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CHRONICLES OF OKLAHOMA

OKLAHOMA CITY, OKLAHOMA

Issued Quarterly

By

The Oklahoma Historical Society

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An Appreciation

COL. JOE C. MILLER

(By CORB SARCHET)

No man of recent years in the Southwest was more typical of the pioneer cowman and rancher than the late Col. Joe C. Miller, senior of the trio of brothers who have owned the 101 Ranch near Ponca City for so many years. When his accidental death occurred last October, resulting from carbon monoxide gas poisoning, he was 58 years old.

Joe Miller came to the old Indian Territory with his father and mother, Col. George W. Miller and wife, in 1871 when Joe was only two years old. They, with their infant son, came from Crab Orchard, Kentucky, to Springfield, Mo., then the end of the railroad, with the intention of traveling in a covered wagon to California.

Northeastern Indian Territory so appealed to the elder Miller that he decided to stop there as a ranchman, leasing lands from the Indians. The trip from Springfield was made in a covered wagon, and they lived for several years at Newtonia, Mo., and Baxter Springs, Kan.

Joe Miller grew up as a companion of his father in the cattle business, making trips as a lad in driving cattle northward from Texas to the end of the railroad in Kansas. The father made the deal whereby the Ponca Indians located on their reservation, immediately south of Ponca City, and put up the first barbed wire fence in the Cherokee Strip.

At this time the family lived at Winfield, Kan., with Joe Miller participating with his father in all the activities. Following the opening of the Cherokee Strip in 1893, the father established the nucleus for the present 101 Ranch, so designating it because of his cattle brand.

The father died in 1902 and in the mean time the ranch was extended under the trio of brothers, Joe, Zack and George, until it now comprises more than 100,000 acres. Colonel Joe Miller directed the general activities of the ranch and was also the head of the ranch Wild West Show, which was put on the road again four years ago, after being out of business for ten years because of the World War.

Colonel Joe had made the official residence of the ranch, the "White House," the synonym for hospitality. He was the most famed host in all Oklahoma, numbering among his personal friends the most prominent men of America and Europe, men in all business and professional lines.

He had been a world wide traveler. Colonel Miller was personally on the road with the ranch Show during the past three seasons and had returned home to Ponca City to winter quarters on October 18. He had made arrangements to go out again in April.

Colonel Miller had several unusual distinctions. He was an adopted chief of the Ponca Indian tribe. Some time ago he announced that his will would provide a sum of money for the Indians to observe his funeral rites, according to Indian tribal custom. During his long residence he never missed an Indian funeral, assisting them in their proper observance. He also was president for life of the Cherokee Strip Cow Punchers As-

sociation, membership in which is limited to men who were cowboys in the Cherokee Strip prior to the opening in 1893.

He had organized the Association himself in order that his old plains associates might hold annual reunions at the ranch with him.

Citizens of this entire community, who understood the true worth of Colonel Miller and his constant friendship to the Ponca Indians, say of him:

"The Indians lost the truest and most consistent friend they ever have had here."

Hundreds of the Indians had been fed by Miller when there was no other way they could eat. He has also financed them on very many occasions, particularly the older members of the tribe who had been early friends of his father and himself. He spoke the Indian language fluently. Colonel Miller always was foremost in everything that was being done for the upbuilding of the country and the welfare of the community. He could always be relied upon.

Thousands of men and women who have been employees of the 101 Ranch in the forty years of its existence and with the ranch show on the road eleven years, mourned the passing of Col. Joe C. Miller, the personal friend of each of them.

To each he was "Mr. Joe." This was the affectionate term always applied to him by the ranch and show employees. Mingled with their affection, and it was genuine, was something of dignified respect.

"Each one of them lost a personal friend in Joe," was the comment of Col. George L. Miller, his brother.

Col. Joe Miller was always the mediator at the ranch and on the show. He decided all disputes. One of his last acts prior to his death was to settle an argument between two negro roustabouts with the show, which had returned to winter quarters at the ranch. Each of the negroes charged the other with cheating financially. One had been locked up in the seed corn house, the ranch prison for offenders.

When Colonel Miller left the "White House" after breakfast, he was told of the trouble. Summoning both the negroes, he listened to their stories, made each of them give him all the money he had, divided it equally between them, and then started them down the highway from the ranch—one southward, the other toward the north, with the injunction, mildly spoken but determined, nevertheless, for them never to return. This was his method of settling matters. His thought was always against severe punishment.

The 101 Ranch had been operated since the death of the father, Col. Joe C. Miller, in 1902, as a trust, with Col. Joe Miller as the head, and George L. and Zack—his brothers—as the other members. It was written in the agreement and always respected by the others, that no matter what was to be decided on the ranch, it always was to be referred to Col. Joe Miller before being determined. To his employees he was "Mr. Joe," to his children "Papa Joe," and to his thousands of friends "Colonel Joe."

Mr. Miller abstained from liquor and tobacco.

"Maybe I should not have any credit for these things," he said on several occasions. "I just naturally don't like them." He was a believer in prohibition, however.

"If I were given \$100,000," he said, "and for this had the power to put saloons back in Ponca City, I wouldn't do it. In open saloon days

we always had trouble with our employees; they were eternally getting drunk, breaking up the equipment, abusing the horses, and laying off to sober up; since prohibition we have had none of that."

In the contracts, which show employees carried in the last season there was a provision, written in by Mr. Miller, that no employee could drink liquor on the show ground nor enter the grounds if under the influence of liquor.

"The show will go out in April as usual," said George L. Miller. "That's what Joe would want, and that will be done. I don't know who will be the manager, but I do know that the employees will all miss the personal touch they had with Joe."

It was the desire of Col. Joe Miller to go quickly when he died, just as he did go. He had expressed that desire in the last years, having a dread of long suffering. In the vernacular of the cowboys, and he could speak it fluently, he preferred to "die with the harness on." When death came, it was accidental.

Mr. Miller was a nature lover. He liked to work with trees, flowers and plants that grew in the extensive ranch gardens. He knew the habits of each and understood the crossing of plant life, as well as the crossing of animal life. There are many hybrids in both animal and plant life on the ranch, and all are due to the study and persistence of Col. Joe Miller. In the Spring of 1927 he started on many additional plant experimentations, hoping to develop a horticultural experiment station on the ranch that would benefit the people of Oklahoma and the Southwest.

The lives of Colonel Miller and his brothers have been filled with adventure. On one occasion, back in 1914, when the Mexican rebel leader, Villa, was chased across the border into the United States, Colonel Miller and brothers made a deal with him for all his equipment—Colonel Miller bought everything Villa had but his soldiers; hundreds of horses, saddles and other equipment, all of which was turned to the ranch show. It was only a short time later that the World War was started in Europe. While the show was in London, the Villa horses were turned to the British government by the Millers for war purposes.

It was just like Colonel Miller to leave money so the Ponca Indians could hold a feast and give-away party, according to tribal custom, when he died. He was a sub-chief of the tribe, an adopted son of the late Chief Whiteagle, with the Indian name of "Walking Above," and he knew the Poncas would want to observe his passing as they do the actual members of their tribe. The Poncas held a week's observance of his funeral.

When a warrior passed to the happy hunting ground in the old days, his steed was killed and left on his grave so that he would have a mount in the hereafter. The government prohibited this custom because of cruelty to animals. Then a lifelong Indian friend of Colonel Miller died, a chief of the tribe. He had requested in particular that his horse be allowed to go with him; he didn't want to be on foot when the chase was on "over there." Colonel Miller gave his promise. As the funeral procession neared the Indian cemetery, five miles southwest of Ponca City, the horse did die and was left on the grave of his master.

"It was always strange that the horse should happen to die at that desired moment," said Colonel Miller, and no other explanation was ever given or known.

On the ranch about five years ago, two farm employees got into a

dispute about their fighting ability. Colonel Miller heard of it. He entered the ranch store, obtained two spades and returned to the scene of the quarrel. Taking the two men across the road to a potato patch, Colonel Miller ordered each to dig a grave, each five and a half feet long by three feet wide. The one who got through first was to have the privilege of burying the other in a standing position, up to his neck. There was no further trouble between the two.

Colorful indeed were the ceremonies in connection with the funeral and interment of Colonel Joe Miller. Unusual in almost every detail, with a crowd of over 5,000 persons in attendance, it was typical of the man who was mourned. Employes of the ranch and the ranch show and their children mingled with Indians, with persons of prominence, and with men and women from almost every portion of America.

The final "set up" to seat thousands of people was accomplished for Colonel Miller by the show employees, who for several seasons have been with him on the road, Russians, former officers in the army of the czar, in their regimental uniforms, were ushers and assistants. Around the edge of the crowd were groups of Indian squaws and their children, each one a personal friend of Joe Miller. Not only the squaws, but the Indian men, supposed to be stolid and stoic, wept. They realized they had lost their best friend.

In front of the south porch of the ranch White House, where the funeral ceremonies were held, stood Colonel Miller's Arabian steed, fully caparisoned as he had been on many occasions awaiting his master's mounting to enter the arena. A large American flag was at half staff overhead, and an unprecedented large number of flowers, the remembrances of friends through the world, banked the porch, covered the entire wall space and surrounded the bier.

The setting for the funeral was likewise unusual. During the entire period of the ceremonies, an autumn sun shone brightly on the crowd, seemingly a silver lining to the mourning of the people. Five thousand persons were seated or stood out in front on the White House campus, under the trees, all of which had been planted by the hand of Colonel Miller.

It was Joe Miller's funeral in every respect.

Everything was done that would have been his wishes in the arrangements.

His old cowman friends were active pallbearers, and the men who had been with him on the road were the honorary pallbearers.

Burial was under the trees in the cemetery, alongside his mother, who died about 15 years ago, because that was what Joe would have wished.

The Indian friends of Joe Miller were in evidence everywhere, and they had a part in the ceremonies. Horse Chief Eagle, with ten other head men of the Ponca tribe, sang the tribal mourning song, while two tom-toms beat in unison. Horse Chief Eagle delivered an oration in the tribal tongue, telling of the virtues of his dead friend—the man who had always been their friend. The Indians were in full tribal regalia, honoring him who was an adopted chief of the tribe, "Walking Above."

Finishing his oration, the orator placed a chief's feather, a pouch of tobacco and a pipe on Colonel Miller's body and they were buried with him.

Rev. G. Frank Sanders, pastor of the Christian church of Ponca City, delivered a funeral oration in which he eulogized Col. Joe Miller as the

man "who made two blades of grass grow on the Oklahoma prairies where but one grew before—a man who builded that others might have happiness." The words he spoke were taken from a letter to Col. Miller several years ago from a friend, who after visiting the 101 Ranch and noting the agricultural work Miller was carrying on, wrote him in the above language.

The friend would have dedicated the poem, "The Bridge Builder," to Col. Miller, he wrote, and this poem was quoted in Rev. Sanders' oration.

Col. Miller was a man of the outdoors, the minister said, and bore the physical stature and strength necessary to carry on his activities against the elements he met when, as a boy, he came to this country with his father and grew up as his father's assistant in all that the latter did.

"Col. Miller possessed the quality of making friends," the minister continued, "You counted him as your friend and your comrade. He was as much at ease before the crowned heads of Europe as in the presence of humblest employe of this ranch, and he gave to both equal consideration."

The Masons were in charge of the services at the cemetery. Colonel Miller was also a Shriner, a Knight Templar, a Scottish Rite, and an Elk.

All business places and municipal offices closed in Ponca City during the funeral period, and a telegraphic message from New York City told of the closing of one performance of a big rodeo program in Madison Square Garden out of respect to Colonel Miller.

One hundred members of the Cherokee Strip Cow Punchers Association, the organization which Colonel Miller perfected to bring together the men who were cowboys prior to the opening of the Cherokee Strip in 1893, attended the funeral in a body. He was their life president. Several of their number were active pallbearers—Major Gordon W. Lillie (Pawnee Bill) Colonel Zack Mulhall, William H. Vanselous, Oscar Brewster, Mont Tane, Hugo Milde, Jo Weldon and Charles Orr. The honorary pallbearers were former cowmen friends of Colonel Miller, including J. A. Kendall of Cedar Vale, and Ike Clubb of Kaw City, or men who had served with him on the road with the show—"Billy" Burke, William Floto, Jack Lynch, W. K. Rogers, W. F. Christian, T. O. Manning, Bern Vassar, K. Lee Williams, J. H. Oyler, Frank Gavins, C. W. Finney and Albert Hodgini.

Colonel Joe had been married twice and is survived by his widow, Mrs. Mary Verlin Miller, their infant son, Will Brooks Miller, and three children by his first marriage, including George W. Joseph Jr., and Mrs. Alice Miller-Harth, all of Ponca City.

Two brothers, George L. and Zack, and a sister, Mrs. Alma Miller England, comprise the members of the immediate family. The mother of the Miller brothers died about fifteen years ago. She and the father were both native Kentuckians.

PREFACE

The tradition of the Cheyennes as told to John H. Seger,* by one who was appointed to keep this tradition.

Preface of the relation of the story giving the tradition of the Cheyennes.

This story is the history of the tribe of Cheyenne Indians and it is their history as far back as they know anything of their history and it has been handed down by word of mouth from generation to generation, and John H. Seger fully believes that he is the only white man who knows this tradition and he now publishes it that it may be preserved, also that the Cheyennes may have a record of their origin.

To show why John H. Seger believes he is the only white man come to get it, then all can judge for themselves whether he is the only white man that knows it and whether it is true or not.

It was in the spring of the year when John H. Seger had charge of the Cheyenne and Arapaho Indians, at what is known as Seger Colony, that a prominent Cheyenne Chief came to him and said: "when is the best time to plant corn?" Seger replied, "plant corn when the oak leaves are the size of a squirrel's foot and plant potatoes when the elm buds begin to swell and plant corn when the moon is light because it grows above ground and plant potatoes when the moon is dark because they grow below ground. I suppose when the white man first came to this country that he found the Indians raising corn and potatoes, and when the white man asked the Indians when was the best time to plant them the Indian told him as I told you which was to plant corn when the oak leaves were the size of a squirrel's foot.

The Indian replied, "I suppose that is so, for the Cheyennes planted corn before they hunted buffalo. I have a good mind to tell you about it.

Seger said, "is that so, tell me all about it, for I thought the Indians always hunted buffalo."

The Indian says, "I will do so if you will write it down and some day have it printed in a book and will not give the name of the one who told it to you. The reason I ask

this is because it is our history and I am of those who are appointed to keep it, each one is required to make a vow and promise to the Great Spirit that he will never tell it as a story and will not tell it except in the presence of two others who are appointed to tell it and they must agree to every word as it is told, before the one who is telling it can go on. And should I tell this history to you I would be breaking my vow and promise, and would be censured because of it, and the reason why I would tell it to you is because the habits and customs of the Cheyennes are changing and we are not repeating this history as often as we did in the past and we are not adding of late any new history and I can see that as the Cheyennes take up the white people's ways and customs, more and more we will let our old customs disappear and to preserve our history is the only thing that would induce me to violate my vow by telling this history to you. So if you will promise me faithfully to write it down and have it printed that our children and their children can know the past history of their tribe, I will give it to you." I promised.

So this booklet is the fulfillment of my promise to him.

TRADITION OF THE CHEYENNE INDIANS.

The tradition of the Cheyennes as told to John H. Seger in the year of 1905, by one who was appointed to keep the tradition. This story is considered sacred and is no falsehood.

A long time ago before the Cheyennes ever heard of or saw a white man the Cheyennes lived in the north, in a much colder country than this where we live now. We were a large and hearty people in those days.

Although it was a cold climate the men women and children went naked, and wore no clothing. In very cold weather we would crawl into caves or hollow logs and would carry dry leaves and make nests or beds with them and we would pile up very much like some animals will do to keep warm and we would remain that way during a snow storm.

We could walk across the rivers and streams on the ice in our bare feet and thought nothing of it,—the same as a bear or panther could do.

We had no way of getting food but such as we could get or kill with our hands. We could climb trees and get young squirrels or panthers or any kind of animals that were young and helpless or we could get young birds from the nests or could get bird's eggs. We run in herds like a herd of buffalo or antelope. We had no families and the mother only cared for her children when they were young and helpless very much the same as a cow cares for her calf.

As our tribe increased food became difficult to get. The first help we had in getting a living was brought about in this way: A Cheyenne woman lost a small child that was nursing. Soon after her child died she had found a nest of young kitten panthers, she waited until the mother panther was away to hunt food, then she went and took one of the young panthers out of the nest and ran off with it and the young panther gave a moan or whine which sounded like the cry of the baby she had lost and the reminder of her dead babe caused the woman to hug the kitten panther to her breast and when she did so the kitten panther which no doubt was hungry began nursing the woman. Thus it was taking the place of her dead babe and an affection for the kitten panther sprang into her heart and the woman loved this kitten panther and she raised it as if it had been her own child, and as it grew up it would kill deer and other large game and furnished food for the Cheyennes much easier than they could get it in any other way.

So other women got hold of young panthers and raised them the same way as this woman had done. And they not only got by the help of these panthers their food much easier than they had done previously to their getting the panther, but they had to take the hide off the deer and other game they got by the help of the panther. This made it necessary for them to get something to cut the hides with so they got pieces of flint stone that had sharp edges, which enabled them cut the hides off of the animals the panthers killed. They found these hides would keep them warmer than leaves when laid over them, so they used them in this way.

There was another tribe of Indians that used to fight with them and attack them when they crossed each other's

paths. This tribe would steal the children of the Cheyennes and their women also, and keep possession of them. The Cheyennes were not so war-like as this other tribe, yet the other tribe was afraid to meet the Cheyennes openly, because the Cheyennes were so large and strong. So the other tribe would come at night and come on to them stealthily and bear away their women and children. So the Cheyennes went to war against this tribe that was menace to them and they killed them with clubs and stones.

After the Cheyennes had killed many of this tribe and captured many of them as prisoners they were not bothered by them. Since the Cheyennes began to use the hides of animals, which the panthers had killed they not only used the hides to cover over them in cold weather but some times they would use them to tie around themselves to protect their bodies from the cold, thus they could go about in the cold much better than they could before they got these hides and they would use the hides to construct rude shelters from the cold.

A change came in the lives of the Cheyennes, which was brought about by a great flood of water which covered the earth where the Cheyennes were then living. We don't know just where it was but we think it was in the valley of the Missouri river up near its head. It seems we were in a valley where there were mountains on the side of the valley. What was the cause of the flood we do not know, whether it was an earthquake or a cloud burst, but very suddenly the earth was covered with swimming water and every one had to take care of himself and the only way they could do this was to swim toward the mountains which were far away. There were but few who escaped drowning and when they did so they landed alone. Their panthers were all drowned. Thus they were when they reached land. Alone and with nothing but their hands to provide their food. They were naked and on a mountainous barren land and at first only one in a place. It was hard work to get any thing to live on, yet they remembered the help the panthers had given them and the use they had made of the hides of the game the panthers had killed and how they had made use of the sharp flint stones to skin their game.

The remembrance of this seemed to inspire them to use their minds to study ways of getting food, so they used their minds to study out ways to get food. There was no game in these mountains like there was in the valley and lower land where they lived before the flood.

There were small trees. They used sharp flint stone to scrape off the bark which they ate to keep from starving. There were fish in the mountain brooks, they studied up ways of getting them which was principally by trapping them, which was done by putting something in the brook where there was but little water, then drive the fish to the place where they would catch them with their hands or hit them with a club or stone.

Sometimes when a Cheyenne reached the land when swimming out of the flood, it was a long time before he would meet another one of the tribe who had like himself escaped. When he did so, this was the first time that love sprang up in their hearts one for another. After the flood when two would meet after wandering around alone for we know not how long, it might have been for months or years, at the sight of each other love seemed to spring into their hearts and they would run to meet with outspread arms and would clasp each other to their bosoms in a loving embrace. This love which was kindled at the sight of each other did not die, but caused them to form families. If one was a man and the other a woman, they afterwards lived together as man and wife and when children were born they loved them even after they were grown up. As the numbers of those who had escaped the flood become greater, as they drifted together and children were born it was necessary for them to invent other means to get food which they did. They used clubs to kill game with that they could not get with their hands. Their experience in the flood caused them to be afraid to again go into the valley where they lived when the floods came, so they necessarily had to exert themselves to get food to live on, to do this they became very skillful in handling the club, they learned to throw a club to kill game they could not reach otherwise.

At the time of the flood there was one band of Cheyennes that disappeared and those who escaped never have been heard of nor have they seen one of them since the flood.

Yet even to this day if they meet a member of a tribe of Indians they have never met before they at once begin an inquiry to find out whether they might be the part of the tribe that was lost in the flood, yet they have never found any of them.

The Cheyennes kept increasing in number and had to spread out over a greater area of territory until they met another tribe of Indians who spoke a different language, yet was living like they themselves were, and were also using clubs for weapons. With the two tribes being so near together, game became scarce and the tribe they met regarded the Cheyennes as intruders on their hunting grounds, so made an attack on them, as the tribes they met were numerous it was very hard for the Cheyennes to keep them from overpowering them. But about this time there was one of the Cheyennes who was very strong. It was believed that the Great Spirit gave him strength to do things. The Great Spirit also provided him with a large club and told him that any one whom he hit with it would be killed. (This is the first time the Great Spirit is mentioned in their tradition).

So the Cheyennes knew that wherever this man met the enemy their side would win because the Great Spirit was with him. They also had bows and arrows with points of stone. They also used stone hammers. They had no iron so they used bones and stone instead. Used flint and bones for knives. The other tribe who had been at war with the Cheyennes were soon driven out of the country.

And the Cheyennes never knew what became of them. The flood had brought much trouble. We seemed to wake up and we reasoned more. We were more kind and human. We began to make friends with other tribes when we met them. One time we had placed our camp in the shape of a horseshoe the opened end being towards the rising sun, we were camped on a level piece of land and below our camp was a large spring, which gushed out from the foot of a bluff. In the midst of our camp were some young men playing the hoop game and some were playing the game of chance, the basket game. (This is the first time that gambling was spoken of in tradition. The basket game that they used then is used by them to-day.)

It was at a time when game was scarce, and the Cheyennes were very hungry. There was one Indian watching the game who was dressed very peculiar and different from the rest. This man had a painted hide, which he wore around him as he stood watching the game. He had a feather stuck in his hair, and it was worn different than a feather was worn by any other Indian, soon another Indian came and stood by the first, and he was dressed in the same way as the first mentioned Indian was dressed. When he saw this he said, "why are you mocking me, by dressing like me?" The 2nd one said, "that it is you that is mocking me." They were soon engaged in a quarrel, and a large crowd gathered around them. The first Indian said, "that it is you that is mocking me, for I was told to dress this way by a person in that spring." So was I, the other Indian said, if you are telling the truth follow me into the spring, and if you can go into the spring like I can, then I will know that you are not telling a lie, so the Indian dove headfirst into the spring. The other Indian followed him, they came out together where an old woman was baking bread made of corn. The women asked them why they come there together, and she had one sit on the right of her and the other on the left, then asked them what they came there for? They said that their people were very near starving. And they were told by the Great Spirit, to come there and they would find an old woman who would tell them what to do. She said, "I know all about it and that is the reason I have prepared something for your people to eat." The old woman then showed them a field of corn, which extended as far as they could see. Then she showed them a large herd of buffalo which extended as far as they could see. The old woman said she knew that they needed food and the Great Spirit had heard their prayers and had instructed her to prepare food for them. The old woman taught them how to plant corn and told them how to kill buffalo and she gave the two men buffalo meat and corn bread to eat. And told them that the Great Spirit would give them food to live on instead of the small animals that they had been living on, for as their people were more numerous they would need more to live on than in the past. She then showed them how to

make corn into bread and told them how to dress the buffalo. When the old woman had given them the necessary instructions they were ready to go out of the spring. She gave them corn bread and buffalo meat to feed their people and corn to plant. She told them to feed their people with the corn bread and meat which she gave them. She told them to begin and feed the men first as they would have to hunt the game and provide the meat for the people to eat. When they were fed and satisfied, she said, "that they should feed the women for they were to cook the food and care for the camp and last they were to feed the children and orphans and those who were dependent and after they were all satisfied there would be nothing left of the food she gave.

She told them when they went out the buffalo would follow them. The men went out and they fed the people like they were instructed to do and the people were all satisfied. After they were through eating every one was instructed to go into their tepees so that not to frighten buffalo when they came out of the spring. One buffalo came out, he looked around then kicked up his heels and went back into the spring, then three buffalo cows came out and looked around, they then went back into the spring. Then a noise like thunder was heard and soon a herd of buffalo came pouring out of a spring, they kept coming out until they filled the valley below the spring with buffalo, and they went to grazing. Then one of them who came out of the spring showed them how to kill the buffalo and dress it. The other man taught them how to plant the corn and tend it, thus the buffalo and the corn gave the Indians plenty of food. After they had planted and tended their corn they lived on it through the winter, while the buffalo had drifted south to spend the winter.

The Cheyennes had no way to carry their bedding and camp equipage, as they now had begun to use the buffalo robes to cover their tepees and also for bedding. They could not take this with them and follow the buffalo very far south. During the time that had passed by the Cheyennes had met up with other tribes, who disputed with them the right to the hunting ground. Other tribes who opposed them, would steal into their camp at night when they

were sleeping and attack them. To prevent this the Cheyennes captured young wolves or wild dogs and raised them as pets and they would guard their camps at night and now since they were killing buffalo they could provide plenty of meat for these dogs and they soon had a large number of them in camp. They began to pack their camp equipage on these dogs when they followed the buffalo on their way south in the fall and with the help of the dogs they were enabled to follow the buffalo much farther than they could do before they had the dogs to carry their camp equipage, but all had to go on foot and the women carried the young children on their backs. The Cheyenne women were very strong in those days, they would give birth to a child and the next day would take the child and keep up with the tribe. In the fall as they could not carry corn with them, they would store it away in caves, so they would have it when they came back from following the buffalo.

Some other tribe came to their hunting ground when they were gone, and found their corn which they had stored away in a cave. They took a part of it so when the Cheyennes came back from following the buffalo, they were short of something to eat. Yet as the Indians had not taken all their corn, they had corn to plant but finely some white men came up a stream in a boat. They were the first white men they had ever seen or heard of. They did not molest the white men and they soon went down the stream again and afterwards the white men came up the stream to their hunting grounds. While the Cheyennes were away after buffalo and the white men found the Cheyennes' corn which they had stored away and the white men took all the corn they had left and carried it off and did not leave any for seed. When the Cheyennes came back and found the corn was gone there was no other way for them to do but to turn back and follow the buffalo south. This was very hard for them to do as they had nothing but dogs to carry their food and camp equipage. As the men did the hunting the women had to move the camp. They were obliged to move so slow that when a cold spell of weather came and the buffalo moved faster toward the south and traveled a long ways before they settled down to graze. The Cheyennes were unable to keep up with them and had it not been

for the large numbers of dogs they had with them of which they killed and ate, they would have starved to death before they could catch up with the buffalo again. They went much further south than ever before and did not go as far north as their old hunting ground.

On one of their trips south they met some Mexicans who were riding ponies, these were the first ponies they had ever seen. One day they came across a pony and they caught him and he proved to be gentle and they packed him and as he could carry much more than many dogs they sent a party down into Mexico and brought back a herd of ponies with them. They soon learned to use these ponies and it enabled them to get their living much easier and it changed their way of living to a great extent.

The pony very soon became the standard of value. As time went on they came in contact with the white man, since which time their Indian customs have been changing and as one old Indian man said, "tribes of people are like the waves of the ocean which roll along until it strikes the shore then it vanishes, but another wave takes its place and follows until it too strikes the shore, when it also vanishes, so it will be with tribes of people, one tribe follows another, when one tribe passes away, another takes its place, and it will be so until eternity."

Foot Note

This is the full and complete tradition of the Cheyenne Indians. A history kept by word of mouth you will understand is necessarily short and brief. It is printed to preserve it for the Indians and to keep my promise to the Indians. JOHN H. SEGER

John H. Seger, the only white man ever intrusted with the Tradition of the Cheyenne Indians, came to Darlington in 1872. Darlington was then the Cheyenne & Arapaho Agency. He was in charge for five years of the Indian School at Darlington, which included the Cheyenne School, the Arapaho School, and a school for 40 children of the Northern Cheyenne, when they were moved down to Darlington

after the battle in which General Custer was killed. He moved the Cheyennes & Arapahos, an affiliated tribe, to what was afterwards called Seger Colony. There he built up the Seger School and was in charge of it for 12 years.

Note: Mr. Seger died February 6, 1928.

EARLY POST OFFICES OF OKLAHOMA

The current installment is a compilation from the records of the Postmaster-General so far as they contain the names of post offices and postmasters within the Cherokee, Chickasaw, Choctaw, Creek, and Seminole Nations created prior to statehood. It is made up from the records subsequent to those examined and copied for the installment which appeared in the *Chronicles of Oklahoma* for March, 1928. The next and final installment will contain the names of post offices for the same period within Oklahoma Territory and small Indian Nations not included within the Five Civilized Tribes, following the list published in the June, 1928, number of the *Chronicles*.

GRANT FOREMAN.

CHEROKEE NATION Indian Territory

Post Office	First Postmaster	Date of Appointment	
Swimmer (Discontinued September 9, 1897) (Papers to Long)	George W. Swimmer	July	24, 1890
Cottonwood	Alfred J. Watts	January	30, 1891
Elliot	George W. Lane	January	4, 1892
Lucas (Changed to Centralia, April 11, 1899)	William M. McGee	November	1, 1892
Remy	Sterling P. Johnson	November	17, 1892
Oologah	William L. Warner	October	31, 1893
Marble (Discontinued September 9, 1897) (Papers to Sallisaw) (Re-established November 2, 1898) (Changed to Marble City April 2, 1906)	John D. Rice	January	16, 1895
Starvilla (Discontinued January 27, 1905, effective February 28, 1905) (Mail to Porum) (Re-established March 31, 1905) (Discontinued June 9, 1905; effective June 30, 1905) (Mail to Porum)	William L. Ingram	January	16, 1895
Markham	Carter D. Markham	March	21, 1895
Beckwith (Discontinued November 2, 1898) (Papers to Kansas)	Richard Beck	May	24, 1895
Bennett (Discontinued July 21, 1904, effective July 30, 1904) (Papers to Hereford)	Jasper C. Wilson	June	4, 1895

Post Office	First Postmaster	Date of Appointment	
Ulm (Changed to Leach February 20, 1897)			
Blackgum Discontinued February 7, 1901, effective February 28, 1901) (Papers to Vian) (Re-established January 7, 1904)	Linus F. Elton	June	17, 1895
Sequoyah (Discontinued July 8, 1895; papers to Ringo) (Re-established May 7, 1896) (Order rescinded December 7, 1896) (Re-established October 27, 1904)			
Coon (Changed to Wann October 13, 1899)	Jonathan Graham	July	26, 1895
Westville Goingsnake (Discontinued October 27, 1898; papers to Westville)	Ellis R. Alberty	November	18, 1895
Peggs (Discontinued) (Re-established December 6, 1899)	William Downing	February	4, 1896
Gann (Changed to Gans, September 8, 1899)	Lee F. Leach	March	21, 1896
Kerk (Discontinued February 2, 1900, effective February 15, 1900) (Papers to Collinsville) (Re-established April 18, 1900) (Discontinued December 19, 1905, effective January 15, 1906) (Mail to Collinsville)	Cyrus Rogers	March	23, 1896
Klaus (Changed to Cleora November 28, 1900)	Amos K. Hall	April	13, 1896
Hill (Changed to Dodge, November 20, 1901)	Adah Harlin	April	27, 1896
Kansas	James A. Thompson	May	7, 1896
Stilwell (Late Flint)	Joseph T. Johnson	May	12, 1896
Ballard (Discontinued August 6, 1897) (Papers to Baptist) (Re-established November 8, 1900)	John B. Morris	May	13, 1896
Choteau Paden (Discontinued August 8, 1896) (Papers to Mays)	Moses E. Adkins	July August	15, 1896 31, 1896
Akins Mays (Discontinued September 19, 1896) (Papers to Stilwell)	Hugh Creek		
Crittenden (Discontinued November 13, 1900) (Papers to Melvin) (Effective November 30, 1900)	William W. Young	October	8, 1896
Cochran	Rufus Cochran	October	20, 1896
Turley	William Daum	January	13, 1897
Leach (Late Ulm)	John R. Leach	February	20, 1897

Post Office	First Postmaster	Date of Appointment	
Collins (Changed to Collinsville June 16, 1898)	Henry P. Cook	May	26, 1897
Chaffee	Ezra A. Chaffee	June	26, 1897
Chance (Discontinued January 18, 1899) (Papers to Baptist) (Re-established August 20, 1900)	Tilmon C. Chance	August	5, 1897
Whitmire	Charlotte C. Whitmire	Sept.	23, 1897
Benge	Allen D. Chandler	October	1, 1897
Woodley (Discontinued June 15, 1907, effective June 29, 1907) (Mail to Vinita)	William O'Neil	October	19, 1897
Elmcreek (Changed to Owasso January 24, 1900)	Press Ballard	February	10, 1898
Fawn Porum (Discontinued February 28, 1898) (Papers to Starville) (Re-established August 8, 1904)	Marion F. Coons	February	11, 1898
Delaware	James M. Dallas	March	19, 1898
Bushyhead (Discontinued December 17, 1898) (Papers to Bartlesville) (Re-established September 2, 1902)	William Hall	April	18, 1898
Chloeta (Discontinued October 27, 1898) (Papers to Spavinaw) (Re-established January 19, 1901)	Dick Walker	April	18, 1898
McFall (Discontinued April 27, 1898) (Papers to Telala) (Order rescinded May 12, 1898) (Name changed to Vera, December 15, 1899)			
Collinsville (Late Collins)	James G. Clawson	June	16, 1898
Kelso	Mary G. Ingram	July	8, 1898
Hillside Vann (Discontinued September 7, 1898) (Papers to Starvilla)	John H. Long	August	12, 1898
Suagee (Discontinued September 14, 1898) (Papers to Grove)			
Foreman	James York	October	31, 1898
White Oak	Bates B. Burnett	October	31, 1898
Gilbert (Discontinued May 25, 1899) (Papers to Nowata)	Nathan F. Adams	January	13, 1899
Maple	Samuel U. Martin	February	3, 1899
Eureka	Alfred J. Hill	March	11, 1899
Centralia (Late Lucas)	George W. Jamison	April	11, 1899
Welling	Sarah S. Mathes	April	19, 1899
Dewey	Andrew H. Norwood	April	19, 1899
Albia	Charles F. Melton	July	15, 1899
Bonton (Changed to Ramona December 9, 1899)	William T. Demoss	Sept.	8, 1899

Post Office	First Postmaster	Date of Appointment	
Ketchum	Jesse M. Gallman	Sept.	15, 1899
Pliny (Discontinued August 6, 1900, effective at once) (No papers)	George W. Cox	Sept.	15, 1899
Wann (Late Coon)	Anton H. Faller	October	13, 1899
Ramona (Late Bonton)	Ara M. Hollingsworth	December	9, 1899
Vera (Late McFall)	Eli Carr	December	15, 1899
Wimer	Joseph Allen	December	20, 1899
Lawton (Name changed to Weldon July 10, 1901)	James W. Gibson	January	6, 1900
Owasso (Late Elm Creek)	Press Ballard	January	24, 1900
Ringo (Discontinued January 27, 1900, effective February 15, 1900) (Papers to Ramona)			
Brushy	Charles Harris (declines)	May	11, 1900
Couch (Discontinued February 16, 1901, effective February 28, 1901) (Papers to Chelsea) (Re-established June 23, 1905) (Order of re-establishment rescinded September 5, 1905)	Marrion W. Couch	June	23, 1900
Greenbrier	Willie A. Martin	September	1, 1900
Brushy	James H. Roark	Sept.	4, 1900
Austin (Discontinued October 17, 1900) (Papers to Ochelata) (Effective October 31, 1900)			
Flint	George H. Graham	November	7, 1900
Ballard	Thomas B. Strickland	November	8, 1900
Oglesby	Clara H. Stevens	November	13, 1900
Rex	Abel J. Sands	November	16, 1900
Eucha	George H. Brewer	November	20, 1900
Sageeyah	George Merritt	December	7, 1900
Estella	John Franklin	December	28, 1900
Cleora (Late Klaus)	Edward Lunday	November	28, 1900
Childers	William H. Daniel	May	10, 1901
Dawes	Samuel B. McGhee	May	29, 1901
Rockspur (Discontinued June 19, 1902, effective June 30, 1902) (Papers to Damson)	Otto U. Housted	June	25, 1901
Weldon (Late Lawton) (Name changed to Copen, February 27, 1904)	James W. Gibson	July	10, 1901
Okoe	John M. Tucker	October	22, 1901
Dotson (Discontinued September 18, 1903, effective September 30, 1903) (Papers to Cedar)	Robert Dotson	October	22, 1901

Post Office	First Postmaster	Date of Appointment	
Dodge (Late Hill)	Oliver W. Killam	November	20, 1901
Ford	A. M. Machack	January	11, 1902
Narcissa	William H. Parrott	January	15, 1902
Garrison (Name changed to Roland May 18, 1904)	John S. Johnson	February	7, 1902
Aligan (Discontinued April 29, 1904, effective May 14, 1904)	Alfred A. Scott	February	18, 1902
(Mail to McLain)			
Oak Grove (Discontinued July 13, 1905)	Cicero W. Addington	March	28, 1902
(Papers to Dutch Mills, Arkansas)			
Cedar	John Hyman	April	4, 1902
Sperry	William H. Carson	May	17, 1902
Sowder (Discontinued July 15, 1904, effective July 30, 1904)	James C. Saylor	August	29, 1902
(Papers to McKey)			
Walnut (Discontinued March 1, 1905, effective March 31, 1905)	William P. Brandon	August	30, 1902
(Mail to Pensacola)			
Clay Benjamin (Discontinued October 22, 1906, effective November 15th, 1906)	Adair	Sept.	30, 1902
		February	25, 1903
Reed (Mail to Afton)	Arthur Chanley	February	25, 1903
Reba (Discontinued November 9, 1903, effective November 14, 1903)	Charles M. Seward	February	25, 1903
(Papers to Stilwell)			
Timberhill (Discontinued November 25, 1905, effective December 15, 1905)	Charles J. Schuth	February	25, 1903
(Mail to Welch)			
Odell (Discontinued October 17, 1904, effective October 31, 1904)	Peal Upton	February	28, 1903
(Mail to Proctor)			
Christie	Robert P. Baker	February	28, 1903
Proctor	Joseph A. McCarter	March	5, 1903
Eaton	William Eaton	April	1, 1903
Hereford (Name changed to Warner, April 22, 1905)	Arthur L. Beckett	April	1, 1903
Verdigris (Declines appointment)	John S. Kirby	April	2, 1903
(Order rescinded July 10, 1903)			
Nathaniel R. Bland appointed		March	18, 1904
Glenoak (Declines appointment)	Henry S. Chaney	April	2, 1903
(Order rescinded July 10, 1903)			
Cove	John G. Petty	April	17, 1903
Hulbert	Esther Lee Wilkerson	May	4, 1903
Chapel	Mark B. McKinney	July	20, 1903
Hadley	Nettie F. Standard	July	20, 1903
Lowrey	Nellie Foreman	July	20, 1903
Tiawah	Maxwell Chambers	August	24, 1903

Post Office	First Postmaster	Date of Appointment	
Shakespeare (Discontinued March 7, 1905, effective March 31, 1905) (Mail to Uniontown, Arkansas)	William T. Martin	September 4, 1903	
Felix	Joseph C. Fausset	October 2, 1903	
Snow (Discontinued September 3, 1904, effective September 15, 1904) (Mail to Coffeerville, Kansas)	Frank F. Farbro	November 3, 1903	
Copan (Late Weldon)	James W. Gibson	February 27, 1904	
Sleeper	John Hinkle	May 10, 1904	
Tanooyah (Declines appointment) (Order rescinded August 11, 1904) B. F. Nicholson appointed (Declines appointment) (Order rescinded April 19, 1906)	William J. Harper	May 10, 1904	
Roland (Late Garrison)	John S. Johnson	February 2, 1906	
Ahniwake	William H. Winders	May 18, 1904	
Hollow	Robert C. Mount	June 16, 1904	
Mark	Moses Boatman	June 20, 1904	
Ray	William L. Kile	August 6, 1904	
Santon (Name changed to Mabelle July 3, 1907)	George W. Scarborough	Sept. 20, 1904	
Keefeton	Allen C. Bradshaw	Sept. 22, 1904	
Etta	Robert W. Foster	March 31, 1905	
Row	James R. Wilson	April 5, 1905	
Warner (Late Hereford)	James F. Shepherd	April 8, 1905	
Blunt	James D. Duncan	April 22, 1905	
Gragger	Lewis Dragger	May 24, 1905	
Edwin (Discontinued October 26, 1907, effective November 30, 1907) (Mail to Oologah)	Edwin Noyes	May 25, 1905	
Lynch	Isaac Garber	June 1, 1905	
Metory	Ellen J. Robertson	October 30, 1905	
Glenoak (Re-established)	Silas Upchurch	February 13, 1906	
Sadie	Solomon W. Atkerson	February 13, 1906	
Marble City (Late Marble)	James E. Hotchkiss	March 1, 1906	
Hudson (Discontinued April 23, 1906, effective May 14, 1906) (Mail to Hollow) (This order rescinded May 2, 1906)		April 2, 1906	
Mohawk	Choney Arrington	May 18, 1906	
Tip	William D. Brewer	May 19, 1906	
Crane (This order of June 29, 1906, rescinded September 21, 1906)	Phares Bolo	June 29, 1906	
Ozark (Rescinded January 31, 1907)	E. C. Wolford	June 29, 1906	
Sycamore (Rescinded October 26, 1906)	Ross Oodeledo	July 14, 1906	

Post Office	First Postmaster	Date of Appointment	
Cannon (Discontinued December 20, 1907, effective January 15, 1908) (Mail to Warner)	William H. Bray	July	19, 1906
Wasson (Discontinued July 25, 1906, effective August 15, 1906) (Mail to Chitopa)			
Lovette (Rescinded January 7, 1908)	Richard J. Lovette	January	31, 1907
Ogeechee (Discontinued May 29, 1907, effective June 15, 1907) (Mail to Fairland)			

CHICKASAW NATION
Indian Territory

Post Office	First Postmaster	Date of Appointment	
Burt (Discontinued April 12, 1900, effective April 30, 1900) (Papers to Bailey)	Lynch B. Cochran	March	1, 1890
Brownsville (Discontinued May 26, 1902, effective June 4, 1902) (Papers to Isom Springs)	George W. Crump	March	28, 1890
McGee (Discontinued March 6, 1907, effective March 30, 1907) (Mail to Byars)	William G. Mood	April	15, 1891
Holder (Discontinued March 16, 1907, effective March 30, 1907) (Mail to Enville)	Richard Blackburn	June	15, 1891
Ryan Hird (Discontinued September 10, 1902, effective September 30, 1902) (Papers to Ada) (Re-established January 21, 1904) (Order rescinded July 8, 1904)	John W. Roberts Lewelen C. Lane	October January	31, 1893 4, 1894
Bob (Name changed to Boman December 30, 1907)	Benjamin F. Michael	January	23, 1894
Newton (Name changed to Francis June 5, 1902)	William I. Cleveland	April	17, 1894
Jeffs (Discontinued October 6, 1899, effective October 14, 1899) (Papers to Stonewall) (Re-established October 25, 1900) (Now in Choctaw Nation)	Jefferson D. Perry	June	28, 1894
Pickens (Discontinued November 22, 1899) (Papers to Lebanon)	John M. Buckholts	February	7, 1895
Sylvan	William Scrivner	May	18, 1895

Post Office	First Postmaster	Date of Appointment	
(Discontinued December 15, 1904, effective January 14, 1905) (Mail to Wyatt)			
Moneka (Discontinued April 5, 1898) (Papers to Addington)	James D. Looper	May	31, 1895
Orinne (Name changed to Greenville, December 4, 1902)	James W. Burrows	June	13, 1895
Monk (Discontinued November 29, 1905, effective December 31, 1905) (Mail to Tatums)	Daniel B. Tipps	February	25, 1896
Opie (Discontinued November 5, 1901, effective November 30, 1901) (Papers to Ryan)	Martha E. Perry	March	4, 1896
Greenwood (Discontinued July 8, 1898) (Papers to Baum)	Samuel C. Youngblood	April	17, 1896
Alhambra (Discontinued May 7, 1904, effective May 31, 1904) (Papers to Mill Creek)	William W. Canady	May	5, 1896
Price (Discontinued May 15, 1896) (Papers to Dougherty)			
Grantham (Discontinued November 12, 1903, effective November 30, 1903) (Papers to Madill)	Robert L. Grantham	August	19, 1896
Vaughn (Name changed to Scullin, March 25, 1901)	Abraham M. Leonard	December	21, 1896
Oakman	Silas A. Heflin	December	24, 1896
Robbersroest	Henry Leech	February	26, 1897
Redlake (Discontinued April 16, 1897) (Papers to Yarnaby)			
Doyle	John H. Davis	June	29, 1897
Connerville	George B. Conner	August	6, 1897
Sandy (Name changed to Walker September 14, 1897)			
Walker (Late Sandy) (Discontinued January 13, 1906, effective January 15, 1906) (Mail to Kiser) (Re-established March 31, 1906)	Eli W. Barnett	Sept.	14, 1897
Troy	Robert C. Akers	Sept.	14, 1897
Paucaunla	William W. Perkins	Sept.	23, 1897
Midland	William A. Balmain	Sept.	25, 1897
Lark (Discontinued November 15, 1897) (Papers to Brownsville)			
Weaverton	James E. Weaver	April	4, 1898
Teller	Ashbery H. Scrimshire	May	17, 1898
Raysville (Discontinued May 26, 1898)			

Post Office	First Postmaster	Date of Appointment	
(Papers to McMillan)			
Ireton	James H. Brown	June	1, 1898
Finch	David F. Blasingame	June	16, 1898
(Name changed to Platter April 11, 1901)			
Knox	James M. Golden	June	24, 1898
(Discontinued December 16, 1901, effective December 31, 1901)			
(Papers to Ada)			
Fitzhugh	Columbus W. Paul	June	24, 1898
Jesse	Charles T. Aston	July	13, 1898
Oswalt	John B. Cathey	July	13, 1898
(Discontinued July 13, 1901, effective July 31, 1901)			
(Papers to Simon)			
(Re-established June 20, 1902)			
Okra	William G. Rogers	July	26, 1898
Yuba	William H. Hall	Sept.	14, 1898
Tyler	William M. Boatright	January	31, 1899
Victor			
(Discontinued April 4, 1899)			
(Papers to York)			
Bee	William R. Tobey	April	5, 1899
Lester	Thomas J. Bell	Sept.	15, 1899
Story	Sargent P. Howard	October	11, 1899
Milo	Lenard M. Chandler	October	28, 1899
Ingram	Theodocia L. Ingram	December	9, 1899
Ellen	William H. Nichols	January	18, 1900
(Name changed to Milburn August 17, 1901)			
Chigley	Joseph W. Fry	January	24, 1900
Gilsonite	James S. Davis	March	31, 1900
Harrisburg	John E. Horton	April	2, 1900
Cuba	M. E. Haney	April	12, 1900
(Never in operation)			
(Discontinued September 5, 1900)			
Darthie	Henry T. Cope	April	12, 1900
(Name changed to Cope February 4, 1902)			
Chism	James W. Hailey	June	29, 1900
Womack	John C. Womack	August	6, 1900
Keltner			
(Discontinued September 1, 1900, effective September 15, 1900)			
(Papers to Leon)			
Linwood			
(Discontinued October 6, 1900, effective October 15, 1900)			
(Papers to Sugden)			
(Re-established February 6, 1902)			
(Discontinued November 23, 1906, effective January 2, 1907)			
(Mail to Waurika, Oklahoma)			
Washita			
(Discontinued October 17, 1900, effective October 31, 1900)			
(Papers to Davis)			
Jimtown			
(Discontinued November 16, 1900, effective November 30, 1900)			

Post Office	First Postmaster	Date of Appointment	
(Papers to Leon)			
Scullin	John C. Gerry	March	25, 1901
(Late Vaughn)			
(Discontinued October 17, 1901, effective October 31, 1901)			
(Papers to Hickory)			
(Re-established March 21, 1906)			
Platter	George O. Reves	April	11, 1901
(Late Finch)			
Drake	William A. Lynn	April	22, 1901
Klondike	Green I. Whitaker	April	23, 1901
(Discontinued June 26, 1907, effective July 15, 1907)			
(Mail to Pauls Valley)			
Shay	Charles L. Norman	April	23, 1901
Madill	Richard H. Everett	April	29, 1901
Sneed	William Keller	May	29, 1901
Amos	John F. Laird	May	31, 1901
(Discontinued August 14, 1907, effective September 14, 1907)			
(Mail to Isom Springs)			
Truax	John W. Lewis	June	1, 1901
(Discontinued January 18, 1908, effective February 15, 1908)			
(Mail to Tishomingo)			
(Rescinded January 29, 1908)			
Re-established March 4, 1908)			
(Discontinued May 4, 1908, effective May 31, 1908)			
(Mail to Tishomingo)			
Kiser	Jasper A. DeGarmo	June	26, 1901
(Discontinued December 12, 1907, effective December 31, 1907)			
Mail to Wynnewood)			
Blackrock	William H. Duncan	June	27, 1901
Adams	Harrison P. Tunstall	August	2, 1901
Milburn	William H. Nichols	August	17, 1901
(Late Ellen)			
Hogan	Isaac W. Dunning	August	28, 1901
Randolph	Thomas Code	September	5, 1901
(Discontinued February 5, 1906, effective February 28, 1906)			
(Mail to Teller)			
(Re-established March 26, 1906)			
Postoak	James Roberts	Sept.	13, 1901
Cope	Henry T. Cope	February	4, 1902
(Late Darthie)			
(Discontinued February 13, 1906, effective March 15, 1906)			
(Mail to Viola)			
(Order rescinded March 16, 1906)			
(Re-established March 19, 1906)			
Isom Springs	Joseph A. Adams	February	6, 1902
Fillmore	William F. Morris	February	10, 1902
(Discontinued January 9, 1903, effective January 31, 1903)			
(Papers to Wiley)			
(Re-established February 9, 1903)			

Post Office	First Postmaster	Date of Appointment	
Parks	John H. Acree	March	28, 1902
Lindsay	Robert A. Diggs	March	28, 1902
Means	Eliza B. Means	May	17, 1902
(Discontinued December 22, 1902, effective December 31, 1902)			
(Papers to Ada)			
Francis	William T. Meadors	June	5, 1902
(Late Newton)			
Oswalt			
(Re-established June 20, 1902)			
Tuttle	Anderson J. Davison	August	14, 1902
Rubottom	William A. Gatlin	August	29, 1902
Beef Creek			
(Name changed to Maysville September 19, 1902)			
Curtice	John H. Reeder	Sept.	19, 1902
(Order rescinded March 14, 1903)			
Maysville			
(Re-established September 19, 1902)			
Bartley	Robert E. Roller	Sept.	26, 1902
(Discontinued May 26, 1903, effective June 15, 1903)			
(Papers to Kiser)			
Coulson	Charles P. Coulson	Sept.	30, 1902
Greenville	Irvine P. Green	December	4, 1902
(Late Orinne)			
Pocasset	Isaac D. Hilton	December	13, 1902
Lonelm	Levi J. Shook	February	25, 1903
Civet	Mary E. Parsons	February	25, 1903
Bowles	John F. Bowles	February	25, 1903
Abner	John D. Roberts	February	25, 1903
(Discontinued March 5, 1907, effective March 30, 1907)			
(Mail to Oswalt)			
Mina	Alfred P. Hall	March	9, 1903
(Discontinued January 11, 1904, effective January 30, 1904)			
(Papers to Yuba)			
Coatsworth	Cordia S. Walden	April	1, 1903
(Discontinued December 14, 1906, effective January 2, 1907)			
(Mail to Springbrook)			
Byars	Edwin E. Robinson	April	9, 1903
Myers	Percy E. Ayers	April	16, 1903
(Order rescinded July 10, 1903)			
Aylesworth	Guy M. Granbury	June	16, 1903
Claypool	John M. Claypool	July	28, 1903
Malvern	Holbert Hardiman	November	3, 1903
(Discontinued November 29, 1905, effective December 31, 1905)			
(Mail to Purcell)			
Amber	Robert W. T. Browning	November	5, 1903
Gunton	Hugh B. Brown	November	16, 1903
(Name changed to Simpson, March 23, 1904)			
Deese	Robert N. Deese	January	21, 1904
Royal	Alford B. Hughes	March	8, 1904
Simpson	Hugh B. Brown	March	23, 1904
(Late Gunton)			

Post Office	First Postmaster	Date of Appointment	
Ahloro	James A. McCord	March	23, 1904
Washington	John R. Kerr	May	10, 1904
Arbuckle			
(Discontinued December 19, 1905, effective January 15, 1906)			
(Mail to Davis)			
Ablora	James A. McCord	May	11, 1904
(Name changed to Ahloso November 7, 1904)			
Crusher	George D. Lantis	May	11, 1904
Barwick	William R. Jeffries	May	23, 1904
Enville	John A. L. Hughes	June	16, 1904
Keirse	Hortie V. Buckley	June	16, 1904
Aqnone	John M. Tuck	July	15, 1904
Egypt	Newton C. Waggoner	Sept.	17, 1904
Dot	James R. Jones	October	8, 1904
(Discontinued March 22, 1905, effective April 15, 1905)			
(Mail to Dolberg)			
Ahloso	James A. McCord	November	7, 1904
(Late Ahloro)			
Payne	Jeff D. Payne	December	15, 1904
Sylvan			
(Re-established January 8, 1904)			
(Discontinued January 31, 1905, effective February 28, 1905)			
(Mail to Wyatt)			
Waldon			
(Discontinued January 18, 1905, effective February 15, 1905)			
(Mail to Tuttle)			
Kinlock	Zack William	February	7, 1905
Townsley	James M. Townsley	February	7, 1905
(Discontinued January 3, 1907, effective January 31, 1907)			
(Mail to Cope)			
Mulkey	John C. Mulkey	February	24, 1905
McCarty	Emory O. Hickman	April	15, 1905
Asphaltum	Ephraim O. Sloan	April	26, 1905
Tiff	James P. Satterfield	July	3, 1905
(Discontinued September 4, 1906, effective September 29, 1906)			
(Mail to Deese)			
Lucile	George H. Bartlett	July	8, 1905
Legate	James L. Davidson	Sept.	25, 1905
Jimtown			
(Re-established September 30, 1905 ?)			
Jaunita	Daniel Cummings	October	20, 1905
(Name changed to Zenobia April 27, 1906)			
Delia	Mollie E. Miller	January	13, 1906
(Discontinued August 16, 1906, effective September 15, 1906)			
(Mail to Ada)			
Curty	Birdie G. Wilkerson	April	5, 1906
Zenobia	Daniel Cummings	April	27, 1906
(Late Jaunita)			
(Name changed to Bromide June 8, 1907)			
Bolite	Edward L. Reed	May	11, 1906
(Mail changed to Lawrence June 27, 1907)			

Post Office	First Postmaster	Date of Appointment	
Randolph	Arthur H. Allison	May	26, 1906
Wyatt			
(Discontinued May 28, 1906, effective June 30, 1906)			
(Mail to Baum)			
Stoner	Charles H. Stoner	June	13, 1906
Frisco	Benjamin F. Abernathy	June	13, 1906
Viola			
(Name changed to Springbrook, July 17, 1906)			
Springbrook	Benjamin A. Sanders	July	17, 1906
(Late Viola)			
Theoda	Richard Sparks	October	15, 1906
Wilson			
(Discontinued February 4, 1907, effective February 28, 1907)			
(Mail to Legate)			
(Re-established May 16, 1907)			
(Discontinued July 18, 1907, effective August 15, 1907)			
(Mail to Legate)			
Elk			
(Name changed to Pooleville July 20, 1907)			
Bomar	William P. Thompson	December	30, 1907

CHOCTAW NATION
Indian Territory

Post Office	First Postmaster	Date of Appointment	
Bell	James N. D. Campbell	April	13, 1891
(Discontinued September 23, 1897)			
(Papers to Houston)			
Ironbridge	Martin W. Newman	June	25, 1891
(Name changed to Kanima)			
Fowlerville	Nathaniel M. Fowler	July	7, 1894
(Name changed to Valliant June 23, 1902)			
Owl	Erie Self	July	10, 1894
(Name changed to Centrahoma June 11, 1907)			
Simpson	Joseph Childers	August	22, 1894
(Discontinued January 24, 1900, effective February 15, 1900)			
(Papers to Vireton)			
Hickman	Bradford Maupin	October	3, 1894
(Discontinued July 6, 1898)			
(Papers to Cowlington)			
Choate	Mary Elizabeth Choate	November	6, 1894
(Discontinued May 10, 1904, effective May 31, 1904)			
(Mail to Indianola)			
Janis	David H. Dickerson	December	29, 1894
(Discontinued September 8, 1899, effective September 15, 1899)			
(Papers to Arkinda, Arkansas)			
(Re-established November 20, 1899)			
Lyceum	Nell M. Wakefield	March	23, 1896
(Discontinued July 14, 1900, effective July 30, 1900)			
(Papers to Tuskahomma)			

Post Office	First Postmaster	Date of Appointment	
Clearcreek (Discontinued July 28, 1902, effective August 15, 1902) (Papers to Fowlerville)	William T. Graham	August	4, 1896
Houston (Discontinued January 12, 1903, effective January 31, 1903) (Papers to Heavener) (Re-established May 11, 1904)	William T. Armstrong	August	14, 1896
Nail (Discontinued August 28, 1896) (Papers to Conser) (Re-established October 8, 1896) (Discontinued April 2, 1897) (Papers to Houston) (Re-established May 17, 1902)			
Lenox (Discontinued March 20, 1902, effective April 15, 1902) (Papers to Tabilina)	Lizzie M. Woods	October	2, 1896
Coulter (Papers to Stringtown October 10, 1896)			
Ema (Rescinded February 25, 1897)	C. H. Murray	October	20, 1896
Butler (Discontinued October 24, 1896) (Papers to Standley)			
Celestine	James T. Ross	November	12, 1896
Glober (Discontinued August 10, 1906, effective August 31, 1906) (Mail to Owl) (Re-established October 26, 1906)	Alexander L. Pile	November	25, 1896
Newburg	Henry S. Halloway	January	23, 1897
Alexander (Discontinued April 14, 1897; no papers sent)	William A. Alexander	February	27, 1897
Abbott (Discontinued July 11, 1899) (Papers to Kosoma)	James B. Bowmer	March	3, 1897
Etna (Discontinued August 9, 1897) (Papers to Stringtown)			
Ungles (Discontinued March 3, 1898) (Papers to South McAlester)	John Butts	August	21, 1897
Limestone (Discontinued July 6, 1901, effective July 15, 1901) (Papers to Chickiechockie)	Francis M. Williams	Sept.	22, 1897
Rasar (Discontinued November 2, 1898) (Papers to South McAlester)	Stephen M. Rasar	Sept.	23, 1897
Annie (Rescinded January 6, 1898)	A. J. Wilson	Sept.	25, 1897
Rego (Discontinued February 7, 1899) (Papers to Page)	William A. Peter	Sept.	25, 1897

Post Office	First Postmaster	Date of Appointment	
Oberlin (Discontinued September 8, 1905, effective October 14, 1905) (Mail to Jackson) (Re-established November 17, 1905)	William Fields	October	6, 1897
Frogville Fagan (Discontinued November 16, 1897) (Papers to Red Oak)	Samuel L. Oakes	October	29, 1897
Quita (Discontinued November 16, 1897) (Papers to Bower)			
Crowder (Name changed to Curley March 20, 1902) (Order rescinded May 21, 1902) (Discontinued December 12, 1903, effective January 15, 1904) (Mail to Boswell) (Re-established June 4, 1904)	Fred Bommann	January	18, 1898
Panama (Order rescinded February 23, 1898) (Re-established February 21, 1899)	John D. Yandell	January	14, 1898
Petros (Discontinued March 15, 1901, effective March 30, 1901) (Papers to Heavener)	Leslie L. Woods	January	21, 1898
Luxa (Order rescinded June 29, 1898)	William H. Norman	January	31, 1898
Pocahontas (Name changed to Caston April 18, 1898) (George F. Smith appointed Postmaster, Pocahontas (re-established?) March 31, 1905)			
Caston (Late Pocahontas)	James H. Welch	April	18, 1898
Academy Howe Bush (Order rescinded August 26, 1898)	Thomas W. Hunter Edward Hooker J. B. Edwards	April May June	22, 1898 5, 1898 24, 1898
Halleman (Discontinued March 10, 1904, effective March 31, 1904) (Mail to Savanna)	William G. Ramsey	July	13, 1898
Ego (Re-established July 15, 1898)			
View Baird (Discontinued August 25, 1898) (Papers to Heavener)	Lula Muncy	July	20, 1898
Spiro Cache (Discontinued October 27, 1898) (Papers to Cartersville)	Samuel H. Bailey	Sept.	21, 1898
Octavia Burgevin (Discontinued November 3, 1898) (Papers to Tucker)	Octavia Lewis	October	29, 1898
Dow	Foster A. Hill	December	7, 1898

Post Office	First Postmaster	Date of Appointment	
Carbon	Ira J. Cantrell, Jr.	February	20, 1899
Ola	Edna S. Eddy	March	11, 1899
(Changed to Lutie October 4, 1901)			
Gilmore			
(Discontinued April 11, 1899)			
(Papers to Kully Chaha)			
(Re-established July 5, 1899)			
Toboxy	Eliza Y. Wall	May	22, 1899
Sterrett	John W. Belvins	June	20, 1899
(Late Cale)			
Cale			
(Name changed to Sterrett June 20, 1899)			
Rodney			
(Discontinued July 5, 1899)			
(Papers to Antlers)			
Byrne	William H. Summitt	Sept.	15, 1899
(Discontinued December 27, 1905, effective January 31, 1906)			
(Papers to Olney)			
Sutter	Dora Jones	October	18, 1899
Annette			
(Discontinued October 18, 1899, effective October 31, 1899)			
(Papers to Byrne)			
Burson	William I. Burson	November	23, 1899
(Discontinued January 19, 1901, effective January 31, 1901)			
(Papers to Iron Bridge)			
South Canadian			
(Name changed to Canadian December 11, 1899)			
Canadian	James F. Mitchell	December	11, 1899
(Late South Canadian)			
Standley			
(Discontinued January 15, 1900, effective January 31, 1900)			
(Papers to Dexter)			
Buck	Aaron B. Donaldson	January	18, 1900
(Discontinued August 29, 1907, effective September 31, 1907)			
(Mail to Carbon)			
Bethel	John A. Kirksey	January	24, 1900
Pine	Julia Stevens	March	3, 1900
Hughes	John R. Pigman	May	17, 1900
Middle	Ira F. Douglas	June	26, 1900
(Order rescinded October 5, 1900)			
Massey	James H. Briston	August	17, 1900
Matory	Willie G. Parsons	January	23, 1901
Allison	John V. Meadows	March	6, 1901
Calloway	John Gunter	March	6, 1901
Reams	F. C. Krieger	March	6, 1901
(Discontinued September 25, 1901)			
(No papers)			
(Re-established April 21, 1906)			
Mountain			
(Discontinued April 20, 1901, effective April 30, 1901)			
(Papers to Oak Lodge)			
(Re-established February 6, 1902)			

Post Office	First Postmaster	Date of Appointment	
(Discontinued December 9, 1907, effective December 31, 1907) (Mail to Oak Lodge)			
Ethel (Discontinued September 11, 1901) (No papers)	William H. Anderson	April	22, 1901
Ludlow	Lawton S. Bohanon	April	22, 1901
Bluff	Mattie Wilson	April	23, 1901
Eaglepoint (Name changed to Lequire December 12, 1906)	William E. Scruggs	April	23, 1901
Haileyville	James Elliott	April	29, 1901
Victor	Charles W. Lofton	May	1, 1901
Latham (Discontinued November 25, 1903, effective December 15, 1903) (Mail to Bokoshe) (Re-established March 23, 1904)	Frank D. Inman	May	10, 1901
Archibald	Thomas Archibald	May	10, 1901
Glover	Joshua L. Merry	June	26, 1901
Cavanah (Discontinued July 6, 1901, effective July 15, 1901) (Papers to Wister)			
Nunna (Order rescinded January 22, 1902)	Robert H. Fields	July	10, 1901
Chickiechockie (Discontinued July 26, 1901, effective August 15, 1901) (Mail to Stringtown) (Re-established August 17, 1901) (Name changed to Chockie February 8, 1904)			
Banty	John A. Stacy	July	31, 1901
Blanco	George W. Beams	August	31, 1901
Parmicho (Changed to Olney July 12, 1902)	Joseph J. Crum	August	31, 1901
Saylor	Wiley J. Sisk	Sept.	13, 1901
Vibbard	Mary J. Roberts	October	4, 1901
Lutie (Late Ola)	Edna S. Eddy	October	4, 1901
Lenton	Monroe Granville	October	22, 1901
Non	John W. Cannon	October	22, 1901
Hugo	S. Bailey Spring	November	1, 1901
Gordon (Discontinued November 26, 1901 effective December 14, 1901) (Papers to Bengal)			
Kittie	Elijah B. Toler	January	3, 1902
Midway	Patrick Harley	January	16, 1902
Good Land (Discontinued February 4, 1902, effective February 28, 1902) (Mail to Hugo)			
Herbert (Name changed to Wardville July 18, 1907)	Henry P. Ward	February	6, 1902
Alleppo (Discontinued September 14, 1903, effective September 30, 1903)	William T. Coyle	February	6, 1902

Post Office	First Postmaster	Date of Appointment	
(Papers to Durant)			
Sherman	W. S. Holt	February	18, 1902
Birta	Thomas F. Bower	February	18, 1902
Adelia	Rheuben E. Headley	February	18, 1902
Juanita	Charles M. Smith	March	21, 1902
(Changed to Crowder July 11, 1904)			
Curley	Sylvannus L. Bonham	March	25, 1902
(Late Crowder)			
(Order rescinded May 21, 1902)			
Quinton	James M. White	March	28, 1902
Norwood	Charles J. Stewart	March	28, 1902
(Name changed to Haworth November 17, 1906)			
Cairo	John D. Brock	March	28, 1902
Lloyd	Frank N. Varney	March	28, 1902
(Discontinued April 19, 1904, effective April 30, 1904)			
(Mail to Lane)			
Reynolds	James W. Collard	March	28, 1902
Panther		March	31, 1902
(Changed to McCurtain April 5, 1902)			
McCurtain	John W. Wyers	April	5, 1902
(Late Panther)			
Chula	Edgar B. Herndon	May	17, 1902
(Discontinued April 26, 1904, effective May 14, 1904)			
(Mail to Parsons)			
Farris	John L. Farris	May	17, 1902
Spencerville	William Hullinger	May	17, 1902
Parsons	W. S. Parsons	May	17, 1902
Toloka	Riley L. Coleman	May	17, 1902
(Discontinued January 9, 1903, effective January 31, 1903)			
(Papers to Stigler)			
Amy	Edward B. Ratliff	June	20, 1902
(Discontinued October 12, 1905, effective October 31, 1905)			
(Mail to Cabaniss)			
(Re-established June 29, 1906)			
(Discontinued June 4, 1907, effective June 29, 1907; mail to Stuart)			
Leader			
(Discontinued June 23, 1902, effective July 15, 1902)			
(Papers to Newburg)			
Valliant	Hosea L. Fowler	June	23, 1902
(Late Fowlerville)			
Miah	William E. Cravens	June	27, 1902
(Name changed to Sawyer, April 1, 1903)			
Thurman			
(Changed to Garner July 1, 1902)			
Garner	Edward L. Garner	July	1, 1902
(Late Thurman)			
(Discontinued October 26, 1906, effective November 30, 1906)			
(Mail to Hanna)			
Olney	Horace M. Orr	July	12, 1902
(Late Parmicha)			

Post Office	First Postmaster	Date of Appointment	
Swink	Jasper N. Thompson	August	14, 1902
Kinta	Luke D. Allen	Sept.	26, 1902
Mayhew			
(Changed to Boswell September 30, 1902)			
Boswell	Gavin D. Duncan	Sept.	30, 1902
(Late Mayhew)			
Ashland	Charles W. Wilson	October	1, 1902
Lane	George F. Stewart	October	6, 1902
Lona			
(Discontinued November 25, 1902, effective December 31, 1902)			
(Papers to Enterprise)			
Atlas	George Y. Harris	December	12, 1902
Lula	George A. Cox	December	12, 1902
Burse	Richard Lowery	December	15, 1902
Parsons	William S. Parsons	December	15, 1902
(Name changed to Millerton March 5, 1908)			
Goodspring	John W. Pugh	December	15, 1902
(Discontinued July 13, 1904, effective August 15, 1904)			
(Mail to Ludlow)			
Bokhoma	Daniel Strawn	December	15, 1902
(Name changed to Idabel February 3, 1904)			
Arpelar	Andrew J. Jordan	February	25, 1903
Hulsey	John W. Clark	February	25, 1903
Bache	Henry Swartz	February	26, 1903
Caminet	M. Bell Carney	April	1, 1903
(Never in operation)			
(Name changed to Higgins May 28, 1903)			
Cade	Henry S. Garner	April	1, 1903
(Discontinued August 6, 1904, effective August 31, 1904)			
(Mail to Bennington)			
(Re-established August 5, 1905)			
Sawyer	William E. Cravens	April	1, 1903
(Late Miah)			
Coleman	Henry L. Coleman	April	2, 1903
(Name changed to Craig December 7, 1905)			
Cowper	Daniel Edwards	April	2, 1903
(Edwards deceased; office never in operation under above name)			
(Name changed to Edwards September 3, 1903)			
Soper	Malcom E. Walker	April	2, 1903
Big Cedar	Isaac Workman	April	3, 1903
Peck	Charles S. Lewis	April	17, 1903
(Name changed to Lewis April 13, 1905)			
Cabaniss	James M. Alexander	April	18, 1903
Finley	Sidney W. Finley	April	30, 1903
Beach	James M. Lewis	April	30, 1903
Higgins	M. Belle Carney	May	28, 1903
Redden	John A. Redden	June	1, 1903
Bentley	Mart. J. Pirtle	June	1, 1903
Agatha	Litha Bowers	June	1, 1903
(Discontinued July 15, 1904, effective July 30, 1904)			
(Mail to Wilburton)			

Post Office	First Postmaster	Date of Appointment	
Doaksville (Changed to Fort Towson June 12, 1903)			
Fort Towson (Re-established? June 12, 1903) (Late Doaksville)			
Chant	Lizzie J. Cox	July	22, 1903
Sam	James M. Johnson	July	22, 1903
America	Thomas A. Stewart	July	24, 1903
Edwards (Late Cowper)	Richard E. Albright	Sept.	3, 1903
Forney (Discontinued March 16, 1904, effective March 31, 1904) (Mail to Hugo)	Joshua B. Jeter	Sept.	11, 1903
Wesley	Arthur P. Davis	October	2, 1903
Noah	Adam J. Wilkins	October	2, 1903
Tandy (Discontinued November 3, 1903, effective November 14, 1903) (Papers to Calvin)			
Roena	E. B. Howe	November	3, 1903
Gravens	Lou O. Brown	November	3, 1903
Jeffs (Late in Chickasaw Nation) (Name changed to Tupelo January 13, 1904)	James H. Clark	November	23, 1903
Tupelo (Late Jeffs)	James H. Clark	January	13, 1904
Nashoba (Re-established January 21, 1904)? (Discontinued October 30, 1905, effective November 30, 1905) (Mail to Dexter) (Re-established March 13, 1906)			
Chambers	Hugh C. Rice	January	26, 1904
Pirtle (Discontinued June 15, 1907, effective June 29, 1907) (Mail to Blue)	Calvin E. Hardy	January	30, 1904
Idabel (Late Bokhoma)	Daniel Strawn	February	3, 1904
Chockie (Late Chickiechockie) (Discontinued February 13, 1905, effective March 15, 1905) (Mail to Limestone) (Re-established July 23, 1906) (Rescinded December 4, 1906)	Sarah Barnes	February	8, 1904
Copeland	William T. Copeland	February	13, 1904
Rufe	Mattie Wilson	February	13, 1904
Ervin (Discontinued November 2, 1905, effective November 30, 1905) (Mail to Shoals) (Order rescinded November 24, 1905)	Edwin E. Ervin	March	8, 1904
Pollard	Tilden H. Pollard	May	10, 1904
Crowder (Late Juanita)	Charles M. Smith	June	4, 1904

Post Office	First Postmaster	Date of Appointment	
Bokhoma	Lewis Moore	June	16, 1904
Concharty	Jefferson Quincy	June	16, 1904
(Order of establishment rescinded December 13, 1904)			
Elkins	Anderson R. Elkins	June	16, 1904
Gem	Charles M. James	June	24, 1904
(Order of establishment rescinded December 16, 1904)			
Shoals	John W. Wood	July	2, 1904
Corinne	Pearl Wynn	August	24, 1904
Haywood	James M. Elliott	Sept.	20, 1904
Keota	J. Y. Rainey	October	14, 1904
Williams	John B. Pilgreen	October	14, 1904
(Discontinued May 19, 1906, effective June 30, 1906)			
(Mail to Rock Island)			
(Order rescinded June 26, 1906)			
Bales	B. F. Freeman	December	7, 1904
(Order rescinded April 22, 1905)			
Thurston	John R. Denton	December	23, 1904
(Name changed to Patterson October 31, 1906)			
Rock Island	Harvey E. McLarty	February	1, 1905
Kent	Tilford M. Reed	February	9, 1905
Shults	George W. Shults	February	9, 1905
Sardis	Nicholas Bohanan	February	20, 1905
(Discontinued September 21, 1905, effective October 14, 1905)			
(Mail to Tuskahoma)			
Lewis	Charles S. Lewis	April	13, 1905
(Late Peck)			
Zoraya	John A. Kirksey	April	22, 1905
Blocker	William J. Stepp	April	26, 1905
Stephen	Alfonzo F. Vanhorn	April	28, 1905
(Discontinued February 1, 1906, effective February 28, 1906)			
(Mail to Scipio)			
Boss	John H. Willis	June	1, 1905
Gum	Arthur C. Messick	June	17, 1905
(Discontinued November 24, 1905, effective December 15, 1905)			
(Mail to Rosoma)			
Miller	Charles E. Niles	June	22, 1905
Nixon			
(Discontinued June 29, 1905, effective July 31, 1905)			
(Papers to Coalgate)			
Darwin	Green M. Smith	July	31, 1905
Hisaw	John T. Kinsey	August	16, 1905
Belzoni	La Flore Dillard	October	20, 1905
Keys	Robert Young	November	9, 1905
Voca	Charles H. Smith	January	16, 1906
Daisy	Elijah S. Oliver	February	5, 1906
Adamson	Alvin F. Rudd	March	1, 1906
Hughard	Mrs. Barbara Chambliss	June	25, 1906
(Discontinued January 3, 1907, effective January 31, 1907)			
(Mail to Kinta)			

Post Office	First Postmaster	Date of Appointment	
Stanley	Curtis A. Brothers	August	20, 1906
White	Henry D. Smith	August	27, 1906
Thomasville			
(Discontinued September 28, 1906, effective October 31, 1906)			
(Mail to Page)			
Burwell	William P. Burwell	October	31, 1906
(Now in McCurtain County August 3, 1908)			
(Formerly in Pushmataha County)			
Dexter			
(Name changed to Clayton December 27, 1906)			
(Order rescinded April 4, 1907)			
(Name changed to Clayton again April 5, 1907)			
South McAlester			
(Name changed to McAlester May 10, 1907)			
McAlester			
(Named changed to North McAlester May 11, 1907)			
Murrow	William P. Blake	June	21, 1907
(Order rescinded July 19, 1907)			
Oconee			
(Discontinued June 29, 1907, effective July 31, 1907)			
(Mail to Olney)			
Vireton			
(Discontinued November 20, 1907, effective December 14, 1907)			
(Mail to Krebs)			
(Rescinded December 2, 1907)			
(Discontinued December 17, 1907, effective December 31, 1907)			
(Mail to Krebs)			
Guertie			
(Name changed to Raydon December 16, 1907)			
Witteville			
(Discontinued April 7, 1908, effective April 30, 1908)			
(Mail to Poteau)			

CREEK NATION
Indian Territory

Post Office	First Postmaster	Date of Appointment	
Olive	Anna E. Wherry	November	20, 1896
(Discontinued January 27, 1899)			
(Mail to Briston)			
(Re-established May 12, 1899)			
Tuskegee			
(Re-established? December 24, 1896)			
Stidham	Alexander Lyons	January	30, 1897
Wildcat	Birl Grayson	May	19, 1897
(Changed to Grayson February 20, 1902)			
Coweta	John W. Simmons	May	24, 1897
Stonebluff	Sarah J. Johnson	May	28, 1897
Morse	George D. Harvison	June	28, 1897
Concharty			
(Discontinued September 9, 1897)			

Post Office	First Postmaster	Date of Appointment	
(Mail to Wealaka)			
Bull Creek			
(Discontinued September 18, 1897)			
(Mail to Inola)			
Fentress	William O. Perkins	Sept.	23, 1897
(Discontinued January 3, 1908, effective January 31, 1908)			
(Mail to Blarden)			
Sofka			
(Discontinued December 14, 1897)			
(Mail to Sapulpa)			
Orcutt			
(Discontinued January 4, 1898)			
(Papers to Sapulpa)			
Watsonville	Marian J. Butler	April	18, 1898
(Name changed to Spokogee June 27, 1902)			
Posey			
(Name changed to Mounds April 19, 1898)			
Mounds	Lillie Thompson	April	19, 1898
(Late Posey)			
Bristow	Charles O. Crane	April	25, 1898
Yarrow	Jacob W. Bales	April	25, 1898
(Discontinued October 5, 1900, effective October 15, 1900)			
(Papers to Mounds)			
Philipsburg			
(Discontinued August 20, 1898)			
(Mail to Briston)			
Hosey	Patience Vanderslice	Sept.	16, 1898
(Discontinued January 27, 1902, effective February 15, 1902)			
(Mail to Sac & Fox Agency)			
Handy	Frank Honley	Sept.	16, 1898
(Order rescinded September 9, 1899)			
Tulahassee	Lewis E. Willis	January	26, 1899
McDermott			
(Discontinued January 28, 1899)			
(Mail to Fentress)			
(Re-established March 11, 1899)			
(Discontinued June 24, 1903, effective July 15, 1903)			
(Mail to Okemah)			
Proctor			
(Discontinued March 31, 1899)			
(Mail to Eufaula)			
(Re-established September 9, 1899)			
(Discontinued May 10, 1901, effective May 31, 1901)			
(Mail to Eufaula)			
Furrs	Henry T. Jones	May	12, 1899
(Name changed to Henryetta August 28, 1900)			
Bixby	James Conway	July	6, 1899
Vicars	John R. Vicars	April	8, 1900
(Discontinued August 29, 1903, effective September 15, 1903)			
(Mail to Briston)			
Muscogee			

Post Office	First Postmaster	Date of Appointment	
(Changed to Muskogee July 19, 1900)			
Muskogee (Late Muskogee)	Houston T. Estes	July	19, 1900
Oktaha	William A. Cain	August	6, 1900
Henryetta (Late Furrs)	Olin W. Meacham	August	28, 1900
Beggs	Ira R. Dodds	Sept.	15, 1900
Annabala	Elmer K. Hayward	December	13, 1900
(Discontinued September 16, 1902, effective September 30, 1902)			
(Mail to Weleetka)			
(Re-established August 3, 1903)			
(Discontinued February 12, 1907, effective February 28, 1907)			
(Mail to Weleetka)			
Depew	Walter F. Malley	April	12, 1901
Hitchita	Joseph C. Morton	April	23, 1901
Lilly	David Cummings	April	23, 1901
Shellbark	Dennis E. Davis	April	23, 1901
(Discontinued December 24, 1902, effective December 31, 1902)			
(Mail to Stonebluff)			
Turner	Drew B. F. Pennington	April	23, 1901
Mellette	General M. McMurray	May	1, 1901
Bundola	Henry A. Marsh, Jr.	June	13, 1901
(Discontinued June 5, 1902, effective June 30, 1902)			
(Mail to Bush Hill)			
Carson	James P. Johnson	June	26, 1901
Praper	Ettie Chasteen	June	26, 1901
(Name changed to Kiefer December 12, 1906)			
Gatesville	Alfred Gates	August	2, 1901
Manda	George W. Hill	August	2, 1901
(Discontinued August 26, 1902, effective September 15, 1902)			
(Mail to Okmulgee)			
Elam	William N. Williams	Sept.	25, 1901
(Discontinued September 28, 1906, effective November 15, 1906)			
(Mail to Broken Arrow)			
Lenna	Richard H. McTigrit	January	4, 1902
Yeager	John W. George	February	6, 1902
Goode	Charles H. Goode	February	18, 1902
(Discontinued May 22, 1903, effective June 15, 1903)			
(Mail to Paden)			
Grayson	Birl Grayson	February	20, 1902
(Late Wild Cat)			
Weleetka	Lake Moore	March	14, 1902
Twine	Thomas W. Manuel	March	28, 1902
(Name changed to Taft November 18, 1904)			
Vance	Malinda Vance	March	28, 1902
(Discontinued April 14, 1904, effective April 30, 1904)			
(Mail to Catoosa)			
Okemah	Perry Rodkey	May	16, 1902
Sawokla	Robert F. Bradford	May	17, 1902

Post Office	First Postmaster	Date of Appointment	
(Name changed to Haskell June 20, 1904)			
Spodek	Jacob S. Beams	May	17, 1902
Barnard	David A. Barnett	May	17, 1902
(Discontinued May 16, 1907, effective May 31, 1907)			
(Mail to Wetumka)			
Redbird	Ellie White	June	20, 1902
Spokogee	Marion J. Butler	June	27, 1902
(Late Watsonville)			
(Name changed to Dustin May 9, 1904)			
Boynton	William S. Whaley	Sept.	10, 1902
Hasson	John A. Depue	Sept.	22, 1902
(Name changed to Hanna August 24, 1904)			
Clearview	Gilbert W. Mason	Sept.	30, 1902
(Name changed to Abelincoln February 20, 1904)			
Newby	William M. Vann	October	17, 1902
Broken Arrow			
(Re-established? November 19, 1902)			
Sandtown	Robert Donalson	December	12, 1902
(Discontinued July 10, 1903, effective at once)			
(Never in operation)			
Timber	Loranzo D. Johnson	December	15, 1902
(Changed to Wecharty August 2, 1904)			
Spaulding	Rufus M. Brady	December	29, 1902
Paden	Cora Beaver	January	21, 1903
Castle	Manford B. Castle	February	25, 1903
Edna	George A. Martin	February	25, 1903
Morris	Joseph J. Chambliss	March	26, 1903
Whitney	Eda A. Burke	March	31, 1903
Robbins	Edward A. Tabor	April	2, 1903
(Changed to Tabor December 12, 1903)			
Arbeka	Alice B. Davis	April	9, 1903
(Late in Seminole County)			
(Discontinued November 20, 1907, effective December 14, 1907)			
(Mail to Irene)			
Chase	Robert N. Eggleston	April	9, 1903
Mannford	Frederick E. Martin	April	11, 1903
Paro	Davis Bruner	April	17, 1903
(Discontinued May 23, 1907, effective June 15, 1907)			
(Mail to Holdenville)			
Cathay	George W. Ingram	April	18, 1903
Sharp	Joseph W. Sharp	May	9, 1903
Butner	H. Alfred Higgs	June	1, 1903
(Discontinued October 24, 1906, effective November 30, 1906)			
(Mail to Wewoka)			
Porter	M. E. Tyson	June	1, 1903
Boley	Laborn Mims	July	7, 1903
Blalock	James R. Blalock	July	20, 1903
(Order rescinded January 13, 1904)			
Huttonville	Oliver T. Willis	July	20, 1903
(Discontinued March 7, 1908, effective March 31, 1908)			
(Mail to Stidham)			

Post Office	First Postmaster	Date of Appointment	
Naudack (Discontinued January 27, 1906, effective February 14, 1906) (Mail to Morris)	Rufus B. Naudack	July	20, 1903
Handy (Discontinued March 29, 1904, effective April 14, 1904) (Mail to Bearden)	Jackson R. Dunzy	July	28, 1903
Schulter	Kitty Russell	August	20, 1903
Price	Victoria Price	Sept.	3, 1903
Dizsang (Discontinued February 20, 1904, effective March 15, 1904) (Mail to Broken Arrow)	Joseph F. Jackson	October	2, 1903
Irene (Discontinued November 25, 1907, effective November 28, 1907) (Mail to Price)	Alice D. Wiley	October	31, 1903
Tabor (Late Robbins)	Edward A. Tabor	December	12, 1903
Haynes	Jeremiah L. Martin	January	5, 1904
Rentle	John H. Reeves	January	21, 1904
Napoleon (Order of establishment rescinded May 7, 1904)	William E. Moxley	January	21, 1904
Abelincoln (Late Clearview) (Order rescinded March 15, 1904)	John Grayson	February	20, 1904
Dustin (Late Spokogee)	George W. Beard	May	9, 1904
Micawber	William L. Houston	May	10, 1904
Rentiesville	John J. Hudson	May	11, 1904
Konomis (Discontinued December 12, 1904, effective December 31, 1904) (Mail to Morris)	Henry H. Hay	June	13, 1904
Scales	Prince F. Anderson	June	10, 1904
Haskell (Late Sawokla)	Thomas J. May	June	20, 1904
Fisher	John C. Perry	June	27, 1904
Wecharty (Late Timber)	Lewis C. Young	August	2, 1904
Clover (Order of establishment rescinded January 5, 1905)	John W. Sparks	August	20, 1904
Hanna (Late Hasson)	John A. Depue	August	24, 1904
Lometa	Albert L. Evans	November	5, 1904
Taft (Late Twine)	James H. Patrick	November	18, 1904
Evans	Frank M. Davis	November	28, 1904
Shumpker (Name changed to Trenton May 16, 1905)	Toney E. Proctor	January	3, 1905
Natura	Wilson M. Phillips	January	3, 1905
Mantee	Albert Edward	January	6, 1905
Bryant	George H. Burroughs	January	10, 1905
Jenks	Franklin N. Rogers	January	31, 1905
Crowson	Jessie P. Crowson	February	4, 1905
Trenton	Toney E. Proctor	May	16, 1905

Post Office	First Postmaster	Date of Appointment	
(Late Shumpkter)			
Welcome	Elmer E. Jenks	May	17, 1905
(Name changed to Alsuma	February 12, 1906)		
Raiford	Robert M. Walden	June	17, 1905
Sitka	Mrs. Mary A. Barnes	June	17, 1905
Cobb	Eli Cobb	July	3, 1905
Council Hill	Emanuel B. Case	July	3, 1905
Oneta	William M. Hall	July	7, 1905
Elder	Josiah Durossett	July	11, 1905
Mazie	William H. Elliott	July	11, 1905
Neodesha	John W. White	August	1, 1905
Creek			
(Name changed to Weltry	October 12, 1905)		
Wainwright	Gretta M. Somerville	October	20, 1905
Welty	Jeremiah D. Wilson	October	12, 1905
(Late Creek)			
Choska			
(Discontinued November 29, 1905, effective De-			
cember 31, 1905)			
(Mail to Porter)			
Hoffman	Edwin L. Shults	December	18, 1905
Alsuma	Elmer E. Jenks	February	12, 1906
(Late Welcome)			
Wekiwa	Louis C. Brown	April	21, 1906
Grandview	Laura Nox	May	5, 1906
(Name changed to Crekola	July 18, 1907)		
Reevesville	Mrs. Martha C. Wilson	July	23, 1906
Yahola	G. Vest Reynolds	October	8, 1906
Weer			
(Discontinued September 27, 1906, effective No-			
vember 15, 1906)			
(Mail to Broken Arrow)			
Hampton	Isaiah B. Hampton	December	10, 1906
(Discontinued August 5, 1908, effective August			
31, 1908)			
(Mail to Boley)			
Burney			
(Discontinued July 26, 1907, effective August 15,			
1907)			
(Mail to Pierce)			
(Order rescinded August 9, 1907)			
(Discontinued November 1, 1907, effective No-			
vember 30, 1907)			
(Mail to Pierce)			

SEMINOLE NATION
Indian Territory

Post Office	First Postmaster	Date of Appointment	
Arbeka			
(Changed to Creek Nation			
March 29, 1900)			
Econtuchka			
(Discontinued July 21, 1899, effective July 31			
1899)			
(Mail to Keokuk Falls)			
Tidmore	David P. McGehee	May	17, 1902
(Name changed to Seminole	February 6, 1907)		

Post Office	First Postmaster	Date of Appointment	
Little	Jesse B. Chastain	August	14, 1902
Wolf	Joseph M. York	February	25, 1903
(Discontinued August 29, 1907, effective September 14, 1907)			
(Mail to Maud)			
Tate	J. O. Lynch	June	1, 1903
(Discontinued October 24, 1906, effective November 30, 1906)			
(Mail to Wewoka)			
Konawa	Robert C. Lovelace	July	15, 1904
Hazel	James M. Thomas	July	31, 1905
Vamoosa	Garner F. Hicks	May	19, 1906
Thrace	Abraham Villines	May	22, 1906
Trilby	Carry R. Spillman	June	5, 1906
(This order of establishment rescinded August 15, 1906)			
Delight	Paul Armstrong	June	5, 1906
(Discontinued October 10, 1907, effective October 31, 1907)			
(Mail to Konawa)			
Dora	Debrough Scott	July	17, 1906
Concluded in December Issue			

INTERMARRIED-WHITES IN THE CHEROKEE NATION BETWEEN THE YEARS 1865 AND 1887

BY A. H. MURCHISON, MUSKOGEE, OKLAHOMA.

The Cherokee Indians in all their various treaties with the United States, numbering about twenty, obtained provisions whereby the United States¹ was to exclude intruding white persons from their territory. We find, however, as far back as 1819 in their written laws¹ where the Cherokees made provision to take care of and authorize intermarriage. Data concerning the Cherokee Indians concerns Oklahoma and, as a number of the laws under which they lived in Indian Territory were formerly passed in the states of Tennessee and Georgia, it would be interesting to follow their intermarriage laws from the first written in the East to those passed in the West up to about the year 1869.

Several of the old Cherokee Laws and Resolutions start with the words, "Whereas, a law has been in existence for many years, but not committed to writing, that if * * * etc.," This wording is not prefixed to any of the intermarriage laws and it is reasonable to deduct that prior to 1819 there had been no law on the matter.

This first law passed at "New Town, Cherokee Nation, November 2, 1819" follows:

"RESOLVED BY THE NATIONAL COMMITTEE AND COUNSEL, That any white man who shall hereafter take a Cherokee woman to wife be required to marry her legally by a minister of the gospel or other authorized person, after procuring license from the National Clerk for that purpose, before he shall be entitled and admitted to the privileges of citizenship, and in order to avoid imposition on the part of any white man,

RESOLVED, That any white man who shall marry a Cherokee woman the property of the woman so marry, shall not be subject to the disposal of her

¹Laws of Cherokee Nation 1808-1835. Cherokee advocate offense. Tahlequah C. N. 1852.

husband, contrary to her consent, and any white man so married and parting from his wife without just provocation, shall forfeit and pay to his wife such sum or sums, as may be adjudged to her by the National Committee and Council for said breach of marriage, and be deprived of citizenship, and it is also resolved, that it shall not be lawful for any white man to have more than one wife, and it is also recommended that all others should also have but one wife hereafter. By order of the National Committee.

Jno Ross, Pres't N. Com.

Approved—Path (his x mark) Killer

Chas R. Hicks,

A. McCoy, Clerk."

November 11, 1824, at New Town, Cherokee Nation, a law was passed prohibiting intermarriage between negro slaves and Indians, or whites; providing that slave owners who permitted their negro slaves to intermarry with Indians or whites shall be fined fifty dollars and that any male Indian or male white who should break the law shall be punished with fifty-nine stripes on the bare back and that any Indian or white woman so offending shall be given twenty-five stripes on their backs.

November 10, 1825 a law was passed acknowledging the offspring of Cherokee men and white women to be equally entitled to all the immunities and privileges enjoyed by the citizens descending from the Cherokee race, by the mother's side. Signed by John Ross, Pres. National Committee and Major Ridge, Speaker of Council. On the same date a law amending the law passed November 2, 1819 was passed as follows:

"Resolved by the National Committee and Council, That the section embraced in the law regulating marriages between white men and Cherokee women, and making it unlawful for white men to have more than one wife, and recommending all others, also, to have but one wife, be, and the same is, hereby amended, so that it shall not be lawful hereafter, for any person or persons whatsoever, to have more than one wife.

Approved

Jno Ross, Pres't N. Com.

Major Ridge, Speaker.

Path (his x mark) Killer.

CH. R. Hicks.

A. McCoy, Clerk N. Com.

E. Boudinot, Clerk N. Council."

At New Echota, Cherokee Nation, Oct. 15, 1829, a

law approved by John Ross, Principal Chief, was passed concerning descent and distribution and providing that should a white man's Indian wife die without children by him, he shall be deprived of citizenship in the Nation; that should he have children by his Cherokee wife he shall enjoy the privileges of citizenship so long as he shall remain single or shall marry any other citizen of the Nation again; and should he marry a white person, even though he should have Cherokee children, he would lose his rights and be considered an intruder and be expelled from the Nation.

At Tahlequah, Cherokee Nation, (now Cherokee County, Oklahoma) on September 28, 1839,² a law was passed authorizing intermarriage, providing method and authorizing Clerks of Courts, Ministers and Judges to perform ceremony, providing penalties for wife desertion, providing a five dollar license fee and requiring all Clerks to register licenses, and requiring a certificate from persons performing the marriage ceremony which shall be recorded and that bigamists shall be expelled as intruders.

November 10, 1843, at Tahlequah, Cherokee Nation, an act was passed repealing the act of September 28, 1839, above, insofar as to Clerks of Courts issuing license and providing that a white man should apply for license to marry a Cherokee woman to the National Council and the Clerk of the National Council is authorized to issue said license. Applicant must alienate himself from the laws of all other nations and support the Constitution of the Cherokee Nation after taking an oath to that effect.

From the compiled laws of the Cherokee Nation, "June 21, 1875, at Ft. Gibson, pursuant to act of Union between the Eastern and Western Cherokees as per the Proclamation of Wm. P. Ross;" we find a law on Intermarriage of White men and foreigners. This provided that applicants shall make satisfactory oath on application that he has no surviving wife from whom he is not divorced, that he shall present a certificate of good moral character signed by at least ten respectable Cherokee Citizens by blood who have known him six months or more; that he pay five dollars fee and subscribe to the following oath:

"I do solemnly swear, that I will honor, defend and submit to the constitution and laws of the Cherokee Nation, and will neither claim, nor seek, from the United States, or any other Government, or from the Judicial Tribunals thereof, any protection, privilege

²Constitution & Laws of the Cherokee Nation passed at Tahlequah Cherokee Nation 1839-1851. Tahlequah Cherokee Nation 1852.

or redress incompatible with the same, as guaranteed to the Cherokee Nation by the United States in treaty stipulations entered into between them. So help me God."

In addition it provided that no other form of marriage was legal and providing a fine of One Hundred Dollars upon every person who assists in solemnizing any other form of marriage; that should the wife of any adopted citizen die the survivor shall enjoy the privileges of Citizenship in the Nation, the same applying to a white woman who had married an Indian man and regardless of whether there were children born of the union; for abandonment of his Indian wife or husband an adopted citizen shall forfeit all rights in the Nation and all property to belong to the Cherokee wife, or wife and her children so abandoned; also provided that should any adopted citizen prosecute a Cherokee in the U. S. Court at Fort Smith, for any reason, said adopted citizen would lose his rights in the nation.

During the year 1887 the Principal Chief, pursuant to a Resolution of the National Council, called upon the Clerks of the various District Courts in the Cherokee Nation for a report to be made from their marriage records of the names and dates of marriage of adopted citizens back to 1865. It is unfortunate that in only a few cases was the name of the Cherokee wife given in the reports. The reports available will be given in full, as the remarks of the Clerks are of interest.

No.	Name	Date	License	Race	Remarks
1	J. F. Right	April 28th,		White	No petition recorded Living in Goingsnake Dist.
2	R. L. England	Sept. 11th,		"	No petition reed. Resides Del. Dist.
3	John Hunt	Sept. 12th,		"	No pet. R R—Flint D. 4th marriage no license issued
4	J. W. Kelley	July 21st,		"	
5	B. T. Chandler	Oct. 2nd,		"	Goingsnake
6	John W. Goss	Apr. 29th,		"	Flint Dist.
7	Charles D. England	Dec. 18th, 1880		"	Del.
8	Cidney C. Ludlow	Jan. 24th, 1880		"	Dead.
9	John P. Panter	Sept. 24th, 1881		"	Flint Dist.
10	Morgan Pyath	Jan. 15th,		"	Tah. Dist.
11	William Angel	Mar. 21st,		"	Del.
		1878			

No.	Name	Date	License	Race	Remarks
12	James Collins	Dec. 2nd, 1868		White	I know this party.
13	M. L. Butler	Feb. 26th, 1880		"	I know of this party.
14	W. N. Littlejohn	Aug. 11th, 1869		"	Flint Dist.
15	J. Y. Stokes.	There is no license Recorded nor petition, there is a certificate recorded by S. A. Bigbey that he issued license to J. Y. Stokes on the 29th of March, 1879		"	Flint Dist.
16	Alfred C. Hampton	Mar. 22nd, 1879		White	Del. Dist. I think.
17	Tomas Angel	March 1st, 1879		"	R. in Del Dist.
18	John W. Chandler	Feb. 1879		"	Flint Dist.
19	Walter Ferguson	Oct. 2nd, 1878		"	Flint Dist.
20	Felix N. Witt	May 16th, 1868		"	Goingssnake Dist.
21	John F. M. Christie	Nov. 19th, 1868		"	Goingssnake Dist.
22	Robt. H. F. Thompson	Apr. 1st, 1869		"	Tah. Dist.
23	Franklin Andrews	Apr. 17th, 1869		"	Goingssnake.
24	Samuel H. Dollahight	Nov. 26th, 1869		"	I dont know where he is.
25	Rufus Allison	Mar. 19th, 1870		"	Flint Dist.
26	D. Wilson Harrison	Mar. 15th, 1870		"	Del. Dist.
27	Hugh Hollan	Aug. 21st, 1869		"	Tah. Dist.
28	Joseph Hunt	Nov. 8th, 1870		"	Del. Dist.
29	John Lemastis	Feb. 13th, 1871		"	Flint Dist.
30	James Cloud	Apr. 22nd, 1871		"	Flint Dist.
31	Sam Schable	Feb. 20th, 1871		"	Tah. Dist.
32	James M. Ralley	Feb. 14th, 1871		"	Sequoyah Dist.
33	Callis Jones	Feb. 22nd, 1871		Col.	Sequoyah Dist.
34	L. S. Sanders	Mar. 18th, 1871		White	Flint Dist.
35	Joseph Kincade	Mar. 23rd, 1871		"	Goingssnake Dist.
36	Charles Patterson	June 2nd, 1871		"	Flint Dist.
37	John Holland	July 18th, 1871		"	Flint Dist.
38	Phillip Johnson	Nov. 20th, 1873		White	Tah. Dist.

No.	Name	Date	License	Race	Remarks
39	James M. Price	Nov. 26th, 1873		"	Sequoyah Dist.
40	Sarah E. Tramble	Dec. 16th, 1873		White Female	Tahlequah Dist.
41	George Finley	Sept. 1st, 1872		White	Dead.
42	R. W. Boreck	Dec. 28th, 1872		"	Del. I think.
43	A. B. Hampton	Jan. 19th, 1874		"	Del. Dist.
44	George Bradley	Mar. 14th, 1873		"	I don't (know) any thing of him.
45	Robt. Miller	Mar. 30th, 1869		"	I don't (know) any thing of him.
46	W. P. Winters	Mar. 13th, 1877		"	Dead.
47	Isaac Pain	Feb. 2nd, 1878		"	Resides Flint Dist.
48	Lewis Neighbours	July 25th, 1878		"	Died in Del Dist.
49	Robt. Earley	June 21st, 1884		"	Resides Goingsnake Dist.
50	John Price	Dec. 16th, 1884		"	Resides Sequoyah Dist.
51	John L. Johnson	Feb. 13th, 1886		"	Resides Flint Dist.
52	Eliga Johnson	June 9th, 1886		"	Resides Flint Dist.
53	Geo. A. Waters	Sept. 10th, 1886		"	Resides Illinois Dist.
54	Homer H. Hines	Oct. 5th, 1886		"	Resides Del. Dist.
55	Geo. Gassiway	Oct. 18th, 1885		"	Resides Flint Dist.
56	John Carden	Jan. 29th, 1887		"	Resides Flint Dist.
57	John W. Hannahs	Feb. 10th, 1887		"	Resides Flint Dist.

I hereby certify that the foregoing (57) fifty seven names on (3) three pages is correct according to Register of the Marriage License in this office.

Given from my hand and seal of office on this the 5th day of November 1889.

(Seal Justice Dist Court.

Cherokee Nation)

WILLIAM J. MCKEE

Clerk, Flint Dist.

C. N.

List of Persons who have obtained marriage licenses under intermarriage law in Delaware District, C. N.

No.	Name	Date	License	Race	Remarks
1	S. O. James	Feb. 8th, 1884		White	Names of wife and of what tribe. Subrena L. Ballard, Cherokee by blood.
2	W. R. Gray	Jan. 25th, 1883		"	Mary Day, Shawney by blood.
3	John T. Davis	Nov. 19th,			Lusie Hulderbrand, Cherokee by

No.	Name	Date	License	Race	Remarks
	1886			"	blood.
4	James H. Harmon	Apr. 22nd, 1887		"	Flora Jackson.
5	Isaac Shouse	Dec. 3rd 1886		"	Louisa Woodall, Cherokee by blood.
6	Geo. Jackson	Jan. 17th, 1887		"	Ellender Dawson.
7	S. C. Wallen (Separated)	Sept. 17th, 1885		"	Eliza Woodard, Cherokee by blood.
8	Riley Dixon	Sept. 5th, 1885		"	Susie Hendrix.
9	John Sullivan	July 16th, 1885		"	Addie Love.
10	Willis Battles	Mar. 25th, 1884		"	Emily J. Clark.
11	Willard Rentfro	May 16th, 1884		"	Carie Hoff.
12	Allen Blevens	Mar. 26th, 1884		"	Laura Ward, Cherokee by blood.
13	A. J. Smith (Deserted)	Aug. 2nd, 1885		"	Nancy Silverhale, Shawney by blood.
14	W. M. Rosebud	Feb. 24th, 1885		"	Lucy G. Ballard, Cherokee by blood.
15	Andrew Snider	Nov. 27th, 1886		"	Syntha Muskrat, Cherokee by blood.
16	W. H. Ford	June 2nd, 1886		"	M. W. Willis, Cherokee by blood.
17	B. M. Cox	Nov. 1st, 1885		"	R. J. Duncan, Cherokee by blood.
18	Bert Coal	Aug. 30th, 1884		"	Lucy Riley.
19	S. W. Bond	Oct. 11th, 1884		"	Eller Brown, Cherokee by blood.
20	W. H. Whitney	Nov. 8th, 1884		"	.L E. Foreman, Cherokee by blood.
21	Elias Jenkins	July 13th, 1885		"	Mandy Esyton, Cherokee by blood.
22	Henry Kuffer	Feb. 17th, 1885		"	Sarah Hawkins, Cherokee by blood.
23	Jacob Duboys	Mar. 14, 1885		"	Mary Thornton, Cherokee by blood.
24	L. D. Donnell (Divorced)	Aug. 28th, 1885		"	Rebecca Dooley.
25	R. L. Payne	July 16th, 1887		"	A. M. Clark, Cherokee by blood.
26	Henry Bradcliff	Nov. 5th, 1885		White	Lucy Hilderbrand Cherokee by blood.
27	John S. Thomason	June 5th, 1886		"	R. F. Nidiffer Cherokee by blood.
28	Jason Stilly	Nov. 22nd, 1885		"	L. A. Daniel Cherokee by blood.
29	A. J. Smith	Dec. 16th, 1885		"	Ellen Miller.
30	William Smith	Jan. 6th, 1886		"	M. J. Foreman Cherokee by blood.
31	G. E. Gantson	Jan. 14th, 1886		"	Alice Purcell.
32	J. R. Wheeler	Dec. 19th, 1885		"	Allis Wheeler.
33	H. T. Richardson	July 10th, 1886		"	Seller Dawson.

No.	Name	Date	License	Race	Remarks
34	James Foust	Dec. 21st, 1885		"	Roseller McGhee, Cherokee by blood.
35	W. T. Adams (Separated)	Sept. 3rd, 1886		"	Jane Torbet Cherokee by blood.
36	Asa Simerson	June 14th, 1886		"	Cora Windfield.
37	J. A. Howe	Apr. 30th, 1887		"	Helia Crone.
38	R. F. Kelly	Apr. 25th, 1885		"	M. Miller Cherokee by blood.
39	H. O. Riggs	Apr. 27th, 1885		"	Miler Martin.
40	W. M. Kelly	Dec. 22nd, 1885		"	Delila Harlin Cherokee by blood.
41	H. H. More	Sept. 6th, 1884		"	Allis Owens (Dec.) Cherokee by blood.
42	Charley More	Jan. 17th, 1887		"	Mollie Dawson.
43	W. Crotzer	May 18th, 1886		"	Emma Vann.
44	Henry H. Curry	May 10th, 1880		"	M. E. Lindsey.
45	C. F. McGinnis	Jan. 16th, 1879		"	Sarah England Cherokee by blood.
46	L. S. Arnel	May 23rd, 1877		"	Josie C. Blyth Cherokee by blood.
47	C. C. Louther	Dec. 11th, 1870		"	Josie Louther.
48	Benjamin Chouteau	Mar. 27th, 1880		"	Maria Shaw.
49	Wm. F. Smith	Feb. 25th, 1886		"	Lucy Dougherty.
50	J. W. Evens	Feb. 10th, 1880		"	Victoria Tibelow, Delaware.
51	J. W. Skinner	Sept. 18th, 1876		"	Lucy Pork, Cherokee by blood.
52	James Cowel	Aug. 12th, 1878		"	M. A. England, Cherokee by blood.
53	Geo. Allen	June 9th, 1873		"	Rosa Luty.
54	E. D. Brown	Sept. 25th, 1876		White	Lizzee Brown.
55	H. D. Coates	Apr. 1st, 1875		"	Eliza Jane Crugg.
56	J. R. Bivins	Apr. 2nd, 1875		"	Safrona Crugg.
57	Wm. Brown	Mar. 29th, 1875		"	Georgian McGhee, Cherokee by blood.
58	Frank Cowel	Mar. 9th, 1879		"	Jane Conner Cherokee by blood.
59	Wm. Warner (divorced)	Apr. 20th, 1880		"	Mary McNully Cherokee by blood.
60	Patrick Brogan	July 25th, 1875		"	Polly McLaughlin Cherokee by blood.
61	James Brown	July 28th, 1875		"	An Eliza Lucy.
62	Geo. Cox (Deceased)	Mar. 1st, 1872		"	Rebecca Coplan, Cherokee.
63	John T. Caywood	Mar.			Matecin Bryant.

No.	Name	Date	License	Race	Remarks
	7th, 1875			"	
64	Henry Brown	(Deceased) Oct. 23rd, 1878		"	Eller McGhee, Cherokee by blood.
65	W. H. Curtice	Feb. 16th, 1880		"	Lulie Gunter Cherokee by blood.
66	G. W. More	May 18th, 1880		"	Mary Hickox, Cherokee by blood.
67	A. C. Cormicle	Sept. 29th, 1876		"	Mary Parris.
68	V. L. Benton	June 26th, 1879		"	Mary J. Woodall, Cherokee.
69	John Stivison	Dec. 17th, 1876		"	Cora Polson, Cherokee by blood.
70	Morris Frazer	Aug. 7th, 1878		"	Susie F. Kell, Cherokee by blood.
71	John Weaver	Aug. 6th, 1876		"	Mary Roudell, Cherokee.
72	Patrick Shanaban	Feb. 28th, 1879		"	Charlotte Rudgers.
73	Henry M. Watson	May 24th, 1880		"	Sarah Fields.
74	Francis Fritz	Dec. 6th, 1878		"	Aggy Foster.
75	A. V. Edmondson	Feb. 4th, 1874		"	Nancy Adaire, Cherokee by blood.
76	William Suleven	Oct. 15th, 1878		"	
77	John L. Bates	Aug. 14th, 1878		"	Perlina Shelton, Cherokee by blood.
78	Jefferson Lyons	(Deceased) Feb. 12th, 1879	Col.		Louiza Buffington, Col.
79	K. Hill	Aug. 28th,	White		Elizabeth Earle, Delaware.
80	S. T. Terry	Mar. 13th, 1878	White		W. N. Large, Cherokee by blood.
81	J. H. Cochee	Mar. 20th, 1879	"		Martha Buffington, Cherokee by blood.
82	H. S. Hill	Aug. 28th, 1880	"		Rubeca Dyal, Cherokee by blood.
83	J. W. Williamson	Mar. 15th, 1879	"		Eliza Fields, Cherokee by blood.
84	G. W. Green	Dec. 11th, 1875	"		Looly Blyth, Cherokee by blood.
85	D. Ferrel	Aug. 7th,			Mary Bary, Cherokee by blood.
86	J. D. Smith	Feb. 7th, 1879	"		Eliza Fields, Cherokee by blood.
87	James Jolliff	(Dec.) Feb. 7th, 1876	"		Chussey Munroe, Cherokee by blood.
88	Sam Glenn	Nov. 13th, 1875	"		Ancy An Glenn Cherokee by blood.
89	John F. Miller	Nov. 23rd, 1880	"		Nancy H. Cary Cherokee by blood.
90	R. P. Riley	July 27th, 1878	"		Lucy Dyal, Cherokee by blood.
91	Madison Gamble	May 31st, 1882	"		Julie Wheeler, Shawney by blood.
92	W. S. Nance	Oct. 9th, 1872	"		Sarah A. Vann.
93	Thomas Johnson	June			Rebecca Davis.

No.	Name	Date	License	Race	Remarks
	9th, 1877			"	
94	A. V. Flint	July 11th, 1879		"	Mrs. Tyner.
95	E. N. Radcliff	Oct. 19th, 1882		"	E. E. Radcliff formerly Miss. Foster.
96	Richard Hitcherson	Dec. 2nd, 1878		"	
97	Wyly C. Emry (Deceased)	June 4th, 1873		"	Loucender Blevens (Dec.) Cherokee.
98	John Harris	Dec. 14th, 1874		"	Polly Cornwell.
99	J. E. Hanna (Deceased)	July 1st, 1874		"	Johanna McGhee, Cherokee by blood.
100	W. B. Hamford (married out)	Jan. 19th, 1875		"	White Lousa Munroe, (deceased) Cherokee by blood.
101	S. H. Hawkins, deserted,	Dec. 13th, 1875		"	Susan Henderson, Cherokee by blood.
102	Bryant Falling	Feb. 7th, 1876		"	Sarah Fawlin.
103	William Habith	Feb. 26th, 1876		"	Mary Williams.
104	L. O. Flint	Aug. 25th, 1876		"	Delila Ballard, Cherokee by blood.
105	Lewis Fields	Sept. 29th, 1876		"	Sarah Schrimsher.
106	Wm. James, Married out.	Nov. 2nd, 1875		"	Amanda Perry, (Deceased)
107	Garrett James	May 8th, 1875		"	Mary Hudson.
108	W. M. Colwell	Apr. 27th, 1881		White	Cussey Humphrey, (Deceased) Cherokee by blood.
109	O. P. Bole	Nov. 10th, 1877		"	Lydia Graves.
110	J. C. McSpadden	Apr. 4th, 1879		"	F. E. Hoytt.
111	Dungerfiel Godman	Feb. 22nd, 1887		"	Eliza Buffington.
112	W. J. S. Walls	July 2nd, 1881		"	Martha Countryman.
113	John Evans	Sept. 9th, 1882		"	Martha Johnson.
114	W. D. Ritter	Aug. 22nd, 1882		"	N. E. Wolf.
115	E. W. A. Lynch	Jan. 28th, 1876		"	Jane Rankin.
116	John Thomas	Mar. 28th, 1876		"	Mary Jones.
117	Jas H. Akins	June 16th, 1880		"	Fonerle Poole, Cherokee by blood.
118	Thompson Tarbit (Dec.)	Dec. 18th, 1876		"	Jane McCrayer.
119	L. C. Lunere, married out,	Nov. 23rd, 1873		"	Annie C. Washburn, deceased Cherokee by blood.
120	John W. Lane	Feb. 26th, 1874		"	Mrs. V. Anderson.
121	E. S. Lain	Mar. 29th, 1875		"	Narcissa Luther.
122	J. B. Ladd	Apr. 3rd, 1875		"	Mary Vann.

No.	Name	Date	License	Race	Remarks
123	E. W. W. Lykins	Apr. 9th, 1875		"	S. A. Burnett.
124	T. B. Lamore	Dec. 6th, 1880		"	And Polly Wicket, Cherokee by blood.
125	Lewis More			"	Betty Goodwin, Cherokee by blood.
126	James Miller	Mar. 25th, 1879		Colored	Ruth Buzard.
127	Joseph McRandal	Apr. 3rd, 1878		"	Sarah Lauly.
128	James Smith	July 8th, 1881		White	Sarah E. Ralston.
129	Wm. Toflinire	June 6th, 1881		"	Betty Miller, Cherokee by blood.
130	John Kimbo	Apr. 28th, 1879		"	Hannah Starr.
131	James McCornish	Sept. 1st, 1879		"	Sarah Rankins.
132	Wm. Willis	Mar. 27th, 1883		"	Eliza Woodard, Cherokee by blood.
133	M. A. Allixzander	Feb. 18th, 1884		"	Loundu Cox.
134	John Chandler	Jan. 4th, 1883		"	Rosa Lundey, Delaware.
135	Franklin P. McLane	Jan. 13th, 1878		"	S. V. Prather.
136	Andrew Tyner	Feb. 17th, 1877		"	Asa Beck, Cherokee by blood.
137	J. M. Gossett	May 28th, 1879		"	Macy Thornton, Cherokee by blood.
138	Wm. Patzol	Mar. 24th, 1879		"	Eugene Davison.

Cherokee Nation
Delaware Dist.

I hereby certify that the foregoing and within list of----- names are a true list of the names of persons who have obtained marriage license in this (Delaware) District under the Intermarriage laws of this Nation as the said list is of record in this office either in the form of Register or memorandum, or of copies, abstracts or notes of the original licenses, on file or belonging to this office. This the 5 day of October, 1887.

T. J. McGHEE
Clk. Del. Dist. C. N.

No.	Name	Date	License	Race	Remarks
139	G. W. Collins	Aug. 11th, 1879		White	Miss Horne, Cherokee by blood.
140	G. W. Momenger	Aug. 22nd, 1876		"	Sarah Percell.
141	R. P. Palmore	May 27th, 1874		"	Sarah Flutewood, I dont know what she is.
142	S. Phillips	Nov. 20th, 1874		"	Ruth Cornell.
143	Fredrick Flute	Mar. 6th, 1878		White	Che ne cha, Cherokee by blood.
144	L. J. Kellogg	June 2nd, 1877 (Don't know them)		"	Sarah Kellog.
145	W. D. Highsmith	Aug. 9th, 1883		White	Molly Nidiffer, Cherokee by blood.
146	Fredrick Fluke	July 4th,			Eliza Walker.

No.	Name	Date	License	Race	Remarks
		1877		"	
147	Thos Hawkins,	dec. May		"	Sarah C. Brock, Cherokee by blood.
		4th, 1879		"	
148	John List	Mar. 2nd,		"	Charlotte Rogers.
		1874		"	
149	Joseph Rude	Mar. 4th,		"	Jose Chastain.
		1874		"	
150	T. S. Remson	Feb. 6th,		"	Esther Monroe, Cherokee by blood.
		1875		"	
151	C. H. C. Preston	May 7th,		"	Martha Lamere, Cherokee by blood.
		1877		"	
152	W. W. Stuart	Oct. 15th,		"	Manerva Daugherty.
		1873		"	
153	Myron Shelton,	dec'd,		"	Pelina Shoutou, Cherokee by blood.
		Feb. 19th, 1874		"	
154	Enock Southerland	Mar. 2nd, 1874		"	Abell Schrimsher, dec'd, Cherokee by blood.
155	Allen B. Sellers	Oct. 22nd, 1874		White	Mary Jane White.
156	W. L. Singelton	Mar. 3rd, 1881		"	Anna Sherelough, Shawnee.
157	J. A. Thomas	Sept. 5th, 1874		"	Johanna Williams.
158	J. H. Stafford	July 12th, 1877		"	Amanda Large.
159	P. S. James	Sept. 4th, 1877		"	M. E. Vann.
160	Peter Tovey	Sept. 20th, 1877		"	Susan Martin.
161	E. B. Frayser	Dec. 22nd, 1877		"	Mary Vann, Cherokee by blood.
162	Charley Tyler	Jan. 13th, 1882		"	Ruth Schrimsher.
163	William Little	Feb. 4th, 1882		"	Ressee Little.
164	George Dune	Oct. 9th, 1878		"	Nancy Robin.
165	R. D. Perry	Dec. 29th, 1881		"	Ellen Ward.
166	F. H. Wasson	June 23rd, 1873		"	Mary Vannermon.
167	Warn Williams	Oct. 8th, 1873		"	Mary Daugherty, Shawney.
168	Charley Windfield	Feb. 25th, 1875		"	Alcy Pigeon, Cherokee by blood.
169	James Conwell	Mar. 14th, 1879		"	Miss Rodgers.
170	R. B. Neighbors	Aug. 2nd, 1879		"	Miss Horne.
171	M. McBorn,	deserted. July 7th, 1879		"	Elizabeth Queen, Cherokee by blood.
172	Elexander Main,	dec'd, July 26th, 1878		"	Sophonra Schrimsher, Cherokee by blood.
173	Seth R. Hall	Jan. 6th, 1880		"	Mary J. Fields.
174	B. E. Scott	Dec. 8th, 1879		"	Sabrena Lindsey.
175	S. Edmonson	Feb. 9th, 1879		"	Flourance Williams, Cherokee.

No.	Name	Date	License	Race	Remarks
176	E. A. Grant, dec'd,	Feb. 4th, 1880		"	Susan Enloe, Cherokee.
177	Christoper Young	Mar. 29th, 1880		"	Ced B. Gore.
178	M. L. Frazier	June 7th, 1880		"	Martha Ballard, Cherokee by blood.
179	J. D. Kelly	June 27th, 1880		"	Susan C. Cary, Cherokee by blood.
180	Ole Olson	July 29th, 1880		"	Lidy Hawk, Cherokee by blood.
181	William Miller	July 19th, 1880		"	Ellen Blyth, Cherokee by blood.
182	J. T. Jones, deceased,	Aug. 17th, 1880		"	Karcy McLaughlin, Cherokee by blood.
183	G. O. Roby	Nov. 24th, 1880		"	Martha Dial.
184	Samuel Burns	Dec. 24th, 1880		White	Eltia Hitchcock, Cherokee by blood.
185	Z. J. Lynch	Dec. 27th, 1880		"	Rebecca Muskrat, Cherokee by blood.
186	R. F. Browning	Mar. 28th, 1881		"	Mary Parks, Cherokee by blood.
187	Theado Kelly	June 25th, 1881		"	Dieus Duncan, deceased.
188	George S. Ford	Oct. 10th, 1881		"	Virginia Parish, Shawney.
189	L. C. Couch	Oct. 12th, 1881		"	Doudiser Parks, Cherokee.
190	U. B. Rains	Oct. 22nd, 1881		"	Josie Ward, Cherokee.
191	J. C. Mayes	Jan. 3rd, 1884		"	Susie Ballard, Cherokee.
192	Joseph Thatsher	Oct. 3rd, 1883		"	Mary L. Ketchum, Delaware.
193	E. M. Arnel	Jan. 13th, 1884		"	Victory Powell, Cherokee.
194	James Hunter	Feb. 19th, 1884		"	Lila A. Willson, Cherokee.
195	John W. Jones	June 4th, 1884		"	Johanna Hanna, Cherokee.
196	Franklin B. Browning	June 23rd, 1884		"	Sarah H. Fields, Cherokee.
197	G. W. Taylor	June 27th, 1884		"	Ellen Scraper, Cherokee.
198	W. Sager, divorced,	Oct. 1st, 1882		"	Mary Ann Chuks, Cherokee.
199	D. Timbrooks	Apr. 2nd, 1883		"	Mollie G. Foreman, Cherokee.
200	William Gamble	Feb. 4th, 1884		"	Louiza Wheeler, Shawney.
201	Elisha Hargis, deserted,	Mar. 3rd, 1883		"	Nancy J. Walker.
202	Anderson Keene	Apr. 21st, 1883		"	Nancy Ann Shornlin, Cherokee.
203	J. D. Massey	Oct. 27th, 1884		"	Rachel McGhee, Cherokee.
204	J. C. Buckhannon	Oct. 6th, 1883		"	Josse England, Cherokee.
205	P. G. Browning	Oct. 7th,			Nellie Flint, Shawney.

No.	Name	Date	License	Race	Remarks
	1883			"	
206	Farlenton Gray	Nov. 2nd,		"	Joseanna Mange, Cherokee.
	1883				
207	R. H. Crotzer	Aug. 9th,		"	Fanny Todd, Shawney.
	1883				
208	J. T. Hardy	Feb. 28th,		"	M. E. Polson, Cherokee.
	1883				
209	Henry Frelick	Jan. 20th,		"	Mary Elmore.
	1885				
210	W. R. Smith	Dec. 12th,		"	Eduhah Lundy, Delaware.
	1884				
211	James D. Yost	Sept. 24th,		"	Virginia Ketchum, Delaware.
	1872				
212	G. H. Carry	Dec. 21st,		"	Mary Ann Chuke, Cherokee.
	1886			White	
213	Robt. Wann	Aug. 6th,		"	R. L. Lynch, Cherokee.
	1887				
214	Jas Alcorne, dec'd,	Nov. 30th, 1868		"	Mary Daniels, Cherokee.
215	H. Allizander, deserted,	July 1st, 1868		"	Mary Milton, Cherokee.
216	C. Barney, dec'd.	Dec. 1st, 1867		"	Inelanna England, Cherokee.
217	J. B. Bray	May 21st, 1868		"	Sarah Estridge, Cherokee.
218	Gilbert Bolin	Feb. 17th, 1868		"	Eliza Chuk, Cherokee by blood.
219	S. D. Brown	July 9th, 1868		"	Lucy Ward, Cherokee by blood.
220	J. H. Bendosa, dec'd,	July 21st, 1869		"	S. J. Ward, Cherokee by blood.
221	W. S. Baryman	Nov. 3rd, 1870		"	Elizabeth Garrett.
222	Abe Dyal	Feb. 6th, 1868		"	Lucy Keeton.
223	Jas Duncan	Feb. 6th, 1868		"	Tempy Schrimsher, Cherokee.
224	F. L. Don Collos	Sept. 1st, 1869		"	Allis Hulderbrand, Cherokee.
225	Henry Donelly	Oct. 21st, 1869		"	Emma Daniel, Cherokee.
226	J. B. Dobkins	Dec. 29th, 1869		"	Madora Little, Cherokee.
227	L. H. Duncan	Dec. 29th, 1869		"	Penelopa Crazy.
228	L. D. Daney	Aug. 17th, 1870		"	Luisa Morris, Cherokee.
229	J. C. Clark	July 2nd, 1870		"	Endosa Were, Cherokee.
230	N. F. Carr	Feb. 17th, 1868		"	Lee Rogers, Cherokee.
231	Geo. Fields	Dec. 1st, 1868		"	Eliza J. McGhee, Cherokee.
232	G. W. Goudy, deserted,	Feb. 14th, 1870		"	C. F. Trott, Cherokee.
233	Wm. H. Haysten	Dec. 1st, 1867		"	L. J. Williams, Cherokee.
234	Wm. Hamilton, deserted,	June 16th, 1868		"	Nancy Ward, Cherokee.

No.	Name	Date	License	Race	Remarks
235	Thos Hickox, deceased,	Nov. 19th, 1868		"	Mary Weire, Cherokee.
236	Wm. Howell	Feb. 10th, 1869		"	Eliza Ballard, Cherokee.
237	Albert Harlin	Sept. 23rd, 1870		"	Matilda Cartice, Cherokee.
238	Solon James	Oct. 29th, 1869		"	Louse Lane.
239	N. B. Lucky	June 1st, 1868		White	Lucy an Howel, Cherokee by blood.
240	Wm. Luki, deserted,	Mar. 1st, 1869		"	Nansee McNully.
241	G. W. Luckey	June 28th, 1869		"	Patey Auther, Cherokee.
242	James Martin	Jan. 6th, 1869		"	Monday Walker.
243	Dr. Jas. McDuff, dec'd.	July 3rd, 1868		"	Cussey Humphrey, Cherokee.
244	W. S. More	Dec. 8th, 1870		"	L. J. Schrimsher.
245	Robt. Nix	Nov. 16th, 1869		"	Subrena Nidiffer, Cherokee.
246	Andrew Prock, dec'd,	Apr. 4th, 1870		"	Frances McGhee, Cherokee.
247	R. A. Prather	Feb. 5th, 1869		"	Caroline Rogers.
248	John Priest, dec'd, Sept.	17th, 1870		"	Madora Welch, Cherokee.
249	G. W. Selvidge, dec'd.	Dec. 11th, 1867.		"	S. A. Beck, Cherokee.
250	Samuel Smith, dec'd.	Apr. 29th, 1868		"	Louisa Jackson.
251	Isaac Smith, dec'd, Jan.	20th, 1869		"	Jane Willis, Cherokee.
252	B. F. Sherman, dec'd,	Oct. 27th, 1869		"	Sabro Stover, Cherokee.
253	August Sager	Apr. 3rd, 1870		"	Emoline Little.
254	J. C. Williamson	1870		"	Mrs. Boolis, Shawnee.
255	L. B. Smith	Mar. 22nd, 1870		"	F. C. Reny.
256	Wm. Tyler	Mar 2nd, 1870		"	Paulliny Dyal.
257	D. M. Little, dec'd, Feb.	8th, 1868		"	Rose A. Ward.
258	Thomas Whiple	Aug. 17th, 1869		"	Sarah Gruit.
259	Ira Williams, dec'd,	Sept. 7th, 1869		"	Mary Davis, Cherokee.
260	G. W. Williams	Sept. 26th, 1870		"	Malindy Countryman, Cherokee.
261	Jacob Yeargen	June 9th, 1870		"	Laura Fields, Cherokee.
262	J. C. Yeargan	Mar. 24th, 1869		"	Mary Kinny.
263	J. T. Martin	Sept. 19th, 1870		"	Sarah E. Fields, Cherokee.
264	Charles Barney, dec'd,	Dec. 19th, 1870		"	Frances C. McGuire.
265	William Donaldson	Feb. 3rd, 1871		"	Virginia Tibelow, Delaware.

No.	Name	Date	License	Race	Remarks
266	William Blair	Jan. 13th, 1872	"	"	Cathrine Dial.
267	C. C. Dooley	Jan. 3rd, 1872	"	"	Elizabeth Malaster.
268	Jack Blevens	Aug. 10th, 1871	"	White	Nancy Humphrey, Cherokee by blood.
269	Edmon Carr	Mar. 15th, 1871	"	Chickasaw	Susan Parks, Cherokee.
270	J. L. Cushman, deserted, June 13th, 1871	"	"	White	Mary Alizander, Cherokee.
271	John Charley (left)	Feb. 25th, 1871	"	Peoria	Louisa Cumgan, Cherokee.
272	John Clark	Dec. 2nd, 1871	"	White	Nancy Hamilton, Cherokee.
273	G. W. Currey	Jan. 1st, 1874	"	"	Aylcey Prock, Cherokee.
274	Osbine Bird	Jan. 9th, 1874	"	"	Lucindy Caselough, Shawnee.
275	Abriham Meeks	Jan. 10th, 1874	"	"	Briller Schrimsher.
276	Isaac Murford, dec'd. June 24th, 1871	"	"	"	Cressy McDuff, dec'd, Cherokee.
277	Issac Mode	Dec. 8th, 1872	"	"	Sarah Nediffer, Cherokee.
278	Harmon Benson	Jan. 17th, 1874	"	"	Mariah Squirrel.
279	Wm. Loudon	Jan. 23rd, 1874	"	"	Smithee J. Thomas.
280	Wm. Diston	Jan. 23rd, 1874	"	"	Sarah Jane Stephens.
281	Wm. Reckner, dec'd, May 27th, 1871	"	"	"	Mary Cricket.
282	John Parks	Dec. 28th, 1871	"	"	Mollie E. Prather.
283	John Seares, dec'd, Feb. 3rd, 1874	"	"	"	Sabri J. Foster, dec'd, Cherokee.
284	John J. Smith	July 12th, 1871	"	"	Sarah Welch, Cherokee.
285	Geo. Southerlin	May 12th, 1873	"	"	Tempy Schrimsher, Cherokee.
286	D. D. Thornton	Feb. 1st, 1872	"	"	Susan Delane, Cherokee.
287	S. C. Cox	June 12th, 1873	"	"	Rubeca Copeland.
288	O. J. Olney	May 17th, 1873	"	"	Marget Duncan.
289	H. H. Wasson	June 23rd, 1873	"	"	Mary Vonnerman, Cherokee.
290	Henry W. Hall	Mar. 17th, 1872	"	"	Rachel Britton.
291	James Young	Apr. 14th, 1872	"	"	Elmura Godard.
292	R. L. Conley	Apr. 26th, 1872	"	"	Suanah Davis.
293	A. T. C. Jennings	June 20th, 1872	"	"	Jane Landrum, Cherokee.
294	W. T. Davis	July 3rd, 1872	"	"	F. C. Ballard, Cherokee.

No.	Name	Date	License	Race	Remarks
295	W. L. Laserter	July 20th,		"	Emily Willsen, Delaware.
		1872			
296	Jacob Hizer	Sept. 5th,		"	Mary E. Tittle.
		1872			
297	John Clark	Sept. 27th,		White	Jesephene James.
		1872			
298	James Hawkins	Oct. 5th,		"	Cathrin Dyle.
		1872			
299	Henry Fry (separated)	Nov. 21st, 1872		"	Betty Nultire, Cherokee.
300	James H. More	Nov. 22nd, 1872		"	Nancy J. Brown.
301	Jacob Jackson	Dec. 5th,		"	Mary Clifford.
		1872			
302	S. M. Ramsey, deserted,	Dec. 11th, 1872		"	T. C. Perry, deceased.
303	John Percell	Jan. 11th,		"	Sarah Kelly.
		1873			
304	John Burnes	Jan. 1st,		"	R. P. Trott, deceased.
		1873			
305	James Morell	Jan. 3rd,		"	Eliza Hollen.
		1873			
306	D. C. Finn, deserted,	Jan. 13th, 1873		"	Aceneth Parrish.
307	Jasper Thomas	Jan. 14th,		"	Cathrine King.
		1873			
308	Geo. Allen	June 9th,		"	Rose Luty.
		1873			
309	Wm. U. Stewart	Oct.			Horn Dougherty.
309½	Frank Conner	Oct. 9th, 14th, 1873		"	Rebecca Swimmer.
310	W. A. Wilkins	Feb. 11th,		"	Bery C. Lankford.
		1874			

Clerk Office. Delaware District this is to certify by me that the within and foregoing 11 pages are true copy from the Record of marriage licenses issued in Delaware District from the year 1868 to year 1887 except the one issued to one **Brough**. Which I **revoked** on the ground that Chasteon was reported not being a Cherokee Citizen neither him nor his wife or his children on this the 5th day of Oct. 1887.

Seal.

T. J. McGhee,
Clerk Delaware District
C. N.

"To the Executive Department
of the Cherokee Nation.
Dr. Sir.

I will give you the names of the different clerks who had a hand in issuing some of the marriage licens to citizens of the United States to marry women here in Delaware Dist. Cherokee Nation. Whether all those women were Cherokee or not I do not know. The report I sent you under the Head of Remarks you will see operset of the Females name who I have said Cherokee by blood as to some of the other marriage licenses issued by the following named Clerks I can't say what tribe of women they were, I see some names I never heard tell of until I over Rolled this marriage record, towit:

No. of marriage license issued by S. N. Melton as shown by	
Record.....	17
No. licens issued by James E. Harlln.....	50

No. licens issued by J. T. Cunningham	43
No. licens issued by Walker Daniel	1
No. licens issued by R. T. Cary	42
No. licens issued by H. T. Landrum	15
No. licens issued by J. L. Thompson	3
No. licens issued by J. C. Trott	2
No. licens issued by J. B. Harlin	5

Total 180

(Seal)

Yours respectfully,
T. J. McGhee,
Clerk Delaware District,
Cherokee Nation."

GOINGSNAKE DISTRICT

Names of persons who have obtained marriage licenses under the
Intermarriage Law in Goingsnake Dist., C. N.

No.	Name	Date	License	Race	Remarks
1	Wm. Quarles	Aug. 5th,		White	Sarah Morris.
	1871				
2	Wm. Crowder	July 5th,		"	Polly Foreman.
	1869				
3	John Rogers	Mar. 17th,		"	Sally Garrett.
	1880				
4	R. C. Fuller	Sept. 15th,		"	T. M. Steel.
	1880				
5	J. W. Thomas	Oct. 22nd,		"	M. J. Ward.
	1880				
6	—Hosey	Apr. 10th,		"	
	1881				
7	R. S. Steward	Nov. 7th,		"	
	1880				
8	George Craig	Mar. 26th,		"	
	1880				
9	B. G. Hollan	Jan. 23rd,		"	
	1881				
10	Wm. H. Snow	Feb. 23rd,		"	Snow is a resident of Cooweeshoo and have been informed he had abandoned his wife but don't know for certain.
	1881				
11	G. W. Talbert	Nov. 22nd,		"	
	1876				
12	A. J. Kiser	Oct. 9th,		"	
	1881				
13	J. N. Bee	Feb. 25th,		"	
	1882				
14	James McHenry	July		"	
	29th, 1882				
15	Tom Kirk	Apr. 17th,		Colored	
	1882				
16	Wm. Whitenhunt	Nov.		White	
	4th, 1881				
17	J. H. Scott	July 24th,		"	
	1882				
18	Charles Knoblet	Oct,		"	
	25th, 1882				
19	A. F. Harless	Dec. 1st,		"	
	1882				
20	Mathew Cordry	Dec.			

No.	Name	Date	License	Race	Remarks
		16th, 1882		"	
21	William Knoblet	June 8th, 1883		"	
22	J. A. Moreland	Feb. 5th, 1883		"	
23	W. S. Smith	July 12th, 1883		"	
24	Wm. Rider	Aug. 10th, 1883		"	
25	J. T. Murphy	Aug. 12th, 1883		"	
26	William Hern	Nov. 22nd, 1883		"	
27	J. M. Garrett	Oct. 9th, 1883		"	
28	A. E. Holland	Feb. 9th, 1884		"	
29	John W. Howeston	Apr. 11th, 1884		"	
30	George W. Talbert	Oct. 22nd, 1884		"	
31	J. L. Washington	Aug. 12th, 1885		"	
32	W. J. T. Smith	Aug. 14th, 1885		"	
33	R. J. McCoy	Jan. 25th, 1885		"	
34	Charles Pack	Jan. 27th, 1885		"	
35	N. L. Martin	Jan. 30th, 1885		"	
36	Lee Spears	Dec. 1st, 1885		"	
37	Joseph Hins	Dec. 17th, 1884		"	
38	Tillman Chance	Jan. 22th, 1887		"	
39	W. H. Thomason	Jan. 7th, 1887		"	
40	William Grigsby	Dec. 11th, 1886		"	
41	R. Green	Aug. 25th, 1887		"	
42	Hugh Willis	July 27th, 1887		"	
43	J. H. Abbott	Sept. 1st, 1874		"	
44	H. N. Adington	Sept. 1st, 1874		"	
45	Jessie Roberts	Dec. 21st, 1874		White.	
46	William Silcott	July 17th, 1875		"	
47	William T. Thomas	Dec. 23rd, 1875		"	
48	John Scott	Mar. 10th, 1875		"	
49	Elijah Stephens	Nov.			

No.	Name	Date	License	Race	Remarks
	2nd,	1874		"	
50	Walter Evens	Mar. 18th,		"	
	1876			"	
51	W. A. Bell	Jan. 17th,		"	
	1876			"	
52	L. W. Drake	Mar. 24th,		"	
	1877			"	
53	James Sloane	Mar. 28th,		"	
	1878			"	
54	David Newton	Feb. 15th,		"	
	1879			"	
55	Thomas A. William	Sept. 12th,		"	
	1877			"	
56	John Rowes	Jan. 5th,		"	
	1878			"	
57	Joseph Thompson	Dec. 30th,		"	
	1878			"	
58	Napolien Hannah	Mar. 26th,		"	
	1879			"	
59	H. L. Winton	Mar. 24th,		"	
	1879			"	
60	W. L. Morris	Feb. 12th,		"	
	1879			"	
61	Mike Mullar	Oct. 7th,		"	
	1878			"	
62	Robert Garrett	Oct. 29th,		"	
	1879			"	
63	J. W. Ellis	July 5th,		"	
	1879			"	
64	Ashly Norton	May 6th,		"	
	1878			"	
65	W. M. Taylor	Mar. 22nd,		"	
	1879			"	
66	Thomas J. Burk	Mar. 22nd,		"	
	1879			"	
67	James Barnet	July 30th,		"	
	1879			"	
68	J. W. Thomas	Jan. 8th,		"	
	1880			"	
69	B. M. Parnell	Jan. 10th,		"	
	1880			"	
70	Lum Reeves	Jan. 15th,		"	
	1886			"	
71	Isaac Morris.				Don't find any record of marriage license of Isaac Morris, but he is a Cherokee and had proven their rights about the year 1870 from Georgia.
72	John R. Russell	-----			Same remark as to Isaac Morris.
73	John Wilkin.				Has never complied with the intermarriage law governing intermarriage with white men and foreigners.
74	——— Lindy.				Lindy never has complied with the intermarriage law the same as Wilkin.
75	Wm. Ward.				Ward and Blackwood had made

No.	Name	Date	License	Race	Remarks
76	J. W. Blackwood.				applications to A. H. Beck who is acting Dept Clerk for me, for license. Their intention was to get them about the last of July so they could vote at the last general election, but, their has beent any report made to this office whether they got them or not. I left blanks with the Dept Clerk to be filled out.
77	Lou Holt.				Lou Holt was married before the war. All records made at that time were destroyed.

Cherokee Nation.)
 Goingsnake Dist.) I certify that the foregoing and within number of names is correct according to Register or memorandum of marriage license in this office. This 30th, September, 1887.

J. R. Wright
 Clerk Goingsnake Dist.

(Seal)

TAHLEQUAH DISTRICT.

Names of persons who have obtained marriage licenses under the Intermarriage law in Tahlequah District, C. N.

No.	Name	Date	License	Race	Remarks
1	William Hampton	Apr. 6th, 1870		White.	Remarks
2	William George	May 29th, 1870		"	
3	Daniel Moore	July 2nd, 1870		"	
4	Rev. L. Dobson	Sept. 12th, 1866		"	at Philadelphia. Remarried after he returned to the nation.
5	Frank Howard	Oct. 7th, 1870		"	
6	Charles Willey	Nov. 11th, 1870		"	
7	John F. Lyons	Nov. 12th, 1870		"	
8	Manuel Taylor	Dec. 6th, 1870		Colored	The case referred to the Supreme Court of commission. The Court decided that colored persons married under the above license are not Cherokee Citizens.
9	John B. Edwards	Jan. 5th, 1871		White	
10	William Jackson	Feb. 25th, 1871		"	
11	H. G. Wood	Mar. 17th, 1871		"	
12	B. M. Mitchell	Nov. 2nd, 1871		"	
13	John Griggs	Nov. 6th, 1871		"	
14	A. P. Goodykoontz	Oct. 17th, 1871		"	

No.	Name	Date	License	Race	Remarks
15	Dr. Augustus A. Sheets	Nov. 9th, 1871		"	
16	John D. Kelly	Nov. 10th, 1871		"	
17	D. M. Allen	Nov. 30th, 1871		"	
18	Dr. W. A. Reese	Oct. 9th, 1871		"	
19	L. P. Isbel	Dec. 19th, 1871		"	
20	John P. Drake	Dec. 15th, 1871		"	
21	John W. Johnson	Jan. 3rd, 1872		"	
22	J. M. Smith	Nov. 30th, 1869		"	Reported M. O. Ghormley & had him tried and convicted at Ft. Smith.
23	M. A. Wallace	Jan. 31st, 1872		"	
24	M. A. Phillips			"	
25	James W. McSpadden	Apr. 17th, 1872		"	
26	Dr. W. C. Cobb	July 12th 1872		"	
27	Geo. A. Crane	Oct. 18th, 1872		"	
28	J. B. Newton	Nov. 2nd, 1872		"	
29	John D. Smith	Dec. 23rd, 1872		"	
30	A. H. Norwood	Dec. 25th, 1872		"	
31	W. M. Nix	Oct. 29th, 1872		"	
32	James W. Scott	Jan. 8th, 1873		"	
33	J. O. Roland	Apr. 14th, 1873		"	
34	John Johnson	Jan. 27th, 1873		"	
35	Anderson Bean	Apr. 23rd, 1873		"	
36	Wash Smith	Apr. 20th, 1873		"	
37	Simeon Garrett	Jan. 27th, 1873		"	
38	Wm. Green	May 24th, 1873		"	
39	Junius Dennis	Aug. 1st, 1873		Col.	
40	Wilson Taylor	May 24th, 1873		White	
41	Henderson Irons	Apr. 27th, 1873		"	
42	Lewis Carter			Col.	
43	Geo. Mitchell	Sept. 13th, 1873		White	
44	Asa Guinn	Sept. 23rd, 1873		"	

No.	Name	Date	License	Race	Remarks
45	Louvinus Pierre	Feb. 7th,		"	
		1874			
46	Jeremiah O'Leary	Dec.		"	
		23rd, 1873			
47	George Miller	Apr. 11th,		"	
		1874			
48	John T. McSpadden	July		"	
		25th, 1873			
49	Joseph Hendricks	Aug.		"	
		17th. 1874			
50	William Milton	Mar.		"	
		27th, 1875			
51	David Tipton	Mar. 27th,		"	
		1875			
52	S. S. Boyles	Mar. 29th,		"	
		1875			
53	Charles Kolpin	Mar.		"	
		30th, 1875			
54	C. E. Johnson	July 4th,		"	
		1875			
55	Elijah Meadows			Col.	
56	A. J. Lane	July 13th,		White	
		1875			
57	John Heisel	Aug. 17th,		"	
		1875			
58	M. H. Cunningham	Apr.		"	
		19th, 1876			
59	Henry Bean	July 28th,		Col.	
		1876			
60	G. W. McFarlin	Dec.		White	
		22nd, 1876			
61	Robert I. Black	Feb. 8th,		"	
		1877			
62	J. H. Harrison	Mar. 14th,		"	
		1877			
63	W. P. McClellan	Nov.		"	
		30th, 1879			
64	W. F. Rasmus	Sept. 4th,		"	
		1877			
65	S. W. Richie	Nov. 19th,		"	
		1877			
66	M. J. Reagan	Nov. 27th,		"	Decided against by the Court of Commission that his wife was not a Cherokee.
		1877			
67	Martin Hallen	Feb. 4th,		"	
		1878			
68	Lafayette Guinn	Apr. 8th,		"	
		1878			
69	F. A. Meek	Aug. 8th,		"	
		1878			
70	Dr. L. M. Cravens	Nov.		"	
		7th, 1878			
71	Clinton Scales	Dec. 22nd,		Col.	
		1878			
72	Jeremiah Springsted	Dec.		White	
		29th, 1878			
73	Joshua Anderson	Jan.		"	
		5th, 1879			
74	Peter McCallister	Feb.		"	
		8th, 1879			
75	Russell Peak	Mar. 25th,			

No.	Name	Date	License	Race	Remarks
	1879			"	
76	Joseph Glad	May 29th,		"	
	1879			"	
77	Emanuel Spencer	July 28th, 1879		Col.	
78	Jackson Kelly	Sept. 26th, 1879		White	
79	Rufus Green Goodwin	Mar. 7th, 1879		"	
80	Elijah Creach	May 18th, 1880		"	
81	James H. Cobb	Sept. 16th, 1880		"	
82	Jefferson Tiner	Dec. 12th, 1880		"	
83	Charles Hart	Mar. 10th, 1881		"	
84	James Norton	Nov. 13th, 1880		"	
85	Lewis Payne	May 14th, 1881		"	
86	Dr. Frank Corbin	Nov. 18th, 1881		"	
87	D. N. Leerskov	Dec. 26th, 1881		"	
88	John Guinn	Mar. 7th, 1882		"	
89	James Higginbotham	Aug. 10, 1882		"	
90	George Beavers	Jan. 25th, 1883		"	
91	W. A. Westover	Feb. 12th, 1883		"	
92	Jack Luther	May 3rd, 1883	Col.		
93	J. L. Smith	Apr. 28th, 1883		White	Remarried.
94	John H. Phillips	Sept. 12th, 1883		"	
95	J. B. Post	July 31st, 1881		"	
96	Alexander West	Nov. 11th, 1881		"	
97	J. J. Hallman	Dec. 16th, 1883		"	
98	Jacob C. Johnson	Dec. 16th, 1883		"	
99	Dennis W. Smith	Dec. 25th, 1883		"	
100	Isaac Wilson	Nov. 29th, 1883		"	
101	Benton Brown	Dec. 26th, 1883		"	
102	W. R. Fortner	Feb. 6th, 1884		"	
103	Rollea C. Edgerton	Mar. 20th, 1884		"	
104	D. B. Blake	July 5th, 1884		"	
105	B. H. Stone	July 18th, 1884		"	

No.	Name	Date	License	Race	Remarks
106	H. L. Chubbuck	Aug. 15th, 1884		"	
107	Frank M. Rucker	Sept. 14th, 1884		"	
108	J. M. Rollins	Oct. 25th, 1884		"	
109	William Brown	Jan. 27th, 1885		"	
110	William Hinton	Mar. 15th, 1885		"	
111	James E. Bell	Feb. 17th, 1885		"	
112	Jerry Watts	Dec. 29th, 1884		"	
113	Charles Hedrick	Aug. 14th, 1886		"	
114	Marion A. Miller	Oct. 28th, 1886		"	
115	W. T. Richards	Jan. 3rd, 1887		"	
116	John Smith	Apr. 30th, 1887		"	
117	A. J. Hooper	June 7th, 1887		"	
118	A. G. Robinson	July 28th, 1887		"	
119	Thomas Ivey	Feb. 16th, 1868		"	
120	J. B. Antoine	Feb. 26th, 1868		"	
121	James Mehlin	Feb. 25th, 1868		"	Remarried
122	Wm. K. Hawkins	Feb. 17th, 1868		"	
123	John Adkisson	June 12th, 1868		"	
124	Murdock McLead	Feb. 8th, 1869		"	
125	Thomas W. Lindsey	Aug. 14th, 1869		"	
126	R. W. Sevier	Mar. 18th, 1869		"	
127	Henry Johnson	Mar. 17th, 1869		Col.	
128	Henry Bird	Mar. 27th, 1869		Col.	
129	Wm. Madden	Aug. 14th, 1869		Col.	

I hereby certify that the foregoing is a correct number of whites & colored persons who have obtained Licenses to marry in Tahlequah District from 1868 up to the present time 1887. Given under my hand & seal of office.

This 15th day of September, 1887.

(Seal)

Allen Ross, Clerk
Tahlequah District Cherokee
Nation. Ind. Ter.

SALINE DISTRICT

Names of persons who have obtained marriage licenses under the Intermarriage law in Saline District, C. N.

No.	Name	Date	License	Race	Remarks
No.	Name.	Date		Race.	
1	William P. Gray	Apr. 12th, 1869		White	
2	Joseph Ballard	July 5th, 1868		"	
3	Aron W. Madill	Feb. 11th, 1869		"	
4	Hueston Smith	Apr. 1st, 1868		"	
5	Lenard Bowles	Apr. 2nd, 1868		Col.	
6	Edward Byrd	Dec. 10th, 1868		White	
7	Peter Van Norman	July 9th, 1869		"	
8	Thomas P. Rodman	Oct. 2nd, 1869		"	
9	M. H. McCullough	Oct. 1st, 1868		"	
10	Joseph Riley	Mar. 20th, 1870		"	
11	Edward Crutchfield	Sept. 23rd, 1869		Cher.	
12	M. W. Couch	Dec. 19th, 1869		White	
13	Wm. N. West	Sept. 5th, 1880		Cher.	
14	Martin E. Payn	Aug. 13th, 1872		White	
15	Joseph H. Graves	Jan. 19th, 1873		"	
16	James Shadle	June 9th, 1873		"	
17	George H. Lewis	Dec. 9th, 1873		"	
18	George Armstrong	Mar. 21st, 1873		"	
19	Robbert Wingfield	Mar. 27th, 1873		"	
20	Harris A. Loflin	July 14th, 1874		"	
21	John W. Hildbran	Sept. 5th, 1874		"	
22	John Kantrell	Nov. 19th, 1874		"	
23	George Giboney	Dec. 12th, 1874		"	
24	John W. Brock	Jan. 13th, 1875		"	
25	Frank Skinner	Nov. 27th, 1875		"	
26	Henry M. Harrison	Oct. 3rd, 1875		"	
27	George W. Talbert	July 22nd, 1876		"	
28	William Arledge	Jan. 31st, 1878		"	
29	J. M. Burns	July 5th, 1878		"	

No.	Name	Date	License	Race	Remarks
30	J. N. Kepthart	Aug. 17th,		"	
	1878				
31	Alford Campbell	Dec.		"	
	20th, 1878				
32	Johnson Vann	Feb. 11th,			
	1879			Colored	
33	Daniel B. Coal	Mar. 15th,			
	1879			White.	
34	Wm. R. Fair	June 24th.		"	
	1879				
35	Henry E. Sitzler	Oct.		"	
	11th, 1879				
36	John W. Elliott	Sept.		"	
	24th, 1879				
37	Thos J. C. Thompson	June		"	
	29th, 1880				
38	J. T. Davis	Aug. 28th.		"	
	1880				
39	George H. Warren	Sept.		"	
	2nd, 1880				
40	George W. Taylor	Oct.		"	
	2nd, 1880				
41	J. W. Dodson	Aug. 5th.		"	
	1882				
42	John M. Cole	Jan. 20th,			
	1884			White.	
43	W. T. Jones	Aug. 24th,		"	
	1884				
44	Sam Gaylord	Feb. 12th.		"	
	1885				
45	John F. Warren	July		"	
	24th, 1885				
46	John Walburn	Oct. 27th.		"	
	1885				
47	Joseph F. Baker	Jan.		"	
	13th, 1886				
48	Jesse King	Feb. 27th.		"	
	1886				
49	J. P. Beldare	Apr. 29th.		"	
	1887				
50	Lewis Far	May 17th.		"	
	1887				

Cherokee Nation)

Saline District) I certify that the foregoing and within — number
of names is correct according to Register or memorandum of marriage
licenses in this office.

J. M. Ross
Clerk Saline District.

(Seal)

This 30th day of September, 1887.

SEQUOYAH DISTRICT

Clerks Office)

Cherokee Nation)

Sequoyah District) Report of "Marriage" License that is "recorded"
or on Record in this Office.

Hon. D. W. Bushyhead:

Sir:—I have the honor to submit the following as my Report from

this office of the above mentioned License that the Record shows of non citizens under the intermarriage law with Cherokee citizen Ladies by blood, and Shawnees and Delawares.

No.	Name	Date	License	Race	Remarks
1	Joseph H. Alexander	Feb. 4th, 1869		White	
2	Dr. Bell	Feb. 13th, 1881		"	
3	Jacob E. Barrow	Dec. 9th, 1875		"	
4	Jasper Chaney	Dec. 7th, 1887		"	Deserted his wife.
5	V. O. Crawford	Dec. 27th, 1879		"	
6	J. D. Cheek	Nov. 13th, 1885		"	
7	W. B. Cornelius	Jan. 26th, 1886		"	
8	Charles H. Everett	June 20th, 1876		"	
9	Joseph C. Grady	Oct. 23rd, 1875		White.	
10	Jerry Harris	June 13th, 1876		"	
11	David Gauff	Feb. 3rd, 1884		"	
12	Nathan Melton	Mar. 2nd, 1880		"	
13	George King	Nov. 2nd, 1883		Creole	I recon.
14	Elish Mashus	Aug. 29th, 1879		White.	
15	Wm. H. Turner	Nov. 3rd, 1883		"	
16	B. McCalahan	Sept. 14th, 1879		"	
17	B. L. Summerhill	Sept. 19th, 1877		"	
18	Charles Norris	Mar. 2nd, 1880		"	
19	John W Harris	Aug. 6th, 1879		"	
20	A. C. Lessler	Oct. 2nd, 1880		"	
21	Hugh Simpson	June 12th, 1880		"	
22	H. E. Hope	Sept. 3rd, 1881		"	
23	Wyatt McClane	Nov. 1st, 1881		Colored	
24	J. W. Statler	Jan. 3rd, 1882		White	
25	Alex Dunn	Oct. 26th, 1881		"	
26	W. C. Nelson	June 17th, 1883		"	
27	Irvan Marshall	June 1st, 1883		"	
28	James A. Stipes	Mar.			

No.	Name	Date	License	Race	Remarks
	27th, 1884			"	
29	John Stokes	Sept. 11th,		"	
	1878			"	
30	Geo. W. Gant	Nov. 14th,		"	
	1880			"	
31	Anson Wiltshire	Oct. 10th, 1883		"	
32	Wm. Oliver	Jan. 16th,		"	
	1884			"	
33	F. M. Davis	Aug. 4th,		"	
	1885			"	
34	Joseph Martindale	Dec. 2nd, 1886		"	
35	R. E. Lee	Dec. 2nd,		"	
	1886			"	
36	J. T. Steward	Jan. 15th,		"	
	1887			"	
37	Toodle John	May 2nd,		"	
	1887			"	
28	Joseph Peters	Aug. 3rd,		White.	
	1887				
39	Ben A. Jackson	Aug. 22nd, 1887		"	
40	Thomas Thomas	Feb. 18th, 1876		"	
41	Harrison Lumham	Apr. 16th, 1887		"	
42	E. E. Kumpe	Mar. ———		White.	
	1878				
43	Wm. L. Eaton	Aug. 19th,		"	
	1887			"	
44	Charles Trammell	June 11th, 1887		"	

From under my hand seal of office attached on this the 12th day of October, 1887.

(Seal)

E. E. Adair, Clerk
of Sequoyah District
C. N.

LETTERS OF THE TWO BOUDINOTS

Edward Everett Dale

Few men have had a greater influence upon the early history of Oklahoma than the two Boudinots—father and son. Both were men of great ability; the lives of both were filled with romance and adventure, and both have left names written large in the annals of their people—the Cherokee Indians.

These letters are taken from the "Stand Watie Papers," a collection of several thousand pieces found by the undersigned a few years ago stored in a farm house in Northeastern Oklahoma. The collection includes a large number of letters of General Stand Watie and the various members of his immediate family; several hundred letters of his brother-in-law, Colonel J. M. Bell, and his family and friends, a few letters of the elder Boudinot and several hundred of his son, Elias Cornelius Boudinot.

The father, Elias Boudinot, was born in the old Cherokee Nation in Georgia about the close of the eighteenth century, though the exact date of his birth is in dispute. His father, O. O. Watie, was called by the missionaries David, or David Oowatie. He had five sons and three daughters. Elias Boudinot was the eldest of these sons. His Indian name was Ga-la-gi-noh—meaning "Male Deer," and in consequence he was called by the whites "Buck" Watie.

In 1818, however, young Watie entered the mission school at Cornwall, Connecticut, founded by the American Board of Commissioners for Foreign Missions. His attendance at this school was made possible by the aid and encouragement of the Philadelphia philanthropist, Elias Boudinot, so the young man secured permission to take the name of his benefactor and for the remainder of his life was known as Elias Boudinot.

At Cornwall he met and loved the village belle, Harriet Gold, and upon his graduation married her, in spite of some objections of the young woman's relatives, and took his bride home to the Cherokee Nation.

In 1827 the Council of the Cherokee Nation formally

resolved to establish a national newspaper and the following year the "Cherokee Phoenix" was approved with Boudinot as its editor. The newspaper was printed in Cherokee characters. Its office was a log cabin and the first typesetters two white men. Boudinot remained editor of the paper for six years, at the end of which time it was discontinued owing to the hostility of the State of Georgia—to reappear again in 1844, after the removal of the Cherokees to Oklahoma, as the "Cherokee Advocate."

In 1833 Boudinot published "Poor Sarah," or "The Indian Woman," printed at New Echota, Georgia, in Cherokee characters and republished in 1843 at Park Hill, near Tahlequah. From 1823 until the time of his death he was joint translator with Rev. S. A. Worcester of various parts of the Bible into the Cherokee language.

He was a staunch friend of his people at all times and stood firmly for their rights against the aggressions of Georgia. Convinced at last that they could only be saved as a nation by removal westward, he and a small body of his relatives and friends signed the Treaty of New Echota by which it was agreed that the Cherokees should give up their lands in Georgia in consideration of the sum of five million dollars and remove to Oklahoma and join their brethren, the Cherokee West.

This made him very unpopular and on June 22, 1839, he was brutally murdered near his home at Park Hill. His relatives, Major Ridge and John Ridge, were both murdered on this same day, leaving Boudinot's brother, Stand Watie, as the only prominent member of the Ridge-Boudinot family alive.

Elias Boudinot was a man of real culture and refinement. Deeply religious—the intimate friend of Lyman Beecher and other eminent ministers—he practiced his religion in every act of his daily life. A kind and loving husband and father, a sincere and loyal friend, he exemplified in his whole life the finest attributes of real Christian manhood. Something of this sweetness of character is apparent in his letters, of which all too few were to be found in the collection previously mentioned. The letters here given are typical, however, and reveal much of the heart and life of this great Cherokee.

Elias Cornelius Boudinot had much of the ability of his distinguished father. He was born at New Echota, near the present city of Rome, Georgia, in 1835, the year his father signed the famous treaty for the removal of the Cherokees westward. He was therefore less than five years of age when his father was murdered. Immediately after this assassination, his mother removed from the Cherokee Nation to her old home in Connecticut, taking her three sons, William P., Elias Cornelius, and Frank, with her. There she lived and reared and educated her little family. Elias Cornelius attended school for some years at Manchester, Vermont. He planned to be an engineer, so at first studied for that profession and at seventeen entered the service of an Ohio railway. Not finding this work entirely to his liking, he left the employ of the railroad after a year and entered the law office of A. M. Wilson of Fayetteville, Arkansas, to prepare himself for the legal profession. He was admitted to the bar in 1856, and immediately began to practice. He was soon admitted to the bar of the Federal Court for the Western District of Arkansas where one of his first cases was the defense of his uncle, Stand Watie, who was charged with murder. His work on this case, which resulted in the acquittal of his client, won him very considerable recognition as an orator as well as a lawyer.

He then served for a time as editor of the "Weekly Arkansan," published at Fayetteville, and later was for a time editor of the True Democrat, one of the leading Democratic papers of the state which was published at Little Rock. In 1860 he was chairman of the Democratic State Central Committee, a distinguished honor for a young man only twenty-five years of age, and in 1861 was Secretary of the Secession Convention which took Arkansas out of the Union and into the ranks of the Southern Confederacy. After the adjournment of this Convention, he hastened to the Cherokee Nation and assisted his uncle, Stand Watie, in raising a regiment of Cherokee volunteers for service with the South. Stand Watie was elected colonel of this regiment and Boudinot major, soon afterwards rising to the rank of lieutenant-colonel.

Apparently he had little liking or aptitude for military life and in 1863 was elected as delegate from the Cherokee Nation to the Confederate Congress at Richmond, since the

Cherokee treaty with the Confederacy provided that the Cherokee Nation should have a representative in that body. After the close of the war, Boudinot appeared in Washington as a member of the Southern delegation of Cherokees. This delegation was headed by Boudinot's cousin, John Rollin Ridge. It sought to secure the division of the Cherokee Nation into two parts but was not successful.

After the treaty of 1866, he returned to the Cherokee Nation, where he established a tobacco factory. This enterprise failed because of difficulties with the Government of the United States with respect to the payment of revenues, and Boudinot again began the practice of law.

He was a strong advocate of the abolition of the tribal land system of the Indians and wished to have the lands owned in severalty, the establishment of United States Courts in Indian Territory, and the early abandonment of the tribal governments. Because of these views he became very unpopular and was forced to flee from the Cherokee Nation. He returned to Fayetteville and again resumed the practice of law, eventually removing to Fort Smith where he was admitted to practice before the Supreme Court of the United States. While his home was nominally in Arkansas, he maintained a ranch in the Cherokee County which he occasionally visited. He also spent much time in Washington, since legal business often took him to that city and kept him there for long periods of time.

In 1877 Boudinot and T. C. Sears, a railway attorney, claimed to have discovered that there was a large area of government land in the central part of Indian Territory that was subject to homestead entry. The land in question was "Oklahoma" or the "Unassigned Lands." Boudinot and Sears published newspaper articles announcing their discovery which were widely copied. These articles created great excitement, and a stream of letters of inquiry came pouring in, all of which were courteously answered. The lands were described in detail, a map of them prepared and distributed to inquirers and instructions given as to the best methods of reaching the region. Excitement grew rapidly and the first "Boomer invasion" was launched. This and the subsequent movements of a like character failed, but Boudinot gave much aid and encouragement to the "Boom-

ers," always insisting that the lands in question were rightfully subject to homestead entry. He also continued to urge that the Indians of the Five Civilized Tribes should take their lands in severalty, and that the Tribal Governments were extravagant and corrupt and should be abolished.

He lived to see the fulfillment of his hopes as to the settlement of the Oklahoma lands, since this area was opened to white settlement on April 22, 1889. The abolition of the tribal governments, however, and the taking of the lands of the Five Civilized Tribes in severalty he was not to see. Early in September, 1890, he was taken ill in St. Louis. He at once returned to his home at Fort Smith, but died on September 27th.

More fiery, and perhaps with more personal ambition than his father, he had much of the latter's ability, refinement and love of culture, coupled with some of the shrewdness and aggressiveness of his New England mother. As in the case of the elder Boudinot, much of the nature and character, as well as something of the hopes and ambitions of this interesting man, are revealed in the letters here given.

EDWARD EVERETT DALE.

Boston, March 7, 1832.

My dear Brother,

You will, before this reaches you, have heard of the decision of the Supreme Court of the United States, in favor of Mr. Worcester and Butler, and against the State of Georgia—It is a glorious news—The laws of the State are declared by the highest judicial tribunal in the Country null and void.¹ It is a great triumph on the part of the Cherokees so far as the question of their rights were concerned. The question is for ever settled as to who is right and who is wrong, and the Controversy is exactly where

¹The decision of the Supreme Court here referred to was the case of Worcester v. Georgia—6 Peters 515-597. Worcester and Butler were missionaries residing in the Cherokee country. They had been arrested, tried on the charge of breaking the law of Georgia, forbidding white men to reside among the Indians unless they were citizens of the state and had taken an oath to support the constitution and laws of Georgia, and had been sentenced to four years' imprisonment at hard labor. They had appealed their case to the Supreme Court of the United States, which decided that the act of the Legislature of Georgia was unconstitutional.

it ought to be, and where we have all along been desirous it should be. It is not now before the great state of Georgia and the poor Cherokees, but between the U. S. and the State of Georgia, or between the friends of the judiciary and the enemies of the judiciary. We can only look and see who ever prevails in this momentous crisis.

Expectation has for the last few days been upon tip-toe—fears and hopes alternately took possession of our minds until two or three hours ago Mr. John Tappan came in to see us, and asked us whether we could not dine with him to-morrow.—He said his brother had just arrived in the city from Washington, and he supposed we were prepared to hear bad news——(a chill went through my heart). Mr. Ridge² observed, “No, we are not prepared.” He then told us of the true story of the case, and produced a paper which contained an account, and tried to read to us, but he was so agitated with joy he could hardly proceed. A few minutes after Mr. Anderson came in to congratulate me in the happy news. Soon after Dr. Beecher came—I asked him whether he had heard the news from Washington. He said, “No, what is it?” I told him the Supreme C. had decided in favor of the Missionaries. He jumped up, clapped his hands, took hold of my hand and said, “God be praised,” and ran right out to tell his daughter and his family.³ These little incidents manifest the feeling, the intense feeling on that question—And I will take upon myself to say that this decision of the Court will now have a most powerful effect on public opinion—It creates a new era on the Indian question.

Your letter found me very feeble. I am better now, although I have not been out of the house the last four days. In consequence of my illness I have been obliged to give up my appointments at Salem and Newburyport. Nor was I able to attend a meeting held in this city last evening. I understand it was a very full meeting.⁴

Brother Franklin Gold has come all the way from New Hampshire to see me. He came in last evening from

²John Ridge was Elias Boudinot's cousin.

³This was Lyman Beecher. One may wonder if Harriet Beecher Stowe was one of the members of his family to whom he told the good news.

⁴Boudinot was giving lectures in the East at this time which accounts for his presence in Boston.

the meeting—will be in this morning and go with me to Salem.

I am sorry, I grew to think many of our countrymen are betraying our country. Let us hold fast to our integrity.

Tell Harriet I have written to her almost every week—and generally very long letters.

Publish nothing in regard to the Presidential election—about Clay or Jackson, and copy little of what is said about the S. C.* A great deal will be said but let us only look on and see—I shall again write soon. Tell T. I *do* behave myself.

ELIAS BOUDINOT.

Washington, Feb. 28, 1835.

My dear Brother,

For a few days back we have been trying to obtain the best stipulations that we can to be sent to our people—for them to accept or not to accept as they choose. We find the greatest difficulty to be in satisfying those who are determined to stay.⁵ Our proceedings have finally so frightened Mr. Ross so that he made several propositions lately, all of which have been rejected promptly except the last, which is, to agree to take the gross amount in money which the Senate shall say will be sufficient. He has this day given a written obligation to that effect. His intention is to get the money and hunt out a country for himself.⁷ This the President is willing should be laid before the Cherokee people, also a proposition giving the same amount if they will go to the west. The question is to be submitted to the Senate to-day. I have not time to enlarge—but I can tell you our rights are fully secured. I am sure the

*Boudinot's paper, the Cherokee Phoenix, had been left in charge of Stand Watie during its editor's absence. The campaign of 1832 between Clay and Jackson was a bitter one, with the recharter of the Bank of the United States as the chief issue. Boudinot evidently did not want the Cherokees to become involved in this political struggle.

⁵Some of the Cherokees were unwilling to remove under any consideration. As a matter of fact, some fled to the hills and forests at the time of the removal in 1838 and could not be found. Lands were later purchased for these in western North Carolina, where they still live on a reservation called the "Qualla Boundary."

⁷This was contrary to the wishes of the Ridges and Boudinots who wanted to join the Cherokees West in Oklahoma.

Cherokees, when they find out that they are to remove at all events will not think of going to a Country of which they know nothing. Where will Ross take them to? But here is a country to which they can go with the same pecuniary advantages—a country already obtained and near by. Besides the President has agreed to add the Neutral land—which is a most excellent country.⁸ We have now some prospects of a speedy termination to our perplexities. Be firm to our cause and we shall yet succeed in saving a majority of our people.

I hope you will not be disturbed in your possessions—if you should be never mind—we shall make provisions for all such.⁹ We are all well, and at this time in high spirits. Give love to all—in great haste.

Yours,

ELIAS BOUDINOT.

E. C. BOUDINOT TO STAND WATIE

Honey Creek, Oct. 5, 1861.

Dear Uncle,

I went down to see you to-day but could not get across the river. I can say by note, however what I wished to say in person. Just as I left Tahlequah Tom Taylor came to me and told me to tell you that he would start for your headquarters Monday next, and then told me that you had promised to have him appointed Lt. Col.¹⁰ I hope there is some mistake about this for of all men I think him least deserving and least fitted for that post; he is as you know a timid flexible wavering unstable speculating politician

⁸The "Neutral Lands" consisted of about 800,000 acres in Kansas. The Cherokees gave up these lands at the close of the Civil War.

⁹The whites were constantly encroaching upon the Indian lands in Georgia and carrying off or destroying their property.

¹⁰When the Civil War broke out, the Confederate States sent General Albert Pike to the Indian Territory to sign treaties of alliance with the various Indian tribes there. The Cherokees refused to sign and sought to maintain neutrality. Pike, therefore, went on to the other tribes with whom he made treaties, at the same time keeping up correspondence with that portion of the Cherokee tribe which favored the South. At the time this letter was written, Pike had just returned to the Cherokee country and October 2nd to 7th, signed at Park Hill, treaties of alliance with the Osage, Seneca, Shawnee, Quapaw and Cherokee. These treaties may be found in Official Records of the Rebellion, Fourth Series, Vol. I, pp. 635-687.

always ready to profit by the labors of others and selfish to the last degree. You told me in Tahlequah if I would go with you you would do a good part by me. *I am willing and anxious to go with you* and as you have it in your power to do a good part by me, and thinking without vanity, that I deserve something from your hands I venture to ask from you either the Lt. Col. or the Major's place. I do not wish the post of Adjutant or any other than one of the two I have named. If any accident, which God forbid, should happen to you so that another would have to take your place, you will see the importance of having some one in responsible position to keep the power you now have from passing into unreliable hands.

John Ross and you are rivals, he has appointed his nephew Lt. Col. intent on keeping a foothold in the military organization; perhaps my appointment would give dissatisfaction to some, a great many no doubt want, and some expect it, but you can't please all and I hope you will judge as your own feelings dictate. I have been a dray horse for Tom Taylor and others like him ever since I figured in the Nation. I have made sacrifices for them continually while they got all the pay. You have it in your power now to put me in a position where I can do honor to myself and to you. Will you not give it to me? Send your answer by the boy. I will go to Fayetteville and if your answer is favorable I will purchase some things you will need, and return next week.¹¹

As ever

Your Nephew

Cornelius.

P. S. Destroy this as soon as you have read it.

B.

¹¹Apparently Boudinot was successful in his plea, as he became a Major in Stand Watie's regiment. It seems that political life was more to his liking than military life, however, as he later was elected as Delegate to the Confederate Congress at Richmond. His chief service to the Cherokee, therefore, was in his work at the Confederate capital.

See O'Beirne, *The Indian Territory*, p. 115, or S. W. Harmon, *Hell on the Border*, p. 142, for sketches of Boudinot.

E. C. BOUDINOT TO STAND WATIE

Little Rock, Jan. 23, 1863.

Dear Uncle,

I delayed proceeding to Richmond until I could know something definite concerning the fate of our army here, upon which rested the only hope of *our* country. I wished to carry such intelligence of the State of Affairs as would enable me to do more at Richmond than I could otherwise.¹² Marmaduke's success in Missouri (the taking of Springfield and Rolla) Van Dorn's splendid raids on Holly Springs and Memphis, the attitude of Kentucky in regard to the emancipation proclamation, and many other matters that I might mention relieves my anxiety for the Nation and the fate of the Confederate States. An early peace I think beyond doubt, is inevitable. The Post of Arkansas was carried by the Feds, & Churchill and his army, 3,500 men taken prisoners. But *their* reverses elsewhere caused them to abandon in haste both the Arkansas and White rivers, if they should come to Little Rock, and with the present stage of water they could do so, they would be compelled to abandon it as soon as the river fell. In prospect of early peace it is all important that we should maintain *our* civil and military organization. I have procured a copy of the Late Treaty and find that such sums of money as may be due the Cherokees will be paid to *any person* authorized to receive it by the "*Constituted Authorities of the Cherokee Nation.*" A good deal of money is due us, and I suggest that the convention assemble and adopt the accompanying resolution authorizing me to receive such moneys, if they will pass this ordinance I am satisfied I can get the money, and with a full treasury you know what new life will be infused into our infant government.

Your buggy was taken from Fort Smith and run down to Judge Wheelers to keep it from falling into the hands of the enemy, in the general confusion, panic and stealage going on at Fort Smith I think it well it was taken off,

¹²The Confederate states in the treaties made by General Pike had agreed to assume toward the Indians the obligations formerly held by the United States. They were to pay the Indians the same annuities they had been receiving from the United States and to protect and defend them and assume responsibility for their welfare. These pledges they *did* not keep, but their failure was perhaps due more to inability to carry out the terms of the treaties than to any lack of good faith.

though it doubtless has put you to much inconvenience. Wheeler lives 30 miles from Fort Smith nearly on the Waldron road. If John has got back you might send him home leading a horse, and he could get it for you. I will keep you posted.

As ever

Yours—Cornelius.

P. S. If the convention adopts the ordinance send me an official letter as chief, enclosing the ordinance, Genl. Cooper will send it if you have no other way."

Boudinot.

E. C. BOUDINOT TO STAND WATIE

Fort Smith, June 27, 1863.

Dear Uncle,

I had decided to start to-day for your hdqtrs. but Genl. Steele tells me you are again on the scout across the river, and there would be no chance for me to see you soon if I went. I therefore conclude I had better go to Fayetteville and see if anything can be done speedily about the cartridge boxes I partially engaged. I have received authority from Genl. Holmes to purchase any articles necessary for your command or to make contracts that I may deem necessary. I shall therefore have it in my power, I hope, to do something substantial.

William has sent me a copy of the ordinances adopted by the Convention—to make the provision law work, the Commissioner in place of money should either be furnished with warrants or bonds of the Cherokee Nation, or an arrangement should at once be made with Genl. Smith to allow him to draw on the army rations and transportation, until such time as other arrangements can be made with the Confederate Govt. If this be thought the better plan, the Commissioner should at once receive his appt. from you and be directed to go and see Genl. Smith personally. I will accompany him if the Convention should desire it."

³³One wing of the Cherokees repudiated their alliance with the Confederacy, so there were now two Cherokee Nations—the northern wing headed by John Ross and the southern wing with Stand Watie as principal chief. Each claimed to be the rightful nation.

³⁴Many of the Cherokee people were virtually destitute and it was necessary to make some provision to care for them.

The Conscript law in the shape they have passed it amounts to *nothing*—they chose to strike out the only clause that made the law of any force; they substituted “arrest” and “imprisonment” for a deprivation of all rights as a citizen, and the confiscation of property, as I had the penalty for not enrolling. What does a skulker care for *arrest*, while here at Fort Smith or in Texas or anywhere out of the Cherokee Nation? Suppose a man resists arrest and killed the man who arrests him, where’s your redress? You can’t treat him as a deserter; the fact is the law is of no binding force. I have said this to no one else, but you look at the law and see if I’m not right.

As ever, Yours,

Cornelius.

P. S. Cally Thompson visits your camp; you might make him serviceable in some way. If you write to me, direct to care of Genl. Steele.

C.

E. C. BOUDINOT TO STAND WATIE

Monroe, La., Nov. 4, 1863.

Dear Uncle,

I managed to borrow on my own responsibility \$10,000 for the use of our refugees.¹⁵ It seemed that neither Smith nor Scott could advance a dollar without assuming a responsibility outside of their official characters, and while each were ready to advance if the other would be responsible, neither would do it on his own responsibility, so the matter stands. You can say to the Commissioner—Martin and the others—that in 8 weeks at the farthest I will have at Shreveport subject to the order of the Treasurer, or

¹⁵When the Cherokees joined the Confederacy many northern sympathizers among these Indians fled north to refugee camps in Kansas where they spent two miserable winters. In the summer of 1862 came an invasion of the Indian Territory from the north by troops under Col. William Wier. This failed, but the following summer Col. W. A. Phillips again invaded the Cherokee country and captured Tahlequah and Fort Gibson which the North held for the remainder of the war. The southern non-combatants fled south before the advance of these northern troops and established themselves in refugee camps along Red River or across the line in Texas. Here they spent the winters of 1863-4 and 1864-5 enduring all the hardships that the northern Indians had suffered the two preceding winters. See Official Records of the Rebellion, Vol. XXII, Part I, pp. 447-448 and Part II, pp. 1104-1105.

of the Court, if I can so arrange it—at least \$40,000. In this time if I can do anything I can accomplish it.

I have news to-night, that Bragg has again whipped Rosecranse—tho the report of his having surrendered needs confirmation. I don't believe it. Lee is also reported to have whipped Meade near Manassas.¹⁶

I will write you just what the news is, when I get across the Miss. which will be in three days, without an accident.

Affly yours,
Cornelius.

ELIAS CORNELIUS BOUDINOT TO STAND WATIE
HOUSE OF REPRESENTATIVES

Richmond, Va., Jany. 24, 1864.

Dear Uncle

I regret exceedingly that I have not been able to forward money sooner. Mr. Scott did not make the arrangement that I expected, and he promised, when we left Shreveport, so I was compelled to introduce a bill to that especial end.¹⁷ It passed with but one dissenting vote, and, has but just received the approval of the President. No one unacquainted with legislative delays will appreciate the embarrassment under which I have labored. I have procured the money at last without assistance, and hope our Commissioners will make it go as far as possible, for it must be borne in mind that this money will have to be returned after the war, or else the C. S. will retain the amount out of moneys that may then be collectable, and that this \$100,000, Confederate is the representation of \$100,000 gold. Our claims for indemnity under the treaty are not effected by this loan.

Congress is making slow preparation to meet the enemy in the Spring from the tone of Northern papers the Yankees believe they have us subjugated already, and are

¹⁶This indicates how rumors traveled during the Civil War.

¹⁷Scott was the Confederate Commissioner of Indian Affairs. The money here referred to was in the nature of a loan or an advance of future annuities. As Boudinot states, further in his letter, the money was to be returned at the close of the war and as the advance was in the depreciated Confederate currency good business demanded that as little of it be borrowed as possible, barely enough to relieve the destitute Cherokee refugees.

quarreling among themselves about what shall be done with us. Lee & Johnson, will undeceive them in the Spring. 150000 men completely investing Charleston might starve it out, and I think that is the only way it can be taken.

I insisted on Genl. Steele's removal as soon as I arrived here last November, a few weeks since Rev. Robinson from the Chickasaw Nation came on with Sundry petitions, praying that Cooper be promoted and placed in command of the Indian Territory.¹⁸ He said he represented the wishes and sentiment of all the Indians, Cherokees as well as Choctaws, and that it was the opinion of your best friends that you were incompetent to command a brigade, and hardly able to command a regiment.¹⁹ These friends of yours I ascertained to be Judge Keys, Judge Taylor, Mackey, Drew, Parks, Bob and other *warm* friends; Robinson I found to be a simple fellow he goes home under the impression that he accomplished much, when in reality he did nothing. I told the President that while I did not think Cooper the best General we could select for the command of our Dept. we infinitely preferred him to Steele. And I was assured Steele should be removed long before Robinson arrived. My plan which I have submitted to the President is to place Price in command of the Dept. of Mo. and the Indian Country, give him all the Mo. Infantry skeleton regts., let Cooper command the brigade of **white troops** and organize the Indians into three small brigades to be commanded by citizens of the several Nations. The President told me he was much pleased with my scheme, and has written to Kirby Smith about it; if Price will accept, I think there is little doubt but he will be assigned to that command, in spite of Robinson's threats that, if Cooper is not made the commander in chief all the Indians will de-

¹⁸Steele quite early became very unpopular in the Indian Territory while the ambitious Cooper, whose acquaintance with the Indians was wide, owing to his previous service as agent of the Choctaw and Chickasaw, was quite popular. Cooper made every effort to secure the appointment to the command of Indian Territory but did not succeed until later. Steele's place was filled by the appointment of General S. B. Maxey, who was in turn supplanted by Cooper just before the close of the war.

¹⁹There was some truth in this. Stand Watie always wanted to lead his troops in person. He was a dashing cavalry leader but hated the routine and red tape of military life. In consequence he was a better Captain or Colonel than he was Brigadier General.

sert the cause. Judge Dick Fields is here he has not told me his business, perhaps he has a delicacy in telling me he is the bearer of dispatches from a secret caucus which affected to represent the Cherokee people, recommending Cooper for Major Genl. and declaring that I had lost the confidence of the Cherokee people, which they would testify to by electing another delegate, bah! I can laugh at all such plots. I will be with you in May or June by that time I shall have done all for our country, that I am able to do here. I shall succeed in collecting from the State of Va. \$13500, which I will carry with me to our commissioners. Everything is extravagantly high here. My board costs me \$300 per month, while I get \$230 pay, so you see I am not making a pile being congressman, board at the principal hotels \$20 per day. The Sec. of War has decided that Crawford and Vore must elect which position they will hold, Q. M. or Agent, and that they cannot hold both.²⁰

The Yankees will summon all their energies in the Spring to take Richmond and Atlanta, McClellan is likely to be their conservative candidate for President, and either Lincoln or Grant the radical, the electoral votes of La. Arks. Kentucky, Tenn. & Maryland will be thrown for Lincoln or Grant. McClellan stands no chance in these States, although he alone is in favor of giving the South her Constitutional rights. One tenth of the populations of these states is allowed to represent the whole.

I wish you would forward as soon as possible a statement of the condition of your forces, whether you have a battalion organized toward your third regiment etc.

Give your letter to Scott and he will forward it.

My regards to all the boys.

As ever, Affly,

Yr. Nephew

Cornelius.

P. S. I have introduced two bills to provide for the payment of all Q. M. Commissary and Ordinance acts, in the Ind. country whether regular or otherwise, also a bill to pay the dead soldiers accts, in a more summary manner

²⁰Crawford and Vore were Indian agents of the Confederate States that had been appointed as quartermasters also. When the Civil War broke out, all the United States Indian agents in the Indian Territory went over to the South and were provisionally retained for service.

than now provided for. I will send a copy of the bill introduced by me and adopted, providing for elections to fill vacancies etc. C.

Washington D. C.

Oct. 31, 1864.

Dear Uncle:

I shall not leave for Richmond before the 10th. of next month, believing that I can be instrumental in effecting more good for the Indians by delaying a few days than if I should hasten on. Senator Mitchell—one of my best friends, and one of the truest friends the Indians had is no more, and Col. R. W. Johnson is prostrated by a serious accident and general bad health—he will not be able to take his seat in the Senate this winter. At this particular time our two most influential and zealous friends will not be able to serve us. I will write you again in a week and hope to tell you something that will explain the appropriateness of my remaining.

Don't fail to call the council and recommend the measures I have before suggested—for God's sake and the sake of the naked refugees let some person go across the river and buy cotton cards—and let them do it quick, it will soon be too late.²¹

Affly,

Cornelius.

Washington D. C.

July 25, 1866.

Dear Uncle:

We have been beaten: that is to say we have not been successful in securing an absolute separation.²² I am in

²¹The refugees were in very miserable condition and Boudinot is here urging Stand Watie to send some one across the Mississippi River to purchase cotton cards in order that the women in these refugee camps might spin and weave cotton cloth for a supply of clothing.

²²At the close of the War, the Cherokees seemed hopelessly divided into two factions—the Ross party and the Stand Watie party. Each faction sent a commission to Washington in 1866 to make a treaty with the United States. The Stand Watie commission of which Boudinot was a member consisted of seven men. They wished to divide the Cherokee nation into two parts but failed in spite of their best efforts. Stand Watie was a member of this commission but had been called back to the Cherokee nation before negotiations had been completed.

See U. S. Stats. at Large, Vol. 14, pp. 755-799 for the treaties of 1866.

doubt as to the proper course to pursue. Adair and the others wish to defeat the treaty the Rosses have signed, but I incline to the opinion that the better policy would be to accept what he put in their treaty as it does not commit us to any thing, and gives us a good chance to renew the demand for a division at a more favorable opportunity.

The treaty grants a general amnesty, declares confiscation laws void, and gives the Ross party no jurisdiction over us in civil and criminal cases before the courts. They shoulder all the responsibility of the negro matter. We get none of the money. I haven't time nor patience to explain.

Yours,

Boudinot.

Washington D. C.

Dec. 2, 1866.

Dear Uncle:

I feel disgraced by the treachery and bad faith of Ridge and Adair: I feel humiliated by this dishonest and surprising meanness. They haven't succeeded in swindling me as they tried to do, but they made a bungling attempt that way, and their intentions were plain enough: *they* will lose money by the operation, for I shall insist on you and Scales having an equal share. Counting Ridge in there are *seven* delegates—\$28,000. has been allowed, which would give us \$4,000. apiece.²³ They agreed to pay \$8,000. for atty's fees. When I receive my \$4,000, I am willing to contribute my quota less the extra expenses I have been put to to prevent my amiable colleagues from stealing *all* my

²³The seven delegates who formed the commission from the southern wing of the Cherokees were Boudinot, Stand Watie, and his son Saladin Watie, Adair, Fields, Scales, and John Rollin Ridge. The last named was a son of John Ridge and so a cousin of Stand Watie and Boudinot. He had killed a man in the Cherokee nation about 1849 and fled to Missouri and from there had crossed the Plains to California. Here he had lived from 1849 to 1866 when he came to Washington to take a place with the southern delegation of the Cherokees and had been elected as chairman of the commission. He was an author, poet, and newspaper man. After the failure to get a division of the Cherokee nation Ridge returned to California, where he died a year or so later. It seems possible that the dissensions within the commission may have been in part responsible for its failure to achieve the objects sought. See *Chronicles of Oklahoma*, Vol. IV, p. 312 for a sketch of Ridge's life.

share. Adair, Ridge, Fields and Saladin have each received \$2500. leaving \$1500. due them yet. I will see that they get no more, and that your and Scales full share is reserved to you both.

Saladin, so Fields tells me, was in the daily habit of denouncing me as a traitor. Strange that Ridge with his ridiculous and groundless slanders could have so easily influenced Saladin to doubt me, whom he has known so long and well.

Ridge is a scoundrel! there is no use in denying it. With him and Adair I shall have nothing to do henceforth. Adair's conduct in the matter has been beyond all comparison mean, dishonest and contemptible. I shall probably leave for Fort Smith this month. I shall leave things here so that they can't rob us when the rest of the money is paid.

I have friends who will assist and back me, and my prospects for making money are good. I am going to turn my attention especially to that business hereafter. I may be of service to you.

Love to Aunt Sallie and the children and Uncle Charley.

Affly yours,

Cornelius.

Washington D. C.

Jan. 9, 1868.

My dear Uncle:

I was so glad to hear from you and know that the arrangements concerning my tobacco business were satisfactory to you. I believe we will be able to make a handsome thing of it this year, and so better and better every year. I calculate all expenses will be paid up in the spring and then we will have clear sailing. I wish to put up in conjunction with the factory a steam flour mill. What think you of it? If I save enough out of the treaty matter I will put it in a mill and give you an interest if you think it best. If I should fail here, however, we can put up the mill with our factory profits by the 1st of September.

I have drawn up and had introduced an important railroad bill. It is my own invention and I am entitled to a patent right therefor. The bill incorporates the Central Indian R. R. Co., the first directors to be apportioned to

the several nations according to population, and the subsequent directors to represent the several nations in proportion to the stock subscribed. My plan is to allow the Indians to build their own road and own it. They have got the land and money to do it, and it will be their own fault if they dont. The bill takes well and is already printed."

Bill Penn has not yet arrived being detained by sickness of his wife in Kansas.

I hope you will have the necessary buildings put up as soon as possible about the factory and move up and take possession.

I am hard pushed for means for the delegation has not provided for me.²⁵ Sometimes I get in excessive bad humor, when I think that notwithstanding all the hard work I *have* done, and *am* doing, for the Cherokees, they wish to throw me overboard.

But dear Uncle, keep my affairs straight at home and we will make money. Now with money and brains we can win in spite of family malice and prejudices.

Affly,

Cornelius.

E. C. BOUDINOT TO J. M. BELL.

New York City

Feby. 22, 1873.

Dear Col—

Yesterday Senator Harlan, by order of the Indian Committee, reported my Oklahoma bill.²⁶ I do not expect to

²⁵The treaties of 1866 provided that the Indians should grant right of ways to railroads across their lands. Boudinot's plan to have the Indians organize their own railway company to build railroads is an interesting one but, of course, impracticable, as the Indians were too poor to undertake such an enterprise.

²⁶After the war each of the Five Civilized Tribes maintained a delegation in Washington to look after tribal interests.

²⁷J. M. Bell was Stand Watie's brother-in-law. Stand Watie himself had died in 1871 and his son Saladin three years earlier or in 1868. Boudinot was eager to secure the abolition of the tribal governments of the Indians and the substitution of a regular territorial government. His plan included the taking of land in severalty by the Indians and the sale of surplus lands to white settlers.

push it any further this session, all I expected to do was to show Adair & Co. how easily I could get the thing done. Adair you will remember called on Rice of Ark. who had charge of the bill & after his usual soft talk returned to his friends and said "*It's all fixed.*" The next night Rice sent for me and requested me to write his report for the Committee; So much for Bill Pain's fixing. If I have charge of the campaign next winter, I will put through the bill in spite of all the delegates and lawyers and money that the other side may raise.

I shall not decide to deliver my lectures until some of my friends return from St. Louis, but if I do not this spring I certainly *shall* next fall. If I live. I shall return to Washington to-night where I shall expect to hear from you and the state of things in the Nation.

Regards to all my friends,

Ever yours,

E. C. Boudinot.

THE FLY LEAF

A MANUSCRIPT NEWSPAPER OF THE EARLY DAYS

Much of Oklahoma History is due to interesting characters, who, in the adventurous days of the past century, in the "wild and wooly west," were conspicuous in daring adventure.

I give here a bit of history in the life of old Ft. Washita back in the 50's of the past century. It has not the thrill of the clash of arms and bloody deeds, but the joy of a far more glorious venture and holy conquest in the higher and more peaceable pursuits of life.

It was in the summer of 1855, that John B. Beall of Newman, Georgia, a callow youth, in the spirit of adventure volunteered in the United States army. He says that he perhaps was driven to this rash act by a morbid despondence induced by a chronic indigestion.

But there was, perhaps, unconscious to himself, an inherited military instinct running through his nature, for his forefathers rendered service in the old revolutionary war, and his own father had fought in the war of 1812-1815, and was subsequently Assistant Adjutant General of the Georgia troops.

The young man had the advantage of the best schools of that day, and was a lover of the best literature, and especially the ancient classics. He had in his nature much of the genius of the poet and wrote and published numerous poems of merit.

Soon after joining the army, he was, with others, transferred to the west with headquarters at Ft. Leavenworth. He was in "bleeding Kansas" during the days of her greatest turmoil.

With a varied experience in the army, his command was called out often to put down lawlessness so common to the west, and especially Kansas at that time.

After months of such service, his command under Col. J. E. Johnston (who became the noted Confederate general) was detailed to accompany and protect the government engineers as they surveyed and established the southern boundary of Kansas, between that state and the Indian Territory.

The account before me says that the engineers ran the line along the thirty-seventh parallel north latitude and reaching from the Missouri border to New Mexico. The distance was 462 miles and 1001 feet, the corner stone being established near the source of Willow Creek, a small tributary of the Cimarron.

After this duty was performed and the command returned to Ft. Leavenworth, his command was detached and ordered to Ft. Washita. The squadron appointed for this duty consisted of Company C, Capt. Thomas J. Wood, and Company I, Capt. Eugene A. Carr, Capt. Wood in command. The squadron took up its line of march late in December, and after more than a month of slow marching hindered by much rain and swollen streams, Ft. Washita was reached late in January, 1859. The location of this post is described as being at the edge of a skirt of timber bordering the river—Washita, three miles from a ferry crossing the river, twenty miles from the confluence of the Washita with the Red River, and a few miles above Preston, Texas,—“a place of quiet, every thing wearing the air of repose truly soothing and delightful to the contemplative mind.” This was Beall’s statement and doubtless he felt a keen sense of appreciation of his surroundings after the strenuous life on the Kansas frontier. Here begins the story of the “Fly Leaf.”

There were in this squadron, besides Beall, three other comrades whose literary attainments in earlier life created in them a desire for literature beyond what an army post afforded. Having no way of gratifying their desire for more extensive reading, their pent up urgings must find expression in some way, and the issuing of the “Fly Leaf,” a manuscript newspaper, was the result. It came about in this way:

Young Beall, who had sometime before resigned his office as sergeant, had been appointed Hospital Steward and was also put in charge of the mail. This brought him in frequent contact with the various characters of the post, and soon those of a literary turn, by a common intuition, became intimate.

Among these was a young Prussian named Frederick William Reeder. He was of an ardent nature, restless, impatient of dictation and thereby unfitted for military service. His father had intended him for the medical profession and had provided for his education in that line. But when the

time came for him to enter upon his studies, he was so averse to that course that he rebelled. This so offended his father that he bound Frederick for service to a merchant. This was so galling to the boy that he ran away and stole his way on to a ship bound for New York.

With a varied experience in America, he was making some success in business, when one day he discovered his uncle on the streets, and, fearing lest he was searching for him with the purpose of taking him back to Germany, he slipped away and enlisted in the U. S. Cavalry, and now we find him at Ft. Washita.

He had learned the ways of dissipation, but after some severe rebukes from Beall, he refrained and lived a more consistent life. He was an adept in the French language and Beall took lessons from him. That brought them into close intimacy. One evening after lessons, the two fell into talk about literature. Beall spoke of a manuscript newspaper issued some years before by the Hiwassee College and what an inspiration it proved to be to all concerned. Reeder, his eyes sparkling with delight, and slapping his hand down upon his knee, spoke up and said, "By George, let's do that here." He went at once and brought in two other comrades who were interested in literature.

This constituted a club of four. L. A. Reese, the eldest of the four, had been the editor of a country newspaper, and had for a while published a magazine but had failed in his enterprise.

Preferring the excitement of an army life in the west to brooding over his failure in his literary efforts, he joined the army. To him was assigned the classification of the material for the paper, and the position of each article. Irwin was the youngest of the group—a bright, jolly, red-headed young Irishman, of rotund body and ruddy face, big-hearted and generous, eager for anything for the improvement of self and others. To him was assigned the local news column and answers to correspondents. He agreed also to do most of the copying. Beall and Reeder were left to write according as their fancy dictated.

We find no record of the first issue, but the second was dated March 15th, 1859, and had for its motto:

"Devoted to Moral and Mental Development."

It consisted of two sheets 13 by 21 inches. Each page was divided into two columns by a double line in red ink. Similar lines were drawn across the top of each page. In the margin above, enclosed in figures written or drawn in red ink, or red and black, were written quotations relating to the subject-matter of the page or column above which it was placed.

The caption and the signatures were underscored with red, and the several articles were separated by double lines of the same color. The four members of the club were bound to secrecy as to who was doing the work and getting out this unique venture. Each one took a nom de plume. Reese as expressive of his romantic nature took "Guy Oakleaf," Irwin took "Mutus," indicating his reticence, Reeder that of "Ranger" and Beall that of "Error."

They made and distributed through the post office six copies, one for each company, and one each for the commanding officer, the chaplain, the officers' mess and the sutler. The whole affair was carried on in secret in the pent up quarters of the hospital steward and the club was able to conceal its identity till one day the commanding officer, Capt. Wood, sent for Reese, whom he suspected as being the projector of the enterprise. He questioned him about it, but Reese gave adroit and evasive answers, and this confirmed Capt. Wood in his suspicion. But the wily old captain was as adroit as Reese, and he complimented highly an article in the paper that he was sure Reese had written.

This appealed so to Reese's vanity that he divulged the whole secret. The Captain was so pleased with the venture thus begun and carried on in his command, that he gave Reese authority to take possession of a vacant house on the campus with such conveniences as needed for their work, and permission also to keep lights after taps. The club house thus secured consisted of two rooms of hewed logs with a stack chimney between. Here was romantic and ample room for their work. In addition to these improved conditions, the Chaplain, Rev. Mr. Burke, gave the club free access to his library.

The following is an extract from the first page of the second issue of the Fly Leaf:

"Having thought, when the idea of the Washita Fly Leaf first occurred to us, that such an enterprise would meet with

just encouragement among those men in the army who, while performing every military duty, feel yet that the culture of the mind, the development of the intellect—in a word the higher aims of life—should not be entirely lost sight of, we entered into it earnestly and in good faith; not however, we admit, without some misgivings about the propriety of the undertaking, and not a few doubts concerning the reception which so novel an affair would meet with among the mass of readers.

That our enterprise has, on its first appearance, awakened at least a friendly interest, we are assured; but this may be only the result of the dress and air of novelty with which it presents itself; and which, when it is thrown about in future stages, and becomes a familiarity, must be torn off; leaving it to stand upon the merit of its intrinsic value, or wanting such support, to fall and be forgotten.

Conscious of this, we might well shrink from an undertaking the pleasures of which, at the best, may fall far short of being proportionate to its toil; but having "set our hands to the plow," as our motto is "onward" we are determined not to be easily discouraged."

Here follows a paragraph of sound philosophy not necessary to this article, and then the editorial continues:

"We shall continue our paper, presenting it from time to time to a small circle of readers not expecting them to receive it as a substitute for any amusement in which they may have found something of the spice of life's pleasures, but modestly hoping that it may meet with their approbation as adding in some slight way to their means of entertainment during the intervals of duty. And we wish it understood that our columns are open to those who have time and inclination to use the pen on any subject, be it grave or gay, poetry or prose. If our own articles should appear cramped or wanting in that literary or political, provided always that it be impersonal. ease of style or graceful flow of language which characterises the productions of the professional writer, it will be remembered that we are novices in the literary field, and that our researches are limited to a very narrow circle. But as from time to time, our errors in style, philology, or diction shall be pointed out by friendly critics, we hope to improve and, as we gather confidence, to bring new zeal to the work, seasoning

our productions with a warmer zest, and a refinement of polish more commensurate with the literary attainments of our readers.

Error."

Following this editorial by Error, Guy Oakleaf has on the second page a full page article on "Serenades and Serenaders," and on the third page Ranger has an essay on "The drunkard's doom," followed by "The cavalry man's song," under the imposing title of "Camp Fire Song of the Cavaliers."

On the fourth page Error indites an "Epistle to N. J. C." occupying the full page, but on the fifth page Ranger gives an article on "Stray Thoughts," followed by one from Guy Oakleaf on "Review of Current Literature." This article fills three columns and runs over on to the seventh page.

Then Error, the poet of the club, indites a poem, "To Likely," and "Lilly's Reply," after which Mutus writes a paragraph to "Correspondents." This is continued on the eighth page, closing with notice of "Divine Services Sunday morning at half past ten o'clock, Rev. I. Burke, Pastor."

The paper was issued twice a month and it became a pleasing episode in the routine life of old Ft. Washita.

It was issued regularly until later on in the year the troops at Ft. Washita were called out to re-inforce the garrison at Ft. Arbuckle against the warlike Comanches, who were constantly making raids and committing depredations throughout the country. It was late in the year when the command returned to Ft. Washita, and the circle being broken and the expiration of the time of their enlistment being close at hand, the publication of the paper was not resumed.

What became of three of the club, we have no record, but sometime after his return home, the war between the states began and Beall enlisted in the Confederate Army and became the commanding Colonel of a Georgia regiment.

It is from his writings in a book he published. "In Barracks and Field," that the information in this article is gleaned.

Col. Beall at a ripe old age died a few years ago in Birmingham, Ala. Old Ft. Washita with the scenes of those wild days of the last century has passed away, but will lend interest to us as we pick up fragments of history connected with these times.

J. J. METHVIN.

ABOUT SOME OF OUR FIRST SCHOOLS IN CHOCTAW NATION

The following is taken from Document Number 2, U. S. President's Message to the two Houses of Congress, 1841 to 1845. John Tyler president.

These records give an insight as to the interest on the part of the United States and the Choctaw Government relative to the education of the young Choctaws. We have endeavored to get pictures of these old academy buildings, but have only succeeded in a few instances. With these extracts from the documents referred to above, we are inserting some of the pictures of the old Federal buildings located in Skullyville, which was the head-quarters of the Indian Agents for a number of years.

As will be seen, the Methodists commenced their school activities with the Choctaw people near this locality, the school for boys being located at Fort Coffee, after the removal of the soldiers; the New Hope Female Seminary, under the same control, located about five miles from the old Fort, and about one mile from the Agency (Skullyville.)

These reports from the Agents, Missionaries and trustees of the schools, are very interesting, bringing before us the hardships and successes that attended the first efforts at school work among the Choctaw Indians west of the Mississippi River.

J. Y. B.

No. 31.

Choctaw Agency West

November 3, 1843.

Sir: I beg leave to submit the following report upon schools, confining myself mainly to those among the Choctaws, as the reports from the different agents and sub-agents within this superintendency have already been forwarded to the department.

It affords me great pleasure to communicate the deep and increasing interest manifested by the Choctaws upon the important subject of education.

The reports submitted herewith, from the teachers employed under treaty stipulation, and also from the mission-

aries in the nation, clearly and satisfactorily exhibit that the Choctaws are appreciating the great advantages and vital importance of a system for the useful education of their children.

These reports are, however, not the only evidence to which we can refer. In addition to the funds at present provided by treaty stipulation for educational purposes, the Choctaw General Council have, with a commendable unanimity and zeal, appropriated from their own funds the sum of \$18,000 per annum, to be expended for the support of institutions of learning in the nation. The system prescribed by the Council is now commencing with a fair prospect of the most happy results. It is, perhaps, without precedent, that an Indian tribe, generally opposed to all innovations save those connected with vice, who eight or ten years ago were without any law except custom and the arbitrary fiat of a chief, should, in that short space of time, become so far advanced in civilization, as to make a radical change in their customs and form of government, and to adopt a written constitution and laws, which are easily enforced, and readily submitted to by the people.

This sum provided for the support of schools has formerly been paid *per capita*, as annuity to the Choctaws; and the change of application of so large an amount, by the Choctaw General Council, and sanctioned by the people, to be expended in the nation upon a plan previously laid down, cannot but be hailed with much joy by those who desire the improvement and happiness of mankind.

These evidences clearly show that the Choctaws are improving, and with the ample means now in a course of expenditure, will be able to educate the great mass of the nation. Fort Coffee Academy, situated on the Arkansas River, is now under the charge of Rev. Wm. H. Goode, a Methodist clergyman, well qualified not only as a preacher, but as possessing business habits and tact to conduct such an institution. The old buildings of the fort are repaired, so far as they could be used; and others are being erected for the accommodation of fifty or sixty boys, or as many as the funds can support and educate. The Choctaws have appropriated to this academy, in connection with a female school to be put in operation near the agency, \$6,000 per

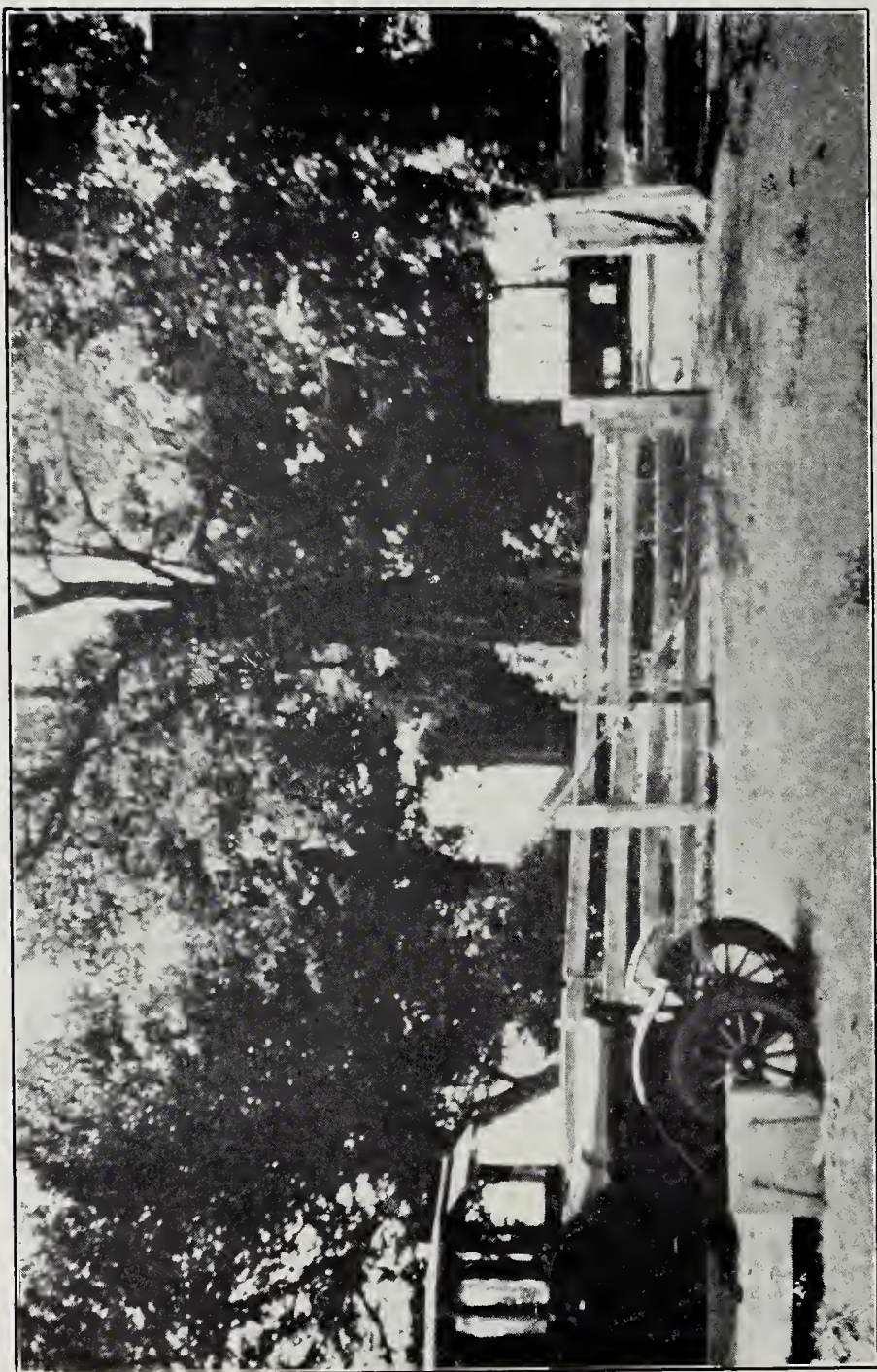
annum, and the Methodist society have obligated themselves to furnish \$1,000 per annum. Everything is now in a state of forwardness, and the school will be opened probably in December. At this school, in addition to letters, the boys are expected to labor upon the farm, and to receive instruction in the mechanical arts, thereby giving them a practical business education, and at the same time preparing mechanics for the nation.

I anticipate great benefit to the Choctaws from the location of Fort Coffee Academy; it will exercise a happy and salutary influence on that part among whom it is located, heretofore greatly behind the other portions of the nation in point of intelligence and morality.

Wheelock 1843- X
The report of Rev. Alfred Wright, of the Presbyterian Church, gives a very flattering account of the female seminary at Wheelock. This is one of the schools now supported from funds appropriated by the General Council. I beg leave to refer you to Rev. Mr. Wright's report for details. I cannot forbear mentioning the high qualifications of Mrs. Wright as a competent teacher, and as a lady eminently suited to improve the female pupils of this school. The system of instruction is intended to prepare the girls for usefulness in life, giving to them, in addition to a knowledge of letters, instructions in housekeeping, and all necessary household affairs; and also needle-work, knitting, cutting out and making clothes, the management of the dairy, and, in fine, everything that pertains to prudent management and thrifty housekeeping. The whole discipline of the school is good, and every opportunity is offered to the student to obtain a useful education for the practical every-day observations of life. That these high privileges and advantages are duly estimated, is evidenced from the numerous applications for admission to the school.

The female school at Wheelock is put into operation in advance of the other schools, under the appropriation of the the Choctaw General Council. This is owing to suitable buildings, teachers, etc., being ready prepared there. The other female schools designated in the act of the General Council are expected soon to go into operation.

The report of Mr. Olmstead (one of the treaty teachers) is made to embrace not only his own immediate school,



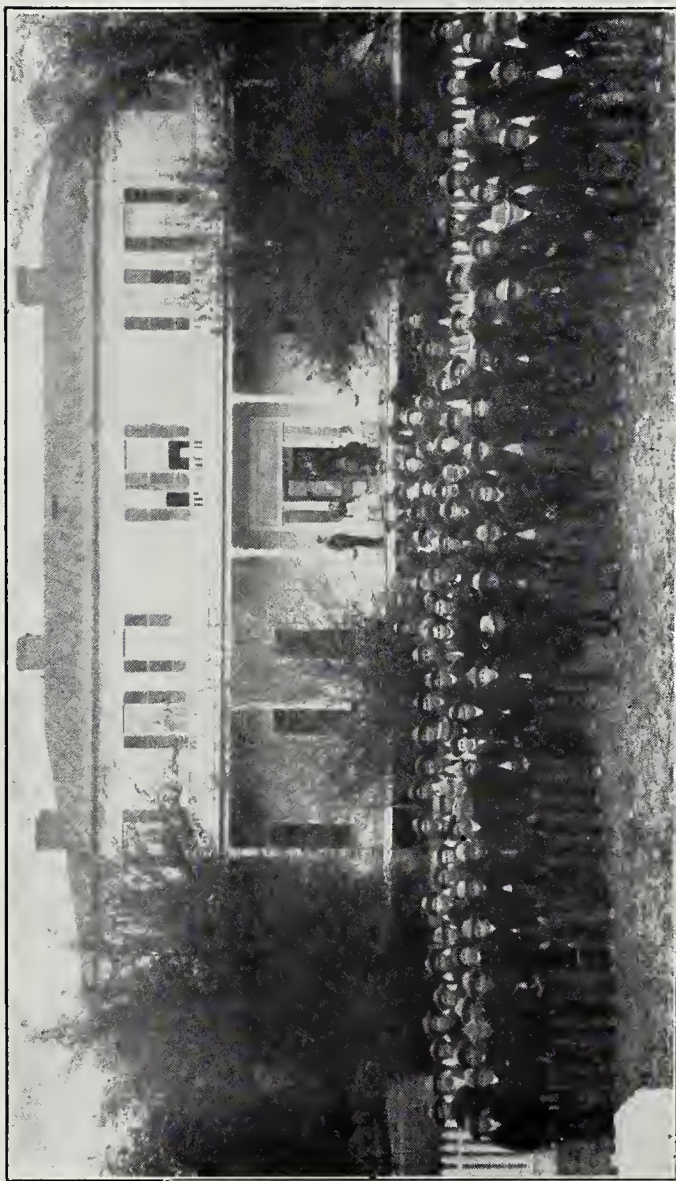
Old Federal Building Built 1832 by Choctaws on Ark. River. From this Building the Indians Were Paid Their Annuities and Given Rations by the Government.



No. 1, shows one of the original buildings at Fort Coffee, built by the soldiers in 1834; it was afterwards used in connection with the Fort Coffee Academy.



Number 2 is a different view of the same building. The location is in Leflore County, Oklahoma, on the south bank of the Arkansas River.



This is a picture of Spencer Academy, established by the General Council of the Choctaw Nation, November, 1842. This location is east of Caddo, Bryan County, Oklahoma.



The Old Moore Building. Built 1835, Old Skullyville

but also the American Board of Missions schools in the nation. The labors of the missionaries have not been in vain among the Choctaws; the general improvement not only in education, but also in morals and temperance, may be traced to their untiring energy and industry in the great cause in which they are engaged.

The report of Rev. Cyrus Kingsbury, of the school at Pine Ridge, (the place of his residence), is very interesting. This school is taught mainly by Miss Arms, a young lady of high attainments. Mr. Kingsbury is one of the pioneers among the Indians; his genuine piety and labors have won for him the universal esteem of all who know him. You will find, also, the letter from Rev. Cyrus Byington—a missionary for many years among the Choctaws, both before and since their removal from Mississippi. He is thoroughly acquainted with the Choctaw language, and has translated some portions of the Scripture, with various other useful books, which have been printed and used through the nation.

You will also receive the report of the Rev. Mr. Gregory, a missionary of the Methodist Church. His labors have been itinerant; and a large highly respectable number of Choctaws are members of the Methodist Church.

There are also reports from Messrs. Wilson, Potts, and Rind—three teachers under the 20th article of the treaty of 1830. The other teachers, under the treaty of 1825, have expired by limitation, and are only supported by funds remaining on hand. These schools are expected to close with this year. Their reports are submitted herewith.

I will now bring to your notice Spencer Academy, which I consider to be the leading school in the nation; it is so only from its location and endowments, supported as it is by a fund of \$6,000 permanent annuity for educational purposes, which is now for the first time expended in the nation. This, together with some additions from other funds, will make, annually, between eight and nine thousand dollars to this institution. The buildings are now erected, capable of boarding sixty or seventy boys, with a school-house. A crop was made during this past season, and a garden cultivated, with a view to commence the school on the 1st of January, 1844, and probably a few scholars may be received prior to that time. This academy is to be con-

Pine Ridge

*Spencer
1844
Choc. Govt*

ducted on the manual labor system. The farm attached to the school will be large, and will produce a great portion of what will be consumed at the institution. As the school progresses, workshops are to be erected, the labors and profits of which will be added to the funds of the school, and will thus enable the number of scholars to be increased.

The superintendent has not yet reached the school. He is a Presbyterian clergyman, and said to be well qualified for the station. Much will depend upon the efficiency in conducting so responsible a charge. The principal teacher, (Mr. William Wilson,) who has for several years taught one of the treaty schools in the nation, and is now transferred to the Spencer Academy, is a gentleman highly qualified for that appointment by a thorough classical education, and possessing great moral worth, will, no doubt, perform his duties satisfactorily. He is favorably known to the Choctaws, and richly merits the esteem in which he is held by all who know him.

Other teachers, as they may be required, will be engaged, and can be readily found among the Choctaws themselves. A board of trustees, four in number, (of which I have the honor to be one,) are appointed by the General Council for Spencer Academy. A report will be annually submitted, by the trustees, to the War Department, and General Council.

The books, clothing, bedding, agricultural implements, and such furniture as could not be made at the school, were purchased in the eastern cities. The greatest economy has been observed; while everything proper or necessary for such an establishment will be procured.

It is a seminary of learning of which the nation is proud. The plan is their own; the expenditures are in their own country; and the whole under the control and observation of men of intelligence. When fairly in operation, this institution will be capable from its funds, to educate one hundred boys, and will be increased by all the means it can command. The site where the buildings are erected is upon a beautiful eminence, with a fine spring of water, ten miles north of Fort Towson. The location is free from low or swampy lands, and promises to be healthy. With all its resources and advantages, great and good results are justly anticipated by the friends of education among the Indians.

The forty youths heretofore educated at the Choctaw Academy in Kentucky, under the treaty of 1830, are now divided, so as to educate ten each at four of the principal colleges in the United States. These forty will be selected with a view to prepare them for teachers in their own institutions, by giving to them a thorough classical education, and to enable them to occupy stations of eminence and usefulness among their people.

Such, briefly, are the plans adopted by the Choctaws for the education of their people; and there is, at present, no reason to be seen why their meritorious efforts should not be successful. They will, no doubt, receive all proper and suitable aid and encouragement from the department in carrying out the great object contemplated.

Respectfully submitted,

WM. ARMSTRONG,

Acting Supt. W. T.

T. Hartley Crawford, Esq.,

Commissioner of Indian Affairs, Washington, D. C.

No. 32.

Bethlehem, September 5, 1843.

Sir: I herewith transmit to you the report of my school for the past year. You will see that 13 have attended—12 males and 1 female. The children have not learned as fast as I could wish. The parents do not take that interest which they should, and they frequently stay away for days at a time, and the parents do not send them to school as regularly as they ought. It had been very dry during the summer, and, in consequence, the crops are not as good as they were last year. There is a good improvement in the people in my neighborhood in agriculture and religion; many of them are, I believe, good Christians. I have devoted most of my time, when not in school, in visiting and preaching to the people. Many of the Indians are members of the temperance society, and drunkenness is not as frequent as it used to be.

I am, &c.,

SAMUEL WORCESTER.

Captain Wm. Armstrong.

(Mr. Worcester is a Choctaw.)

X ?

No. 33.

Puckshenubbe District, C. N., August 2, 1843.

Sir: Another year has rolled its ample round, and it becomes my duty to inform you of what I have been doing.

This is my eighth year in the Choctaw Nation. I have labored with them as a teacher and as a missionary. During the period above stated, I have had many opportunities of visiting different parts of the district in which I live. It is, indeed, a beautiful country, abounding in creeks and springs, having a fertile soil. Its vast prairies, with many elevations almost to mountain heights, skirted with fine timber, present to the eye an appearance of great beauty. In those prairies large groups of cattle and horses may be seen feeding on a spontaneous but luxuriant growth of grass. Passing from the prairies to the timber, you may there see farms of different sizes, generally having good fences and well-cultivated crops. The Choctaws have learned to build comfortable cabins, which is conducive to health; it also shows the march of improvement amongst them. Some of the full-blooded people are raising wheat, as well as corn and vegetables. They are also learning mechanism. Some stock ploughs, fill wheels, and make water-pails and other articles very neatly. It is a cheering fact that the people generally are improving. For the last year my school has been much more interesting than at any former period. The children have, for the most part, attended regularly, and have improved as much as could be expected from the disadvantages under which we labor part of the year. I had to teach all the small children out of one book; there was none to be had in the country. Although the merchants bring a great many books, such has been the demand for them that they had not a supply. By referring to my last year's report, you will find that I have an increase of scholars. Some of the children live at the distance of fifteen miles, but they bring provisions, and have fixed a house near the school-house, and have remained during one-half the session without being absent from school, except from sickness.

The crops will not be so abundant this year as last, on account of the rainy spring and the early drought.

We have abundant reason to be grateful to Divine Providence for the many favors and mercies with which we have been blessed since we left our friends and acquaintances, and

repaired to the western wilds to take up our abode among the aborigines of our happy land, that we might be instrumental in doing them good, temporally and spiritually. Many of our neighbors have left the shores of time, and entered the vast ocean of eternity; some of them have met death cheerfully, giving evidence in their expiring moments that the labors of the missionary have not been in vain.

Very respectfully,

H. G. RIND.

To Major Wm. Armstrong.

No. 34.

Goodwater, August 10, 1843.

Dear Sir: The time has arrived when it becomes my duty to forward the report of the school at this place; and I am happy to do so, from the fact that it has never been in so prosperous a condition in any previous year. The scholars have made good improvement in their studies, and in their deportment gained our esteem and respect. Our number has increased, and their attendance has been more regular; though, in this respect, the scholars have suffered great loss. I have stated the number of days lost to each scholar. This method shows at once their irregularity. Some did not enter the school until late in the spring. The school has been kept nearly ten months the past year. It was vacated for a short time in the winter, on account of removing the school house to a point more convenient; and it was vacated in April one week, on account of the meeting of the Indian Presbytery at this place. Temperance is gaining ground in this district, and the blessed fruits are ripening for the harvest. Let temperance abound, and this people will rise from their ignorance and degradation. Industry increases just in proportion as intemperance decreases. A fine gristmill, turned by horse power, has been put up here, in this vicinity, this summer. But, above every other blessing, the Gospel of our Lord Jesus Christ is triumphing over darkness and error, and revealing sources of happiness unknown before.

With much respect, &c.,

EBENEZER HOTCHKIN.

To Major William Armstrong,
Acting Superintendent, &c.

No. 35.

Report of School on Red River.

Number of scholars attending the school, thirty, viz: thirteen boys and seventeen girls.

The Sabbath school has been continued through the year, and well attended. Between thirty and forty usually attend as readers—most of them young men and young women. About fifteen of them read both Choctaw and English.

We have public worship every Sabbath, and meetings are well attended.

ANNA BURNHAM.

To Major William Armstrong,
Acting Superintendent, &c.

No. 36.

Pine Ridge, October 18, 1843.

Dear Sir: Presuming that you will be pleased to have a report from those schools which are supported by the missionary board, as well as from those sustained by the public funds, I enclose a report of the school at this place, together with a brief notice of my own labors.

The particulars relative to the school you will find in the accompanying papers, (Nos. 44 and 45.)

My own labors as missionary have been much the same as last year. Mr. Hotchkin and myself have alternately visited the settlements between this and the Washita, once a month. The whole circuit embraces a tour of about two hundred miles, within which are ten places for preaching. The congregations have generally been much as they were last year. In the cause of temperance there has been a very considerable advance. It is, however, to be regretted that the efforts of the Choctaws to promote temperance have not been sustained by the example and influence of some of the white population residing in the country. Especially had we hoped that all bearing a commission from the United States would have lent their aid to so good a cause.

There are three churches, under the care of Mr. Hotchkin and myself, within the bounds where we preach:

Pine Ridge	134 members
Mayhew	36 members
Chickasaw	125 members
	<hr/> 295 members

Of the above, 84 were added the present year.

With gratitude, we acknowledge the goodness of the Lord in preserving us from wasting and fatal sickness, whilst others have been cut down in the midst of their labors. We are also grateful for the encouragement granted to our efforts for the improvement of the Choctaws.

I am, &c.,

C. KINGSBURY.

To Captain William Armstrong,
Superintendent Indian Affairs.

No. 37.

Providence, C. N., August 31, 1843.

Sir: The accompanying documents are the reports of the school under my charge for the year ending August 31, 1843. In no former year have the students made greater proficiency than the past. So far as my own knowledge extends, there appears to be a greater desire on the part of parents for the education of their children than heretofore. The studies pursued (as you will see by report) have been grammar, geography, arithmetic, &c. Their aptitude to learn has been satisfactorily tested the past year, and would compare well with any schools in a civilized land, when we take into consideration the advantages and disadvantages under which they live. I will give a few examples, that you may know what an Indian youth can do when he and she will apply themselves.

Colbert Carter's acquirements when he commenced school were only reading, writing, and a very limited knowledge of the first four rules of arithmetic. He began with the multiplication table, and has done every sum in Smiley's Arithmetic, with the exception of a few in the promiscuous questions. In addition to this, he has obtained a good knowledge of grammar and geography, and in the last month he attended to bookkeeping, and obtained a good knowledge of simple entry, and has made considerable progress in sacred history.

Mat Coyl has obtained during the past year a very correct knowledge of grammar, geography, and arithmetic, and would do honor to any school even in a civilized land.

Rosanna Coyl and Patsy Going commenced the study of grammar and geography last fall, and have acquired

a very correct knowledge of them, in addition to attending to other studies.

You will perceive by the report that thirty-nine students have attended the school during the past year, nineteen of whom left previous to the vacation, some of whom it is expected will return during the fall.

You will also see that twenty-three lived in my family during the year, nine of whom I boarded gratuitously, and clothed partly. For the board of the residue I am to receive \$4 per month, to be paid in any kind of produce they may have to spare.

In addition to the school, I have endeavored to teach the Indians the principles of religion; and I am happy to say that it has not been in vain, as many of them have become, I trust, devout Christians.

The cause of temperance has taken deep hold upon the feelings of the people, and many of the most influential men in the nation have enlisted under the banner of temperance.

Habits of industry are more prevalent than formerly, and, though the season has been very unfavorable, I think a sufficiency will be raised for their consumption.

* * * * *

Respectfully submitted:

RAMSAY D. POTTS.

Captain Wm. Armstrong.

No. 38.

Pine Ridge, July 30, 1843.

Sir: By the foregoing report, you will find that the whole number of children who have been under my instruction is 36. Of this number, 19 were mixed blood, only 6 of whom spoke English; the remainder were full Choctaws. The average daily attendance was 19. There was a very great want of suitable books. A good supply will be provided for the next session.

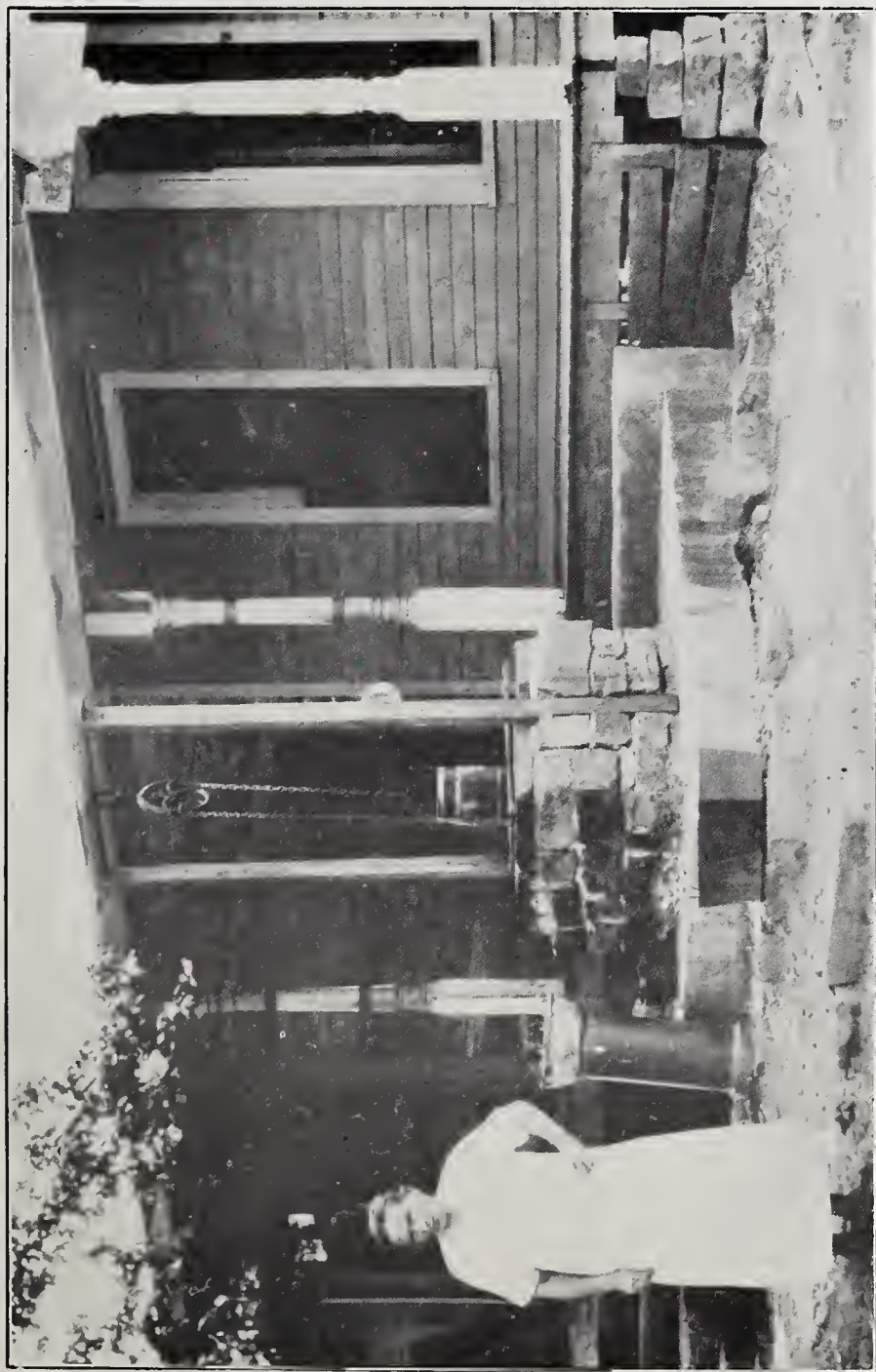
The improvement of the scholars has been in proportion to the regularity of their attendance. A very com-



Picture No. 1, on this page is a view of the ruins of New Hope Female Academy, the two ladies, Mrs. J. Y. Bryce to the left, Mrs. L. G. Hysmith to right, are standing on a crumbled corner of the old building.



Picture No. 2, is another view of the ruins of the once famous Academy where so many of the Choctaw girls of former days received their education. The lady in the center is Mrs. L. G. Hysmith, standing in the midst of the ruins.



Old Federal Building, and Mrs. H. A. Ainsworth, Old Skullyville.

mendable desire is manifested by most of the parents for the improvement of their children.

Very respectfully, &c.,

J. P. KINGSBURY.

Captain William Armstrong,
Acting Superintendent Indian Affairs.

No. 39.

Stockbridge, (Near Eagletown,)

September 22, 1843.

Dear Sir: This letter has been due for some time; and I commenced a letter to you some weeks since, but I was called away to be with the sick, and since then have had distressing sickness in my own family. Mrs. Byington is now slowly recovering from an attack of fever, which brought her down very low. But we have great reason to be thankful that we are all spared.

We have prosecuted our usual missionary labors during the year past. I have preached in four different places in the nation, besides preaching regularly once in two months at Ultima Thule, in Arkansas. Last year I prepared, with the aid of others, an almanac in Choctaw and English for the current year. Three hundred copies were printed. I have also, so far as I have been able, attended to the translation of the Scriptures from the Old Testament. By an arrangement made with Rev. A. Wright, in our efforts at translating, he will give his attention more particularly to the New Testament, while I devote my time to the Old. Much study is required in making myself well acquainted with the original language of the Old Testament, as well as with the Choctaw.

We hope our labors among this people are not in vain. Of the school taught at this place, I presume Mr. C. C. Copeland, the teacher, has forwarded you a report. Five of the scholars were boarded in my family—in a majority of the instances, gratuitously.

From necessity, I am called to be much employed for the relief of the sick, there being no physician nearer than Fort Towson.

I think I may safely report to you that the cause of temperance is honorably and successfully sustained on Mountain

Fork and Little River. There are, it is true, a few warriors yet among the Choctaws, who will run over the line to find the means of intoxication. But many of these are becoming ashamed of their conduct. It is proper for me to commend to you the captains in this neighborhood as strong temperance men; our educated warriors, and the white men among us, are all temperance men. It cannot be said of the educated Choctaws and white men near me, that they attempt to thwart the efforts of the temperance advocates.

The people here have attended to their farms with their usual diligence and quietness. There has been less of ball-playing on a large scale this year than usual. Some of my neighbors are making additional improvements, such as the erection of stone chimneys and the purchase of sheep. There are two cotton-gins among us, and a water-mill is now being erected. During the year there have been several removals from the vicinity—among them, two captains—and yet there is around me a large Choctaw population remaining.

I have a full share of labor for my strength and health. To provide for a family, and to act the part of a good neighbor, preacher and physician, in this sickly land, is as much as I am able to do.

I have been requested to have some care over the Iyanubbe female school, but have declined it on account of my many present and pressing cares, as well as the feeble state of health granted us—hoping, too, that some young, active, and faithful persons could be found who would do much better.

But may the Lord guide us. All good things come from Him. He has blessed this tribe much since you first knew us. I hope the next fifty years will be better still.

May your life be spared, and your efforts be blessed. And although this letter is called for as an official one, I do not forget you as a *friend*, and cherish this hope that you may again be with us under (our) roof. May the Lord be your shield and reward.

From yours, with much respect,

CYRUS BYINGTON.

Capt. William Armstrong,

Acting Superintendent Western Territory, Choctaw Agency.

No. 40.

Wheelock, July 3, 1843.

Dear Sir: I herewith send you the report of the state of the Wheelock female school for the year ending July 1, 1843. You are aware that the National Council, in November last, among other appropriations, made one for the support of a female seminary at this place. The intention of the Council has been carried into effect. The pupils have been selected, and were placed on the appropriation on the 1st day of May, 1843.

In order to give satisfaction, and to avoid the appearance of partiality, the selection was made from the several clans into which the people are divided. Seven were taken from each of the following clans, viz: the Ahopotukla, the Olilefeleia, the Oklahaneli; and three from the Urihesahe clan—making twenty-four in all, who were placed on the appropriation. The selection was made from a list of about fifty applications for the privileges of the school. Only one was taken from a family. Seven only of those who had previously belonged to the school were placed on the appropriation—the seventeen others, with very few exceptions, being entirely new scholars. The selection, I believe, has given satisfaction, and the school has commenced under favorable auspices.

Mr. H. K. Copeland and wife reside at Wheelock, and assist in boarding and taking care of the children. Mr. C's house is about 40 rods from my own dwelling. The children are in our respective families, and are kept separate when out of school. This arrangement we deemed preferable to having all the children board at one place.

As a part of the buildings necessary for the school were already erected with funds of the American Board of Commissioners for Foreign Missions, and as a part of the necessary stock was on hand, belonging also to the American Board, I have engaged to put up the remaining buildings, and furnish what more stock may be needed, with funds of the same society, without encroaching upon the appropriation made by the nation. By this arrangement, the buildings and stock will be the sole property of the American Board of Commissioners for Foreign Missions, and the whole of the appropriation, from the first, be expended on the school. It was, also, further stipulated between the committee acting on be-

half of the nation, and myself, acting on the part of the American Board, that that body, in addition to the buildings and stock, aid in sustaining the school, and contribute yearly in the proportion the Methodist Episcopal Missionary Society are required to aid.

The Gospel, like the leaven hidden in the measure of meal, is exerting a silent but restraining and transforming influence. The day-spring from on high hath visited this people, giving light to them that sit in darkness and in the shadow of death, and gilding the feet of many into the ways of peace. The church at Wheelock consists of 116 members, 26 of whom were added during the last year. There is an increasing attention to the preaching of the word. There are five preaching places connected with this station. At two of these places, (Wheelock and Red River,) public worship is held every Sabbath. In the absence of the pastor, the services are conducted by the candidates for the ministry, or elders of the church. There are three natives under the care of the presbytery, studying for the ministry; and two of these are members of the Wheelock church, and one of them an elder. Two of them received a very respectable education in New England, and the other was several years at school in Marietta, Ohio. They are all pious, devoted men, and at no distant period will be licensed to preach the glad tidings of salvation.

I also forward you the report of the school taught by Miss A. Burnham, on Red River. This, with the two papers relating to the school at Wheelock, will, I trust, furnish you with the facts necessary to be embodied in your report to the War Department.

Respectfully, &c.,

ALFRED WRIGHT.

To Captain William Armstrong,
United States Agent.

No. 41.

*Extract from the annual report of A. M. M. Upshaw, esq.,
U. S. Agent for the Chickasaws.*

"In the Chickasaw district there is no school; but some few of the half-breeds send some of their children to the missionaries, none of whom are in the Chickasaw district. I think there are not more than seven or eight children going

to school in the nation. The Chickasaws have some boys at Col. R. M. Johnson's school in Kentucky, and from letters I have seen from the boys, show evident marks of improvement. But I am, and so are the Chickasaws, very much in favor of a school in their own district, on the manual-labor plan, which plan they hope the Secretary of War may make as soon as convenient. The boys went to Kentucky, because there was no school here, and the boys had arrived at an age when they had no time to spare. Those boys that have been there a few years, and returned to their nation, are very much improved—much more improved than could have been reasonably expected."

No. 42.

Quapaw Mission,
September 18, 1843.

Dear Sir: Having obtained permission and received encouragement from you to proceed with our missionary operations, I take the liberty to repeat to you the state of the Indian school under my care in the Quapaw nation.

The school was opened on the 27th day of March last, with nine scholars, which soon increased to sixteen, and subsequently to twenty-three. The average number of scholars in constant attendance, from the commencement of the school until the present time, is about sixteen. The children all began with the alphabet, having (as some of the oldest boys informed me) never before seen a book. They could neither speak nor understand a word in the English language. They can now spell in one, two, and three syllables, and understand many things in common conversation, and are learning to speak the English language much faster than was anticipated. The school is conducted on the manual-labor plan. The children board at the mission, and are supported by the missionary society of the Methodist Episcopal Church and individual donations.

* * * * *

We hope to have means in a few months, that will enable us to make additional improvements, and to board, clothe, and instruct at least twenty or thirty children.

Very respectfully, &c.

S. G. PATTERSON.

Col. B. B. R. Barker, Sub-Agent.

No. 43.

Creek Agency, September 5, 1843.

Sir: In compliance with the regulations of the department, I have visited and inspected the school under the charge of Doctor Wm. N. Anderson, several times during the past year; and the school at the Cussita Square, under the charge of Mr. John R. Baylor, once since its establishment in July last. The reports from the principals of those schools will show the number of scholars (about 50, who are pretty regular in attendance) and the studies they have pursued. They both present in a strong light the difficulty of securing regular attendance in their pupils, owing to the impossibility, under the present mode of tuition, of furnishing meals for the scholars at mid-day, as the irregular mode of living of the Indians generally does not enable the children to take their meals with them.

From my own observation, I am decidedly of the opinion that two large schools in this nation—one at this agency, and the other at Tuckabatchee town on the Canadian—provided with a principal teacher of liberal education, who shall be at the same time a minister of the Gospel, with a competent number of sub-teachers under his supervision, and having means prepared for boarding the scholars, will do ten times the good that could be effected by a number of small establishments dispersed over the country. If the whole Creek fund were applied here, with the unexpended accumulation of it now in the treasury, it would be sufficient to erect buildings suitable for the accommodation of teachers and fifty boarders, and for defraying the whole expense of the establishment. A system of school discipline could then be enforced, especially as regards regular attendance, the greatest barrier to their advancement; and the scholars would insensibly fall into the habits and manners of the whites, from living constantly at the school; while, by the day-school system, they are exposed to the influence of the Indian habits, by spending so much of their time at home with their parents and playmates. To make proficiency in learning or civilization, it is necessary that they should be entirely taken away from their parents, which can only be done by the boarding-school system. In addition to the boarders, all the children of the neighborhood, that could not be accommodated as boarders, could go as day

scholars, who would doubtless profit by the examples of regularity and diligence which could be enforced on the boarders. I could enlarge very much on the subject, but only desire at the present time to set forth the advantage of a system by which large masses of scholars might be taught at boarding-schools, and to show the disadvantages of the day-school plan. In every point of view, a large establishment, especially among Indians, is better than a small one; there will always be found in it more emulation, system, spirit, and efficiency; and I shall be much pleased to find that the Commissioner takes the same view of the subject that I do, and (that he) will, in the event of the whole Creek fund being sent here, authorize such disposition of it as I have proposed.

I am, sir, very respectfully, your obedient servant,
J. L. DAWSON, Creek Agent.

Capt. W. Armstrong,
Acting Supt., W. T., Choctaw Agency.

No. 44.

Creek Agency, September 5, 1843.

Sir: In compliance with your requisition, the following statement, respecting the school under the charge of myself and wife, has been prepared.

Little change in the number of scholars has occurred since our last annual report.

We have had thirty-eight scholars in all; of these, only about twenty have been regular in their attendance. Those who have been regular, have made good progress in all the branches to which they have attended; the others have learned comparatively little.

The following branches have been taught, viz: English grammar, arithmetic, reading, writing, and spelling. Of the above pupils, twenty-seven are males, and eleven females. I am every year more convinced of the inadequacy of the present system of education to the wants of this people, and the necessity of adopting some plan by which the scholars could be boarded at the school, and caused to attend regularly. If the intelligent part of the nation were compactly settled, good schools would be supported; but, unfortunately, this is not the case.

There is a large portion of the nation that has not en-

joyed the advantages of education, and have made little advancement in the arts of civilized life, and consequently do not prize the advantages of education properly; as such, when they are convenient enough to school, leave it entirely to their children's choice to attend school or not.

I am pleased to be able to inform you that the cause of education is gaining rapidly; and if I had the means to board, our school would be full and well attended. I feel well assured that, if the children of the indigent could be furnished with dinner each day, (which could be provided at a small expense,) it would be a sufficient inducement for them to attend regularly. I think this plan worthy of trial, and, if it should prove ineffectual, it could be abandoned.

Very respectfully, your obedient servant,

W. N. ANDERSON.

Captain James L. Dawson,
Creek Agent.

No. 45.

School-house, Cussita Square,

September 5, 1843.

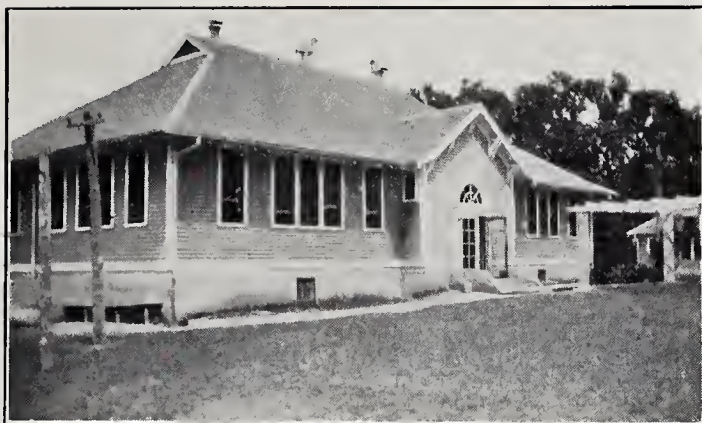
Sir: In obedience to your instructions, I came here on the first of July, to ascertain if the number of scholars which could be procured would justify the establishment of the school, in conformity to the wishes of the Creeks who applied for it. I found, on inquiry, that a school could be formed of about twenty scholars—since increased to thirty-five. Some of them half-breeds partially taught, but chiefly full-bloods. Since my arrival here, I have given close attention to their instructions; and their progress, though slow, has been such as to give hope and encouragement for the future. With those entirely ignorant of English, progress will necessarily be very slow; but a beginning has been made, and the first great object advanced—that of subjecting them to habits of attention and discipline. These secured, the final object must be accomplished in due season. It is exceedingly difficult to get regular attendance, especially as the scholars must eat in the middle of the day, and there is by the present system no provision made for them. The Indian habits are so irregular, that but few are enabled to bring provision with them. An arrangement by which one of the neighboring Indian fam-



The pictures appearing in connection with this article here are those of Wheelock Academy, at Millerton, Oklahoma. No. 1, is the main building which is the administration and dormitory. These are the present day buildings. This school has from the first been operated by the Presbyterian Church; and is one of the first established in the Choctaw Nation.



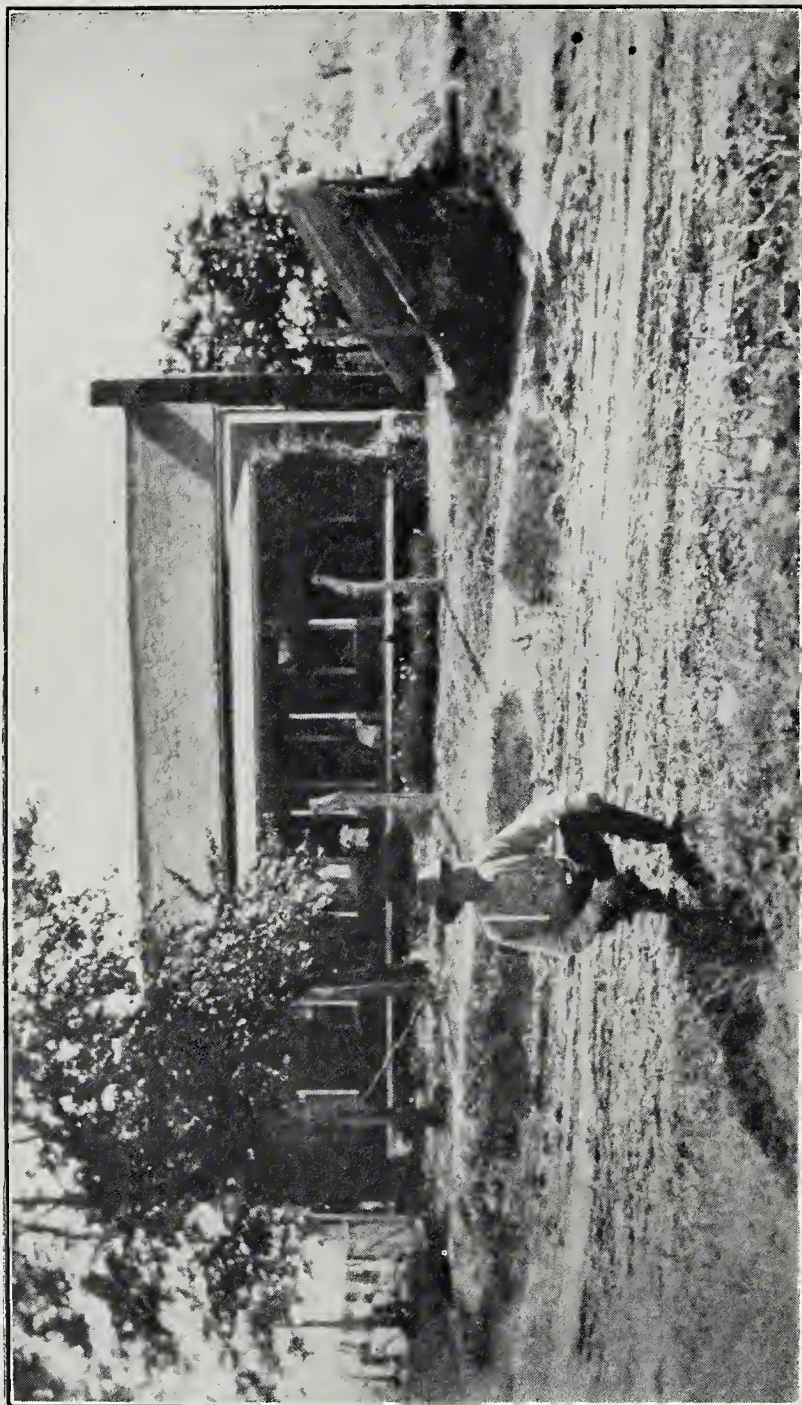
No. 2 is the school building.



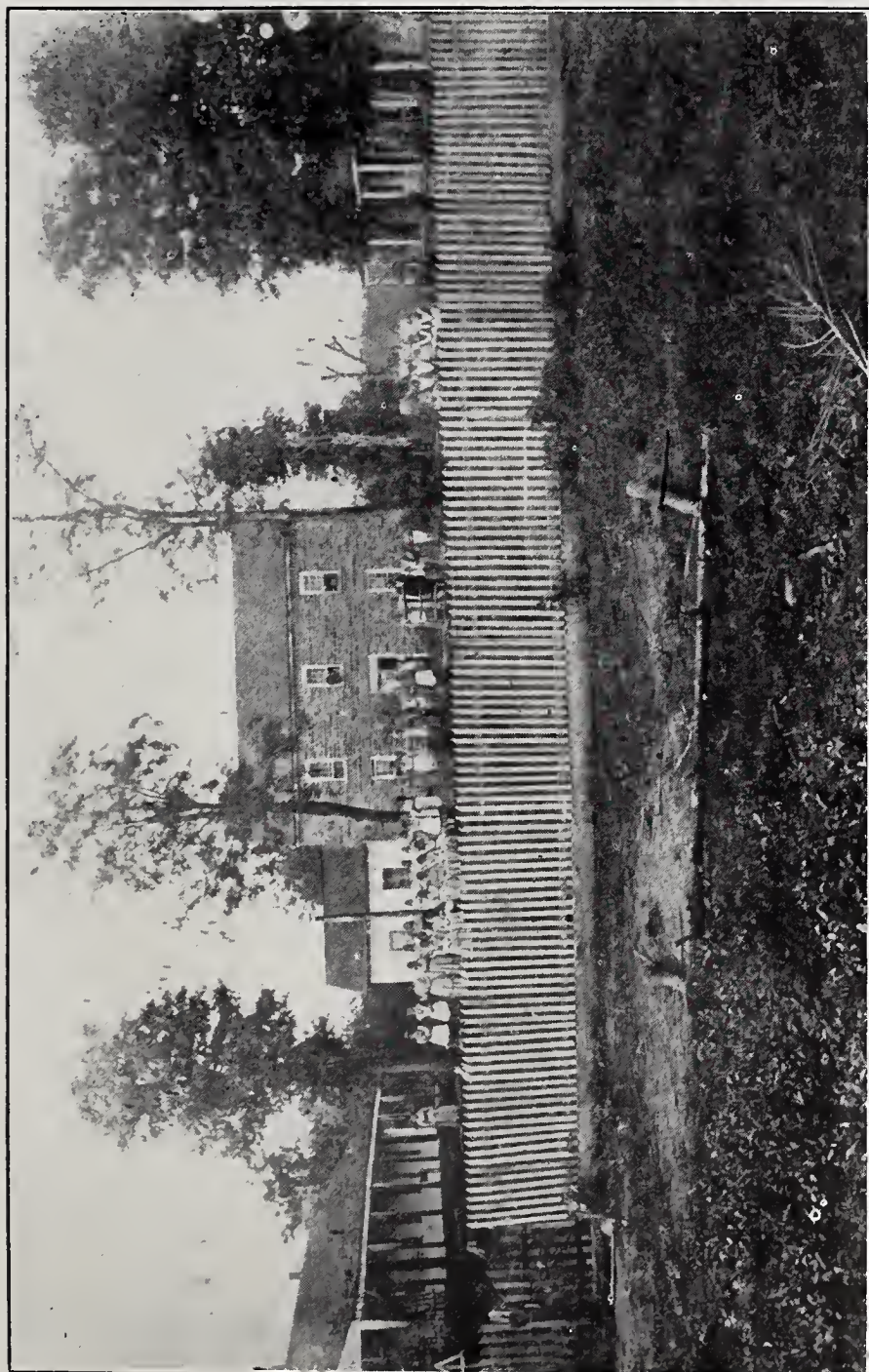
No. 3 is the laundry.



No. 4 is the domestic science cottage.



Home of John G. Ainsworth, Old Skullyville, Which is One of the Federal Buildings



New Hope Female Seminary. School for Choctaw Girls. Contracted for in 1844, Completed in 1845. The Man in Front and Right is Rev. E. R. Shopard, Superintendent.

ilies could give the children their noonday meal would be judicious. In the first outset, it is difficult to control Indian children, at best. If they are punished, they will not come back to school; and their parents consent with an ill grace, if at all, to punishment. So that everything at the outset is to be done by conciliation and policy, through the agency of the chiefs of the town operating on the parents. I feel confident, however, of mastering these slight difficulties, and making the school efficient and useful.

Respectfully, your obedient servant,

J. R. BAYLOR, *Teacher C. N.*

Captain J. L. Dawson,

Creek Agent.

No. 46.

Tah-le-quah, Cherokee Nation, June 16, 1843.

Respected Sir: By request, I write and address this communication to you, informing you of the state of the Methodist society in the Cherokee nation.

This nation lies within the bounds of the Arkansas annual conference; and it is divided into two circuits—the upper and lower. The last conference, which was held in November last, appointed twelve of its members (eight whites and four Cherokees) to labor in this nation for the benefit of the Cherokee people. Three of the white preachers were appointed with the view of being employed in the public schools in the nation, by the earnest solicitation of the members of the Methodist society; but, in consequence of the partiality and bias of the superintendent of public schools in the nation, their designs have been entirely frustrated, and the wishes of the people not realized. There are also fifteen local preachers in the nation—making, in the whole, twenty-seven. There are about one thousand four hundred members belonging to the Methodist Episcopal Church in the Cherokee nation at the present time, and the societies generally are in a prosperous condition. There are Sunday-schools in many of our societies, all in a flourishing condition. In some of these, the instruction is given in the Cherokee language, and in some the English. This is, probably, as correct information as I am able to give.

Yours, very respectfully,

J. F. COLLINS.

P. M. Butler, Esq., *Agent.*

No. 47.

Fairfield, June 19, 1843.

Dear Sir. In reply to your inquiries of the 17th instant, I would say, that at this mission station there reside, as missionaries, myself, Mrs. Butler, and Miss Esther Smith. Miss Smith is the teacher of the school. For the last two years, there have been forty different members; and the average number has been twenty-five. There are now almost daily eleven girls and fourteen boys in attendance.

In my family, there are four children of my own; one Cherokee young woman, who received her education at Dwight; one orphan Cherokee girl, who has learned to read and write, but for several years has been afflicted with weak eyes, which, at times, renders her nearly blind; also, three Cherokee girls who attend the school.

I have a small farm of about thirty acres. The labor on this farm is done by Cherokees.

About a year since, we engaged in building a house for public worship. Some opposition to this was manifested by some white citizens in the neighborhood; but we have nearly completed a comfortable house for worship, fifty feet long by thirty wide. About four hundred gratuitous days' labor has been done by the neighbors on the house, besides thirty days' team work.

My own time is mostly spent in the practice of medicine, for which I received but little compensation. Our church here consists of seventy-four members, mostly Cherokees. We have, also, a Sabbath school of thirty members.

Very respectfully, &c.,

ELIZUR BUTLER.

Gov. P. M. Butler.

No. 48.

Park Hill, July 5, 1843.

Sir: In compliance with your request, I take pleasure in furnishing you with the following brief report relative to the establishment and progress of common schools in the Cherokee nation.

It is evident that a great deal cannot be said at present respecting the progress of education among us by common schools, because but eighteen months have yet elapsed since

our common-school system went into operation. I rejoice, however, that what little I can report (is) of a favorable and encouraging character.

Our law which authorizes the establishment of schools was passed in December, 1843, (1841?). And as the nation is divided off into eight districts or counties, the schools are distributed according to the following ratio, viz: Delaware, Going Snake, and Flint districts, two schools each; Skin Bayou, Illinois, Canadian, Tah-le-quah, and Saline districts, one each; which make, in all, eleven schools that are supported out of the interest of the national school-fund due the nation.

During the last year, ten out of eleven schools were in successful operation; and something over four hundred children were collected, and received instruction in several of the elementary branches of education. This year, all the schools provided for are in operation; and the average attendance at the several schools is about the same as last year, which will swell the whole number of scholars to near five hundred. But these eleven schools thus established and supported by the nation, with the several mission and other neighborhood schools, do not more than half supply the demands for schools throughout the nation. The interest felt in schools, and in education generally, by the people, I think is rapidly increasing; and, no doubt, as this interest increases, efforts to add to the number of schools will be made by the people themselves. At present, everything is found, and the whole expense borne by the nation, in keeping up the several schools, with the exception of building and finishing off the school-houses, which is done by the people where any school may be established.

You will observe, that five hundred and thirty-five dollars are allowed each school for the support of teachers, the purchase of books, and to defray other contingent expenses; and, also, two hundred dollars for the support of orphan children while attending school; and from five to ten orphan children are thus supported at each of the several schools annually. Our school teachers are all white men, with the exception of two, who are Cherokees. One of the white men is a citizen by marriage. The white teachers are nearly all from the northern states. The

branches taught are reading, writing, arithmetic, geography, English Grammar, history and, in some instances, book-keeping.

I am your, in haste,

S. FOREMAN.

*Superintendent of Common Schools in the
Cherokee Nation.*

P. M. Butler, Esq., Cherokee Agent.

The missionaries of the United Brethren's Church have under their care a church of about eighty Cherokees, and two schools—one near Baittie's prairie, in charge of Rev. M. Vogler and Mr. D. F. Smith, numbering from twenty to thirty scholars; the other on Spring Creek, in charge of Messrs. G. Bishop and H. Ruede, numbering from ten to fifteen scholars.

No. 49.

Dwight, Cherokee Nation,

June 24, 1843.

Dear Sir:

Your favor of the 17th, requesting information respecting our school, was duly received; and I now cheerfully hasten to answer it. During the last year, we have sustained an interesting school of from forty-seven to fifty girls. About forty-five have been regular boarding scholars. Two teachers (Mr. and Mrs. Day) are regularly employed in their instruction.

Yours, very respectfully,

JACOB HITCHCOCK.

Hon. P. M. Butler.

No. 50.

Mount Zion, July 18, 1843.

Dear Sir: I should have attended to your request by Mr. Duval sooner, but for ill health, though I have nothing of special interest to communicate. This was not designed for a large mission station, nor for a boarding school. My object was to teach a neighborhood school, with the assistance of Mrs. Butrick, a part of the year, and devote the other part to itinerating. A year last winter, we commenced school with favorable prospects. The whole number of

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scholars was about fifty; though the average number, I presume, did not exceed thirty. Before the expiration of winter, however, I was attacked with a pulmonary complaint, from which I have not yet recovered. I employed a teacher to continue the school one term, at the rate of \$20 per month. In September last, Mrs. Butrick and myself again attempted the care of the school, and continued till the middle of November, when I was again prostrated by a more severe attack, and am still a mere invalid; though I have lately commenced preaching and attending school with Mrs. Butrick, she performing most of the labor. We have not far from twenty scholars. In this vicinity, the children are peculiarly interesting and desirous of improvement.

Morality and religion have made some advances in the course of three years. Their ball-plays were frequent on the Sabbath; and whiskey, like a resistless torrent, seems to bear away the population before it. Now, a great part, I think, of the community live agreeably to the principles of total abstinence, and many of the citizens attend religious worship on the Lord's day. It is, however, greatly to be lamented that this sacred day is by no means observed as it should be. Being the *bulwark* of religion, morality and good order, we must readily suppose that United States agents, and officers of every description, will lend their aid in promoting the sacred observance of this holy day in the private and public worship of God. That many of the Cherokees are making laudable improvement, I need not say is evident to every observer.

Respectfully, yours,

D. S. BUTRICK.

Gov. P. M. Butler,
Cherokee Agency.

No. 51.

Dwight, Cherokee Nation, July 3, 1843.

Sir: In answering your inquiries respecting the school and other missionary operations of the American Board of Commissioners for Foreign Missions among the Cherokees, it may not be amiss to repeat much of what I wrote last year, as that report did not reach you in season.

The board have, at present, four stations: Dwight,

Fairfield, Park Hill, and Mount Zion. Besides these, a native preacher is stationed at Honey Creek.

The missionaries and assistants now at these stations are:

At *Dwight* Mr. Jacob Hitchcock, superintendent, who joined the mission anno Domini 1820; Mrs. Hitchcock, 1821; Miss Ellen Stetson, 1821; Miss Hannah Moore, 1841; Mr. Kellog Day and Mrs. Day, teachers, 1841.

Fairfield, Rev. Elizur Butler, M. D., who joined the mission east of the Mississippi anno Domini 1820; west, 1839; Mrs. Butler, 1827, 1839; Miss Esther Smith, teacher, 1832.

Park Hill, Rev. S. A. Worcester, 1825, 1835; Mrs. Worcester, 1825, 1839; Miss Nancy Thompson, 1826, 1837; Miss Mary Avery, teacher, 1839.

Mount Zion, Rev. Daniel S. Butrick, 1818, 1839; Mrs. Butrick, 1826, 1839.

At each of these stations, except Mount Zion, a school has been taught the principal part of the year past; at Mount Zion only between two and three months. The only *boarding-school* is at Dwight; and only there is the school made the leading object of attention. At Fairfield and Mount Zion the leading object is the preaching of the Gospel. Medical practice also requires much of the time of the missionary at Fairfield. At Park Hill, besides the preaching of the Gospel, a leading object of attention is the preparation and publication of books in the Cherokee language.

The school at Dwight is, at present, a school for girls only. The whole number of scholars, within a year past, has been 61. Average attendance about 47—all Cherokees. Of the whole number, 56 have been boarded at the station, at the expense of the board. Five have boarded with their parents or elsewhere. Of the school at Fairfield, I suppose Dr. Butler will give you an account. At Park Hill the whole number of scholars has been 47, and the average attendance not far from 20—all Cherokees except five, who are my own children. At Mount Zion the attendance was very irregular; as many as 50 having attended more or less, while yet the average may not have exceeded 15.

Besides the missionaries, the board have under their care two native preachers, Rev. John Huss and Rev. Stephen

Foreman. Mr. Huss is supported by the board, and has the care of a church at Honey Creek. Mr. Foreman is my assistant in translating, and is supported partly by the board and partly by the Cherokee nation, in the capacity of superintendent of schools.

The printing-press at Park Hill was first set up at Union in the year 1835, and removed to Park Hill in 1837. Since it was first set up at Union, the following books and pamphlets have been printed:

In the Cherokee Language

Title	No. of pages	Size	No. of copies
Child's Book -----	8	18 mo.	200
Cherokee Primer (two editions) --	24	24 to.	4,500
Catechism (two editions) -----	8	24 to.	3,000
Selected Passages of Scripture ----	24	24 to.	5,000
Cherokee Hymns -----	48	24 to.	5,000
	68	24 to.	5,000
Cherokee Almanac for 1836 -----	24	12 mo.	450
Cherokee Almanac for 1838 -----	24	12 mo.	500
Cherokee Almanac for 1839 -----	36	12 mo.	2,000
Cherokee Almanac for 1840 -----	36	12 mo.	1,800
Cherokee Almanac for 1842 -----	36	12 mo.	1,000
Cherokee Almanac for 1843 -----	36	12 mo.	1,000
Tract on Marriage -----	12	12 mo.	1,500
Tract on Temperance -----		12 mo.	1,500
Gospel of John (two editions) ----	100	24 to.	6,500
Gospel of Matthew -----	120	24 to.	3,000
Epistles of John (two editions) --	20	24 to.	8,000
Cherokee Laws -----	54	12 mo.	1,000
Methodist Discipline -----	45	24 to.	1,000
Address on Intoxicating Drink ----	8	24 to.	5,000
Message of Principal Chief (in Cherokee and English) -----	12	24 to.	1,000
	8	24 to.	1,000
Special Message of do, do -----			
In the Creek Language			
Child's Guide -----	24	16 mo.	
Muscogee Teacher -----	54	18 mo.	
In Choctaw			
Choctaw Friend -----	190	12 mo.	3,000
Choctaw Reader -----	126	12 mo.	
Choctaw Constitution and Laws --	-	12 mo.	
Methodist Discipline -----	48	24 to.	
Epistles of John -----	27	24 to.	2,000
Child's Book on the Soul -----	16	24 to.	1,000
Child's Book on the Creation ----	14	24 to.	400
Bible Stories -----	23	24 to.	400
Choctaw Almanac for 1836 -----	16	24 to.	
Choctaw Almanac for 1837 -----	24	24 to.	
Choctaw Almanac for 1839 -----	24	24 to.	
Choctaw Almanac for 1843 -----	44	24 to.	

We have also printed a small Primer in the Wea language.

All these, except the Tract on Marriage, Cherokee and Choctaw Laws, Chiefs' Messages, Methodist Discipline, in Cherokee and Choctaw, and the Wea Primer, have been published at the expense of the American Board of Commissioners for Foreign Missions, and by far the greater part for gratuitous distribution. Within the year past, I believe, we have only printed the later Cherokee Laws, Chiefs' Messages, Choctaw and Cherokee Almanacs and the second edition of the Epistles of John. We are now printing 5,000 copies of the Acts of the Apostles.

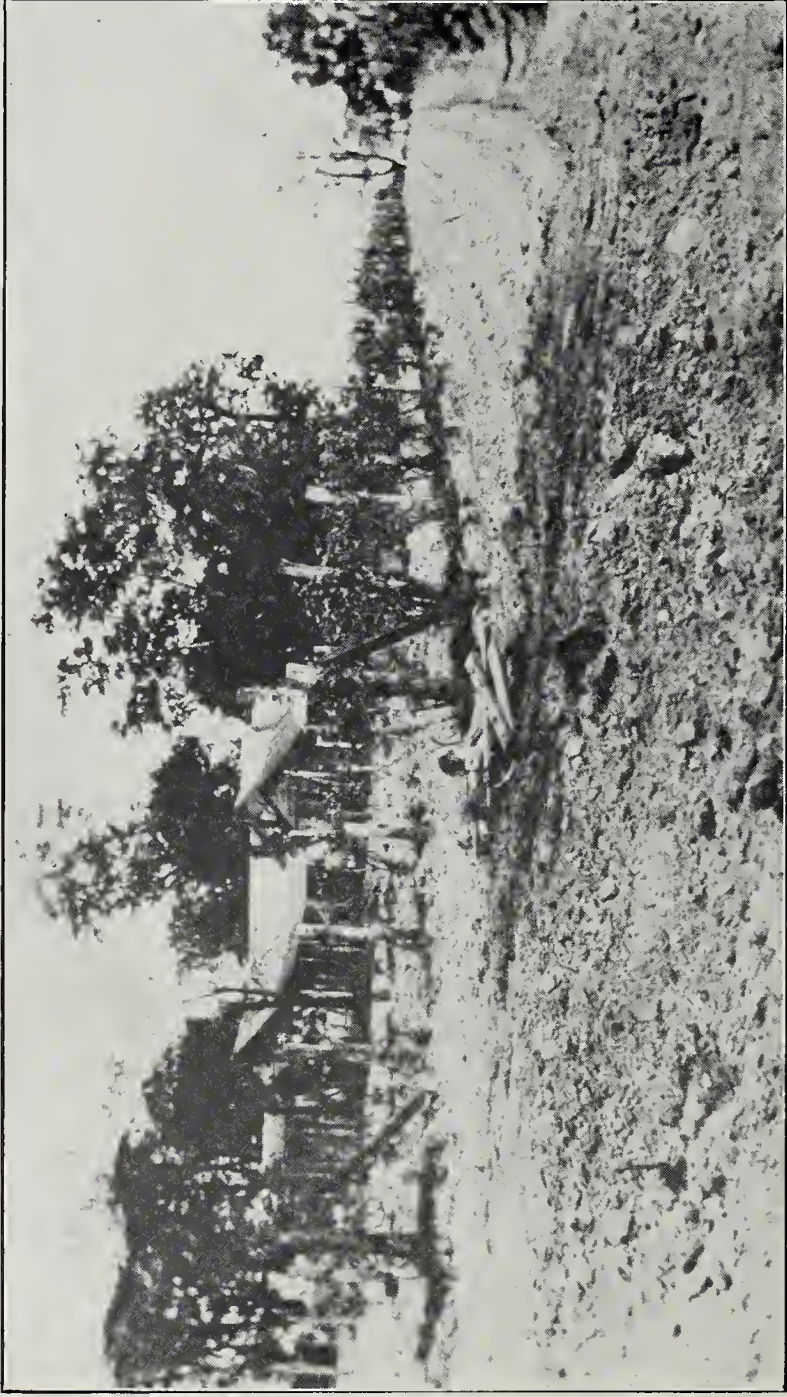
The number of Cherokee members in the churches under the care of the Board, as nearly as I can ascertain, is as follows: Dwight, 29; Fairfield, 65; Park Hill, 22; Honey Creek, 47; Mount Zion, 28; 1991 in all.

Of the amount expended by the Board "for education purposes," I really have not the means of forming even a tolerable estimate. The sum reported by the treasurer as expended for the Cherokee mission, for the year ending August, 1842, was nearly \$8,200. Perhaps the sum for the current year may be nearly the same. But what part of this should be regarded as expended for the purpose of education, I dare not attempt to estimate.

Having the honor to be secretary of the Cherokee Temperance Society, I have better means than any other person to report the program of that important association. The society was organized, under its present constitution, in the autumn of 1836. Its members sign the following pledge:

"We hereby solemnly pledge ourselves that we will never use, nor buy, nor sell, nor give, nor receive, as a *drink*, any whiskey, brandy, rum, gin, wine, fermented cider, strong beer, or any kind of intoxicating liquor."

On the list of signers to this pledge, I find the names of 1,752 persons, of whom I recognize about 160 as white or black persons; and we may, perhaps reckon about 25 or 30 more as such, whom I do not know, and cannot distinguish by their names. This will leave about 1,560 Cherokees who have signed the pledge. How many of these have broken the pledge I cannot tell. Certainly not a few. But if we allow one-third of the whole number, (which I take to be a very large allowance), it leaves more than a thousand Cherokees



Old Federal Building at Skullyville.



Picture No. 1, on this page is a view of the ruins of old Fort Coffee, on the banks of the Arkansas River, where the Choctaws landed in 1832. At this place quite a number of them died from small pox. This is the site, and a part of the remains where the Methodist people in 1843 opened their first school west of the Mississippi River among the Choctaw people. This picture shows a portion of a chimney and a cellar on the old site.



Picture No. 2, is another view of an old chimney on the grounds where the U. S. Soldiers once held sway; followed by the Choctaw boys, who received instruction in the elementary branches of an English education. The lady seated at base of the ruins is Mrs. J. Y. Bryce, who was the daughter-in-law of Reverend J. Y. Bryce, who re-opened the New Hope School after the war of 1861-65. These two schools were operated together for several years, with quite a farm in connection with the institutions.

who abstain entirely from the use of intoxicating drinks of all kinds, and from all traffic in them. And I suppose a considerable number more could be found who are equally abstinent, and who only lack opportunity to add their names. I may add, too, that I hear of violations of the pledge much less frequently within two years past than formerly; and that, though intemperance is still prevalent to an alarming degree, yet public sentiment seems to me more and more in favor of total abstinence.

Yours very respectfully,

S. A. WORCESTER.

P. M. Butler, Esq.,

Agent of the U. S. for the Cherokees.

No. 52.

Fort Towson, September 12, 1843.

Sir: The Methodist mission among the Choctaws, in the country of Fort Towson, has nearly closed its labors for the present year; and I am happy in having to inform you of its prosperity and success. The parsonage is located seven miles east of the fort, near an excellent spring, and is comfortably improved. Our work is ministerial and pastoral upon the itinerant plan; by which "the poor have the Gospel preached unto them." Our work embraces a large district of country, and the congregations are fifteen in number. These are scattered over a territory averaging about 60 by 30 miles. Our custom is to visit those places once in three weeks. The labor is performed by myself and a native preacher, who travels as my interpreter the present year. I take pleasure in stating that we have not labored in vain; for much has been the happiness our people have enjoyed under the ministry of the Word.

Recently we have held several popular meetings, attended by from 300 to 500 persons; and the good order and decorum observed would have been respectable in *any community*. We trust that much moral improvement was made in community. We have a Sabbath-school in our several congregations, taught by natives. These are doing great good, as hundreds are learning to read the Scripture in their own tongue. I have only to regret our inability to supply them sufficiently with books and apparatus. Many of our people

are making considerable improvement in agriculture and the mechanic arts. From what we observe, we are compelled to view this people as hastening to a civilized state. The greatest bane of the nation is intemperance; if that could be cured, this would be a prosperous and happy people, by the continuance of Government and missionary assistance, and under the smiles of God.

Our society has commenced a mission (the present year) among the Chickasaws, and we entertain hopes that it will be successful.

This mission is supported entirely by the Missionary Society of the Methodist Episcopal Church, at the expense of \$650, to defray every expense accruing; and I will say it, to the praise of our people and friends here, that they have paid some eighty dollars to our missionary society the present year.

Sir, I have the honor to subscribe myself,

Yours respectfully,

ROBERT GREGORY, *Missionary.*

Major Wm. Armstrong,

Superintendent Indian Affairs.

No. 53.

Norwalk, Fort Towson Post Office.

Choctaw Nation, August 21, 1843.

My dear Sir: A report of the schools taught in this nation, by persons under the care and patronage of the American Board, will be made in the following remarks and tabular view.

The most interesting and prominent feature in public schools, is the general determination to effect a change in the plan heretofore adopted, and which has been a guide for all the teachers of our Government in fulfilling treaty agreements between the United States and the Choctaws. It does not devolve on me to say what the merits of this change are. Many educated, benevolent, and public spirited Choctaws have taken great pains to put their own school money so as to be available, and the value of it is estimated by the Nation. I believe these benefactors of the youth, now marching forth to take the place of their fathers, are planning with the most disinterested motives; and should those plans be carried out

agreeably to those of the National Council of 1842, great good, it is hoped, will be done; and when these men have left the stage, their children will enjoy the benefits of their labor. Now is an important crisis in our schools. Most of what I have to say of one, will apply to all of them. Every feature is new, or expected to be new, to the children, when, in fact, there is but a shade of difference in point of instruction.

It appears to me desirable that something should be said or done to stimulate teachers to their work in the western country. If to receive pay is the main object, less good will be done than when the heart beats with true philanthropy. Most of the teachers in this country came from far different society than that which surrounds them here; and the moral influence and stimulus to excel, which is too common to be mentioned in civilized countries, too frequently lowers its dignity, and ceases to urge us on to new or improved modes of instruction; consequently, the children must live under the same old forms, and perform the same routine of duties, be it less or more. This will not do for this or any other age. Common sense teaches a new lesson every day. And if teachers in this country are not disposed to avail themselves of this faithful monitor, our western country will be held in scorn of others, instead of marching on manfully and cheerfully with a civilized world. Teachers need encouragement any where. In almost every instance they are employed by the public to educate a new generation. Private teachers are employed to gratify the feelings of some few individuals. Such teachers seldom look for or expect encouragement, any further than constant employment.

New cares, labors, and responsibilities devolve on some of the teachers. They have the most difficult kind of teaching: that is to say, they must teach the children English, which, to most of the Choctaws, is a foreign language. It is very difficult to teach a native to comprehend the meaning of English composition, written geography, or the relation of numbers and correct pronunciation. I have found that even these youths acquire their own language easiest orally. There is no branch of English science they will acquire so readily as music, in singing by rote. Most of them have a good musical ear, and some large choirs have sung pieces with a good degree of harmony and musical expression. I

fully believe a natural musical chant is a plain characteristic of an amiable disposition. Sacred music is most common which is sung by public assemblies, religious concerts, and praying circles of both sexes. Such music is performed with more simplicity and expression of religious feeling during family prayers. It seems as if God indited the song as well as the prayer. I do not magnify this subject, but simply touch a few of its excellencies. Music, as a science, is neglected in public and private schools generally. A singing-school need not be separate from other week-day schools. Almost all children love to sing. God has given them this lovely element, which will show itself through every stage of education; and a school of young children is often calmed and governed by some harmonious musical expression. I have found no remedy better than music for stupor and drowsiness, which is unavoidably common in hot climates. I never failed to awake and fix the attention in this way. Other remedies often produce dullness of application, and in many cases, fretfulness. Music regulates many evils in the life of children. It sweetens and cheers the hours as they are quickly hurried to eternity.

I have had the pleasure of visiting the schools twice during the last year. There is a much more elevated view of education than at any other period. Parents and children look upon education as useful. They believe it to be an ornament and treasure for all who apply their minds to the study of useful books. Children do not feel that the task of learning a lesson is to please the teacher so much as to benefit themselves. The young of this nation cannot judge by comparison how much good an education will do them. There is but here and there one who has more than the simple elements of what an enlightened nation think to be an education. The teachers are supposed to have done all in their power to improve the minds and morals of the youth here; yet their work is cut short in five-sixths of the number committed to their care. They learn to read, write, spell, and solve a few simple numbers, when at this important period of their education they voluntarily leave, or their parents take them from school. The one-sixth who remain are benefited, and cheer the hearts of their teachers and friends. Those opposed to public education have drawn their estimate

of its value from the five-sixths who have been educated imperfectly, and leave out of account the one-sixth, who in reality have obtained a plain education. This people have but few teachers, and it is impossible for them to do much more than they have done under past circumstances.

Those children who have been regular in their attendance in these schools have made great improvement, specially among the girls in the school at Wheelock. I think there is much sensible, practical, and decidedly useful knowledge acquired in that school. The girls are taught the plain lessons of life; graciously directing all their attainments for an eternity of bliss. A lovely little girl made up some linen and took it to her father; the mother saw the work was done so well and neat, she doubted the veracity of her little seamstress. Knitting, netting, needle-work in woolen, cotton, stitched linen for gentlemen, fancy needle-work, and embroidery, are executed with skill and taste, which is designed to prepare them for the useful sphere of ladies, wives, and mothers. These girls have just commenced spinning, and will soon weave their yarn into domestic cloth. Two other schools have devoted some little time to sewing, &c.

No special pains have been taken to secure the regular attendance of children, yet there is not so much falling off towards the close of the term as usual. Doubtless, it is on account of the deep interest prevailing through the nation on the subject of education. They have better lessons, are better behaved, and are much easier governed; consequently, we observe some of the finer feelings of civilized society among them. Finally, I have full confidence in legislative patronage, and an apportionment of national funds for the public instruction of youth, whenever the national judicatory shall place the power necessary for the success of such national philanthropy in a calm and sensible board of commissioners. Without such a board, I think the Choctaws will fail in the plan of 1842; with such a board, they are as likely to succeed as any other nation with the same advantages.

I am, with much respect and esteem, your obedient servant.

JARED OLMSTED.

Major William Armstrong,
Acting Supt. Western Territory.

No. 69.

Near Doakville, December 12, 1842.

Sir: The Council have appropriated eighteen thousand dollars, out of the interest on the Chickasaw funds, for educational purposes, after this year; and have agreed the following schools be located in the several districts, viz: Fort Coffee Academy, at Fort Coffee, with a branch for females; Noincoiga Academy, (exclusively for males), near the Council-house, which, together with the schools on the Arkansas, the Rev. Mr. Ames has agreed that his society shall take charge of; Koonsha female seminary, to be established in the Pushmattaha district, at such place as shall be selected by a committee; and Chuwala female seminary, Wheelock female seminary, and Eyanubbe female seminary, in Erppak Shenubee district, of only one of which the location is fixed—the other two to be located by committees. These schools, including the one in Pushmattaha, have been offered to the American Board of Commissioners for Foreign Missions. The Council wishes that the three district schools taught by Messrs. Wilson, Potts, and Rind, be blended with the school to be established near the Council-house; and that the said district schools be discontinued by the 1st of August next. And we respectfully request that you will represent our wishes on this subject to the Department of War, that the course may be approved of. It is also the wish of the Council, with the sanction of the President, that the forty youths to be educated, under the Dancing Rabbit treaty, be sent out of the nation to the following institutions in the United States, viz: ten to Jefferson College, at Cannonsburg, Pennsylvania; ten to Ohio University, at Athens; ten to Indiana Asbury University, at Greencastle, Indiana; and ten to any institution to be selected either by yourself or the department. Our plans for the education and improvement of our people have been well matured; and we know of none which would effect us more permanent and lasting good than that of sending the forty youths to be educated under the treaty of 1830 out of our country, to the institutions above specified; and we trust you will state the wishes of the Council on this subject to the Government. You will see, from the school act, that yourself, and one individual from each district, have been appointed trustees to Spencer Academy. I have re-

quested the secretary of this district to send you a copy of our laws.

I am, very respectfully, your obedient servant,

P. P. PITCHLYNN.

To Captain Wm. Armstrong.

No. 70.

Choctaw Agency, December 27, 1842.

Sir: I have the honor to enclose you a communication addressed to me by Col. P. P. Pitchlynn, Speaker of the General Council, which sets forth the wishes of the nation. I feel gratified that the Choctaws have taken so decided a stand in favor of educating their people. It is, I believe, the first instance of an Indian tribe changing the payment of their annuity from the tribe for education purposes.

The subject has been freely discussed through the nation; and the plans adopted are such, under all the circumstances, as are calculated to do the best. There may be some inconsiderable changes necessary; but the general plan strikes me as so favorable, that I will cheerfully co-operate with the nation in carrying out their views, which I trust will receive the sanction of the department. I have not a copy of the resolutions, and, therefore, only refer to the general plan. There may be modifications necessary, which the department can adopt. The fund arising from the Chickasaw investments is according to the treaty, under the control of the General Council. The buildings now erected at Spencer Academy are designed to be supported from the six thousand dollars' appropriation heretofore used at the Choctaw Academy in Kentucky. This sum will be insufficient to carry on the school on the scale at first designed. I understand one of the resolutions of the Council is, that there shall not be any salary over four hundred dollars and boarded at the institution. This sum will not command the services of such a man as should be principal of Spencer Academy. I would, therefore, recommend that Mr. Wilson, who teaches near the agency, be appointed principal or president of Spencer Academy. He is well qualified, and the choice, I know, of the Choctaw nation. Mr. Wilson will not undertake for less than his present salary, and can readily obtain that in Arkansas. I have been anxiously expecting an answer to

my letters in relation to the school now called the Spencer Academy. It is important that a farmer should be there at this time, preparing the grounds for a crop, as the buildings will be ready by the first of May. The Council will have appointed, as you will see from Col. P. P. Pitchlynn's letter, one Choctaw from each of the three districts, with myself, as trustee. Before proceeding beyond preparing the buildings, I would be glad to have your sanction and views. Be pleased to address me as early as possible on this subject. If the transferring of Mr. Wilson meets your approbation, and if we had a good steady farmer, the other subordinates can be selected for the salary mentioned by the Council, and as early as possible we will commence operations; after which the workshops and other necessary buildings can be erected, in part by the school, or at least under the immediate inspection of the superintendent.

Furniture to commence with will have to be provided. The superintendent, as I conceive, should have a general superintendence—to regulate the hours of study and labor, and to open the school with prayers, and to preach. I would remark, that, owing to arrangements and the religious view of the nation, the superintendent should be a Presbyterian preacher. The section of the country around the academy is mostly of that denomination; and the expectation and arrangement is, that the academy shall partake of that denomination.

The Council, you will observe, wish the forty boys that have been educated in Kentucky, under the treaty of Dancing Rabbit Creek, to be divided between different colleges. This is a plan well calculated to do much good, and I hope will meet your approbation. The object will be to give to such a more finished education than they would receive at home. So soon as I receive from the clerk of the Council the resolutions in relation to schools, they will be forwarded.

The Rev. Mr. Ames, I understand, will visit Washington: he has been some time in the Indian country, and I would respectfully refer you to him for general information upon the subject of schools; hoping to hear from you soon, giving your views, &c., in relation to the schools, with such general rules as you may be pleased to adopt, which will

enable us to progress with Spencer Academy, so as to have a crop made this season. It is for this object that I address you in advance of the resolutions of the Council.

The Rev. Mr. Cephas Washbun, for many years at the head of the Dwight mission, in the Cherokee nation, is well qualified to be superintendent of the academy. He resides in Arkansas; having left the Cherokee nation in consequence of the difficulties. I do not know that his services could be had; certainly there is no man better qualified. I mention him, as he is in the country; and if he could be had, would be near at hand. The season of the year is fast approaching which makes it necessary to begin farming, which must be my excuse for bringing this subject so pressingly before you.

Very respectfully, your most obedient servant,

WM. ARMSTRONG,

Acting Supt. W. T.

T. Hartley Crawford, Esq.,

Commissioner Indian Affairs, Washington City.

No. 71.

War Department.

Office Indian Affairs, September 13, 1843.

Sir: Upon reflection, since my letter to you of the 1st inst. was written, I am of the opinion that the balance of the funds arising from the sale of 54 sections of land, amounting to \$3,405.46, which, I understand, can be usefully employed in this, the early stage of the Choctaw system of schools, had better not be retained here. Under existing circumstances, this balance ought not, I think, to be used without the consent of the Choctaw Council. It cannot be expended in strict accordance with treaty provisions; and although the power is in the Executive to direct how it shall be laid out, I prefer, considering all things, to consult the wishes of the Choctaws.

My own anxious desire is, that their money should be appropriated to the education of Choctaw girls at one or more of their female seminaries. You will please to use all proper means to persuade the Council to this application of it, in which I will not permit myself to doubt your success. In anticipation of this, I will cause a requisition

to be issued in your favor for the said sum, so that no time may be unnecessarily lost in its judicious and beneficial expenditure for the object and purpose named.

Very respectfully, yours,

T. HARTLEY CRAWFORD.

Major William Armstrong,
Acting Supt., &c., now in Washington City.

No. 72.

War Department.

Office Indian Affairs, May 8, 1843.

Sir: In acknowledging the receipt of your letter of the 27th December last, I have to remark that the delay has been occasioned partly by a desire to give the whole subject of education among the Choctaws a thorough examination, and partly (but chiefly) the expectation of receiving the official proceedings of the Council in relation to it. As further delay might be injurious to the Indians, I am constrained to take your communication, and those of Major Pitchlynn, which it encloses, as the basis of the present action of the department.

Your communication and that of Major Pitchlynn were presented to the late Secretary of War in January last, and received from him much thought and investigation; and I cannot do better than to give you the result at which he arrived in his own words. He says: "I not only approve, but am highly gratified with the movements of the Choctaws towards the education of their children, and will render any aid and support in the power of this department to promote the undertaking.

"The plan of having the agent of the United States for the Choctaws, by virtue of his office, a trustee, together with one from each district, to constitute a board of education for the principal academy, is very proper. If their powers were extended so as to make them a board of education for the nation, it would be found very useful. A general system would then be adopted, and economy and efficiency would be promoted. I should think the Speaker of the Council should also be an *ex-officio trustee*.

"A general superintendent under the trustees is a good idea. He should have the general charge of all the acade-

mies and schools, be empowered to visit and inspect them, license the teachers, and report the condition of the schools to the board. From the description given of him by Major Armstrong, I should think Mr. Washbun would be a very proper man.

"For the reasons given by Major Armstrong, the proposed allowance for the principal of the academy is not adequate. I would recommend that the authority to employ teachers, and to fix their compensation, should be given to the board of education. The Council might fix a limit to the whole amount to be thus expended. The amount should not, however, exceed that fixed by law, or the treaty, as now acted on.

"As to sending young men to college, I am willing to accede to it in a modified form. The expense must be greater than at the academy in Kentucky. If we take twenty at first, and see what the expense amounts, it would do as a beginning. The residue of the fund can be advantageously employed otherwise.

"Not having the proceedings of the Choctaw Council before me, I cannot formally approve them; but I suppose the outlines and substance of the plan are communicated by Major Pitchlynn. Authorize and desire the Indian agent among the Choctaws to aid in its execution by all the means in his power. He will engage a farmer to prepare the ground, if authorized by the Council."

These views meet the approbation of the present Secretary, and he desires that they be carried out; and the doing so will involve the necessity of much communication between you and the Choctaws who are invested with the power to act for the nation: all of which you will be pleased to report to this office, together with such suggestions as may occur to you from time to time.

The appointment of Mr. Washbun being confirmed, your recommendation of Mr. Wilson is also approved, and he will receive the appointment. If you have not already appointed a farmer to be located at the Spencer Academy, you are now at liberty to select any one you may deem qualified, and he will be confirmed by the department.

That order and regularity may be preserved, it will be necessary that a full set of regulations be adopted for the

government of the principal schools, as well as the preparatory ones. This will be the duty of the trustees, who will take the subject into consideration; and so soon as the regulations are prepared, they should be submitted to the department for its approval, or such suggestions for their improvement as may be deemed essential.

The Secretary of War has fixed upon two seminaries for the education of the twenty Choctaw boys—ten at the Asbury University, in Indiana, and ten at Lafayette College at Easton, Pennsylvania. Both these are in high repute, and no doubt exists of every advantage being derived by the boys that they could obtain at any institution in the United States. Instructions will be forwarded to you for the procuring and sending on the boys, which should be done as early as they can be collected and got ready.

The number of twenty youths to be educated out of the nation having been fixed on for the present by the late Secretary, (in which the present Secretary concurs,) ten of them will be sent to a college selected by the department, according to the wish of the Choctaws, expressed in Colonel Pitchlynn's letter. Lafayette College, at Easton, Pennsylvania, has been chosen, because this town is the residence of the present Secretary of War. He will occasionally visit it, and will have the opportunity of seeing personally that they are properly instructed, &c. Easton, moreover, is in the midst of a German population, who are among the best farmers in the United States, and, by daily witnessing their mode of cultivating the earth, and the advantages consequent upon lives of industry and morality, the young Choctaws will, it is hoped, be greatly benefitted. The two other colleges, after a time, when the number to be thus educated shall be enlarged, may receive the additions. Your letter of the 8th of April last was received here on the 6th inst. What has been done, is so far approved. The appointment of a farmer was indispensable, and that could not be done here; but you must take especial care not to exceed the funds that you know, and have been heretofore informed, would be applicable to this great object.

You will please report the amount of the purchases for agricultural and horticultural purposes, and the aggregate of the outlay, independent of the erection of the buildings

for the academy, and inform the Choctaw chiefs of my great gratification at the prospect of extending the knowledge of letters, and dispensing the invaluable advantages of education among their people—female as well as male. The former, as I have before said to them, I regard as of at least equal importance with the latter, and to both will contribute whatever aid may be legally within my control.

Very respectfully, &c.,

T. HARTLEY CRAWFORD.

Major William Armstrong,

Choctaw Agency, West of Arkansas.

No. 73.

War Department,

Office Indian Affairs, September 29, 1843.

Sir: A Seminole Indian, named John Douglass Bemo, about 19 or 20 years of age, was carried to sea from St. Augustine some nine years ago; and about a twelve-months since, by means that I cannot explain, found his way into the family of the Rev. Mr. Douglass, pastor of the Mariners' church, Philadelphia, in which he has since lived, and received all the advantages of instruction and education that, in his previously untutored condition, he would improve. By this good man and family, and the religious and benevolent people who are their associates, the *red youth* was treated with the utmost kindness and liberality.

Mr. Douglass wrote to me a short time ago, informing me of John's being at his house, of his condition and attainments, and anxiety to return to his tribe in the west. I replied favorably, and Mr. D. arrived here with the young man some ten or twelve days ago.

John represents himself to be a nephew of Osceola. He can read and write, and speak well in public; is a person of irreproachable morals and conduct, and good strong constitution. Having acquired some knowledge from modes of life and associations there, he may be very useful among and to his wild and untutored brother Seminoles. The most effective way of benefitting them through him, will be by making him a teacher of their children, although his own knowledge is very limited; yet, as he understands our language, and knows a little of his native tongue, and will be

an instructor of pure Seminoles, whose minds are now a blank, he may be regarded as peculiarly qualified to direct and aid them up to a certain point; while the fact of his being one of their brethren will, probably, remove their repugnance to attending school.

Besides the reasons stated for giving his exertions the direction mentioned, I am further induced thereto by the urgent application of the Seminoles, through their sub-agent, for a school among them.

You will, therefore, please to carry John with you to his tribe in the west; and, as soon after his arrival as practicable, give him employment as a teacher among his own people.

To effect this, a plain log school-house must be built on the most economical plan. This done, and the necessary explanations having been made to the Indians to secure the pupils, he will enter upon his duties. After the children have learned all he can impart to them, another teacher may be employed, if necessary, and we have funds; to whom John can be an assistant, by whose aid he may be still further qualified, and be able to extend his usefulness. I do not think any further instructions are, at present, necessary.

You will receive \$100, for which a requisition was issued on the 28th instant, and for which you will account under the head of "contingencies Indian department," to enable you to defray the expenses of his journey from Philadelphia to the Indian territory west; and when you inform me what the expenses of the log cabin school-house will be, a remittance will be made of the amount. John will be allowed for his services as teacher, to commence when he enters upon the duty of instruction, at the rate of \$300 per annum.

Respectfully,

T. HARTLEY CRAWFORD.

Major Wm. Armstrong,

Acting Superintendent, &c.

NECROLOGY

FINIS E. FOLSOM

Finis E. Folsom (Bub) was born Nov. 10th, 1852, in Blue County, Indian Territory, in what is now Bryan County, Oklahoma. He was the youngest son of Lovica Nail Folsom and Rev. Isreal Folsom. The Folsom family has always been closely associated with the early and important history of Mississippi and Indian Territory. Their ancestors came from England and settled originally in the New England states. Two brothers came south as Indian traders and married in the Choctaw tribe.

Mr. Folsom received his education in the neighborhood schools of the Choctaws, and at the historic Choctaw school for boys, Spencer Academy, near Caddo. Several winters were spent in Washington when a young lad with his mother and father, when his father was a delegate there for his tribe, looking after important matters.

After the death of his father he continued to live with his mother at the old homestead for many years. He was a successful farmer, and stock raiser, having hundreds of acres in cultivation, and miles of pasture for the grazing of his cattle.

In 1878 he married Mollie Pitchlynn, daughter of Lycurgus Pitchlynn, a nephew of the noted Peter P. Pitchlynn. Their surviving children are Mrs. Lake Brewer, Mrs. Jewel Oakley, Mrs. Jim Thompson, Columbus and Hoyle. Mrs. Folsom died June 15, 1910. In 1918, Mr. Folsom married Miss Minnie Blair. One child was born to that union, Everett P.

Mr. Folsom was always interested in politics. He served as clerk of Blue County for a number of years. Was a Mason, and a member of the Presbyterian Church. His death occurred July 28th, 1928, at the home of his daughter, Mrs. Lake Brewer in Caddo, at the age of 78 years.

A beloved pioneer of the old Indian Territory has gone to his reward. Like his ancestors he left an impress on his community that will be permanent, for he was of the sturdy, substantial type of the early day pioneer settler.

Mrs. C. A. Bates, of Durant, and Mrs. A. M. Colbert.

of Oklahoma City, sisters of the deceased, are the only immediate surviving members of the family.

C. C. C.

H. W. SAWYER

H. W. SAWYER, veteran newspaper man and pioneer resident of the Cherokee Strip, died at the home of his son, Arthur Sawyer, in California, April 11, 1928. The body was brought to Enid for burial. The farm which Mr. Sawyer staked the day of the opening is now a residential section west of Phillips University campus. Five days after the opening, Mr. Sawyer and a number of friends published the first issue of the Enid Enterprise, the first daily paper in that locality.

At a later date Mr. Sawyer was publisher of the Oklahoma Illustrated News. He served many terms on the city school board, being an ardent booster for educational institutions. Mr. Sawyer was one of a small group of men who was responsible for the location in Enid of the Oklahoma Christian University, the name of which was changed to Phillips University.

H. O. TENER

H. O. TENER, 58 years old, long prominent in state affairs, died at his home in Oklahoma City, Monday morning, June 18, 1928.

Mr. Tener was elected delegate to the Constitutional convention, from Dewey county, where he settled on coming to the state.

Mr. Tener was elected delegate to the Constitutional convention, from state and framing the laws that govern the people of Oklahoma.

Shortly after the convention had accomplished its work, Mr. Tener moved to Pottawatomie county, settling in Shawnee; from that county he served three terms as legislator. Governor C. N. Haskell appointed him member of the State Board of Health, where he served with distinction.

Mr. Tener is survived by his wife, three sons and one daughter, whose names are as follows: daughter, Kathryn, Paul K., Raymond S., and John G., all of whom are worthy citizens of Oklahoma.

ARTHUR WALCOTT

ARTHUR WALCOTT, former United States Commissioner and a pioneer of Ardmore, died early Sunday morning, July 15th, 1928.

Mr. Walcott had been in bad health for several months, having suffered a stroke of paralysis in May, from which he had not recovered. The funeral rites were conducted at 4 o'clock from the family residence by Rev. Joseph Caden, rector of St. Philip's Episcopal Church.

Arthur Walcott was born March 14, 1869 at Pilot Point, Texas; which town was founded by his parents at an early day. Here Mr. Walcott received his education in the public schools and Franklin college.

He came to Ardmore in an early day and studied law under Alex Eddleman. During the Cleveland administration he was appointed United States Commissioner, after which he devoted his time to the management of his farms in that locality, and a ranch in the Wichita mountains.

Mr. Walcott was son-in-law of Dr. D. M. Hailey, having married Miss Lutie, daughter of Dr. D. M. and Mrs. Hailey several years ago.

The Walcott family is prominently identified with the history and development of Ardmore and vicinity both socially and in a civic and business way. Mrs. Walcott is one of the pioneer clubwomen of the city and has been president of the Chickasaw chapter of the United Daughters of the Confederacy for twenty consecutive years.

Mr. Walcott's mother died last May, leaving as the only immediate surviving member of the family a sister, Mrs. Tom Moore of Olustee, Oklahoma. He has one son, Dan Hailey Walcott of Enid, and the following daughters; Mrs. Duncan Wood, St. Louis, Mo.; Mrs. Mitchell Jones, Ardmore; Mrs. Robert J. Bell, McAlester, and Miss Lutie Tom Walcott, of Ardmore.

CLARENCE HERNDON HOWE

JUDGE CLARENCE HERDON HOWE, dean of the Choctaw County Bar Association, died at his home in Hugo Sunday morning, July 1st, 1928.

The Judge had been confined to his bed several weeks, his health having been on the decline for a number of years.

Judge Howe was born in Rome, Georgia, June 3, 1860, and moved to Sebastian County, Arkansas, while still a small boy. While in Arkansas he was deputy tax assessor, deputy county clerk, and county clerk, during this time he was studying law. He was admitted to the bar in Arkansas the year 1897.

The Judge was married to Miss Lula Scott McEachin, of Midland, Arkansas, the year 1884; his wife survives him.

Judge Howe moved to Hugo, Oklahoma, in 1903, and became attorney for the Frisco railroad, which was then under construction through Indian Territory.

He was a democrat of the old school and took an active part in political and civic affairs in Hugo, and the southeast part of the Territory. His most outstanding achievement, doubtless, was the part he took in leading the fight for statehood in Indian Territory in 1907, and winning the county seat designation for Hugo.

His body was buried in the Mount Olivet cemetery at Hugo, July 3, 1928.

DR. WILLIAM EDGAR CROWDER

WILLIAM EDGAR CROWDER, son of Christopher Crowder, and Rose Beams Crowder, born March 7, 1862, at Pea Ridge Arkansas, on 2nd day of battle of Pea Ridge. The house in which he was born having caught fire during the battle, the mother and infant were rescued by neighbors, his father being then engaged on the side of the Confederacy in said battle. Educated in the local common schools and at Cane Hill

College in Arkansas; studied medicine at Washington University, St. Louis, Mo., graduating in 1888, and receiving the degree of Doctor of Medicine. Immediately after his graduation he located in the practice of medicine at Canadian, Indian Territory, where he enjoyed an extensive practice extending over a large section of the country, being local surgeon for the M. K. & T. Railroad Company. On the building of the Ft. Smith & Western railroad in 1902 he founded the town of Crowder at the intersection of said road with the M. K. & T. Railroad where he laid out such townsite, and where he resided continuously until his death on January 13th, 1928. He was not only a prominent physician, but an honored and useful citizen, serving in practically every important office touching the town's affairs, and was an active and prominent member of the democratic party, exercising important voice in its councils. On the 16th day of January, 1906, he was married to Mrs. W. M. Roberts, of Linden, Tennessee, (whose maiden name was Nora Dickson), and their domestic circle at Crowder was one of complete happiness until interrupted by his death. Dr. Crowder had previously been married, and by that marriage one son was born, R. S. A. Crowder, who is now residing at Britts Landing, Tennessee. From his second marriage two children were born, J. D. Crowder and T. Dan Crowder, both of whom reside with their mother at the Crowder home in Crowder, Oklahoma.

COL. WILLIE W. WILSON

WILLIE W. WILSON, son of John and Jane Wilson, born in the Choctaw Nation on April 11, 1857, in a two-room log cabin near old Wheelock Academy and one-half mile distant from old stone Presbyterian church founded by the Rev. Alfred Wright in 1846. His father, a half breed Choctaw Indian, was born in Jackson County, Mississippi, in 1827, and his mother, Jane Wilson, who was also a member of the same tribe of Indians, was born in Mississippi in 1837. They were married at old Doaksville, in the Choctaw Nation, in 1851. His father was County Judge of Towson County and held other offices under the Choctaw Government. Willie W. Wilson married Rosana Williams in 1878, who died within a short time, one child, Reuben, being born, but not surviving his father. In 1882 he married Nanny Carney, who died in 1905, leaving one child, Oscar Wilson, surviving him, and one grandchild by name of Clarence Wilson, survives him. In 1906, after the death of his second wife, he married Ollie Biard, from which union came William Ward Wilson and Ollie Jane Wilson, both of whom survive him, the former being a mechanical engineer student at Southern Methodist University at Dallas, Texas, and the latter having graduated from North Dallas High School in June, 1928. Col. Willie W. Wilson attended the primitive school near old Wheelock, taught immediately after the Civil War by Miss Jane Austin, who afterwards became the wife of Jackson McCurtain, Principal Chief or Governor of the Choctaw Nation. When only 14 years of age he attended Spencer Academy when it was located about 10 miles north of Ft. Towson, it then being a mission school supported by the Presbyterian Church. After finishing the course at that school he engaged in farming and the cattle business, which he continued for over forty years, at intervals being also engaged in banking and the mercantile business. In 1915 he was appointed by Governor Williams as

a Colonel on his staff and qualified as such. He had five brothers, all of whom, including himself, were prominent in the political and business affairs of the Choctaw Nation, except one, to-wit, Charles, who died before reaching his majority, as follows, towit: John, Rafe, Ed, and Louis. He had two sisters, to-wit, Hatty and Nanny, but none of them survive him. However, many of their descendants are living within the bounds of Oklahoma. At twenty-one years of age he was elected to the Choctaw Council, and later was elected a Senator. He also served several terms as Auditor and Treasurer of the Choctaw Nation, and on many occasions his name was prominently mentioned for and he was urged to become a candidate as Principal Chief, but he was a modest man and deferred to the ambitions of others. He frequently served on commissions on the part of the Choctaw Nation in negotiating with the agencies of the Federal Government.

He died at Ft. Towson, Oklahoma, July 1, 1924, and is buried in Evergreen Cemetery in Paris, Texas. He is survived by his wife, Ollie Biard Wilson, who is temporarily domiciled in Dallas, Texas, for the purpose of educating her two children. He was a member of the Church of Christ and possessed the love and confidence of the Indians in the surrounding country, as well as that of the white population.

DR. J. J. WILLIAMS

DR. J. J. WILLIAMS was born at Wheatland, Missouri, April 8, 1867. Departed this life at Clinton, Oklahoma, May 17th, 1928. His elementary schooling was obtained in the schools of Eldorado, Missouri. He received an A. B. degree at Southwest Baptist College, his work in pre-medics he had in Valparaiso University in Indiana, and was graduated from the College of Physicians and Surgeons University of Illinois, in 1893.

In 1892 he married Miss Tena T. Milliken, whose parents were also pioneer citizens of Weatherford. Dr. Williams had his first practice at Cross Timbers, Missouri, later moving to Bollivar, Missouri, from which place he and Mrs. Williams came to Custer county, Oklahoma, even before the town of Weatherford, was started. He homesteaded a claim south and west of Weatherford and at the same time practiced medicine. He served far and near, ministering unto those who were ill and encouraging those who were discouraged as they faced the responsibility of building up a new country. Dr. Williams was instrumental in getting Southwestern State Teachers' College located at Weatherford; he was elected to the first two senates following statehood, serving from 1907 to 1911, and while in the senate he introduced the bill which provided for Science Hall. He has ever been a real friend for the school and many of the advantages enjoyed never could have been attained without his splendid efforts. In 1905 he was elected mayor of Weatherford and served for four years. He was a member of the State Board of Medical Examiners for eight years, serving as president of the board for four years and as secretary-treasurer for four years. At the time of his death he was surgeon for the Rock Island and Pacific railroads.

Dr. Williams was a member of Western Star Lodge No. 133, A. F. & A. M., a Knights Templar, Mason, a member of the Consistory and the Shrine. Dr. Williams served as a sergeant for the S. A. T. C. during the

world war. He was a charter member of Weatherford Post No. 91, American Legion, served as Post Commander during 1924 and service officer in the years 1925, 1926, 1927, and up to the time of his death in 1928. He was a charter member of the Weatherford Rotary Club and practiced the principles of Rotary in his life. Dr. Williams was also a member of the Men's Bible Class of the Federated Church and possessed a very perfect attendance record.

In his unselfish service far and near Dr. Williams has built up many warm and lasting friendships throughout the entire state. As one of the early pioneers many have come to depend upon his council and advice, and in his loss to the community none other can be found to take his place. He leaves his wife, Mrs. Tena T. Williams, two sons, Rankin, who for several years has been director of athletics in the college here; Gordon, who is now serving an internship at Polyclinic Institute, New York City, having been graduated from the School of Medicine at the University of Oklahoma a year ago; and Miss J. J., the only daughter, who is in high school in Weatherford. Numerous other relatives and a host of friends in whose hearts through service, he has builded a monument more lasting than marble or brass—for the grateful memory of mankind will cherish his memory when all monumental structures shall have sunk beneath the dust.

Resolution

To the President and House of Delegates of the Oklahoma State Medical Association:

We, your committee of resolutions, beg to submit the following:

Whereas, on May 1st, 1928, the Almighty in his wisdom, saw fit to remove from our midst Dr. J. J. Williams of Weatherford, Oklahoma, one of our outstanding citizens, statesmen and physicians, who has rendered such an unselfish service to this state, one of their pioneers in the medical profession, Dr. Williams did great work in our State Senate, where he was foremost in writing the medical practice acts which constitute our present statutes in constructive medical practice in Oklahoma. In Dr. Williams' death organized medicine has lost one of its most loyal friends and a wise counsellor; so be it

Resolved, Therefore, that we extend to the bereaved family and to his community our sincere sympathy as we unite with them in sorrow at this great loss.

Respectfully submitted by your committee.

McLAIN ROGERS,
F. M. ADAMS,
N. COLTER TODD,
Committee.

DOCTOR JOSEPH F. MESSENBAUGH

DR. J. F. MESSENBAUGH, for twenty-eight years a prominent practitioner of Oklahoma City, died June 19, 1928, after several months' illness, the cause of his death being peritonitis.

Dr. Messenbaugh was born 55 years ago, graduating from Washington University Medical School in 1898, after which he took his post-graduate work in Chicago, New York and New Orleans. Moving to Oklahoma City in 1900, he acquired a large clientele and always held the admiration and respect of his colleagues. He was married to Miss Laura Whisler in 1907, and is survived by his widow, who is prominent in school and club work, and two children, Edith, Fine Arts student at Oklahoma City University, and Joe, Medical student in the same school.

Dr. Messenbaugh, in addition to his professional work, always took great interest in civic affairs and was one of the men who made Oklahoma City a more worth while place to live. He was elected to the Mayorality in 1904, by a large majority, and served in that office until 1907. He was president of the Washington University Alumni Association, and since his location in Oklahoma has been a member of the Oklahoma County, the State and the American Medical associations, besides holding membership in other special scientific bodies. His passing is sincerely mourned by a host of friends who realized his fitness. His city and state sustained a great loss in his untimely passing.

Who Gave His Best

Thou art gone, dear Friend,
But thy lamp still burns.
Across our path, death doth send
A shadow, but thy gracious memory
Shines without end.
Thy love-light is Eternal,
Thou hast slipped away so silently,
That, with the years of long and weary toil
We can but call to mind,
Thy loving, lingering message:
To those who trust their God,
For them, to die is but to live again.
Friend of the Friendless, Brother of Mankind,
Thine ever helpful hands do rest,
As with our heads uncrowned
We speak no sad farewell,
But say adieu to him—Who gave his best.

—By H. Coulter Todd.

To my friend Dr. J. F. Messenbaugh.

"DOC" MONRONEY

"DOC" MONRONEY, builder. This might be the simple adjective to describe the life of A. E. Monroney, Oklahoma pioneer and civic worker.

Almer E. Monroney was born 56 years ago in Soldier, Kan., the son of Sylvester Monroney, a Union veteran, of Indiana, and Elizabeth Buckless Monroney. Early in childhood he moved with his family to Carmi, Ill., where he received a grade school education. Completing grade school, he went to work to support his mother and two sisters as a miller's apprentice. This work took him to Louisiana where he met Daisy Stillwell, who became his wife in 1895.

In 1891 he joined the hordes of young men who emigrated to the

new Oklahoma and began work polishing stoves for \$1 a day. In 1895 with William Schweinle he established the "Doc & Bill" Furniture Co., at 8-10 W. Grand Ave. From a capital of \$100, the business grew until at his death the concern had assets of \$250,000. He was the "Doc," and Schweinle, now deceased, was "Bill." As the business grew, the pioneer name was retained because of the sentiment and good will borne by the firm title. At the time of his death, July 29th, 1928, Monroney was president and majority owner of the business.

Buried in Fairlawn cemetery, Monroney lies in a burial park that claimed his time for 15 years. For a time he was chairman of the cemetery board and encouraged the beautification of Fairlawn. New methods to guard the funds for perpetual care of the burial park were instituted during his service on the board.

He was a member of the First Presbyterian Church, Oklahoma City, for many years, and gave loyal and faithful service to various offices of trust to which he was called. He was also a past director and much esteemed member of the Rotary Club.

Monuments to his civic zeal will stand against all time. It was Monroney who was campaign manager for the first big bond issue put over in Oklahoma City. The city reservoir, Lake Overholser, the mammoth dam and conduit system all resulted from the successful campaign waged by him.

The first non-partisan movement for improved city government was launched with Monroney at its head. He was chairman of "The Voters League," from which grew the present non-partisan city groups.

The state fair claimed his time when as director for several years, he aided in drives to keep the fair open. Monroney's name appears on the State Capitol cornerstone. As grand master of the Oklahoma Grand Lodge, he officiated at the laying of the cornerstone.

The magnificent Masonic temple stands also as a tribute to his tireless efforts to erect the structure. As chairman of the building board, Monroney served during the building and the subsequent refinancing of the temple. He served the Masonic bodies from Master of the Blue Lodge, commander of the Knights Templar, Potentate of the Shrine, Representative of the Building Board for Cyrus Chapter Number 7, Patron of the Eastern Star, to Grand Master of the Grand Lodge.

He also served the Chamber of Commerce, being a director at the time of death. For more than 15 years he was in constant work, most of this time as a director. For one term he served as its president. He also headed the City Retailers Association.

The Oklahoma Railway Co. claimed his service also when he was made one of the directors at the reorganization of the company. He served for four years as a director of the Fidelity National Bank. "Doc" Monroney, the builder, is his honor name.

BOOK REVIEW

"The Story of the Cherokees," by Dr. W. R. L. Smith of Norfolk, Virginia. Published and copyrighted by the Church of God Publishing House, Cleveland, Tennessee, in 1928, with an introduction by Mr. Joseph B. Thoburn, Curator of the Oklahoma Historical Society.

Anyone who has read "John Ross and the Cherokees," by Eaton, has already a fair knowledge of the essential groundwork for the above historical sketch. "The Story of the Cherokees" is a straightforward, interesting story of tribal history from the time of their first appearance as members of the Iroquois stock, dwelling in what is now New York state, down to the year 1922. Though it is not embellished with copious footnotes (a list of authorities is cited) and it is not as detailed as the reader might desire, it is meritorious in that it presents a unified picture of tribal history down to the present, carefully solicitous to historical data. The author never once permits the central story to become overshadowed with purely biographical material relating to important Cherokee personages at the various crucial stages of Cherokee history.

The thesis is put forth that, although the whites were harsh in their dealings with the Indians to obtain their lands, possibly if the Indians had not been brought into contact with the white men and their culture, the Indians themselves never would have been able to have made the rapid rise from utter savagery to a fair degree of civilization in the short span of years, as was the case with the Cherokees. There seems to be an abundance of material to support the author's views; at any rate, it is an eloquent tribute to the high order of intelligence possessed by the Cherokee Nation that it did beat its way from savagery to the civilized estate which it enjoyed from 1820 on to the time of the removal from Georgia.

The last chapter is devoted to an interesting exposition on the "Eastern Cherokees," or those who fled to the mountain fastnesses at the time of the enforced removal by General Scott, and never were ferreted out for removal, subsequently being confirmed in a land grant in North Carolina which is known as the Qualla Boundary.

The author contrasts the static condition which these remained in with the progress made by those who came to Oklahoma. The underlying purpose of this chapter seems to be an attempt to show that the Indian policy pursued by the United States, though blundering and without any definite aim until after the Civil War, eventually worked out for the mutual benefit of the Indian and the white man.

This work gives an accurate prospectus of Cherokee history, but the careful and exacting student will have to search elsewhere for details with which to fill in the broad outline presented. Mr. Joseph Thoburn in his introduction pays this tribute to the author, "His spirit of fairness is so evident as to command the confidence of the reader. It seems doubly fitting that such an undertaking should have been projected and brought to a successful issue by a son of the commonwealth which, nearly a century ago, almost ruthlessly insisted upon the eviction and exile of the Cherokee people from their ancient and much loved haunts."

W. Julian Fessler.

Y. M. C. A.
Oklahoma City, Oklahoma.

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