

Pam N.A.  
Indians

1957

A Conference of  
Christian Workers Among Indians

Held at Wichita, Kansas  
September 24—26, 1919

Co-operation for Indians



Home Missions Council  
156 Fifth Avenue  
New York City

1919

# Co-operation for Indians

## THE NUMBER AND DISTRIBUTION OF INDIANS

Indians are in every State of the Union, from 119,108 in Oklahoma, down to but five in Delaware. The entire population in the United States, exclusive of Alaska, was reported as 336,243 on June 30, 1918.

## WHO IS WORKING FOR THEM?

The United States Government maintains a "Bureau of Indian Affairs," under the Department of the Interior, with two hundred and sixty persons employed in the office. Hon. Cato Sells, Commissioner of Indian Affairs, giving but partial returns, states in his report of 1918 that there are reported to him 594 churches of Indians, 405 Protestant, and 222 Catholic missionaries working among them, and, 43,346 Protestant, and 57,898 Catholic church-going Indians.

The following Protestant denominations maintain missions among the Indians: the Baptists of both the North and the South, the Christian Church, the Congregationalists, the Evangelical Association, the Friends, the German Evangelical Association, the Lutherans, the Mennonites, the Methodists of both the North and the South, the Moravians, the Presbyterians of both the North and the South, the United Presbyterians, the Reformed Presbyterians, the Episcopalians, the German Reformed, the Dutch Reformed, and the Christian Reformed churches. In all there are twenty-six different Boards, representing twenty-one different Protestant denominations working for the Indians. In addition there are several important branches of the Young Men's Christian Association and of the Young Women's Christian Association, a few independent missions, and the Roman Catholics. The Indian Rights Association, the National Indian Association, the Society for the Propagation of the Gospel Among the Indians (sometimes called the John Eliot Fund), and the Society of American Indians, are helpful organizations.

## THE JOINT COMMITTEE ON INDIAN MISSIONS.

The Home Missions Council, which has been in existence since 1908, combines and coordinates the activities of thirty-six different Home Mission Agencies, representing twenty-two denominations. From the beginning it has had a committee on Indian missions. In January, 1919, this Committee was enlarged in scope so as to include representatives of the

Council of Women for Home Missions, of the Young Men's Christian Association, the Young Women's Christian Association, and of the separate Boards.

The Committee as now constituted composes the following persons:

(Representing the Home Missions Council)

Rev. Rodney W. Roundy, Chairman

E. M. Wistar

E. L. Mills, D.D.

(Representing the Council of Women for Home Missions)

Mrs. Katherine S. Westfall

Mrs. Tabor Knox

Mrs. H. C. Louderbough

(Representing the Young Men's Christian Association)

Rev. G. Elmer E. Lindquist

(Representing the Young Women's Christian Association)

Miss Edith M. Dabb

(Representing Boards)

Henry Beets, LL.D.

L. C. Barnes, D.D.

Rev. G. Muckley

T. C. Moffett, D.D.

Rev. J. Friedli

O. E. Goddard, D.D.

Rev. Francis S. White

#### THE CONFERENCE.

On invitation of the Joint Committee a Conference was held in the Assembly Room of Hotel Lassen, and in the auditorium of the United Congregational Church, Wichita, Kansas, September 24-26, 1919.

#### WHO WERE THERE?

One hundred and six persons enrolled. Many others attended, one or more sessions, without enrolling. It was not intended, however, to be a popular assembly, but purely and simply a conference of workers. The roll showed representatives present as follows:

Home Missions Council .....	6
Council of Women for Home Missions .....	2
Young Men's Christian Association .....	3
Young Women's Christian Association.....	8
Indian Rights Association.....	2
Director of Federation of Protestant Activities.....	1
Baptists (Northern) .....	13
Congregationalists .....	13
Disciples .....	1
Friends .....	18
Methodist Episcopal .....	9

Methodist Episcopal, South .....	1
Presbyterian (U. S. A.) .....	19
Protestant Episcopal .....	3
Reformed Church in America .....	13
Reformed Presbyterian .....	1
Swedish Lutheran .....	1
Undesignated .....	1

Total .....	115
Less names counted twice .....	9

Different persons enrolled .....106

(See page 11 for complete Roll.)

It was greatly regretted that the Commissioner of Indian Affairs, Hon. Cato Sells, who was on the program to speak, and his associates in the administration of Indian affairs, were prevented from attending by conflicting duties connected with their office.

#### IMPORTANT UTTERANCES.

Mr. G. E. E. Lindquist, Secretary of Indian Work of the Young Men's Christian Association, speaking on "An Adequate Christian Program," presented the results of a careful study of the religious education given to Indian youth in the schools to which they have access.

The Government maintains 310 schools, of which 200 are day schools, 70 are boarding schools on reservations, 24 are non-reservation schools, 2 are at the same time sanitariums, and the rest are tribal schools in Eastern Oklahoma.

Of Mission Schools, Roman Catholics conduct 47 and Protestants 25.

29,463 Indian pupils are enrolled in public or private schools.

Of the 7,237 pupils enrolled in 21 of the 24 non-reservation schools, 4,242 show Protestant affiliation or inclination, 2,926 Roman Catholic, a few are acknowledged Mormons, and a few are "unattached," that is pagan. Approximately 60 per cent. are Protestant and 40 per cent. are Roman Catholic.

Practically 95 per cent. of our Indian Young People who are in any school whatsoever are enrolled in Government Indian Schools. The Government allows time for religious education on Sundays freely, and two hours on week days. But we are not using advantageously the time at our disposal. We must (1) take the Superintendent into our confidence, (2) expect more from pastors of local churches in the neighborhood, and (3) plan for a united program.

The plan which has been put in operation at Haskell Institute under a trained director can be, and should be, repeated at other schools, with such modifications as place and conditions require.

Dean Francis S. White, Domestic Secretary of the Missionary Society of the Protestant Episcopal Church, in speaking of Courses of Bible Study and Religious Literature, showed that as yet the many Boards were not adequately equipped with suitable text books, fitted for use amongst Indians, and named but two which at present seriously undertook to supply the need,—the Haskell Program in use in Haskell Institute, Lawrence, Kansas; and the Niobrara Course of Religious Instruction, used by the Protestant Episcopal Church in South Dakota.

Rev. Henry Roe Cloud, principal of the American Indian Institute, Wichita, spoke upon the need of a Trained Native Ministry. The basic need of the Indians is of a trained native Christian leadership. If met, it will solve other problems. Only the native can dream the dreams, feel the heart-longings, and think the thoughts of the Indian. He must be adequately trained, because he must lead his people out into the deeper reaches of life.

Rev. H. H. Treat, missionary of the American Baptist Home Mission Society at Anadarko, Oklahoma, in discussing the Program and Life of the Indian Church, dwelt upon the meaning of the Great Commission as applied to Indian life and experience, and the necessity of the Indian church becoming itself an evangelizing agency. The Indians should become praying bands, evangelistic bands, personal worker bands, leading their children, their neighbors, the other tribes, to know the way of salvation. Because of the Indians strong social life, it is desirable to keep alive the camp idea in conferences, of young and old together, upon practical Christian and social topics. Fireside schools are needed, at which there may be daily Bible study, led by an Indian already trained by the church to teach.

Bishop Hugh L. Burleson of the Protestant Episcopal Church, South Dakota, interpreted the soul of the Indian, making the following analysis of his character:

1. The Indian is a natural poet and philosopher, a mystic and a dreamer.
2. He is more naturally religious than the white man; he has a sense of Divine presence.
3. He has a craving for guidance. He is not stolid. He only wants you to show that you care.
4. He has a socialized concept of life, he thinks in terms of the group. His very thriftlessness and his wanton lust for life have arisen from this sense of social solidarity.

The Indian problem is really the problem of the white man, to get the white man to treat the Indians with a due regard for his character and his heart.

Dr. Alva W. Taylor, professor in Missouri University, Columbia, Missouri, spoke upon "Rural Life Principles," showing how the narrow sectarian program in country churches had proven inadequate for rural life, as a warning against similar divisions and barrenness in Indian work.

Rev. G. A. Vennink, Congregational Missionary to the Crow Agency, Montana, showed in concrete terms how the Indian church, adapted to its environment, must carry out a full social program in order to meet the need.

Dr. Josephine H. Kenyon, Miss Edith M. Dabb, and Mrs. Elsie E. Newton, all of the Young Women's Christian Association, discussed the education of Indian girls, with special reference to the moral and religious aspects of education in the laws of life and health.

The menace of Peyote to Indian Life was presented by Rev. G. A. Watermulder, missionary of the Reformed Church in America to the Winnebago Indians of Nebraska. The Peyote bean stupifies, hallucinates and intoxicates, and leads to insanity. Some use it with honest intent, and call it "the Comforter," "the Holy Spirit," and support its use by quoting Scripture. Legislation against it, not simply State by State, but by the National Government, must be secured.

Dr. Thomas C. Moffett of the Home Mission Board of the Presbyterian Church in the U. S. A., presented the case of Unreached Fields. Of Protestant Churches among Indians in the United States there are 460, additional mission stations 545, white ministers 212, Indian ministers 221, additional workers, white 153, Indian 222, Communicant members, 31,665 and Christian adherents, 67,176, according to last collated data. Over 47,000 Indians in eighteen States are at the present time unsupplied with religious oversight and Christian instruction. (*The Missionary Review of the World* for November, 1919 contains Dr. Moffett's address entire.)

Mr. S. M. Brosius, agent of the Indian Rights Association, Washington, D. C., thinks legislation against the use of Peyote should be prohibitive for white people as well as for Indians. Mr. Brosius discussed the whole legal status of the Indian.

#### THE CHRISTIAN BASIS.

Each session of the Conference was opened by a brief address, devotional in character, setting forth the Christian Basis of the Conference, and the themes discussed. The speakers were Dr. A. W. Anthony, Rev. R. W. Roundy, Rev. Elmer E. Higley, Dr. Edward Laird Mills, Mrs.

John S. Allen, Dr. George E. Hovey, and Mr. Edward M. Wistar.

#### VOTES PASSED.

Among the votes passed the following relate to policy:

Mrs. Elsie E. Newton of the Young Women's Christian Association was requested to secure, if possible, the appointment of women physicians to investigate the use of Peyote among young Indians.

In regard to the survey of Indian Missions by the Interchurch World Movement, it was recommended that State surveys be made so that the Indian problem can be seen in its relation to the State, and also that an Indian survey be made which will show the Indian problem itself, tribe by tribe.

The allocation of responsibility for unoccupied fields was referred to the Joint Committee of the Home Missions Council.

In view of the urgent and immediate need of native Indian workers, this Conference hereby asks that in all Indian Missions, as far as possible, the second or third Sunday in November be set aside as a day of prayer to Almighty God that He will raise up, in the many tribes, men and women who shall give their lives to the service of Indian evangelization; that, as far as possible, all friends of the Indian unite with us in prayer, for the object stated, on the date named.

(The Executive Committee of the Home Missions Council designed Sunday, November 16, 1919, as this day of prayer.)

#### FINDINGS OF THE CONFERENCE.

A Committee on Findings, to which resolutions were referred, brought in the following report, which was adopted:

In these days of reconstruction, we realize, with increased clearness, the need of coordinating and correlating all agencies, working for the welfare of the Indians. We must join hearts and hands and prayers with all persons and with all institutions, whose purpose is to make America a Christian Nation, and to bring the spirit of Christ and allegiance to Him into all lives and into all parts of life.

To carry out the program of Christian Americanization, which means in the best sense of the term Christianizing and bringing into cooperative fellowship all individuals and institutions of our country, our Indian brothers need the continued and enlarged support of all Christians, all Christian churches, and all Christian organizations.

We reaffirm the necessity of a thorough-going policy of comity and cooperation, which shall prevent over-lapping, competition, and crowding, and will secure the largest measure of efficiency, economy and success, and shall provide adequate care for every tribe and every group of Indians within our national domain.

We set as our ideal of first importance the creation and maintenance of the native Indian church with a developed organization of life and worship, under competent native leadership.

In order to provide and train an adequate, competent native leadership the Christian education of Indian children must begin as young as possible, and workers among Indians must be vigilant in discovering and fostering Indians who give promise for leadership, and in directing them to the schools and institutions for training, best suited to their individual needs.

In this connection the Conference has noted with interest the development of "The American Indian Institute," in Wichita, which is under the direction of an Indian, receives much support from Indians and exists for the Christian training of Indians.

We are profoundly convinced that the education of Christian children and youth, under the auspices and control of the Church, is still urgently needed in many tribes. The raising up of a native leadership, the supplying of pupils for more advanced institutes and seminaries, which train ministers and Christian workers, rests largely upon the Christian school which educates the children not yet in their teens, or not yet grown to adult years. Public schools are not yet provided in sufficient numbers and in suitable locations to serve all of these pupils, and in many instances Indian children are not received with the whites, nor are they, or their parents, sufficiently advanced in civilization to fit in with the new order involved in attendance at public schools. Thousands of young Indians, many of them from Christian homes, will grow up in ignorance and without prospects of becoming factors in church and community life, unless Christian schools are provided. We, therefore, recommend to the denominational Boards, the continuance of the policy, for the present at least, of establishing and maintaining Christian schools where needs are unmet, as indicated by recommendations from the missionaries on the field.

In view of the extensive and alarming use of Peyote among the Indian tribes of the United States, which menaces the industrial, educational and religious work among them, is undermining health and morals and even threatens the



life itself of its victims, we urgently request the Home Missions Council, seeking the cooperation of other agencies, such as the Indian Rights Association, the Society of American Indians, the Woman's Christian Temperance Union, the Anti-Saloon League, the Catholic Bureau, the Indian Bureau, and similar organizations, to create a special joint committee, or appoint special representatives, who shall secure the necessary legislation to check and eradicate the evil.

And we urge the Home Mission Boards and the cooperating organizations to join in raising the funds necessary for the obtaining of this legislation.

We request the Home Missions Council to confer with the leaders of the Student Volunteer Movement to give as adequate a place to Home Missions in their program as they are now giving to Foreign Missions, both in presentation of the needs of the field and in the appeal for volunteers, and we recommend that, if this is inconsistent with the plans of the Student Volunteer Movement, the Home Missions Council be requested to take the necessary steps for organization of a Student Volunteer Movement for Home Fields in our colleges and seminaries.

Recognizing the importance of a *unified* religious education program under trained religious work directors in the Government non-reservation, or other Government, Indian Schools, or schools under Mission Boards, and the imperative need of a *united* approach on behalf of *all* the Protestant agencies, we recommend the appointment of religious directors for an increasingly larger number of these institutions, and that the Committee already appointed by the Joint Central Committee on Indian Affairs continue its work to determine ways and means of realizing this desired end. This Committee is composed of the following members: G. E. E. Lindquist, Mrs. John S. Allen, Dr. L. C. Barnes, and was appointed at a meeting of the Joint Central Committee on Indian Affairs held at New York, April 15, 1919.

We learn with satisfaction of the action of the Indian Department of the Government in approving proposed legislation now pending in Congress, which provides that all native-born Indians shall be merged into the citizenship of the State and be given the protection of, and be subject to, State Laws. We recommend that due caution should be exercised during this crucial period of transition from Federal to State jurisdiction; that provisions be made for enforcement of State Laws by contribution from public funds, if necessary, so long as allotted lands are non-taxable.

We further urge the great need of terminating the tribal or communal holding of property by Indian tribes to whom

allotments of land in severalty have been made, a plan recently approved by the Department in reporting upon legislative measures pending in Congress, so that proper responsibility may be charged individually to this native people.

We deem it desirable that immediate citizenship be given to all Indian soldiers and sailors, who have been enlisted in the United States Service during this last war.

We recommend to the Home Missions Council that they seriously consider the advisability of urging the transfer of the supervision and control of the Indian Medical Service from the Bureau of Indian Affairs to the Public Health Department; and that the educational work for Indians be transferred to the Bureau of Education.

We request the Joint Central Committee to appoint a sub-committee to prepare and perfect courses of religious literature for Indian schools and homes.

We record our determined opposition to the legislation and to the administrative policy which continue the sectarian contract and "covered in" schools, not under civil service regulation or regular inspection of the federal office.

We appeal to our national legislators and to the Indian Office to carry out the substance and the spirit of the Act of Congress which reads:

"It is hereby declared to be the settled policy of the Government to hereafter make no appropriation whatever out of the Treasury of the United States for Education of Indian children in any sectarian school."

We call attention to the publication of a statement by the Indian Rights Association entitled "Shall Public Funds be Expended for the Support of Sectarian Indian Schools?"

We are convinced that the best interests of the Indians require that competent restricted Indians should be permitted to contribute a reasonable amount of their property to religious and benevolent purposes for Indian Welfare, if properly safeguarded.

RODNEY W. ROUNDY,  
*Chairman of Committee.*

ALFRED WILLIAMS ANTHONY,  
*Executive Secretary.*

156 Fifth Avenue, New York City.

## ORGANIZATIONS DOING WORK FOR INDIANS.

Home Missions Council, Alfred Wms. Anthony, Executive Secretary, 156 Fifth Avenue, New York City.

Indian Rights Association, M. K. Sniffen, Secretary, 995 Drexel Building, Philadelphia, Pa.

National Indian Association, John W. Clarke, Secretary, 156 Fifth Avenue, New York City.

Society of American Indians, Mrs. Gertrude Bonnin, Secretary, 707 20th Street, Washington, D. C.

Society for the Propagation of the Gospel Among the Indians (sometimes called "The John Eliot Fund"), Arthur P. Wedge, Secretary, 58 South Bourne Road, Boston, Mass.

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## THE ROLL OF ATTENDANTS.

(Titles are omitted.)

- Allaben, M. C.,  
Womens' Board of Home Missions of the Presbyterian Church,  
156 Fifth Avenue, New York.
- Allen, John S., (Mrs.)  
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- Antelope, Faustinus W.,  
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- Anthony, Alfred Williams,  
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Y. W. C. A. Work Haskell Institute, also M. E. work.  
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- Beggs, S. S., (Mrs.),  
Bureau for Indian Work Kansas, Oklahoma and New Mexico, W. H. M. S., Methodist Episcopal Church,  
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- Berkenpas, Anna G.,  
Missionary of Reformed Church,  
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- Brittall, J. J.,  
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- Brodie, A. M., (Mrs.),  
Brodie, Charlotte,  
Wichita, Kansas.
- Erosius, S. M.,  
Agent Indian Rights Association,  
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- Brown, Clark,  
Superintendent Friends Indian Work,  
Shawnee, Okla.
- Brown, Clark (Mrs.),  
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- Buchans, W. H.,  
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- Burger, Chas. C.,  
Pastor of United Congregational Church,  
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- Burleson, Hugh L.,  
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- Cassidy, G. W. (Mrs.),  
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- Cloud, Henry Roe,  
American Indian Institute,  
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- Clouse, Howard H.,  
Kiowa Indian Mission of the American Baptist Home  
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- Fellow, H. C.,**  
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- Watermulder, G.,**
- Watermulder, G. (Mrs.),**  
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- Weeks, B. D.,**  
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- Weimer, M.,**
- Weimer, M. (Mrs.),**  
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- Wilson, Nathan,**  
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