Field Talks

THE AMERICAN INDIAN

Of the approximately 350,000 Indians in the United States, National Missions carries the Gospel message to thirty distinct tribal groups through 210 enterprises: church, preaching station, Sunday school, hospital, school, and others, with a personnel of 180, of whom about one-third are native.

Among the Dakotas

"I am beginning to realize that many things which seem essential to us do not loom very large in the mind of our Indian friends," states the Rev. Howard B. Phillips, missionary among the Dakotas at Pine Ridge, South Dakota. "At our last Bible school we traveled each day to a distant well for cool water, while the wife of a native helper took her bucket to the muddy creek near by, and seemed none the less well and happy. We labor to arrange a nice soft bed on which to sleep; the Indian throws his pallet down in the corner and apparently finds sweet dreams on the hard floor. We think dogs are made to chase rabbits. Our Indian friends see in the fat puppy a howl of nice hot soup for some future meal.

"We enjoy our work with these Indians," Mr. Phillips continues. "Three of us worked hard all last summer holding vacation Bible schools for boys and girls, young people, and adults. We have enjoyed especially the fellowship of the young Indian who has been helping us this summer. As he talks to the young people he reveals a beautiful vision of Christian living. His four years at Santee Training School have given him fine preparation for Dubuque College which he plans to enter next fall.

"Footloose Indians have many places of interest to visit all summer long. They take family and baggage and tent and go off to some carnival or fair or rodeo. Yesterday we called at the cabin of a Presbyterian Indian family, and to our surprise found a padlock on the door. Neighbors said they had gone to New

York to join a circus. Many Pine Ridge Indians are hired by shows of various kinds all over the country. A number have been to Europe and all over the world traveling with shows.

"Denominations, which have definite values in our minds, have little significance for the Indian. They make transfers on the slightest occasion with apparently no twinge of conscience. These things make tbe work difficult sometimes, but they do not lessen our interest. Our happiest contacts are with the boys and girls in the religious classes which we are permitted to hold in the Indian day schools. There are about twenty-five on the reservation, besides the large boarding school in our village, where there are over four hundred pupils enrolled. We teach them songs and Bible verses and tell Bible stories. We try to put something into their lives which has previously been lacking. Through the fifty years since the Presbyterian work was started here, our Indian churches have had practically no Sunday schools for the boys and girls, and we who have been brought up in the Sunday school know what they have been missing.

"It has been only two and a half years since a full high school course at the government boarding school in Pine Ridge was added. A few Indian young people went off the Reservation for high school training. One of our Christian Indian boys is in Huron College, and we hope he will decide to enter the ministry. One of the greatest and saddest needs is trained native Christian leadership."

The Intelligence Test and the Indian

"What of the intelligence of your Indian boys and girls? How does it compare with that of white groups?" Dr. Martin L. Girton, superintendent of the Tucson, Arizona, Indian Training School was asked. One had a feeling, seeing the expression on Dr. Girton's face, that he had heard these questions before. At least, he was prepared to answer.

"If you mean how does the IQ of the average Indian boys and girls compare with the IQ of white boys and girls, as measured by the white man's intelligence test. then they do not rate very high. But if you were to ask me which I felt was actually the brighter group, my answer would be that the Indian boys and girls as a whole are second to none."

"Then you don't think the average intelligence test a fair measure of the Indian boy's IQ?"

Dr. Girton hesitated a moment, then smiled, evading tbe question by asking, "When a test paper contains questions on a sub-

ject with which the boy being tested is wholly unfamiliar, can it be called a fair test? Let me illustrate what I mean," he went on. "What if the tests for white children who had never been on a desert contained a picture of a barrel cactus and asked 'Where would you get water from this'? Don't you think a boy might waste considerable time looking for a 'faucet'? A question usually asked on one of the standard intelligence test papers is this: 'What is wrong with this picture?' the picture being that of a telephone, one wire of which is cut. Now the average Indian boy or girl has never seen a telephone. Reservation Indian families don't use them. The boy ponders over the question, contemplating the unfamiliar instrument before him; and as he contemplates, time marches on, and many easier questions remain unanswered. The final result is a low grading by the white examiner. The joke of it all is that when it comes to the labyrinth test, which the authors of such tests will concede is the most difficult part of all, the Indians will make the highest grade.

"Which tends to prove?" asked a listener.

"Which would *seem* to prove," corrected Dr. Girton, "that if *any* intelligence test can be applied as an accurate measure of *any* one's intelligence quotient, the Indian need offer no apology for his IQ."

God and the Apaches

"The Power of God and the Apache Indians" was the subject of an address made by the Rev. Joseph Wellington, Pima missionary at Clarkdale, Arizona, in a recent radio address from a station in Arizona. He said in part, "I have seen the Gospel transform the Apaches in this field since my coming to them in 1917. I was made to feel most unwelcome when I first reached this area. When I would go to visit the families, they would hide when they saw me coming, or turn their backs if they couldn't get away. My only audiences were the government day school boy pupils, never the girls. But I would not give up. I visited the sick, sat by the dying, and wept with them when their loved ones were taken, until finally they learned I was their friend and helper. Today we have an organized church with sixty members professing faith."

A Visitor Attends a Navajo Medical Ceremony

"What was your most interesting experience on the Navajo field?" someone recently asked a visitor upon her return from a trip to several Indian reservations in the Southwest.

"Witnessing a sand-painting medicine ceremony," came the answer. The visitor was asked to tell the story of this unique ceremony.

"After we had attended an evangelistic service in one of the hogans we moved on to find the home of one who was known among her Navajo friends as 'The Woman-with-a-Rabbit-Depending-from-her-Girdle.' She had been ill and in the hospital, and the missionary evangelists wished to call upon her. When we reached her hogan, we found burlap hanging over the door. We hesitated a moment, then the Navajo missionary pushed it aside and walked in. A sand painting was in progress, as we saw at once, but in spite of the fact that white people are not admitted as a rule, when the missionary addressed the medicine men as 'My Grandfathers,' we were all invited in.

" 'The Woman-with-a-Rabbit-Depending-from-her-Girdle,' I was told, had had an attack of illness some time before, and the physician had diagnosed her case as gall stones. 'But what would put stones in me?' she had asked, and left the hospital without an operation. The medicine men ascribed her affliction to certain kinds of birds, the Navajo missionary explained, and today they were making elaborate sand paintings in which the birds appeared down the sides, with a legendary figure of a man holding two water snakes down the center. The sick woman, I was informed, would be seated upon the finished sand-painting, while the medicine men would invoke the spirits of the gods present to forgive her, and to trouble her no more. Four men were at work. Mistakes were quickly corrected; and from the pots, sand of pastel shades, blues nearly gray, black charcoal, yellows, and whites, were laid on the blanket of sand. The woman had been made ready for the ceremony. There were charcoal markings on her face and corn pollen on her head. Unfortunately, we could not wait to see the rest of the ceremony, for we had to be back at the mission at twelve o'clock for lunch. The medicine men were still working on the sand-painting when we left. They had promised, however, that if the sand-painting ceremony did not appease the troubling spirits, they would consent to her being taken to the hospital.

"As I saw the suffering of the sick woman and witnessed the efforts of the medicine men to heal her, I realized as never before the possibilities for Christian service of trained native nurses could they go from hogan to hogan calling upon the sick."

Leadership Training at Ganado Mission to the Navajos

Leigh Hubbard, a graduate of Ganado Mission High School, is taking his pre-medical courses at the University of Arizona. If he

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finishes his medical training he will be the first native doctor of medicine on the Navajo reservation. The Ganado Presbyterian Church is assuming the responsibility for his college expenses, which are lightened by the fact that he is living at the Tucson Indian Training School at Escuela, just a few miles from Tucson, while attending the University.

The Kirkwood Memorial School at Ganado, originally organized to minister to the Navajo, now serves a diversified group. In addition to a large number of Hopi boys and girls, there are some Laguna, Zuni, and Mono Indians. In the nurses' training school at the Sage Memorial Hospital there are many more. The Eskimo and Haida from Alaska, the Spokane, Paiute, Mohave, Pueblo, Pima, Papago, Hopi, Creek, Chickasaw, Choctaw, and Navajo tribes, as well as one Spanish-speaking girl.

A Native Son Wins His Fellows

The attention of all who have watched the growth and spread of Christianity among the American Indians has been focused for the past two years upon the phenomenal success of a young native elder, Esau Joseph, in his efforts to evangelize the Pimas in the Southwest. Mr. Joseph became a Christian while he was a pupil at the Tucson Indian Training School at Tucson, Arizona. Upon graduating from this National Missions school he spent two years in training at the Cook Bible Institute, Phoenix, Arizona. He has been remarkably successful in winning his fellows to Christ. Over fifteen hundred Indians have made a profession of their faith as the result of his work during the past two years. He has carried on a preaching mission in every neighborhood, visiting from house to house during the day and preaching every night. As a result, churches throughout the reservation have experienced a revival that has united and strengthened their members. Each church has organized a "Fishermen's Club," comprised of men and women and young people whose goal is to win family and friends to the Cause. During revival services held recently at Sacaton the total attendance was 5,382. Over six thousand attended the annual camp meeting held from one Thursday through the following Sunday at Salt River last summer. Not only did the Pimas attend in great numbers, but there came also groups of Mohaves, Apaches, and many from tribes to the North. Some traveled over a hundred fifty miles to hear this young evangelist give the Gospel message.

National Missions Plans a "Centennial" Celebration

National Missions is planning a Centennial celebration this year which, while it is particularly significant to the Presbyterian

church, commemorates a pioneer work which helped to shape the history of the great Oregon territory long before that section became a part of what we now call the United States.

The year 1936 marks the hundredth anniversary of the beginning of mission work in the Northwest by Marcus and Narcissa Whitman and Henry and Eliza Spalding, who left their homes in New York State to undertake mission work among the then "savage" Indians of the Northwest. Out of the mission established by the Whitmans near Walla Walla has grown the Tutuilla church among the Umatillas. The Spaldings established a mission at Lapwai, Idaho, where work among the Nez Perces has remained active throughout the years.

The General Assembly last year authorized the Board of National Missions in cooperation with the Synod of Idaho and the Presbytery of Northern Idaho "to secure a special fund of not to exceed $10,000, with the consent of the General Council through its Budget and Finance Committee, to be used for the restoration of the Spalding Church, and to provide for certain memorials." Interesting plans for a proper observance of this Centennial have already been laid. The State of Washington looks forward to a celebration at Walla Walla this summer. The Synod of New York in cooperation with the Presbyteries of Geneva and Steuben-Elmira is projecting a Centennial Day on June 4th to be held at Rushville and Prattsburgh, the home churches of the Whitmans and Spaldings. The Synod of Idaho will observe the centennial at its meeting in the fall.

This Centennial is significant for National Missions in that it affords an opportunity of calling attention to the continued work that it is carrying on in our country today.

Enterprises

Churches and preaching stations	157
Neighborhood Houses	6
Mission Sunday Schools	15
Schools	6
Medical Centers	1
Others	11
Missionaries	180

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