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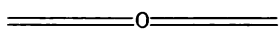
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PRESBYTERIAN CHURCH IN THE UNITED STATES

JULY, 1924



General Assembly Notes

R. E. Magill, Secretary

A Clear Call to the Presbyterian Churches

Robert E. Speer

Protestant Witnesses in Italy

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Indians of the Three Americas

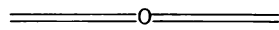
L. L. Legters

Signs of the Times in Foreign Fields

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Our Supply of Ministers

Henry H. Sweets



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OKLAHOMA OCCURRENCES

S. L. MORRIS



Mrs. Gibbons and some of the Goodland Girls.

Leaving the train at Hugo, an auto, a delegation and an irresistible invitation were in waiting for a drive to Goodland and an address in the afternoon, with promise to convey the speaker back to town in time for the evening address.

Goodland School, founded in a modest way by Silas Bacon several years ago, has blossomed out into a great and imposing institution. Where once stood only a little dilapidated Indian

church, used also as a Mission School, it now boasts a modern plant consisting of 300 acres of fine land and ten attractive buildings presenting the appearance of a lovely country village. Bailey Spring, a full blood Choctaw, and Mrs. Gibbons have wrought the marvelous transformation, and Oklahoma Synod now sponsors the work. About 200 fine looking, full-blood Indian boys and girls marched around the campus and filed into the church, almost packing the house. Women from the Durant Presbyterial, and other visitors, filled the remaining space. After creditable recitations from the Shorter Catechism on the part of the School, the Secretary of Home Missions was called upon for an impromptu address. This Christian institution is shaping the character of hundreds and training a leadership for full-blood Indian peoples. About 607 others are on the waiting list, seeking admission to its halls and its matchless privileges.

In the evening the Presbyterial and local church membership of Hugo heard the Secretary in an address on "The Romance of Home Missions." Twenty years ago in the embryo town a little church was organized with four members, where the Rev. R. P. Walker, occupying a two-room shack, gathered a congregation and built a little frame church. Now Rev. W. A. Rolle serves a church of about 300 communicants—86 having been received in less than 12 months—possessing a beautiful building which cost more than \$60,000, an illustration of the possibilities of Home Mission enterprise and of the dividends resulting from small invested funds.

Twenty-two years ago, Bailey Spring drove the Secretary and his wife in a spring wagon from Hugo to Chisoktok, an Indian church, covering a distance of fifty miles, occupying part of two days. This same Bailey Spring and this same Secretary, in an auto, made the

same journey in two hours—an illustration of the changed order of things symbolic of the new era, which gave the Secretary his theme for the address that evening at Indian Presbytery, as he emphasized the fact that "Old things are passed away," suggesting to the Indian that he had reached the "end of the trail" and must now begin to keep step with the white man, if he is not to be left behind in the onward march of civilization.

The Presbytery spent a whole day examining and licensing three full-blood Choctaw Indians to preach the gospel. Being asked if each could preach his trial sermon in fifteen minutes, the first answered that he could and "have ten minutes to spare." He preached in good English a splendid sermon, enriched with apt scriptural illustrations. The second preached in broken English and then repeated the identical sermon in forceful Choctaw. The third delivered an impassioned sermon in Choctaw—knowing nothing of English.

The Secretary was appointed to preach the sermon on Sabbath at 11:00 o'clock. Early in the service a call was made for a collection to be used in meeting Presbyterial expenses—\$60.00, the balance to be given an aged Indian Elder now infirm and in need. With the singing of the hymn they began to come forward with their gifts. At its conclusion the stream of Indians bearing gifts was still continuing; and through the windows one could see voluntary collectors gathering from the crowds who could not find room in the church. The preacher announced in English that the collection would now cease, and gave out another hymn before beginning the sermon. This started the stream of gifts afresh, which continued throughout the singing. They were informed the second time that the collection was now ended, and the preacher began his sermon. By that time collectors from the outside began to come in bringing their gifts to the pulpit. This embarrassed the speaker so completely he gave up his effort to stop the stream and sat down. Sympathizing with his embarrassment, some of the leaders were stationed at the door to stop any more parties from entering with gifts. Gifts continued to come in for the remainder of the day. Out of their extreme poverty the gifts of these Indians aggregated \$100.

Leaving that afternoon, a drive of forty miles in an auto brought him to Durant where he preached in the evening to a splendid audience in the First Presbyterian Church. Profiting by the experience of the morning he made no effort to take up a collection before the sermon. The next day he was invited to dine with the Lion's Club of Durant where he was called on to speak and responded by making an appeal for the loyal support of the College.

The whole afternoon and evening were then given over to the meeting of the College Board of Trustees—the best by far in all the twenty years of its experience. President Morrison's report showed increase attendance especially in the higher branches, indicating a student body "unsurpassed by any Junior College in the land." During the year expenditures in the way of new equip-

ment, including indebtedness for previous equipment and accumulated deficits, aggregated \$44,000, made possible by friends of the College, chiefly Indians, (not Presbyterians) whose lands brought them rich royalties from oil developments. Collections on current expenses, including tuition, board and scholarships amounted to \$37,000, while current expenses aggregated \$40,000, showing a deficit of \$3,000 occasioned by insurance, street pavement, etc. The Board congratulated itself and the church and went on record with the statement that it entertained a reasonable hope that hereafter the College would be operated without deficit. The appraisers valued the property at \$325,000, and its friends predicted a new era of prosperity and usefulness. The boll weevil and the bank failures have hitherto been the explanation of its financial embarrassment.

One more engagement remained, and the Secretary left early next morning for Oklahoma City to address the Mangum Presbyterial, where the greatest surprise awaited him. Twenty years previous he had visited Oklahoma City and inserted an advertisement in the daily paper, calling for the meeting of such persons on Sabbath afternoon in the Methodist Church as were interested in the organization of a Southern Presbyterian

Church. In response, twenty-five gathered and the Central Presbyterian Church of Oklahoma City was then and there organized. Now he was greeted by a large congregation in a handsome church seating 500 people—a modern Sabbath-school building being in process of erection. From every quarter he received the enthusiastic assurance that this church had in Dr. Urch the finest preacher in this great city. On the previous Sabbath the great auditorium was packed, fourteen were received into membership, representing a number of new families, and the whole outlook was the brightest in the history of the work.

Turning his face homeward the Secretary had to his credit eight addresses, having had a most strenuous trip, the most delightful renewal of old friendships and the most hopeful account of the work since it began twenty years ago. The question of the Hebrew Prophet is as pertinent as when raised twenty-five hundred years ago: "For who hath despised the day of small things?" It is his deliberate judgment, that if the men were available and the proper equipment furnished, Oklahoma would yet yield the richest fruitage of any Home Mission field among the many challenging opportunities of our great Southland.



OUR ALABAMA INDIANS

MRS. RUTH LEGGETT

(Extracts from a paper prepared for the Eastern Texas Presbyterial Auxiliary, Spring, 1924)



FOR THE early history of the Alabama Indians we must go to the white man's records; for all one can get from these people is that their home was one beyond the big river (Mississippi) and that they never fought the whites, a fact

of which they are very proud. From tradition and some records we know that they lived in Alabama, the state receiving its name from these Indians. (Alabama means 'Here we rest'). Records of De Soto's expedition say that the Indians had well-built log houses, and while they spent much time in hunting and fishing, they had patches of corn and vegetables and many fruit trees.

Their first encounter with the white people was probably the Spaniards whose cruel treatment of the Indians is too well known to need further comment.

Early in the 18th century, the French established the fort of Toulouse. According to the diary of an officer of this fort (found only a few years ago) the Indians were friendly from the first, bringing fruit and farm products to sell. In this diary is the account of the flight of this tribe from their ancestral hunting ground.

While friendship with the French was strong, the Indians had learned to fear and dread the English, though they probably knew them only through hear-say.

In 1763, when the French ceded their land to Great Britain, the officers of this fort agreed to leave in the night so as not to witness the grief of the Indians. Next morning when the Indians found them gone and realized they were to fall into the hands of the English, they immediately called a council and decided to follow the French. They burned their houses and the fort, cut down their fruit trees and drifted in their canoes down to Mobile where they found their friends.

The good chief, Tomath Lee Mingo, discouraged and grief-stricken over the homeless condition of his people, sickened and died. He was given a military funeral by the French, and was called King and friend of the King of France. His last words have been preserved in both French and Indian, and translated into English, are as follows: "It has been good to live, but when death comes one must meet it like a man."

From Mobile the Indians migrated to New Orleans, and from there pushed westward to Texas in the early part of the 19th century. At first they went to hunt and fish, but gradually stayed longer and longer and finally built a village on rich land in Tyler County. This was later bought by a white man, who did not even allow the Indians to move their corn. They were driven out by the man who occupied the Chief's house.

In 1836 General Sam Houston held a council with these Indians, told them of the trouble with Mexico and the uncertainty of the outcome, and advised them