my way to church on Sundays I prayed that God would help me to say the right word. All at once I noticed a great change. God was helping me. Now it is easy for me to interpret and I like to do it."

Malcolm Mitchell is now considered one of the best and most accurate interpreters. He has a good memory and a mind that is quick and alert. It seldom becomes necessary to explain a new word a second time—remarkable for a man who has never had the advantage of an education. Eager to learn and prepare himself for greater usefulness among his people, he has followed a course of study under the direction of the missionaries, looking toward his appointment as a lay reader, and eventually to the ministry.

When Mr. and Mrs. Mitchell became Christians they encountered much criticism and ridicule from the other Indians. When they suffered sickness or some adversity a neighbor was sure to tell them that the affliction was the result of their connection with the mission. Their faith was severely tested but they remained true. Today they are respected and honored by all and the Indians have chosen Mr. Mitchell as their official interpreter and elected him president of the Indian Council. They seek his advice and judgment in many matters. He is also the honored judge of the Indian Court in which capacity he wields a strong and wholesome influence. He carries the United States mail over the star route between Rocky Boy and Box Elder.

Mr. Mitchell has been connected with the mission almost from its beginning and has grown to be an integral part in all its activities. In him the missionary has a most loyal and faithful supporter. His advice and judgment are solicited on all new projects and are rendered most humbly.

He and his good wife have a fine Christian home and their value to the Church in her missionary endeavors at Rocky Boy cannot be estimated.

The REV. WILLIAM H. GABLE, Rocky Boy, Montana,  
Missionary of the United Lutheran Church.

### THE STORY OF SITTING CROW

Peditska Amakish ("Sitting Crow") was born in 1861 at the old Fish-hook village (Fort Berthold). The Mandans, the Hidatsas, and the Rees had come to live there together. At eight years of age, he was a little boy, hunting birds and gophers with a bow and arrows. He was a grand-



SITTING CROW—A CHRISTIAN INDIAN

son of the old Mandan chief Red Cow and a nephew of Iténape, a son of the chief. So by birth he was in line for leadership in his tribe.

His uncle Iténape, "One-who-turns-away-his-face," was of a reticent habit, but though shy, had broken away from his Indian life and gone nine hundred miles down the Missouri River with General C. H. Howard and spent a year in the home of Dr. Alfred L. Riggs. He was not a Christian, but when the first missionaries came among his people in 1876 he was a friend and interpreter.

Sitting Crow was at that time a boy of fifteen, but the attitude of this uncle, twenty years older, who still clung to his tribal inheritance, did not seem to have had any effect on the lad. He was a part of the life which Mandan boys had

lived for hundreds of years. When he was sixteen, he tried to take part in the Napikeh, the so-called sun dance, for he wanted not only to be like the young men but to excel them as good fighters, "he-men." They wanted to pass the torture tests that would give them repute as brave and patriotic. After fasting two days and nights, hunger got the better of Sitting Crow for a time. Later he entered the arbor, made of posts and poles and green boughs, with a shaggy, gory head of a buffalo on a high pole in the center. A dry buffalo skull was on a mound of dirt at the side opposite the entrance. Naked men daubed with white clay, with eagle feathers hanging down their backs, danced about. For three days and nights they had been sitting before their totems in the arbor without food or drink. Now they danced and blew whistles made of goose bones. A band of older men chanted to the rhythm of drum beats. Soon they had to rest, then they danced again. A leader danced back and forth between the head and the skull till he fell. Then he revived and danced again till he fell again, revived and danced again till at last he lay in unconsciousness.

One of the dancers stepped out to the middle. It was Sitting Crow. An older man slit the flesh of his back, inserted a wooden skewer, tied a raw hide to the skewer and fastened the other end to the nostrils of the buffalo head. Sitting Crow danced, jerking at the cord, while men chanted and whistles blew. A crowd of men, women, and children watched from outside the booth. He rushed in a circle and wound himself around the pole, howling and with eyes fixed on the bloody head. He reversed and wound the other way. Then he fainted. Did he see a spirit which would give him success in hunting or fighting or driving away the evil spirit that caused sickness? Others believed that they saw a spirit embodied in some animal form, a bear, a hawk, an eagle, or a snake, and got help to win honors, to be patriotic and aid the tribe. Sitting Crow went away to sleep and to be fed soup when he awoke.

When he was eighteen years old, his father urged him to go and seek his protecting spirit on a hill across the Missouri River from the Indian village. Sitting Crow went in December, without food or drink for three days. He crawled into a hole in the side of the bluff, like a coyote. On the third night, he fell into a sleep of exhaustion and was rewarded with a dream. A man came and gave him an eagle feather. Then he went home, wondering what the interpretation would be.

Some time after this an uncle who had gone to live with the Crow-Flies-High band of Hidatsas at Fort Buford, one hundred miles up the river,

came to visit and Sitting Crow went back with him. While he was at Fort Buford a roving band of Sioux drove off a bunch of the Hidatsas' horses and Sitting Crow was with a party which chased the enemy. He succeeded in striking one of the Sioux with a stick which was more glory than killing with a shot at a distance.

Thus Sitting Crow earned the right to wear his first eagle feather — his *croix-de-guerre* — his medal.

In 1884, when Sitting Crow was twenty, herds of buffalo had become scarce, but he went on two or three hunting trips before hordes of white men came and slaughtered all the buffalo.

When Sitting Crow was twenty-two, he went with a hunting party as far as the Powder River, in Montana, more than three hundred miles away from their village. There they found a large herd of buffalo and returned to camp with plenty of meat. Sitting Crow stayed behind, as he had again decided to drag a head. This time he was left alone in the dark. As he started along the beaten trail, his load grew heavy. Perhaps this trail was one the buffalos disliked, and their spirits made the burden heavy. He left the trail and went on the untracked prairie. The burden was still grievous. A storm came up. He dragged on wailing as he went. He was lost. The storm passed. Dawn came. He climbed a hill and sighted the camp five miles away. He moistened the dried wound on his back with spittle. He got the rawhide cord untied. He set the buffalo head on the hill. He said to it: "We have spent the night together. Now I leave you, Sacred One. Some day you will help me and make me brave."

When he reached the camp, the people were eating; but his grandfather, the old chief Red Cow, was sleeping. The old man had spent the night keeping up a fire on the hill that his grandson might find the camp.

After this, Sitting Crow was again on a hunt when an angry bull turned and knocked down his horse. He escaped, and the horse was only bruised, as the bull ran off with the herd. At another time, in the melee, some one shot, and he felt a bullet whiz by. It had gone through the loose flapping end of his shirt. He felt that it was through dragging the head of a buffalo that twice he had been saved.

At another time, when Sitting Crow was with a war party chasing some Sioux who were driving off a bunch of horses, he recovered two of the horses. He thought that this success was given him by a spirit because he had dragged the head of a buffalo during a long night.

Sitting Crow has now come to believe in the all-powerful God. Many years ago, he was baptized and given the name of Henry. He is nearly sev-

enty. The grip of the old ideas and customs of half a century ago was not at once shaken off. Even now he has a scalp lock and the stuffed skin of an enemy's hand among his treasures. His father left them to him. Remember the shell cases, helmets, swords, and masks our white soldier boys brought from France, and the cannon on the lawn in a peaceful park. Such souvenirs persist, though they might better be "for burning, for fuel of fire," or melted into harvesters now that we look for the "Prince of Peace."

Sitting Crow found it hard to stand up and be independent under the new order which destroyed the old means of living. But he has gradually yielded. Tanned buckskin grew scarce and cheap factory clothes easier to get. Stoves and windows made other changes necessary. Plows banished bone hoes.

White people are more or less in bondage to fashion, and they made Indians think that a man could not be civilized till he cut off his braided hair. But the missionaries took pains to make them understand that it was "heart work" that counted.

Sitting Crow has gradually yielded more and more to the Christ. The grit which kept him persistent in self-torture, now helps him to hold fast to what he grasps of the new way of life. Henry has found that all his persistent efforts at self-immolation had only racked his body and left his soul empty. He has learned that the Father of our suffering Lord Jesus Christ can alone satisfy.

Henry bares his soul in this tale that his fellow Christians may understand him and his people and may be inclined to help them in their struggle to reach the Christian goal.

C. L. HALL and MRS. R. D. HALL.

### HOW AN INDIAN FOUND GOD

Poor Wolf was born in one of the five Hidatsa villages on the Knife River where it empties into the Missouri. His uncle, "Road Maker," (Adi-hidish), was a leader among his people when Lewis and Clark visited the villages in 1804-1805. Poor Wolf reckoned that he was born in 1820 and as a little boy remembered seeing white soldiers come up the river in eight wooden boats which they pulled with ropes from the bank. These whites made an agreement with Indians about their hunting grounds. The little boy recollected saying to his father (Buffalo-hide-tent), "Will I be a white man now?" His father said, "Yes." In old age, Poor Wolf looking back would say, "I have been a friend to the whites ever since."

When a child, only four or five years old, Poor Wolf prayed to animals and to sun, moon, and stars. He was afraid of the enemy in the dark.



Through a trader, his father had heard of the white man's Great Spirit, and in this way had some dim knowledge of God. He used to be afraid of the white man's teaching.

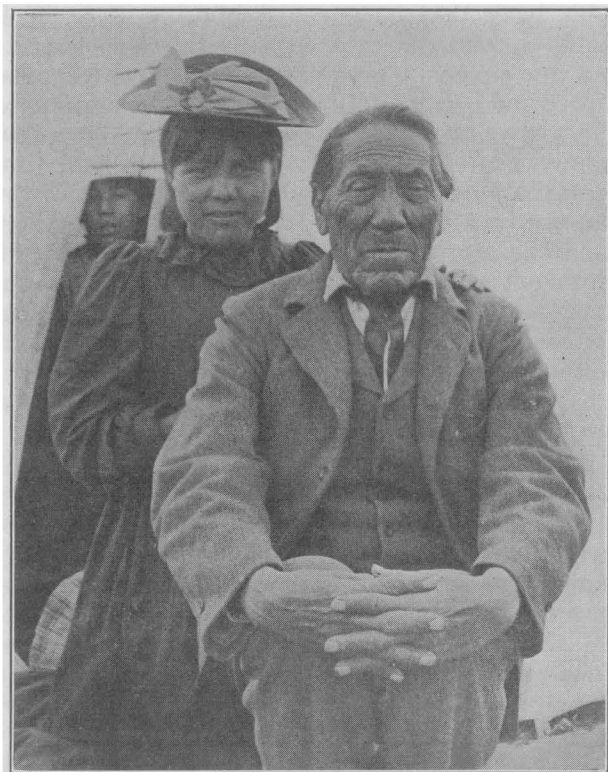
When Poor Wolf was seventeen he had smallpox—the scourge of 1837—and many of the people died. The others abandoned their villages and stayed away until three mysterious figures in black told them that it was safe to return. Poor Wolf was left alone, helpless, with swollen face and eyes half closed. A bear came in and walked right to where he was, sat down with his back pressed against him and began to scratch his breast with his forepaws. By and by, he got up and walked out of the lodge. Was Poor Wolf dreaming, or did it really happen? Then the bear came back and, while Poor Wolf trembled with fear, went through the same motions again. The boy thought surely the bear had mercy on him, and when his father returned, they talked it over and agreed that the bear pitied him. After that, he worshipped the bear, in the dance, wearing anklets of bear's teeth.

When the boy was nineteen or twenty, and still unmarried, he fasted for twenty days, going without food and not smoking for four days, on the fifth day eating a little and then fasting again. During this time he went about crying aloud, and after he ceased to fast, he still went about crying for a year. He would stand on a buffalo skull and cry out until his throat was dry. At the end of this fast, his father cut four pieces from his upper arm and four from the lower arm, as a sacrifice to his gods. After these wounds were healed, the youth entered a lodge, where there were many old men, and, with great ceremony, was tattooed on his arms and all over one side of his breast and back. Two men did the work of pricking in the patterns, while the men would sing, "Let his body be pictured, his spirit also, O, White Father in heaven and ye four winds, make him blue. Let him not be bitten by rattlesnakes, etc." It was thought that he could not be struck by bullets from an enemy; that he could suck out poison without harm; that the tattooing would give him protection and make him courageous.

Recounting his history, the old man said, "Once a hundred warriors, out on a trip, became very hungry. I had a piece of fat buffalo meat concealed, which I had carried along. This I roasted and gave to them, and they were saved from starving. In consequence one of the warriors, who had taken part in a sun dance, gave me the name of 'Poor Wolf.' He had continued dancing for four days until all others stopped and then had kept on for another four days. In a dream he saw a wolf that told him he would have a long life." So

he gave the name of Poor or Lean Wolf to the one who had saved his life.

An eagle-hunter was reckoned a man of distinction among the Indians. There was a bluff near the village where they used to worship when they went on such expeditions. Poor Wolf once caught twelve eagles on one hunt, three in one day. There are very strict rules for hunting, but Poor Wolf did not observe them all. One rule was that the most successful hunter should return to the camp



POOR WOLF AND HIS GRANDDAUGHTER ROSE

with his eagles, weeping. Poor Wolf came back happy. They prayed to the fibre rope with which they caught the eagles. Two leaders in an eagle hunt wear eagle feathers around their necks and sing songs in the night. Poor Wolf liked to go about the business in his own way and had an eagle claw tattooed on his right hand. His uncle put it on so that he could grab a Sioux.

It is plain that Poor Wolf was a religious man as well as political leader. He believed in his gods and greatly influenced his people, who in turn rewarded him for his spiritual services.

When the Christian missionary came in 1876, Poor Wolf was among the friendly Indians. Two years later Captain Pratt came to get the first pupils from the reservation. Poor Wolf was asked to let his children go to Hampton, Virginia. He said, "If I had sons, you could have them. I have only daughters and cannot let them go." Later

Poor Wolf joined a delegation of Indian leaders who went to Washington and Hampton. He was impressed by the works of the white people and the opportunities of the children at the school and after his return home, wrote to one of the Indian girls of his tribe telling her to be diligent in learning the white woman's ways. Later, when the missionary collected a company of seven children to go to Santee, Nebraska, Poor Wolf's little girl Otter was the only girl among six boys. Otter prospered at Santee and was able to send messages back that encouraged him, so Poor Wolf sent a second daughter a year or two older, to join her sister. These girls spent three years at Santee and became followers of the Christian way. The girls prayed for their father that he might follow them in their new experiences and thus Poor Wolf became a regular attendant at Christian services. He was useful in repeating to others the Bible stories he had learned and his friendship went so far as to make him a herald for the missionary. According to Indian custom, he would go around among the houses in the village calling out: "Come and sit for Ho-waste" (the missionary's Indian name). Apparently he was still the "medicine-man" of the tribe.

When his daughters came back from school, Poor Wolf found he had a new problem on his hands. The old village was not a fit place for them to live. The younger one, Otter, found a temporary refuge in the missionary boarding school. The older one, Miriam, had grown into a Christian woman, much appreciated by her matrons and teachers. In August, 1885, Poor Wolf, his wife and two daughters were part of a company who went with me across the trail to Devil's Lake, one hundred and thirty miles. With white men's ways he was not so familiar and once when there had been dampness in the region and lizards were plentiful, Poor Wolf found a nice dry, sandy place for the night. I was obliged to change the location for they had made their bed between the rails of the railroad. At Devil's Lake the matron from the Santee school took the girls in charge. Then the old couple, having escaped from the perils of civilization started on their lonely way home.

Poor Wolf was sixty-five years of age, and there was a great struggle within the old man's mind. We were troubled in those days with Indians from the North, and especially with evil white men, who would drop down the river in a skiff or raft and get away with our horses. White settlers formed a "vigilance committee" and one offender was found hanging on a telegraph post. One night the old man came to my house and said: "I have been watching for horse thieves. I saw your light and came in. I was thinking much of this religion

of the Son of God, of which you have been telling us, but there is much that I do not understand. I was brought up in a different way."

Then he told me about being saved from the smallpox, the bear, the bullets of the enemy, and mysterious powers that protected him. I told him that it was our Father in Heaven who had spared him, so that he might hear about His Son, the forgiveness of sin, and the way of everlasting life. The old chief went out into the dark—thinking.

Later, one Sunday night, he came and spoke to me as follows: "What will I have to do to belong to God's people? Tell me plainly. Many years ago I gave up fighting, stealing horses, and other bad deeds. I have obeyed the white man's laws as far as I know them. You tell me that I must give up conjuring. That will be difficult, for I get presents and pay from the patients who are cured. Must I give up going to dances? By joining in these dances and feasts and worship of spirits, I can get horses, ornaments, and fine clothing which are given to the visitors. Must I give up the old Indian songs, which are a part of the life of our people? Must I give up the charms that I have carried on my body for years and which I believe have defended me from demons? My body is tattooed to show my allegiance to various spirits. How can I cut these out of my flesh? Ever since I was a little child I have looked upon the many things of nature and thought they were great supernatural beings. Now you tell me that it is the great God who made these things, and who causes the sunshine and the thunder and rain. I have gone about the village calling upon the people to come and pray to God."

Poor Wolf's two daughters returned the second time from school, and the problem of how to take care of them and adjust himself to the new conditions became acute. The girls were Christians and had been praying for their father. He saw that some new environment was needed for them and yet he felt that it was impossible for him to break away from his past. One day he said to his daughter Otter, "I notice Christians all say 'Our Father' in prayer. I have done so many wrong things and been for so many years so far from God's ways that it does not seem right for me to say 'My Father'."

His daughter gave him the Bible words, "To as many as received Him, to them gave He power to become the sons of God." Then Poor Wolf said, "If He gives me the power to be His child, then I may call him 'Father'."

In April, 1887, eleven years after our first landing at Fort Berthold, Poor Wolf proved his new faith by throwing away all his old fetishes—a dried turtle shell, muskrat skin, mink skin, red muscles, crane head, otter skin, besides pepper-

mint and other herbs. For these, and the songs and ritual connected with them, he had paid eighty buffalo hides besides guns and ponies. He kept the turtle shell and the muscles because they belonged to his father, but he did not worship them. He paid one hundred and eighty buffalo hides, ten decorated with porcupine quill work, knives and ponies for a bear's arm, a crane's head, an owl's head, a buffalo skull, sweet-grass braided to represent a snake with two heads, the long hair of the buffalo near the jaw, owl claws, and an image of an owl in buffalo hair. Such things were used at the buffalo dance for conjuring, with the belief that they give the strength of the buffalo in fighting. They also bring the buffalo when food is scarce and cure wounds. There is corn in the ear and in a basket, red foxes and swift foxes, arrow heads and things to make the wind blow right. All these conjuring things he took out to a hill, talked to them, told them he did not need them any more, and threw them away. For doing so, Crow Breast, the Gros Ventre chief, called him a fool. The people prophesied dire calamities because of his forsaking his gods. Their predictions seemed to be fulfilled. His wife was struck with paralysis, which crippled her for some time. His team of horses was killed by lightning and he became blind. But his faith was not shaken. He knelt and prayed: "O God of my daughter, be my God also!" After a time he partly recovered his sight, and his wife's health was restored.

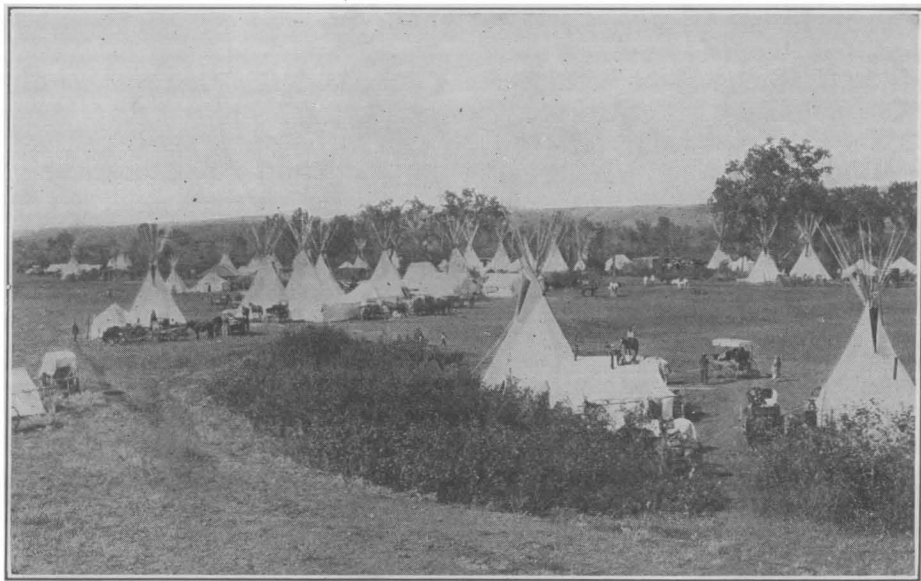
Poor Wolf made a trip of three hundred miles to Cheyenne Agency that he might meet with Dakota Christians. He was one of the first to break away from the old village and start a home on his individual allotment. From that time he was a great helper in the work of the mission, but it was not

until six years afterwards that he received Christian baptism. In that year, 1893, a council of our white missionaries from all over the Dakotas for the first time found their way to our distant post. We had a Communion season, and seventeen, nearly all parents of our school children, were received into the church—one for each year of our mission life. It was like the breaking up of the river ice in the spring, the whole community seemed to change.

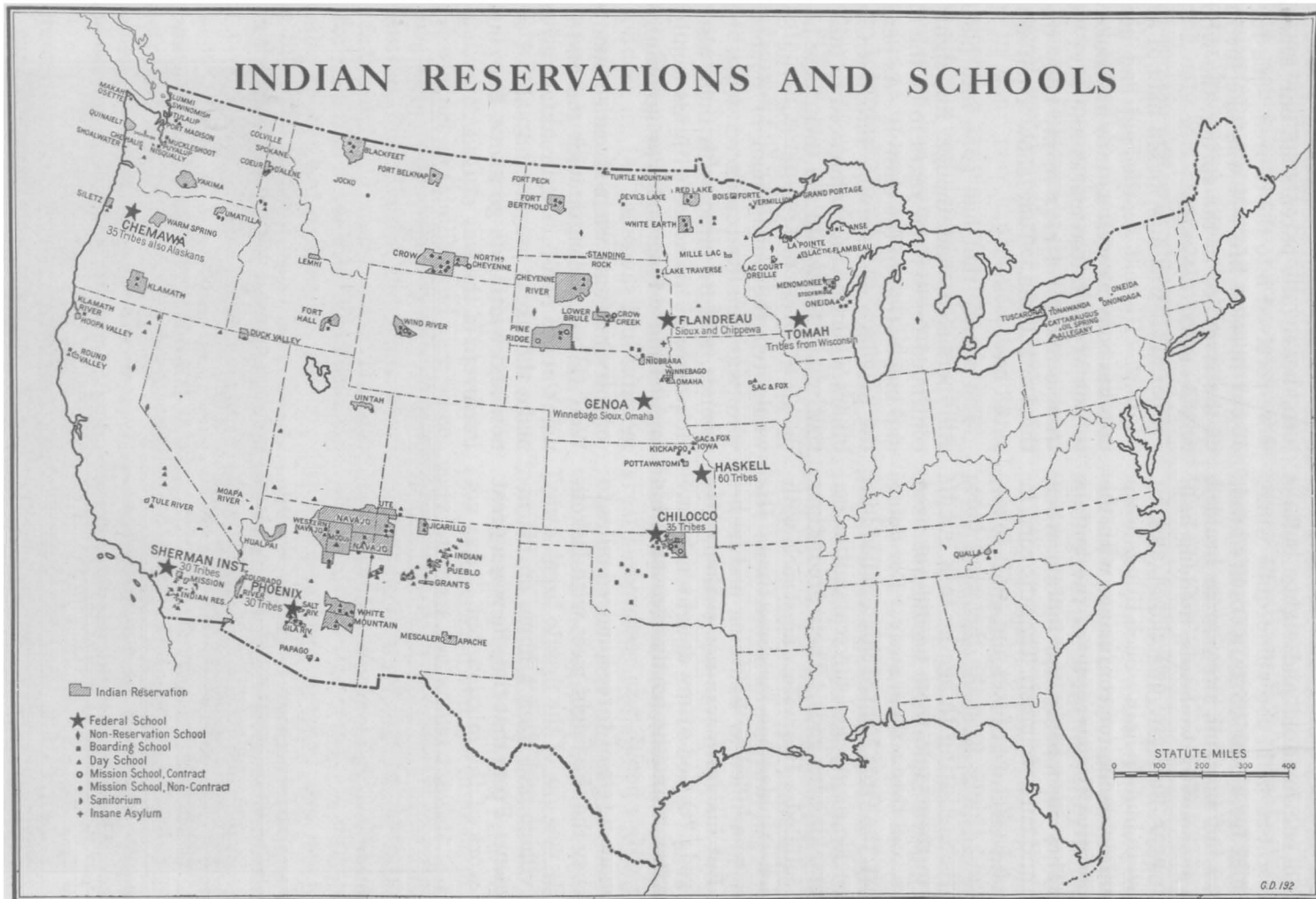
Poor Wolf was now an old man of seventy-four winters. His old heathenism had been inserted into his body as well as into his soul. I told him to look at the tattoo marks and say: "Let no man trouble me, for I bear in my body the marks of the Lord Jesus. They show from what He has saved me."

The energy that had gone into his Indian life still persisted, and though his sight failed, he continued for sixteen years to be the main helper and inspiration in the church. As deacon, he had the privilege of receiving into the Church many others whom he had influenced to take the Christian way. He would tell them how he had given up all his past for Christ, the true Saviour. He would tell the young man of doubting Thomas who was finally convinced when he saw the wounds, and he plead with them also to believe. He prayed at his house with his family and would say: "I did wrong and was ignorant, but God is merciful and saves us."

Wolf Chief said when he called upon him: "Poor Wolf talked at length with me and I stayed all night at his house. At breakfast he asked me to make the usual prayer and said, 'I am very old now and waiting to go above, but you are young. Persevere in the way of God.'" C. L. HALL.



A TYPICAL CAMP OF CROW INDIANS ASSEMBLED FOR A "JESUS MEETING" ON THEIR RESERVATION IN MONTANA



OTHER INDIAN RESERVATIONS AND SETTLEMENTS ARE FOUND IN FLORIDA (SEMINOLES), IN MAINE AND OTHER STATES

# Where Are the Unevangelized Indians?\*

By G. E. E. LINDQUIST, Lawrence, Kansas  
*Missionary-at-large, Society for Propagating the Gospel Among  
Indians and Others in North America*

THAT there are still unevangelized groups of Indians in the United States may seem surprising to those who believe that for so-called Christian nations the missionary enterprise, according to our Lord's command, began "in Jerusalem," then continued "in Judea and Samaria" and so to the "uttermost parts of the earth."

In the survey launched in 1919, under the direction of the author, 46,000 Indians on forty reservations were found who were uninfluenced to any large extent by any church. It became evident that *neglect*, rather than duplication of effort, is the sin that might well be laid at the door of the Protestant churches in their mission work for the Indians. Following the discovery of these unreached groups it became the task of the fifteen conferences, which were held in various parts of the country at that time, to formulate definite requests that mission boards extend and strengthen their work so as adequately to reach these neglected groups. Since then a number of new fields have been entered and specific allocation of responsibility assumed.

Then, almost on the heels of the new ventures which promised so much for the future, came retrenchment policies characterized by sporadic efforts falling far short of the objectives set. Thus the decade that followed the first comprehensive survey made of Protestant Indian Missions saw a general let-down in religious interest and zeal which affected the first Americans as well as all Americans. Recent years, and even the last few months, have marked the withdrawal of missionary personnel, the closing of mission schools and hospitals, and the virtual abandonment of some entire fields.

In Oklahoma two tribes (Iowa and Otoes), who ten years ago were well manned, are today without missionaries. Certain sections of old Indian Territory, for a century the habitat of the Five Civilized Tribes, show plainly the signs of retrogression. Indian churches have been left to themselves, segregated from wholesome contacts with the white churches, with little or no supervision and with an untrained and poorly paid Indian

ministry. In other parts of Oklahoma the insidious Peyoté cult, the adherents of which use the habit-forming drug, has made large inroads on the constituency of old established missions.

In Brown County, Kansas, there are 69 families of the Kickapoo tribe (numbering 291), as well as scattered Iowas, who are entirely without religious oversight at the present time.

Socially, these Kickapoo Indians are on a low plane and are regarded by government officials as the most backward and retarded of the four tribes under the agency. A large percentage of them have been granted patents-in-fee to their land and have quickly disposed of it. Only three families are affiliated with any church, that being the Roman Catholic. Some say that they go to the Indian "Drum" church. At present there is no organized social life among them and practically no community gatherings. There is no center for religious work, and no Sunday schools for the children. There is an old church building still standing which is owned by the Indians and is used occasionally for funerals. At the Kickapoo Day School, where there are a number of bright and intelligent children, there is a good opportunity not only for Sunday school but for regular religious services. I visited this field last fall and made an urgent appeal to a missionary society, engaged in work on adjacent territory, to assume responsibility for this neglected group. Previously overtures had been made to the Kansas Council of Religious Education, but there is no visible evidence that the appeal was heeded.

In the category of the unevangelized are bands of Chippewas in northern Minnesota, not far from the international boundary line, in the region north and east of the Red Lake Indian Reservation. In the days of Bishop Whipple, who was "a friend of the Indians when it meant something to be a friend," these Chippewas were influenced by the missionary zeal of the Indian clergy raised up under his wise leadership. Today these have passed on and but few have been found to take up their fallen mantle. Of recent years representatives of the Swedish Evangelical Mission Covenant have carried on itinerant work among the Indians in the Ponemah and Rainy Lake dis-

\* Due to the limitations of space only certain representative groups are discussed in this article. However, these are indicative of general conditions and needs. G. E. E. L.



tricts. The Rev. Alrick Olson, the field missionary, reports that fully 1,500 are still without the ministrations of the Gospel.

*The Florida Seminoles*, though small in numbers, have presented a challenge to missionary endeavor for over sixty years. There are three groups of them—those of the Okeechobee camps (150), the Miccosukee of the Big Cypress Swamp (400), and those in and around Dania and Miami (40-50). As early as 1870 an independent missionary, Mr. Frost, attempted to establish a school among them but the project was soon abandoned. The National Indian Association launched a work among these Everglade Indians in 1891, but later turned over the field to the Protestant Episcopal Church. In 1913 the Creek Baptist Association of Oklahoma sent native missionaries to seek their brethren in the Florida swamps. Due to the nomadic life of these Indians they found it seldom possible to get the same group together twice, and it was even difficult to see the same person more than once. They reported four Christians among the Seminoles, three women and one man; they also found that the latter were much opposed to all strangers, whether Indian or white, partly due to their fear of being removed from their homes or having their children taken away to distant boarding schools.

The past unhappy contacts with representatives of the white race have unfortunately prejudiced the Seminoles against "the white man's Christianity." The Creek missionaries give this version: "One (white) man came during the hunting season and promised to get white man's price for the otter and alligator hides. He left with the hides and has never been seen since. They believe that the man who took their hides and that those who bring them in to the 'commercial villages' at Miami, St. Petersburg and other centers, where they are debauched by drink and exploited in various ways, are Christians, and so they will not listen to anyone with a Bible."

Roy Nash, a special representative of the Commissioner of Indian Affairs, made a survey of the Florida Seminoles in 1930. With regard to Christian missions among them he states: "For at least sixty years the waves of organized Christianity have been lapping on Seminole shores. At the end, as in the beginning, the Seminole stands like a Rock of Gibraltar unshaken in pagan pride." This investigator, though he gives scant consideration to missionary work or its need on this field, would perhaps admit that the barriers of pride, of race and of language might yield to friendship and a sympathetic understanding. I am convinced that any missionary who comes to the Seminoles imbued with these qualities, plus a large measure of patience, showing a wise adapta-

bility and an unconquerable faith in God and the eternal verities, will find a response as genuine and whole-hearted as among those of any other tribe.

Scattered widely in small groups over the large state of *Nevada* are more than 4,900 Indians, mostly Paiutes, Shoshones and Washoes. They constitute an appreciable proportion of the state's population. Aside from work among those on fixed reservations, like Walker River and Pyramid Lake, and those in Colonies, like Reno-Sparks and Dresslerville, very little has been done by Christian agencies to reach the various bands throughout the state. Isolated, distressed and scattered, "like sheep without a shepherd," they have been left to shift for themselves—without the Bread of Life and the consolations of the Christian religion.

Earl Y. Henderson, Secretary of the Board of Indian Commissioners, in a recent report describes the area traversed by these groups as follows:

The Lincoln Highway running east from Reno passes through the middle of Nevada, a vast and almost uninhabited region of great desert valleys, barren mountain chains and salt encrusted dry lakes or "sinks." A lone mining claim on the side of a rocky hill, a few bands of sheep foraging in the sage brush and an occasional jack rabbit are the only signs of life seen for miles along this route. The best known settlements in the center part of this area are Austin and Eureka, famous and prosperous camps when great quantities of silver and other metals were being mined between 1862 and 1885. These places, in the old territory of the Shoshones, are now partly abandoned.

About fifteen years ago I strongly urged that missionary work be undertaken among the Fort McDermitt group in Humboldt County, 90 miles north of Winnemucca on the *Oregon* line. This is an old military reserve, constituting an area of 5,800 acres, of which 3,200 acres are known as public domain allotments and were obtained in 1895. There are approximately 300 Paiutes in that area. Congregationalists, who at that time carried on work at Fort Bidwell (California), Baptists, Episcopalians and Methodists were appealed to but the field still lies fallow and untilled. Unquestionably the difficulties of missionary occupation are great, but some means of extension work should surely be applied to this area so long neglected. The government agent at Carson, who exercises a sort of oversight of these groups, believes that Sunday school work and kindred activities could be launched among these people by an itinerant missionary with very little trouble as far as the natives are concerned.

In the Pacific Northwest, especially in the *Puget Sound* region, one finds additional groups of neglected and unevangelized Indians. As a result a brand of religion known as Shakerism has



found a footing among these tribes and remnants of tribes. Indian Shakerism is a peculiar mixture of Christian principles and pagan superstition. Shaker rites are exemplified particularly in the ceremonies attendant on efforts to heal the sick and to make converts. Timothy George, an Indian rancher, living near Hursum, Washington, gives the following version of what the members of the Shaker organization do: "We all good Indians. Help one another. When one sick we all shake his hands. Shake all the time until he gets well. No medicine. We also shake hands with each other when some one sick. That makes him well. We take care of family when some one sick. All good Indians."

What might be termed "a recrudescence of paganism" among the Indians of the Northwest is the so-called "Feather Church." This is distinctly an effort, though a feeble one, to stem the tide of waning interest in the old pagan faiths and practices. Here the ceremonies and superstitions of a fast passing order are taught and a great deal is made of "sings" and dances. The manifest differences in the morals of the Christians and the Feather Church adherents have been so apparent that the latter is clearly a travesty on the old Indian religion.

Characteristic of the Puget Sound groups are the Indians known as Quileute. Briefly described, this is a Chimakuan tribe, now the only representative of that linguistic stock, whose main seat is at Lapush at the mouth of Quillayute River, about thirty-five miles south of Cape Flattery, on the west coast of Washington. A small division of the tribe, the Hoh, live at the mouth of the river of the same name, fifteen miles south of Lapush. Since they have been known to the whites the Quileute have always been few in number, but being of an independent and war-like disposition and occupying an easily defended situation, they have successfully resisted all attempts of neighboring tribes to dislodge them. Their most active enemies have been the Makah, of Neah Bay, and until they came under the control of the United States petty warfare between the two tribes was constant. The Quileute are noted for their skill in pelagic sealing and are the most successful in that pursuit of all the tribes of the coast. They are also daring whalers, but have not attained the proficiency of the Makah. Salmon are caught in considerable numbers and constitute an important article of food. Roots and berries of various kinds are also much used. Although the woods in their vicinity abound with deer, elk, and bear, the Quileute seemed to have hunted them but little and have confined themselves to a seafaring life. There is evidence that a clan system

of some sort formerly existed among them, but is now broken down.

Their customs, as well as their mythology, indicate a possible connection with the tribes of Vancouver Island. The Quileute together with the Quinaielt, by treaty at Olympia (July 1, 1855, and January 25, 1856), ceded all their lands to the United States and agreed to remove to a preserve to be provided for them in Washington territory. The tribe has gradually diminished till now it numbers but slightly more than 260. They are under the jurisdiction of Neah Bay Agency.

It would seem that either the Methodists from Everson or Tulalip as centers, or the Presbyterians from Neah Bay, could carry on extension work among the Quileute as well as other unreached Indians in the coastal area.

There remains for brief consideration the great virile tribe of the *Southwest*, known as the Navajo. Numbering over 40,000 and apparently increasing in population from year to year, these people are known as self-supporting, industrious and independent individualists. They live on a large reservation, encroaching on four states, but even though large the reservation cannot contain them all. They roam with their flocks of sheep and goats over vast uninhabited areas. It is said that in the Black Mountain country, near the southern Utah line, there are Navajoes who have never seen a white man. Religiously, the tribe is spoken of as the "last strong-hold of paganism." While a number of denominations are represented in the missionary work among the Navajoes, there is still great need for camp workers, those who can penetrate to the remote hogans, in the mountain-fastnesses. Of recent years efforts have been made to enlist native workers to reach their own people, and with their help an increasing number of the books of the Bible have been translated into the difficult Navajo language. Rev. F. G. Mitchell, long a missionary among these people, speaking of "the romance of evangelizing the Navajo," says:

A number of converts to Christianity, both educated and uneducated, have accompanied workers of the mission on deputation work in the churches and in attendance upon the Presbyterian General Assembly. The testimony of these Christian Indians has both thrilled and gratified the members of the churches as they see the value of their investment in the missionary work that is being done among them.

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The above recital indicates that there are still many unevangelized groups of Indians scattered over large and widely separated areas. Furthermore, because of their nomadic instincts and wandering habits, the effort to establish permanent work among them is beset with many difficulties. It has been noted that the slow progress

of Indian evangelization must include not only neglected fields but the retrenchment policies adopted by church boards and causing the loss of much ground gained by the pioneer workers in the past. Thus there has been retrogression on some fields. Among other retarding influences, at work within the past twenty-five years, has been the introduction and use of peyoté among the Indians of the Middle West.

In the work of evangelization there are, then, the above mentioned hindrances and set-backs, peculiar in some respects to the Indian field, but more or less applicable to primitive peoples wherever the Church has planted missions. As one views the unfinished task it is well to examine into the reasons for past failures and to profit by the mistakes of yesterday. Difficulties there are to be sure, but what are difficulties, for if not to be overcome, as Dr. John R. Mott has so often said.

After more than twenty years spent in Indian missionary work, I desire to emphasize two aspects of the missionary effort in behalf of the orig-

inal Americans. The first has to do with our obligation as Christians in the face of present and ever-challenging opportunities. It may be stated in the following terms, which sums up the *noblesse oblige* of missionary endeavor:

*It is the obligation that the strong owe to the weak, that the educated owe to the ignorant, that the rich owe to the poor, that the wise owe to the superstitious, that the free owe to those who are in bondage, and that every Christian owes to every non-Christian.*

Furthermore, the Christian churches of America owe a debt to the Indian which proximity and the claims of neighborliness bring. The discharging of this debt calls for a constructive program of advance instead of sporadic efforts and retrenchment policies. It requires vision which admits difficulties, identifies adversaries and overcomes in conquering might. What shall be our response? Clear and unmistakable must be the answer. We must enter in and possess the land in Christ's name.

## Indian Missionaries to Indians

By MRS. MARY M. CRAWFORD, Lapwai, Idaho

*Missionary of the Board of National Missions,  
Presbyterian Church, U. S. A.*

IN the olden times the Nez Perce Indians of northern Idaho fished and hunted for a living. They managed to subsist in some way, or died of hunger, for they were too proud to accept rations from the government. They clothed themselves and made their tents from the skins of animals, living largely on roots and wild berries.

It was four Nez Perces who made that memorable journey to St. Louis one hundred years ago in the winter of 1831-1832. They had heard that there was a God that was true, and that the white men had a book that told how to worship Him. (We have their descendants in our churches today.) They started out from Kamiah, one of their most beautiful valleys, with faith in their hearts seeking the "White Man's Book of Heaven." Two died and were buried in St. Louis; another died along the Yellowstone on the homeward journey. One returned home thinking the search had been in vain; but he carried one note of encouragement, for some one had promised to send a man with the Book. Each year the Nez Perces went out on the mountains looking east, expecting the promised messenger. At last in 1836, at the Green River rendezvous, they were overjoyed to meet Dr. and Mrs. Marcus Whitman and

Mr. and Mrs. Spalding. A mission was established among the Cayeuse Indians, but in 1847 this tribe massacred the Whitmans and eleven others.

The Spaldings went on 120 miles up the river and established the mission among the Nez Perces bringing with them "The Book of Heaven." Mr. and Mrs. Spalding were alone among a wholly heathen people, and in eleven years laid a good solid foundation on which the work has been built.

During Mr. Spalding's eleven years' stay among them, many of the Nez Perces became Christians and he would often take them with him to preach the Gospel to the surrounding tribes. Thus very early in their Christian lives they began to share the "good news" with others. During the twenty-four years when they were without a missionary, this giving of the Word ceased and they almost lost it—in fact they did lose all except two of the "great commandments," "Remember the Sabbath day to keep it holy" and "Thou shalt not steal." Mr. Spalding came back to the Nez Perces about 1870, but four years later was taken sick and died. He is buried near the Indian church which now bears his name.

Miss Sue L. McBeth, who came to the Nez

Perçes one year before Mr. Spalding's death, began the work of training native Christian workers for the churches which were then being organized. In the next twenty years ten Nez Perçe Indian men were ordained to the Gospel ministry, taking their places in the presbytery beside the white ministers, with the same rights and privileges. For fifty years McBeth Mission has carried out the policy of training an Indian Christian leadership. The mission has believed in the Indian and has trusted him, and has trained him for service.

With these trained leaders they have not only cared for their own six Nez Perçe churches, but have continued the work of giving the Gospel to other tribes. Parties would go out—men, women and children on their ponies—taking long journeys over mountains and plain, sometimes without water, except what they carried with them. They would camp out at night, worshiping morning and evening by the way, going on and on to Shoshones, Bannocks, Lemhis, Spokanees, Umatillas and others, preaching everywhere the good news of salvation through Jesus Christ.

Later these Indians began to take regular work in the surrounding tribes and through a period of at least ten years the Nez Perçe ministers filled the pulpits of the two churches among the Spokane Indians in eastern Washington. For more than forty years there has been a Nez Perçe Indian pastor or assistant pastor among the Umatillas in Oregon.

Some years ago the missionary of the United Presbyterian Mission among the Warm Springs Indians in Oregon called for one of the Nez Perçe ministers to take his place during a leave of absence for three years. A Nez Perçe minister also did regular work under the Reformed Church among the Winnebagoes in Nebraska and among the Apaches in New Mexico. The same man worked for some years at Ft. Hall in southern Idaho, and another man has had charge of the work there for the last four years. A Nez Perçe has charge of the mission among the western Shoshones at Owyhee, Nevada, and a Makah Indian (trained here) has the work among his own people at Neah Bay, Washington. A Spokane Indian was for five years in charge of work among the Quinault Indians at Taholah, Washington.

Besides serving their own six Nez Perçe churches, and conducting regular work in other tribes, the Indians have gone out to assist missionaries in holding evangelistic meetings in almost every tribe in the Northwest. A few years ago they had calls from eleven different tribes, and by dividing their forces they reached nine of these tribes in one year, traveling over five states and working under four denominations.

The McBeth Mission believes in a native lead-

ership because they can reach their own people in a far better way and more quickly than any white person. The Indian knows his own people and how to reach their hearts; he knows their temptations and their sins, and where to strike the blow against them.

A few years ago some of our Nez Perçes were preaching among the Cheyenne Indians in eastern Montana, which is a Mennonite mission. One night during the service an old medicine man rose up from the back of the church and said, "Oh you Nez Perçes had nothing to give up when you became Christians. Your religious system, meaning the old heathen superstition, was not so fine as ours which was given to us by God, and no man can take it away."

I asked one of our elders whether it was true that the Cheyenne had what they call a finer religious system, and he said, "Oh, when we worshiped the sun and the moon it was far worse heathenism than the Cheyennes ever had."

But the Indians who knew the old heathenism and had struggled almost to the death to come up out of it and leave the old degradation rose up and condemned the old religion so boldly that the medicine man was put to silence.

Another time when the Nez Perçes were among the Crow Indians, where there is a Baptist Mission, an old man rose up in the back seat. A Christian Indian never takes a back seat unless he backslides. This man rose and said, "I have known the commandments for many years and have tried to keep them, and now if you can tell me of one that I have broken I will listen to this Gospel you are preaching." One of the Nez Perçes was on his feet at once and said, "You have been breaking the first commandment all your life, because you have been trusting in your old heathen religion instead of worshiping the true God."

The Indian knows where to begin when he denounces sin among them. He knows exactly what they are doing. It might take a white man several years to find out these things. We are coming more and more to believe if the Indians in general are ever brought to Jesus Christ, it will be when their own people lead them to Him.

The Nez Perçes are not held up as patterns of godliness, for they are "just folks" with a simple faith in God and His word. The Lord has done much for them, and through them is reaching out to their Red brethren. The Rev. James Hayes, D. D., perhaps our greatest Indian evangelist, at his death in 1928 had reached twenty-five tribes with the Gospel, not only going once but again and again, so anxious was he for the salvation of Indian people. He had gone to nearly every tribe from the Canadian border to Arizona.

# The Need for Christian Cooperation

By the REV. G. WATERMULDER, Lawrence, Kansas  
*Field Secretary for Indian Work, Reformed Church in America*

IT is not difficult for the Indian to believe in the supernatural, as presented in the Christian religion. On the contrary, it is strange to him to see an attitude of indifference on the part of his white neighbor; or to hear of a religion of mere humanism or cold materialism. As a primitive man he has responded remarkably well, sometimes eagerly, to the teachings of the Gospel as revealed in the "White Man's Book."

It is very difficult for him to understand the differences in our religious faith, the various denominations and sects, or even the difference between Catholics and Protestants. He sees things in the concrete rather than the abstract. He is constantly saying to Christian workers, "Do we not all worship the same God, the same Jesus? Is not one church as good as another?" The peyote cult, which has had such a rapid growth and developed such surprising strength, obtained much of its impetus from this belief in the universality of the Christian religion.

It has been a great pity that the Christian religion has come to the American Indian through many denominations, oftentimes stressing non-essential differences and obscuring the vision of Jesus. Notable pioneer missionaries blazed the early trail. We will never forget the names of Edwards, Brainerd, Eliot, Zeisberger, Penn, Williams, Riggs, Williamson, Hare, Whitman, Whipple and many others. The whole country was their field. In that early period mission boards had not yet been formed as they exist today; nor had the nation entered upon that period of exploitation and greed for land, as it developed later. With the extension of white settlements and the changing location of tribes, denominational rivalry gradually developed in many sections, bringing confusion and disruption—the Indians wondering why. In some instances one tribe has a number of missionaries from various denominations, while a nearby tribe is still almost destitute of Gospel privileges.

At the Washington Home Missions Congress in 1930, Mrs. Ruth Muskrat Bronson, a Cherokee, gave her own experience. Her father was an hereditary Southern Baptist, her mother a thoroughly converted Methodist. The community in

which she lived, largely Indian, had only one church building. On the first Sunday of every month a Methodist filled the pulpit; on the second Sunday the Southern Baptist; on the third a Seventh-Day Adventist; on the fourth a Holiness preacher. She said: "When my sister and I went away to school we felt that we must join some church, so we joined the Presbyterian because it was one we didn't know anything about! To none of us six children does sectarianism mean anything at all. I think that is true of most Indians, even those who are most steeped and drilled in denominational loyalties." Although Mrs. Bronson's experience is extreme, it can be duplicated in some instances.

There is great need for a united church to face the many Indian problems today. Reservation life is rapidly disintegrating. The younger generation is not so much attached to the old mission church because it belongs to a certain denomination. Indians are interested in the church that is helping them, or where they can help themselves and assume responsibility. The economic pressure is terrific and they must stand and fight it out together, with a united church to furnish the strength and inspiration. This era of transition calls for a unified program where prejudice and rivalry have no place; where all can come and drink of the one Fountain of Life and can go to their homes on their changing reservations, or to other settlements and to the cities upheld by divine strength, with a vision of the great indwelling Christ who is adequate to deal with all sin and all social mal-adjustments.

Already much has been accomplished in cooperation and unity; and there are heartening signs that greater things will come soon; that we are approaching a new era.

The Home Missions Council was organized in 1908 and was later joined by the Council of Women for Home Missions. The joint Indian Committee of these organizations has begun a splendid work of cooperation. Unreached tribes have been allocated to various church bodies; surveys of fields have been made; conferences of Indian workers have been held; directors of religious education in government schools have been

appointed; cooperation with the Indian Bureau of the government has been encouraged.

The first American Indian conference, comprising missionaries and workers and board officials of all denominations engaged in Indian work in the U. S., was held in Wichita, Kansas, in 1919. It was a notable gathering. It visualized the entire field with all its needs and opportunities, and gave an impetus for detailed studies and for larger and better work along real cooperative lines. Missionaries to the Indians will never cease to thank God for that conference when a beginning was made to face the new conditions in a new era.

The twelve regional conferences in 1921-22 held in various sections of the Indian field were of equal importance. They brought together workers of different denominations in the same or adjacent fields who had never met in conference before. Together they discussed the changing conditions, the awakening of a new race consciousness and the great task. For some years annual local conferences also have been held by the missions of various churches, not only for Bible study and spiritual inspiration but also for the study of local and nation-wide Indian problems. This has greatly helped to bring more unity in the work, developing a spirit of fellowship, comradeship and cooperation. The annual Western Oklahoma Conference of Indian Missions, the Southwest Bible and Missionary Conference of Indian workers at Flagstaff, Arizona, and the Dakota Conference have been the largest and most active. These organizations will again meet in late summer and early autumn, affording splendid opportunity for the discussion of the changing conditions and needs and how to adapt our mission program to meet these needs.

But beyond all question, the finest piece of cooperative work for the Protestant church can be done in the reservation and non-reservation government Indian schools, where thousands of Indian boys and girls attend. The government now maintains seven large non-reservation boarding schools doing high school work, supplemented by special vocational, industrial or more advanced academic or commercial courses. In these schools many tribes are represented, coming from all sections of the United States. At the same time their religious affiliations represent many different denominations. The Home Mission Councils have sent full-time religious work directors to some, and part-time work is done in others. Thus much splendid and far-reaching work has been accomplished. It is a bright chapter in the cooperative work of Indian missions.

While we rejoice in this achievement, although belated, let it be noted that many schools are with-

out this special organized help, and the religious work depends solely upon the voluntary service of interested government employes, local friends, and such service as nearby missionaries, already overburdened, may be able to render. Yet these schools offer the greatest opportunity for inter-denominational work at the most crucial period of a student's life, at a time of most tragic social and economic changes, when all of life should be interpreted in terms of the teachings of Jesus Christ.

The importance and urgency of this work in the schools cannot be overstated.

We have already passed the pioneering stage and have reached a period of rapid assimilation. It has been said that "the Indian is the most unfortunate racial group in this country." Will not the Church of Christ in this decade—not the next—in this decade, while the opportunity is ours, hear the call and give these eager young people the spiritual nurture and direction they so much need as they face the inevitable new order? It is time for earnest consideration of an immediate problem and a candid and courageous effort to meet it.

It is heartening to realize that the Church and the federal government have never visualized the need and the opportunity as clearly as they do today. Resolutions must now become actions. The North American Home Missions Congress in 1930 gave this cause a great impetus. It defined the objective in these meaningful words: "Our task is pre-eminently spiritual—the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that, with Christians of other races, they may interpret and accept the full meaning of His Lordship in their lives." In its recommendations, the Congress urged "comity and cooperation in the Indian fields." In connection with the need for religious instruction in the schools it made the challenging statement, "We believe this to be our greatest single opportunity for advance now open to our boards in the field of Indian work."

The future of the work of the Church for the American Indian never looked brighter. It is an era when new objectives will be found—new adjustments made and men enlisted who are adequately equipped for the work. The words of Professor Steiner have real inspiration: "Christianity has in its spirit the solution of class and race problems, but in its practice it is lamentably far from solving them. He who wishes to enter into the fellowship with race or nation with which he lives must free himself from all isolating practices. Entrance into such a large human relationship has to be bought with a price, and the price is worth paying, for there is scarcely any experience loftier than being one with mankind."

# The Indian Speaks for Himself

## AT THE PARTING OF THE WAYS

**A**N old Apache medicine man, who belonged to the days when Pimas and Apaches were enemies, was visiting a Pima camp meeting. He remembered well the days when hatred, jealousy, superstition and fear prevailed, and naturally he wondered about what he saw on this visit when Christianity was exterminating the old spirit among the Pimas. To his amazement he found himself respected, treated as a brother, and his heart was so stirred that he could not hold back what was in it. Through an interpreter he said, "You Pimas have something we do not have. Won't you send one of your Christian young men to tell us what it is?"

So a Pima missionary began work among Apaches.

The power of Christ can change the inner life of the Indian from hatred, fear and superstition to a feeling of love and goodwill. Much has been done for the Indian's outward life, but not until his inner spirit is touched through contact with Christ will he become loving, kind, gentle, thoughtful, intelligent and industrious. Then his outlook for the future will be bright and hopeful.

We stand at the parting of the ways. The old trail is ending; before us stretches the white man's road, which we must travel whether we like it or not. As the Indian looks at the new road he is troubled, not knowing whether to go forward or backward. The young educated Indian is not satisfied with the old methods that have been followed in the mission church and school; in their primitive social and public life. He is realizing his own responsibility to help change these conditions.

His greatest handicap is the lack of a trained native Christian leadership. When they have been to school and go back to their people they often fail because they are not ready to carry responsibility. In school the high qualities of leadership have not been developed in them through constantly having to overcome difficulties and accept responsibility. Our Indian churches often have no definite program for the young people, and because there is no adequate provision for their needs, they go somewhere else in search of what they want. What they find often destroys their character and ideals instead of building them up. The time has come when our Christian leaders must have adequate education, and when the spirit of Christ must be revealed in their lives.

We have still far to climb, but one day we shall reach the heights of achievement. Hold on to the rope and keep pulling us up to the top of the hill. We need the help of our white brothers, and you need ours. Your church, your country, can never be a complete success unless you are lifting those who sit in darkness up into the light we begin to see. We are one great family and when we obey the great command, "Love thy neighbor as thyself," race prejudice and fear will die, peace and goodwill shall reign in the hearts of white folks and of Indians.

By ESAU JOSEPH, Phoenix, Arizona.

Graduate of Tucson Indian Training School; of U. S. Indian School, Phoenix; of the Charles H. Cook Bible School; Assistant in the Presbyterian Indian Mission.

## THROUGH THE EYES OF THE YOUNG INDIAN

I love to picture St. Paul at Troas where a vision appeared to him in the night. There stood a man saying, "Come over and help us." He immediately responded to the request and was led to cross the narrow strait and to carry the Gospel from Asia into Europe. He realized that the work of Christ's followers was to bring all men into one spiritual family; that all men should love one another; and that all should come into the belief of the One Supreme God as He is revealed in Jesus Christ.

The second thing about St. Paul's life was his eagerness to proclaim the Gospel to all men. His slogan seemed to be: "Woe is unto me, if I preach not the Gospel." He had to go through many hardships and sufferings but finally he was able to say: "I have fought a good fight, I have finished my course, I have kept the faith."

The Macedonian cry rings in our ears today and will always confront the Church. Some of us who hear the call should follow the example of the Apostle who gave all his devotion and loyalty to extend the rule of Christ among men. This Macedonian cry comes from the American Indians today.

The Church of Christ is called to lead the spiritually inclined Indians to know and appreciate the love of God. In many places the Church has been a faithful mother to my people and has been a standard of helpfulness to the Indians throughout America. Christian religious education is needed by Indian boys and girls today in the non-reservation government schools. This enterprise should have the support of those who love Christ, and



who pray and give that His kingdom may be enlarged.

Generosity and hospitality, two virtues handed down from parents to children, stand out at the Indian Christian convocations. The Indians love to give offerings to support the Church. Now a higher prized treasure has come into his possession—the faith by which they are able to know that they have a God to love, neighbors to love, and a Church to love.

The Ashley House Correspondence School, started in connection with the Ashley House Indian Divinity School at Mission, South Dakota, gives courses in the Old Testament, Prayer, Church History, the Harmony of the Gospels, and other subjects. These lessons help my people to read and study about the history and doctrines of the Church.

In less than a century we have the Bible, Prayer Book and the Dakota Hymnal translated into our own language. Other leaflets are being prepared, translated and printed and distributed to the people. But we are just beginning to create a new undertaking which is to have the people do more reading and studying about the Church. The early missionaries had the same insight. One Bishop used to say to the young priests who were impatient for notable results, "It took three thousand years to civilize Europe; we can't expect to Christianize the Indians in ten."

In the Indian country "Old things are passed away; behold, all things are become new." Buffaloes no longer roam the prairie; lakes are not teeming with fish as in the former days; fur-bearing animals are more and more scarce as the years go by. The Indian languages and customs are gradually dying out, yet in the midst of all these changes we have found One who is unchanging and who has said, "I am the Lord, I change not." We know that Jesus Christ is "the same yesterday, today and forever." This is a comfort to us.

Christians in our country can still help the Indian people in many ways. We are spiritually in need as truly as are the millions in far away India. To supply this need will take time, prayers and money. More Indian young men should be encouraged to enter the ministry to help others follow the New Trail that leads to God. Then we will all become united in one Great Family, with true faith in one God and love for one another.

By CYRIL C. ROUILLARD, Pierre, South Dakota.

## THE FUTURE OF THE AMERICAN INDIAN

The census of 1930 shows that there are approximately 340,000 Indians within the continental limits of the United States. The geographic divisions include the Plains area, the Eastern Woodland area, the Southwestern area, the Cali-

fornia area, the North Pacific area, and the Plateau area.

Conditions among the Indians as a whole are decidedly different from what they were a few years ago, since an act of Congress made every Indian a citizen of the United States. Many are adapting themselves to the general scheme of the present civilization, but many others are adhering to old customs and beliefs.

The future of one group may not be the future of another; if we consider language, climate, environment, and the numerous tribal divisions, we are at a loss to state what the Indian's future may be. Although there are certain marked characteristics among the Indian people, the moral and social influences that surround them have a tremendous part to play in their future.

The attitude of the American public toward the Indian as a race will have much to do with his future. Some people prey upon the Indian and commercialize his tribal ceremonies and his religious rites. Others still adhere to the historic conception of the Indian as a race. Lack of information causes them to continue to class the Indian as a curiosity. Others are led by the motion pictures and Wild West shows to think of the Indian mainly in his picturesque regalia.

Lack of accurate information causes the public to overlook the fact that the Indian is human and is subject to all the influences that dominate the present civilization. Many do not know that the Indian as a race is trying to educate himself to meet and take advantage of modern conditions.

The educational policy of the United States will play an important role as to the Indian's economic future. The missionary efforts of religious sects will continue to influence his spiritual future and his response to Christian teaching will increase his usefulness as a citizen.

The Southwestern area seems to be the center of the present Indian problem. In this area the tribes seem to be slow to accept modern standards. But as the light of Christianity continues to penetrate into the heart of the pagan, the skeptic and the medicine man a better day will come when the Indian as a race will appropriate the higher things of life—economically, socially, and spiritually.

STEWART LEWIS, Phoenix, Arizona.

Pima Indian; Head of the Printing Department, U. S. Indian School, Phoenix; Elder in Phoenix Indian Presbyterian Church.

## THE HOPE OF THE INDIAN

The hope of the Indian in America lies in the Indian youth of today, who will be the Indian of tomorrow.

Much is being done to help the Indian and to remedy some of the mistakes made in the past.

Only by building on the foundation of Christ will the Indian youth be able to make good citizens and become the leaders in whatever field they may choose.

Our forefathers lived their lives and many were leaders. We are thankful for the heritage we have. The Indian is a natural leader and every effort ought to be made today to help cultivate this heritage.

The future looks bright for the Indians, and many of our young people are having the opportunity never before given them. If they fail it will be no reflection on our white friends.

The dole system has been the one great drawback in past years. How much further we would

have been in civilization today if the dole system had never been brought to our country. Gradually this system is being taken away. The future Indian men and women will work shoulder to shoulder with any other race and earn an honest living, as God put us into the world to do.

Every Indian young man and woman today should have a knowledge of the Word of God and build his life on this foundation. Only then will our future Indians be a blessing, as all nations should be. We who are in Christian work should help put this knowledge before them.

We need the cooperation of the Church and the Government to make the future Indian of America a blessing in leadership.

GRACE EASTMAN MOORE, Flandreau, South Dakota.

## Some Indian Christian Leaders

**WILSON WALKER**—On a Sunday morning in April, 1932, the Apaches listened reverently to their Pima Indian missionary in the stone church at Ft. McDowell, Arizona. "God calls to you," he said, "as to the men of old; go forward where He leads you; do not run away when the task grows hard; trust and hold on."

In October, 1917, Wilson Walker had answered the appeal for a young Christian Pima to go as a missionary to the Apaches, the Pimas' old-time enemies. During the next three years while attending the Cook Bible School, he spent week-ends and summer vacations among these Apaches and for twelve years he has been their resident missionary.

Attendance and membership at the stone church have increased and there has been growth in Christian spirit and service. The Pima missionary has won the affection and respect of an alien tribe. An Apache head-man who tried to keep Christians from getting work, became a Christian a year later. Another young Indian, swaggering in chaps and spurs and disturbing the meetings, became a helper. Mrs. Walker, a Choctaw, ably supports her husband in church and Sunday school, in choir and missionary society. She is a good musician, and a former student at the Cook Bible School. Ten Apache men and women from Ft. McDowell have attended the Bible School and are loyally supporting Mr. Walker, who has made good through the stress and strain of fifteen years. Now his health has broken, and there was anxiety in the Apache stone church and in the Pima-Choctaw manse, that April Sunday.

**RANDALL K. BOOTH**—His father was Ku-na-ha, Mohave medicine man. At Ft. Mohave School, Randall came under the influence of the mission-

ary and of a Christian Pima baker who helped him to believe that Christianity was good for an Indian. After completing the eighth grade, he took two years of training in a Bible school at Los Angeles, and then one year in the Phoenix Bible School. Now for twenty years he has been in charge of the Mohave mission church at Parker, Arizona. He helped build, amid the mesquite, the first little stick and mud church, and then the present neat structure, with grass and trees around it. He helped develop a spirit of comradeship among the Christian Indians, resulting in higher ideals, better homes and farms. You could now guess where the Christians lived, as you drive along the reservation roads. Out of this group have come six Mohave men and women to attend the Cook Bible School, their comrades at home caring for house and farm and stock.

Mr. Booth has a fine spirit, genial and patient. He is an outstanding influence for good in his tribe. He is a ready speaker, a good musician—able to play organ, piano, cornet, and to lead choir or band. He is frequently invited to help in evangelistic services among Yumas, Maricopas, Apaches. At forty-three, the best years may still lie ahead for him, his Papago wife and eight fine children.

GEORGE LOGIE.

Superintendent of the Charles H. Cook Bible School and Phoenix Indian Mission, 1911-1932.

**CAPTAIN JOHN MORONGO** was the chief of a small tribe of mission Indians on a southern California reservation. A missionary was looking for a favorable place to locate a mission under the auspices of the Moravian Church and the Women's National Indian Missionary Society. Forces of

darkness, ignorance and sin had closed several promising fields against the entrance of the Gospel and the question of locating on the reservation where Captain John held sway was being considered. It was no easy matter to settle. Many of the Indians were suspicious of the newcomers, and many held bigoted prejudices or did not want to be disturbed in their lives of sin.

Captain John bravely took his stand in inviting the mission to locate on his reservation. Through the rest of his life he stood loyally by his decision. He ruled his people with fairness and common sense, mixed with a generous amount of kindness and appreciation for the higher values of life.

Sunday after Sunday Captain John interpreted the sermon of the missionary so that the older Indians could understand. He had not taken his stand as a Christian but was willing to help bring whatever was good to his people. One Sunday, after the interpretation, he continued to speak in an earnest way and was followed closely by members of the congregation both young and old. After the service the missionary asked Captain John what he had said after the sermon. "I just told them," he replied, "that I had decided to be a Christian and would look to God to help me live as a Christian man." For the rest of his life Captain John showed that he meant every word. In the midst of carelessness, ignorance, sin, prejudice and unfairness he was a splendid example of Christian fidelity.

G. F. WEINLAND.

The REV. JOSEPH ROGERS, an honorably retired but still active Christian worker for Christ, is seen, with his faithful wife, at all important meetings of the Dakota Indian Presbytery. He wears the Presbyterian National Board's button for long service, which represents forty-two years of consecrated ministry.

Joseph Rogers is a man of vigorous character, and has exhibited qualities of leadership in a marked degree. Fearless in expressing his opinions, he follows what he believes to be right lines of conduct, regardless of opposition. He is a "silver-tongued orator" and can tell stories with wonderful effect. As an advocate of temperance he has been unusually active, persuading his people to take the pledge and urging them to faithfulness.

Although he uses little English, he has frequently been called upon by white people to conduct funerals in their families in the sparsely settled communities in Montana. At one time, when returning from Montana, the train was stalled and the passengers passed the time singing and telling stories. Finally Mr. Rogers was asked to give an Indian war-song; but he responded by producing his Testament and hymn book and by giv-

ing them an account of his life as a Christian minister.

Last autumn, at the great annual conference of the Dakota Presbyterian and Congregational Indians, he was selected, with the veteran Congregational minister, Rev. Thomas Riggs, to administer the Sunday morning Communion Service.



REV. AND MRS. JOSEPH ROGERS, FOR 42 YEARS A CHRISTIAN MINISTER

Last summer he took a prominent part in the Y. M. C. A. Conference held at Pine Ridge and on this occasion the Dakotas honored Mr. and Mrs. Rogers by congratulatory speeches and songs. Passing before them, the delegates dropped flowers in the laps of the pastor and his wife—a touching tribute of affection and appreciation of their long years of faithful service. They have a warm place in all hearts and wield an immense influence for righteousness among the Dakota people.

The REV. JOSEPH EAGLE HAWK, as a Dakota boy, fled from the scene of the Custer Battle,

that most memorable and tragic encounter between Indians and white people. His band of Dakotas took him to Canada and after some years he returned to what is now Pine Ridge Reservation.

Under missionary influence he became a Christian, taking the name of Joseph; was a charter member of Makasan church and was elected elder. Before this he cut off his long hair, a badge of heathenism.

In the hostile camp of Sitting Bull's people he helped the missionary, the Rev. A. F. Johnson, to create the nucleus of Makizita church in which sons of leaders on the warpath became officers.

Later, an opening for missionary work presented itself in the camp of Chief Tasunkekokipapi (Not-afraid-of-his-horses), and he and his good wife, Agnes, were selected as native workers for that important field. He helped the missionary to construct a log church and manse. The salary was small and discouragements many but when the chieftainship fell to him, he resisted the worldly temptation and said to Mr. Johnson, "*Cinye* (brother), I would rather work for Christ than be chief."

Joseph's religion is part of his daily living. Sundays found him preaching in the log church, holding his audiences spell-bound by his graphic pictures of Bible events and the application to their lives. On week-days he successfully cared for his stock, his farm and his garden. His neat home is adorned with flowers. Always progressive, he helped his people raise money towards a new church by sacrificial gifts, sales of their handiwork, suppers and entertainments.

Joseph, kind and sympathetic, loves children. He was ordained in 1930. When he was selected by presbytery as the only pastor competent to minister to a congregation afflicted with serious divisions, his people were unanimous against his removal. "He has been a father to us," they said. "We love him and cannot get on without him. Do not take him from us."

A neat, frame church now standing beside the old log building is "A memorial to Joseph Eagle Hawk." To the leadership of noble men like Joseph, the Church can safely trust the future of her Indian youth.

PETER ST. PIERRE was a Sioux Indian of understanding.

Recently he was suddenly taken from us by an automobile accident, but his influence will go on, bearing fruit to the glory of God. His name stands for the trust of Dakotas seeking his counsel, and the confidence of white missionaries consulting him about their many difficult problems.

In many ways he has hastened advancement among his people and he proved himself a trust-

worthy and progressive citizen. Yet he has held to the best in Dakota national life, voicing strenuous protest against giving up the use of the Dakota language in the church services. He realized that the Dakotas, like all other peoples, could worship best through the medium of their mother tongue.

The confidence of his fellow tribesmen was evinced by the fact that nine times they selected



PARSON MATANIC OF THE  
CAYUSE TRIBE

him to go as lay commissioner to the General Assembly. As deacon, elder, and lay missionary his influence has been widespread. On the National Missions' Committees, of which for many years he was a member, and in all missionary projects for which money has been needed, he has always been a most persistent and persevering leader. The congregation of the fine brick church of Yankton Agency owes much to his untiring efforts in helping to raise over \$10,000 for the edifice.

LOUISE A. JOHNSON.

Missionary of the Board of National Missions Presbyterian Church, U. S. A., at Mitchell, South Dakota.

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

### SUMMER CATERING

The skilled dietitian modifies her menus according to the season: likewise, missionary organizations which run their meetings through the out-of-doors period of the year will do well to introduce more relishes, "greens" and appetite-whetters than usual in their programs. A few suggestions gathered from here and there may prove timely,

Wherever possible, out-door gatherings are recommended, not only for hygienic reasons but also for added attraction and effectiveness.

### Devotionals for Summer Services

Use Psalms of the Out-of-doors, Friendships of the Bible, Mountains of the Bible, Christ by the Lake and by the Seaside, Down-to-date Fishing, Trees and Flowers, or Birds and Animals of the Bible, Following Christ through the Fields and the By-Paths, Great Days by the Sea, Parables of Nature, The Bible an Anchor to the Storm-Tossed, Lessons on Growth. Citations for the foregoing are surely unnecessary to readers of THE REVIEW.

### Seasonable Appetizers

A simple patriotic luncheon, either as an indoor or a picnic feature, is appropriate for a summer meeting, especially in July. But be sure to give it a missionary focus. Decorations, music and menus easily suggest themselves. Topics for toasts or program talks (material easily obtainable in any public library): (1) When is Flag Day and how did it originate?

(2) The story of Betsy Ross' flag. (3) The story of Old Glory. (4) Changes in the flag—1795-1818. (5) When our state (local) was added to the flag. (6) Home Missions the highest patriotism. This last, which is the main theme, may well be based on the study book, "The Challenge of Change." Intersperse with music and brighten with costume if desired.

*An Out-of-Door Garden Party* is always attractive. From reliable sources, like THE REVIEW and your denominational missionary magazines, collect a variety of information. Type a series of questions to which the facts will be the answers, the facts themselves being on separate cards or slips of paper. Pin all the slips around promiscuously on trees and bushes. At a given signal, turn the company loose among them, a missionary book or magazine subscription being the prize for the one who secures the most correct answers within the time limits. This may be worked out in teams of two. At a picnic, the development might be carried still further with an ensuing camp fire on the fagot plan, with one continuous story relayed or short ones told while individual fagots are burning.

At the Peddie Memorial Church, Newark, New Jersey, a program was given in the garden of one of the members. The chairman was introduced as the Head Gardener and she directed the ensuing features. She read a song of praise calling upon "fruitful trees and all cedars" to render their

tributes; gave the One-thousandth Psalm (by Edward Everett Hale) and offered a prayer of thanksgiving. Musical features were the singing of "This is My Father's World," "Trees" and "A Garden." "Some Seeds Sown in Our Reading Books" proved to be reviews of seven books on the required reading list, the high lights only being given. The closing prayer was for special guidance during the summer months. Each person received as a favor a tiny card bearing on one side a painting of a basket of forget-me-nots and on the other a plea for prayer for the program committee as it plans the work for the coming year.

Either of the foregoing garden suggestions may be used indoors, at any season of the year, the enjoyment of a pretended garden party in winter being second only to the real thing.

### NEW TECHNIQUE FOR PROGRAM-BUILDERS

When your committee meets to arrange the schedule for the year's work, whether it be among juniors or seniors, have as many sheets of blank paper as you expect to have meetings. Put the dates for the meetings at the tops of the respective sheets. Then talk things over, letting each person fill in her sheet with the data decided upon, such as places of meeting, hostesses, leaders, big events and celebrations, features you have decided upon stressing in the year's work, etc. Discrepancies, clashes in dates, faulty distribution of



features, failures to conserve the values of calendar events (such as February for patriotic programs), lack of cooperation in the plans of the pastor for the whole church, etc., are more likely to show up in the hands of the several committee members than if one person were writing the schedule. And the plan also distributes responsibility. The secretary may organize the whole and prepare it for the printer later.

A fundamental point in all such planning should be to develop the resources of your organization by getting as many people on the program as possible within the time limits. A one-woman or girl society, with one brain weaving all the plans and managing several gifted members to carry them out may make for brilliant programs but eventuates in a parasitic organization with training for leadership sacrificed on the altar of that one woman's efficiency. Distribute responsibility for the music, the decorations, the news items, the posters, the invitations, the refreshments, even at the risk of lowered efficiency "in the short run." Needless to say, natural endowments must be considered in such a regime. The main talks or addresses should be assigned to those able to make them effective. It may prove to be constitutional to some very efficient workers in other lines to turn a rose garden into a miniature Sahara, if asked to present the program topics. But every person with average sense has some line of service to which she may most profitably be assigned. Suggestions for observance of special occasions and presentation of outstanding features will be given in this department in ensuing issues. *But get busy with your preliminary and general plans long before the time for activating them; and keep eyes and ears open all summer for suggestions as to the ways in which others are making your line more efficient. Good meet-*

*ings don't just happen. They are the logical outgrowth of much prayer, pains and planning.*

### FOR A MISSIONARY-MINDED PASTOR

By ROBERT LEONARD TUCKER,  
Ph.D.

Pastor of Indianola Methodist Church, Columbus, Ohio

A college professor received a copy of the first publication which a former student of near-ordinary ability had mailed to him. With a fine insight into life he acknowledged the gift and said: "The older I grow the more I marvel at the ability of some seed well sown to burst forth and eventually to bear much fruit." The missionary enterprise in the Christian Church suffers today because certain germinal ideas are not being planted in the soil of the human mind and nurtured so as to bear fruit. Indeed the missionary enterprise is not something set apart from the rest of the program of the Christian life. It is a normal expression of the very genius and spirit of the Church.

The forces which prevent the pastor from projecting an effective missionary program in his church are the identical forces which would prevent his projecting any church at all, if they had their sway. "Secularism"—so the Jerusalem Conference felt—is the arch enemy of the Christian religion today. It is one of the supreme foes of the missionary program. It expresses itself in politics by setting a ranting sort of nationalism over against a thoughtful type of international cooperation. In economics it expresses itself in the lust for power and greed so characteristic of our present order. In science it is revealed in the provincial-mindedness which declares that is most real which can be seen with the eyes and handled with the hands. In religion it is revealed mostly through negatives that deftly eliminate God, love, altruism

and the like. The Christian Church over against this sets the spirit of Christ. Upon the shoulders of the minister rests the responsibility for arousing his people to understand and to oppose secularism. If they cannot be made to see this issue no amount of aesthetics or prestige will save the church. If the minister can make his people understand what this secularism is about, then nothing can persuade them against a hearty support of missions. They will plainly see that secularism is worldwide. The first privilege of a minister is to say to his people: "What shall it profit Smithville if it save every last inhabitant from the blight of secularism and lose the whole of the Church with its three hundred millions?" Strange to say there are brains enough in Smithville to understand what this means if the minister will only take time to state the issue.

The idea of democracy is riding heavy seas these days. Fascism is against democracy. In Japan such life as there was in the body of democracy is being ruthlessly squeezed out by a group of militarists who at present will brook no interference. In China a neck-and-neck race is taking place between democracy and communism. Democracy has lost in Russia. It now begins to look as if it might lose in China; and if it is lost it will not be regained in a century. Democracy, as expressing itself through race consciousness, is very restless in Africa, in India and other parts of the world. In a peculiar sense, Jesus was the world's greatest democrat. Only as men can be made to see in Him some spiritualized form of democracy and brotherhood is there any hope for the future. His convictions of brotherhood have been found valid. But if democracy is rejected by the world outside of the United States, none could be so vain as to believe it would survive in this land of



ours. Let this issue be plainly stated by the pastor and the time will come when his congregation will see that missions are essential in Anglo-Saxon life to preserve its civilization from retrogression. One cannot have democracy go down in the Orient and have it thrive in the Occident. Let the minister make it clear that the support of missions is essential for the perpetuation of such spiritual values as reside in democracy, and the money for missions will be forthcoming.

At first sight there might seem to be no relationship between missions and a Christian social order. But these issues stand or fall together. If women and girls work in a Chinese hair net factory for a mere pittance, hair nets will be sold so cheaply that western maidens cannot compete with them. If the tariff wall be raised so as to keep such hair nets out of the country all sorts of bitterness will result. Tariff settles nothing permanently. I do not see how in America we can hope to conduct commerce and industry upon a reasonably rewarding basis for fair wages when in other parts of the world social injustices are the order of the day. We cannot escape the African and Chinese diseases that result from poverty and ignorance when intercommunication is so intimate. If the industrial mind establishes business in South Africa or Shanghai rather than in New York or St. Louis because it can be conducted more cheaply in the former, one cannot see how the citizen of America is benefited. Yet the missionary is the only vehicle which the Christians of the western world have to convey the tidings of a just social order to the eastern world. Surely the present world-wide depression must impress the dullest mind that we all sink or rise together. Let the pastor master the details and present this fact to his people and, as the weeks pass, the sowing of

this germinal idea will bear fruit. It will require courage to discuss plainly the crass greed characteristic of so much American business which has been taken to the Orient. The social Gospel is not popular with the rank and file of the Church. But if the minister does not cooperate with the missionary to bring sanity to the world, the hour will strike when "chickens come home to roost."

### One Lone Sermon

The missionary program depends upon making the knowledge of the world situation prevalent throughout a church. One lone missionary sermon each year will not serve. For a pastor to understand the needs of the Kingdom in his own church or in his own denomination is not enough. The acquaintance of the Christian should be as wide as the interests of the human race. Upon seeing the needs of the world it will gradually become clear that the old racial religions simply cannot meet the demands of the hour. The presentiment that these faiths cannot help China, India, Africa or others will ripen into a conviction. The statement that people in non-Christian lands are getting along pretty well will be seen to be untrue. The conviction will grow that "nobody at any time or in any place can ever get along comfortably without Jesus Christ."

Now when, through sermons from week to week, through a carefully supervised curriculum in the church school, through the mid-week devotional service, through the discussions which take place in organized adult classes, the facts are known, it will dawn upon the minds of people in local churches that so great are the needs that nobody except Jesus Christ can meet them. When any church can thus be made to see that Christ is inescapable, that without him we drift into chaos and that with him new life may actually begin

in our own era—when a church actually believes this, the day for missions has dawned in that church.

Thus the missionary spirit does not depend on any single activity in any church. Nor should it be made to rest upon a lot of clever enterprises, devices and schemes to arouse a flagging interest. For years these stunts have been experimented with in the local church in the face of a declining missionary interest. They have interested participants for the time being, after which they have gone their way. To be interested in a thing does not mean that one is convinced that the situation is desperate and that Christ is utterly necessary. But when the facts are borne home week after week, when the Gospel is declared and discussed in terms as wide and deep as the cataclysmal happenings of this century, then the very need of people and the capacity of Christ to meet these needs will persuade thoughtful Christians of the moral imperative for them to share Christ. They will see as an inevitable truth that one who does not share Christ loses, and that if one does share Christ, enthusiastic and sacrificial giving to missions is inevitable.

Well am I acquainted with the fact that there is little glory and much discipline in any church when its parson sets out to try to persuade his people to rethink the Gospel in terms that are world-wide—to make men see that the world is utterly lost without a Christ who can be shared with those in need. But this vision must mark the renaissance of a missionary spirit which is abiding and will never flag. The method is slow but it is sure. It obliges this provincial-mindedness which afflicts American Christianity to flee away. In its stead it plants the mind of Christ. Without him we can do nothing. With him—and this must be an actual conviction—we "can do all things."

## OUR HOME MISSION STUDY TOPIC

While it may be aesthetically attractive to build programs featuring tribal dances and other primitive, non-Christian customs, it is of doubtful spiritual value to stress such points of differentiation in an era when our aim is to develop Christian cooperation and unity of spiritual purpose. As a recent writer says:

Our missionary task among the Indians is preeminently spiritual, to bring every Indian in those fields for which we have accepted responsibility into allegiance with our Lord and Savior for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of his Lordship in their lives. The latest development in work among the Indians is the effort to secure full cooperation among all the agencies working among the Indians—health, education, industrial, agricultural and religious—to minister to the total need of the Indian. The younger generation is being educated, some in the government boarding schools and some in local day schools. The government theory of education is that as far as possible they should receive their education in company with white people.

The best Indian music furnishes desirable atmosphere and may well serve as background material. In addition to familiar songs arranged by good composers,\* "The American Indians and Their Music," by Frances Densmore (price \$2.50 in cloth) will be found excellent. "Women of Trail and Wigwam," by Flora W. Seymour (\$1.00 in paper), affords valuable program material.

The flexible framework for an Indian program among young people or in women's societies is furnished by one of our contributors. If used by the former, it would lend itself readily to a presentation of the study book, "Indian Americans," by Winifred Hulbert. This book being an expression of the thought and aspirations of the young Indians of many tribes. The title might well be:

## An Indian Peace Pow-Wow

*Invitations*, given out on Sunday previous to the meeting: Yellow cardboard paddles on which is inscribed, "Paddle your own canoe to the pow-wow at (place, date and hour). Bring present for papoose" (if a shower for some missionary object is desired).

*Luncheon* (optional): Serve on tables covered with brown paper or imitation of birch bark, the decorations being small tepees, lakes and deer. Food served in wooden butter boats. The menu may consist of buffalo meat (beef cut in cubes, with gravy), baked squash, corn bread or parched corn, fruit.

*Program*: Repairing to the assembly room, the guests are seated in chairs arranged in semi-circles facing a tepee constructed of poles and blankets; in front a camp fire made with a red electric bulb placed under a pile of twigs or fagots. In each chair has been laid a brown paper canoe (cut in canoe-outline and pen-sketched) opening like a book, with eight white canoe-shaped pages inside containing the program. This serves as a charming souvenir of the meeting. Then to soft Indian music all program participants enter and seat themselves Indian-fashion about the camp fire. (Camp fire girls' costumes are obtainable in most communities, or, lacking these, the garments may be easily fashioned from brown cloth beaded or fringed as desired.) The devotionals may be on "The Indian Golden Rule"—Matt. 6:12—with the solemn question, "Have we done unto the Indians as we would have them do unto us?" Then should follow a series of brief, pointed talks by an optional number of Indian impersonators who pass an incense-filled peace pipe from one to another as in an actual pow-wow, using the subject matter of whatever study book is under consideration. From time to time, an Indian maiden or

brave rises unannounced and breaks into suitable music. Close the program with earnest prayer that all God's children—white and red—shall unite to bring peace upon earth and co-operative action to extend His Kingdom among those of all races.

## VISUALIZING WOMAN'S WORK

An attractive and instructive tea was given by the auxiliary of the Clark Street Methodist Episcopal Church in Toledo recently. The reception room represented the office of the Woman's Home Missionary Society, with typewriters and other equipment. Here the hostess, assisted by the committee, received the guests and explained the purposes and aims of the Society.

Next the guests were ushered into a room where they were instructed in the work of the training school for missionaries and deaconesses. Pictures of the school and outlines of the same were given. A working deaconess and a graduate of the school helped make this phase more interesting.

The next room was devoted to the schools and homes of the Society, and was ably presented by a former teacher of one of the Negro schools.

Following this came the hospital and nursery departments which were demonstrated by two trained nurses in uniform, who explained the work while ministering to their charges.

The handwork of students from one of the schools was next examined, and it deserved great praise, especially as people of foreign birth had participated in the exhibit.

A prettily appointed tea table was presided over by a group of hostesses in still another room, and here an informal reception completed a delightful afternoon. Thus the phases of work carried on by the Society were presented in a practical manner.

\* Send to your denominational literature headquarters for either of the above volumes.

### Through Eye-Gate

The poster for the meeting (first used in the vestibule as an advertisement, then placed at the front near the leader's desk during the opening service) may well be a large railroad crossing sign inscribed: "*Stop! Look! Listen!*" Have four lesser signs like those used as guide posts, holding up the appropriate one at each of the italicized phrases given below. These may be cut from cardboard and mounted on a slender standard with supports of its own, or be held in the leader's hand. But they will be more impressive if lined up on table or platform as used.

The theme for the devotional talk is "The Bible," whose presence in the leader's hand is its own illustration as she speaks somewhat as follows:

The Bible is the road map whose directions all travelers would do well to heed. We are promised safety and security if we follow its sign posts along the way—if we stop, look and listen where danger lies in wait for us or where a clear view is difficult. Careful instructions mark the way to the Father's house so that even through dark places one may expect to arrive safely. Seven points of caution should be given careful consideration.

1. "*Slow down*" upon approaching an important decision. Lift your heart to the Father for the light that never faileth. (Here read John 16:13.)

2. "*Slow down*" when we meet those of less Christian experience than we have had. We do not know whether they have been taught to drive well or steer their lives into safe roadways in an emergency. (1 Cor. 8:11.)

3. "*Slow down*" when approaching parked lives which seem to have been stranded. Perhaps God led you that way on purpose to give you an opportunity for service. (Dan. 12:3.)

4. Come to a standstill ("*Stop*" sign) when drawing near pedestrians, especially little children or aged travelers. Do not seek the right of way if it would injure or cripple anyone in his spiritual life. (Roms. 15:1.)

5. "*Look out*" for the unexpected entrance of temptation into your life. Some person, hurrying recklessly along life's highway may scatter obstacles that will surely wreck a traveler who is not on his guard. (James 1:12.)

6. "*Change course*" when traveling if by so doing you can help to carry a burden too heavy for another. (Gal. 6:2.)

7. "*Stop! Look! Listen!*" Stop while there is yet time. Look carefully at your road map. Keep it always by you. Listen to your conscience. Ask God to guide and guard you. (Ps. 25:4.)

### SECURING MAGAZINE SUBSCRIPTIONS

Since the presentation of "Madame Missionary Review," in the April number of THE REVIEW, we have received several other excellent plans for adding to the list of regular readers. These are well worth activating. *The best thing you can do to accelerate the missionary pace of your church is to get good monthly publications. Your own denominational magazines need to be supplemented with one furnishing the unlimited world view. In this THE REVIEW is unique.*

The following Methodist device is well recommended: A dinner was served. All guests who were already subscribers to the magazine being promoted had tiny keys pinned on them as they entered the door. This was to awaken the curiosity of others. At the close of the dinner a special song composed for the occasion was rendered; then the leader arose and holding up a key explained that the magazine was a key to both interest and information. Several persons dressed in the costumes of the countries concerned appeared and told in an interesting way the main points of articles in a recent number of the publication dealing with those countries. Next, two persons displayed a copy of the magazine with its pages pasted together end to end, to show how much the subscriber got for his money. Representatives of the magazine dressed in crêpe paper costumes liberally decorated with pages of its contents took subscriptions from the audience, pinning on each new subscriber a symbolic key from a pile ready to hand on the table.

And here is a Presbyterian device: The Secretary of Literature in a local woman's society selected five women each of whom prepared herself to give some item or tell some story from the magazine to be presented. None but those in the secret had been informed what the program was to be, the secretary merely asking if anyone present had a letter to read or a story to tell, whereupon, one after another, the women previously primed rose and gave their subject matter. After each item, the secretary asked, "Where did you read that, if I may ask?" the replies all being in terms of the publication majored.

### AN OLD INDIAN WOMAN

By LOUISE A. JOHNSON, Mitchell, So. Dakota, Missionary to the Indians.

Daughter, she, of chieftains proud;  
Woody by all with praises loud  
For her beauty and her grace.  
Princess, she, of noble face,  
Many braves her favor sought,  
But her hand could not be bought.  
It, to him, should given be,  
Who showed most of bravery.

One there was, a warrior tall  
Whom she loved the best of all.  
Woody he her with silent glance,  
Oft they met, as if by chance.  
In the dance his stealthy tread  
All the other dancers led.  
On the hunt for buffalo  
He was always first to go.  
Or, when war-cries echoed shrill,  
He was foremost o'er the hill.

But the years have sped away  
Leaving her old and bent and grey.  
Now the road with iron rail  
Where was once the blood-stained trail.  
And the country all is changed  
White men's homes where Sioux once ranged!  
Now her children's children go  
To be taught by the white foe.  
To the white man's God they pray—  
She has never learned the way.  
She must potter round and work,  
Doing what the others shirk;

Bring the wood, and water haul,  
(Clad in faded gown and shawl),  
Make the fires, stir the soup.  
Others rest, but she must stoop  
O'er the kettle, keep it hot,  
Eat the dregs left in the pot.

In a corner she may lie  
Crooning of the life gone by.  
Late I saw her on the road  
Bending neath a heavy load.  
Just a woman, old and grey,  
Trudging, lonely, on her way.

# BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

## RESEARCH IN AN INDIAN LANGUAGE

By ELLA CARA DELORIA

Miss Deloria is the daughter of a tribal chief who became an Episcopal clergyman in charge of work on a large reservation for forty years. She has a degree from Columbia University, was on the staff of the National Board of the Y. W. C. A. for three years, taught at Haskell Institute, and for four years has been working partly under the Department of Anthropology of Columbia University and partly under the Research Council in American Languages.

Under the able direction of Dr. Franz Boas, head of Anthropology in Columbia University, I am doing research in the Teton-Dakota language, which I have used concurrently with English all my life.

Because it represents my care-free, play age, Dakota has ever held my affection. Now that I am discovering daily some definite underlying rule which governs its grammar, so neatly that we observe it religiously in our speech while ignorant of its existence, I am coming to admire and respect Dakota as well. And to be amazed by it! To think that this homely and natural tongue, to which I used to turn for comfort whenever Latin sub-junctives or English "shalls" and "wills" got too perplexing, had its share of rules too! Unwritten, to be sure, yet functioning in the speech of an unlettered people all of whom, discounting children and individuals of mental abnormality, speak grammatically correct, unconscious of why. A paper, pointing out newly-found rules of which Dr. Boas and I are the authors, will shortly appear in the *International Journal of American Linguistics*.

Of more general interest should be the human side of my work. It was first necessary to get an abundance of text out of which enough examples could be assembled to establish each grammatical rule. So I spent three winters on the reservation, recording phonetically everything I heard—myth or true story, discussion or joke or song. Because I am related to everyone in the

know the Dakota language but who know phonetics.

My people have excellent memories. They speak a sentence and then smoke quietly while I type it; then they will pick up the thought where they left off with the correct transitional word or idiom. I have yet to hear an informant say, "Let me see, what was I saying last?"

Occasionally something entirely new has to be explained to me. In the main, though, I know at least something about every subject that comes up. When, as a child, I lived at the Standing Rock Episcopal Mission where my father was priest in charge for many years, I spent all my waking hours in the camp where the people came together for the week-end to draw their government rations on Friday, visit with their mission school children on Saturday, and attend services on Sunday. Happy days for grownups and children alike! I ran races and climbed trees or played a Dakota dramatic game, "Why did you kill my dog?" with as much vim as the other children. But I used to leave any game to listen when the men sat down on the grass to smoke and tell tales of war and the hunt. I joined anybody's campfire to hear some grandmother relate the tribal myths that could be told "only after sundown." I did not know then why those stories always attracted me, but I think now that it was so that I could record them for anthropology and study their grammar later.

My friends sometimes ask, "Why record a language that is dying out so rapidly? Now all



ELLA CARA DELORIA IN INDIAN DRESS

tribe, through the Dakota system of social kinships, information was readily given.

I always record on a typewriter, taking down each sentence as it is spoken, later adding with a pen the accents and numerous other marks necessary to give phonetic values to the consonants. This is for the benefit of students who do not

Indians are learning English." My answer lies in their question, "Because it is dying out so rapidly." If we are to know anything about pre-historic America, we can only do it through those things that survive—ruins, mounds, arrowheads, bits of pottery, yes, and bits of language; it is the only way to enter into the thinking, ideals, customs and beliefs of the people closest to that dark age.

Dakota, commonly called the Sioux language, is an important member of the language stock known as Siouan. Although a Dakotan cannot understand the speech of one of the cognate language tribes, morphologically the languages are closely related. A complete analysis of Dakota would furnish valuable comparative data to a student undertaking research into any of the others. Some of these cognates are spoken by such tribes as the Omaha, Winnebago, Oto, Kaw and the Biloxi in Mississippi, and the Crow. They too are Sioux, and to think how we used to fight them! In those days, and in ignorance, did we kill our brothers or at least our cousins—and they killed us.

I cannot close without paying a tribute to those faithful missionaries, Riggs and Williamson of the American Board, and Dorsey, Cleveland and Ashley of the Episcopal Church, scholars as well as messengers of Christ, who took the time to make the first records in dictionary, texts, and translations of the Bible, and the Book of Common Prayer. The results of their labor, undertaken in a day when the language was undoubtedly in a purer and richer state, provide source materials of value for any study we make today.

\* \* \*

## AN ALASKAN INDIAN RULE

Luxuries for none until there are necessities for all.

## JULIA GIVEN HUNT

By HARRIET ROGERS KING

Here is sketched the victorious life story of Julia Given Hunt, a Kiowa Indian. Mrs. King is well fitted to tell the tale as she herself has lived and worked among the Kiowas for several years as the wife of the minister at Rainy Mountain Baptist Church.

At the death of their father, Satanka, Chief of the Kiowa, Buckskin, the warrior's son and a little daughter, *Odeletadi* or "Spliced Hair," were adopted by a young government physician and given the names of Joshua and Julia. Later Joshua was sent to the school in Carlisle, Pennsylvania, while Julia stayed in the home of her aunt, Mrs. Stumbling Bear. But Joshua remembered his sister and soon sent for her that she might be surrounded by the fine educational and cultural advantages of the East. Julia became so expert at cooking, sewing, washing, ironing and other household arts that she went by request to a New Jersey home where she soon forgot all the old Indian ways and lived as a white girl, surrounded by beauty and culture. She wore next to her heart a little silver cross which showed that the daughter of a chief was now a daughter of the King as well.

In 1893 Julia came back to the great plains of Oklahoma and, with two earnest missionaries of the Woman's American Baptist Home Mission Society, lived in a little house near the Big Tree Crossing. The missionaries had neither wagons nor harness and rode horseback from camp to camp, telling the story of Jesus. Carefully and patiently Julia began translating many Scripture verses into Kiowa so that the Indians might "hide them in their hearts." She put into their own tongue also the hymn "Come to Jesus," and how their faces shone as they sang it. The Kiowas were great gamblers at this time, and the missionaries did not hesitate to walk boldly into the midst of

their circle and there they knelt down and prayed that God might put an end to this evil. The young men who understood English were ashamed and one by one crept from the tent. So the prayers of these women did much to drive gambling out of the tribe. The old Ghost Dance, too, was largely given up through the untiring efforts of the two white women, with Julia Given at their side.

It was not all smooth sailing, however, for the Kiowas were intensely suspicious of Julia, believing that she was in league with the government in an attempt to bring about the allotment of land, up to this time held as one large reservation. Yet Julia never wavered. Her days were made beautiful by continued service as she traveled on horseback from camp to camp, teaching the Indian women how to make real homes, interpreting to the Kiowas not only the words of the missionaries but their thoughts as well, teaching the white women words of the Kiowa language, and helping to translate a part of the New Testament into the Indian tongue. Best of all she lived Christ so consistently that she herself was the best interpretation to her fellow Indians of what it means for the daughter of a warrior chief to become the daughter of the Saviour King.

Julia Given inspired many to turn from the old path of sin to join the pilgrims on the Jesus Road. Among those who left the old way was a young Kiowa Indian named George Hunt, a bright, enterprising young man with a good education, who loved this young woman with the Christ love in her heart. And so Julia Given changed her name once more and became Julia Hunt. Into the new home she carried the strength, love and beauty which had characterized her work as Christian Interpreter. There was one of the happiest of Kiowa homes, a shining picture

for the many Indians who visited it on business when the husband was engaged as Indian farmer for the Government.

Many changes came to the tribe and to the little church of which Julia was a faithful member so many years. From a small group this church grew to a membership of two hundred and thirty-eight. Mrs. Hunt was the leading spirit of the Woman's Missionary Society, and took charge of the little folk in the Sunday School. Her mother heart and winning tact made her loved by these many little Kiowa as she was loved also by their fathers and mothers. She always stood solidly for the things that meant progress for her people, ever opposing what held them back.

By no means the least important results of her strong Christian life are the son and daughter who bear testimony today to the strength and wisdom of their mother's love. Ernest is active in Sunday school and Baptist Young People's Union. Iolata has just completed the last year of her college work at Keuka College. Caroline, a granddaughter, is at Bacone.

The fragrance of Julia Hunt's life, made beautiful with the Christ love which permeated it, rises today like sweet incense in many Kiowa hearts.

### MARGARET FRAZIER AND HER FAMILY

By RUDOLPH HERTZ

Below the present site of Minneapolis and St. Paul, the Mississippi River widens to form a long narrow lake called Lake Pepin. Some eighty years ago an Indian baby girl was born on the shores of this lake. The father left the mother soon afterwards. When the little girl was in her teens, she and her mother first came under the influence of Christian missions and both joined the

church, the little girl receiving the name of Margaret. After a while, she fell in love with the son of the first ordained minister among the Dakota people. His father was named Ehnamani, which means Walks Amongst, for he was a tall man who walked among his people like a chief. The young man received the name of Francis and the family name of Frazier, from the white blood in his veins. Francis and Margaret were married about 1870. Francis had learned the miller's trade and for some fifteen years the government employed him in the old mill on the Santee Reservation in Nebraska.

Though he was a man of little education, Francis decided that he wanted to follow in the footsteps of his father and become a minister. Francis attended school only two winters. There are really only two requirements for leadership. You must be ahead of the people whom you lead and must still be in touch with them. Francis Frazier and his wife fulfilled these requirements, so the missionaries sent them to Ponca Creek on the eastern part of the Rosebud Reservation to an Indian settlement, which had hardly been touched by Christianity. Here the two worked for over fifteen years and when they left, there was hardly a family in the community which had not joined the Christian Church. After a year on a homestead, Mr. and Mrs. Frazier went to our mission school at Santee, Nebraska, where Mr. Frazier became pastor of the Pilgrim Congregational Church. I have known many college and university pastors but I doubt whether any has had closer relations with pupils than Mr. Frazier. From 1920 on Mr. and Mrs. Frazier lived with me in my home at Eagle Butte, South Dakota, where Mr. Frazier became my associate and Mrs. Frazier kept house for us. Hardly a day passed that Mr. Frazier did not receive a letter

from some old student telling about his success or failure and asking for advice and encouragement.

Their children all went to our mission school at Santee. The eldest son, George, went on to Hampton, Virginia, which in those days took Indian as well as Negro students. He decided that he wanted to become useful to his own people so he went on to a medical school in Denver, Colorado. After graduation, he did not go right into the Indian Service because he was afraid that some people might say that he was all right as an Indian doctor, but—. So he established himself in a white community, and in competition with a white doctor he succeeded in securing the larger part of the business. After he had proved his competence, he entered the Indian Service and for many years has been a physician to his own people.

Next was a daughter who had a very fine voice, and with the help of the missionaries she attended the New England Conservatory of Music. Unfortunately, that disease, which has taken so many promising Indian boys and girls, became fatal and she died of tuberculosis and was buried in the East.

Alice, the next daughter, went from Santee to Northfield Seminary. After graduation, she came back home and married.

The last of the family is Philip. From Santee he went on to Yankton Academy and Mount Hermon, then entered Dartmouth College, which was founded in prerevolution days for the education of Indian youth. Towards the end of his freshman year the war broke out and he enlisted as a volunteer. After a year in France, he came home and I first saw him at a mission meeting in Santee, Nebraska, in the fall of 1919. This was a discussion meeting, and we had given to Philip the question, "What good did I get out of the war?" He said: "There is one thing I got out of the war. It was



the first time I was taken for exactly what I am; nothing was added to me, and nothing was subtracted from me, because I am an Indian." Philip went back to college, graduated from Oberlin and Chicago Seminary and is now a fully trained and successful missionary to his own people in Oklahoma. This summer he will succeed me as superintendent of our thirty Congregational churches among the Dakota Indians.

And who was back of all this desire for education and service? To some extent, of course, it was native in the children, to some extent the father encouraged them, but the one who above all inspired them was Margaret Frazier, the one who was willing to sacrifice everything in order that her children might advance. She had never been in school. She had to make a thumb mark on the back of a check to endorse it, but she knew her Bible, and through intimate communion with God, she had learned some of God's plans for her children. Mrs. Frazier had a keen mind, and used it not only in every-day conversation, but to think out the deeper things of life and especially to prepare her children for the greatest usefulness.

### THE FIRST INDIAN WOMAN PHYSICIAN

Susan La Flesche Picotte spent her early childhood on an unsettled Indian reservation; her home was a tepee. In an unusually brief time she evolved from primitive life to highest civilization, and today stands out as a unique figure in the annals of the North American Indian. Her rapid advance educationally was due to her keen mind and unlimited courage. After elementary education at a mission school and a government school, she was brought East in 1879, at the age of thirteen years, and placed for three years in a

preparatory school at Elizabeth, New Jersey. Next she was graduated from Hampton and entered the Philadelphia Woman's Medical College, graduating two years later at the age of twenty-two, with first honors in a class of one hundred.

Following a year of hospital experience, she was appointed Government physician among the Omaha Indians. This service involved long trips over the reservation and four years of the roughest life of exposure and hardship as she ministered night and day to the needs of her people, when she was compelled to resign, because of ill health, she removed to Bancroft, built up a large private practice and gave her services to two races. Not only was she sought by Indian patients, but by white people who admired her proficiency.

In 1894 she married Henry Picotte, a French Sioux Indian, intending to live the quiet life of a homemaker but she could not long withstand the needs of her people and soon resumed her practice, gradually assuming a spiritual leadership as well. In addition to her practice she nursed her aged mother; reared two boys, training them and equipping them for life's duties; cared for a sick husband; conducted services in the little mission church; did active temperance work; kept up her social activities, and never lost close personal touch with all the affairs of her people. She at one time led a delegation of her tribesmen to Washington. This proved to be the most important and successful mission ever undertaken by her tribe for through the protest presented to government authorities the sale of liquor in towns on the Omaha and Winnebago reservations was forever prohibited in the title conveyances.

After her husband's death in 1905, she built an attractive home for herself and her two boys, Caryl and Pierre, and

until illness forced her to become inactive, she gave her time and strength to the Omaha Indians as medical missionary among them. Dr. Picotte was one of the organizers of the Presbyterian Church at Walthill.

In later years she confined her medical activity to the Presbyterian Hospital under the Board of Home Missions at Walthill. This is indeed a memorial to her unceasing labors, and located and equipped as she had planned, is the realization of one of her dreams for her people.

Her identification with the religious life of the Omahas was ever foremost. Eight miles from Walthill she went over rough roads every Sunday to the Presbyterian church at the agency to conduct services for the Indians and to speak to them in their own language.

For the last twenty years of her life, which ended in 1915 when she was but forty-six years of age, she suffered from an incurable malady, never being free from pain. In spite of physical limitations and tribal prejudice against the leadership of a woman, for the last fifteen years she was recognized as the most influential person among the Omahas. Always indifferent to praise, she said before her death in answer to words of commendation, "I cannot see how any credit is due me. I am only thankful that I have been called and permitted to serve. I feel blessed for that privilege beyond all measure."

—Adapted from  
*Home Mission Monthly.*

### NOTICE

Through an error the dates and name of the chairman of the *Southern California School of Missions* were omitted from the list which appeared in the June Bulletin. This School of Missions will be held in Los Angeles, September 26-30. Mrs. W. S. Dysinger, 1419 Sixth Avenue, Los Angeles, California, is the Chairman.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

## NORTH AMERICA

### Indians at the Coolidge Dam

The American Indian today is not a savage hunter of wild beasts and always ready to scalp an enemy. The ancient ruins of Casa Grande, a few miles from the Pima reservation, in Arizona, produce evidence that 700 years ago the ancestors of the present Pimas had a great four-story apartment house, which accommodated 18 families. It was built mainly to be a watch tower from which those on guard could look far across the fields, then cultivated by irrigation, see any approaching enemy, and call in the workers in the field to defend their homes. Cloth made from cotton, and grains of parched corn found in the ruins, indicate that corn and cotton were raised 1800 years ago in the Gila valley. As early as 1694 the Pima Indians had a great irrigation system, by means of which the waters of the Gila River were diverted into canals and ditches and used to produce great crops of farm products. At the time of the Civil War these Indians had thousands of tons of wheat stored which the government bought to feed the Federal armies.

But the white man invaded the lands of the Pimas. He diverted the waters of the Gila River nearer their source until, except in times of flood, there was practically no water. Year after year the patient Pima planted his seed, as his ancestors had planted before him, and then hoped for water. But year after year he was disappointed. So the Pimas ceased to raise the needed crops. They became day laborers. They cut the mesquite of the desert and sold the wood. They almost

starved. Sanitary conditions became so bad that disease wiped out a large part of the tribe until less than 5,000 remain today.

Meanwhile, the Christian spirit also penetrated the desert in the person of the missionaries, led by Dr. Charles H. Cook, who was succeeded by Dr. Lay. Year after year they pointed out to the government how this quiet, peace-loving, industrious group of native Americans had been robbed of their chance of livelihood by the inconsiderate white man.

Finally the Coolidge Dam was built and was dedicated on March 4, 1930. Already some 4,000 acres are under water, but the Indian reservation contains about 50,000 acres and over this vast area all sorts of machines are working daily to reclaim the desert and make it into a fertile valley.

—*Presbyterian Advance.*

### New Style of Indian Council

The reservation Indians send delegates twice a year to the Indian Council in Riverside, California. Fourteen years ago Jonathan Tebbett, a Christian, built a huge red brick open-air fireplace and chimney on his grounds. The chimney bears a huge cross. In front of it he planted a large ring of eucalyptus trees, now grown tall. Behind it he built board dormitories and open-air cooking places. The dormitories he made available to American Indian delegates without charge.

Here was an old Indian, 99 years of age, who spoke through an interpreter. He organized the Indian Federation, which one day a year during one of its two all-week councils, allows white visitors to listen in. He died in 1930 but Mrs. Tebbett carries on.

### Among the Cherokees

In eastern Oklahoma live some 35,000 Cherokee Indians, the majority of whom are practically untouched by any earnest or effective effort to bring them the Gospel. The Baptists and Presbyterians reach a part of these with more or less regular services, and our Gospel Missionary Union has one missionary who makes monthly visits for preaching services through a circuit of four communities, while in each a struggling Sunday school holds forth a faintly glimmering light from week to week. We learned of one school for the Cherokees known as Dwight Mission, carried on by the Presbyterians, some twenty miles to the south of our station, and were informed it is the oldest mission in the United States, founded about 1825.

As to my own work among the Cherokees, we found opportunity for witnessing in three directions, Sunday school, school, and home. Sometimes from five to eight girls and from ten to fifteen young men attend the Sunday school. The public school was opened to us for teaching the Bible to the children two half hours each week. Here we taught one verse of Scripture each week, the teachers lending most helpful cooperation by drilling the children in memory work of the verses, and also the hymns and Gospel choruses taught.

The major part of our service was given to visitation work in the homes. This little community center of Lyons has neither post office nor station (though trains do stop on signal) for Lyons consists of four homes and two stores. The people are very poor, though, and in visitation work we dis-

covered that many were still out of school because of lack of shoes and clothes or school books.

STELLA DARNELL, in *The Pilot*.

### Signs of Cooperation

A significant trend toward closer cooperation among denominations in missionary work was the annual meeting of the Interdenominational Council for Spanish-Speaking Work in the Southwest, in Santa Fé, N. M., February 23-26. This Council is the joint Committee of the Home Missions Council and the Council of Women for Home Missions for work among Mexicans and Spanish-speaking Americans in the United States. The Santa Fé gathering was the twentieth annual meeting of this body, which is made up of the denominational superintendents and workers carrying on missionary activities among these people. As one result of the fellowship of these two decades denominations are ready to submit their budgets and programs to each other for review. The next meeting is to be in El Paso, Texas, September 20-23, of this year.

### American Tract Society

At the 107th annual meeting of the American Tract Society, the most extensive work in many years was reported. The colporteur service has been increased to meet the opportunities offered by the unemployment situation. During its history the Society has published and distributed Christian literature; 844,000,000 tracts, leaflets, pamphlets, periodicals and books in 180 languages and dialects. The colporteurs have visited more than 2,500,000 homes. Last year nearly 500,000,000 pieces of literature were distributed in more than thirty languages.

### Methodist Women's Work

The Woman's Foreign Missionary Society of the Methodist Church reports 487,581

members in 17,771 organizations in the United States. Indigenous organizations on mission fields number 468, with 11,000 members. Missionaries of the Society number 722. In the Society's grade schools are 67,216 pupils. Two colleges are supported in full and the maintenance of ten union colleges is shared by the Society. Nineteen hospitals, thirteen dispensaries and three welfare centers are maintained.

It is especially gratifying that in spite of the unusual economic conditions of the last quadrennium, especially of the last year, the work of the Society has not been curtailed and all obligations have been met.

### Rural Church Situation

Edwin E. Sundt, writing in *The Baptist* upon "A New Day for the Country Church," marks a change for the better, and gives some interesting information:

A decade ago the future of rural churches appeared cheerless. Protestantism had closed 25,000 country churches since 1920 and out of the remaining 101,000 less than twenty per cent were reporting progress. Our 67,000 rural preachers were receiving an average stipend of \$1,029 per year, which actually meant that thousands labored for an income of considerably below \$1,000. With such salaries, there was little hope of securing the type of leaders for which the new day called. The abler men were forced to see economic betterment in urban fields. Hence the continuous retreat.

Since 1925 over one hundred larger parishes have been organized with a new type of religious cooperation. We have learned to cooperate without surrendering the inalienable rights of local churches. There are, in some larger parishes, as many as fifteen smaller churches combined for service, rather than any attempt to eliminate valuable loyalties. By pooling funds a higher grade of leadership is secured and men with proper vision, consecration and training are creating life-centered programs. In these parishes salaries average \$2,000 or more, and when fifteen or, as is usually the case, only five churches combine under the leadership of two or three vigorous leaders, the result has been amazing.

### Home Mission Problems

"Pressing evils" and "running sores" in the national field of home missions, according to

Dr. Joseph A. Vance of Detroit, include: race prejudice, national jealousies and rivalries, unequal distribution of wealth, refusal of nations to find peaceful means to settle their international disputes, the suspicion and distrust of militarism, rebellion of poverty-stricken nations accepting financial slavery that another nation may live in luxury, and scattered here and there, as a corrupting influence in all our social life, the traffickers in sensuality and immorality corrupting youth with their amusements and literature, and the idling practical atheists who are both the victims and possessors of vast inherited wealth, and in their tandem adulteries losing both their capacity for God and the meaning and duty of human brotherhood.

Three types of fields require more adequate treatment: (1) Overchurched communities, existing in every section of America. (2) The unchurched community. Recent surveys indicate 5,000 such areas, embracing 5,000,000 people. (3) The inadequately occupied field, due to non-resident pastors, irregular preaching and poor equipment.

### Missionary Education in the D. V. B. S.

Ten or twelve denominations are participating in the effort to increase world brotherhood ideals among the million or more children who will attend Vacation Church Schools during June, July and August. The International Association of Daily Vacation Bible Schools, operating as a Department of the International Council of Religious Education, is cooperating in promoting the following objectives:

1. An adequate program of missionary education available for all Vacation Church Schools.
2. Sharing by boys and girls in North America of their happy vacation experience with underprivileged children of the world.

3. The missionary extension of the Daily Vacation Bible Schools among unchurched children of American and untaught children in foreign mission lands.

### The Work of One Missionary

In an effort to bring the truth of the Bible to the rural communities of Southwest Oregon, Rev. E. Iverson, Presbyterian home missionary, last year traveled 20,310 miles, made 851 visits to families, 71 Sabbath-schools were visited in session, 249 sermons and addresses delivered, conducted or assisted in 85 workers' conferences, with 865 in attendance; organized eight new Sabbath-schools, revived four, into which were gathered 420 pupils and teachers, 14 home departments, and nine cradle rolls started. One young people's society was organized and 60 decisions for Christ were reported; 7,538 pages of literature were distributed, also 242 Bibles and Testaments. Conventions and institutes attended, 12; evangelistic meetings held, six, with 280 in attendance; catechisms distributed, 45. Four adult Bible classes were started; eight teachers' training classes, with 28 members; eleven Daily Vacation Bible schools were conducted, and 56 religious week-day Bible lesson books are in use among the public school teachers.

—*The Presbyterian.*

### Christians from Japan

Two Christian churches seek to care for the 5,000 Japanese widely scattered over Nevada, Wyoming, Idaho and Utah. These Japanese are mostly farmers, but some are employed in coal and copper mines. These churches, one in Salt Lake City and one in Ogden, Utah, are union enterprises of the American Missionary Association and the Presbyterian Board of National Missions. The pastor of the Ogden church, Mitsutaro Tsuji, a man of seventy-three, is especially

successful among young people and in his half-century of ministry has organized many Sunday schools. The Salt Lake City church has a substantial brick building, a parsonage and a home for students. The two pastors travel continually among the scattered Japanese. The Methodist Churches of the Pacific Coast have 2,169 members.

### Japanese Circuit Rider

Such is M. Tsuji of Ogden, Utah. Here is an extract from his own report of a recent missionary journey:

"I have made a trip of personal visiting missionary work this summer for about sixteen days, visiting Green River, where I met with son. Then I went to Rock Springs and Hammer mining camp, and Cheyenne, Kennerer and Blaser, mining Japanese camp, where I had small meetings. Then I came to Pocatello, where I was not able to have any meeting because people of farms were so busy, and so I spent one night at my friend's house, Mr. K. Kawamier, Japanese rancher. Then I went to Idaho Falls, where I had very nice meeting. Audience about 100. Spent two night there. Mr. and Mrs. Uchida, members of Japanese church in Salt Lake City, moved there, and now Mr. Uchida is secretary of Japanese association and his wife is teacher of Japanese language school. They helped me so greatly for meeting this time. They are very good Christians. Then I went to Rexburg, where I had nice meeting. At Twin Falls there is my church member, Mrs. Tsugujang, widow, who is the owner of farm of forty acres and living there with her children, who were baptized in Ogden years ago."

—*Congregationalist.*

### Arctic Mission

The Arctic Mission of the Protestant Episcopal Church reports that during the past five years three new churches have been built, four mission

houses erected and equipped, the Aklavik Hospital enlarged, and the Pangnirtung Hospital built and established; while an Eskimo residential school had been established at Shingle Point, at which there are thirty-four children in residence and nine day scholars. During the same period thirty-five missionaries have been sent out and sixteen have returned from the field, leaving a net gain of nineteen workers.

—*The Living Church.*

## LATIN AMERICA

### Training for Good Citizenship

The Christian Institute in Castro, Parama, Brazil, is a type of school which is economical, efficient, thoroughly Christian. Teachers and pupils live, work and study together as one family. The schools are located on farms of from 600 to 11,000 acres, and all the work is done by the students. They are not "educated away" from rural conditions, but are trained to Christianize all the relationships of life.

A number of former pupils are now directing schools in the interior, helping to reduce the estimated 75 per cent illiteracy. Of the 40,000,000 inhabitants of Brazil, it is estimated that about 1,000,000 are Protestant. The Presbyterian Church has 44,000 members, 330 organized churches, and 165 ordained national ministers. The more populous parts of Brazil have been turned over to the national Evangelical Church, which is efficiently organized and is independent.

—*Women and Missions.*

### Protestantism in Mexico

Mission schools of the various Protestant denominations are struggling for their lives, especially since the enacting of the latest laws signed by President Ortiz Rubio, on January 1, 1932. Besides limiting the number of priests and ministers in the Federal District to one for each 50,000 inhabit-

ants, the law also prohibits any school incorporated by the government to give classes in Bible, to carry on any religious services within its walls (including daily prayers and the asking of the "Blessing" at the table), or to have any ordained men on the faculty. It is probable that the immediate cause of this enactment was the religious celebrations in December when the Catholics celebrated the 400th anniversary of the appearance of Guadalupe, their patron saint, just when the government thought it had subjugated the Roman Catholics. Although the government is not Protestant, the less than 100,000 Evangelicals in the country have made themselves an influential force.

—*Presbyterian Advance.*

### The Gospel for Mutineers

Mr. William M. Strong, Director of the Soldier's Gospel Mission of South America, tells of a visit to the prison ship "Lautaro," anchored off the island Quiriquina, Chile, where is located a fort and training school for sailors. Following a mutiny, 5,000 were confined in various places. No one was allowed to see them, not even the officers except in discharge of their duty; but the authorities granted the privilege of preaching and distributing New Testaments to a large proportion of the mutineers at four different points, totaling 3,000 men. All other reading matter had been prohibited. Many of the prisoners begged for something to read. Before the visit to the ship, Mr. Strong had already preached the Gospel and distributed Testaments to almost 1,000 men on the island itself. This recent mutiny, apparently prompted by Russia, is one of the most serious ever to occur in Chile, but the confinement of so many men with the reading of the Bible only is plainly an instance of making "the wrath of man to praise Him."

## EUROPE

### Scotch Churches Face Crisis

In the Church of Scotland, contributions for foreign missions which were £92,301 in 1930, had shrunk in 1931 to £88,240. The average during the five years preceding 1930 was £103,348. The result is a fresh deficit of £25,000. The work cannot now be carried on with the former average assets. More than half of the total amount spent on the work is raised abroad by contributions of native churches, school and hospital fees, and government grants. Every one of these sources threatens to shrink in 1932 to an alarming extent. Accordingly, the committee has decided in the first instance to reduce expenditures at the rate of £10,000 per annum. The various mission councils are being consulted as to how this sum may be saved, the following suggestions being considered: (1) retirement of existing members of the missionary staff, (2) refraining from filling vacancies, (3) withdrawal from a field or fields, (4) cuts on missionaries' salaries, (5) reduction of home administration expense, and (6) reduction in mission grants.

### The Bible in Spain

The Spanish agency of the British and Foreign Bible Society reports for the past year, which is the year following the revolution, that it marks the highest point in the circulation of the Bible among Spaniards. The total number of copies of the entire Bible, of Testaments and Gospels sold, amounts to 275,000. This figure is more than 100,000 above the sales reached in 1873-1874, the year after the first revolution. Thus the new liberty has brought for a large number of Spaniards the opportunity of obtaining the Word of God and has given an equal opportunity to the Bible Society of placing more copies of the divine word than ever before.

An interesting fact is the statement of sources from which gifts for this work have been received. While the amounts in themselves are not so very large, it is significant from where they came. For instance, the Spanish Congregations in the north of Africa contributed 1,501 francs and the Spanish Sisters of the Tertian Mission to the Jews contributed 50 pesetas.

### A Danish Laymen's Movement

Twenty years ago the Laymen's Movement was organized in Denmark. At the recent anniversary celebration the chief address was made by the president of the Danish Mission Society, Pastor A. Busch, who recalled the fact that on the invitation of some laymen who were devoted to the cause of missions, Dr. John R. Mott came to Denmark and organized the movement with between 150 and 200 laymen, "for service and help to all existing Danish mission societies." The movement has done much to keep alive a mission spirit in Denmark and has contributed large sums toward the work.

—*Danish Missionsblad.*

### Home Missions in Germany

The Central Committee for *Innere Mission* of the German Protestant Church has charge today of 26,500 institutions and homes, where daily 413,000 persons are looked after. The work is done with little help from the Reich and the Church, being almost completely a voluntary work of love. As is expressed by its name, the "Innere Mission" fulfils a mission of a special kind, not only attending to bodily, economic and social needs, but also conveying the healing and helping powers of the Gospel of Christ to those who, in these modern times, are often untouched by these spiritual forces.

A great army of workers is required; 40,000 trained nurses and 4,100 "deacons" are em-

ployed. There are 1,600 trained men, 3,500 social welfare women workers, and more than 10,000 employes and assistants doing educational and nursing work in houses and offices.

—*Presbyterian Banner*.

### Atheism Outlawed

President von Hindenburg of Germany has dissolved the Communistic "Internationale of Proletarian Free Thinkers," "The Free Thinkers Pioneers," and the women's branch. Prosecuting attorneys throughout Germany have received instructions to proceed severely against the atheists.

*The New York Herald Tribune* states: "This was justified officially on the ground that the fiat against political excesses no longer sufficed to curb 'the provocative behavior of godless associations,' and that 'through the dissolution of these organizations, the ground is cut from under communist godless propaganda, which is intended to undermine Christian culture and morals as preparation for a bolshevist revolution.'"

### The Problem of Jews in Europe

Sir Leon Levison, chairman of the Hebrew Christian Alliance and a member of the International Committee on the Christian Approach to the Jews, writes:

"Among the vital plans proposed at a recent conference to make missionary work for Jews in Eastern and Central Europe effective are (1) caring for young Hebrew Christians after they are baptized, (2) establishment of an industrial and agricultural colony in Poland where young converts can be trained in trades and in agriculture to become self-supporting, (3) a Hebrew Christian colony in Palestine where selected Hebrew Christians from Poland may be settled that they may bear testimony to the Jews in Palestine and throughout the world, (4) a commission to consider establishing a Hebrew Christian Church in countries where Jewish converts are not welcome in the Christian churches and

where no Protestant Church exists."

Dr. Alexander Teich of Vienna, a leader of the World Union of Jewish Students, has just come to America to interest Jews in the problem of anti-Semitism in Europe. He and other European representatives of the International Student Service declare that the problem of anti-Semitism in European universities is handicapped by the lack of cooperation from the United States. In certain American colleges there is also a form of anti-Semitism which has been largely discriminatory and does not resort to violence such as characterized much of the recent anti-Semitic outbreaks in European universities.

Several cities in Poland have been the scenes of anti-Jewish riots, in which more than 200 Jews—women and children as well as students—have been beaten, their property destroyed and even the tombstones in their cemeteries demolished. Representatives of both sides in Vilna assured the authorities they would do all in their power to stop the riots. The Polish "The League of the Green Ribbon," of which even school boys and girls are members, have undertaken an economic boycott, as well as a social and intellectual ban against Jews.

### Work in Greece

Evangelical teaching in Greece is done by ten organized churches, with seven settled pastors and two evangelists who visit eighteen centers and supply vacant pulpits. Membership in these churches ranges from 20 to 350. Armenian evangelical work, as apart from the Greek, largely centers in the four organized churches of the refugee camps near Athens. At one camp a substantial church building has been erected and serves as a center for all neighborhood activities. Bible reading is an integral part of the work, and five leaders regularly visit the refugee camps. In addition, round table conferences are

held weekly, to review the physical and spiritual needs of camp homes.

—*Missionary Herald*.

### Atheism on Chocolate Bars

At the instigation of the Society of the Godless, chocolate bars in Russia are now being put up in wrappers on which pictures and poems of an anti-religious character appear. As an example, *Evangelischer Pressedienst* reports that one wrapper carried the picture of a workman kicking saints and angels; on the other side was the legend: "Out of vengeance on all bourgeois we will start a world fire." Another wrapper contains the picture of a Russian priest with a whiskey flask in his hand, on the other side of which is printed: "The Pope holds the service and is greatly depressed. He is sorry because of Sunday, for his prayer does not reach his Father God."

### Exiled Christians in Russia

Communications from Russian Christians, suffering from the Soviet regime, show the reason why multitudes would escape from the country if it were possible. A thousand or more recently attempted to cross the border into Rumania, over the frozen Danube River, but most of them were mowed down by Soviet machine guns.

Dr. George P. Pierson, for forty years an American Presbyterian missionary in Japan, writing in *The Presbyterian*, quotes from a number of letters received from Christians forced to hard labor in lumber camps in Siberia and northern Russia. We quote:

"Our situation is hard to describe. It is torment for young and old; it makes no difference how cold it is, all must go to work in the forest. We are forced to work from dawn till dark without food while in the forest; and the great cold registers 30 to 39 degrees frost.

"The *Pajok* (food ration) gets smaller and smaller, so that we have not enough bread to eat. They do not provide us with winter clothing, and so far we have not been paid anything for our work. And so our



... prayer rises daily to the Lord, 'When will the hour of our deliverance strike, and release us from this exile?'"

"The least and most despised human beings on the face of the earth are we. The destitution, grief, misery, humiliation that we are now enduring, cannot be described. Every one of us is driven to work in the forest, from the age of twelve to seventy years and over; in short, every one who can walk must work."

"Vermin abounds, because for weeks we have not been able to change our clothes, for no one may go home until the 'norm' of work has been done. Only mothers of children two months old are allowed to go home at noon to nurse them. Women up to sixty-five years old, men up to seventy and over are made to work.

D. Oskar Schabert, Freiheitstrasse 27, Riga, Latvia, is in charge of the International Relief for the Russian Christians. Contributions sent to Rev. George P. Pierson, 311 South 13th Street, Philadelphia, Pa., will be forwarded.

## AFRICA

### Air Service Extended

After many years of survey, preparation and experiment, a new weekly air service was opened from Croydon to Cape Town, giving also postal service for countries enroute, such as Irak and Persia. In February, 1931, Imperial Airways opened a 5,000 mile route as far as Kisumu, in Kenya, which vastly improved communications between England and East Africa. The new line covers a distance of nearly 8,000 miles, and is covered in ten and a half days. Previously, mail to Cape Town required seventeen days. From southern Sudan to the north of the Union two weeks is saved.

### African Asks for Simplicity

An African Christian named Malloku protests against masses, incense, processions and the like in mission services on the Gold Coast. In his letter printed in *Elder's Review of West African Affairs*, he says:

The clergy's attention is drawn from weightier matters; preaching declines in quality; spiritual life is

superficialized, so that while hundreds are confirmed they soon fall away. Confession has been the cause of much mischief. As an African who understands the psychology of his fellow Africans, I urge that the ritualistic services of High Churchism are of little or no benefit to the average African. They do not in the least help him on the road to the Kingdom of Heaven. Was it not the lowly Nazarene who warned his followers to beware of Pharisees and their long flowing garments, teaching them that the Father is a Spirit to be worshiped in spirit and in truth. "Sir, we would see Jesus." Please lead us to Him in the simplest possible manner.

### Prayer for Everyone

The Cathedral of Bloemfontein, South Africa, observes the custom of having intercessions each day for one or more of the parishes and missions of the diocese, so that in the course of the year every one is remembered in prayer. Bishop Carey, of the Cathedral, makes this comment on the custom: "I like to think that not a man goes to work in the diocese, not a woman takes up her household duties, not a child goes to school, without the blessing that is brought on them by the intercession at the Cathedral. I wish every farmer would remember as he goes out to the fields that he is not forgotten of the Church."

—*Living Church*.

### For African Welfare

Slavery is again demanding attention. Notwithstanding the Anti-Slavery Convention of 1925, ratified by 41 nations—including Liberia—and notwithstanding reports of the League's Commission of Inquiry in 1930, and of the Committee of Experts in 1931, little progress has been made in rectifying the shocking conditions discovered. It is maintained that Liberia has broken her covenant, and the problem there is particularly difficult because the Black Republic is a protégé of the United States, which would seem, therefore, to have special responsibility in helping to end the outrageously corrupt and cruel misrule in-

flicted on the native population of about 2,000,000 by the 15,000 descendants of American freed slaves sent to Africa by the Abolitionists about a century ago.

To help meet the situation the Commission on Race Relations and the Commission on International Justice and Goodwill of the Federal Council have united in forming the Committee on African Welfare, with Dr. Merrill F. Clarke as Chairman. The Committee's plan is:

1. To study the conditions and problems affecting the native peoples of Africa from the standpoint of social and economic progress and human rights, particularly as created by agricultural and industrial developments in which American interests are concerned;

2. To confer and advise with other groups, societies and joint councils of whites and natives in Africa and other lands which are interested in promoting the welfare and advocating the rights of the native peoples;

3. To provide information and help to bring to bear on particular situations an informed and intelligent public conscience in support of social and economic progress and native rights.

—*Federal Council Bulletin*.

### Sleeping Sickness Eradicated

Dr. Clement C. Chesterman, Baptist Missionary Society medical missionary in charge of the hospital at Yakusu, near Stanleyville in the Belgian Congo, says that sleeping sickness has been wiped out in that district, a disease that once affected 30% of the population. This has been accomplished by systematic examination and treatment of all those affected. The important part of the scheme has been the training of native medical assistants, and putting them into rural dispensaries distributed over the area. There are also welfare centers linked up with the dispensaries, and visited once a week by the native assistant.

As the welfare centers are linked up with the dispensaries, so both are linked up with Communion centers in charge of native pastors. "The medical work," says Dr. Chesterman, "is an indispensable partner to the

religious work of our mission, for once we have converted the people from their belief in the connection of evil spirits with disease, to a belief in our medicine as a cure, it is easy to transfer their belief in these spirits to the loving God who inspires our work."—*South African Outlook*.

### King's College, Budo

King's School, Budo, opened in 1906, was the first public school in Uganda. Budo Hill for generations has been to Uganda almost what Fujiyama is to Japan. Here kings were crowned, and the "keeper" still keeps free from weeds the ring of stones inside which would be built, of cane work and thatch, the native hut for the king to keep vigil on the night before his coronation, after which there was an orgy of blood as the warriors, maddened with excitement, rushed down the valleys butchering wherever they went. Those old enough to remember this must have been grateful to God when, in 1917, they saw Daudi Chwa made king while native choirs sang "O God, our Help in Ages Past." Soon the sacred hill was crowned with four dormitories, class rooms, Great Hall, a house for the missionary, a workshop and a most beautiful chapel. Following the war, Uganda developed so rapidly that it became necessary to rebuild King's School almost entirely and to join with it the Mengo High School, a boarding school for young boys. In January, 1926, this new King's College opened its doors to 270 boys. The complete scheme is still unrealized, awaiting better times.

—*C. M. S. Outlook*.

## WESTERN ASIA

### Training the Turks

A proposed new system of education for Turkey will promote education, language, history, fine arts, sports, social service, libraries and publication, museums and exhibitions. It will be called "The House of the People." The first of these

was opened in Constantinople last February, others will open in twelve other cities. As an important means of enlightenment, good reading will be stressed; village branches will teach reading and writing to the peasants. Telegraph and radio will be freely used to keep alive an interest in current events.

### Syrian Orphanage

Seventy-two years ago (Nov. 11, 1860), Pastor Ludwig Schneller opened the Syrian Orphanage in Jerusalem. The occasion was the result of the terrible slaughters that were perpetrated by the Druses among the Christians of the Lebanon Mountains. More than 20,000 widows and orphans were then roaming homeless through that region. Today the Schneller District has more than 40 buildings, containing orphanages for boys and girls, schools, crèches, homes for apprentices, an asylum for the blind, a preparatory school, a seminary and parish houses. There has been added during the last few years a large industrial school in which pupils may be trained in all kinds of trades by modern methods. At present 370 children are being reared in the institutions. There are 30 apprentices and 43 learners busy in the various workshops.

—*Evangelisches Lutheran Missionsblatt*.

### Learning to Pray Together

For some years it has been the custom for the women throughout Syria to observe a Day of Prayer in February. Intermarriages between Protestants, Greek Catholics and Greek Orthodox have complicated the situation, but increased interest was manifest the past year.

Including two rather remote mountain villages, meetings are held in sixteen places throughout the Sidon field, and in the town of Sidon itself, where the

older girls of the Sidon Girls School are able to be present. The total attendance is between five hundred and six hundred. Because some Moslem women attend, men are asked to absent themselves and a meeting is held for them in the evening. Prayers are offered in several languages, and hymns sung in Arabic and Armenian.

One of the features of the Day of Prayer in Aleppo is an offering of cracked wheat. Each woman, when about to cook the daily meal, takes one handful from the pot and puts it in a bag for the Society. This ultimately goes to the poor or is sold for the benefit of missionary work.

### Brotherhood Encouraged

This year there are in the Presbyterian mission schools in Syria eleven kinds of Christians and eight kinds of non-Christians; of Christians, five kinds of Roman Catholics, five kinds of Eastern Orthodox children, and the evangelicals. Among the non-Christians, Jews, Sunni and Shiite Moslems, Ismailites, Druze, Bahais, Alaouites, and even a devil worshiper, all of whom sit side by side in the schools.

The whole political system of Syria tends to continue these lines of cleavage by making the parliament a representation of religious groups. Missionaries hope that these children and young people, about 3,500 of them, as they work and play together in an atmosphere imbued with the spirit of Christ, may one day help to remove the barriers that separate the people into unsympathetic groups.

### Encouragements in Persia

A Presbyterian missionary near the Russian border on the Caspian Sea writes: "From morning till evening some two hundred Moslems came to our small room in the caravanserai to talk about Christ."

Another missionary says that he was literally besieged from morning to night by inquirers who would haunt his house in

order to talk with him. He is trying out the principle of setting apart two and a half hours a day—one-tenth of our time—for definite, close, spiritual contact with God. It seemed at first impossible, but he has succeeded and as a result writes that "life has been going on ballbearings ever since."

This prayer may explain the harvest that is coming. One man whose life had been spent in highway robbery became convicted of sin. There had been no contact with missionaries, with Christians, or with the Bible, but only the work of the Holy Spirit. He went to a Mohammedan priest to ask for spiritual help, but in vain. A Christian who had been a derwish finally led him to Christ.

A son of a highway robber is now winning educated young men to Christ. He circulates handbills in Persian towns to announce that he will tell how and why he became a Christian.

—*Sunday School Times.*

## INDIA

### A Challenge to Reform

Mr. S. P. Andrews-Dube, Indian Christian leader, recently challenged the Indian Church to face its present day responsibilities.

One of the reasons which quickened the spread of Free Churches in England as against the Established Church was the aloofness of the latter from the people—their problems, sorrows and tears. As it was in the time of Hosea, so unfortunately it is largely today in India. The spiritual aristocracy has not much in common with the penury of the villagers and their incessant struggles and discounts that characterize the working life of our growing industrial centers. What has the Indian Church done to remedy the present order of things under which only one per cent of Indian revenue is spent on public health and 62 per cent on war services? The Indian Labor Commission's Report reveals a state of affairs regarding health, housing and conditions of service of the factory worker on which Christian opinion must assert itself. If Christianity fails to appeal to the people today in India, it is largely due to the fact that the Church has kept mum when its platform should have been thundering against the oppression of the all powerful landlord, the capitalist, the high

caste, the money-lender and the bureaucrat. The pulpit provides the proper forum for ventilating the ills from which the weak suffer. If it fails in its duty as it has done in the past, the Church will lose whatever respect it commands now, and Russia's religious history of the last decade may be repeated here. If the Church were to mobilize its powers, no government could stand against it. These things are politics, and religion cannot separate itself from them save to its own hurt and to the hurt of humanity.

### Campaign Against Child Marriage

India has an excellent law called the Sarda Act against child marriages, but it has not been strictly enforced. The Gujarat Social Reform Association is appealing for volunteers for the detection of marriages in contravention of the Sarda Act, and has served notices on seven persons through its pleader, calling upon them to show cause why the Association should not proceed legally against them for having ignored Section 19 of the Sarda Act by marrying their children, below the prescribed age, during the last four months. One of the seven persons so served with a notice is the president of a Taluka Local Board and vice-president of the District Local Board, Ahmedabad, who had his son, aged 13, married recently.

### Revival of Suttee

A writer in *Revelation*, who has been a missionary for twenty-eight years, claims that one of the results of Gandhi's teachings of civil disobedience has been a revival of "Suttee"—burning of the widow on her husband's funeral pyre, and gives a detailed account of such an incident which actually took place in December, 1931. The missionary was in the town when it happened and states that other burnings have occurred since then in other towns, in defiance of the law.

### Women and Their Influence

The fifth session of the All-India Women's Conference was held in Madras in March. A

sign of progress is the increasing unity and influence of this organization. A writer in *Dnyanodya* who attended this session says:

There was a marked emphasis upon unity and a real striving after it. During the all-day excursion to the Seven Pagodas one felt its practical workings, as we saw women of rank and wealth, officers of the Conference, some of them neither young nor physically strong who, instead of going comfortably by car, chose to ride the hundred and more miles in an uncomfortable bus, so as to share the common lot of the delegates. During the halt at the temple of Tirukullikundrum where the sacred eagles were fed, when the Brahman priest announced the *prasadam* for Brahmans and non-Brahmans, one of the delegates called out to him, "Here there is neither Brahman nor non-Brahman; here we are all sisters of one family." Of all the subjects considered the one arousing most enthusiastic and united response was that of the removal of untouchability.

### Reorganizing the Laymen

The Laymen's Missionary Movement of India was organized in 1910. Until 1915, it was not widely known. It continued in full force until 1924, after which it gradually declined, chiefly because it had so few sympathizers. Laymen have all along been helping as ability, time and means afforded, and recently it was determined to revive the Movement, under the guidance of Dr. Chitambar. It is hoped to engage a well qualified, full time secretary for at least three years, whose chief work would be to organize the Movement.

—*Indian Witness.*

### Union Medical College

A cooperative scheme of large outreach is the proposed Union Christian Medical College, which has the approval of the National Christian Council, the Christian Medical Association, the ten Provincial Councils, many missions, churches and individuals. A special committee has been instructed to raise funds—the tentative estimate is for \$1,200,000 for building and equipment and \$4,300,000 for endowment

—to draw up a constitution and in general to promote the plan. The college proposed is to be residential, staffed by full-time professors, Indian and foreign, on missionary salaries. Extension work and social service is planned for, cooperation in rural service and post-graduate courses for doctors already in practice. The plan includes a hospital of 400 beds. On the governing body there will be representatives of the National Christian Council—a body that represents missions and churches in India—of the Christian Medical Association, representing all Christian medical work in India and other branches of the Christian enterprise.

—*Indian Witness.*

### Venkiah's Baptism

Should an outcaste preacher baptize a caste convert, was a question that faced Rev. Cornelius Unruh in Nalgonda, South India. He tells how it was solved:

When Venkiah, being a Sudra, asked for baptism my helpers were perplexed. The missionary does not baptize now, thinking it wiser to have the pastors attend to this phase of the work in their own fields. But now these pastors came to ask if I would baptize this new convert. I sent them to him, and to their real surprise he said: "It is all the same to me whether it is the missionary or one of you. I want to do what the Lord wants me to do." So Venkiah was baptized and became a follower of the One who acknowledges the importance of changed hearts and lives, not creeds, castes or races. New openings in the village have followed Venkiah's baptism.

—*Watchman-Examiner.*

### Sunday School Advance

Speaking of Sunday School progress, Dr. James Kelly, British secretary of the World's Sunday School Union, says that visitation of the whole field by the staff of the India Sunday School Union has proceeded with excellent results. The Punjab, United Provinces, Delhi, Bengal and its hill districts, Maharashtra, all the chief divisions of South India; also Ceylon and Burma have been vis-

ited. During the course of the year one or other of the Sunday School missionaries has touched the Northwest Frontier Province, also the edge of China, the Himalayas and the southern point of Ceylon. In all of these visits lectures, demonstration and guidance have been given.

An interesting piece of work was undertaken in the Garo Hills, the Manipur Hills and Assam, where a definite forward movement is evident. The Garo Hills and the Manipur Hills are both tracts of country in which the Gospel has spread widely among aboriginal and primitive peoples. Only a small part of the Bible has been translated into the language of the hill folk.

—*The Christian.*

### Saving the Mogalai

In the 66 page report of the American Marathi Mission, Rev. John Malelu explains his work in the Mogalai field, populated largely by Moslems and Hindus.

A little more than 12 years ago I was moved by the Spirit of the Lord to depend entirely on Him for my support. Having been inspired by the lives of George Mueller and Hudson Taylor I asked the Bombay Church to let me serve them while counting upon the Lord for maintenance. They would not consent. Quite recently the Spirit of the Lord again moved me to lead a life of faith. Having offered my resignation, I attended the October meeting of the General Council of the Missions, where the Survey Committee proposed to close down the Mogalai field, owing to the lack of a proper man and money. Then my name was abruptly suggested, and, after due consideration and prayer, accepted, with the understanding that I should be allowed to work on faith lines for my support. Since my arrival the Lord has wonderfully opened the door for the Marathas of the warlike caste called Kshatriyas. Five of them, from two villages in the neighborhood of each other in the Nizam's Dominions which I have made my headquarters, have professed their faith in Christ as their Lord and Saviour by receiving baptism. Four of them are headmen, two being officials of their villages. Five others, from two untouchable classes, have accepted Christ as their Lord and Master. Thus ten in all have passed out of the darkness of ignorance and superstition.

### Religious Training in Ceylon

James A. Ker, a Los Angeles Bible Institute graduate, who went to Ceylon some years ago, says:

The year that has just closed has been one of real blessing. Several have taken their stand for Christ and confessed Him in baptism. Many more are asking for baptism, but we are keeping them waiting a little while yet. We have for the past eighteen months been training a Sinhalese young man for the ministry, as there is no fundamental training school in Ceylon. He has been making splendid progress, and shows a real desire to spread the knowledge of Jesus Christ. The course of study includes church history, methods of personal work, introduction to the English Bible, exegesis, Bible outlining and teaching methods, homiletics, and a systematic study of the Bible and its principal doctrines. Best of all, this young man is developing as an effective pulpit and open air preacher.

—*The King's Business.*

### BURMA AND SIAM

#### Y. M. C. A. in Burma

Sir Benjamin Heald, who is severing his connection with the Y. M. C. A. in Burma, said at the 37th annual meeting: "There seems to be among the Burmans a renewal of interest in those ideas of service and self-sacrifice which are the basis of most religions, and particularly of Buddhism; and our Association offers opportunities of service which are appreciated by the members of all religious communities including Buddhists. It has done much to overcome antagonisms and suspicions and has been the means of bringing all those who are under its influence into a real bond of friendship."

Replying to Sir Benjamin's speech the Governor of Burma spoke of the excellent service of the "Y" for troops and refugees in the rebellion districts, a work of great value to the government, as has also been the pioneer work in physical training. All this, he said, has resulted in a wider horizon for Burma and before long it is probable a democratic constitution will be given Burma.

—*Indian Witness.*

### Cannibalism in Malaysia

The government in the Dutch East Indies was compelled to issue strict prohibitions against cannibalism. This is still in vogue among the heathen Bataks. Dr. Warneck, of the Rhenish Mission, reports a conversation which he had with a heathen chief. This fellow told in a cynical way that twenty years ago he had been a widely feared man-eater. He described the whole process in all its cruelties so that Dr. Warneck asked him if it was never repugnant to him to devour his still living victim piecemeal; but he denied it emphatically and said that he was sure that if the Netherland government were to leave the country cannibalism would flourish anew in the heathen regions.

### New Center in Siam

A swamp in Siam gradually filled and became rice fields. Workers built homes on a small raised area and the result was the village of Nong Yi Pet. There was one Christian, Uncle Poon, but his life was nothing to boast about. At 70 years of age, through the preaching of an evangelist, he became truly converted. A Presbyterian student evangelist made his headquarters in this village, then a small chapel was erected out of bamboo with an attap roof, most of the money and labor being furnished by the villagers. Four other converts have been won and a center has thus been established.

—*Siam Outlook*.

## CHINA

### League of Christian Churches

Evangelicals in China have organized a League of Christian Churches, a federation of mutually independent denominations, groups and individuals who are willing to confess their faith in the Christ of the Scriptures and in the entire Bible as the Word of God. In two years this League has drawn to itself at least one-eighth of the

Christians of China, with large numbers in sympathy who have not yet joined. Among the members are the entire Presbyterian Church of Christ in China, some 20,000 strong, two strong bodies of Mennonites, the Holiness Churches in North China, many thousands of the China Inland Mission and of the Christian and Missionary Alliance as well as smaller groups of Baptists, Free Methodists and others. The League has started a bi-monthly magazine in Chinese, called *The Morning Light*, under efficient Chinese editorship.

### General Takes Christian Stand

General Dzen, a public man of prominence in West China, has been in touch with Christianity for twenty years. He has been active with other leaders, both Chinese and foreign, in work for bettering the lives of young men. Now, after twenty years, he has come out boldly and has declared himself on the side of Christ, "repenting the past, resolved to struggle for the future, serve the Cause of Christ and work for the common good of mankind."

—*United Church Record*.

### A Possibility Made Actual

Following his visit to Hongkong and Canton, Dr. John MacNeill thus describes in *Missions* what grew out of a missionary beginning:

In Canton one sees what the indigenous church may become upon the mission field. Here is highly developed evangelistic, educational and medical work, housed in commodious buildings, and all under the direction of and supported by the native Chinese Church. The great congregations at the Sunday services were a revelation, and to share in the communion service with from seven to eight hundred Chinese Christians was a memorable experience. Here we found a group of devoted Christian business men, who head up some of the most influential banking and financial interests of Canton. The wise missionary leadership of the years has laid heavy responsibilities on the native converts. Do nothing for the Chinese Christians that they can do for themselves, is a policy abundantly justified. With these men as leaders the Chinese have assumed

complete responsibility for the direction and support of this varied Christian enterprise. Their latest venture is the new Asia Hotel, thoroughly equipped with every modern convenience, conducted on Christian principles and free from drinking, gambling and prostitution. After two years it is a huge financial success. The hotel employs a pastor-evangelist who constantly works among the hotel staff as well as the guests, and many have been led to Christ and brought into church membership by means of this personal evangelism.

### New Endeavorers in China

Christian Endeavor in China is a living testimony to the fact that this work is ordained of God and is a vital part of the Christian church.

When I was holding evangelistic Christian Endeavor meetings in Wenchow, in the south of Chekiang province last March, Pastor Lin of the Pingyang district requested me to take a series of revival meetings at Au-chiang, about forty miles from Wenchow. Pastor Lin pleaded: "My church of seventy-nine branch churches all over the Pingyang district has a special claim because in every one of those seventy-nine churches we have a Christian Endeavor society; and our preachers are products of Christian Endeavor. The best Bible students and speakers of our Christian Endeavor societies are appointed assistant preachers."

—A. T. CHOW, *General Secretary of the China Christian Endeavor Union*.

### Medical Aid for West China

The United Church of Canada has undertaken a major share in rendering Christian medical service to the 100,000,000 people of West China. Less than forty years ago the first doctors of this mission reached Szechuan. During the intervening years there has been no less than three general evacuations of missionaries to the coast, and on one occasion practically all mission property was destroyed. But by 1912 ten stations had been opened up to medical work, spread out to cover a vast, densely populated

area, with at least one foreign doctor in each of these stations for some years. About the same time, the mission joined forces with several other missions to found the West China Union University, which included medical and dental colleges. Including the class of 1931, thirty-four doctors and five dentists have been graduated. A little more than half of these are in service with other missions. Four training schools are being carried on, and two years ago a Department of Hygiene and Public Health was initiated. Already its influence has been felt over a wide area.

—*United Church Record.*

### Christian Ethics from Confucius

There are ethical values in Confucianism which parallel Christian principles. Nationalist China has taken its motto from one of the finest pieces of ancient Chinese literature.

When the Great Way is followed all under heaven will work for the common good. They will advocate sincerity and cultivate peace. Men will not limit their friendship to their relatives, nor their love to their own sons. The aged will have provision made for them. The able in body will serve; youth will have respect for its elders. There will be sympathy for the widows and orphans, and care for the afflicted. The men will accept responsibility; the women will be properly provided for.

The accumulation of earthly goods will be discountenanced. Hoarding for oneself will be done away. Idleness on the part of those who can work will be frowned upon. No one will be for himself.

Thus self-aggrandizement will not longer be known, and robbery and thieving will cease. When this time comes, the front door may be left open. Then will be the true Brotherhood of Man.

—*Presbyterian Banner.*

### Methodists Organize in Manchuria

Dr. J. S. Ryang of the Korean Methodist Church believes that Manchuria, despite the strain of military activity, offers a wonderful opportunity for Christian work, and that the condition in that country is just like the one in Korea about twenty years ago. The

Manchuria Mission Conference has been organized; its two Districts are the North Manchuria and Kando. There are in all forty-two churches and twenty-five prayer places arranged in fifteen circuits. The Conference has 1,770 members and 5,000 adherents. There are fifteen parsonages. The total value of the property is placed at 54,000 yen.

The first conference was attended by fourteen Korean preachers, eleven Bible women, one colporteur and 12 lay delegates. One of the latter came 150 miles on foot.

—*Christian Advocate.*

### JAPAN—CHOSEN

#### A View of the Slums

A Japanese slum wears a very different look from a slum in Europe or America, but the same unhealthy conditions and pernicious influences prevade both. A Japanese slum consists of rows of tiny, dark, flimsily built, one story houses, with no sanitary arrangements of any sort, fronting on narrow dirt streets with open sewers in them. The houses contain 1, 2 or at most 3 rooms, and these rooms are in all probability 6 x 13½ ft., 6 x 6 ft., and 6 x 9 ft., respectively. And everywhere there are children! The houses are too small to contain them all unless they are doubled up asleep beneath the bed clothes, so the dirty, disease-breeding streets teem with them.

"It is in such a slum," writes Mrs. Hannaford, of the Tokyo Presbyterian Mission, "grown up beside the large factory of a pharmaceutical company, just outside the limits of Tokyo, that Tokyo Station has been carrying on a work for children for several years.

"The whole community is loud in its praise for the change that has come over the children. No more are the people troubled by windows being wilfully broken, by cake and fruit being filched from the

shops, and by other such occurrences which used to be all too frequent."

### American Films in Disrepute

The Federal Council Bulletin comments upon Japan's reaction to American motion picture films.

As for the effect of motion pictures in the countries of the Orient, the National Christian Council of Japan expressed the generally accepted view when it wrote to the Federal Council of the Churches of Christ in America not long ago, entreating the churches of our land to take every step possible to prevent the continued influx of undesirable American films into Japan. The chief censor of the Tokyo police—a non-Christian—was quoted as declaring that many of the American films were highly detrimental to the morals of the Japanese. For us to be eager to send Christian missionaries to the Orient and to be indifferent to the sending of films that break down the influence of the missionary is certainly anomalous.

### By Strange Paths

The fortune-teller has always been an important member of Eastern society, and his aid is still invoked for the choice of lucky days for weddings, etc. But the following incident, and for the truth of which I can vouch, is perhaps unique in the annals of fortune-telling in Japan. A young officer in the Japanese army has had to take a year's leave on account of lung trouble, and naturally he and his wife have been exceedingly worried and anxious about the future. At last she decided to consult a fortune-teller. When she had put her questions he sat for some time in silence making criss-cross lines on his forehead with his forefinger. She wondered what he was doing, and suddenly he asked: "Are you a Christian?" "No." "Are any of your family Christians?" "No." "But have you studied Christianity?" "No. I have no connection with Christianity at all." "Well," he said, "I see a shining cross on your forehead, and the cross is the sign of Christ. I have gods whom I believe in and go to for help, but you, if you want to help your husband, had better become a Christian." Among



her acquaintances was the wife of a rising young lawyer, a leading member of the Holy Trinity Church at Kumamoto, and to her she appealed. This lady is now visiting the young couple, and last Sunday morning the officer's wife was in church with one of her children.

—REV. A. C. HUTCHINSON of Fukuoka.

—*Church Missionary Outlook.*

### Progressive Korea

There are in all Korea 568 Christian primary schools, with 39,774 pupils; 45 academies with 6,211 pupils; 217 kindergartens with 9,314 pupils; two men's colleges and one for women, 500 pupils; two theological schools, 250 students; a medical college, with possibly 100, and several nurses' training schools, with over 100. In all these, Bible instruction is regularly given, but the secular subjects, under government inspection, also are kept to high standards.

In Christian religious education, 5,400 Sunday schools have a total enrollment of 254,000. The entire Church goes to Sunday school. One school in Pyongyang enrolls 2,400, and the 20 schools of that city together enroll over 14,000, or one-tenth of the total population. Last summer the vacation Bible schools of the country, meeting in 958 places with 6,190 volunteer teachers, enrolled 100,485 pupils.

Missionary ladies have started a W. C. T. U., and a Korean girl secretary travels, organizing societies. The 15,000 Christian Endeavor and several thousand Epworth League young people are also actively pushing the movement. In Seoul is a society for the prevention of cruelty to animals. There are societies for fighting the white slave traffic, and the missions pay subsidies to the Salvation Army for maintaining a refuge home for unfortunate women. There are homes for old people in Syenchun and Pyongyang, maintained by the

Church, and orphanages in Pyongyang and Seoul.

—*Presbyterian Banner.*

### GENERAL

#### Combating Anti-Semitism

The International League to Combat Anti-Semitism has launched a periodical entitled "The Right to Live." The following is from a recent issue:

"I ask for no privilege," says the Jew. "As a human being I require no more than the right to live."

The right to live is not a mere sanction to exist. It involves all that we call human rights: the right to earn a living, the right to education, the right of suffrage, the right to stand the political equal of any man, the right to make one's own way to whatever successes his talents merit.

The right to live means the right to live as an effective man in the world, joining with other men to build a nobler society. For life is not separately lived and he who is for himself alone does no more than exist. To set men apart, to exclude them from cooperative society, to say to them, "You may not labor with us to carry the common burden because you are a Jew" is to deny the right to live.

The right to live requires that a man must be permitted to make the best of what talents have been given him, to the end that he may make a worthy contribution to the social body of which he is a member. The right to live is denied when it is said, "You are a Jew, and therefore, you may not enter our schools. You are a Jew, and therefore, we shall drive you from our class-rooms."

#### Rural Mindedness

The Christian movement throughout the world is rapidly becoming "rural-conscious." The Jerusalem Meeting of the International Missionary Council in 1928, representing Christian groups from fifty nations, gave every evidence of this. In Toronto last April was held an Institute on Missions and Rural Populations—not to teach agricultural subjects but to deepen the rural consciousness of all missionaries. Lectures were given on the Meaning and Task of Agricultural Missions (as outlined at Jerusalem), and on Rural Sociology, Agricultural Economics and Economic Improvement. Dr. Butterfield was present throughout the second

week and gave a course of lectures on "The Message of Rural Missions," "The Rural Community Parish," "Demonstrating Rural Evangelism," "The Rural Missionary" and "Some Larger Issues."

The most detailed and comprehensive study of agricultural missions which has been made was recently completed by Dr. A. L. Carson. Its two main purposes were: (1) Through a comprehensive survey of the field to assemble definite data regarding the work now in progress for the use of promotional and administrative bodies. (2) To bring this and other information to bear on a point of vital importance in any movement, the selection and training of personnel.

#### Disarmament Conference

Since the Conference began on February 2, much has been accomplished. Its achievements to date are:

1. A general and unanimous agreement in principle among all the nations that all purely aggressive weapons shall be abolished.

2. No property or rights achieved through aggression by any nation shall be recognized by the other nations as valid—the so-called "Hoover Doctrine."

3. The Conference demonstrates that the only security is that based on confidence and agreements. No nation has ever been made secure through armed force.

Each day a spirit of determination to make progress with the work is expressing itself.

#### Missionaries Issue Statement

To express their convictions regarding the Sino-Japanese controversy, American missionaries in Japan have issued a statement, signed by 35, while fifteen declined to sign and others were absent. The statement is in part:

"Our first word is one of confession . . . that the sins of our nation in the past render any protest open to the charge of

inconsistency. . . . We deeply regret agitation for an economic embargo against Japan, . . . believing it would more fully unify Japan in support of military policies. . . . The policy of attempting by military means a solution of delicate international problems is one from which we are compelled to dissociate ourselves. . . . A better way is the new process of conferences and law. . . . As we face the long future in Asia, so fraught with possibilities of good or ill for the human race, we renew our pledge of faith in what we believe to be the way of Jesus as the only wise policy in this present situation, and we call upon our fellow Christians in Japan and everywhere to join in that testimony to our common faith in the power of good will, which alone shall lead the world toward a better day."

*Record of Christian Work.*

### Progress in Work for Lepers

1. More lepers are seeking help while in the early stages of the disease.
2. More are under treatment than ever before, not only in mission hospitals but in government and municipal institutions and at out-patient clinics and automobile dispensaries.
3. More patients have been dismissed as "symptom-free," a fact which is putting hope into the hearts of all lepers.
4. There are more Christian lepers.
5. Increased interdenominational cooperation in the leper ministry is exemplified by Women's Missionary Federations, Sunday-schools and other associations, as well as by the way in which each denomination is blending its efforts with the Mission to Lepers in the common task of cleansing the lepers.
6. Anti-leprosy organizations are being established in many countries.
7. Better governmental cooperation is seen throughout the world.
8. More scientists are working on the curative treatment of lepers.
9. A more intelligent attitude toward leprosy is shown by the general public.
10. Education regarding the leprosy problem is being spread by press and pulpit.
11. More volunteer workers are devoting their efforts to campaigns against leprosy.

WILLIAM M. DANNER,  
*General Secretary, American Mission to Lepers.*

### Three Great Movements

There are three movements that, in a different fashion in these great lands, each indicate how, through the past ten years, "God has been at the helm," as St. Augustine found Him to be, "though very secretly." His secret operation is coming forth now into the light. The three "speaking signs" that appear to us in the sky above these lands are the Kingdom of God Movement in Japan, with Kagawa leading it; the Five Year Movement in China, and the caste movement into the Christian Church in India. . . . The Christian Church in Japan is a small church in which, we are told, there is far more leadership than rank and file. But Kagawa's great influence among the workers is being used today to spread the Gospel among these multitudes. In China, the Five Year Movement "is commanding enthusiasm and energy on every side." Its aim is to knit the Church together in all its branches, making it, as it should be, a center of power and hope in the midst of the chaos which today is China. . . . The rooting of Christianity deep in the soil of these lands is what has to be central to all Christian effort. The movement of the caste people in South India towards the Christian Church has a similar significance. The caste people form the citadel of India's life, and it is the example of the outcastes, transformed by the power of Christ, which is now winning these, their old oppressors. . . . The whole story of these years is full of enlightenment and exhilaration.—*Dr. Nichol MacNicol in The British Weekly.*

### End of the I. M. U.

After nearly fifty years of useful service the International Missionary Union will close its work at the end of this year. The Union was organized in 1884, at the suggestion of the Rev. W. B. Osborn, to bring to-

gether in Annual Conference former missionaries of all evangelical churches and missions on furlough. Dr. J. T. Gracey was the first president and, after serving for twenty-eight years, was succeeded by Dr. J. Sumner Stone. The membership roll of the Union contains 2,430 names of whom some 1,800 are living. Over 50 mission boards and practically every mission field are represented. The Annual Meetings have been times of fellowship, inspiration and power. The reasons for discontinuance are the expense and the multiplication of meetings and organizations. The records and finances of the Union will be transferred to the Foreign Missions Conference.

H. F. LAFLAMME,  
*Secretary.*

### Doors Open and Close for Jews

Refugee Jews from eastern Europe have for years found a measure of hospitality in Cuba, where there has been no organized anti-Semitism. Cuba's mild climate has been a further inducement and as many as 13,000 Jews have come in a single month. But now, due to economic depression, the wandering Jew finds another refuge closed. No laws, as yet, have been framed against Jews, but difficulties in the way of entry are set up against immigrants, in that each must have at least \$200 in his possession as proof that he will not become an object of charity.

On the other hand, Spain, land of the Inquisition, is now ready to welcome the return of Jews of Spanish ancestry, and Foreign Minister Lerroux will facilitate their naturalization. Spanish Jews were driven out of Spain by Ferdinand and Isabella in 1492, at which time a decree expelling all Jews from Spain was issued. The present Catholic press does not take kindly to these friendly overtures to Jews, arguing an attempt at Jewish world dominion. Other papers ridicule the idea as Judaising the republic.

*King's Business.*

# What to Read on the American Indian

Suggested by MAY HUSTON, New York

Associate Secretary, Department of Missionary Education,  
Board of Education, Northern Baptist Convention

## GOOD READING FOR ADULT AND YOUNG PEOPLE

**Ramona**, by Helen Hunt Jackson. Little, Brown, 1912. \$2.50. First published in 1884.

The romance of an Indian girl brought up on a great Spanish estate who chooses the life of her own people. This American classic has had more than one hundred and thirty printings, and has been shown in three separate moving-picture dramas. The story has undying qualities as a work of literary art.

**American, The Life Story of a Great Indian**, by Frank B. Linderman. 1930. John Day Edition \$3.50, School Edition, World Book Company. \$1.60.

The story of Plenty Coups, Chief of the Crows, who before his recent death was called the greatest living Indian chief. It is by an author who lived among Indians more than forty years whose purpose was "that a genuine record of his life might be preserved."

**Women of Trail and Wigwam**, by Flora Warren Seymour, Woman's Press, 1930. Paper \$1.00.

Sketches of Indian women who have made names for themselves in history and literature. Stories of bravery and patience, of war and peace, of aid to explorer and captives, are woven together in these tales of forest and tepee.

**We Must March**, by Honoré Willis Morrow. Morrow Co. \$2.00. Edition by Stokes Co., 1925. 75 cents.

This thrilling story of the work of Marcus Whitman and his bride among the Northwestern Indians makes very real

the hardships and dangers of pioneer missionaries.

**A Candle in the Mist**, by Florence Crannell Means. Houghton Mifflin, 1931. \$2.00.

This is a challenging pioneer story dedicated to girls. It portrays the courageous and religious spirit of the men and women who pushed the frontiers far to the westward, and brings in experiences of these pioneers with the Indians of the Northwest.

**Red Men on the Bighorn**, by Coe Hayne. Judson Press, 1929. \$1.00.

The life story of Plenty Crows (John Frost), the Crow Indian pastor in Montana. This is a true account of an Indian who as a boy made a vow to avenge his father's death. Coming into contact with missionary teachers, under the Christian influences, his whole life purpose was changed, and for many years this sturdy Indian has given himself to pastoral duties within his tribe. This is a character-building story of victory through Christ.

**A Jolly Journal**, by Isabel Crawford. Revell, 1932. \$1.50.

This book gives an insight into the life of a pioneer preacher and teacher through a journal kept by his daughter who in turn became a missionary to the Indians. Always able to see the funny side of even serious or provoking situations, the author of these fascinating pages will keep the reader smiling if not chuckling through the entire book. Whether in a pioneer town in North Dakota, or among Indi-

ans in Oklahoma, Miss Crawford was able to adapt herself to conditions and was always able to see the silver lining of every cloud.

**Indian Heroes and Great Chieftains**, by Charles A. Eastman. Little, Brown, 1918. \$1.75.

The author, a full-blooded Sioux, interprets in an unusual way the Indian traits and character. This volume contains the stories of fifteen Indian chiefs, all of whom were strong, brave men. Some of them were famous scouts and warriors while all were mighty hunters. They endured hardship and attained fearlessness, courage, energy, and physical strength. Of interest to both adults and young people.

**Indian Heroes**, by J. Walker McSpadden. Crowell Co., 1928. \$2.00.

Another series of stories of Indians somewhat better known than those of the preceding volume. The book tries to give the Red Man's side of the story. The author's purpose was to have the tales follow in chronological order, thus enabling him to give a continuous picture of Indian affairs from the days of the earliest settlement down to our own time.

**The Dragon Fly of Zuñi**, by Alida Sims Malkus. Harcourt, Brace & Co., 1928. \$2.50.

This charming story of Squash Blossom, "the fairest of the maids of Zuñi," gives a great deal of information concerning the customs and traditions of the tribe. The author knows the Indians of the Southwest so well that the reader is carried into the desert

country of New Mexico and made to see both the homes and the people.

### For Study and Reference

**Facing the Future in Indian Missions.** Pilgrim Press, 1932. Cloth, \$1.00; paper, 60 cents.

Part I. A Social Outlook on Indian Missions, by Lewis Meriam, Technical Director, Survey of Indian Affairs, Institute for Government Research, Brookings Institute.

Part II. The Church and the Indian, By George W. Hinman, formerly Director of Survey of Indian Work, American Missionary Association.

An interesting and thought-provoking study of the varied work and the vital problems of Christian missions among the Indians by two outstanding authorities.

**Indian Americans**, by Winifred Hulbert. Pilgrim Press, 1932. Cloth, \$1.00; paper, 60 cents.

An expression of the thought and aspirations of the young Indians of many tribes. Written as the result of extensive travel for the purpose of gathering material for this volume.

**The Story of the Red Man**, by Flora Warren Seymour. Longmans. \$5.00.

A history of Indian people by an author who has been on the Board of Indian Commissioners and has done much writing in this field. Excellent for reference purposes.

**The Red Man in the United States**, by G. E. Lindquist. Doubleday Doran, 1923. \$3.50.

An intimate study of the social, economic, and religious life of the American Indian. Contains a brief statement concerning nearly every tribe in the United States and mission work being done among them.

**Problems of Indian Administration**, by Lewis Meriam and Associates. Brookings Institute, 1928. \$5.00.

A valuable reference book giving in detail the findings of a survey of Indian Administration.

**The American Indians and Their Music**, by Frances Densmore. Woman's Press, 1926. \$2.50.

An excellent resource on Indian history, customs, and mu-

sic. It contains the music for several Indian songs.

**Torchlights to the Cherokees**, by Robert Sparks Walker. Macmillan Co., \$3.00. 1931.

The story of the Brainerd Mission to the Cherokee Indians, founded in 1816, and broken up when the Cherokees were forced to give up their land and move westward. The author had access to many original letters and documents and the book is a new chapter in the history of Tennessee and Georgia.

**The Winnebago Finds a Friend**, by Arthur V. Casselman. Heidelberg Press, 1932. Paper only, 50 cents.

This is an intensely interesting story of the history of the Winnebago Indians, especially those residing in Wisconsin; the story of the life and work of the Stucki family; the mission at Black River Falls and school at Neillsville.

**The American Indian on the New Trail**, by Thomas C. Moffett. Missionary Education Movement, 1914. \$1.00. (Out of print.)

This former study book contains a great deal of valuable information. It reviews the primitive conditions and inherited faith of the Red Man, and then outlines his new environment and the influence of Christian civilization, showing that the American Indian is indeed "on the New Trail."

### FOR INTERMEDIATE BOYS AND GIRLS

**The Boy's Life of Kit Carson**, by Flora Warren Seymour. Cloth \$2.00. Century, 1929.

An interesting biography which brings out admirably the qualities that have made Kit Carson a favorite hero of boys.

**Winning the Oregon Country**, by John T. Faris. Missionary Education Movement, 1911. 60 cents.

Another stirring tale of adventure, featuring the Lewis and Clark Expedition, the Jason Lee Volunteers, the work of Marcus Whitman and his associates in the Northwest. The story of the Indians traveling two thousand miles for a book is retold in this book.

### Study Books

**Three Arrows: The Young Buffalo Hunter**, by E. Ryerson Young. Missionary Education Movement, 1932. Cloth, \$1.00; paper, 75 cents.

A story of thrilling interest based on conditions in the early days of Indian missions. Helps will be prepared for study courses on this book.

**The Indian How Book**, by Arthur Parker. Doran, 1927. \$2.50.

This is full of suggestions for Boy Scouts. The art of making many different objects, descriptions of Indian dress and ornaments, ceremonies and mysteries are only part of the topics treated in a most interesting and practical way.

### FOR JUNIORS

**Waterless Mountain**, by Laura A. Armer. Longmans Green, 1931. \$3.00.

This gives a vivid picture of the family and tribal life of a Navajo boy. It is beautifully illustrated and compels a new appreciation of a side of Indian nature with which Juniors are not too well acquainted—his love of nature and his intimate knowledge of wild life around him. A delightful book.

**The Magic Trail**, by Grace Moon. Doubleday, Doran, 1929. \$2.00.

A junior story by the author of Chi-Wee, full of adventure as Kawani and his sister Yazhe follow the magic trail over hills, desert, mesas and canyons in search for their missing father. Illustrated.

**Totem Tales**, by Warren E. Crane. Revell, 1932. \$1.50.

This is a book of Indian legends, delightfully written.

### For Study

**Many Moons Ago and Now**, by Katharine Gladfelder. Missionary Education Movement, 1932. Cloth, \$1.00; paper, 75 cents.

Contains stories, lesson plans and suggestions for activities.

### FOR PRIMARY CHILDREN

**Two Little Navajos**, by Hoffman Birney. Penn Pub. Co., 1931. \$1.50.

A colorful story of a little Navajo brother and sister who

learn to work as well as play the games of their tribe.

**The Pilgrim's Party**, by Sadyebeth and Anson Lowitz. Richard R. Smith, 1931. \$1.50.

Before children can read words, they read pictures. Here is the true story of the coming of the Pilgrims, amusing and graphic, making us friends of both Pilgrims and Indians. A book for little brothers as well as big sisters.

### For Study

**Children of the Great Spirit**, by Florence C. Means and Frances Somers Riggs, specialists in primary work. Missionary Education Movement, 1932. Cloth, \$1.00; paper, 75 cents.

Contains stories, lesson plans and suggestions for worship and activities.

**Indian Playmates of Navajo Land**, by Ethel M. Baader. Missionary Education Movement, 1932. Cloth, 75 cents.

An excellent course on one of the most important Indian tribes.

### SUPPLEMENTAL MATERIAL

**Teaching Pictures on the American Indian**, eight pictures 11 x 14. 50 cents.

**Indians of the Southwest Picture Sheet**. 25 cents.

**American Indian Picture Sheet**. 25 cents.

**North American Picture Map**, to be colored by the children. 50 cents.

**American Indian Insert Sheet for Same**, to be used by groups studying the American Indian. 10 cents. (These may be obtained from the Missionary Education Movement.)

### PLAYS

**Two Thousand Miles For a Book**, by Helen L. Willcox. 25 cents.

**Where the Trails Cross**, by Anne Charlotte Darlington. 15 cents.

**Hiawatha Dramatized**. March Bros. 40 cents. Arranged from Longfellow's masterpiece.

**Indian Tableaux**, by Anita B. Ferris. American Missionary Association. 15 cents.

**Marcus Whitman's Call**, by Anna C. Swain. Baptist Dept. of Missionary Education. 15 cents.

**School Days in Oklahoma**, by Helen L. Willcox. Baptist Dept. of Missionary Education. 15 cents.

### ADDITIONAL BOOKS

Suggested by M. K. SNIFFEN  
Secretary of the Indian Rights Association, Philadelphia

**The American Indian**. An introduction to the Anthropology of the New World by Clark Wissler, Curator of Anthropology in the American Museum of Natural History, New York City. Oxford University Press, 1922.

In the first thirteen chapters of this book the author gives a general idea of the life of the Indians who inhabited the continents of North and South America when discovered by the white man. Although very readable it is written from a strictly scientific point of view.

**The Story of the Indian**, by George Bird Grinnell. Appleton and Co., 1921.

Through description and stories, often quite detailed, Grinnell gives an excellent idea of the life and customs of the Indians of the plains and more western parts of the continent before they were materially affected by white contacts.

**The Red Man in the New World Drama**, by Jennings C. Wise. Roberts Co., Washington, D. C., 1931.

"A Politico-Legal Study with a Pageantry of American Indian History."

**The Navajo Indians**, by Mary Roberts Coolidge and Dane Coolidge. Houghton, Mifflin, 1931.

History of the Navajos by well-qualified authors based on literature, interviews, and the examination of culture productions.

**The Rain Makers—Indians of Arizona and New Mexico**, by Mary Roberts Coolidge. Houghton Mifflin Co., 1929.

Deals largely with the Pueblos, their history, social life, arts and industries, ceremonies, etc. Some attention to other Indians of the Southwest.

**The Cheyenne Indians**, by George Bird Grinnell (2 vols.)

An intimate study of one of the group of the plains. The style is largely that of detailed description and story.

### ALSO WORTH READING

**The Vanishing Race**, by Joseph Dixon. Doubleday Page, 1913. \$3.50.

**The Soul of the Indian**, by Chas. A. Eastman. Houghton Mifflin, 1911. \$1.00.

**The Indian of Today**, by Geo. Grinnell. Duffield & Co., 1911. \$1.50. (Out of print.)

**Famous Indian Chiefs**, by C. H. L. Johnston. L. C. Page & Co., 1909. \$1.50.

**Lights and Shadows of A Long Episcopate**, by Bishop H. B. Whipple. Macmillan, 1902. \$2.00.

**The Indian and His Problems**, by Francis E. Leupp. Scribners, 1910. \$2.00. (Out of print.)

**What the White Race May Learn From the Indian**, by Geo. W. James. Forbes & Co.

**Marcus Whitman**, by Myron Eells. Harriman.

**The Middle Five Indian Boys at School**, by Francis LaFlesche (an Indian author). Small, Maynard.

**Life and Labors of Bishop Hare**, by M. A. DeW. Howe. Sturgis and Walton, 1911. \$2.50.

**The American Indian**, by W. K. Moorehead.

**A Century of Dishonor**, by Helen Hunt Jackson. Little, Brown & Co., 1885. \$1.50.

**The Indian Dispossessed**, by S. K. Humphrey.

**My Friend The Indian**, by James McLaughlin. Houghton, Mifflin & Co., 1910. \$2.50.

**American (The Story of a Great Indian)**, by Frank B. Linderman.

**Famous Chiefs I Have Known**, by Maj.-Gen. O. O. Howard.

**The League of the Iroquois**, by Lewis Henry Morgan.

**Indians of the Painted Desert Region**, by Geo. Wharton James.

**Some Memories of a Soldier**, by Maj.-Gen. H. L. Scott.

**Indians of the Enchanted Desert**, by Leo Crane.

**Land of Journey's Ending**, by Mary Austin.

**Old Indian Trails**, by Walter McClintock.

**Story of the American Indian**, by Paul Radin. Boni and Liveright. \$5.00.

**Kootenai Why Stories**, by Frank B. Linderman.

**Zuni Tales**, by Aileen Nusbaum. **Skunny Wundy and Other Indian Tales**, by Arthur C. Parker.

**The Basket Woman**, by Mary Austin.

**The Indian's Book**, by Natalie Curtis. Harper Bros. \$7.50.

**Pioneer Days in the Early Southwest**, by Grant Foreman.

**Oregon Trail**, by Francis Parkman.

**Joe Pete**, by Florence McClinchey. Holt & Co.

**Missionary Explorers Among the American Indians**, by M. G. Humphreys. Scribners, 1913.

## GENERAL BOOK REVIEWS

**The Foreign Missionary.** By Arthur Judson Brown. New Edition. 8 vo. 412 pp. \$2.00. Fleming H. Revell Co. New York. 1932.

This is one of the best missionary books that has ever been written. It appeared first in 1907, and this is the thirteenth edition with revisions. Its nineteen chapters cover the whole range of missionary purpose, administration and relationships, which it treats with abundant authoritative knowledge and with wise and sure judgment. The book is not academic theorizing and it belongs to a different class from the superficial missionary articles and volumes which are too common. From fruitful pastorates in which he was in contact with the problems of Christianity in America Dr. Brown came to the Secretaryship of the Presbyterian Board of Foreign Missions in 1895. He has been all his life a tireless student of missions and for thirty-four years he was one of our ablest and most responsible missionary administrators. He has written here out of full and adequate study of missions at first hand both on the field and in the work of administration at home.

If Dr. Brown were rewriting his book entirely today there would undoubtedly be some reshadings and rearrangement of perspective; but the fundamental things would be unaltered. He is ready for new methods and changed adjustments but the central things he would not change. To him Christianity is a real and solid thing with roots in history and with its power in God; and he is not prepared to have it remodeled for any temporary caprice. He knows what the aims of foreign missions should be and would have the enterprise clearly discern, and unceasingly fulfill, this aim of making Jesus Christ known to men as their Saviour and the world's Saviour, and of establishing living Christian Churches.

Ministers wanting missionary sermons; laymen desiring to

know the real problems of missions and to study the issues involved in them; candidates for missionary service wanting information about the work to which they look forward; mission study classes and all friends and enemies of the foreign missionary enterprise, should read and reflect upon this honest, sensible, competent book.

ROBERT E. SPEER.

**Hudson Taylor's Legacy.** Edited by Marshall Broomhall. 12 mo. 167 pp. 2s 6d. China Inland Mission, London. 1932.

Few men combine the spiritual insight and temporal wisdom, the faith and the courage, the humility and strength of mind, the passion for souls and the administrative ability that characterized Hudson Taylor, the founder of the China Inland Mission. He saw a vision and was moved with compassion; he heard a call and responded; he was tested in many ways and stood true. Many in every land, old and young, rich and poor, have been stirred in like manner through the spiritual messages and experiences that he shares with them. Some of his wonderful insight into truth, and fellowship with God, are promised in this volume, which is published on the centenary of Hudson Taylor's birth. The chapters include extracts from addresses and Bible studies; lessons from his rich experiences and glimpses of the abiding fruit of his labors.

**Korea, The Hermit Nation and Its Response to Christianity.** By T. Stanley Soltau. 123 pp. 3s. 6d. World Dominion Press, London.

**Religions of Old Korea.** By Charles Allen Clark. 295 pp. \$2.50. Revell. New York. 1932.

Korea is one of the younger missionary fields. It lacks two years of its first half century and some of its pioneer missionaries are still living. But all intelligent Christians know of the wonderful work for Christ that has been done in Korea and that is going on with unabated vigor. In the first of the two volumes mentioned above, Mr. Soltau, a member of the Presbyterian mission, U. S. A., since 1914, tells the

inspiring story. The ground has been covered in other books, for the literature of the subject has become voluminous; but the author has told it again in a fresh and effective way and brought the record down to date. The book contains much excellent material and the thirteen appendices present a wealth and variety of statistical information.

Dr. Clark, who writes on "RELIGIONS OF OLD KOREA," is already favorably known to readers of missionary literature through his former books: "The First Fruits in Korea" and "Korea and the Nevius Methods," as well as through numerous articles in the religious press. The present volume consists of lectures delivered at four theological seminaries during his furlough in America. They so impressed the faculties and students that their publication in permanent form was unanimously requested. Dr. Clark is a missionary of the Presbyterian Church, South, and has written out of a rich missionary experience of thirty years. He has added to heavy and exacting labors as an evangelist, and professor of practical theology in the Presbyterian Theological Seminary at Pyengyang, a profound study of the religions which Christianity encounters in Korea—Buddhism, Confucianism, Shamanism, and various minor cults. His point of view is that of a conservative evangelical missionary who wisely sees that "The religions of the various countries of the world are not made-to-order, mechanical things, nor concoctions of witch doctors or priests for their own private profit and benefit. They are the various ways in which men have tried to explain or understand the universe, and the ways by which they have tried to adjust themselves to ultimate reality." It is an able and scholarly work, thoroughly documented, with several illustrations, three appendices, an extensive bibliography, and a careful index.

A. J. B.



## New Books

- Christian Education in Japan**—Report of the Commission on Christian Education. Maps and Charts. 247 pp. International Missionary Council. New York. 1932.
- Ling-Yang.** Ethel T. Thompson. 96 pp. 50 cents paper; \$1 cloth. Central Committee. North Cambridge. 1932.
- Lady Fourth Daughter of China.** Mary B. Hollister. 237 pp. 50 cents paper; 75 cents cloth. Central Committee. No. Cambridge. 1932.
- Living Issues in China.** Henry T. Hodgkin. 215 pp. 60 cents paper; \$1 cloth. Friendship Press. New York. 1932.
- Modern India.** Sir John Cumming. 304 pp. \$1.50. Oxford University Press. London. 1932.
- Rainbow Empire.** Stuart Bergsma. 294 pp. \$3. Eerdmans Pub. Co. Grand Rapids. 1932.
- Religious Education in Rural Churches.** Henry W. McLaughlin. 220 pp. \$1.50. Revell. New York. 1932.
- Songs of Life.** Henry Watson Frost. 120 pp. \$1.25. Loizeaux Bros. New York. 1932.
- Salting the Earth.** H. & H. F. Topping. 38 pp. 20 cents. H. Topping.
- Silver and Gold.** E. F. E. Wigram. 132 pp. \$1. Church Missionary Society. London. 1932.
- The Partiality of Jesus.** E. C. Comfort. 154 pp. \$1.25. Eerdmans Pub. Co. Grand Rapids. 1932.
- Three Arrows.** E. Ryerson Young. 183 pp. \$1 cloth; 75 cents paper. Friendship Press. New York. 1932.
- The Advance Guard—200 Years of Moravian Missions.** 95 pp. Moravian Book Room. London. 1932.
- The Mother.** Yusuke Tsurumi. 287 pp. \$2.50. Rae D. Henkle. New York. 1932.
- Under the Southern Cross.** John Christiansen. 220 pp. Scandinavian Alliance. Chicago.
- The World's Danger Zone.** Sherwood Eddy. 119 pp. \$1. Farrar & Rhinehard. New York. 1932.
- World Pictures in the New Testament.** A. T. Robertson. 451 pp. \$3.50. Long & Smith. New York. 1932.
- When Jews Face Christ.** Edited by Henry Einspruch. 188 pp. The Mediator. Baltimore. 1932.
- Youth and Creative Living.** C. P. Maus. 167 pp. \$1.25. Long & Smith. New York. 1932.
- Brothers of the Lotus Buds.** Godfrey Webb-Peploe. 150 pp. 2s., 6d. S. P. C. K. London. 1932.
- Everyland Children**—Ah Fu and Me Too. Lucy W. Peabody. 56 pp. 25 cents. Central Committee. No. Cambridge. 1932.
- Christianity and the New World.** F. R. Barry. 317 pp. \$3. Harpers. New York. 1932.
- Cameos of Our Lord: Pen Pictures of the Glories of the Matchless Man of Galilee.** Robert Lee. 191 pp. 3s. Pickering & Inglis. London. 1932.

## Obituary Notes

**Rev. Edward Marsden,** Presbyterian missionary at Metlakatla, Alaska, died there May 7. Mr. Marsden, son of a chief of the Tsimpshean tribes, was said to be the first convert of William Duncan, missionary from London, who had come to Fort Simpson in 1856. To avoid the evil influence of heathen practices "Father" Duncan withdrew with his group of Christians to Metlakatla, 17 miles south of Fort Simpson, and in this Christian community Edward Marsden grew up. He came under the influence of Sheldon Jackson and dedicated himself to the ministry, studying in the United States and graduating from Marietta College and Lane Seminary. He later developed the church at Metlakatla, of which he became pastor in 1920.

\* \* \*

**Principal Dugald McKichan,** formerly of Bombay and ex-Moderator of the Church of Scotland, died recently. He was a missionary statesman under whose administration Wilson College, Bombay, grew into a bulwark not of faith alone, but of civilization in the Eastern Empire.

\* \* \*

**Rev. William Walton Clark, D. D.,** a well known Bible teacher and for ten years the Field Secretary of the Board of Domestic Missions of the Reformed Church, died on May 12th.

\* \* \*

**Dr. Samuel D. Price,** Business Secretary of the World's Sunday School Association, died of heart trouble at his home in Montclair, N. J., on May 17th. Dr. Price has been a member of the official staff of the World's Sunday School Association since 1917, coming from successful Presbyterian pastorates at Shrewsbury and Camden, N. J. He received the A. B. degree from New York University in 1893 and the B. D. and A. M. degrees from Princeton Theological Seminary in 1896. In 1917, New York University conferred upon him the honorary degree of Doctor of Divinity.

Dr. Price gave his principal attention to finance and publicity work for the Association. Dr. Price also found time to serve as a member of the Lord's Day Alliance of New Jersey, the New Jersey Christian Endeavor Union and the International Council of Religious Education. He has served since 1901 as the Recording Secretary of the New Jersey Council of Religious Education.

\* \* \*

**Rev. Dr. David Matthis Sweets,** editor of "The Christian Observer" and a minister of the Southern Presbyterian Church, died of a heart attack at his home in Louisville, Ky., June 8th. He was sixty-four years old. At the time of his death he was a trustee of the General Assembly of the Presbyterian Church in the United States and of Center College.



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## Personal Items

(Continued from 2d Cover)

**Dr. J. H. Rushbrooke,** General Secretary of the Baptist World Alliance, left England on June 30th for Australia and New Zealand.

\* \* \*

**H. S. Ferguson,** of the China Inland Mission, was captured by brigands early in May and is still being held captive. Earnest, definite prayer is asked for his release.

Conditions in the province of Kansu are very difficult. Along one of the main highways all the wells have been destroyed so that travel is impossible. Moslem robbers are also very active, making missionary work hazardous. Despite these dangers, workers continue to make every effort to reach the people and reinforcements have been sent by the C. I. M. to the stations within its borders.

# Read THE MOSLEM WORLD

SAMUEL M. ZWEMER, Editor

## SOME ARTICLES IN THE JULY NUMBER:

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Medievalism in Arabia .....	C. S. G. Mylrea
The Dragon's Teeth in Macedonia .....	George Stewart
The Martyrs of Nejran .....	W. G. Greenslade
Work Among the Blind in Egypt .....	Gindi Ibrahim
The Passion Play of Islam .....	An Eye-Witness
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