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# AMERICAN INDIAN MISSIONS



# The American Indian and Missions

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This illustrated pamphlet (a reprint of Articles in the Assembly Herald, February, 1918) is prepared by the Department of Indian Missions.

*Orders received for copies, five cents each, fifty cents per dozen, postpaid.*

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# Indian Patriotism and the War



Rev. Thomas C. Moffett

WILL the Red Man fight for America? Will he remember Indian wrongs, the "Century of Dishonor," the white man's aggressions, and the long story of injustice and encroachments by the stronger race on the rights of the original possessors of this land? Or will he join with a peculiar pride in singing "My Native Country," gratefully recognize the kind and generous paternalism which the great White Father has shown for many decades to the wards of the government, and prove his rights to citizenship and the larger freedom, which the progressive Indians of today are so insistently claiming? The test of war and of the call to arms have answered which? The Indian has surprised the nation with his intense loyalty and his patriotic response. As a race of supposedly dependent people, administratively known as incompetents, that is, Indians without the right to hold a patent in fee for their land or title to their property and hence without the right to vote, thousands of the Red Men of this land have responded splendidly in the country's time of need.

At first some of the primitive reservation dwellers obtained a newspaper notoriety by resisting conscription and refusing to participate in a war of which they knew nothing. These were principally isolated, uneducated Indians, who do not speak English and know nothing of the great world beyond their reservation confines. Before our Republic entered the war hundreds of Indians of our country are reported to have crossed over the line to enlist with the Canadian troops. Out of an Indian population of 100,000 it is estimated that the Canadian Indians have about 5,000 men with the British colors. Virtually all of these are at the front in France. The great Iroquois and Algonquin nations, long hereditary enemies, are there

fighting without tribal distinction. Lieutenant F. Onondayoh (Beautiful Mountain), a Mohawk Indian, is in charge of a company of Canadian Mohawks "somewhere in France." The Indians are reported to have done valiant service as scouts.

Now with the United States actively in the conflict our Indians, men and boys, have enlisted in proportion if not in excess of other elements of our population, race numbers being considered. Reports on file indicate that a large number of voluntary enlistments have been made in the Army, Navy and National Guard, especially from Indian students and former students. They are represented in the aviation service and some were admitted to officers' training camps. The Indian volunteers have taken their places with the other troops and upon the same plane and footing. The wards of the government, the tribal Indians, are not subject to the draft, but the citizen Indians are amenable to the call, and either may volunteer.

Three months ago the word was received from the Superintendent for the five civilized tribes in Oklahoma, stating, "More than 1,000 restricted Indians have joined the different departments of the Army and Navy from these tribes. I expect that 1,000 or 1,500 Indians, other than the restricted, are also in the Army or Navy. Our Indians subscribed for more than \$3,000,000 worth of Liberty Bonds, and their contributions to the Red Cross have been as liberal as those of other citizens. The call of their country to produce more food and feed has resulted in more Indians engaging in self-support than ever in the history of the Five Civilized Tribes."

The total subscriptions to the Liberty Loan throughout the country by Indians and employees of the Federal Indian service is a most surprising record as summarized by the Honorable Commissioner, Cato Sells. The

following are definitely known. "Subscriptions by 532 adult Indians, \$3,273,450; by 851 Indians, minors and students, \$1,334,400; by 1,147 employees of the service, \$178,750, making a total amount of \$4,786,600. The individual amounts ranged from \$50 to \$640,000, the largest being by a full-blood Creek, Jackson Barnett, through his guardian." This generous Red Man, who wished also to donate \$50,000 to the Red Cross, which was not authorized because of legal objections, is the owner of most valuable Oklahoma oil lands and leases.

Most strikingly illustrative of the new spirit that possesses the Indians is the report that both the widow and son of Geronimo, the former Apache warrior chief, were subscribers, as was also the son of old Chief Victoria, long an enemy of the Government.

The government and mission schools all over the land have made a proud record. Chemawa School, near Salem, Oregon, reports 55 of her boys in the Army and Navy, Haskell Institute, Lawrence, Kansas, also sending over fifty into the service. The Pima Reservation has 23 in the First Arizona Infantry. A Dartmouth College student, Simon Ralph Walkingstick, grandson of one of the former chiefs of the Cherokees, has enlisted in the Y. M. C. A. service in the army. His association duties have been assigned with the British Army in Mesopotamia.

There is nothing spectacular or of a segregated Indian distinction about the services for which these men and boys are volunteering or being drafted. Of the students from Rapid City, S. Dakota, a leader reports: "None of these boys have ever worn war

bonnets or paint, any more than the white boys have, before they enlisted. They have been under military training in the Indian school here and so they appear more manly and soldierly in their uniforms than their white comrades."

The close of the war will see the status and condition of the Indians greatly improved we may confidently believe. A grateful government and people will not then withhold from them their rights as free men under the Constitution. The experience, military drill and discipline, the travel and association with other men on terms of equality will be invaluable to them. Their outlook will be enlarged, their understanding of their white brothers will be made more just and appreciative, their knowledge of history and the world vastly broadened.

The Carlisle, Pa., school paper, sending its greeting to the boys from Carlisle in the Navy, gives this strong utterance which we renew to all of the Indian youth serving under the Stars and Stripes on land or sea:

"We are proud of these boys. They determined upon their course in no moment of thoughtless enthusiasm or youthful irresponsibility. They appreciate fully the obligation which they are undertaking. They face the future with a fine determination to meet that which duty holds in store for them. We miss these lads; fine fellows they are. In the silent hours of the night, when they stand their watch and gaze out over the ceaseless roll of the great waters, we want them to remember our pride, and to feel that we are constantly sending to them over the sea our love and affection to aid them and to strengthen them in their new work. We salute the boys from Carlisle in their country's service."

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## John P. Williamson

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John Dixon, D.D.

In the death of the Rev. John P. Williamson, D.D., of South Dakota, the Presbyterian Church has lost one of its most devoted Missionaries and noblest characters, in every way a remarkable man. He was the son of the Rev. Thomas S. Williamson,

M.D., who was commissioned by the American Board, in 1835, to the Sioux or Dakota Indians. The work was slowly making progress, when, in 1862, the Indians took the warpath, and without warning fell upon the Americans, massacring men, women and

children. The United States Government overcame the Indians and took about two thousand of them prisoners. These were confined at Mankato, Minnesota, and at Ft. Snelling. To these prisoners the Williamsons father and son, went and so faithfully preached the gospel that four hundred and thirty-eight Indians were converted and received the ordinance of baptism. This very remarkable work of grace was carried on amid opposition from Americans, who had so much reason to remember the massacre, as well as with imminent personal danger from the Indians.

Dr. Williamson, the father, died in 1879, after forty-four years of service. John P. Williamson, the son, then devoted himself to the oversight of our mission among the Dakotas. Being from childhood familiar with the Dakota language, he was thoroughly at home amongst the Dakotas, and he was ever loved and trusted by them. He lived to see thirty-nine churches established, with many preaching stations and schools. These churches were organized into the Dakota Indian Presbytery, which now reports 1863 members. The entire number of Dakota Indian Presbyterians is estimated at 4,000. The Indians carry on a work of their own amongst the unevangelized of their tribe. For this purpose they raised last year over seventeen hundred dollars. Their entire contribution for missions, including this \$1,700 and what was given otherwise by Native Missionary Societies, the Women and the churches, was about \$8,000.

While Dr. Williamson was thoroughly

prepared and trained for the ministry, he never received a salary of over one thousand dollars. Later it was eight hundred dollars and in the last years of his life he voluntarily reduced this to six hundred dollars. His life was wholly devoted to his people. He lived simply, and was ever remarkable for his

great modesty and personal self-effacement. He died on October 3, 1917, in the eighty-second year of his age.

"Servant of God, well done!  
Rest from thy loved employ."



JOHN P. WILLIAMSON, D.D.

Dr. Williamson had been quite active during the past summer, preaching frequently in the Dakota language and regularly conducting the Sabbath evening English service. He also spent much time at his desk, writing letters of advice and encouragement to the native workers, though his failing memory which he himself recognized led to many mistakes. He counted much on attending

the annual conference of the mission to be held at Mayasan Church near Sisseton, and when the time came heartily enjoyed the journey and the first part of the meeting. On the second day of the meeting he addressed the large tent gathering on the subject of the New Birth, speaking for twenty-five minutes in the Dakota tongue with his old time vigor, his powerful delivery and thoughtful presentation of the subject making a profound impression on the large congregation.

His persistence in attending all of the sessions of the conference even to the evening meetings was too much for his strength, and he was hardly able to make the homeward journey. Nor did he fully recover his health

but was stricken with pneumonia a few weeks later and passed away just one month after the meeting.

In his illness he constantly preached and sang in the Dakota language, his wandering mind carrying him to this and that congregation of the people whom he had so often visited and who were always on his mind.

The Sabbath preceding his death was communion Sunday. The elders came bringing the elements that he might participate. Recalling his wandering mind to the present he sat up in bed, reverently received the bread and the cup, then spoke a few words to them saying, "My last word to you is, 'Be ye kind one to another,'" after which he led in prayer and dismissed them.

On the evening of the day on which he died, many members of the home church came and gathered in a circle in front of the house singing the old hymns and praying, after which they came into the house and shook hands with the members of the family. Some of the elders of the several churches dropped in each evening before the funeral and spent the night in the large sitting room engaged in quiet conversation.

The funeral service was held on the Sabbath and was attended by many who came from a great distance as well as by all the Yankton Indians. Several of the Dakota ministers made short addresses expressive of their great love for Dr. Williamson, whom

they called "Ahtay" or father. Rev. John Eastman spoke feelingly of his personal sense of obligation and relationship which he likened to that of Elisha to Elijah, and of Timothy to the apostle Paul. Rev. Dr. Thomas L. Riggs, who grew up from boyhood with Mr. Williamson in the Dakota mission, spoke of his early boyish admiration for the big young man "John," which he declared had never ceased through all his life. Rev. A. F. Johnson, of the Pine Ridge mission, Superintendent Leash, of the Yankton Indian Agency, the Rev. John Flockhart, Episcopal rector at Greenwood, also paid tributes to the life of Dr. Williamson as they had come in touch with him in his various activities.

After the service at the church the multitude outside of the church, as well as those inside, were permitted to take a last look at the face of Dr. Williamson, after which the elders of the Yankton Indian churches, at their own urgent request, carried the body of their lifelong friend up the long hill to the cemetery almost a mile away. One of the hymns translated by Dr. Williamson was sung, "Wait till Jesus Comes," and the body was laid to rest, not amid the frantic wailing of the old women, as would have been the case a few years ago, but in hushed silence, only the tearful faces and an occasional sob that could not be repressed bearing witness to the universal sense of sorrow and loss.

## Anniversary of the Whitman Massacre

Rev. J. M. Cornelison

THE seventieth anniversary of the most tragic event in the history of the Pacific Coast, the Whitman massacre of 1847, was memorialized in a special two-day service which closed at Walla Walla, Washington, on November 29th. Seven of the eleven living survivors were present.

Professor W. D. Lyman, of Whitman College, gave an able address dealing with historical phases of the massacre. His assertions relative to Marcus Whitman's horseback ride to Washington, D. C., and his part

in saving old Oregon to the Union, were affirmed by the survivors, who visited the Whitman monument near the scene of the massacre, and lived again in reminiscence the terrible tragedy that was enacted there.

The pastor of a Federated Church at Heppner, Oregon, about 80 miles from Tutuilla, had invited some of the Christian Indians to visit them and take part in the services. This pastor is a Presbyterian, though no Presbyterian church is in the federation. In a former charge he had thus served some of these Christian Indians with interest and

profit to all. The visit was arranged for November 25th, the Sabbath nearest the anniversary of the massacre of Dr. Whitman. It was made a Home Mission day for that church. At the morning service the pastor sketched the life and work of Dr. Whitman. An Indian visitor was a grandson of one of the Indians who was a Whitman pupil and a life-long member of Tutuilla till her death in 1908.

During the day at all services, Sabbath-school, morning service, and Christian Endeavor, one of the three Indians spoke, and all sang gospel songs in the Indian tongue. Two of the Indians spoke through an interpreter.

For the evening service, the visitors had complete charge. The missionary conducted the services, later reading the Scripture in English and translating it into Indian as to his own congregation. Two Indians made addresses through the interpreter. They each told in a most graphic way of their old life and ways, of their conversion, and of their new life through Christianity.

Both morning and evening an appeal was made by the missionary to adequately maintain the home base through offerings to the Home Mission Boards of all the churches. It had been agreed that the offering of the day would be divided fifty-fifty with the visitors after the expenses of the trip had been met.

A capacity house welcomed and heard

the Indians at each service. The interest aroused in Home Missions will not stop at this small offering even in this federated church, where we could not make a specific appeal for our own Board. They brought before them as never before some facts as to what home missions have done, are doing, and will continue to do if supported.

What the Heppner people thought of the mission of these Indians can be gained from a letter from the pastor, who wrote:

"People here are delighted with the day's services, and I can say, that I never appreciated the work you have done and are doing as well as I have been enabled to do by what I saw and heard while you were here. It is a work of the greatest importance, whether looked at from the standpoint of the nation, the Kingdom of Christ, or the unfortunate natives themselves. God grant you many more triumphs such as in the cases of these men. What has been done is a new revelation of the power of the Cross."

During the progress of the Christian Endeavor service for that day, which was a Thanksgiving topic, all were asked to speak what they were most thankful for. One young lady Endeavorer said: "I am most thankful for the fact that these Indians came over here as Christians and not wild Indians to scalp us all. . . ." Thus it is that the products of Home Mission efforts can be made into a strong appeal for Home Missions, just as a Land Products Show brings more settlers to the country thus exploited.

## New Race Consciousness of the American Indian

Rev. Rudolph Meier

THE American Indian as we find him today, is revolving revolutionizing thoughts. He sits in his little cabin, his eyes fixed. In his mind there is a vision of life and its new meaning for the Red Man. He is thinking of the past, of its many days of carelessness and indifference, of its many pleasures on the hunting ground, of the wild and of the many wars of extermination. He is disturbed with a new vision. He is asking himself the great

and all significant question "What will become of me if I do not stir myself and keep pace with the progress of the white man? The white man has settled all around me; he has rented my land, he tills my soil, and soon I fear that he will occupy my cabin and I shall be no more."

The American Indian has come face to face with a new consciousness, and that is "I must be a man among men, I must fill a place of usefulness, I must keep abreast of

the times, I must embrace the Christian religion. If I fail in these, or if I am careless, I will soon lose all and pass on to be known in future ages only as one of the races of antiquity."

There are two great factors which have set the Indian on this new trail, the realization of his duty toward his fellow man and his obligation to God, the environment of the school and of the Church. Neither of these has been entirely successful alone, but the hearty co-operation of the two has worked the transformation. They have aroused the once lethargic and indifferent Indian, and have created an intense desire on his part to be a man among men; to respect and be respected. This new desire is almost unquenchable; it is filled with marvelous possibilities. An Indian who has begun to think of the future as constructive; an Indian who has turned his eyes and thoughts Heavenward; an Indian who has named the name of Jesus, is a wonderful man. He is ready to say to the Government, "The Indians are no longer a problem, but we are men among men; we have become conscious of our identity, conscious of our responsibility and our duty. Now we are ready to share with you, we will build our own schools, our Indian men will be our ministers and teachers."

About five years ago the writer pointed out an Indian and made this statement: "That's the meanest Indian on the reservation." In a few years this same man was awakened, was touched by the Spirit of God, re-born, and today he is a noble Indian, progressive, in-

dustrious. He has a home in which God's word is paramount, and one would hardly recognize him as the Indian of five years ago. Many instances of this kind could be related.

One by one the pagan rites of old are losing their hold; the peyote (mescal), ceremonials, paganism in the form of vulgar ritual, have been dropped by some of the tribes. The old drum religion is no longer called for, the medicine man has lost his job, and the feast for the dead is no longer observed. Other great changes are in the wake of this new consciousness, and the Indian of yesterday is lost to view. This new awakening brings with it many benefits, which the future generations will share. It affects the marriage life, the social life, the home life, the business life. All these did not mean much to the Indian of yesterday. His morals were weak, his home life irregular, his social life corrupt, and his business life a failure. His association with the average white renter was his destruction, and if help had not come when it did, Poor Lo would have perished in the vices and corruption taught him by the deceptive white renter and trader.

The new consciousness makes him shun and hate the things that he at one time loved, and love the things he at one time despised or knew little of. It has put him into the trades, professions, and occupations of the white man. He has become minister, teacher, lawyer, statesman, soldier and sailor. As farmer he will hold his place with the white man, as churchman he is faithful and sincere. His only regret is expressed in the surprised inquiry, "Why did I not see this long ago?"

## Urgent Indian Needs

Robert D. Hall, Secretary Y. M. C. A. Indian Work

THE first great need of the Indian today is Christian education. The Government schools are doing a splendid piece of work, especially since their new course of study has been outlined and put into operation. The weakness of the Government schools, however, is the same as pertains to all public conditions,—that religious training which is so essential to

character building cannot be carried out in an effective manner. It is no reflection upon the Government schools if many of their products fail to show strong characters, able to control trained minds and strong bodies.

Due to the fact that there has not been sufficient consistent religious training, there are too many instances of so-called educated Indians who have lost all sense of obligation

to their race or the Government which gave them their start. The finest products of the Indian race so far as its native leadership is concerned are the result of Christian training. This may be due directly to the Church or some organization operating under the name of Christianity or to the personal influence of Christian Government employees. Christianity stands for character building. Character is the most urgent need of the Indian youth today. Therefore, the emphasis is put first upon the necessity for Christian training. No one desires that the Indian should be educated for distinctively Christian vocations only. Christian education is intended to prepare the

denominations should appear to be in conflict, it is certainly most urgent at the present time for the sake of the Indian himself, and those who have charge of his affairs that the forces of Christianity show more real co-operation.

One method of reaching this much-to-be-desired end, is that a conference should meet each year, thoroughly Christian in character, calling together the leaders of religious work among the American Indians, including in the call as many native leaders as possible. In this day, with the great world conflict upon us, when nominal Christianity has shown its ineffectiveness and the way of the Cross for sacrifice is being reinstated at such a ter-



CHRISTIAN ASSOCIATION CABINET, HASKELL, GOVERNMENT SCHOOL, LAWRENCE, KAN.

Indian to stand the stress of civilization and make him worthy of citizenship, no matter what vocation he may choose.

The second urgent need of the Indian today is a re-emphasizing of the essentials of Christianity. Despite the presentation of denominational divergencies, the Indian has sensed the value of Christianity and is following it in larger numbers. The sectarian interpretation and competition must pass in the near future if Christianity is to maintain its hold upon the race. It is evident that a religion which is divided along such shallow lines that the Indian calls the various divisions,—“Black Coats,” “White Coats,” “Short Coats,” “Yellow Churches,” “Water Churches,” cannot have any great depth of meaning. While it is not intended on the part of a great many people that the

rific price, no better time could be chosen for such a conference of Christian forces working among the Indians to seek greater co-operation and unification in the work of Christianizing the American Indian.

It hardly needs to be stated, but it is well to recognize the indispensable and really marvelous work of the hundreds of consecrated missionaries among the American Indians, who have lived, taught and given their lives to serve their Master. These have had to endure all kinds of privations, persecutions, and misunderstandings, not only from non-religious forces,—but often from those who called themselves Christians. They have consistently kept on the road of patience and love and their lives still portray their Master to the race.

The third most urgent need today is a

more thoroughly trained native leadership of the Christian forces working among the Indians. The native thinks and expresses himself in such a way as to interpret Christianity the most successfully. The general rule pertains throughout the world that native leadership is the most successful. Many of the older white missionaries are passing away and their places should be taken by Indian young men. This will be impossible in some instances on account of the lack of foresight of churches in not providing Christian training schools. Many missions are severely handicapped today because their opportunities for giving Christian training were taken away from them, thinking to sidetrack the burden upon the Government. We now have to assume the burden of raising a native leadership and taking the time necessary to doing the same. Such schools as Hampton, Santee, Cook Bible School and others are institutions that stand out like rocks in a storm-tossed sea. Remove from the Indian country the products of these schools and Christianity would suffer irreparably. It is one of the most encouraging signs for the future of the race that one of its own number, Rev. Henry Roe Cloud, has sensed this need and is building up the Roe Indian Institute located at Wichita, Kansas. To have a native leader come forward and address himself to this task, especially in view of the millions of Indians yet unreached in the Western hemisphere, is a fact for which all Christians should heartily rejoice.

It is a notable fact that in many places well-seasoned native leadership which has been prepared through years of consecrated devotion is being utilized *locally* rather than to *supervise* and *seek out young leaders* and to address itself to the *evangelization* of tribes. No native minister of ability or judgment should have any place today in serving merely a local church. His sphere of influence should be extended to reach with his evangelistic message the rest of the thousands of Indians. No white man can preach the Gospel in the scattered homes of the American Indian so effectively as the Indian clergyman. The older the man is, the more acceptable to them. Young white men may be needed for some time as leaders of the educational work, but the evangelistic work

should be placed in the hands of natives. This not only would reach the Indians more effectively, but encourage the younger men of the race who might be inclined to choose the ministry as their vocation.

The fourth urgent need of the Indian today is a much enlarged definition of the place Indian Missions of this country hold in the great program of world evangelization for the race. In the United States about two-thirds of the Indians are nominally Christians, and practically all the wealthy Indians are to be found here. Even 100,000 Indians in the United States to be evangelized is not an appeal to challenge the Church very effectively today. But if we can realize that these missions in the United States represent the group that must evangelize the twelve to twenty million in the Western hemisphere, and that their wealth should be consecrated to this purpose, then the churches will rally to the urgent need of consecrated training and effective backing for the missions here to prepare for the task that will be upon us.

The Indian was not given his wealth by the generosity of the white man. He was saved from extermination by the Christian spirit of this country, but he was driven from pillar to post until finally he was placed upon lands that no one imagined would be of any great value and now as a Divine gift he is the owner of oil lands, mines and some of the finest farming lands. God's plan must be recognized and his Church must respond to the call to prepare for the work ahead.

Any student of the American Indian today, no matter what his viewpoint may be, if he has a consciousness of Divine operations must come to the conclusion that the Indians of the United States have been given greater opportunity to know of Christ and have been given wealth that they may develop and support a native leadership, that shall go out into all corners of this Western hemisphere, inhabited by countless thousands of his fellow tribesmen, approaching them as only he can and bring them to a knowledge of the true God. When the Church can see its program for Indian Missions turning out a steady stream of Christian young men, fully equipped to meet this challenge, it may begin to feel that it is entitled to the Master's praise of, "Well done, good and faithful servant."

# Cravings of the Soul of the Indian

Rev. John N. Steele

THE fundamental need of the whole world is Divine life implanted in the heart; this is peculiarly true of the Indian whose opinion of hair-splitting theories is illuminating and often condemnatory. He cares not at all for abstract views but grasps eagerly at concrete truths, if he grasps at all. The Psalmist says, "The entrance of Thy word giveth light," and light is one of the primal needs. Not all Indians want light; like white people many prefer darkness to light for the obvious reason of their works being evil, but the greatness of the need is no less apparent. Let me bring you some illustrations.

It was my privilege to conduct "Preachers' Institutes" among our native ministers in Oklahoma, and with our Bibles and a few textbooks of simple Bible studies we worked for days closely. I rejoiced at their untiring devotion as our study began at eight in the morning, lasting until noon, then an hour for dinner and study again for four hours more. One day being excessively wearied, I prepared to stop, when they called out, "Tababashila, please one more chapter." One of the young men said, "I've told all I know, now I am at the well of abundance getting larger supply," so eager were the Choctaws and Cherokees for light. Two short days were spent among the Creeks and Seminoles in the same intensive study. The last day on closing the book in the late afternoon with a few personal remarks, my soul was moved as man after man dropped his head on the table and wept unrestrainedly, the reason forthcoming later, "We had so little and we got a glimpse of great things, but our vessels for containing are so small." It would surely have been tragic had they been voiceless and tearless. Thank God they laid it to their hearts. Many have I met of various tribes whose unflinching testimony was, "O, I know that is God's book, for when you read it, it pulls my heart." Isn't there something sublime in these "Seekers in the dark?"

Did you think they were without emotion? On one occasion I saw a whole congregation

break down in passionate weeping over the glory of eternal life and what it means.

Christianity is "Life." For this they crave. The old Pueblo Indian voiced this when he said earnestly, "O, I want this life in my heart. The Padre tells me to pray to Mary and the saints. I do not want Mary or the saints, I want God, and they put so many people between me and God that I cannot get to Him at all." His eyes looked like those of "A bird in the snare of the



BREAKING GROUND FOR THE COOK MEMORIAL CHURCH,  
PIMA RESERVATION, ARIZONA

fowler," whose heart cries for freedom. The old people are fast passing away and what we do must be done quickly. They can be reached only by personal contact, and there is required earnest leadership and wise teaching.

The great need for the present and future welfare of the race is systematic co-operation with the returning students, who can read but are without books or papers. They have spent from five to ten years in Government schools, surrounded with comforts and all aids to better living. At the end of the school life they are sent back to their homes and people with ideals that are criticized, and often harshly condemned, advanced ideas which are openly spurned. In some cases they are ostracised, nearly aliens to their own people, and often with no place among white people and no opportunity for keeping up to the standards they appreciate.

There is so much in their experience that is heart-breaking and of infinite pathos.

One young man whom I met in one of the Pueblos was with long hair, and wearing a blanket, and to all appearances one of the old-time Indians, but morose and uncivil, never returning my greeting, but with averted face passing silently by. One day I followed him to his shop, for he was the blacksmith, and tried to establish a point of contact, only to be met with a negative, obstinate shake of the head. Taking him by surprise by the question, "Where were you educated?" he said, "Carlisle." So I quietly said, "You can talk English; why do you not speak to me when I want to be your friend?" Immediately the sluices were opened, and throwing his hammer on the ground he poured out the bitterness that was in his heart. "Yes, I speak English, but my people do not. I love better things, but they will not have them. I have no other place to go and I am forced to wear a blanket and to let my hair grow long, and I am ashamed of it all. But what can I do? I couldn't speak to you for the shame that was in my heart." Patiently I tried to show him the way. He caught up his hammer and it made hopeful merry music as I went over the dusty road.

In the case of my interpreter at another point to whom I put this question, "How did you feel when you came home from school?" his reply was, "How would you have felt?" "I spent ten years in the school at Phoenix, Arizona. You know the school, it is so beautiful there, with everything for comfort and pleasure. When I came back it

was to sleep on the sand, and to sit on the earth, for there were no beds, no chairs, no knives or forks, and I hated it all so that I didn't want to live. For two weeks I hated and suffered," and then pointing to a clump of sage brush, he said, "I went over there, and falling on my face with my fingers digging into the sand, I cried, 'O God, let me die now. I cannot live here, and there's no other place for me.'" Then thoughts of what I had been taught came to me, that this was no way to meet difficulties. So very humbly I prayed, 'O God, perhaps you cannot change my surroundings. O God, change me so I may not be unhappy.'" And the lad turned toward me saying, "He did change me," and looking at him, his face was radiant; he had entered into the beauty of self-abnegation. Since then God has given him better surroundings.

How futile it would be if I only were to tell of the need and never suggest something that will help. I am hoping a list of all returned students may be available with correct addresses in the near future, and that there may be a hearty response from young people to help a little. Sunday-schools may send "The Forward" and other Sunday-school literature regularly. Christian Endeavor Societies may send "The Endeavor World" and books. The pleasure and profit of weekly literature will be of great value to the lonely, aspiring young people. As with the old people, let our actions be swift, for we lose so much by our slowness, and harvests ripe for reaping may be beaten back to earth.

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## Navajo Medical Work

Robert W. Bell, M.D.

**I**N our work among the Indians, and especially the Navajos, I think if we would aim more closely for the symmetrical development of the human being, and take for our standard the triangle of thought that is the symbol of the Y. M. C. A., "Body, Mind, and Spirit," in our Christianizing of the Indians, we would be far more successful.

The Navajo gives no thought to his physi-

cal welfare. In the winter none are clothed warmly. The greater part of the time they remain in an over-heated, over-crowded hogan, the native dwelling of these shepherd Indians. A bath is almost unknown, their clothing is the same night and day, and they are filthy and covered with vermin. They feast one day and starve three. Tuberculosis is rapidly taking its toll. A large percentage are suffering with trachoma in its most

virulent form, and during this past summer and fall small-pox has been very prevalent. They spread these diseases from camp to camp, from one side of the reservation to the other, because they have no knowledge of disease and its consequences. The little children are very scantily clothed; caps and shoes are a rarity. So far since the cold weather has commenced we have buried four little children, their deaths due directly to exposure and neglect. These four deaths occurred in one clan, or closely connected family. Until the Indian is taught to care for his body there can be no mental development.

One of the great needs of these Indians is schools, not only Government schools, but also Mission schools. Some of our most promising young men and women among the Navajos have attended the Mission schools. They have been taught to take Jesus as their guide and shepherd, and have learned to depend on the Bible for their enlightenment, and comfort. So many of the returned students have married camp Indians. The parents prefer to see the school children wed the uneducated Indians. It is sad to see these young girls return to the reservation. Many of them have had employment in the villages, in close proximity to the reservation, and they return with trunks filled with handsome clothes, for which they have no further use. Not very long after their return, we hear the family is having a ceremonial in which the medicine man participates. The purpose is to drive the white man's influence out of their daughter's or son's life. Then we see them with their blankets and wearing their native Navajo dress. At first they feel much embarrassed, and will cover their heads with their blankets, or run and hide if they have the opportunity. Shortly they become hardened and don't mind seeing the mission people. Later we hear they are married to a camp Indian. Very frequently the girls are married to an old medicine man, and gradually they become a part of the wild life. The girls are the more to be pitied as they have no alternative. When the day comes that all the boys and girls are compelled to attend school, a fixed number of years, the camp or uneducated Indian will be in the minority. Then both parties will

have learned how to care for their bodies, how to protect their children from undue exposure, not only to cold, but to disease. Then the medicine man's day will be on the wane. He undoubtedly is the greatest evil existing among them today. His influence is strong and nothing will ever break it but the right kind of education and evangeliza-



NAVAJO CHRISTIAN SCHOOL GRADUATES

tion. The minds and hearts of this people will have to be changed before the influence of the medicine man can be eliminated. The children who have attended school know that the medicine man's ways are all a hoax, and they laugh about the old customs, beliefs, and superstitions. But when they return to the hogan, which necessarily they are obliged to, they have to submit, even against their better judgment, to the wiles of the medicine man, with all his ridiculous barbarities.

With minds awakened to their physical comfort, to the care and comfort of their own health, to the safe-guarding of their children by proper clothing and food, they

will not be satisfied with the heathen idolatries for themselves or their children. For no parents on earth love, or are more devoted, or more indulgent to their little ones than the Indians. They will then want Christian teaching and will accept God as their Saviour, and will want their children to follow Him. A really true conversion of an adult uneducated Navajo is a miracle indeed. It is not an impossibility, for with God all things are possible, but they have been few in number. It is very difficult for a school boy who

has professed Christianity to live up to his profession if he returns to the hogan life, for everything is antagonistic to all Christian teachings. Their customs are hard to break away from. For the girl this is doubly hard.

The urgent needs of the Indian today are to be taught the proper care of his body, the development of his mental powers through schools, and greatest of all, the spiritual teaching through which he will be led to give up these old barbarous, idolatrous customs, and to take our Saviour as his guide.



### THE MOST NEGLECTED INDIAN MISSION WORK

What has been called the most isolated and neglected mission work in the United States is described by the Rev. J. W. Dorrance, of Santa Clara, Utah.

I have visited Moapa, Nevada, 100 miles west of here, once this quarter. Made 19 pastoral calls among the Indians in their homes. The average attendance was 94. They all manifested a longing interest in my talk on Jesus, how He loves them, how He can save them from their sins, and their need of a Saviour. I am the first and only Christian preacher that has ever visited them.

During the past quarter I have also visited the Kaibabs, at Moccasin, Arizona, 100 miles southeast, and called upon many of them in their homes. The average attendance there is 60. They manifest deep interest in the public worship. They are always glad to see me, and treat me kindly. With some of my talks I use the stereopticon. All the Indians like pictures.

The roads to Moccasin and Moapa lead over deserts, mountains, mesas, and great washes, and through treacherous rivers. The weather may be fine when I leave home; but sometimes before the journey ends, I am on the grade near the mountain top, above clouds forked with lightning, reverberating with thunder, and deluging the valley beneath with floods. At other times I am drenched with rain, almost buried with snow, or pelted with hail. On one of these trips there is a distance of 35 miles without a dwelling or a watering place for my horse. Sometimes the wayside hotel where I must spend the night is so full of herders that I am compelled to sleep in the haymow of the stable in which my horse is sheltered.





THE SHIPROCK IN NAVAJO-LAND