

1548



Indians
Today

Indians flock
to service
when Thom
Tomahaw
rings this be



The Bishop of Duluth ordains a Chippewa Indian to the priesthood



FROM ALASKA TO MISSISSIPPI and from Arizona to Maine are more than ten thousand American Indian Episcopalians from many different tribes who are offering their skills and savings to country and Church today.

Several hundred Navajos from Arizona and New Mexico fought heroically in the foxholes of Bataan; an Osage Indian, Major General Clarence L. Tinker, lost his life leading a bomber attack against the Japanese in the battle of Midway; at the very outset of the war young Indian girls rushed to volunteer for service as Army nurses; while skilled Indian fishermen on the West Coast and along the Columbia River increased their catches of salmon for the armed forces.

Their offerings for the work of the Church have long been generous in proportion to their limited means, while the Indian clergy have given many years of loyal service—many of them in isolated and lonely places.

No Longer The Vanishing American

No longer can the Indians be called "vanishing Americans." Census reports show that today they are increasing twice as fast as the population of the United States as a whole. There are now approximately 350,000 of them living in the areas between the Arctic Circle and Florida. In continental United States most of them can be found in fifteen States — Arizona, California, Florida, Idaho, Minnesota, Nebraska,

Nevada, New Mexico, New York, North Dakota, South Dakota, Utah, Virginia, Wisconsin and Wyoming.

Today the Episcopal Church is helping this vigorous people find a door of opportunity through which they can enter into their place in American life. For more than a century the Church has had a part in guiding the rebirth of this race. In the early 1800's it started its first Indian Mission among the Oneida tribe which had been moved from Oneida, N. Y., to a reservation near Green Bay, Wisconsin.

The 120th anniversary of this move and the 140th anniversary of the establishment of the Church's work with the Oneidas in Oneida, N. Y., were celebrated in 1942 in Oneida, Wisconsin, where the Church's work now helps a large Indian family of approximately one thousand baptized persons, of whom about 650 are communicants.

Many Tribes Hear Christian Message

That work prospered and as the years passed the Church started missions to other tribes — among the Navajos in Arizona and New Mexico, the Chippewas in Minnesota, the Shoshones and Arapahoes in Wyoming, the Sioux in Minnesota and the Dakotas, the Paiutes in Nevada, the Karoks in California, the Utes in Utah, and many others. Today about one-fifth of all the Indians in the United States can receive the ministrations of the Episcopal Church.



Girls of St. Elizabeth's Home, Wakpala, S.D., make a quilt

*A Bishop visits
his Indian
children on the
prairie*



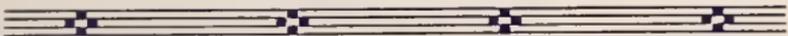
This religious work touches tribes and families in varying degrees of development, from the poverty-stricken and illiterate nomads, living in conditions not unlike those endured by their primitive great-grandfathers, to the college graduate and seminary-trained clergy of more advanced tribes. The modern program tends to make education the responsibility of the national government. Most educational institutions on all reservations today are government schools, while the Church centers its efforts on home-building and religion.

Indians Are Devoted Christians

People are beginning to realize that the Indian is not a strange sort of being to be herded into an unnatural life on reservations, but that he, too, is an American with the same capacity for development as the white man. His record of faithful and generous devotion to the Church is well known. Indeed, one missionary declares that "when an Indian really becomes a Christian, he is the best Christian there is."

Among the bright spots in the Church's Indian work is that being carried on among the Navajos at Farmington, New Mexico. Here is located the San Juan Indian Mission Hospital, a chapel, and a couple of nursing outstations.

One of the largest Indian missions comprising nearly one hundred congregations on nine reservations is in South Dakota among about thirty-five thousand Sioux. Two schools deserve



This happy Indian girl of the Southwest knows about Christ and His Church

special mention: St. Mary's High School for girls at Springfield and St. Elizabeth's for boys and girls at Wakpala. Although the Office of Indian Affairs has withdrawn much of its financial aid, these institutions are carrying on assisted by gifts from Church organizations and individuals. St. Mary's is filled to capacity and St. Elizabeth's is serving nearly 100 Indian children.

Some time ago the name of St. Elizabeth's School was changed to St. Elizabeth's Mission Home. This was because all the children there, except the very youngest, attend the public school at Wakpala, two and a half miles away, to which they are taken by truck each school



day. This gives an opportunity for Christian education to almost one hundred Indian children.

One of the oldest and best known programs of Indian work is that in Wyoming among the Shoshones at Wind River and the Arapahoes in Ethete. The activities of these two missions are particularly well-rounded and progressive. The Shoshone Indian Mission has twenty little Shoshone maids in boarding school, while St. Michael's Mission to the Arapahoes boasts approximately 120 boys and girls attending school, and many farms, cattle, poultry, and shops and stores. The Church was instrumental in developing a producers and consumers coöperative among this group.

The Churches Work Together

The Episcopal Church together with fifteen other Church groups in the Indian program of the Home Missions Council of North America shares in a strong interdenominational effort in eight States directed toward training young Indians for Christian leadership, and guiding them to adjust themselves to wholesome modern life.

The Episcopal Church and all other religious and secular agencies concerned with the welfare of the American Indian are called upon to furnish that guidance to Federal policies and the attitudes of the Indians themselves which will bring to these "First Americans" that status and equality guaranteed by the Constitution and inherent in the Christian Faith.

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