

THE VINDICATOR

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J. L. Caldwell,)
J. H. Moore,) Editors

NEWS ITEM OF JOHN JUMPER

And, what is specially encouraging about this evangelization of the Indians, it brings forth largely the legitimate fruits. When John Jumper, the chief of the Seminoles, first became a believer and rejoiced in the Christian's hope he said, "I want all my children to know about this," meaning by his "children" the people of his tribe. And from that time

John Jumper has been an earnest Christian, and not only in his private life done what he could, but as a minister and pastor also has been somewhat active notwithstanding the duties of head chief were, at the same time, for many years, required of him. And thus, consistency and zeal for souls are often to be seen among these red brethren. They build meeting houses, as the four good ones I have helped to dedicate, of which I have previously spoken, testify. They do a little in the support of pastors; and, among the

Choctaws and Chickasaws, they are in part supporting a Sundayschool and colporteur missionary; and the Creeks propose to support one of their number who shall go as a missionary to the wild tribes beyond them. And all this, notwithstanding the great body of these Indians are poor, and poor because they were poor before they heard the Gospel, and poor also since -- and with reason, too -- because they have very little confidence that any country they should improve they would be able to permanently or even long retain, and, therefore, one of the greater motives to industry and accumulation has been lacking.

MORALS AND TEMPERANCE

One other fruit of the Christianity of these Indians I must not omit to notice, is their comparative freedom from the vices and crimes which prevail in other parts of our country. I am aware that, in the bordering States of Kansas and Missouri and Arkansas and Texas, we hear a great and incessant din to the contrary of this -- as, that there is no law in the Territory, and that crime abounds there and goes unpunished; but this is largely the slander of those

who are eager that the plighted faith of the Government to the Indian shall be broken, and that his country should be opened up to settlement by the white man, and by any and all who may please to go there. We have never heard one intelligent and true friend of the Indian, and, especially, one who favored the preservation of his rights to the exclusive possession of his Territory, make such a charge, while all our personal visits and observations there have compelled us to believe to the contrary.

And there is one great reason for which all we claim should be true; and that is, intoxicating liquors, by the treaty of the United States with the Indians, and by all the local laws of the several councils of the Indian nations, are excluded from the Territory for all purposes of ordinary traffic and beverage. Not even a jug of this liquor, much less a barrel or more, except for proper purposes, can possibly, in accordance with law, enter the Territory. There is not a liquor saloon in all that more than 60,000 square miles, nor among all the 60,000 population dwelling there. Is the like of this to be found anywhere else in this land, or in any other civilized land on the face of the globe? This is

Indian civilization; and in respect to temperance as well as other morals of which we might speak, we claim that it may shame all other civilizations that it has been our fortune to meet. -- National Baptist.