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Indians In Urban Centers



A MANUAL
for
City Pastors, Religious Educational Directors
Church Social Workers and Directors
of Social Agencies

by

G. E. E. LINDQUIST

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BY G. E. E. LINDQUIST

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FOREWORD

There has been a pressing need for a Manual like this for some years. Thousands of American Indians have left their reservations for city employment. Indian veterans have been loathe to return to the isolation and restrictions of their former way of life. Indians have been streaming into our centers of population.

Many of them are Protestants. But it is the exceptional individual or family that will search out a church home, when he feels that he may be rejected or unwelcome. Ministers and others have felt the need for help in knowing how to reach the Indians in their cities and make them welcome in their churches. I first heard this need voiced in Oregon four years ago. I have heard it repeated over and over since then in other parts of the country. This Manual is an attempt at an answer.

Many church leaders have long assumed that part of the solution to our "American Indian problem" lies in the gradual assimilation of the Indians into our prevailing cultures and institutions. Their assumption is a recognition of a process that has been going on since the establishment of the various European cultures on this continent. So long as it was gradual, and so long as the bulk of the Indians remained segregated, this process of assimilation took little planning, provided few problems, and occasioned little concern. But now the trickle has turned into a stream.

While recognizing that Indian cultures *per se* have little chance for survival, church leaders are also coming to know that as Indians come into their churches they make, because of their unique backgrounds and appreciations, valuable contributions to the common Christian fellowship. They bring new life, new vigor, and a fresh appreciation of the faith.

If this Manual can help even a little to accomplish the end of our becoming "one in Christ," it will have accomplished its purpose. It is with this hope that the Indian Committee of the Home Missions Council sends it to the churches.

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Indians In Urban Centers

by G. E. E. Lindquist

During World War II a partial survey of Indian reservations and communities revealed that from twenty-five to fifty per cent of the residents had left certain reservations to engage in war-time industries. While from 22,000 to 25,000 served in the armed forces, fully twice that number found their way into war industries or related activities. With the cessation of certain phases of war work following the coming of V-J Day, many returned to the reservations, at least for a limited period. Quite naturally, they were prompted by the desire to see family, friends, and home—exactly as were non-Indians. Then too, in some instances, the tensions, competitions, and lack of housing facilities in urban areas were not to their liking. Tribal affairs, with accompanying interests, attracted some, while others had been led to believe that post-war programs of the Indian Bureau would offer a new program of government aid, similar to the WPA.

On the other hand, ample evidence points to the fact that this return was only temporary for a relatively large number, especially those who had had training for specific jobs and who had made ready adjustments, as well as those who, like those in the armed forces, had traveled to the far corners of the earth and for the first time had been given and acceptably shared responsibilities with their fellows of whatever racial background. In connection with the above the following personal comments are enlightening:

“1. Good wages and good living. We are not content to return to a lower scale, often associated with reservation life.

2. Younger, educated group, especially those trained in skilled trades, such as aircraft, automotive, smelting, radio, etc, and truck gardening will remain away.

3. Growing unrest among our people as to out-moded restraints of tribal life.

4. Only another depression will bring us back and even then we don't want to be exposed to the blight of dependency.”

Many Cities Had Indian Residents Even Before The War

Even before the war and, in fact, for the past twenty years or more, there has been a definite trend on the part of Indian citizens away from the reservations and toward the urban centers. The Meriam Survey, published as *The Problem of Indian Administration** devoted a chapter to what was termed “Migrated Indians,” including city dwell-

* John Hopkins Press, 1928, p. 673.

ers. This survey stressed the responsibility of the government in dealing with migrated Indians and held that:

"The primary duty of the government in dealing with its Indian wards is to aid them in adjusting themselves to white civilization. . . It is essential that detailed information be systematically secured and recorded regarding the Indians who have definitely made up their minds to follow the white man's road and are actually attempting to compete with white men in white communities."

Little has been done to follow through on this recommendation. Continuing, "the evidence further suggests that the efforts of the national government in the larger cities to which the Indians will naturally migrate should be directed not toward building up an independent organization in such cities for aiding the migrated Indians, but rather toward establishing cooperative relations with existing agencies which serve the population as a whole." (Ibid. p. 669)

It is of interest to note that the Meriam Survey further classified communities with migrated Indians, "according to the manner of life of Indian residents as:

1. White industrial communities with camps of Indian squatters on their outskirts (e.g. Needles, Kingman, and Globe in Arizona).
2. Cities with industrially-housed Indians (as, for example, Winslow and Gallup);
3. Cities with Indians not colonized."

The latter would include those "living independently in the ordinary life of the community and scattered through many kinds of neighborhoods more or less absorbed into the several social classes in which their labor and economic standing have placed them." Among the cities listed in the latter category are the following: Cities of the desert—Phoenix, Albuquerque, Santa Fe; Pacific coast cities—Los Angeles, Sacramento, Salem, Tacoma; Cities of the lakes and plains—Minneapolis, St. Paul, Duluth and Superior, Milwaukee, Sioux City.

Today, one would include not only those mentioned by the Survey but also New York, Brooklyn, Buffalo, and Syracuse in the East; aside from Chicago and Detroit and those mentioned in the plains and lakes regions, one would need to list Rapid City, Winner, Pierre, Mitchell, Sioux Falls, Devils Lake, and Fargo in the Dakotas; Omaha in Nebraska; Kansas City, Wichita, and Topeka in the Kansas area; while in Oklahoma a still larger number should be added with Oklahoma City, Tulsa, and Muskogee taking the lead. In the Pacific coast region Seattle, Portland, San Francisco, as well as Oakland, should be included; in the mountain area Reno, Salt Lake City, and Denver; while in the Southwest, Flagstaff, Arizona, and Farmington, New Mexico, have come to the fore since the war. Today, groups of industrially-housed Navajos are to be found not only in the vicinity of Gallup, New Mexico, but also near Phoenix and Tucson where they were located during the war and employed in truck gardening and similar pursuits.

Permanence of City Residence

What about the permanence of city residence as far as the present-day Indian is concerned? This has already been touched upon. It is

of interest, however, to note what the Meriam Survey of twenty years ago has to say on this point:

"Many Indians look upon their city residence as temporary. They hope to maintain themselves and their families in the city only until such time as they may secure a fee patent to their lands or a permit to work them, or until they realize on pending claims, or until they can save enough capital to go back and operate a farm on the lands of their own people. Some still hold rights or titles to their lands, which are in many cases worked by relatives and friends or to which they return from time to time to put in crops, acquire stock, and so on. Such Indians look forward to the time when they will have enough money to put the land in good shape, buy implements, build homes, and some day retire to the enjoyment of these homes. Love for the lands of their forebears is often expressed. Were it possible to do so, many would create homes for themselves and their families on the reservation, but they assert that the apparently arbitrary and unreasonable restrictions upon the development of farms and homes imposed by employees on the reservation has proved intolerable. Once in the city for an extended period, nearly all Indians regard public school facilities for their children as an urgent reason for their staying there.

"The majority of Indians visited, however, are definitely committed to city life and its better economic and educational opportunities and greater comfort in living as well as its freedom from reservation or Pueblo restriction.

"They purchase city homes; they acquire furnishings; they find their friends in cities and satisfy their social needs; and they educate their children in the public schools. Especially do they appreciate the city schools, since they wish their children to be better fitted for self-support than were they themselves." (Ibid. p. 737)

Today there is slight indication that "many Indians look upon their city residence as temporary." Rather it is the reverse. Recent observations indicate that the last two paragraphs, as quoted from the report, more accurately sum of the situation. Scores of Indians according to their own testimony will not return to the static conditions of reservation life. This has been amply brought out in recent reports from such centers as Rapid City in South Dakota.

The younger people enjoy the fascinations of city life; they like to meet different people and to be in a place where things they used to read about are actually happening.

A Matter of Concern

Added emphasis to the social, moral, and spiritual needs of the off-the-reservation Indians (sometimes also referred to as the non-reservation Indians) has been given by recent pronouncements of workers among Indians at National and Regional Conferences held under the auspices of the National Fellowship of Indian Workers. At the Southwestern Regional Conference meeting at Rehoboth, New Mexico, May, 1947, the following significant item is included in the Findings:

"The problem of the non-reservation Indian is becoming greater in recent years. Reservation resources are inadequate, and the Indian is compelled to make his living elsewhere. The war has shown thousands of GI's greater opportunities off the reservation, but it has not taught them necessary adjustments to the white man's way. We can meet the need of the Indian, for one thing, through social service centers which will provide guidance in the Christian life and will also offer facilities for constructive use of their leisure time. The pooling of denominational resources through the Home Missions Council will,

in many areas, be the only feasible approach to this problem. The ultimate purpose is to integrate the Indians thus reached into the life of the already existing churches.

"The after-war years have given shorter perspective to the Indian problem. The Indian is on the march to greater freedom and greater responsibilities. He must be given greater opportunity for integration into the broad stream of American life. As brothers and sisters in Christ, it is our duty and privilege to work together with him toward the goal of life, liberty, and happiness insured by the Constitution of our United States."

Similar utterances came from Regional Conferences held at Hugo, Oklahoma; Yankton, South Dakota; Tacoma, Washington; Lake Tahoe, Nevada; and Rochester, New York, during 1947.

Special consideration was also given to the presence of Indians in urban centers at the epoch-making National Conference of the Fellowship held at Lake Geneva, Wisconsin, June, 1946, the gist of which follows: "With respect to Indian people who have lived on reservations but who leave to enter urban or rural communities (the latter including towns adjacent to reservations) a definite follow-up by pastor or missionary should be worked out, directed toward the eventual integration into an off-the-reservation church.

"State and local Councils of Churches should be called upon to include Indian residents in their respective programs of church cultivation and extension. In this connection, field missionaries may render a valuable service by passing on to local Church Council executives the names of Indian church members now located in urban areas.

"All new projects should be undertaken with a view of meeting community needs rather than on a level of segregation.

"We call upon our workers to use every effort to realize these worthwhile goals and work for their realization."

The Need of Guidance in Dealing With Indians in Urban Centers Has Been Widely Expressed

The above statement was also brought before a joint session of the National Fellowship and the Association of Council Secretaries at Conference Point on Lake Geneva, June 19, 1946, and the action reaffirmed. Still more recently this matter came up at a session of City Church Administrators on "Minority Groups" (also at Lake Geneva, June, 1947). A pertinent suggestion proposed was that of preparing a Manual, brief but concise, for use of city pastors, as well as others, which might include some practical aids for those who have had no previous experience in church work with our Indian citizens and who feel the need of some basic data without resorting to an Indian bibliography. It was felt that our declared policy of integration would be greatly strengthened if such a Manual was available which might have a wide distribution, especially at strategic centers where Indian citizens are becoming a part of the population.

As a preliminary step the writer listed five leading questions which were addressed to a representative group of Church Council

Executives, City Church Administrators, and pastors throughout the nation. Here are the questions:

"1. If you were a city pastor what would you like to have incorporated in such a Manual?

2. Would a statement of pertinent Indian backgrounds and their present-day implications be desirable? (For example; tribal status, previous location, government relations, church relations, if any.) Please list in order of importance; also add any others.

3. Can you give examples of pastors who have been successful in getting Indians (or other minority groups) into their churches? If so, what methods were used?

4. What methods would you suggest as helpful in dealing with Indians (or other minority groups) in enlisting their interest and participation in church and community life?

5. Do you recommend a separate approach with social and religious center? If so, give reasons."

Included was this parenthetical suggestion: "Please note that these questions do not imply that you have had previous experience with Indians; in fact a fresh approach from someone without previous contacts has often been found helpful."

The returns from this brief questionnaire have exceeded expectations not only with respect to the number who responded but the stimulating and pertinent character of the suggestions offered. No less than fifty-nine executive of City Councils of Churches as well as six State Councils filled returns. A limited number of individuals, mostly church executives who had been consulted, also sent in helpful replies.

All agreed that a Manual would be helpful with the understanding, of course, that this represented only one avenue of approach. From the list of "items to be included" listed herewith, one gains an idea of the wide variety of information desired. A sizeable volume would be needed in order to incorporate these sixteen points allowing for any sort of adequate treatment. They are listed herewith to give an idea of the wide range of interests and topics:

1. Indian backgrounds; chiefly religious, but also social (17)*
2. Methods of approaching the Indian (16)
3. Attitudes, inner feelings, and psychology of the Indian (10)
4. Account of successful relationships in other communities (9)
5. Customs, characteristics, likes, and dislikes (9)
6. Geographical distribution of Indians (5)
7. Statement of need for integration (5)
8. Obstacles to integration (5)
9. List of prominent Indians in various areas, and possible speakers (2)
10. The government's attitude toward the Indian (2)
11. How to locate and contact Indians in a community (1)
12. Pages 6, 7, 8 of your manual "A Handbook for Missionary Workers among the Indians" (1)
13. List of tribes with correct pronunciations (1)

* Figures in parentheses represent the number of persons requesting the item.

14. Bibliography of helpful material (1)
15. Educational status of the Indian (1)
16. Individual statistics on Indians in certain areas, i.e., name, address, size of family, employment, etc. (1)

Coming now to some more detailed suggestions, the following may be cited: From a city where definite experiments have been going forward during the war years in seeking to integrate minority groups, come the following specific items:

1. Their cultural background.
2. Previous attitude toward Christianity.
3. Reasons for coming into the new community.
4. Their willingness or unwillingness to cooperate in community life.
5. How to cultivate the Caucasian church for their reception.

These all have validity, but one is especially impressed with the last-mentioned which is, in reality, the key to the whole integrating process. Without seeking to answer this particular question, one of the informants suggests "the necessity of an attitude of welcome which is yet free of condescension on the part of the church membership." Another states the need for "Christian education for the white population regarding its responsibility and the service opportunity presented." Still another urges that attention of pastors and churches should be called to the fact that there are many classes of people and each need their special type of appeal. Christians should be challenged really to mean it when they sing, "Whosoever will may come."

Inasmuch as several raised questions similar to the following: "From what standpoints will we need to consider them (Indians) as 'different'?" It is pertinent to quote what a certain church administrator tersely points out: "My personal observation makes me feel like saying that the less attention called to people of another race as they come into a congregation of Caucasians, the better. As soon as they are pointed out as members of another race, there is a tendency to exaggerate their differences and to invite attitudes of segregation."

An Indian's point of view was expressed at the Oklahoma Conference (already referred to) by Hon. I. P. Nelson, Mayor of Sand Springs, when he emphasized the matter of assimilation by saying that people are different not because of racial characteristics but because of different backgrounds and different Christian training. "White folks as well as others need to think of this," he concluded.

A contributor from the Pacific Northwest adds this illuminating observation which is apt and pointed: "I think it would be abundantly worthwhile if a pastor or church would use the Indian as one who had something to contribute, as well as one who is to be taught."

Indian Psychology Must Be Understood

Another who has had intimate contacts with "other minority groups" writes: "In dealing with minority groups, and with the major-

ity in most instances, persons have to be approached as individuals, a friendly relationship established, their interests and needs discovered, and occasions brought to pass in which they could be associated congenially and on a common basis with other members of the parish." In keeping with this emphasis the same person continues: "I should like for the manual to guide me in approaching the person in mind on an individual basis, so that I could become acquainted with him and learn from him the things I would need to know in order to bring him into the parish life. Not knowing a great deal about Indians from a psychological point of view, I am unable to set down the categories under which the vital information should be listed. But I should think that the material under this question would point toward a psychological orientation so as to help the pastor in making a wise initial approach."

Another experienced executive furnishes these observations: "If I were a city pastor, I would want to have in the manual definite directions for making contact with missionaries on the reservations who would be able to direct me to the Christian Indians and others who have come into the cities. This might involve a list of the tribal responsibilities of the various denominations. I would also want to have a pretty complete and detailed outline of trends in urban Indian migration so that I would know from what centers the Indians in my particular city were coming. I would also want, of course, to have a full treatment of techniques for interesting Indians in my church and integrating them into the church."

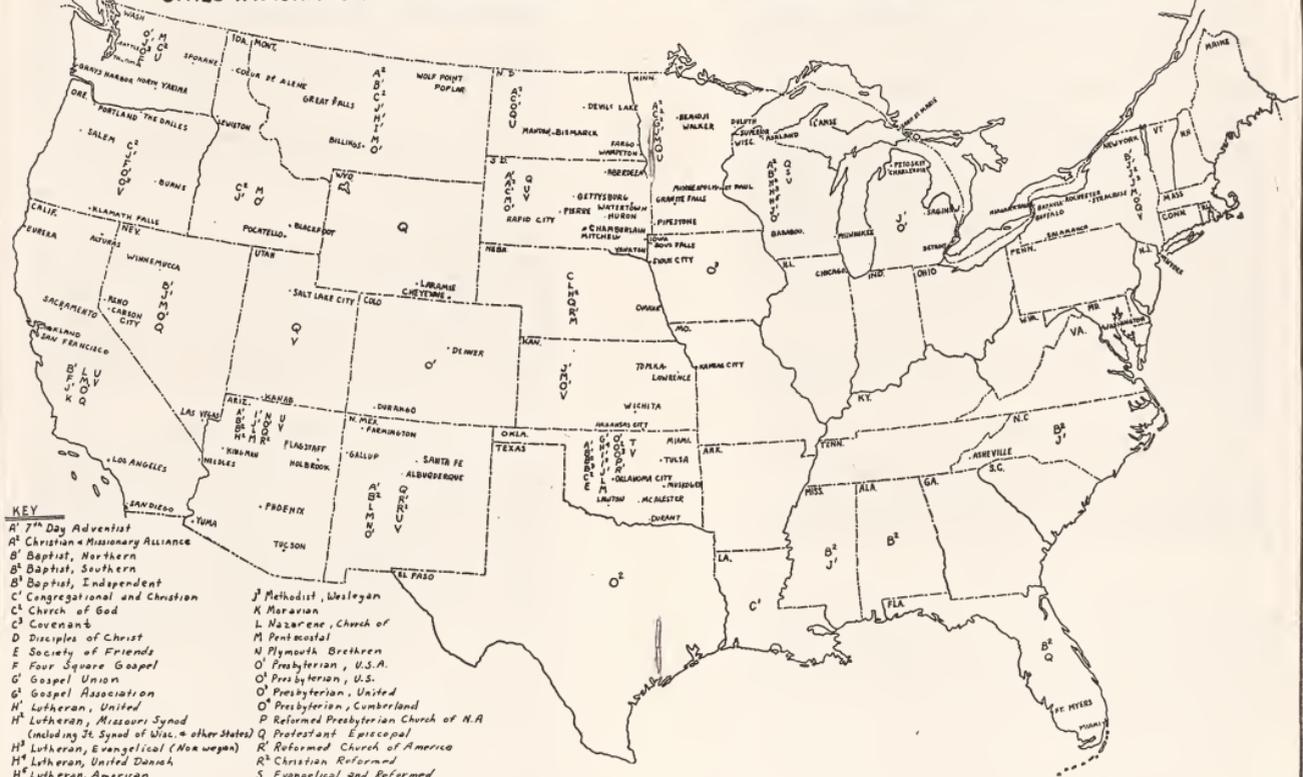
Pastoral Leadership Is Crucial

It is of interest to note that twenty-one place church relationships at the head of the list. This is quite natural as it gives the church worker a tried and true avenue of approach, and if the missionary or Indian pastor has been faithful in the follow-up of his Indian members and has access to denominational and other sources which list the names and addresses of city pastors, this information could readily be passed on. Unfortunately, too often this is not the case. I have known of missionaries who were anxious to be of help but did not know where to turn in sending on the necessary information. However, in cities which support councils of churches, the names of executives are now listed in the Year Book of the International Council of Religious Education.* Year Books of the various denominations are of course available at their respective headquarters.

On the other hand, the city pastor who waits for definite information as to church relationships of newly-arrived Indian citizens from some missionary may have to wait in vain. Often members of the flock have moved without the local pastor's knowledge. Then too, Indian youth of school age may have finished their work in non-reservation schools and gone to the city seeking jobs without the missionary's

* This can be secured at the International Council Headquarters, 203 N. Wabash Ave., Chicago 1, Ill. for \$1.50 per copy.

CITIES INDICATING APPRECIABLE INDIAN POPULATION ALSO CHURCH ORGANIZATIONS AT WORK



KEY

- A¹ 7th Day Adventist
- A² Christian Missionary Alliance
- B¹ Baptist, Northern
- B² Baptist, Southern
- B³ Baptist, Independent
- C¹ Congregational and Christian Church of God
- C² Covenant
- D Disciples of Christ
- E Society of Friends
- F Four Square Gospel
- G¹ Gospel Union
- G² Gospel Association
- H¹ Lutheran, United
- H² Lutheran, Missouri Synod (including 3d Synod of Wis., & other States)
- H³ Lutheran, Evangelical (Non wegan)
- H⁴ Lutheran, United Danish
- H⁵ Lutheran, American
- I¹ Mennonite, General Conference
- I² Mennonite, Brethren
- J¹ Methodists
- J² Methodist, Free
- J³ Methodist, Wesleyan
- K¹ Nazarene
- L Nazarene, Church of
- M Pentecostal
- N Plymouth Brethren
- O¹ Presbyterian, U.S.A.
- O² Presbyterian, U.S.
- O³ Presbyterian, United
- O⁴ Presbyterian, Cumberland
- P Reformed Presbyterian Church of N.A.
- Q Protestant Episcopal
- R¹ Reformed Church of America
- R² Christian Reformed
- S Evangelical and Reformed
- T National Indian Association
- U Independent
- V Interdenominational or under Home Missions Council
- X Neglected Groups

knowledge as to present location or whereabouts. While away and in attendance at one of these schools they may have married some member of another tribe. This in turn, may have resulted in their going directly to a new community without the local pastor's knowledge. These situations, of course, are not peculiar to Indians; they happen almost everywhere as any parish worker knows.

Workers Need to Understand the Historical Background of the Indian

A graphic way of presenting the denominational approach to Protestant Missions is represented by the map recently prepared for the Indian Committee of the Home Missions Council. This shows no less than forty-four denominational and non-denominational agencies at work among the Indians in the United States. Little wonder that the average Indian is confused by our denominational nomenclature not to speak of our differences. Perhaps nothing in the white man's religious life and environment has been more difficult for him to understand than the rivalry between the denominations. Is it too much to hope that these Indian newcomers in urban centers may find a cooperative spirit and approach on the part of the churches rather than the old sectarian spirit?

The accompanying outline map of the United States shows the principal cities where Indians are found in any appreciable number as well as the Protestant Church organization at work in contiguous territory, especially within the confines of a given state. (See pages 12 and 13.)

Tribal and Reservation Status

Perhaps this can best be determined by reference to a map showing the location of Indian tribes, reservations, and settlements.*

Pertinent Indian Backgrounds

Information of this sort is difficult to condense in a brief manual. The reader who desires to follow through can find much material in most city libraries.**

Citizenship Status

Formal citizenship came to the Indians largely as a result of their participation in World War I. Of course, an appreciable number had gained such a status prior to that time. Unfortunately, wardship is not incompatible with the citizenship extended by the act of June 2, 1924. For a discussion of wardship and citizenship the reader is referred to a brief but concise statement in *Indian Wardship*, pp. 9-11, published by the Home Missions Council in 1944.***

* See *The Indian in American Life* by G. E. E. Lindquist. Friendship Press, New York, 1944. Folded-in-map in back of book. Reproduced by courtesy of U.S. Office of Indian Affairs.

** See especially *A Handbook for Missionary Workers among the American Indians* by G. E. E. Lindquist. Home Missions Council, New York, 1932, pp. 6-16.

*** See also *The Indian in American Life*, op. cit. pp. 62-64.

How Can the Worker Find the Indians Who Need His Guidance?

Detailed and definite information with respect to Indian urban dwellers has been largely lacking in the past. True, fragmentary and general data has been gathered on the basis of partial surveys dealing especially with groups in the Southwest.* House-to-house canvass and a person-to-person visitation yields, of course, the best results. In order to do this a list of names and addresses of Indian residents may be secured by such agencies as placement and employment, welfare organizations and through the so-called "Indian grapevine telegraph system", the latter being quite effective as one Indian knows the whereabouts of another, and especially newcomers. However, as far as the usual welfare agencies are concerned, it is significant to discover that no separate figures are readily available for Indians as there are for Negroes and Jews. This might indicate that there is practically no segregation and that Indians are, for the most part, accepted into their new environment, granting the necessary adjustments to urban life which inevitably fall to the lot of the newcomers.

Of Indians as well as of city dwellers in general, it may be said that mobility is one of the outstanding characteristics. The moving van appears to be frequently in demand. From visitations made in a mid-western city it was learned that fifty-two had moved within a limited period either out of the city or to some other location. Twenty-two were listed as "unknown at present address"; the same number were "not located", presumably gone for some time, while ten were "not at home" at time of call. The latter would no doubt appear to be a conservative figure to the social case worker or pastor in the average metropolis.**

Naturally, the shifting employment situation, especially among women and girls, accounts for much of this mobility. The occupational data would probably indicate a large percentage of those listed as "unskilled" included in this category. In any case, the pastor may find that his prospective Indian parishioner, depicted as a nomadic individual in his past relationships, may have a carry-over of the same in urban life.

Techniques of Approach Are Varied

Turning now to the answers to the question "What methods would you suggest as helpful in dealing with Indians (or other minority groups) in enlisting their interest and participation in church and community life?" one finds a variety at once stimulating and arresting!

1. Take an interest in them and get to know them. (20)
2. Treat them as individuals and equals. Do not adopt a paternalistic attitude. (18)

* See reference to Meriam Survey, op. cit.

** From *A Survey of Indian Families Residing in a Typical Midwestern City* by G. E. Lindquist. On file in University of Wisconsin Library, Madison.

3. Assimilate them into various organizations, groups, or committees. (13)

4. Employ a joint social and religious approach. (10)

5. Treat them with special understanding, but do not let it be obvious. Make them feel at home. (7)

6. Cultivate leadership and give them responsibilities. (7)

7. Notice and appreciate their contributions. (5)

8. Stress the importance for friendliness on the part of members of the congregation as well as by the pastor. (5)

9. Approach them through Council for Civic Unity or similar inter-racial groups. (4)

10. Be sure that explanations to them are clear. Language is sometimes a problem. (1)

11. Have personal counseling. (1)

12. Remember that Indians like to be with others of their own group. (1)

13. Consider an educational plan, both secular and religious. (1)

14. Introduce a working knowledge of the Indian language to the young people of the church. (1)

It is significant that twenty suggest the personal approach. The comment which often recurs is to "treat them as individuals the same as anyone else." Again, "Patient effort to become really acquainted would seem to be essential. This evidently requires time." The point is well taken! Here's another: "Must show a sincere, intelligent, and sustained interest in them personally and in their problems."

The above sentiments are further emphasized by the following sampling of comments: "Do not 'set them apart' or treat them with too much deference due to the fact that they are Indians"; "Most minority peoples want to be treated as fellow human beings and citizens."

"For white people to sincerely express both vocally and in their personal lives their belief in the brotherhood of man . . . Experience shows that this is very difficult for churches already organized and functioning. It is best accomplished through establishment of new churches or movements, such as is being carried on in San Francisco at the Church of All Peoples."

"Establish social and recreational facilities as soon as personal friendship is achieved. Believe that minority groups are suspicious until they know someone of another group personally." An appreciable number stress the social and recreational approach. Here is one who would combine this with the evangelistic: "Try a direct approach of the church as an evangelistic agency. I would place strongest hope in social effort made by members of the church. Let the people receive them socially into their fellowship of love; then take them into the church."

Still another proponent of social integration recommends: "I would suggest that people who are likely to be friendly and of like interest with the new people, Indians or other racial groups moving into

a community, be sent to call upon these people to invite them into the homes of the members of the church and to enlist their social interests, in order that they may be assimilated into the social life of the community. Until a person has been integrated in his social life we cannot hope for much from a purely church relationship."

Several advocate the advantages of a community endeavor in order to stimulate interest. "Have local Council of Churches prepare a community program for Indians offering sound-film entertainment, followed by receptions, refreshments, and fellowship. This, in turn, could lead to invitations to the church services. Bring the Indian children into the Sunday Schools as special guests."

Another adds, "We have had some success in using representatives in special services where an effort has been made to bring in all groups." Still another advises this method: "Possibly an introduction to organizational activity or a beginning interest in church school activity for their children." In other words, "Begin with the children."

Community Participation May Best Be Enlisted Through A Local Committee

Where there is a sufficiently large group of Indian newcomers, especially those employed on special projects, it is felt that valuable assistance could be rendered by a local committee of informed, intelligent, and sympathetic persons who would undertake to welcome them and guide them in the choice of housing accommodations, in the formation of acquaintances, and in making those associations whereby they may be enabled to align themselves with the forces of righteousness which exist in every community.

In order to enlist the support and cooperation of the right people in the formation of such a local committee, it will be found helpful to make a tentative survey of the community. Some of the steps to be taken in such a survey might be as follows:

1. Visit the Executive Secretaries or Chairmen of all the local social welfare organizations, such as the YW, YM, USO, Ministerial Alliance, Salvation Army, etc.
 - a. See what use the workers make of those organizations.
 - b. Discover what they are prepared to do to assist local people.
 - c. Make sure over-lapping does not occur.
2. Discover if there are any existing Indian groups, clubs, and organizations or committees already at work.
3. Make a rapid, tentative survey of local Indian workers to discover approximate numbers and addresses of workers.
4. Discover what type of recreational, social, or cultural facilities are provided by the plants in which the workers are employed. What free time do the workers have?
5. Visit police officers and matrons to learn their attitudes, and the problems they face.
6. Ascertain housing conditions of workers; cost, facilities for nor-

mal social contacts. How do they conform with local housing regulations?

7. Take steps to discover the person or persons most likely to take a helpful lead in the formation of a local committee. Cooperate fully with such person or persons in the formation of the committee.

8. Cooperate further with the local committee by giving them the results of the tentative survey and making available for them the experience of similar groups in other communities, but leave decisions regarding the local program entirely in the hands of this local committee once it has been set up.

Experience Has Shown—

Of those who have had some experience with getting Indians, or other minority groups, into churches the number is not impressive, but the suggestions are all the more concrete and tangible. A fair sampling includes the following: "Suggest encouragement, but not a patronizing attitude." "A personal approach will lead later to group affiliation." "The larger churches do not seem to make the effort the smaller churches do. Individual welcomes are very important." "Interest them in working on a committee. Back them up. Make them feel like 'one of the group'."

A pastor in Texas who has received a number of Mexican families into his church treated them as he would any other family, perhaps a little kinder and more solicitous, but not obviously so.

In Portland, Oregon, the First Christian and First Congregational Churches formed a Cosmopolitan Club having members of all racial groups. They made studies on economic and social problems and conducted their discussions before many other groups. There were several Indians in this group.

In Sioux Falls, South Dakota, the president of the Young People's Society of the Congregational Church is an Indian.

A Springfield, Illinois, minister has had experience with Chinese groups. They were dealt with as a missions enterprise which was made a specific project of the church.

A Toledo, Ohio, worker says that from his experiences, the best approach is through the children. Also through lodges, social affairs, and community events.

An Indianapolis, Indiana, minister says, "Treat them as other people."

An Atlanta, Georgia, executive advises to treat them the same as anyone else, and make the least possible fuss over any "differences".

A pastor in Oklahoma offers three salient points: (1) "Indians need and like suggestions from the whites; but they also like to feel that when these suggestions are worked out they are their own, in other words, the Indian must be made to feel that he is not carrying out orders." (2) "Indians under thirty-five years of age mix rather well with white congregations both for worship and social and educational

meetings. Those over thirty-five do not blend with the whites. This makes a very serious problem since most Indian religious units are so small that it is difficult to divide them." (3) "Indians will do evangelistic work among their own people if they are encouraged to do so. Encouragement, however, should include primary instructions for visitation and invitation to church meetings."

Summarizing this section are the following four "principles of methods that would apply in any situation in which we are trying to interest Indians" as given by an experienced executive: "First, we must meet their recognized needs. This is a good argument for the social center type of program. Second, we must provide a friendly atmosphere inclusive of every stratum of our constituency. Third, we must provide an interesting program. Fourth, we must give to the Indians themselves leadership responsibility, not only for groups of Indians but for mixed groups."

Mohawks in Brooklyn

This fact may be a surprise to some but not to the pastor of the Cuyler Presbyterian Church, Brooklyn, who has been successful in integrating a group of Mohawks into his church.

"There is a group varying from about 150 to 350 Iroquois (Mohawk) Indians from the Caughnawaga Reserve, Province of Quebec, living in this downtown area."

"I have been carrying on a specialized ministry to them for nine years. Twenty-four are communicants of the church; one deacon, Michael Diabo is an Iroquois; another deacon (white) married to an Indian wife; Superintendent of Beginners Department (Sunday School) is Indian. About twenty-five or thirty retain membership in United Church of Canada but are very active. Twenty in Sunday School. Indian Pageant group has given numerous presentations. Edited Caughnawaga Hymnal (mimeographed book of forty-four hymns—two editions), Revised Gospel of Luke (1941, American Bible Society) 1000 copies. Indians mix and intermarry freely, but are proud of identity and language. Frequently conduct services in Iroquois following evening service—I read, write, and speak the language to some degree."

In summarizing, the following practical methods are proposed: "Exercise the same concern and care for them as any other group, not as objects of pity, sentiment, or awe—'Indians are people too'. Recognize special traits and cultivate worthy inheritance factors as with any other people."

Another writes: "The Cosmopolitan Club is an interesting venture. We have had representatives from about ten racial groups. In addition to providing Christian fellowship on a broad non-denominational basis, the group has developed a considerable social conscience and has spoken frequently on issues, especially such as concern racial justice." Still another adds: "We have been instrumental in the organizing of an inter-racial choir which was welcomed by a leading radio station and

to whom they are now ready to assign a regular Sunday morning program as background for an interdenominational program."

A Separate Approach Versus Community Integration

Should a separate approach be employed? Those favoring complete integration under all circumstances, 14; those favoring integration unless there are enough Indians centered in one locality or if Indians prefer segregation, 28; those holding out for separate centers constitute a definite minority, only 7.

A forthright advocate of non-segregation takes his stand in no uncertain terms: "I do not recommend a separate approach with social and religious center, and if I had my way about it there would be no such separate centers for any group. I think the church, and especially the Protestant Church, must come to the place where it recognizes the man as a man, regardless of the color of his hair, his eyes, or his skin." One who takes a similar stand: "No, we must learn how to integrate these people into the general community life. By treating them as a separate group we only add to the problem." Another negative voice: "I think it is unsound whether it is a student group in a university or some other minority group. Segregation is a subtle thing and, it grows in very slight soil."

Another non-segregationist writes: "My conviction is that in dealing with any minority groups, we should seek to relate them directly to the existing religious organizations. I believe it makes for a better citizenship and religious integration. We have in our membership members of the Chinese and Japanese races and believe they are as happy in our group as they could possibly be in racial churches. Therefore, I believe definite efforts should be made to integrate all minority groups into existing churches and agencies.

Those who favor the separate approach invite consideration of their views as follows:

"Most minority groups have a tendency to gravitate together and appreciate their own facilities if there is not enforced segregation. We, in the Southland, find this true largely with Mexicans and Negroes."

"Yes, mixed churches do not seem to work in this part of the country. The minority groups feel strange in a mixed church."

"Group activities will build up self-confidence in a new situation."

Those who regard segregation as a necessary evil and favor integration are quite realistic in their attitudes as indicated in the laconic remark, "not unless integration fails." Another says, "Theoretically no, but in practice the only significant participation in Wichita has been in the Plane-View Indian Fellowship." One who has had experience with Indians in his church says, "Only in cases where the community resents mixing, or the Indian group is very large, or acutely self-conscious."

In all fairness to our informants, it should be added that practically all oppose segregation in principle and only favor separate group

meetings or separate centers as a step in the process of integration. An able exponent of this point of view writes: "The separate approach with social and religious center is the only approach that is feasible in any situation where there is an anti-Indian feeling in the community and where there are large groups of Indians who are not integrated into the life of the community. It should not be used, however, where there is any possibility of the Indians coming into the regular church program."

One who is a strong advocate of the desirability of Indian integration into community life points out that this may be achieved as a sort of two-way process: "We have been interested in the experience of one newly-formed Indian church in a city where the congregation has included white members, so we see that integration may be approached from two standpoints."

Is Genuine Adjustment to City Life Possible for the Indian?

It has been the writer's privilege to devote more than thirty-five years to the field of Indian life and service. During that time opportunities to note racial traits and characteristics of Indians of all tribes of the United States have not been wanting. He has been impressed with the fundamental and ever-recurring human qualities of the Indian. Let it be said with emphasis that the agencies of government as well as the church owe him more because he is a human being than because he happens to be born an Indian.

Having the above in mind, one can find an answer to the question "Is it possible for the Indian to become adjusted to city life under modern conditions?", and that is virtually the same answer as the one given to the oft-repeated query, "Is it possible to civilize the Indian?" The Indian may become adjusted to urban life even as he has become adjusted to modern civilization. Of course, those who hold that "the Indian detached from his native life and thrown into our modern, mechanized society, drops for the most part to the lowest social stratum, complete misfits" will not welcome this view-point.

From personal contacts as well as on the basis of field surveys, the conviction has grown that Indians need not and do not become "complete misfits" as they leave reservation life to mingle on an even basis with their fellow citizens of whatever racial background.

It is possible to put too much emphasis, as has frequently been done, on the fancied injustice of requiring the Indian to conform to changing conditions. Commenting on this someone has said: "It is both just and expedient to help the Indian to adjust himself, neither necessary nor merciful in the long run to encourage him perpetually to continue in a semi-barbarous state." With this sentiment the writer is in complete agreement. However, this is far from saying that every Indian (or even a considerable number) should be urged to leave his rural community and exchange a precarious livelihood for a still more uncertain one

in the city. We won't have to say it; he will decide that for himself, but as someone has truly said, "Whether urban or rural, they live among us, not as tribesmen greedy for special privilege, but as sturdy citizens adequate to modern demands and concerned for the general welfare."

As pastors and laymen we have the opportunity to extend a welcoming hand to our red brother who finds himself willy-nilly in our midst. This calls for sympathetic understanding, patience, and fellowship—"walking in the light of the Son of God"—which speaks a language all Indians of whatever tribal background can understand. As we thus seek to promote Christian brotherhood we shall find that our red brother will respond "by outward and visible signs" to the "inward and spiritual grace" bestowed upon him not only through increasing knowledge of the Word of the "Great Spirit" but by those who have learned the secret of the words,

"O Brother man, fold to thy heart
thy brother;
Where pity dwells, the peace of God
is there";

and who can truly sing,

"We build a world of justice fired
with love,
Where the common good inspires the
deep concern of all;
Where Christly spirits through our
markets move
And all our Councils own His Kingdom's
sovereign call."*

* From *The New World* by Jay Holmes Smith.

A Selected Reading List*

Since there is a wide range of literature both on the general history of the North American Indians as well as on the work of Christian missions available in most public libraries, there is only given herewith a few titles of fairly recent date. Some older books are also indicated and while out of print (marked O.P.) can readily be obtained in libraries. Some of those listed below have been referred to in the body of the text.

"Indian Wardship," New York, Home Missions Council, 1944. 15 cents. A detailed statement outlining the history of wardship from 1831 to the present.

"Indians in American Life," by G. E. E. Lindquist. New York, Friendship Press, 1944. Paper 75 cents. From Foreword by Mark A. Dawber: "No person in the United States is better fitted by training and experience to assemble the material, and we would express thanks for this, another milestone advance in the progress of the study of the American Indian."

"Indians Are People, Too," by Ruth Muskrat Bronson. New York, Friendship Press, 1944. Paper 75 cents. An Indian leader of wide experience among the youth of her people tells how Indian Americans view their past and interprets their adjustment to the changes of today.

"Speaking of Indians," by Ella C. Deloria. New York, Friendship Press, 1944. Paper 75 cents. An Indian anthropologist unfolds the background of her people, and tells of their changing life today in school, church and community.

"We Called Them Indians," by Floro Warren Seymour. New York, D. Appleton-Century Co., 1940. \$2.00. Brief history of the Indians of the United States, well told.

"Handbook For Missionary Workers Among the American Indians, A," by G. E. E. Lindquist. New York, Home Missions Council, 1932. (O.P.) Especially designed for new recruits entering missionary service.

"Jesus Road and the Red Man, The," by G. E. E. Lindquist. New York, Fleming H. Revell Co., 1929. (O.P.) Studies of the "Jesus Road" in relation to American Indians.

"Red Man in the United States, The," by G. E. E. Lindquist. New York, George H. Doran Co., 1923. (O.P.) An intimate study of the social economic and religious life of the American Indians. Results of a three year survey.

"This is the Indian," by Earle F. Dexter. New York, Friendship Press, 1944. 25 cents. A pictorial pamphlet of Indians—past and present.

National Fellowship of Indian Workers News-Letter. Published by the Home Missions Council at 7 Winana St., Lawrence, Kans. \$1.00 per year including membership fee.

* This selected reading list is taken from **"Indians in American Life"** pp. 168-173, where an annotated bibliography covering general backgrounds, history, biography, Indian life and cultures, the Church and its Missions, etc. will be found.

