

The Indian Orphan.

VOLUME 5.

ATOKA, INDIAN TERRITORY, NOVEMBER 1, 1907.

NUMBER 11.

FIFTY BEAUTIFUL YEARS

When fifty years of active, resultful service has been rendered by any one it usually creates more than passing interest, so to the readers of this little "Indian Orphan" and to a great concourse of friends who may read, this little token of an only daughter's love is tendered as a faint tribute to the wonderful work wrought by my father, Rev. Joseph S. Murrow, during fifty years of unremitting active service among the Indians of the Five Civilized Tribes, so soon to lose their identity.

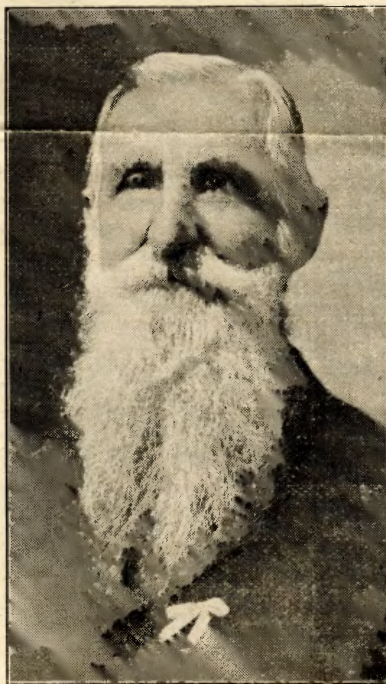
My father is a native of Georgia; his grandfather, William Murrow, was one of the immortal Marion's men of revolutionary fame. His maternal great grandfather held a patent from George III to Sullivan island in Charlestown bay, South Carolina. His father, John Murrow, married Miss Mary Ameila Badger. Six children were born to this couple in South Carolina. My father, the youngest, was born in Jefferson county, Georgia, June 7th, 1835.

In 1854 my father united with the Green Fork Baptist church and the following year was licensed to preach. He entered Mercer University, then located at Pennfield, Georgia, in 1856; was ordained in September, 1857, at Macon, Georgia, and then was appointed by the Domestic and Indian Mission Board of the Southern Baptist Convention, and supported by the Rehoboth Association, as a missionary to the Indians in the west, arriving at old North Fork town—now Eufaula—on November 13, 1857. At that time there were no railroads west of the Mississippi river. My father was five weeks making the trip. There were

then very few white people in the Territory.

The Indians of the Five Civilized Tribes were progressive and prosperous. They had been driven from their old homes east of the Mississippi river in the most heartless and cruel manner.

This Territory had been sold to them as a permanent home "as long as grass grows and water runs." They had settled down and lived in peace and plenty, had converted the wild-



REV. J. S. MURROW

erness into fruitful fields, dwelt in comfortable log houses and possessed an abundance of all kinds of stock. They had schools and churches and a good civil government. The strict prohibition of all intoxicating liquors greatly aided in the peace and prosperity of this people. There were not many towns or postoffices but the Indians were far more intelligent, enterprising

and industrious than they now are.

When my father came, Rev. H. F. Buckner was the only white missionary among the Creeks; Evan and John B. Jones the only ones among the Cherokees. There was no white missionary among the Choctaws, Chickasaws or Seminoles. Rev. Mr. Moffat had charge of Armstrong Academy in the Choctaw nation. My father and his wife settled in a little log cabin in old North Fork town, where she died ten months later. He aided Bro. Buckner in his work, traveling on his pony all over the Creek, Seminole and Choctaw nations.

In 1859 he married Miss Clara Burns, daughter of Rev. Willis Burns who came to the Territory as a missionary in 1858 and settled in old Skullyville in the Choctaw nation. After his marriage he immediately moved to the Seminole nation and established the mission work in that tribe. The Civil war broke out in 1861. The United States government violated its treaty with the Indians by withdrawing its soldiers from Forts Gibson, Washita, Arbuckle and Sill. The Indians then made treaties with the Confederate government, and my father was elected by the Seminole council as their agent under this government, was accordingly appointed and served during the entire war. In 1863 the Seminoles and others were forced to become refugees and live in camps on Red river. My father was appointed subsistence commissary to supply these destitute Indians—Seminoles, Comanches, Osages and Wichitas—with food. The daily ration of beef, flour, salt, corn etc. for three or four thousand Indian women and children, all the able bodied men being in the regular

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THE INDIAN ORPHAN.

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OFFICERS.

J. S. Murrow, President; W. P. Blake, General Manager; G. Lee Phelps, Financial Agent; D. N. Robb, Treasurer.

J. S. MURROW, EDITOR

A cross mark opposite this paragraph indicates that your subscription has expired and a speedy renewal will be appreciated and very helpful. Please don't forget or neglect this.

Our Needs.

We need \$300 to build a barn, stable, etc., for the horses and mules. We need \$300 to build a barn, sheds, etc., for the milk cattle. We need \$300 for fence wire to fence sections 18 and 19 and to put other fences on section lines. We need \$100 to build two more rooms to the hospital. We need \$200 for a blacksmith and carpenter shop for the boys. We need \$100 for sheds for the wagons, farming tools, etc. We need \$200 for a laundry; the girls are now washing under the trees. Who will give us one of those necessary things?

All mail for the Murrow Indian Orphans Home should be addressed to Unchuka post office.

On account of Mr. Eddy being called away temporarily on very important business, it is necessary to postpone the Ohio number until November. This number will be double the size of the usual editions and will be finely illustrated. Several thousand extra copies will be printed and distributed principally in the state of Ohio.

Selfishness is the germ from which springs all sin. The consideration of self is a temptation of the devil. Is it selfishness that prompts Christian white people in this Territory to contribute liberally to the white orphans homes and refuse to contribute one penny to this Indian Orphans Home?

FIFTY BEAUTIFUL YEARS.

Continued from Page One

army, was under his sole management. Many thousands of dollars passed through his hands without the slightest hint, in any quarter, of defalcation. All during those sad years of civil war my father continued his labors as missionary. Whenever "camp was moved" the brush arbor for Christian worship was built first. He baptized over two hundred Indians during this time and when the war closed, the little church which had numbered thirty, went back to the desolated nation one hundred and fifty strong.

For the safety of his wife and child my father went to Texas for a year's sojourn, leaving the Seminole church in the care of John Jumper, Chief, and James Factor, interpreter, of the tribe, whom he had previously ordained into the ministry. My father fully purposed to return to his work among the Creeks and Seminoles, but when in 1867 he was returning to this field of labor God in His providence settled him among the Choctaws in this place, which he afterward named Atoka, "a place of much water," now a flourishing town. For several years he was very actively engaged in reorganizing and reestablishing the scattered churches of the Choctaw, Creek and Seminole nations, Brother Buckner remaining in Texas until 1871.

Combined with my father's unwavering devotion to duty, both to God and man, and tireless industry, is a great organizing capacity, so in July 1872 he issued a call to the churches of the Choctaw and Chickasaw nations to meet in Atoka for the purpose of organizing the Choctaw and Chickasaw Baptist Association. Sixteen churches responded. The organization thus established has done much for the two nations and has sent out from her ranks many of the present strong Baptist bodies of the Territory.

After these fourteen years of

incessant work, riding through sun and rain, heat and cold, my father was threatened with blindness. He went to Atlanta, Georgia, for treatment. During this enforced leisure a long cherished plan was matured. Ever since the war and his association with the Osages, Comanches and Wichitas, who returned to their reservation in the western part of the Territory—now Oklahoma—he had longed to see mission work opened among the blanket Indians. He began a correspondence (by dictation, of course) with a government officer located among these people, Major I. G. Vore, a Baptist and thoroughly conversant with the needs of these Indians. It was thought best to send a converted native preacher, since he would probably be more readily received than a white man. Rev. John McIntosh, a most excellent Creek preacher, was selected and his work began at the Wichita agency. He soon became homesick and discouraged; was also out of money. My father visited and encouraged him all he could and shared with him his own little means. Black Beaver agreed to board him free of charge. He took heart and continued his faithful work. Soon after God richly blessed his labors. Black Beaver, his daughter, Kechi Joe and several others were converted and baptized, sixteen in all. They were organized into a church. This was a year or more before Bro. A. J. Holt visited the Wichita agency and before his appointment by the Texas convention. To Rev. John McIntosh, a native Creek preacher, belongs the credit of beginning Baptist mission work among the blanket Indians.

In 1885 the American Baptist Home Mission Society appointed my father superintendent of its mission work and in this way the missions at Rainy Mountain and Elk Creek among the Kiowas, Bro. Deyo's mission among the Comanches and Bro. Hamilton's mission among the Cheyennes began. It this, however,

much credit must be given to Rev. L. J. Dyke and Dr. N. B. Rairden. Thus God has demonstrated His power and His grace in using one of His servants in beginning many interests in this Territory that have continued to grow, under the management of others coming into the work, into great sources of power for the accomplishment of His cause in Indian and Oklahoma Territories.

In 1876 my father introduced a preamble and resolution in the annual meeting of the Choctaw and Chickasaw Association looking to the immediate organization of all the Baptist Associations in the Territory into a General Convention. This was done for the purpose of breaking up tribal walls in religious work, bringing about a more fraternal feeling and broader acquaintance between the workers in the field and to secure a more active cooperation and interest in the support and maintenance of mission work among the blanket Indians and other needy fields. This was not effected until 1881, when the "Baptist Missionary and Educational Convention" was organized and rapidly grew into a great power for good. My father was for seventeen years president of this convention, giving much of his time, means and prayers to its work.

In 1879 in this same association he introduced a resolution recommending the establishment of a Bible School for the instruction of native preachers in Bible doctrine and Baptist faith and practice. Further conferences with Brothers A. C. Bacone and Daniel Rogers led to the establishment of Indian University at Bacone, Indian Territory, which has also been a potent factor for good in this Territory.

In 1887, encouraged by the pastor, Brother J. S. Murrow, the Atoka Baptist Church successfully inaugurated the Atoka Baptist Academy. Apart from strictly church work, no one influence has done so much for the moral and mental uplift of the

town of Atoka and vicinity as has this school, conducted under the auspices of the American Baptist Home Mission Society for eighteen years and then merged into, or perhaps absorbed by, the "Murrow Indian Orphans Home." The founding of this home is considered by my father to be his last and best effort for the assistance of a people to whom he has given these fifty years of service.

No cause is so dear to us as one for which we have suffered. To one who in the flush of young manhood, almost boyhood, put aside all that made life worth living because of an intense desire to preach Christ and Him crucified to a "passing race" the fortunes of that people become his own, he partakes alike of their joys and sorrows and would gladly defend them from all danger and oppression.

My father's plea is not for the prosperous, up-to-date Indian who speaks English fluently, is fully capable of managing his own affairs and living up to all the rights and privileges of a twentieth century American citizen, but for the type seen by few, the helpless full-blood orphan child. Their race is rapidly passing away, they have little to help them and less to inspire them. True, they have land, but it is universally and lamentably true that they can neither eat nor wear their land and that unless some one personally interested in these children has charge of their allotment, their fate is invariably a hard one. He only asks that they be gathered into a home, on a farm, and taught habits of industry and thrift, taught moral Christian principles, given a common school education and thus saved from ignorance and indolence, a burden and menace to society, and trained to become productive Christian citizens. This is the work God has given him to do in his last days.

The Home is established. The Choctaws and Chickasaws have given a fine farm. Some inex-

pensive houses have been built. Nearly a hundred needy orphans have been gathered in to the Home. For lack of room over a hundred have been turned away since August 1, 1907. Means for their future maintenance is secure. Competent instructors are now teaching and training these orphans and ministering to the old and sick ones who have no one to help them. All that is lacking is money to make the necessary improvements on this farm.

He feels that there are enough friends of helpless childhood who will furnish money for permanent buildings and other improvements as it is the only Home for Indian orphans, founded on benevolent principles, in the world. He asks Indian People who have means to give money for these buildings to save needy orphans. White people who are enjoying many blessings because of the passing of the Indians, ought to contribute to the establishing of a Home for the saving of a few of the orphan children of this dying race.

He has consented to this brief summary of fifty years of service in order that he may not be considered presumptuous in asking others to give "as hath been given them." My father has not sought to enrich himself.

The opportunity has been given him often but he has steadfastly lived according to the text used in his first sermon fifty years ago "I came not to seek yours but you." If at any time during these fifty years the life of "Father Murrow" has exerted a helpful influence upon any who may read this little sketch, there could be no better way of "passing it on to others" than by sending an offering to the Murrow Indian Orphans Home. One hundred dollars for each year of the fifty would be a small thing for the people of the new state to give. That the gift so tendered will be most worthily bestowed is the sincere belief of her Father's Devoted Daughter,
Clara A. McBride.

Chahta Anumpa.

Yohmi ka holisso holitopa yut achi kut wak toksulli ut onush nihechi ka itih ha chik takecho kashke, micha na toksulli ut im ulhtoba he ak osh ai ulhpiesa hoke, achishke. Ubanumpa isht utta yut nan ik achukmo kia yumohmi tok annowa ka ik chi yimmo kashke, amba nan atokowa anoli tuklo, tuchina kanima hosh onoli hokmak ashke, amba ashuchi hatuko mulhi hokmuno, momat pisa ho, ish im alummi chashke. Yohmi na inla asha kut nukshopa mak inlashke. Nana chim apihisali kut, Chihowa, micha Chitokaka Chisus Klaist, micha enchil ulhtoka ulhiha aiena ka itikba hikia li hosh illeppa ish holitobli kut it i shah sholechit, hatak achufona ho i kana i shahlechit nana isht chik im ahanto ka he ahnilishke, hatak kuna kia himak fokalichit ibbak onochit inla nan ai ashuchi ka chik iba taklo kashke. Yumohmi kut akashofa hosh ish ahanta shke.

Anumpa achukma illeppa 1 Timothy 5 a ish ahayucha hinla hoke. Kuna hut nan ik achukmo yumohmi tuk mia ka ik chi yimmo kashke, amba ahli ulhtokowa hokmak ashke. Yohmi kia nana chik aho kashke; isht anumpulit chik ahanto kashke, amba nana kut annowa he ai ulhpiesa hokmuno ish anohonli ka Chihowa hut sahaklo ahnit ish ithanashke. Nana kut ahoba makinli ho isht anumpuli ka achukma keyo hoke. Amba pishno il achufa aiyukali kut achukmalit il apisa hanchit emaya hio pim ahni tok oke.

Achakaya ka Green Hill church a ittanaha achukma tuk oke. Church yomma 1895 ash o ona lish anumpa kullo onochili tek oke.

Indian Orphan a hush moma kut hush hoyashke. Affummi achuffa ka 25c hoke. Hushi achuffa aiyukali ho tobat koboncha hoke. Ish apela pullashke.

A. W. FOLSOM.

A Beautiful Remembrance.

Last Lord's day a Presbyterian brother came into the Baptist church house just before service

and handed to me an elegant vase full of fifty beautiful roses, sent to me by his lovely wife in remembrance of my fifty years of service as a missionary in this Territory. On a card in the midst of the roses was written the following tender words:

"Father Murrow: Presented as a token of the purity, refreshment and joy your life has been to your friends and neighbors."

Unchuka is the name of the new post office established at the Indian Orphans Home.

Gratitude

Gratitude marks the man.

The lowest character in all the world is an ingrate. The true man has acquired the habit of gratitude, "in everything giving thanks." Beware of him who has it not in his make-up. An expression of gratitude helps to make the world better. Many a man gets discouraged now and then when he champions a cause, makes personal sacrifices to further its interests and there is no recognition of his toil. It will help the pastor to preach better if you express your gratitude for the help you obtain from his sermons. It sometimes happens that a son or daughter passes life's meridian before expressing gratitude to parents. It costs little to cheer another's life and it will make you better and bigger to cultivate this grace.—The Baptist Standard.

It is a sad commentary on the Anglo Saxon race that there is an almost total absence of gratitude for any favors or blessings that come from the Indian Race. Race prejudice is a fearful bar to gratitude.

Unchuka, meaning "my home," is our new post office.

A Great Gift from a Great Woman

A few days ago there came a letter from Sister N. M. Bartles of Dewey, I. T., containing a deed to two lots, a corner in the growing town of Dewey, and a check for sixty dollars for the Home. Sister Bartles writes that the lots will bring \$500 any day,

and are advancing in value constantly. Of course my heart was made large and glad by this generous gift from this noble woman. She was the very first to give \$25 when the Home was first begun.

Are there not scores of Indian people, inter-married citizens and even white people who will donate one, two or more lots of land in some of those growing towns to this Indian Orphans' Home? Many of these town lots were bought very cheap. It would be a gracious thing to donate one or two to this Home.

A Boy's Ambition.

UNCHUKA, I. T.

DEAR UNCLE ROW: This is Sunday. It has been a good day. The Sunday school was good. The B. Y. P. U. was good. Mr. Phelps preached a good sermon. I am glad I am a Christian boy. I pray God will hold onto me. I want to be a preacher and help my people. I read and study my Bible every night. Please pray for me that I may live right and by and by help my people.

Any letters to go directly to the home should be addressed to Unchuka.

Few Caribs Left.

Americans will always be interested in the Carib Indians because they were the inhabitants of the Antilles when Columbus and his successors discovered and explored those islands. The Caribs were mostly exterminated by the Spanish conquerors, and not a vestige of them is left except in the islands of Dominica and St. Vincent.

The largest group of Carib islanders is now kept by the British on a reservation on the windward coast of Dominica. The group numbers five hundred persons, of whom only about one hundred are pure Caribs, the remainder having more or less negro blood.

The Caribs are proud of their race and think they came from the same stock as white men.

Subscrib for "The Indian orphan"

Charlie Roman Rosoma Jr.	25-
John Aaron Valliant	25-
	<u>50</u>

Cash received	83.99
Cash " " old Pledges	7.50
" " " for The Indian orphan	50
	<u>3 191.99</u>
	30.66
	2 x 30.66. \$61.32

I think

These payment gone move to
Spiro today.

J. S. Bright

Selina Starkins	Red Oak I.T.	.50
Nancy Twin	Hister I.T.	.50
Beggar Thompson	Hister I.T.	.50
Riley Dixonson	Lodi I.T.	1.00
Mc. Gee.	Johnson Talihina I.T.	.50
John Johnico	Panama I.T.	1.00
A. J. Wilkin	Shadyvind	.50
N. B. James	Lutter I.T.	.50
Martin Hister	<u>Lutter</u>	<u>2.50</u>
		83.99
Paid Pledges		7.50
Subscrib for Indian orphan		50
Pledge - - -		31.00
Fraction of land		<u>12.00</u>
all total - - -		<u>121 34.99</u>

(1) Potomac I.T.

commence June 21. and ending July 27, 1906.

Edna Davis	Slower I.T.	.50
Boling Wilson	Lukfata I.T.	.50
J. J. Watkins	Harris I.T.	1.00
Jefferson Quincy Menark		1.00
Isaac Thompson	Kullitukle I.T.	.50
Water Hale M. C. Ch Collection	Garvin I.T.	10.20
Simson Jefferson	Stachatoon	1.00
R. F. Wilson	Valliant I.T.	1.00
C. T. Taylor	Garvin I.T.	1.00
John Taylor	"	1.00
Ellen Taylor	"	.50
Emerson Hillis	Rufe I.T.	1.00
Simson Jacob	Valliant I.T.	1.00
James Wilson	Hart Tawson I.T.	2.50
James Leflore	Garvin I.T.	1.00
Alfred Davis	Slower I.T.	.50
Davison Colbert	Lukfata I.T.	1.00
Rev. A. B. Robinson	sub agent bowark	2.50
Paul Stephen Noah	I.T.	1.00
Bysie Stephen Noah	I.T.	1.00

27.45

(2)

Thompson Noataya	Hugo I.T.	5-0
Amos Blueye shoals	I.T.	5-0
Sarah Noataya	Hugo I.T.	2-5
John Hickson	Bluffs I.T.	0-5
Solomon Farmer	Linton I.T.	2-5
George Isaac	Hugo I.T.	2-5
Moss Billy	Soper I.T.	1-5
Anthony Bohanan	Hugo I.T.	1-00
Frankson Tamy	Bluffs I.T.	1-00
Billy Jackson	Soper I.T.	2-5
High Hill Bapt bk no 2	Ada I.T.	2-60
Goodman M ^c Kinsie	Finley I.T.	1-00
Charlie Thomas	Spencer I.T. Sub aged	1-00
Kennedy Underwood	antlers I.T.	5-0
Charlie Poman	Kosoma I.T.	2-5
Elsie Aaron	Fort Rawson I.T.	2-5
Martin Camp	Harris I.T.	1-00
Tilwee Sam	Nelson I.T.	2-5
Killis Camp	Harris	1-0
Eliza Norman	antlers I.T.	2-5
Linnie Cooper	Miller I.T.	2-5
		<hr/> \$11.65

(3)

Sissie Limply Miller	2 5-
Sallie Anderson Miller I.T.	2 5-
J. B. Wrenport antlers I.T.	1.00
Hodgen Baker Muskoka I.T.	.50
J. J. Colbert Muskoka I.T.	7 0-
Olington Morris Daisy I.T.	1.00
Louisa Cole Fort Tawson I.T.	1.75-
P. J. Hudson Tuskahoma I.T.	5.00
Byington Ben Tuskahoma I.T.	.25-
Charter Anderson Ti I.T.	1.00
Hard Hampton Red Oak I.T.	.50
Milvinie Jones Leflore I.T.	5 0
Isabel Peyton Talihina I.T.	5.00
Annie Mayabe Leflore I.T.	.50
Sallie McDaniel Albion I.T.	1.00
Mrs. L. B. Jones Leflore I.T.	1.00
Jessie Ballin Leflore I.T.	.50
Rogers Hardy Noah I.T.	2 5-
Green Hill Chuck Collection	64
Betsy Gatah Tuskahoma I.T.	5 0
Mark Colbert Tuskahoma I.T.	.50
<hr/>	
\$22.64	

(4)

Thomas Hardy	Nashoba I.T.	.50
Willy Harvey	Tuskahoma I.T.	.25
John Halway	Leflore I.T.	.25
Thessalonian Baptist Church		7.00
Rev. L. B. White	Summerfield	.25
Ben White	Summerfield	.50
Elie Colbert	Red Oak I.T.	.50
Jane Coley	Red Oak I.T.	.25
Watkin James	Red Oak I.T.	.50
Wilmon Coley	Red Oak I.T.	.25
Sikee Jefferson	Red Oak I.T.	.85
Ida Green	Red Oak I.T.	1.00
Anderson	Starlake Red Oak	.15
Willie Baker	Lodi I.T.	.25
Elizabeth Baker	Lodi I.T.	.25
Elizabeth Billy	Wister I.T.	2.00
Johnson Coley	Red Oak I.T.	.25
Joel McNeil	Sturte I.T.	.50
N. J. Thompson	Red Oak I.T.	1.00
Watson Lewis	Lodi I.T.	1.00
Agnes Brown.		<u>1.50</u>
		17.00