

JOHN JUMPER

By Carolyn Thomas Foreman

An interesting sketch of the life of John Jumper is contained in *The Story of Oklahoma Baptists*, by E. C. Routh (1932). Mr. Routh claims that Jumper was at one time the most influential chief among the Seminoles. According to Dr. A. J. Holt, a nephew of the Reverend H. F. Buckner, John Jumper was a son of the famous Chief Jumper, but Wyeth says he was a nephew. Whatever his parentage he developed into a great man in his nation.

John Jumper was among the first Seminoles who emigrated to the west; he encouraged education and early became a Christian when he joined the Presbyterian church. He was one of a party of white men and Indians who advised the Comanches in 1848; two years later he went to Florida to try to induce the remainder of his people to remove west and join the early emigrants.¹

The Comanches became disturbed by the overtures of the whites to make peace and in their troubled state of mind, in the winter of 1848-49, a band of the Southern Comanches appealed to their friend Jesse Chisholm to go as interpreter with them to the emigrant Indians. Chisholm abandoned his trading with the Mexicans and Indians on Red River and accompanied the Comanches to his home at Edward's Settlement on Little River, in present Hughes County, where they arrived on March 3. Three days later they went to the home of Seminole Agent Marcellus Duval, where they began a council with John Jumper, principal chief and governor of the tribe, Wild Cat, the speaker, and other Seminole chiefs. They expressed their wish for more friendly feelings between their tribe and the whites and they desired particularly the advice of "Wild Cat whose reputation for sagacity and intelligence extended far over the Southwest."²

Wild Cat gave them sound advice from his own experience with the whites. He suggested for them to make peace as the white men were strong friends. The Seminoles wrote their advice so the Comanches could show it to the Creeks, Chickasaw and Choctaws, "and our own people and also all other friends & brothers, both red and white, to receive and take by the hand as a friend and brother our Comanche visitor."³

¹ Although a diligent search has been made by the writer no record was found of the name of Jumper's mother. He is said to have been born in the Everglades of Florida in 1822 or 1823.

² Grant Foreman, *Advancing the Frontier* (Norman, 1933), pp. 244-45.

³ National Archives, Office Indian Affairs, Seminole Agency, "Texas File" D 177.—Grant Foreman, *Advancing the Frontier* (Norman, 1933), p. 246, note 12.

When an interest concerning education arose in the Seminole Nation Chief John Jumper favored boarding schools and asked to have them established by the Presbyterian Board of Foreign Missions which had great success among the Creeks.

Mrs. John Lilley related in her autobiography that soon after the Seminole Mission was started a relative of John Jumper was entered in the school in the summer of 1848. The little girl was an orphan named Mabel. Later they enrolled Jumper's two nieces, Jane, and Mary who was afterwards the wife of Thomas Cloud.

The *Fort Smith Herald*, April 27, 1850, stated that a deputation of Seminole Indians, headed by their chief John Jumper, in charge of Major Horace Brooks, left Fort Smith on April 22, 1850, in the steamboat *J. B. Gordon*, on their way to Florida to attempt to induce their tribesmen to emigrate.⁴

The Second Seminole War having failed, the Office of Indian Affairs determined to remove the remaining tribesmen to the West. Elias Rector of Arkansas superintended the removal, ably assisted by Chief John Jumper. The Creeks had agreed for the Seminoles to occupy a portion of their land in the Indian Territory.⁵

Lieutenant John Gibbons, Fourth Artillery, arrived at Fort Smith on December 3, from the Seminole Agency and he reported December 12, 1853, that a delegation composed of John Jumper, brother of Chief Jumper [Jim], Halleck Tustennukkee, who headed the delegation in 1849; Kapektsootsee (chief of emigrant party of 1850); Fohiss Hajo (Sam Jones' son), and eleven others including Jim Factor Indian interpreter, and Geohoba a black interpreter.

The delegation was to leave the next day in wagons for Little Rock and if there was no boat there they would continue on to Rock Roe.⁶

Creek Agent W. H. Garrett, in his annual report to C. W. Dean, Superintendent of Indian Affairs, in 1855, wrote:

"In a conversation with John Jumper, the principal chief of the Seminoles, . . . he informed me that the Seminoles had been deceived by the government of the United States in regard to the selection of a country west of the Mississippi. He says that they were promised, before they left Florida, that if they would remove to the west a country would be given them of their own, where they could make and enforce their own laws, but instead, that now they have no country of their own, and were compelled to give up their nationality for the privilege of living in the country of the Creeks; that he is altogether opposed to the treaty

⁴ Grant Foreman, *Indian Removal* (Norman, 1932), p. 385, note 38.

⁵ Annie Heloise Abel, *The Indians as Slaveholders and Secessionists* (Cleveland, 1915), p. 20, note 7.

⁶ National Archives, Adjutant General's Office, Old Records Division, "C" 1, Dec. 12, 1853.

of 1845, and desires that the government will give his people a country of their own."

Garrett added that in view of the unfriendly relations between the Creeks and Seminoles something should be done to pacify them. He observed that the state of affairs could not continue, that difficulties would continue to occur.⁷

On the seventh day of August, 1856 in the city of Washington, the United States and the Creek and Seminole Indians made an agreement by which the Creeks ceded a tract of land to the Seminoles for their home. The commissioner on the part of the government was George Manypenny. Tuck-a-batchee-micco, Echo-Harjo, Chilly McIntosh, Benjamin Marshall, George W. Stidham, and Daniel N. McIntosh were the Creek commissioners while the Seminoles were represented by John Jumper, Tuste-nuc-o-chee, Pars-co-fer, and James Factor.

Before this treaty there had been much unhappiness in the west between the Creeks and Seminoles. This is easily understood since the Seminoles were a former part of the Creek Nation which had separated in 1750 and gone to Florida to make their home. They had lived in the wilds of that territory and had little contact, except in fighting, with the whites while the Creeks had progressed in civilization. The treaty would guarantee to the Seminoles a permanent home, a chance to establish their own government and schools so that they could become more civilized.⁸

John Jumper had become a member of the Presbyterian church in 1857, but he was unable to reconcile Matthew, third chapter, with the Presbyterian administration of baptism; on September 23, 1860 he was baptized by the Reverend John D. Bemo into the fellowship of the Baptist church.⁹

The Reverend J. S. Murrow wrote the editor of the *Mississippi Baptist* from Micco, Creek Nation, on October 20, 1859, regarding the meeting of the Indian association of Creek, Choctaw and Chickasaw churches at Tuckabatchee Church, ten miles southeast of Micco (North Fork Town). A large number of Indians were present and the association was divided into two bodies—one for the Creeks and the other for the Choctaws and Chickasaws.

Among the notables present were Chief John Jumper of the Seminoles and the Reverend Henry Frieland Buckner, the celebrated missionary.

⁷ Report, Commissioner Indian Affairs, 1855, 136,37.

⁸ Charles J. Kappler, *Indian Affairs, Laws and Treaties* (Washington, 1903), pp. 569-70.

⁹ E. C. Routh, *The Story of Oklahoma Baptists* (Oklahoma City, 1932), p. 42.

The Reverend J. S. Murrow organized the first Baptist church among the Seminoles in 1860. It was later known as the Ash Creek Church and Jumper became one of the first members. He is said to have been a great preacher and he occupied the Ash Creek Church pulpit for many years.¹⁰

In a report from E. H. Carruth dated July 11, 1861, he told of a visit to his home by Chief John Jumper who "felt true to the treaties, & said that all his people were with the Government, but the Forts were in the possession of its enemies, their Agent would give them no information on the subject, he feared that his country would be overrun, if he did not yield.

Carruth endeavored to encourage him to adhere to his treaty and "The Chief told me that all the full Indians everywhere were with the Gov't, that he did not wish to fight, nor did his people, they had hoped to be left to themselves untill the whites settled their quarrels, his people had enough of war in Florida, & were now anxious for peace."¹¹

On November 26, 1861, Carruth wrote to General Hunter that the Seminoles as a tribe did negotiate with Pike, but that the whole transaction was between Chief John Jumper, supported by four of his friends, and Pike. Carruth thought that the five were probably bribed. "That Pike was not averse to the use of money for such ends."

The Confederate government rewarded Jumper by appointing him an honorary lieutenant-colonel in the southern army. Carruth wrote that the family influence of Jumper enabled him to raise forty-six men and Ben McCulloch authorized him to call for 600 rangers from Fort Cobb, to enable him to crush the Union sympathy in his tribe.

¹⁰ *Ibid.*, pp. 29, 54. (One of the very interesting Indian church organizations in the state is the Spring Baptist Church, located one and a half miles west of Sasakwa, in Seminole County. The church building is neatly built and well equipped as a country church, surrounded by a number of small houses used as living quarters during camp meetings located on a forty acre tract owned by the church. The southeast corner-stone of the church building bears the inscription, "Rev. John Jumper, Pastor, 1850 to 1894," followed by the Indian names of the minister and the six deacons. Beneath the stone is this inscription: "Original corner-stone Spring Baptist Church, established 1850. Contains Holy Bible." According to information from the present pastor, the Reverend Wilsey Palmer, Spring Church was organized in 1850 and first located on Buckhead Prairie east of present Lexington, in Cleveland County. It was later moved to near present Asher, in Pottawatomie County; then from Asher to Jumper's home, and from there to the present location. Chief Jumper's old home place is less than a mile south of the present Spring Baptist Church.—Ed.)

¹¹ Annie Heloise Abel, *op. cit.*, pp. 84, 85.

Jumper was one of the signers of the two Comanche treaties which Pike made with that tribe. Chief Moty Kennard and Chilly McIntosh as well as Rector added their signatures.¹²

According to E. H. Carruth in a letter to Major General David Hunter, commanding the Western Division of the United States Army, written at Leavenworth, Kansas on November 26, 1861, he had spent the day with John Jumper before he left for the Creek Agency to see Albert Pike. Some four or five Seminole chiefs were present and Carruth did not think there was a man among them who favored going with the south. The council had not appointed delegates to treat with Captain Pike and Jumper had received his letter at night. He took the letter to Carruth the next morning, sent out a runner for four of his friends, and they spent the whole day together.

In spite of the agent's influence Jumper and his four friends left for the Creek Agency to confer with Pike,¹³

" with, I believe, the honest intention of being true to the government, his own sense of right, and his people; but they were bribed, and today the Seminole chief has no people, and the nation is without a chief. His family influence enabled him to raise forty-six men, not all Seminoles, and [General] Ben McCulloch authorized him to call to his aid six hundred rangers from Fort Cobb, that he might crush the Union feeling in his tribe.

"Satisfied as I am of the previous loyalty of John Jumper—Knowing as I do, that few Indians worked harder for the advance of his people—I view his treason more in pity than anger."

Agent Samuel M. Rutherford wrote from Fort Smith to Elias Rector on December 27, 1861, that he was pleased to report that John Jumper, Cloud, Short Bird, and Holatut Fixico were with Colonel Douglas H. Cooper "doing their duty as faithful and Loyal allies."¹⁴

When Albert Pike, in 1861, with a large band of mounted Seminoles and Creeks marched to the Plains to secure treaties with the wild Indians, John Jumper signed for his people.¹⁵ General Pike described John Jumper as one of the noblest men he ever met in his life.¹⁶

According to the official records of the Confederate Army in the archives in Washington John Jumper was appointed a major in the First Seminole Mounted Volunteers on September 21, 1861.

¹² Abel, *op. cit.*, p. 197, note 370; p. 198, note 370; p. 200, note 383. (These Comanche treaties were signed at the Wichita Agency, north of the Washita River and about five miles east of present Ft. Cobb, Caddo County.—Ed.)

¹³ Report commissioner of Indian affairs, 1861, p. 47.

¹⁴ Abel, *op. cit.*, p. 319. Of course this meant that these Seminoles had joined the Confederate forces.

¹⁵ Angie Debo, *The Road to Disappearance* (Norman, 1941), p. 146.

¹⁶ Routh, *op. cit.*, p. 53.

He became a lieutenant colonel November 21, 1862 and he was reported as acting colonel on recruiting duty July 27, 1864.¹⁷ At the time Pike assumed command of the Indian forces the Creeks were under Lieutenant-colonel Chilly McIntosh and the Seminoles under Major John Jumper. In General Pike's report of May 4, 1862, he stated that he had ordered Jumper "with his Seminoles to march to and take Fort Larned, now on the Pawnee Fork of the Arkansas, where are considerable stores and a little garrison. He will go as soon as their annuity is paid."¹⁸

The Confederacy paid Jumper the compliment of making him a lieutenant colonel. The order read:

*"The Congress of the Confederate States of America do enact, That the President of the Confederate States be authorized to present to Hemha Micco, or John Jumper, a commission, conferring upon him the honorary title of Lieutenant-Colonel of the army . . . but without creating or imposing the duties of the actual service or command, or pay, as a complimentary mark of honor, and a token of good will and confidence in his friendship, good faith, and loyalty to this government. . . ."*¹⁹

Jumper and his troops were among the most loyal of Pike's forces but it was feared that after Pike was relieved of his command that many soldiers would desert. Many desertions had occurred because lack of food and garments.²⁰

John Jumper was the major of the Seminole Battalion at the beginning of the Civil War. William Robinson, a Creek, was elected first lieutenant and when the body of troops was reorganized he was made the captain and later the lieutenant colonel.²¹

John Jumper was ordained a Baptist clergyman in 1865. James Factor, the first Seminole to be converted to the Baptist faith was ordained the same day. Dr. A. J. Holt related in his *Pioneering in the Southwest* that Factor was expelled from the Seminole council because he was "bewitched" meaning he had been converted. When Jumper investigated he became converted also. "Up to this time he had harbored malice in his heart against every white man because of the way the Seminoles were treated in Florida, but after his conversion all malice was taken out of his heart."²²

During the Civil War Jumper had occasion to visit the com-

¹⁷ History of the Five Civilized Tribes in the Confederate Army, compiled from the Confederate Records in the office of the Adjutant General, under the direction of Grant Foreman, Vol. 2, 21. There was a Camp Jumper ten miles north of Perryville in June, 1864.

¹⁸ *Official Records of the War of the Rebellion*, Vol. XIII, pp. 819-23.

¹⁹ Annie Heloise Abel, *The American Indian as Participant in the Civil War* (Cleveland, 1919), p. 174, note 471.

²⁰ *Ibid.*, p. 200.

²¹ H. F. & E. S. O'Beirne, *The Indian Territory* (Saint Louis, 1892), p. 257.

²² Routh, *op. cit.*, p. 53.

manding officer at Shreveport, Louisiana; he was invited by the officer to have a drink, but he declined explaining to the general that he never drank liquor.²³

Stand Watie wrote to his wife Sallie from "Jones June 23d 1865 The Grand Council will convene 1st day of September when a commissioner from Washington is expected to arrive Jumper and Checote are expected in today. . . . Stand."²⁴

In the report of the "Proceedings of the Council with the Indians of the West and South-West, held at Fort Smith, Ark., in September, 1865" with commissioners D. N. Cooley, Thomas Wistar, Elijah Sells, Brigadier W. S. Harney, U.S.A., and Colonel Ely S. Parker, the Seminoles were represented by John Chupco, Pascofa, Fo-hut-she, Fos-har-jo, Chut-cote har-go. Their interpreters were Robert Johnson and Cesar Bruner; their agent, George A. Reynolds.

John Chupco, chief in 1865, did not sign the treaty of August 1, 1861 by which part of the Seminoles sided with the Confederacy. During the meeting at Fort Smith, Chupco stated:

"Our Father, the president, made a treaty with us many years ago— That treaty we loved and respected, and did not wish to violate it, because we wanted to preserve all the promises made to us by our Father for the care of our women and children.

"At that time, Billy Bowlegs was our Chief, when we left that country; and we left our country because we did not approve of the treaty made by our bad brothers, and we left our country to go North into the Cherokee country and Kansas." After several fights the Seminoles were left with nothing; many of their "law men, and capable men to do business, and a great many of our young men and women and children" were killed by Creeks under General William McIntosh."

On September 15, 1865, the Creeks came to an agreement with the United States commissioners. Assistant Secretary Garrett read a paper signed by ten prominent Seminoles, including John Jumper, in which they stated their desire to live in peace and harmony with their Indian neighbors.

Chief John Jumper and four other delegates, on September 16, signed a paper stating that when signing the document on the sixteenth in connection with the loyal Seminoles, that they were ignorant of all of its requirements and they desired to rescind their approval of the third and sixth articles of the treaty and requested to have the questions held open for further consideration.

Three days later Principal Chief John Jumper presented a paper to the commissioners in which he wrote:

". . . . In your communication today to John Jumper you say that 'our people must be provided for', but that 'Congress must assemble be-

²³ *Ibid.*, pp. 53, 54.

²⁴ Edward Everett Dale and Jesse Lee Rader, *Readings from Oklahoma History* (New York, 1930), p. 338.

fore any definite arrangements can be made.' We here simply ask how our people are to subsist until the assembling of Congress. . . .

"We have been exiles from our own homes and lands, for more than two years; amid the ravages of war, we were unable to save very little of our property, very few cattle, horses, hogs, and no agricultural implements whatever. We were, before the outbreak of the white man's war, into which he drew us, a poor people just struggling to emerge from the darkness and poverty of Barbarism. . . . We are now poorer than ever, a feeble, suppliant tribe. . . . We have no fields in the low lands of the Washita river, where we are now and have been since February 1864

"What are we to do. . . . The 'Confederate States' no longer exist, to their humanity and sympathy we can no longer appeal. . . . relief must be speedy, too, or it will be of no avail. . . .

"We are now about to move our families from their present camps in the woods of the Washita, to our own land. There we shall not find the homes we left, yet we desire to go immediately thither to make such preparations as we are able for the coming winter, and for the sowing and harvest thereafter. We are anxious and determined to reestablish and maintain peace with our Seminole brethren, who have differed with us in this war, and resolve to keep good and steadfast faith with the United States Government. . . ."

President Cooley replied that the communication would be placed on file, though it was not properly a part of the proceedings of the council, being addressed to the Commissioner of Indian affairs.²⁵

Secretary Garrett read a paper from the United Seminole delegation declaring that they had met with their southern brothers and had signed a treaty of peace and amity with the United States; that they desired to and would settle all matters of difference with each other; that they were willing for their friendly brother from Kansas and elsewhere, to reside upon their lands and have a home with them.

They desired treaties entered into with the United States which would provide them with schools, churches, homes, and farming implements in order to lift them in the scale of mankind. After a few more provisions they wished to return home to care for their women and children, until the government should ask them to attend a treaty council. John Jumper was one of the ten Seminoles who signed this message, with his mark, in the presence of Indian Agent George Reynolds.

E. C. Boudinot on September 16 read a paper for the Seminoles lately from Armstrong Academy, stating that when they signed the document with the loyal Seminoles they were ignorant of its requirements and that they wished to rescind their action in regard to the third and sixth articles. This paper was signed by John Jumper as chief and his name was followed by four other members of the delegation and witnessed by J. H. Washburn.²⁶

²⁵ *Report*, pp. 1, 2, 18, 28, 36, 37.

²⁶ *Ibid.*, 2, 8, 36.

Ten years after the Civil War the government bought the area allotted to the Seminoles by the treaty of 1856. The Indians were paid fifteen cents an acre for their land the government then sold them 200,000 acres in the Creek Nation for fifty cents per acre.²⁷

The Seminole Nation was divided by two factions after the Civil War. John Jumper was the principal chief of the contingent which had aided the Confederate government; John Chupko held a similar office for forces which had supported the Federal government.

W. Morris Grimes, chaplain of the United States forces stationed at Fort Gibson in March, 1869, wrote that the Civil War had split the Seminole church into two factions. "The then principal chief, John Jumper, went off to the Baptists, and took all that part of the church that went South, with him; this was much to be regretted; he was among the most promising fruits of the mission. During the war he was zealous for Christ, and at present is the chief prop of the Baptist church among the Seminoles, and believed to be a true man of God."²⁸

The Creek Council met at Okmulgee in October, 1869 and organized with no trouble from the Sands party. Agent Lyons persuaded Sands and Checote to sign an agreement to abide by the constitution. John Jumper was present with three other men of his nation when this agreement took place. He was asked to make a speech and later he was called upon to "ask of God a blessing upon them (their peace)—which he done before they parted," according to Checote.²⁹

In 1870 John Jumper was one of the Seminole delegates who protested against a bill to establish the Territory of Oklahoma. His name, with those of John Chupco, James Glatcoe, and Robert Johnson was signed with the Cherokee, Creek, and Choctaw delegates—all headed by Principal Chief William P. Ross of the Cherokee Nation.³⁰

A peace council was held at the Wichita Agency in August, 1872 at which a number of noted Indians spoke. Among the number was the aged Chilly McIntosh who declared that the peace commissioners had come a long way from Okmulgee to smooth a road for the Comanches and Kiowas to travel along.

Lone Wolf and Kicking Bird were seated near, leaning against a tree and they required the interpreter to repeat several passages of McIntosh's talk before they were satisfied. *The World* (New York) reported that both of these Indians made long speeches and they

²⁷ Kappler, *op. cit.*, 696; Muriel H. Wright, *Our Oklahoma* (Guthrie, 1939), p. 126.

²⁸ Report commissioner of Indian affairs, 1869, 79.

²⁹ Debo, *op. cit.*, p. 194.

³⁰ *The Life and Times of Hon. William P. Ross* (Fort Smith, 1893), p. 144.

were followed by John Jumper "who arose and delivered a truly excellent address, commencing with the stock phrases that the Indians are all of one race though they speak in different dialects:³¹

" 'I want you to believe,' he said, 'that I am telling you the truth. Our business is to induce you to keep up on your reservation and make peace with the Government. You bring implements of war with you; I want you to lay them aside. This talk may disturb your minds, but, believe me, it is for your good. Your old men have raised you up to this practice, but we, your brothers ask you to lay it aside.'

"Jumper followed with a long history of the terrible hardships endured in their long fight with the United States government and said: 'The Seminoles have tried the war path, and I beg of you not to enter it—it is a dangerous road. Take the white path and the illuminating sun will light you on your way. . . . Fearing your approach to destruction, I and my brothers have come from the timber country to see you.'"

A letter from Dr. G. J. Johnson stated:³²

"John Jumper is a noble specimen of an Indian man, Seminole, 55 years with a slight grey tinging his jet black hair, 6' 4" in height and weighs 225 pounds. His features indicate fair intelligence and strong will and yet great benevolence. He is an active Christian, somewhat wealthy, a natural leader. Has been head chief of the Seminoles for 25 years until a few months since when he declined re-election that as he said he might devote himself more fully to the preaching of the Gospel.

"The new house of worship built by the Seminoles is in the grove near to Brother Jumper's residence and is a well constructed frame 25' x 35' on the ground with two stories, the lower for the purposes of week day and Sunday school and the upper floor for public worship; cost \$1000.00. Provided with a small bell hung on a pole frame outside the house set up by being fastened to the trees."

In an act passed by the Creek National Council on October 16, 1875, the International Printing Company was incorporated within the Muskogee Nation. This company included prominent men of the Cherokee, Choctaw, Chickasaw, and Creek nations and the Seminoles were represented by John Jumper and John Chupko.³³

The Reverend A. J. Holt, Baptist preacher and missionary to the Seminoles, related that in June, 1876, Jumper rode with him and John McIntosh, Creek interpreter; Hulbutta (Alligator), and Tussle Micco, on horseback to the Plains Indians. During the journey the Indians ate roasted terrapins which Jumper said were "heap good".

Dr. Holt stated: "I was introduced by John Jumper, the Seminole chief, himself a full blood Indian of gigantic mould. He told them that I was their 'Father-talker.'"³⁴

³¹ *The World*, New York, August 29, 1872. P. 2, col. 2.

³² Extract from letter from Dr. G. J. Johnson, Central Baptist, in *Atoka Vindicator*, April 3, 1875.

³³ Carolyn Thomas Foreman, *Oklahoma Imprints* (Norman, 1936), p. 190.

³⁴ Typescript in Grant Foreman collection.

Chief John Jumper retired from office in 1877, having declined re-election. He had decided to devote his time and energies to missionary work and he became a noted preacher in the Baptist church.

Dr. Routh wrote that Jumper, James Factor of the Seminoles, and Peter Folsom, Choctaw, "were heroic souls whose names should be recorded on the roll of the faithful. . . ."

Jumper was succeeded by John F. Brown, of Sa-sak-wa who was part Scot and part Seminole. He was principal chief for thirty years and during his administration the Seminoles made the greatest progress in their history.³⁵

During the so-called Green Peach War in the Creek Nation in December 1882-83, Chief Jumper and John F. Brown journeyed to Okmulgee by way of Eufaula and Muskogee to express their regrets to Indian Agent John Q. Tufts for participation of citizens of the Seminole Nation in the battle about twenty miles southwest of Okmulgee.³⁶

From Muskogee, August 1, 1883, the Reverend Israel G. Vore wrote to I. T. Tichnor, D. D. at Atlanta, Georgia: ". . . . There is to be a camp meeting on the 15th inst. at Bro. Jumper's place in the Seminole Nation, and Brother [Wesley] Smith wishes to bring some of the Baptists of Wichita Agency to it. . . . After which the Prairie Baptists will return to their homes. . . ."

The Reverend J. S. Murrow wrote the *Indian Missionary* from Sasakwa, Seminole Nation, September 1, 1884, that Brother Jumper's camp meeting had closed that morning, the camp ground having been removed from the old location to a high place in the open prairie.³⁷

"It is a beautiful site, and when it first came in view with its well constructed eating arbors in a square around the large preaching arbor, all covered with hay, the white tents and covered wagons—the whole covering some ten acres of ground or more, it was a beautiful sight.

"But few visitors from other Nations were present, but the attendance from all parts of this Nation was large, and the services were good. The church had called its oldest deacon, Bro. Daniel Tus Harjo, to ordination as a minister and as he is an old quarter century friend of mine they were awaiting my visit that I might lead in his ordination, which was done Saturday. . . .

"At the all-night meeting last night the colored people became so enthused that they formed a large procession and marched around the encampment singing and clapping their hands. It was a wild and weird scene. . . . yet there was a charm and solemnity about it that forbade condemnation. . . ."

³⁵ Muriel H. Wright, *Our Oklahoma* (Guthrie, 1939), pp. 26-27.

³⁶ Debo, *op. cit.*, pp. 275-76.

³⁷ *The Indian Missionary*, McAlester, October, 1884, p. 2, col. 1.

The December, 1884 issue of *The Indian Missionary* printed at Eufaula, Indian Territory, contains an article entitled "A Talk with Bro. Jumper," in which the editor, W. P. Blake, explained why Jumper left the Presbyterian church and joined the Baptists. He stated that:

" while the defenders of sprinkling were seeking to hold him, a meeting was appointed by the Baptists. He said to himself, that meeting must decide this matter. If I am decided by that time I'll join the Baptist church; The meeting came, he was overwhelmed with the thought that he must attend to the matter. He offered himself for membership with the Baptists. . . . They received him, and, as near as he could remember, on the 23d day of September, 1860, he was 'buried with Christ in baptism' at the hand of Rev. John D. Bemo Br. Jumper is now about 70 years old. . . ."

The following year John Jumper, chief of the Seminoles said: "We are Baptists, because the Baptists are right." At that time this church had 6,000 members and they considered their responsibility to the Indians was great. They were crying for missionaries but begged for native preachers.³⁸

The Executive Board of the Baptist Territorial Convention was held at Muskogee on April 30, 1885, and John Jumper was one of the eleven members. The Muskogee and Seminole Baptist Association met August 5, 1885, at Alabama Church Wetumka, Creek Nation. John Jumper took a prominent part each day and he served on the committee on education. He told of his church at Sasakwa, especially commending its disciplinary conduct.³⁹

On the thirteenth of February, 1886, twenty-five members of the Indian delegation in the national Capital called upon ex-Governor Andrew G. Curtain of Pennsylvania, at his residence on K Street, N.W., Washington, D.C.⁴⁰ John Jumper, principal chief of the Seminoles, was chairman of the combined delegation. Black Dog, principal chief of the Osages, was called upon for a speech.⁴¹

The *Graff's News* of Cincinnati, October 16, 1886 (p. 267, col. 3), wrote as follows:

"John Jumper the present chief of the Seminoles, whose term as chief expired while I was in the Nation, was in the Florida war. He was

³⁸ *The Indian Missionary*, January, 1885, p. 2, col. 3. This item was taken from an article written by Professor E. T. Allen, Indian University, Tahlequah which originally appeared in the *Journal and Messenger*.

³⁹ *Ibid.*, August, 1885, p. 1, col. 3.

⁴⁰ Andrew G. Curtain was born at Bellefonte, Pennsylvania, in 1817; he was educated and practiced law; elected governor of Pennsylvania in 1861; minister to Russia. Member of the forty-seventh, forty-eighth and forty-ninth Congresses; died October 7, 1894 (*A Biographical Congressional Dictionary*, Washington, 1903). No relation of Jeremiah Curtain who wrote an account of his stay in the Indian Territory in his *Memoirs of Jeremiah Curtain* (Madison, 1940), pp. 324-37, although closely associated with him for years in Russia.

⁴¹ *The Indian Missionary*, March, 1886, p. 1, col. 2. Copied from *Council Fire*.

captured and brought to his present home in chains. His brother James Jumper, took part in the massacre of Major Dade and his force of one hundred and ten men, the Seminoles, having been taken by force to this country, perhaps have greater cause to dislike the whites than any of the other tribes."

The *Indian Missionary* furnished an Honor Roll of Students at the Indian University, Muskogee in March, 1887. Winnie Jumper, daughter of Chief Jumper, had a grade of 97 and the next month it was 96. She is remembered by Miss Ella M. Robinson of Muskogee, a fellow student, as a handsome girl with a beautiful singing voice. Her brother Joseph, a lad of about fifteen was over six feet tall and Bacone was the first school his father had permitted him to attend.

Chief Jumper is described by Miss Robinson who saw him when he visited Bacone University as six feet five or six inches in height and impressive in appearance. Three of the Jumper children were sent to the Carlisle Indian School, Carlisle, Pennsylvania and all died of tuberculosis after returning home, according to Miss Robinson.

The *Indian Missionary* reported in June, 1887, concerning a "newsy letter" from the Reverend John Jumper in which he told of the murder of "old Bro. Es-se-seko-gee," from motives of robbery. The church at Sa-sak-wa had decided to erect a new building at the same location and five persons had been baptized there in recent times. The March, 1888 issue of the *Indian Missionary* stated that carpenters were expected to begin work on Brother Jumper's Baptist church that week.

The Reverend John Jumper sent an announcement of a camp-meeting to be held at Spring Baptist Church from August 8, to the twelfth, 1889. The Whites, Creeks, Cherokees, Chickasaws, Choctaws, Wichitas and other Indians and Baptist ministers were invited to be present. He wrote:

"We shall remember this, that the day is not far advanced when we as Indian, were in a state of great ignorance and entire destitute of such thing as christianity. We enjoyed to a great extent in vain pleasures of our ancestors. In those days we were thoughtless as to the future state of our existance.

"Even in the very time of our lack of knowledge for God, He preserved and cherished us, and has followed us with His light, and has by His Holy Spirit turned many to the salvation of their souls. . . ."

Jumper reported a very good meeting on May 19 when the Reverend W. P. Blake preached, and his sermon was interpreted by John F. Brown.⁴²

The Reverend J. S. Murrow, accompanied by his wife and daughter, Mrs. Will McBride, left Atoka for Anadarko to attend a

⁴² *The Indian Missionary*, June, 1889, p. 6, cols. 2, 3.

camp meeting in August, 1889. As editor of *The Indian Missionary*, Mr. Murrow, wrote an extended account of the journey and various places they visited on the way west. At the Wichita Agency the editor and his family stayed in the home of the Reverend George W. Hicks and "his excellent wife" while they attended the annual camp meeting of the Wichita church. When Mr. Murrow had visited the agency several years previously it was located on the north side of the Washita, but in 1889 it was situated on the south side of the river" on what was then the field of our friend Black Beaver." Mr. Murrow wrote:⁴³

"Anadarko is quite a town, several stores, hotel, livery stable, nice dwellings, blacksmith shops, &c. Several thousand Comanches and Kiowas were encamped around drawing their grass money, or rent for land leased to cattle men. Some \$32,000 were paid them and the stores were doing a heavy business.

"The Indians were gorgeously arrayed in Mexican blankets, red and blue strouding, bright calico, beaded leggings, moccasins, painted faces &c.

"We are now on the camp ground. The grounds are very sightly; an elevated prairie sloping down on all sides, timber and water near. The preaching arbor with good seats and covered with green boughs is in the center of the square, the camps surround it on four sides in regular form and symmetry.

"There are about four hundred Indians mostly Wichitas and Caddos. Other tribes including Kiowas and Comanches are expected today. They are dressed in their peculiar style. The men, shirts and leggins, with a long strip of cloth, usually white, wrapped around their bodies. Many men however wear pants, vests and coats, the Christian men especially.

"The women dress in a calico short jacket or shirt that extends below the waist and a wrap of straight cloth, white or calico of bright color wound about the loins and extending to the ankles. The garb of men and women is similar. Both sexes too wear their hair long, but some of the men have their's braided.

"The camp, style of worship, songs &c., are almost an exact copy of the Seminole and Muskogee camp meetings, which shows the strong impression Brothers John McIntosh, Wm. Conner, John Jumper, Tulse Micco and others made in the early history of the church here. Even in baptism the candidate gives down just as raised out of the water and has to be carried out. . . ."

The Reverend W. P. Blake wrote from Sasakwa, March 16, 1890 of a meeting at Spring Church that day where "Bro. Jumper ably seconded our efforts in the exposition of the word. . . ."⁴⁴

In the July, 1891 issue of *The Indian Missionary* (page 4, column 1) is an announcement of a camp meeting to be held at Brother Jumper's church at Sasakwa, beginning August 5 and ending on August 10. In an account of a meeting at Anadarko on August

⁴³ This account was printed on one side of a "Supplement—Indian Missionary, August, 1889" to the regular edition of the paper.

⁴⁴ *Ibid.*, April, 1890, p. 3, col. 2.

20, 1891, it was stated: "The venerable patriarch, Rev. John Jumper was present and greatly added in the business of the body."

The *Tahlequah Telephone* copies an article from the Purcell (Indian Territory) *Topic*, on April 27, 1891 saying:

"Between 30 and 40 wagon loads of Indians passed through town yesterday and today on their way to Anadarko to attend the Baptist Association to be held there Aug. 20. All from Cherokee and Seminole nations. All have good rigs. Men are brave and communicative, women fat and good looking. Include Ex-Chief John Jumper, John McIntosh, pioneer Baptist minister, the first to expound the teachings of Christ to the Wichitas. . . . Went into camp on the Walnut west of town last night. Will probably rest there today and take in the sights of Purcell."

John Jumpers' daughter Lizzie was the first wife of John F. Brown. She bore him five children: James who was killed from a fall from his horse when his neck was broken; John W. who is described, "a handsome man of giant stature who towered a head above other men—died of tuberculosis in his early years. He left a wife and two children. Solomon, Ruth, and Ina died of the same disease." The names of Colonel Jumper's older children were Rebecca (married John West); John, James, Winnie.⁴⁵

According to the authority of Mrs. Alice Fleet, Ada, Oklahoma, the children of John and Lizzie Brown were: John W. Brown, Solomon E. Brown, Ruth Brown, and Ina Brown. Winnie Jumper married Henry Martin.

The *Muskogee Phoenix*, October 15, 1896, reported that John Jumper, ex-chief of the Seminole Nation, and late delegate to Washington, died Sunday morning last [October 11] at the age of seventy-three. His estate was estimated as \$100,000.

The Weekly Elevator (Fort Smith), October 9, 1896, recorded the passing of John Jumper at his residence near Wewoka⁴⁶ on September 21, 1896:

" past 80 years of Age He was in high repute in the councils of his tribe, and was frequently sent to Washington in their interests. He was a nephew of the Celebrated Micanopy, who was the great council chief of the nation during its long and bloody war with the whites. The news of his death to his people will be, in the eloquent words of Push-ma-ta-ha, 'Like the fall of a mighty tree in the stillness of the forest.' "

⁴⁵ Authority of Mrs. H. W. Twinam, Prague, Oklahoma, October 14, 1950. Miss Minnie (*sic*) Jumper was mentioned as taking part in a program at Bacone where she recited "Jack's Rescue." This was probably Winnie Jumper (*The Indian Missionary*, January, 1891, p. 1, col. 2).

⁴⁶ Chief John Jumper's grave is located on his old home farm, south of Spring Baptist Church. The Oklahoma Division of the United Daughters of the Confederacy recently secured a marble grave-stone from the War Department to mark the grave of John Jumper, Colonel of the Seminole Regiment, Confederate States Army.—Ed.

During the administration of President Grover Cleveland, Jumper acted as interpreter for several delegations of tribes that visited Washington. He was the first real Indian Cleveland ever met.

In the Final Rolls of the Five Civilized Tribes made to establish the citizenship of those Indians and for the purpose of allotting the lands, there appears on the Seminole roll compiled in 1905, but one person of the name of Jumper. That was nine year old Lizzie Jumper.

From printed accounts of the Seminoles still living in Florida in 1941, Willie Jumper was an aged Seminole. The Broward County officials had erected a sign for the School Bus Stop opposite the little Indian school near Dania. This caused so much talk among the Indians that Willie Jumper asked the agent the meaning of the words which he had interpreted as "School busted, stop." His relief was great when he was told that the government was still in funds and the school would operate as usual.⁴⁷

In July, 1940, when the WPA Florida Writers' Project investigators visited the Brighton Reservation with a recording equipment provided by the Library of Congress, Lura May Jumper, eight years old, sang the "Rat Song" a traditional song sung by Seminole children while playing a game.⁴⁸

⁴⁷ *Seminole Indians in Florida*, 1941, *op. cit.*, 49.

⁴⁸ Another citizen of Seminole blood in Florida is aged Charlie Jumper whose portrait is shown opposite page 71 in *Seminole Indians of Florida*.