

# AMERICAN INDIAN MISSIONS



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*Additional copies may be obtained upon application to*

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# American Indian Missions

## Bulletins from the Firing Line

These brief messages from workers here and there give in concise form the latest news from many parts of the Indian mission field.

Our Indians are working for their own people.

There is no doubt as to the way the battle is going. Paganism is being conquered. Four-fifths of the Dakotas profess the Christian faith. The Pimas and Nez Percés are Christian tribes.

A pronounced temperance sentiment is growing.

### Present Indian Conditions

*From Rev. John P. Williamson, D.D.,  
Greenwood, South Dakota.*

The two churches of Inyanahewita and Wakpacheka were organized recently, making thirty-four churches in Dakota Indian Presbytery. These two are among the Assinaboine Sioux who are located in the Little Rocky Mountains, and who are the most westerly of the Dakota-speaking Indians in the United States. It is an interesting fact that the salaries of the native missionaries who have gathered these churches, have been entirely borne by the Dakota Indian churches.

The production of Dakota Indian Presbytery, with nearly 2,000 Indian communicants, has taken over seventy-five years, and cost several hundred thousand dollars, but the feeling of Christian manhood is being generated among its members, and the first steps in self-support are being taken.

[During the year 1912 our Dakota Indian churches, under the oversight of Dr. John P. Williamson, general missionary, and Revs. A. Fulton Johnson and Edward J. Lindsey, district missionaries and their Indian associates, contributed a total of \$9807.00 for church work. Of this \$4322.00 went directly for mission objects.

This is a striking illustration of the report made by Dr. Williamson that "the feeling of Christian manhood is being generated among the members of the Dakota Indian Presbytery,

and the first steps toward self-support are being taken." Great things are expected of our Presbyterian Dakotas as the years pass by.]

*Miss Masie Crawford,  
Lapwai, Idaho.*

There is nothing but a temperance sentiment among the Nez Percés. There are some who drink, for the bootlegger plies his trade everywhere, and a weak Indian falls a ready prey to his wiles, but even these do not favor the liquor traffic, and would be glad to escape the temptation to degrade themselves.

The saloon has no defenders among the Nez Percés, or if there is one he is wise enough to keep his opinions to himself, for to voice them would be just as much as his character or standing in the tribe is worth. They even go so far as to reject soft drinks, cider, etc. The first year of our campmeeting up on the mountain, a white man was allowed to come on the ground with a little store of groceries, and he unthinkingly put in a stock of soft drinks. The Nez Percés campmeeting committee soon found it out, and he was promptly told that unless the sale of soft drinks was stopped he must take his stock of groceries and get off the ground. They then added, "There may be no harm in the drinks you sell, but we do not trust anything that comes out of a bottle." The man came under the rules of the camp and we have had no trouble since.

There are few smokers among these Nez Percés. The Christians think that whiskey and tobacco are brothers, and few even of the heathen Indians are addicted to the habit.

*Charles E. Flack,*

*Missionary to the Navajos,  
Fruitland, New Mexico.*

We very earnestly hope that a medical missionary can be sent to this field, as the need is very great. There is no doctor within thirty-five miles of us and the Indians living to the West would have to go almost twice that distance in case of an emergency. About six weeks ago Mr. Noel, the trader, had a hemorrhage of the lungs, and—although our interpreter was sent with all haste for a doctor—it was fifteen hours before he arrived, as the river was dangerously high and had to be forced. Such is the need. Will you not pray that those who have these matters in hand may have divine guidance in their planning and that we may present the Gospel in such a way that it may reach the hearts of the Navajos?

*Rev. George A. Beith,*

*Missionary to the Omaha Indians,  
Blackbird Hills Church, Macy, Nebraska.*

Before our campmeeting we made a special effort to get into all the homes, driving 560 miles and making 658 calls this quarter. We held our annual campmeeting the middle of September. The attendance was good at all of the services, morning, afternoon and evening. On Sabbath afternoon we had simultaneous meetings,—for the men out on the church lawn, and a meeting for the women conducted by Mrs. Beith inside the church.

This seemed a sort of rallying after the summer festivities and we were very much encouraged. We were unable to get any other minister to come and help, as had been our custom, so we held the services ourselves.

Every minute of time between daylight and dark when I am not driving I spend in keeping up the home place,—i. e., a garden, an orchard, small fruits, a small patch of alfalfa, etc.—all for the example of the Indians. I have succeeded in getting several of the Indian men to put in alfalfa on their farms to help solve the hay problem. Since they had to pay \$25.00 per ton for wild hay last spring they realize the necessity of providing cultivated hay. More are taking an interest in their home life, their gardens and chickens and stock, and through these common interests we hope to be able to interest them in the Creator of all things.

*Miss Abbie L. Miller,  
Field Matron,  
Greenwood, S. D.*

The work here has moved along smoothly and harmoniously and the Christian religion



Missionaries among the Chippewas. Rev. and Mrs.  
C. L. Merriam, Reserve, Wisconsin.

appears to be taking a deeper hold upon the hearts of the people. We also trust that their children are being trained up into lives of greater usefulness than their ancestors, as they get farther and farther away from their old superstitious beliefs and customs. Not by any means can we rely upon training alone, for it is only by God's grace that they may meet successfully the many temptations which assail our young people. Intoxicating liquors are far too accessible to our young men and old, and there are too many instances of its sad power over them,—too many divorces, too much poverty and suffering—just as among white people under like conditions.

*Rev. W. N. Price,*

*Missionary to the Paiute Indians,  
Bishop, Inyo County, California.*

The meetings during the summer were held out-of-doors and were well attended. We are greatly in need of a church and hope to build one soon. The month of October will be one of trial. There is a harvest festival and carnival to be held by the whites and a big Indian war dance in connection therewith, all of which will be followed by a week of dancing and gambling by the Indians. These same causes last year wrought much folly in our ranks and I am absenting myself from synod that I may stand upon the watch tower.

*Rev. Alexander Hood,*

*Missionary to the Mono Indians,  
North Fork, California.*

Our second communion was held yesterday. Our first was at the organization of the church, May 19, 1912. Since that time my two

The Indians are beginning to be legally married. Four prominent men have brought their wives lately and have been married. There will be others soon. We are both in love with our work and that means a good deal. With the small Mission School here we have an allied force to draw the Indians.

*Randall K. Booth,*

*Native Indian Worker among the Mojaves,  
Parker, Arizona.*

The work is still progressing and the reality of Christianity has dawned upon the hearts of many of the Indians. They stand firm to their faith in Jesus. Others are coming up gradually to the light. Nothing will bring them quicker than prayer and entire consecration to the Lord. We hope for reinforcements in prayers for this field.

[The first church to be formed among the



Indian workers in conference, Flagstaff, Arizona.

elders and I have done a good deal of careful personal work and have found many who are sincerely in earnest about their salvation. We had preparatory services on Friday and Saturday. A number applied for baptism. After a careful examination of each applicant, thirteen were accepted and were received into the Church. Two others were received by letter.

Mojave Indians has been organized at Needles, California. This is the culmination of ten years of hard and sometimes discouraging labor by Rev. A. C. Edgar and his wife among this tribe. Ten Mojaves constitute the charter members. Two earnest, faithful Christian Indians have been ordained as elders and the little church starts upon its career with excellent prospects.]

*Rev. Mark K. Arthur,  
Pastor among the Nez Perce Indians,  
Spalding, Idaho.*

The annual campmeeting closed after a good and profitable meeting. It was held at the mountain called Falmacks. It was a place where the Bible was well studied. It was this year much like a Bible school. The people returned to their valley homes refreshed in spirit and in body.

*Rev. A. Fulton Johnson,  
Pine Ridge, South Dakota.*

Red Bear, a chief of considerable prominence, of the Bear Creek Mission Station, with all his children and grandchildren, have joined the Presbyterian Church.

A committee from our Dakota Indian Pres-

Grant High White Man was appointed as catechist. Another prominent Indian family has also returned to our field.

*Rev. J. M. Cornelison,  
Missionary to the Umatilla Indians,  
Pendleton, Oregon.*

I sat down this morning to teach my class the Sabbath school lesson. There are but two men in the class and one of these had not yet arrived, so I said to the other, Mr. Montanic, "I invested many years of my life in school, college and seminary and worked hard to learn what I could along every line, especially about God, Christ and the Bible. Then God called me to work here, although I did not know what I was preparing for at the time. But I want to tell you that I was very happy last Sunday when I heard you and Allen Patiwa



Rev. Charles H. Cook, D.D., Sacaton, Arizona, and a group of Pima children.

bytery has just visited the Mission Station at Bear Creek with a view toward organizing it. The results are gratifying beyond expectation. Red Bear left us for a time but returned, saying he had been fooled, and that he wanted to be enrolled with our organization because he had found out that the Presbyterians were developing character among the young men.

The controlling hand of an unseen Power is most manifest. This new church enters our rolls with a membership of thirty-three,—eleven by certificate and twenty-two by confession. This church is fifty-five or sixty miles from the Agency and had no native worker until two or three years ago, when

review all those Sabbath school lessons before the people and hardly miss anything. I knew you were getting it good, so as to instruct the people. And I want to tell you that if just you and Allen alone remained faithful—although you know there are many others whose lives have been changed—but if just you two remained and were faithful to instruct the people as you are doing, I would judge that my life had not been in vain, but I leave it all with God."

I had to stop and change the subject, for my eyes were getting moist, and I looked up at him slyly and saw his big breast heave with something like a determination—and, I be-

lieve, a modest pride—to *stick*, for his eyes were sparkling as my heart had spoken to his heart.

[In connection with Mr. Cornelison's work among the Indians of Oregon, the following item from a local newspaper is of interest: "Rev. J. M. Cornelison, missionary at Tutuilla, was in Pendleton today on his way to

Walla Walla, where his family is now living. He has just returned from the mountains, where he went with about fifty Indians of the Tutuilla congregation to pick huckle-berries. He states that they all secured an abundance. The Indians, even while enjoying their summer vacation in the mountains, he says, did not forget their Christian duty, but each morning and evening conducted family worship."]

## The New Presbyterian Hospital for the Omaha Indians

REV. W. H. KEARNS, D.D., FIELD SECRETARY, BOARD OF HOME MISSIONS,  
MINNEAPOLIS, MINN.

FOR many years the Board of Home Missions has been doing missionary work among the Omahas, a tribe of about 1,300 Indians located in Nebraska, about 100 miles north of the city of Omaha, and thirty miles south of Sioux City, Iowa. Rev. George A. Beith and his wife and two helpers are the missionaries who are doing much for the physical and spiritual needs of these native Americans. The center of activity is at Macy, a village about nine miles from Walthill, the principal railroad town in the Agency. The church is known by the name of Blackbird Hills, and has a membership of over fifty, with probably four times that number of adherents. Dr. Susan LaFlesche Picotte, who is the capable medical missionary, and is a native Indian physician, has been intensely interested in the physical well-being of her people, among whom disease makes terrible ravages. The lack of proper facilities in the homes of the Indians to successfully care for the sick, emphasized the need of a hospital and about a year ago the Home Mission Board let the contract for the erection of a suitable building at Walthill.

Mr. W. T. Diddock, an elder in the Walthill church, donated the ground on which the hospital has been erected. The building is 36 by 78 feet, with a porch ten feet wide the whole length of the east side. Its location on a hill overlooking the town, is ideal. It is modern in all respects and well adapted for the purposes intended. There are twenty-five rooms, consisting of five private wards, two general wards, operating room, diet kitchen, three nurses' rooms, dining-room, kitchen, two store

rooms, laundry, vegetable and engine rooms, janitor's apartments and office and dispensary. Besides there are four bathrooms, sterilizing and wash rooms. A capacity for twenty beds is thus provided.

The hospital has been erected at a cost of about \$9,000 exclusive of furnishings and equipment. Toward these the Indians gave generously. Missionary societies and individuals also manifested a practical interest in this enterprise by contributing toward the furnishing of the rooms and wards. Worthy of special notice among these is the appropriation of \$500 by The Society for the Propagation of the Gospel Among the Indians, of which Dr. Charles W. Eliot is president.

The formal opening occurred during the first week in January, and continued two days. Addresses were delivered and receptions held for both Indians and white people, and the building thrown open for the inspection of the public.

Miss E. M. Hubert, of Hartford, Conn., a woman of fine personality as well as of training and executive ability, is the Superintendent of the new hospital. Miss Annie M. Elliott, of Pikeville, Ky., is the trained nurse. Miss Elliott, among other things, has recently completed a course in the Cincinnati Hospital for Contagious Diseases. Dr. Susan L. Picotte, through her ready sympathy and long residence on the field is particularly well fitted to minister to these needy Indians of the Omaha tribe. With this staff of consecrated Christian co-workers, it is confidently hoped that the hospital at Walthill will bring spiritual as well as physical blessing to those who are destined to be treated there in the years that are to come.

## Does It Pay to Christianize the Indian?

LEVI LEVERING, AN OMAHA INDIAN, SUPERINTENDENT, NUYAKA (GOVERNMENT) BOARDING SCHOOL, BEGGS, OKLAHOMA.

**M**OST of the arguments for or against Indian education are written by white men, but I wish to speak of the problem as I see it, for I, myself, am an Indian. One summer, more than forty years ago, when my people, the Omahas, were hunting the buffalo on the prairies of Nebraska, I first saw the light. I grew up with the other Indian children until—when I was seven years old—a kind Providence turned my steps toward the Presbyterian Mission School, near the Omaha Agency. Later I graduated from Carlisle, and then spent three years in Bellevue College. Ever since then I have been in the service of our Government in its Indian schools. In spite of these experiences, however, I have always maintained an active interest in my own Omaha people, and felt it a great honor when, five years ago, they elected me as a Chief in our tribe.

When Columbus landed on the shores of America he found the country peopled only by the so-called Indians. Today the Indian is still in our midst. During this long period he has proven that he possesses all the attributes which God has bestowed upon other members of the human family. He has shown that he has an intellect which is capable of development, that he is ready to receive instruction, and that he is able to take his place as an American citizen in every sense of the word.

What difference does it make whether a man's skin does chance to be red, when we

remember that God "hath made of one blood all nations of men for to dwell on all the face of the earth." What difference, I repeat, does it make, so long as the Indian is willing,—willing to be taught in our schools, willing to adapt himself to American ways of living, willing to accept the religion of our Lord and Master Jesus Christ.

I would recall to your memory the names of some of the earliest apostles to the red men. Think of Jonathan Edwards, of the Brainerd brothers, and of the great John Eliot, who wrote at the end of his Indian grammar, "Prayer and pains through faith in Jesus Christ will do anything." These men all thought it would pay to Christianize the Indian. Their opinions were largely based upon faith; ours are based upon the knowledge which is the fruit of long experience.

That it pays to Christianize the Indian was also the belief of Drs. Riggs and Williamson, the pioneer missionaries to the Sioux; of the Misses Sue and Kate McBeth, who chose the Nez Perce field in Idaho, and of dear "Father" Hamilton, who dedicated his life to my own Omaha people.

The religious awakening has an effect upon the Indian which is little short of marvellous. This effect is not confined to any particular tribe, but is the same among Indians wherever found. I heard not long ago a Nez Perce Indian preach and pray. If I had needed any additional argument for the desirability of



Superintendent Levi Levering, an Omaha Indian.

Christianizing the Indian, that sermon and that prayer would have convinced me. No work which produces such results can be in vain.

I was a delegate from my tribe to the Sioux Indian Conference, in South Dakota. Many of the Indians gathered there represented the most blood-thirsty tribe of the old days. But here again I realized that the preaching of the gospel has the power to change men's lives.

My own people, the Omahas, live in north-eastern Nebraska. They are not a large tribe, but "Father" Hamilton loved them and labored

things to discourage him. One of the things which the Indian needs most of all is to be shown that the white man has confidence in him.

There is another way in which it pays to Christianize the Indian, though this is only indirect. I refer to the changed conditions of living. In the old days the Indian moved about from place to place. That was his method of supporting his family. Now everything is changed; the white man has come in and the Indian finds that he must adapt himself to en-



The missionary and his wife in front of the Manse. Rev. and Mrs. George Belth, Macy, Nebr.

faithfully for their uplift. I think they have been progressive in every respect. They have a neat church and manse, and the majority own good houses and farms. This is only another evidence of the fruits which come from preaching the glad tidings.

It has paid and is paying to Christianize the Indian, and it is going to pay more and more until all the red children are brought to Christ and His Church. Of course, we must not always expect results to come too quickly. The Indian must have a fair chance, we must be patient with him in his struggles and stand by him when he fails, just as we must in the case of any other person who is weak and has many

tirely new conditions. But even in this way, the Indian is showing that he can settle down upon his own farm, build his own barns and buy or make the implements which he needs for cultivating the soil. He is doing away with the old ways of dressing, too, and I often say that, except for the old worn red U. S. Indian blanket in which my mother told me I was wrapped after I was born during the buffalo hunt on the prairies of Nebraska, I have never worn a blanket in my life.

The great mission of the Church is to bring men to God, and this mission will not be accomplished until the American Indians are brought into the fold.



On the trail in the Black Mountain country, Arizona. Rev. John Butler, his interpreter and a Navajo Indian with their outfit.

## The Persistent Primitiveness of the Navajo

REV. JOHN BUTLER, TUBA, ARIZONA.

**A**MONG all the Indian tribes of America, perhaps none afford a better example of primitive conditions and isolated reservation life than do our Navajos. Whether we view them from the standpoint of their multiplied religious rites and ceremonial observances, their manner of dress, peculiar to the tribe, or in the simple avocations and routine of daily life, with few exceptions, these Indians present the characteristics of an aboriginal people. From the elaborate religious ceremony, that means so much to them, to the most ordinary things that fill up the life of a Navajo, all are strongly garrisoned by centuries of traditional veneration and devout observance of tribal customs. Only a siege of unusual duration with the Gospel by the combined mission forces in the field, close up against these walls of superstition, will compel this citadel of wicked forces in the life of the Navajo to unconditionally capitulate.

Years of education and contact with the secular and semi-secular forces back of the present phenomenal material progress will doubtless in due time greatly modify and change the whole environment and social life of the Navajo to the standards of our civilization. But the Church must see to it that the foundation stone of the pure gospel is at the bottom of this structure, and is the very life of it, else it will be as destitute of true

religion and as greatly in need of regeneration as is much of our white civilization.

If we look at the Navajo in the care of his flocks or in his farming operations the most crude and primitive methods are used generally from start to finish. Many instances among the people of this tribe are in evidence where the Indian has had considerable training in the use of modern implements for soil culture and general farm work, and which he could obtain did he wish them, but his appreciation of their value to him still lies unawakened and he continues on in the old way of preparing the soil. In a leisurely way, he sits down every seven to ten feet in his field and, with a stick sharpened at one end, prepares a hole deep enough to reach well down into the moist dirt, where he deposits twenty to forty grains of corn to a hill. No less primitive is his method of irrigating his field. He checks it with very irregular high borders, disregarding the contour and undulations of the land to a great extent. This often necessitates the flooding of these enclosures with such a depth of water at some points in order that the high places may be covered, that it takes not infrequently, thirty days or even more for the water to entirely disappear by evaporation and absorption by the soil. Here he certainly has primitive methods that need the intervention of kind but strong hands to demonstrate to

him how to economically distribute his water supply over a much greater acreage and reclaim to him a far larger tillage than he now enjoys.

True, his country is lacking in some resources which are important factors in the initial step toward a better environment for him in material things. But the Navajo has enough left, if the latent energies easily discernible in his makeup are once thoroughly awakened and set in motion, to draw him out of his primitive environment, arrest his nomadic life, locate him in a more permanent home and preserve and give latitude to properly exploit the better ideals brought back by the returned student from the non-reservation school to the interest of the tribe. As it is now, on his return, the student's conformity to the white man's way and his little growth in new and better ideals are immediately subjected to a continuous withering "east wind" of tribal prejudices and time-honored customs. These are intolerant of

little spiritual advance the returned student may have attained while away, is verified by so many instances in real life that the mission forces now in the field have not thus far been able to outline any general plan that is at all adequate to meet it. The government also is facing these same problems in the effort to preserve and perpetuate in these young lives the better ideals gained in its schools for the Indian. General Pratt says our Indians must be "fed to our civilization, discarding the old method of spoon-feeding our civilization and ideals to them." This will serve well for us missionaries also I think. We have been depending too much upon their getting the Gospel rather than the Gospel actually getting them. If the Gospel once gets them fully in the grip of divine grace their primitive environment may, as with Abraham, who was a dweller in tents, serve, as did his environment, to develop graces in godly character such as Lot never attained with all the more complex environment of Sodom.



A Christmas Tree in a tent. The first one ever seen by the Navajos of the Carriso Mission.

progress, and the student is soon floundering in such uncertainty and distress, that in many cases, he dons the tribal dress, wraps himself in his blanket and fully identifies himself again with Navajo customs and ideals.

This sad story, involving the loss of even the

The Navajo is the best representative of Bedouinism we have in America. He lives a nomadic life. He is like a worm in the sand and dirt. He sleeps on a sheepskin with scant covering by the campfire under the shadow of a great rock, in the open or in a crude hut of the most primitive type. He requires no wardrobe or household equipment beyond what can be quickly packed on one or two horses with wife and babies. Naturally slow to take up with ways that will burden him, he does not hesitate to strongly discourage his son or daughter in their taste and desire for a chair, table, bed and other things enjoyed in the school, the possession of which would threaten what seems to him an ideal Navajo life.

From nearly every point of view the Navajo might be greatly helped by the adoption of the white man's diet, his clothing and his tightly closed house. But unless at the same time he gains a knowledge of ventilation, of proper air space, of simple methods of sanitation and bathing and change and washing of clothing, the Navajo will be less immune to the attack of disease germs than in his primitive condition. He now wears a dress made from materials that are cheap and quickly discarded, and his nomadic life does not permit his living, continuously long enough in one particular spot to develop conditions favorable to disease germs.

Perhaps the increase of tubercular trouble among the Navajos might be measured by the extent to which the outdoor life has been exchanged for the close room where at times many live and sleep in a single room for days with altogether inadequate air space or ventilation.

There is an unyielding superstition among them that a hut, camp or anything else they may be living in when a death occurs in the family is thereafter polluted by death. The dwelling in it of an unclean spirit makes it, according to their ideas, exceedingly dangerous. This is doubtless a strong check on any ambition to put much money or labor into a permanent dwelling. The Navajo country is dotted everywhere with remaining evidences of this superstition. Fear of death and dread of evil spirits are spectres of terror to them. Strong belief in witchcraft and in spirit manifestations makes them vie well with the modern devotees of spiritualism, which originates from one and the same foul source. The deification, as occasion may require it, of nearly every beastly object known to them, stamps their belief as not only primitive but pagan from start to finish, nowhere more fittingly and accurately described than in Rom. 1:19-31.

Against this compact, supported by mighty principalities and powers of evil, the blast of the gospel trumpet, will one day prostrate these

walls like Jericho of old. The dense darkness, ignorance and blighting influences of superstition upon the tribe leave the masses enveloped in a sensuous mist that cannot be rightly apprehended by one who does not venture far enough beyond the Indian agencies and scattering points of influence to touch prevailing conditions, and tarry long enough to permit a full vision of real Navajo life to pass before him.

The dark pictures embodied in the foregoing statements should be no cause for discouragement. The knowledge of true conditions will only hasten forward the true Davids to meet these giants single-handed in the open field in dependence upon David's God. What joy there will be in heaven when the broom of the Gospel brings from these people, in truth, the lost coins of the King's treasury. His image has been marred beyond recognition by the rust and dust of sin, but they will be recast and restamped, thus becoming rich trophies of His grace.

Not many cracks or indications of crumbling have appeared in this modern Jericho wall but I believe, as does almost every missionary to the Navajos, that the circling of the wall has continued to that point of time where there must come a crash ere long. This we continue to pray for, labor for, hope for and expect in God's appointed good time.

## An Important Advance in Work for the Navajo

**D**URING the past year the prospects for effective work in the Southwest have been greatly brightened by the consolidation of "the Mission to the Navajo and Other Indian Tribes" under the direction of Mr. William R. Johnston and Rev. F. G. Mitchell, with the Presbyterian Board of Home Missions and the new Presbytery of Northern Arizona. The former mission comes under the Presbyterian banner after an enviable record of some sixteen years of independent work. In its equipment, the personnel of its workers and its large constituency of supporters, it is an addition to be proud of, while it is confidently hoped that the economy and effec-

tiveness resulting from administrative unity will be a great aid in prosecuting the work of evangelizing and civilizing this needy tribe.

The motives which led the Mission to the Navajo and Other Indian Tribes to enter into this new relationship have been set forth in the following circular letter signed by its officers to all of its friends and supporters:

### AN IMPORTANT CHANGE AND TRANSFER.

The mission to the Navajo was pioneered in 1896. The reason for its inception was the deep need of the tribe—one of the largest in the country, and almost entirely neglected by Government and Church. Their children were

without schools, diseases due to unsanitary conditions and superstition were making sad inroads; their lands and houses were being threatened by selfish white men; unscrupulous traders were preying upon them; saddest of

large and generous constituency was secured, which has supported the mission with prayers and gifts. By their help, influences have been set in motion that have brought the needs of this large tribe prominently before the people, and resulted in additional school facilities, improved trading conditions, protection to their homes and lands, and best of all, a general advance of the home missionary agencies of several Churches for their evangelization.

We are sure that all who have helped to accomplish these ends by their prayers and gifts,

all, the organized agencies of the Church were doing but little for them.

Firmly convinced that every tribe and people should have an opportunity to hear the Gospel, and that help could be given them along material lines, and that God had definitely called to this field, the work was undertaken by Mr. and Mrs. W. R. Johnston in a remote region 150 miles from the nearest mission station. God honored their faith and effort, and a good beginning was made. In 1902 the mission was incorporated with Mr. F. G. Mitchell as president, and Mr. C. L. Brokaw as treasurer, with ten other interested friends as members of the Board. Two years later Mr. Mitchell visited the field, and was so impressed by the deep need of the people that he joined Mr. and Mrs. Johnston in active work. The hardships, difficulties and poverty encountered by the missionaries during the first years of the work, will not be dwelt upon here; enough to say that God gave grace and wisdom, and little by little advance was made and new friends added. Helpers for the work offered themselves, and a

will rejoice with us. We have now, however, reached a place where the interests of the work can be best conserved by placing it under the care of the Home Mission Board of the Presbyterian Church, and this is the conviction of all the workers on the field, and the Board of Directors, for the following reasons:

First. The conditions which made an independent movement necessary have been



Main Mission Building, Tolchaco, Arizona.



Navajo Chapel, Leupp, Arizona.

changed, and the desired end attained. Second. The work has grown to such proportions as to need a larger income for its prosecution and enlargement.

Third. The leaders of the work believe that



Shl-Mah, a Navajo Woman, on her way to the Trading Post with a Blanket.

the ground already gained will be held, and the work enlarged as the need demands.

Fourth. This course will unify the work upon the field, as the stations transferred are in proximity to Presbyterian mission stations.

Fifth. The mission force will be continued at Tolchaco and Leupp, and the work enlarged. Mr. Johnston will be given freedom by the Presbyterian Board from detail work, to serve the larger interests of the Navajo tribe.

In making this change in the work, we have had fully in mind the fact that we were acting not for ourselves alone, but for you, our faithful friends who have stood with us in prayer and fellowship, and feeling assured that you would heartily endorse the course we have taken. And now as the work will be changed

in name only, not in the personnel of the workers, and not in the spirit and purpose of the work, and in view of the fact that the Presbyterian Home Board in assuming this new responsibility is adding a large amount to its budget, we earnestly ask for your continued cooperation by prayer and gifts. Instead of



A Family of Navajos Living Near the Mission.

sending your contributions through Mr. Brokaw, if you will kindly forward them to Mr. Harvey C. Olin, Treasurer, 156 Fifth Ave., New York, marked "For the Navajo work," we shall greatly appreciate your continued fellowship and help, and give thanks to God for the same.

## The "Shaker" Religion of the Indians of the Northwest

EDWIN L. CHALCRAFT, JONES MALE ACADEMY, OKLAHOMA.

THE Indian Shakers of the North Pacific Coast have no connection with any other religious sect, and were not known as "Shakers" until a year or two after they began the peculiar practice giving rise to the name. The founder, John Slocum, a Mud Bay Indian, had considerable knowledge of Catholic customs and knew something of the Protestant religion. Taking from both such as met his approval, and using some ancient In-

dian beliefs and ceremonies, he interwove them into a new and strange doctrine to which he added the dreams and fancies coming to him at the time he was thought by the Indians to have ascended to heaven, and returned to earth to teach his people to lead better lives.

In the beginning, about 1882 or 1883, Slocum, whose life had been anything but exemplary, fell sick and apparently died. His immediate friends went into Olympia to purchase burial

material, and while there a courier from the Slocum home arrived with the information that their friend had returned to life. Surprised and scarcely believing the story they returned to Mud Bay and found the message was true, and were further mystified by Slocum's statements that he had really died, and his spirit had been in heaven, where it was not permitted to remain because of the bad life he had led. He claimed that an angel met him, and said an Indian was not held as fully responsible for wrong living as a white man, because the white man could read the Bible and the Indian could not; and for this reason he would not be ordered down into hell, but would be allowed the choice of going there or returning to earth and teaching his people. Slocum accepted the latter, and the angel, after giving him a code of laws, supplemental to the Bible but based upon its teaching, returned his spirit to his body to begin work as a special prophet among his people. Slocum immediately began preaching a doctrine based upon personal purity, readily understood by the Indians and especially adapted to their needs.

The details of the Shaker movement prior to the winter of 1884 and 1885 is little known to others than the few Indians directly interested. During the early part of that winter John Smith, an officer in the Presbyterian Church at the Chehalis reservation, made an investigation of the new movement and became so much interested in its tenets, that he introduced it among his people. About the same time emissaries began work among the Congregational Indians on the Skohomish reservation. Meetings were held secretly in Indian homes and special effort was made to bring the members of the church under control of the new teachings, the leaders making strong use of the argument that, while the Bible was true and God intended it for Indian and white alike, he pitied the Indian because he could not read and gave the revelation to Slocum to help them to an equal understanding with the white people. This reasoning appealed to the members of the church and most of them openly expressed their belief in Slocum, declaring that the inspiration they received from his teaching made them better people. They were reluctant to sever their connection with the Church that had brought Christian teaching to them, but the separation came and later the Shakers took steps to organize as a Church under the laws of the state of Washington.

The church building and the Sunday service

of the more Christian-like Shaker congregation, are apt to impress the visitor favorably. He may find a poorly constructed house but it will have a steeple and bell. If there are any interior decorations, they will consist of cheap religious pictures, and a cross and candlesticks will be found back of the pulpit. The seats may be short and arranged so as to leave a large open space down the center of the room, where the more devout worshippers remain upon their knees during the service, crossing themselves occasionally. The singing will be from the gospel songs, translated into Indian or Chinook by the early missionaries; the prayer will be in Indian, and the preacher, unable to read, may quote a text from the Bible, taught him for the occasion by some one who can read.

But the Sunday and other devotional exercises are not all of this religion. There is another and darker part, sometimes called "night work" because the meetings are usually held at night in some Indian home. It is on these occasions that the sick are doctored for their ills and converts to the Shaker faith are made. Remnants of the wild barbaric rites of the ancient Tomanamus still lingering in the minds of these people, combined with some more modern beliefs, are put into practice. Every act tends towards excitement. The weird Indian chant, the dance music, the frenzied dances, the ringing of hand bells and the rubbing of the patient's body to drive out sickness, or the evil spirit, as the case may be, and let in the new religion, all have a place and are sometimes continued through the night, or until the participants become exhausted.

The beliefs and ceremonies of the Shakers vary in different groups of Indians, and are more nearly in harmony with the Christian religion where the missionaries have had the most influence, which seems to bear out the thought that these people are still seeking the truth and may be ready for help when it comes to them in a way they can understand.

[These Indians of the northwestern states are capable of showing just as much loyalty to true Christianity as to the false Shakerism, provided the Gospel is placed before them in a way which makes it seem worth while. Rev. H. M. Foster, of Tahola, Washington, is conducting a mission among the Quinalta. Thus far there are only six communicants in the little church, though the circle of adherents is quite large and the influence of the work is felt in even a larger way. In a recent report Mr. Foster says: "Last Wednesday night we held our prayer meeting at our house, as we always do, and had two rooms full of Indians. No bell was rung; the people simply remembered that it was prayer meeting night and came. After the meeting was over they wanted to sing some more, so they stayed and sang until they were all sung out. How they did enjoy it!" ]



## Some Objectives of the Government Indian Service as Gleaned from Official Reports

Allotment of lands in severalty, i. e., the identification of individual Indians with specific pieces of land.

Breaking up of savage customs.

Institution of records of marriages and relationships.

Improvement of the personnel of the government service.

The conversion of tribal funds into individual holdings.

Abolition of the treaty system which regards tribes as independent nations.

Promotion of pure family life.

Furnishing simple surgical equipments to agency physicians.

Prevention of tuberculosis, trachoma and contagious or infectious diseases.

Fearless inspection of supplies purchased.

Cooperation with the Department of Agriculture in plant industry experiments.

Encouragement of competition at fairs.

Furnishing of breeding stock.

Gradual making of the Indian responsible for his own property.

Breaking up of the mescal habit,—the use of the peyote, a narcotic made from a cactus plant.

Suppression of the liquor traffic.

Recognition of individual tendencies and of the fact that every Indian is not fitted to be a farmer or mechanic or professional man any more than every white man.

Encouragement of employment of Indians in government service.

Disintegration of tribal organizations.

## What the Government Does Not and Cannot Do

Legislate the American Indian into the Kingdom of God

Here lies the task and the opportunity of the Christian Church in the United States: to evangelize, to convert, to nurture the Indians in the Christian faith.



## Indian Evangelism

REV. JOHN N. STEELE, INDIAN EVANGELIST-AT-LARGE.

I AM given a text,—“The American Indian.” There are three hundred and thirty thousand of them in the United States. My parish covers so many thousands of miles that I cannot measure it. Seven thousand miles in four months one year: ten thousand miles this year already. A few hundred words to cover so much I do not know where to begin.

In the first place, it's a “man's job”—and no mistake,—involving endless travel by all kinds of locomotion. I have not yet tried aeroplanes or oxen, but have often wished for the former. I have to simplify both thought and speech to help the interpreter until my vocabulary is on the ragged edge of being wrecked, my manners are tottering and my morals are fighting for breath.

The hindrances are many. The transition from reservation life to private ownership, by government allotment, causes heart-burnings and jealousies, and so peace-making is of frequent occurrence, and—to an Indian—that must be a public ceremony. In many cases the school question shakes and rocks an entire community. Priest-craft and a deluded people sometimes develop active hostility, until—as in the case of Jemez, New Mexico—a man stands at our door ordering the people away. One night, entering our chapel there, he drove the people out, encouraged by the Roman Catholic priest. Many are longing for religious liberty, but the school, though nominally a government institution, is practically parochial. The Indians do not like it, but if our government forges fetters from those discarded by Europe,

what can the poor Indian do but wear them, and secretly long for deliverance? The God of our nation seems such a strange one that it is small wonder that their altars to the sun are still in use, and small feathers are still tied to prayer sticks, waving in God's wind and seen by the God of life, even though the expression of a misdirected religious faith.

My work is evangelistic,—most needful and most blessed. In the case of the Indians this involves the maximum amount of travel and tact, consecration and cheerfulness. But the results are so gratifying that one can only stand by and wonder at the way God's Spirit does the work. Speaking through an interpreter is trying, though they usually are fine men and labor patiently with our messages.

At Salem, Oregon, at the Chemawa School, one hundred and fifty young people gave themselves

to God in one week, and more than half of them joined the Presbyterian Church in Salem.

The Paiutes, of California, received the Word with joy. Meetings were held in the manse, as there is no chapel there. The people were seated on boxes, benches or on the floor, with no room for another one in the densely crowded place. One night we baptized twenty-three adults, who came from gambling and drinking to be God's children and do service for Him. One day I drove seventeen miles to have a few meetings with the interpreter and another good worker. A letter telling them of our coming had not arrived, so we started out to find the people. Going to



Rev. John N. Steele, Evangelist-at-Large.

an old "sweathouse,"—mostly underground,—I slid down the sloping entrance and found myself in the midst of about forty men and women who were using this place as a gambling den. I gasped my feelings while they grunted their surprise. I shouted: "Bob, come down here as quick as you can," and down slid faithful Bob, who gave my message to them. Afterward they all came to a meeting which crowded the schoolhouse. Fifteen yielded to God and renounced the old life. Up to that time they had all been pagans.

At Ignacio, Colorado, the white people begged so earnestly for meetings that we divided the time and had a work of grace among the Americans there. Never shall I forget the communion service. Our two Mexican elders passed the bread and wine, and, in spite of their rough clothing, I have never seen more gentleness or absolute self-forgetfulness. The spirit of the transfigured Man of Nazareth was with us.

Time fails me to tell of the Quinaiet Indians,—salmon-fishers,—at Taholah, Washington, who listened with pathetic eagerness to the story of Jesus.

At Tacoma, Washington, occurred this incident: the old people asked me to speak to them through an interpreter. When I had concluded one kindly-faced old Puyallup Indian arose and addressed me. In substance he said: "Your people brought the good Word of God to us. It was life and light. Your people also brought strong drink, and it is killing my people. Our graveyards are full and our homes are empty." He broke down and his words ended in a sob, while another bent old man buried his face in his hands and wept unrestrainedly. Weeping with them, I said: "What kills your people kills ours. A common enemy we have. Let us cling closer to the Saviour of all men."

Of the blessed hours with the Mohaves I must speak. The old Chief Manatava, of Parker, Arizona, said: "Forty years ago I heard the white people had a God. I have waited all these years for you to come. Your people were slow in bringing us the message. When you read out of that book, I know it is God's book, for it pulls my heart." Could better reasoning be devised by skilled man? Almost all the Mohaves in that section wanted to be Christians. The grace of God is working and a harvest is to be gathered some day.

Then, again, in our mission schools among

the Cherokees, many souls were brought into the kingdom. This applies to both Dwight School, near Marble, Oklahoma, and the Elm Spring School, at Welling.

Among the Choctaws, a good work is going on. Bible institutes for the native pastors are accomplishing results. We discuss questions which they can understand and they study the Bible earnestly for a month at a time. Thus the entire nation is reached through these men. Their zeal for knowledge and help makes the service among them a real pleasure.

The Pueblos, of New Mexico, are nearly all nominal Christians, but there is much semi-paganism among them.

I can barely touch upon the needs of the Sioux, on the Pine Ridge Reservation, of South Dakota, but our meetings among them were very fruitful and full of intense interest.

The gentle-hearted Pimas, of southern Arizona, are always ready for the Word of God, and I think are nearly all Christians.

I would tell you of the Apaches, in Arizona, not many years ago their name a terror, but now many of them awaking to a sense of their need for our Lord. We journeyed one hundred miles to visit a camp of sixty, near a garish, wild mining town. In the afternoon, while trying to find the Apaches, we met one with a mule and cart in which was the body of a dead girl sixteen years of age. There was no casket nor box. The body was simply rolled in an old quilt. Neither were there any mourners, nor even a grave. We spent two hours in seeking for a place in which to bury the child.

I cannot describe the meeting that night with the Indians on the mesa. A lantern was wired to a palo verde bush by which we stood; there were purple mountains and crimson canyons, deep and high; a kindly moon turning everything to silver; a circle of earnest-faced men, next the children, then—in the outer circle—the women, and back of them the tepees—each with its camp fire where the evening meal was cooking.

A water-pipe was near, and the "mothers of men" came with their ollas for water and stopped to listen. I took for my text, "I will give unto you the living water." The illustration was demonstrated before their eyes. The absorbing interest was painful in its intensity, and, when through, we sang, "Shall we gather at the river?"

One young man came to me and, throwing out both arms, said: "I'll give myself to you. Oh, take me, train me and I'll come back and teach my people." Surrender and consecration were in every line of his lithe young body. Worn near to the breaking point, I sat down, my interpreter close by. A man aflame with enthusiasm came and knelt by me, his clasped hands upon my knee. Let me give you as nearly as I can his exact words: "I never heard of your God before. If He is as you say, I could die for a God like that. While you talked I could see Him." Eagerly I asked him what he saw. His reply was: "Your God was like the great river full of water and I was like the ditch that goes to the river. The water flows into the ditch and everything begins to grow and bring fruit." My throat

pained me and my eyes were moist as I whispered to him: "The rivers of God are full of water." None of us knew that the angel of death stood near, for in three weeks the man had gone to the God for whom he could gladly die, and my heart was very full as I asked myself the question: "Does it pay?" Pay! to help one such man over to Jesus, our Lord!

Of what account is the toil, the wretched discomforts, the endless travel, the multitude of things that fret, when the result is the soul of a man in the freedom of God by the River of Life?

To the devoted men and women on the fields beyond the rewards. I speak for them. My part in the work is but small, but theirs is constant and faithful through the long years.

## A New Field and Its Rewards

REV. WILLIAM N. PRICE, BISHOP, INYO COUNTY, CALIFORNIA.

ABOUT 150 Paiutes had come together that Sunday afternoon to witness the baptism of the handful of converts who were thus publicly to renounce the old ways and begin the new life, for baptism was a new thing to these Indians and many came to see what it was. After the preliminaries I came to administer the sacred ordinance. I asked the candidates to come forward and stand. Six men at once came out and then with some hesitation and embarrassment women and children came, until a score stood in that "thin red line."

There was much laughter and disorder on the part of those without and for the most part the twenty stood there greatly abashed, among their mocking friends, but they stood. In spite of my admonitions and calls for sobriety of behavior the twenty were baptized amid the jeering of the rest and some of those who were baptized even laughed as the water was poured on their heads.

The missionary went away from the meeting in great depression. It was all a farce and he felt guilty of sacrilege. The work of conversion was surely altogether spurious. There had seemed to be no approach to anything like the serious impression baptism ought to make on those receiving it. The preacher even went home and asked God to forgive him for the service.

But as the weeks went by the missionary found that the same twenty were still standing and were living separated lives, and that the levity of the Indian upon sacred occasions is not always to be taken at its face value.

On another occasion three little girls were baptized at the same place and at Round Valley fifteen were baptized after that. By this time there came to be a little more of seriousness.

A campmeeting was held at Bishop which resulted in sixteen accessions and the strengthening of the Church generally.

Within a month a great Indian war-dance was held. Gambling was rife and there was strong drink. Some, nearly half of the Christians fell. One had been drunk, others had gambled. Those were dark days that followed. My six elders who had not spotted themselves were very much discouraged and it looked as though the gates of hell were going to prevail. But, thanks be to God who always causes us to triumph. Satan did not succeed. The elders saw and counseled with the erring ones who for the most part owned their faults and returned to the fold. Now we seem to be stronger than ever spiritually.

Fifty miles down the valley are the Fort Independence Paiutes. Through one of the worst storms of Owen's Valley, with four Indians from Bishop, the missionary went to

them. Many journeys to that band have been made. There is now among them a church with an average attendance of thirty at each service.

The Big Pine Paiutes have been the hardest to capture. There has been among them much prejudice against the Christian way. The medicine men have held the Indians fast bound. The missionary has been maligned and much misrepresented by these same sinister persons. But the work at Big Pine took a new start about a year ago, when a bright young Indian who had been at the Government School at Carlisle started a Sunday school. Preaching services are held now and in our reports to the Board we are able to tell of baptisms and accessions to the Church.

Like every kind of work that is worth while, this service among the Paiutes of California offers many problems. The Indians live in close proximity to the whites. Many women serve during the day in white homes, while the men work on neighboring ranches. In the spring the Indians sometimes go off to shear sheep for six weeks and fall in with evil ways. Any holiday is demoralizing,—Sunday baseball especially,—the Indians having a team. Nevertheless the great majority of our Christians eschew the ball game and attend the "Christian meeting" which is held the same hour as the ball game. Some seem to have gone back to the world entirely. My people are still very elementary in their development and

time and patience and much care and prayer are necessary.

At first I had much distrust of these Christians but time has proved that in most cases their staying qualities are superior to those of any white churches I have ever known. The elders are all men of good report, and are most exemplary. The blessing is asked at the table I think in most Christian homes and most of the men pray in public and will "prophesy" in the congregation if given the opportunity.

Yet there is much opposition among the Indians, springing up mainly through the influence of the medicine men. The large numbers that came at first have fallen off, but as an offset the small number of believers is growing. We are now interested in church building and our members have agreed to give a dollar a month for a year.

Many of the services have been conducted out of doors,—often when the day was very cold. A guitar, violin and triangle have been used to much advantage in the singing.

Sometimes as I look into the faces of these Paiute Christians and see reflected therein their changed lives and hopes, I myself have an apocalypse and I seem to hear a voice saying: "Wherefore both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." Neither am I.

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## For Christ and the Indians at a Government School

MR. G. ELMER E. LINDQUIST, Y. M. C. A. SECRETARY, HASKELL INSTITUTE.

**H**ASKELL INSTITUTE is one of the great educational centers for the American Indian youth. It is a government training school, founded in 1884 for the practical education of Indian boys and girls. It is located at Lawrence, Kansas, forty miles from the great metropolis of the Middle West, Kansas City, in a prohibition state and in an agricultural section. Haskell Institute is the most centrally situated school of its type in the United States and offers advantages and

opportunities, physical, mental and spiritual, that no other government Indian school can furnish.

But while the government does provide most excellent training at this school it does not assume responsibility for the spiritual development of the Indian boys and girls as they come from the reservations. This is inevitable because of our American principle of the separation of Church and State. But there have been voluntary religious instruction and spirit-

ual influences brought to bear through the agencies of the Church and the Christian Associations. The Young Men's Christian Association has been carrying on a voluntary work at Haskell for more than twenty years. In 1887 Superintendent Marvin organized the first Y. M. C. A. with ninety boys, and Harry Hannano as the first president. Supervisor Peairs has said of Hannano that he was the best Christian he ever knew. Harry used to tell the boys: "No matter what skill of hand or power of brain you may get, unless you get Christianity you can not stand." This marked the beginning



G. Elmer E. Lindquist.

of the voluntary religious work for the boys. Since then it has continued with varying vicissitudes, at times almost suppressed and extinct, then again rallying, until today the association has the largest membership in its history. In 1897 the Young Women's Christian Association was organized with Josephine Armstrong as the first president. The membership was about fifty. This organization is a charter member and among the first Young Women's Christian Associations under the National Board. The growth has been steady until at the present time the membership is near the two hundred mark. So much for the history.

There is a deep and profound conviction in the writer's mind of the need among the Indian youth for a virile Gospel and an adequate un-

derstanding of what "The Jesus Road" really means, in order that these young people may return to their reservations and become moral and religious leaders among their own people. There is the cry of a great need from the young Indian who is a bunch of bristling possibilities but who is held in the grip of the old man of yesterday,—the old man of custom and tradition, of servile imitation and dependence, of ignorance and superstition as to morals and religion.

A returned student who was putting up a strong fight for character on a certain reservation in Oklahoma said: "You don't know what I have got to put up with against this whole weight of my people's old customs and tradition." Any burden like that, whether it is thrust upon the young Indian or whether he takes it of his own accord, is a real handicap and ought to be removed. But the Indian boy's difficulties are not things of the past alone, but, oftentimes, something which he gets from contact with the world as he goes to take his place with other men. An example or two will show what we mean. The writer accompanied a baseball team from Haskell to a small country town in Kansas not long ago and some of the players as well as townspeople were cursing and swearing frightfully. One of the Indian boys came to me and said: "That's awful. I am not used to anything like that at Haskell." At another time the Haskell football team was playing a game on the gridiron of a denominational college and the testimony of the team-mates after the game was that the language used on that field by the home team was the worst they had heard during the whole season. Does not such "contact with civilization" prove a hindrance instead of a help when the young Indian is trying to make a place for himself?

But the young Indian must give answer to another call today,—that of native leadership. Personal initiative must be developed. The time has come when we must depend upon the Indian for the Indian. It is not an indictment against government Indian schools to say that few if any of the young people have come out definitely for religious work, but it is a startling fact nevertheless. Such being true there is an insistent call for the right kind of young men and young women to take the field for Christ and His kingdom.

But what have these needs to do with the work at Haskell? Just this. We are trying

to meet them. In the first place through friendly association and comradeship where the receiving element predominates and is writ large on every activity; in the second place there is the other emphasis,—by giving of ourselves, and this through personal service and life sharing. But in thus striving to meet the needs already mentioned through these two avenues of activity we do not aim to shut up the social life and the spiritual life of the boys and girls in air-tight compartments by themselves but rather aim to let the spirit of good fellowship permeate the sphere of religious activity as well.

Through the Bible Study groups, which gather every Tuesday evening for a period of twenty-four weeks, opportunity for fellowship is afforded where the students meet together to discuss personal problems as well as to study the experiences of other men as found in the wayfarer's guide-book,—the Bible. At the Bible Study Rally held this fall one hundred and fifty-two boys and about the same number of girls enrolled in these Bible Study groups. Students from the Christian Associations of the University of Kansas, located at Lawrence, lead these groups in voluntary Bible Study and the Christian employees at Haskell teach certain groups. There are twelve young women from the university and three of the lady employees who lead the various groups among the girls in the school. These groups are divided into Junior and Senior classes. There are three classes of the Junior girls with an enrollment and weekly attendance of forty-one. There are thirteen classes among the older girls with one hundred and fifty-four enrolled. And the boys are not very far behind the girls in this respect. Among the Junior boys there are three groups with an enrollment and weekly attendance of thirty. There are ten groups among the older boys with an enrollment of one hundred and sixty-five and average attendance of one hundred and forty-seven. Bearing in mind then that the attendance is wholly voluntary and that the time of meeting comes at the end of a busy day in a Government Industrial Training School, where the rising bell rings at 5:30 a. m., we have reason to feel that Bible Study is a "way into life's values," as Dr. King, of Oberlin, put it at the Bible Study rally, for many of these Indian young men and women. Besides the above there is a class for the employees in the study of the life of Christ, meeting weekly.

Three normal classes for the training of these leaders are being conducted,—one by a university professor, and two by the general secretary. It is interesting to notice the personnel of these leaders. Of the twenty-one university students who offer voluntary service, nearly all the men and several of the young women are self-supporting. Of the seven employees, two are teachers, one is the wife of the physical director, another is matron, one is property clerk, another a private secretary, and the one who is in charge of the Junior boys' classes is physical director. There are sixteen classes on the study of Old Testament characters; ten on the life of Christ, and two on "The Jesus Way" or Christian fundamentals. Thus we strive together to learn to know Him whom to know is life eternal.

But the "receiving element" finds a place also in the religious meetings held on Sunday evening of every week. The meetings are led by outside speakers at times and now and then missionary leader, home or foreign, is secured to give the missionary emphasis so much needed. But the best meetings are those led by the students themselves for it gives them a chance of expression and a training in personal initiative and leadership. Such a one was held when the topic was on Christian work among the Indian people and six of the Indian boys spoke of their experience and spoke out of the conviction of their hearts.

Then, too, there is the work carried on by the Churches in the so-called denominational meetings once a week. An analysis of the Church preferences of the students was made by the writer in December and proved very interesting. The five representative denominations in the order of their numerical strength are the following: Baptist, 108 girls and 92 boys; Roman Catholic, 82 girls and 75 boys; Methodist, 52 girls and 53 boys; Presbyterian, 28 girls and 59 boys; Episcopal, 24 girls and 17 boys. Of five other denominations there are just two or three of each. Twenty-six boys designated themselves as "Protestants" and 24 had no church preference whatever. The above statistics are not for actual church membership, but rather church preference.

Then there is the other emphasis, that of "giving out." This is not an easy lesson to learn. But beginnings are being made in this direction as well. A Christmas box was sent out by the Christian Associations to the Pima Indian reservation in Arizona, to a school

where the children know little or nothing about Christmas. This was gotten up and prepared largely by the girls themselves, but the boys helped also. Another instance of giving was the case of two pupils, a girl and a boy, who gave ten and five dollars, respectively, to an evangelist who had held meetings in the city and to whose work they testified by their gift.

Another evidence of developing leadership is the Y. M. C. A. Gospel Team which was organized for the first time this year and went

out during Christmas week to an Indian reservation to visit the people and hold meetings with them. The team is composed of Y. M. C. A. boys under the direction of the secretary.

May the prayers of God's people rise up in a great volume for these seven hundred Indian young men and women at Haskell for a real spiritual awakening among them and a genuine consecration to the cause of Christ and their own people.

## The Pipe of Peace

REV. E. J. LINDSEY, DISTRICT MISSIONARY, GORDON, NEBRASKA.

THIS title is full of historic suggestion when thought of in connection with the Indian. As a matter of fact, however, in the old days the pipe of peace did not always bring peace.

But we all know that it is not the pipe of peace, but the Prince of Peace that brings abiding comfort to the hearts and homes of men. Hence we are building here a little home for our Indian helper, in order to open up a new station for the preaching of the Gospel to this ignorant, superstitious and degraded clan of the Sioux. So far the helper has had only a tent to live in and his preaching places have been out under God's blue sky or in the homes of the people.

The temperance agitation which follows with the preaching of the Gospel is surely much needed. Nearly all of the mixed-bloods and too many of the full-bloods drink to excess. Of the two men we took with us to the railway station to assist in hauling our lumber, one got so drunk that he was of no use whatever. He said to me: "Prayer man, I like to drink." Gambling and drinking have a fascination for the Indian.

This Black Pipe station is in the newly-organized county of Bennet, on the Pine Ridge reservation. The Indians have the right to vote; hence we must look out for the "dry vote" and make it as large as possible. The Y. M. C. A. organization, I think, offers the best channel for effective temperance work. The missionary must preach temperance and the mother must plead for her sons, but it is through such agencies as the Young Men's

Christian Association that the most direct good can be accomplished.

Let me cite an example from the Fort Peck Indian reservation, in Montana. There the Y. M. C. A. appointed a committee of seven to canvass the entire reservation for signatures to a petition to Congress to exclude the saloon from within the bounds of the reservation when it was opened up for settlement. The reservation is nearly forty miles wide by eighty miles long. Less than two thousand Indians live within its bounds. The committee of canvassers brought in seven papers bearing the signatures (or thumb-marks of those who could not write) of several hundred adult Indians. Nearly all the whites on the reservation also signed the petition. The superintendent added his hearty recommendation and sent one copy of the petition to the Commissioner of Indian Affairs and another to Senator Joseph Dixon, of Montana. The result was that before Congress adjourned an amendment was added to the bill already passed, providing that the saloon be excluded from the bounds of the reservation for the period of twenty-five years, or until the Indians can get patents-in-fee for their lands. We may reasonably hope that before this period has expired there will be a prohibition or, at least, a local option law on the statute books of the state of Montana.

Indians are easily influenced toward the saloon. They seem to have a natural tendency toward drink. So that—as the red man takes up the duties of citizenship—the Church, the Y. M. C. A. and other organizations must try to have it voted out. But our Christian leaders must be ever alert, or the saloon, which is always at work, will outwit and out-vote them.



A corner of the Indian exhibit, Presbyterian Building, New York, December 13th-14th, 1912.

## INDIAN CHURCHES, MISSIONS AND SCHOOLS

Of the Presbyterian Church in the U. S. A., December, 1912.

LOCATION	TRIBE	Chs.	*Stations		Ordained Ministers		†Com-missioned Helpers		Com-muni-cants		Adherents (Esti-mated)	†Sunday Schools		Enroll-ment		Mission Schools	Teachers & Helpers	Enrollment	
			White	Native	White	Native	White	Native	White	Mixed		Native	Mixed	Native	Mixed				
																			W
<i>District I</i>																			
California	Hoopa, Klamath Riv. Mono (Digger).....	1	2			1			60	40	270	1	120	40					
"	Pitt River.....		1	1				1	31	4	150	1	100	5	1	3	14		
"	Me-Coop-da (Chico).....	1		1				1	15	15	50	1	50						
"	Paiute.....	1	4	1				1	108	5	186	3	106	7					
Oregon.....	Tutuilla (Cayuse, Umatilla, Walls Wall)	1	1	1	1				92		350	1	95						
Washington.....	Puyallup.....	1		1					95		250	1	220						
"	Nesqually, Chehalis.	1	1						15		135	1							
"	Spokane.....	2		1				1	104		270	2	124	12					
"	Makah.....		1					1	15		121	1	84						
"	Quinalt.....		1					1	6		65	1	45	10					
Idaho.....	Nez Perce.....	6	3		7				520		1100	6	405		1	2	8		
"	Bannock, Shoshone.	1	2	1				1	12		300	1	25						
"	Western Shoshone.		1	1					6		30								
Utah.....	Shivwits.....	1	1					1	59		200	1	80						
Wyoming.....	Arapahoe.....		1	1							50	1	45						
<i>District II</i>																			
So. Dakota	Sioux (Yankton.....	19		1	12			2	1118	147	2391	10	252	20					
Minnesota	Wahpeton, Sisseton).																		
N. Dakota	Sioux (Ogalalla).....	8	9	2	1			10	427	17	1109	9	205						
S. Dakota	Sioux (Assiniboine, Yankton)	8	2	1	2			3	240	78	753	6	138	130	1	4	40		
Wisconsin.....	Stockbridge, Menominee	1	2	2					28	10	195	2	45						
"	Ojibway.....	1	7	1				1	44	41	193	3	54	54					
Michigan.....	Chippewa, Ottawa...	1	3	2					25	12	150	1	15	27					
Nebraska.....	Omaha.....	1	1	1				1	51	2	150	1	75	25					
<i>District III</i>																			
Kansas.....	Iowa, Fox.....		1					1	38	15	125	1	29	11					
"	Kickapoo.....		1					1	25		104	1	12						
Oklahoma.....	Cherokee.....	7	5	2				5	91	65	287	5	110	132	2	15	103		
"	Choctaw, Chickasaw	24	4	1	12			1	526		2400	20	437						
"	Seminole, Creek.....	5	4	1	4			1	140		350								
<i>District IV</i>																			
Colorado.....	Southern Ute.....	1	2	1					20	43	133	1	15	22					
New Mexico.....	Laguna.....	1	5	1					116	4	150	1	30	5					
"	Pueblo.....		1	1								1	15		1	1	39		
"	Navajo.....		4	1				1	2		300	2	280		1	4	36		
Arizona.....	Pima.....	7	3	6				5	1534		2123	8	1219	2	2	16	150		
"	Maricopa.....	2						3	151		210	2	120						
"	Papago.....	1	4	1				2	129		275	2	110		1	1	22		
"	Navajo.....	1	10	5				5	6	53	46	5	257	24	1	4	43		
"	Mohave.....	1	2	1				1	2	44	1	290	3	250	10				
"	Apache (Mohave, Ton-to, Yavapai)	1	4					1	1	17		115	1	24					
<i>District V</i>																			
New York.....	Iroquois (Seneca, Tus-carora, Cayuga, Oneida)	7	1	1				7	564		773	3	100						
"	Seneca (Cattaraugus)	2	1	1				1	130		550	1	50						
"	Shinnecock.....	1		1					9	30	150	1		54					
Penna., etc....	Government (Boarding Schools)		17						444		1083	12	970						
Unclassified..	Various.....		5	2				4	1	100		200	2	120					
Total 20 States		57	116	118	45	39	20	58	7202	575	18608	127	6478	605	12	51	473		

\*Stations are places where services are held or Missions established, but no Churches organized.  
 †Helpers are all unordained Mission employees except those reported under heading of Schools.  
 †Union or other Sunday Schools are included, when pupils are under the direction or teaching of this Church.  
 †For Alaskan Indian Missions, add organized Churches 12, Ministers 8, Communicants 908, Sunday School Enrollment 692

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