

REMINISCENCES OF A MISSIONARY
AMONG SOUTH-WEST WILD INDIANS

By Paul B. Smith.

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"A popular feeling or sentiment of romance attaches to missionary work among the Indians now, particularly among what are known as "blanket Indians." We used to call them "wild Indians, and I ~~XXX~~ think that title suits all right, but by either term we mean ~~those~~ Indians ^{who} still maintain tribal relations and form of local government, who live in tepees or at best in cabins or shacks, wear Indian garb, carry the ^{ir} papooses on their backs and wrap themselves in bright-hued blankets as an outward form of dress and adornment."

I knew there was a good story behind that remark as it came from Rev. Joseph Samuel Murrow as we sat in the cozy library of his good, comfortable home in Atoka with a fire blazing cheerfully in the grate and a cold drizzle sifting softly against the window panes. We all call him "Father Murrow" or "Uncle Row," and either name fits beautifully his general mein and character with which his seventy-four years age and his fifty-one years of residence in Indian Territory as a missionary have endowed him. A word of encouragement from me prompted him to go on a little further following his thoughts back into the early days of mission work in this Indian country.

"Yes, that sort of mission work is quite popular now among those who give of their means to promote the Lord's work among the "heathen," and for the missionary himself it is by no means the arduous and dangerous task that it once was. As I ~~was~~

am the one who began this work among the wild Indians of the southwest, I was for many years in very close touch with the progress and details of the efforts to Christianize and civilize these savage children of the southwestern border land. I recall many characters and incidents that I believe have heretofore gone largely unnoticed and unrecorded and that, in my opinion, deserve a place in the printed records of this great Christian work. Not that there has been ~~any~~ intention to slight or neglect any of the noble characters who in the early days so devotedly served the Master in this obscure and uninviting corner of His vineyard, but merely that no one has ever taken the trouble to write about them and their work."

"Well, Uncle Row, why don't you--"

"My son, how can I when I am so busy with my Indian Orphan Home, with church affairs, with this secretaryship of all these Indian Territory Masonic bodies, with my own business affairs--and me an old man--why I'm as busy as two average young men as it is without attempting anything more. But if you want to hear the story I will rest long enough to tell it to you."

So he laid aside his work and in his own concise, clean-cut manner of speaking told me this:

"I was one of the very earliest of the Baptist missionaries to come among the Indians of the Indian Territory and the southwest. Preceding me were Rev. Evan Jones who came out with the Cherokees in 1838 and remained with them until after the war, when he died, still in the service. Later his work was

of the tribes took up arms for one side or the other, being used mostly as scouts or else were organized into bands of raiders, the Indian character not being adaptable to the rigorous restrictions of regular army life. The Creeks (or Muskogees), the Cherokees and the Seminoles divided in their allegiance, about half of each tribe going to either side. The Choctaws and Chickasaws, these tribes being allied and located in the southern part of the Territory, went solidly with the Confederacy. During the war the country was devastated by raiders and skirmishers and immediately following the close of hostilities it became a rendezvous for a horde of outlaws of the worst kind. Had the tribes all remained neutral much of this suffering and privation would have been avoided and the Indian people would have advanced far more rapidly in Christianity and education.

"In 1862, at the request of the Seminole council, I was appointed Confederate States Indian Agent for that tribe. The following year I received additional powers, including the purchase and distribution of supplies and provisions to the women, children~~xxxx~~ and old men of several tribes, including Creeks, ~~XXXXXXXXXX~~ Osages, Comanches, Wichitas and others, whose able bodied men had enlisted with the Confederate army. These Comanches mostly belonged to To-sho-way's band and the Osages to Black Dog's band. They were all very wild and savage. They had never heard of the Christian religion. So I continued to be a missionary for Christ as well as the representative of the Confederate government, and endeavored as best I could to feed their souls with spiritual food as well as to care for their

temporal wants. Like all agents similarly placed I was often called upon to withstand temptation in the shape of bribes offered by contractors for supplies, such as accepting poor and diseased beef for good and dividing the profit with the contractor, but I thank God that I was able, through His spirit, to conquer and keep my hands clean and free of the contamination of bribery in any form. My reports were always made out to the last cent. Sometimes I paid out great sums of money. Once I received over forty thousand dollars as a single payment of 'head money' to members of the tribes. These sums were not always all Confederate money but often included large sums of gold.

"After the war I returned to my missionary work among the Five Tribes and was busy most of the time in reorganizing the demoralized churches in the Choctaw and Creek tribes. My wife died in 1868. In 1870 I suffered from a severe disease of the eyes, brought on by excessive labor and neglect, and was compelled to return to my home in Georgia where friends placed me in a hospital for the blind in the city of Atlanta. I was absent from my mission work for six months. During this time I had ample time to look over the Indian field of work and I became impressed with the thought that something should be done for the wild Indians of the western part of the Indian Territory.

"I accordingly wrote to Maj. I. G. Vore, a Baptist brother then connected with the Indian agency at Muskogee in the Creek nation. Major Vore had been employed by the Wichitas, Comanches and some others of these western tribes to attend to tribal business with the Interior Department at Washington. He had visited them, knew them and their needs quite well and pos-

essed their confidence, a prime necessity in effective work with Indian people. Major Vore replied, entering heartily into the suggestion and assuring me of his hearty cooperation. He had felt, like myself, that the wild Indians were being neglected and that they ought to have attention the same as the civilized ~~XXXX~~ tribes. He advised me also to write to a then famous Indian scout named Black Beaver, saying that he also would write to him and attempt to gain his cooperation and assistance.

"Black Beaver was a member of the Delaware tribe and lived at the Wichita agency just across the Washita river from the site of the present city of Anadarko. Black Beaver was one of Nature's Noblemen. He was in great favor among the officers of the U.S. army of the southwest being employed often by them as scout and guide in their expeditions. He knew the plains and mountains like a book and guided parties even as far as the Pacific coast at times. He was noted for his sobriety, cool judgment, reliability and general ^lmany efficiency. He had a wide acquaintance among the western tribes of Indians and was trusted and loved by all of them as a true friend and advisor.

"I recall an incident that shows the character of this man. General Arbuckle had come out on a mission from the Government to the Delawares and a council was called at the Council Grove where many famous meetings of that nature were held. Black Beaver was the interpreter. He was well informed on matters relative to the power of the Government at Washington. He had been in several of the large cities, ~~and had learned of~~

had ridden on the railroads and was acquainted with many of the wonders of invention of the time. But he did not know of the telegraph which was then just coming into general use over long distances. In order to impress the wild Indians with the power of the Great White Father in Washington General Arbuckle told Black Beaver to tell them that the Father could talk over a wire and tell the mayor of New Orleans what he had ^{had} for breakfast and that the mayor could talk back and tell the Father what his cook was then getting ready for his dinner. Black Beaver, with quiet dignity, replied: "General, I will not tell them that. I have never told my people a lie. No man can talk from Washington to New Orleans. You want me to tell my people a lie and I will not do it." And he would not. It was some years ~~XXXXX~~ before he had an opportunity to see and know for himself the wonders of the telegraph and to realize that General Arbuckle had not tried to deceive his people.

"I was quite well acquainted with Black Beaver and was entertained most hospitably at his home. He lived well and his two daughters were as well educated as the opportunities would allow. He would have sent them away to school but their mother would not consent to part from them. After the war he located on a farm near Anadarko where he continued to live with his family until he died. At the time that Major Vore and I wrote to him asking his help in ~~XXX~~ our missionary plans he was not a Christian. But he had seen enough of the effects of Christianity to realize its vast importance and so, very cordially, pledged us his support and assistance. He immediately began to

prepare the minds of his people to receive the missionary that we might send.

"We decided to begin the work with a native preacher, a Cherokee, Creek or Choctaw, because an Indian would more likely be accepted and believed than would a white man. But our plans matured very slowly and it was nearly three years from the time of my writing from Atlanta to Major Vore to the time of our placing the first native preacher in the field, in 1874. We secured the service of Rev. John McIntosh, a capable and zealous Christian and Gospel preacher of the Creek tribe, to undertake the work. For his support we secured ~~XX~~ his appointment by the Texas Baptist State Convention. This Convention was especially interested because these wild tribes that we hoped to Christianize had time after time raided the Texas border ^{on the northwest} and had perpetrated many horrible massacres and murders.

"Bro. McIntosh came to the Wichita agency early in the year and was very cordially received by Black Beaver and was encouraged by the kindly Indian agent who was a Quaker. The Indians, mostly Delawares, Wichitas and Kichis, listened to him respectfully and attentively. In the spring of the following year I visited Bro. McIntosh and found him discouraged and homesick. His support was meager and his task difficult. I encouraged him as much as I could and shared with him the little means that I had, persuading him to remain with the work. I also visited Forts Sill, Darlington (Reno) and some other places among the Comanches, Kiowas and Cheyennes with a view to opening other missions if the Lord should so direct. This work was merely preliminary and was not directly followed up.

"It was on this trip that I was an eye witness to an incident of a most blood-curdling nature but which illustrates Indian custom and character. It was in a camp of Cheyennes near ~~XXX~~ Dralington. One woman ^{had} punished the child of another woman for something and the quarrel that resulted finally divided the women of the camp into two factions. War was declared and hostilities opened without formality. They fought with clubs, rocks, tepee poles, axes, hatchets and knives--anything they could lay their hands upon in their rage and fury. Blood flowed. Women went down wounded and unconscious. The melee was fierce, fast and furious. The men dared not interfere. It was a tribal custom that the women should settle their affairs in their own way. The application of the principle may have been crude but after all it may not be all wrong. The men gathered in a crowd and called to the women to stop; they pleaded with them and agonized over the situation but the fight went on. Several old men rushed up to the verge~~x~~ of the ~~XXXXXXXXXXXX~~ savage maelstrom and besought with all the eloquence of persuasion they possessed that the fight stop, that they were committing an awful crime against the peace and good name of the tribe. But I think it was more from exhaustion than from persuasion that the women finally quit. Why some of them were not killed is a mystery. Several were badly wounded but so far as I know they all finally recovered. Well, I hope I shall never again witness such a savage spectacle.

"Soon after my visit the work of Bro. McIntosh began to show ~~XXXXXX~~ results. His first convert was Black Beaver. One of

Black Beaver's daughters was the next. These with fourteen others who soon followed were baptized and organized into a church.

"About this time Tulsa Micco, a full blood Seminole and a consecrated preacher, came out and aided Bro. McIntosh. He became so deeply interested in the work that he decided to remain permanently among the Wichitas and Delawares. Rev. John Junper, chief of the Seminoles, himself an able preacher, also visited the Wichita church several times and greatly encouraged it. Bro. McIntosh appealed for funds to build a house of worship. The movement was independent of any organization and the work was done mostly among ourselves. I assisted and encouraged the work all in my power.

"In 176 Rev. A. J. Holt, a missionary among the Seminoles, visited the church and remained for a few weeks. He was greatly interested and fascinated by the work, and when the Texas convention met in the fall of ~~177~~^{that year}, he attended and so effectively presented the work among the Indians that he was appointed, in lieu of Rev. John McIntosh to this wild Indian field. This action was a great mistake. John McIntosh and his friends charged Rev. Holt with having supplanted ~~XXXX~~ him in the work that he had built up. Rev. McIntosh soon left the field. Major Vore, who was a strong personal friend of Rev. McIntosh, was greatly offended by this action. He finally preferred charges against Rev. Holt in the Indian Office at Washington, charging that Holt had supplanted McIntosh when the Indians preferred the latter. The Indian Agent was instructed to remove Bro. Holt

from the reservation. After a time he was allowed to return, but somehow the Indians did not seem to accept his ministry with cordiality and finally his interest cooled and he left the field. In the meantime, however, he had finished the chapel begun by Bro. McIntosh and in many ways had added to the good work begun. This ~~was~~ was the first chapel ever built by our church among the blanket Indians. It was located on Sugar creek in the Wichita country.

"After these incidents Tulsa Micco continued to hold the fort with Kechi Joe and some other faithful allies assisting him. But about this time the work suffered a very severe blow in the death of Black Beaver. He was a grand man in his simple way, a tower of strength to the cause of the Master and always a potent influence for good among his people. Not long after another severe loss was sustained in the death of Kechi Joe. He was an exemplary Christian, a conscientious worker for the uplift of his people, a man of positive character and sound sense, a leader and a teacher.

"In 1878 some of the blanket Indians visited the annual Seminole camp meeting held at Sasakwa. Among them was a young Choctaw man who had married a Caddo woman and was living among his wife's people. This was James Edwards. With several others he was converted at this meeting and I baptized them. So enthused was he with the Christian ideal that he began to preach among his people. A little later he visited the Choctaw Association and at this meeting he met ^{President} ~~XXXX~~ Bacone of Indian University. Mr. Bacone became so much interested in him that he offered to receive him as a beneficiary student in his institu-

tion. Several, however, volunteered to contribute to the expense and Edwards accepted the proffered opportunity, spending two years in the university and securing a good education to fit him for the work he had chosen to do. During his vacation times he lived with his people near Anadarko and assisted Tulsa Micco in church and mission work.

"In the summer of 1883 Rev. George W. Hicks, a theological student in the University of Rochester, New York, went with James Edwards to Anadarko and together they labored for the Church among the Wichitas and Caddos.

"All of these men were largely free agents, working practically independent of our regular missionary organization. Their support came almost entirely from the Indian Territory, being raised largely by President Bacone, Rev. Daniel Rogers and myself.

"One other worker deserves to be mentioned along with these pioneers, and that is William Lancaster, a white man. Lancaster was a carpenter and a member of the Baptist church. We persuaded him to go with his wife ~~XX~~ and live among the Kiowas, on the north fork of Red river. He was not a preacher but was a consecrated man, a good man to talk to individuals and was sufficiently capable to teach a school for the education of the children. He took up his residence with Comalty's band of the Kiowas and we raised money to enable him to build a house in which to live. He and his wife opened a mission and continued the work for a year. This was the first mission work among the Kiowas. My wife and I visited all the missions in 1886, traveling

by wagon, and on this trip I preached the first regular sermon ever delivered to the Kiowa Indians. It was interpreted by an Indian soldier named Lucius Aitzan.

"It was also on this trip that I had the pleasure of hearing what to my mind is the most poetic and appealing address ever delivered by an Indian orator. This address was delivered by Lone Wolf, one of the most noted Indians of the South west and one of the bravest and best of men. He is yet living as an honored citizen on his farm near the town that bears his name. He is a deacon in the Baptist church and is a very happy and contented man. I visited him in his tent and talked with him, but it was a little later at a meeting at the Wichita church that I heard his marvelous address, delivered through an *and finely educated Kiowa* excellent interpreter. Lone Wolf and a number of ~~XXX~~ ~~XXXX~~ the Kiowas visited this Wichita meeting and he was invited to speak. He was not then a Christian but his heart had been warmed by the influence, and this--my memory is so clear on the subject that I quote it almost word for word, ~~XXXXXXXXXX~~ ~~XXXX~~ yet it is impossible for me to convey fully the powerful impression given by the speaker. His general attitude and bearing, his facial expression, his gesture and his intonation all combined to produce an effect upon his hearers both Indian and white that I doubt not remained with them as it has remained with me, indelible and powerful. And this is what Lone Wolf said that day:

"When the Great Spirit made this world he divided the year into two seasons, the warm season and the cold season. In the warm season the whole world is full of life and light and

joy and happiness. The grass and the flowers spring up and grow on the prairies. The trees bud and blossom and bear fruit. The birds make nests and sing in the trees. Streams of living water flow through the land and quench its thirst. Everything grows. The animals fatten and bring forth their young. All creation rejoices and ~~XXXXXX~~ we feast on the fat things of the earth. The fruits are ~~XXX~~ sweet and juicy; everything is beautiful; everything is good; everything pleases and makes happiness; the earth is a song of praise to its Great Spirit Maker.

"But the cold season. It is different; sad; lonely; dead. The grass dies; the flowers wither; the leaves fall from the trees; the animals are all poor and always crying with hunger; even the water in the streams becomes hard like a stone. There is no joy, no pleasure, no life. Everything is dreary, lonely, cold, dead."

"He paused for a moment and then with a kindly smile illuminating his face and with an expressive sweep of his arm toward the Christian Indians who sat in a body to his left and in front, said in accents so sweet they fell upon the ear like the tinkle of silver bells:

"My friends, you are the summer time of life. You have knowledge. You can read this Book." He laid his hand upon the Bible. "It brings you joy and happiness and peace and--" he clasped his hands, turned his eyes eloquently upward--"Heaven!"

"Again he paused and turning toward his own people, the blanket Kiowas, ^{who} sat at his right, he swept his hand over them and said with the most thrilling pathos it has ever been my

lot to hear:

"We are the winter time of life--no joy, no happiness, no knowledge, no Bible--no Jesus!"

Again he turned to the Christian Indians and said, with an infinite yearning in his voice:

"Oh, friends, will you not share with us your life and light and joy and gladness? Your knowledge, your Bible--your Jesus?"

Without another word he walked to where his people sat and took a seat among them. Some one broke the silence with a hymn and every Christian and civilized man and woman, Indian and white, joined in the singing as best they could amid sobs and tears as they gave their hands to every blanket Indian under the great arbor.

In 1884 the Territorial Convention took up the work and appointed Rev. Wm. Conner, a Seminole, to work among the blanket Indians. He was a man of considerable ability and did excellent work for one year. In the meantime Tulsa Micco, the full blood Seminole missionary who had for five years worked so faithfully and successfully among the wild Indians, died. He was practical in his work, living with the Indians in their tepees, but encouraging them to progress, to build houses, to cultivate their lands and to take on gradually the ways of civilization. He worked without support other than what a few of us who were in correspondence with him could send him from time to time. All of the missionaries of that time, both native and white, worked under similar circumstances, receiving no regularly organized assistance or direction.

"Tulsa Micco was loved, honored and respected by all with whom he came in contact, both Indian and white. Never was there a word against him. He was a man, a Nature's Nobleman and, moreover, a Christian. His name is not found on the roster of any mission board but the work that he did so faithfully and well here on earth when the little mission churches were struggling for existence has caused his name to be enrolled high on the Book of Life.

"The Home Mission Society of New York came on the field in 1887, sending Rev. George W. Hicks, a graduate of Indian University and of Rochester Theological Seminary, as a missionary to the affiliated bands around Anadarko. He came to his field of labor in July of that year, making his home with Rev.

James Edwards, of whom I have just told you and who was then the pastor of the Wichita church. Rev. Edwards died a few months after the arrival of Bro. Hicks.

"Many hardships were endured by Rev. Hicks in his service as a soldier of Jesus Christ, but he persevered and prevailed. In the fall of the following year he married and his wife came with him as his helper and counselor. They laid the foundation of the work as connected with the Home Mission Society. Previous to their coming the work had had a fitful existence, as I have described to you, but the Truth prevailed and had already set free many souls from the bondage of heathenism. ~~XXX~~ Brother Hicks and his good wife fought a ~~good~~ fight and put the work on the firm basis on which it now rests. Their long period of hardship and privation was heroically shared by Miss Laretta Ballew, a sister of Mrs. Hicks who marched and fought for the Master's cause side by side with them through storm and sunshine till the victory was grandly won. And they have all been spared to see while yet here on earth, the fruition, at least in part, of their seed sown. I have sometimes thought that Brother Hicks is much like the Beloved Disciple John, for he can best touch the heart and win the love of men.

"~~XXX~~But let us not forget the faithful ones of the early days, those redeemed children of the wild who learned of the Master and truly followed Him, leading many of their people into the fold, redeemed souls in Heaven of the Wichita, Delaware, Kechi and other wild tribes, and with them the faithful shepherds John McIntosh, Tulsa Micco, John Jumper, James Edwards, Black Beavers and, after a while, that noble ~~XXXXXXXXXX~~ tribal king Lone Wolf of the Kiowas."

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Injection

R. Sugar of Lead. 20 grains
Listerine 2 ounces
Glycerine 1 ounce
Camphor Water 6 ounces

Best mild injection known
it is sure to do the work.

R. Al. Ext. Cascara Sagrada 1 oz
Al. Ext. Buchu 1 "
Al. Ext. Uva Ursi 1 "
Syrup Rhubarb 3 "
Teaspoonful 3 times a day.
If moves bowels freely, use less

Care of the Sick.

The comfort and well being of a sick person depends so much upon the surroundings, that especial care should be given to the room, tent or tepee which the sick one occupies. It should be as large as possible, light, clean, airy and quiet. The larger the room, the better it can be aired; the more air, the cleaner it will be; and the cleaner it is, the more likely the patient will be to recover.

Only in cases of eye or brain trouble, is it necessary to have a room darkened, but in the majority of cases not only light but direct sunshine into the room is best, partly for the cheerfulness, but more for its physical effect. Always remember that sunlight kills germs. The Italians say, "Where the sun *does* not enter, the doctor does".

The sick one should be kept very clean. The body, clothing and bedding, the latter being changed often and aired in the sunshine. No cooking should be done in the sick room, and only the food for the sick one brought in, which should be easily digested and nourishing, prepared alone for the patient, to suit the special needs of the case.

Food should be purchased at once, such as milk, eggs, fruit, grape juice &c, and kept purposely for them. This I long so much for, in the care of our sick. If possible one person should take charge of giving the medicine, or two one at night, and one for day, in very bad cases. The doctors directions should be carefully carried out, and kept up until recovery is complete. Let your field workers and missionaries know that you have sick ones in the home, they are always ready to help you.

Be cheerful around the sick. The room should be kept quiet and every one cheerful and hopeful. Nothing should be talked of that would worry the patient in any way.

In infectious diseases, Typhoid fever, Tuberculosis &c. only those necessary should stay in the room long at a time.

All sputum and waste should be burned, or disinfected and buried. The clothing boiled, and all dishes used by the sick one scalded before using again. Every care should be taken to prevent the spread of the disease.

Children and old people should be kept warm with extra clothing and bedding, and not by closing the windows, or heating the room to an uncomfortable temperature, and they cannot be taken out in all kind of weather, but must be cared for very carefully and tenderly. Two things especially necessary in the care of the sick are, quiet and diet.

Take your sick ones to God in prayer. Ask Him to direct you in their care, and to bless the means used for their recovery.

*Mary J. Freeman,
Field Matron.*

There are more than 300,000 Indians in the United States and of this number more than one third of them in S. B. C. Territory. There are in Oklahoma more than 75,000, in New Mexico about 20,000 and in North Carolina almost 8,000.

By noting our Home Board report we find that as a denomination we are doing very little for the Indians in a religious way, and yet the little has been greatly blessed.

Article about
Pawnee

The Pawnees were found early in the century in Nebraska and on the Northern Western plains, but their traditions all ^{agree} ~~conclude~~ in saying that they migrated from the South & obtained their Northern hunting grounds by conquest - hence became the ~~best~~ enemies of the Sioux and Cheyenne and other Northern tribes. They have always had a friendly feeling for the Spanish speaking people & at present are numbered ~~have~~ intermarried with Mexicans - A number of these attend our services and two Mexican men have been converted and united with our church.

Th~~is~~ early impressions of Isaac McCoy of the Pawnees excited great pity - He found them bare-footed bare headed naked miserable and with such a lack of moral sense that silenced any argument that the Indian left alone is happy and virtuous. In his early journeys he found it prudent to be very wary of the Pawnees as they were on the war path and if admitted to camp might take advantage to do treachery.

The U.S.

There are more than ~~the~~ ^{three} hundred thousand Indians in ~~Okla. Territory~~ and of this number more than one-third are in S. B. C. Territory. There are in Okla. more than ~~100,000~~ ⁷⁵, in New Mexico about 2000 and in North Carolina almost 8000.

By noting our Home Board report we find that as a denomination we are doing very little for the Indians in a religious way and yet that little has been greatly blessed.

It was said by one of the early Baptist missionaries, our pioneer in the Okla. ^{home} ~~work~~. ~~That~~ after twenty years of Indian mission work - "no heathen people upon earth ever presented so few obstacles to the introduction of Christianity, useful customs and righteous laws, as the Indians in their native condition."

The Pawnees are now but a fragment of the great tribe of many thousands who ~~wandered~~ roamed over the plains of the western States and committed so many ~~treacherous~~ ^{wicked} and bloodthirsty deeds. Later, the small pox killed more than half the tribe. This terrible disease came upon them ~~as a~~ through the work of wicked white men who in revenge carried the virus of small pox into the camps by means of tobacco and infected clothing -

Isaac Mc Coy while on a ~~business~~ business visit to Washington heard of this wicked deed and brought the matter to the attention of Congress, and a law was passed and appropriations made for a general vaccination of the tribes, -

In the years that have passed since that early day - the white man has brought to the ^{Pawnees} Indian many ~~vices~~ ^{vices} deadly ~~dealing~~ ^{dealing} agencies until the tribe is a remnant. A virus more fatal than small pox has been at work among the Indian and the Devil has used many agencies for his work. The Indian has become "a people robbed and spoiled". It has taken men and women of heroic purpose to stand for the Indian mission work from the first day until now - A ^{cheat} ~~neglected~~ people. It has been difficult to make them realize that in their midst - a part of their own country were these heathen people with alien customs & thought.

And so after many long years the tribe now a ^{remnant} handful
we Christian people have at last brought to them
the Gospel of the Son of God. Is it not wonder-
ful in spite of our delay and neglect that God
has so favored His work and has given us the
hearts of the people. Less than nine years since
the missionaries of the A. B. brought the message,
and a church of nearly 200 members gathered
from among these people. The church was
organized Sept 20, 1908. We have seven deacons
who are doing their work well. An Indian woman
is organist, and songs are sung in both English
and Pawnee. The Pawnee Christians have made
many hymns both words and music and have
taught them to one another, for their language
is not written. We have three preaching
services on Sunday, ^{and} a Bible Study class.
Prayer meeting is on Wednesday night and the
Woman's meeting is on Friday.

Our ^{Women} meetings are held from house to house and if
the meetings are in the country we usually carry some
food and have dinner. In that way there is
time for two Bible lessons. - We use the lessons in
Royal Service and study some mission topic almost
every week. Besides there are testimonies and prayers -

without a Baptist missionary.

There are in North Carolina almost 8000 Indians - What are the Baptists of South doing for them? I want to close with a question. It has been pressing on my heart for these twenty years ever since God called me to the Indian people - I am trying to answer it. Will you help me?

~~These are the words~~
Copy -

These are the words of Isaac McCoy - the man of God who organized the first Baptist church in ^{Oklahoma} ~~our~~ ~~State~~ ¹⁸³² - a missionary to the Indians for thirty years his ~~own~~ sacred dust lies today in the heart of one of our Southern cities in Western Kentucky Louisville Ky - May we buck gird our selves anew for the accomplishment of this great work -

There has always existed among the Indians a considerable element who oppose every new idea and every class of progress; they want no change of any kind in their conditions.

On the other hand there are Indians who are progressive, who are as quick mentally and who are as lofty in moral tone as may be found in any race. Between these two extremes are all grades of mental and moral activity. The constant influx of white people into the midst of the Indian population has resulted in accentuating the opposition of the element opposed to progress and has caused them to organize into secret bands for mutual encouragement and united action. This element dwells upon the wrongs they have endured from the whites in times past. They nurse their natural feelings of illwill towards the whites and cultivate envy and jealousy because of the prosperity of the whites as contrasted with their poverty. Unfortunately some white people mistreat the full-bloods and this increases their illwill.

From time immemorial the Indian has been devotedly attached to his tribal nationality. Without his knowledge or consent the Curtis bill abrogated at one blow the nationality of these tribes, though a brief time is allowed in which they may close up their National affairs.

For several years the Dawes Commission has been in this Territory for the purpose of making agreement with the Indians to allot their lands and close up their business. At first nearly all the Indians, the progressive and non-progressive, were opposed to this. But the progressive element finally saw that the change was inevitable and yielded. The National councils appointed commissioners of their people to treat with the Dawes Commission. These tribal commissioners have been composed of the progressive element. They have made agreements with the Dawes Commission. Those with the Choctaws, Chickasaws and Seminoles have been accepted by Congress and ratified by the Indians. The agreements made with the Creeks and Cherokees are now pending. These negotiations have been long protracted and greatly complicated chiefly by continued demands of the whites who are non-citizens and would be citizens.

of the various changes taking place. They do not understand the condition of their affairs and scarcely anyone else does. They imagine they are to be robbed of every thing they possess, especially their lands. xxxzx
xxxxxxx A year or more ago a land office was established in the Creek Nation and many Indians have taken allotments.

Lat-tak Mik-ko and Chit-to Har-jo, leaders among the Creek full-bloods, obtained what they believed to be reliable information from Washington that the Great Father did not favor the Curtis Bill and the other changes going on in connection with the Dawes Commission, that he recognized the old treaties of 1866, as the law governing the Territory and desired that the Indians should retain their old tribal government and nationality. This information was given out to the full-bloods all over the Territory among all the tribes as reliable and authoritative and it was thoroughly credited by most of them. Distrusting their progressive leaders and discrediting the authority of those lawfully elected as chiefs and legislators for the time being, they organized little councils of their own for governmental purposes under the treaty of 1866. They never contemplated any injury to, or interference with white people, but forbade their own people to rent land to the whites, or to accept allotments. They were not at all dangerous and nobody suffered at their hands except ~~xxxxxxx~~ some of their own people. It was a tempest in a teapot. The real cause of the uprising was ignorance. The full-bloods can not read in English. There are no papers published in their languages. The whites and educated half-breeds neglected them. They were not informed of what was going on. Their forefathers have suffered in the past and they imagined that they were to be robbed and ruined again. Hence the so-called uprising.

Here is an object lesson to our Baptist Boards and Conventions. Three active, conscientious men should be appointed as missionaries among the full-bloods of these tribes. This uprising has cost more, than the salaries ~~would be~~, ~~for three~~ of three missionaries would be, for three years. Had there been such men in the field I doubt if there could have been any uprising. The full-bloods need information, civil and religious. They seek it. They deserve it. Shall they have it?