NEW TOWN
INDIAN
METHODIST
CHURCH
Newtown Church has had a presence among the Mvskoke people for nearly 200 years. Its history is like a river, which began humbly, as a small spring, growing to be a mighty river of influence in the Muscogee (Creek) Nation, Indian Territory and the Oklahoma Indian Missionary Conference. Samuel Checote answered God's call to bring Christianity to his fellow Mvskoke brethren, at a time when his people were still recovering from the tragic Trail of Tears era. Checote began preaching the gospel to small gatherings of Creek people, despite the persecution that came with the introduction of new beliefs, similar to early disciples bringing the Good News. [Creek nation had a prohibition against Christianity at this time. Checote got whipped. He was also one of the first ordained ministers from the Creek Nation, at a time when the Creeks had a prohibition against preaching and practicing Christianity. Checote, along with his congregation at New Town, petitioned the Creek Council to lift the prohibition. Chief Roley McIntosh finally did so in the 1840s.

Starting on Checote's homestead (west of present-day Okmulgee Lake) in the 1840's, the coming of allotment, Oklahoma statehood and the First World War, all served to bring Newtown to its current location, northwest of Okmulgee, Oklahoma.

Newtown has welcomed believers, chiefs, presidents and those hungry for comfort and salvation. It has baptized, taught, married, ordained, healed and laid to rest hundreds of God's children, giving a Christian foundation to future conference, jurisdiction and national UMC leaders. Newtown, through the descendants of its founders, continues to minister to God's children in the new millennium.
Newtown
United Methodist Church

"An Indian by race and a Christian by Faith"
Description of New Town United Methodist Church

New Town United Methodist Church, Tvlof\'v Mucvse, a Creek Church founded Indian Territory Oklahoma in 1840. Ten years after Indian Removal to Oklahoma Indian Territory and the "Trail of Tears" the vision of a church was put into process. Conference meetings, revivals and leadership events have been held there. Chiefs, Tribal Leaders, and public dignitaries have come to New Town over the years. In 1909 President Taft met with tribal leaders and ate a meal with the Indian community.

The church is located on 7 acres. The church and classrooms are one building with the bell tower outside next to the church. The church faces east like the square grounds of the Creek people. South of the church is an open-air arbor. The Fellowship Hall combined kitchen is across from the arbor. Behind the fellowship hall is a play ground, an out door cooking area, and a smaller brush arbor. Along side of the play area is the community garden and church community softball fields used for tournaments. The old camp houses are gone now, but the grounds are large, with oak trees, and area for parking. In back of the buildings and fellowship area is New Town Cemetery.

Respectfully given by:
Melba Checote-Eads
Jan. 19, 2011
The camp Ground at New Town Indian United Methodist Church

The church was in the center and faces east. The common area is in front of the church. To the south side of the church is an arbor. There was a sleep house for visitors who came for fourth Sunday activities. The Camp houses were around the common area, much like the four Square Grounds of the Creek People's old towns. The upper south corner was the Fields family camp house. Following slightly down would or east was the Haynes family camp house. Then across from the church and common ground were the Green Family, Freeman Family, Scott Family, the Steak Family, and the Tomlin Family. The combined camp house of the Checote and Berryhill Family was next having a covered breeze way in the middle between the two camp houses. The Miller Family camp house was beside in the north east corner of the ground. Then the Berryhill Family camp house started upward toward or west ward toward the church, followed by the Bell Family and Derrisaw Family camp house, and then the Gibson Family camp house. Across from the arbor and church is now where the fellowship hall is located.

The camp drawing shows four wells throughout the grounds and cooking areas.

1. Well was near the Fields family camp and the Sleep House, south west corner of the grounds.

2. Well was between the church and the Haynes family camp, east of the church, slightly in the middle or where the fellowship hall is today.

3. Well was North West of the ground near the Gibson family camp and north of the church.

4. Well was near the Checote Family and Berryhill Family camp north east of the church in the common area.
**Owner Information**
NEW TOWN METHODIST CHURCH

**Property Address**
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**Taxable Market**
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**School District**
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Net Assessed $0

**School Levy**
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Estimated Taxes $0

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**Mobile Home Information**
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| Make | |
| Tag No. | LxW x |

**Legal Description**
36-14-12 W/2 E/2 SW SW & W/2 SW SW NW & BEG 578'S OF NW COR NE SW S&N 80' E&W 325 TO BEG.
Newtown United Methodist Chr - Okmulgee, OK - Church in Okmulgee, Oklahoma

1000 Airview Street
Okmulgee, OK 74447-3919

Mapped location
Square footage at this location: 10,000 to 39,999

Related Searches
Other companies that match "Newtown United Methodist Chr"

All U.S. Churches

Related Companies
First United Holiness Church
Churches in Okmulgee, OK
Church of God
Churches in Okmulgee, OK
Uganda Martyrs Church
Churches in Okmulgee, OK
Clearview Baptist Church
Churches in Okmulgee, OK
Mission Missions Baptist Church
Churches in Okmulgee, OK

Related Products
Companies in this category usually offer:

http://www.manta.com/cmap/mtx9wn7/newtown-united-methodist-chr

2/17/2011
"Hammers in One Hand and the Word of Life in the Other"

Continues as Today's Story of New Town Indian United Methodist Church

How could I explain to the General Church of Methodism or anyone how vital this church, New Town, Tvlolv Mucvse, is and has been throughout history? Many may not know that after and before Indian Removal the Muscogee “Creek” people had a law against any preaching or teaching of the Christian religion in the boundary of the Creek Nation. When the first school to the Creeks, Asbury labor school, was established in old Alabama, before removal to Oklahoma Indian Territory, there was no preaching allowed only education of the children. The law would carry a sever punishment to any who would disobey this law. Some of the early children who attended the Asbury labor school were Samuel Checote and James Henry, who later became known as James McHenry. The seeds for becoming a Christian had been planted in both these historical personalities of the Muscogee “Creek” people, both were leaders in tribal affairs and later became Ministers.

In the beginning those who would preach the word of God in the mighty “Creek” Nation would, if caught, receive the punishment of up to fifty lashes on the bare back or even death for breaking the Creek Law against preaching the white man’s word of God. Oh how hard this law had become to a people who had lost everything in the Indian Removal Act of 1830 which lead to the removal of the Five Civilized Tribes from the south eastern United States which became known as the “Trail of Tears”. The forced march of a whole people to a new and wild land had left them without even basic necessities. The hatred
many had toward a government who would force a great and powerful people into submission and removal from their ancient homes in the southeast was tremendous. Maybe this will be the introduction paving the way to knowledge of how very significance New Town Indian United Methodist Church was and is today. There is a little church down the back road and around the corner by a plowed field, a road once traveled by Circet Riders in Oklahoma Indian Territory. This is the road that leads to New Town Indian United Methodist Church.

In 1840 just ten years after Indian Removal to Oklahoma Indian Territory, the wheels toward becoming a church were started. I have been told that God Chooses His leaders. One such leader who was God’s choice was my great, great, grandfather, Samuel Checote who became the first elected Chief of the Muscogee Creek people in Indian Territory Oklahoma.

Brush Arbors were once the places where preaching took place. Homes were also a welcomed place where preaching took place. Preaching was a start of something that was not allowed. Preaching was the spark that kindled the flame for the Holy Spirit to work in the people. Many desired to become believers in God and His son, Jesus. When Chief Samuel Checote was asked why he became a Christian, especially after the hard treatment Indian people had received, his answer was "My people always knew God, by whatever name they called God, the Great Spirit, the Creator, the Great Mystery, the Master of Breath, they knew God. They were praying people. My own parents died
knowing who God was and died in the faith of God. However, what my people did not know was His son, Jesus, and the sacrifice He paid for all the people.”

Today New Town United Methodist Church sits on about seven acres of land. The church still faces east and an open Arbor is to the south of the main church building. Across from the church is the fellowship hall. A tall bell tower stands near the church. In back of the fellowship hall is a play area with swings for the children, an out door cook area, and a brush arbor. Next to this area is a place where community gardens are planted. Then next to that is the ball field. Back behind these areas is the New Town Church Cemetery. There once were many camp houses reflecting the names of the families of New Town Church. The camp houses are all gone now, but the memory of them still remain. The many voices of our people of faith still linger among the large oak trees and the camp yard grounds. You could say a host of witness, the saints, who carried the seeds of our people from Indian removal to the future and for faith, strong people, strong in their faith. The first families of New Town Church were among those who had suffered and survived the near genocide of their race in the forced removal to Oklahoma. They had many sorrows; there were lots of orphans and near starvation on what became known as the “Trail of Tears”, these were the first families. Many had memories of the old lands of Alabama and Georgia where they lived before removal to Oklahoma Indian Territory. Each family comes from a tribal town and their names are listed according to the town that they came from on the Old Settles Roll of Indian Territory Oklahoma. Within the families of New Town were leading men of the new tribal government in a wild land. These leading men were Judges, National Council members, Light Horse
CREEK CAPITOL

Erected 1878, Ward Coachman, Principal Chief, Creek Nation organized 1867 under written constitution, and Okmulgee named as capital. Noted Chiefs here included Samuel Checote, Joseph Perryman, Isparhecher, Pleasant Porter. "Okmulgee Constitution" written here in Inter-Tribal Council, 1870, intended for organization of all Indian Territory.
Respectfully given by Melba Ann Checote-Eads

Great, great granddaughter of Chief Samuel Checote

March 4, 2011
Onward and UPward is OUR STEADFAST
Lord's Prayer
Mathew 6:9-13

Purke hvlwe liketskat, ce
Hocefkvt veakekvs, Cem
Ohmekketvt, vlvkekvs.
Mimv hvlwe nake kometske,
Momat etvpomet yvmv ekvrv
Oh momekvs. Nettv vrvhkv
Tvkliken mucv nettvn pumvs.
Momet pum ahuern es pum
wikvs, vhuericeyat es em
wikakeyat, etvpomen.
Nake pu naorkepuece taye
Eskerretv "sep oh ayhetskvs, momis
holwakat a sepu'ssicvs. Ohmekketvt
yekcetvt, momen rakketv cenake
emunkvt omekv.

Emen.
HISTORY
OF
THE NEWTOWN METHODIST CHURCH

In the beginning that caused the Newtown Methodist Church to have a part in the making of it’s history. The story goes all the way back to forming of the Missouri Conference which included Oklahoma Territory and the Arkansas Territory at which time Oklahoma Territory was a part of Arkansas Territory. The Missouri Conference was a member of the General Conference of the Methodist Episcopal Church, South.

During the year of 1816 the Missouri Conference was formed. The Indian Mission Conference was under the supervision of the Missouri Conference which sent Indian delegates to the General Conference to be given preacher’s licenses, to be ordained, and to be assigned to a station. Some were assigned to be circuit riders.

Meetings were held years apart because of transportation problems. Oct. 23 to 27, 1845, the General Conference of the Methodist Church, South held it’s four day meeting at the Indian Manual Labor School in the Shawnee Nation, State of Kansas, Johnson County, now Kansas City, with Bishop Joshua Soule presiding, and J. Wheeler as the secretary. It was during this meeting that Samuel J. Checote was ordained an Elder and assigned as a circuit rider.

In 1840, ten years after the "Trail of Tears" Rev. Samuel Checote who grew up being trained by his Methodist parents and with the help of Methodist Missionaries in Alabama, he came to Oklahoma. The first church began in Samuel Checote’s home where Nuyaka now stands. In 1850 Elder S. Checote and Rev. David Winslet took translated the English Hymns and the Discipline of the Methodist Church into the Creek Language during the Indian Mission Conference at the old Agency which was granted by Bishop Soule.

In 1852 Samuel Checote joined the Indian Mission Conference of the Missouri Conference. In 1858 he held a big camp meeting, one of the largest meetings of it’s kind at that time. This meeting was held under a large brush arbor, at his home where Nuyaka now stands. On April 27, 1861, the war between the states began. With members of the church going off to war, left nothing for Elder Checote to do but put down his Bible and join the Southern cause as he owned slaves. In 1865 Lieutenant Colonel S. Checote served in the war and was made a colonel at the close of the war. He returned home and returned to his work as a presiding Elder and a Circuit Rider. He began holding services in the home of an Indian named Dickey.
In May, 1866 the General Conference was held at New Orleans. A Bishop was elected, his name was Rev. Enoch M. Marvin. His concern was the state of the Indian Mission where a few remained faithful and others had gone into business for themselves or gone to work. Bishop Marvin's first duty as the new Bishop was to reorganize the Indian Mission as this was important to him. The session was held at Bloomfield Academy, which was located in the extreme southeast corner of the Chickasaw Nation. Rev. J. H. Carr was elected secretary. Assignments were not given out and neither was those present ordained though names were submitted. Presiding Elder S. J. Checote was present and assigned to the Okmulgee district.

In 1867 Elder Checote moved from Nuyaka to the east side of the Deep Fork near Shieldville four or five miles north of Okmulgee. He held services in his home.

In 1868 a big camp meeting was held under a brush arbor for the purpose of building a church. A church building fund was set up and members donated their time by erecting a building of hewn logs 18 feet by 20 feet, which was used as a church and a school house. It was named Long Town Church.

In 1871, the log church and school house was moved to a place one mile and a half northwest of Okmulgee which is now a part of the present city. It was renamed Checote Chapel and was still used as a church and school.

In 1872, presiding Elder S. J. Checote served the Indian Mission as Circuit Rider until he was elected Principal Chief of the Creek Nation. He never included political affairs in his sermons as this was strictly the Lord's Day.

In 1876, Bishop McTyrie presided over the Indian Mission Conference at Vinita. Presiding Elder S. J. Checote was in attendance from the Creek District, Okmulgee.

In 1882, Elder Checote was selected as a delegate by the Methodist Episcopal Church South, to go to the Ecumenical Conference to convene in London, England, where delegates from all over the world of Methodist were to meet, but illness prevented him from going.

In 1884, being in ill health for two years, he still directed the services from his cot, which was moved out to the church on Sundays and mid-week services. S. J. Checote died at his home in Okmulgee, on September 3rd.

In 1893, disaster struck, the log church and school was lost by fire.

In 1902, nine years passed without a church. Meetings were held under brush arbors as it was done in the beginning. A brush arbor was built near a spring west of the Elder S. J. Checote's home. In the mean time prayer meetings were held in the homes of members. An arbor was
completed a few yards away from Elder Checote's home. A meeting was called. The purpose of camp meeting was to locate a site, raise money to buy the site and build a church upon it. A site was located. The Creek government donated an acre of land and the building fund money was used to buy seven more acres of land. Those who contributed largely to the building fund were Rev. Martin L. Checote, Joseph Gibson, Rev. Harrison L. Berryhill and Alex Davis and other members who donated.

A small one room building was built for a place of worship. New Town Methodist Church became the name of the new church. Then a larger church house was built. It was built in April, May, June and July. A white man named Sullivan was given the contract to supervise the construction of the larger church house, with Harrison Berryhill as his helper and with membership help. The building was erected out of oak and box lumber. When completed, there stood a beautiful building with a bell tower reaching up at the blue sky, standing on a wonderful site with it's magnificent shade trees with a bell high in the tower ringing to all, who hears it's calling to worship, the lonely, weak and the heavy laden. Welcoming those who travel along it's road side. New Town Methodist Church never turned away any color, race or creed. Cool blue drinking water came from the water wells dug in it's yard. It was surrounded by many camp houses to feed the people who came to attend services.

On March 4, 1909, President "Teddy" Roosevelt retired from his office as President of the United States. During the 1908 election, William Howard Taft was elected President and took office on March 4, 1909. President Taft left Washington, D. C. in September on a speech making tour which included the southwest and the Pacific coast. It was on this trip he came to New Town Church and made a speech to the Indians gathered there. He was concerned about the welfare of the Indians. When the President finished his speech, there was a big feast. Pits had been dug to barbecue beef. He joined in the prepared dinner and enjoyed his day at the New Town Methodist Church.

The first church which was a single room was moved to the west side of the larger church and made into a sleeping room for the people who came for funerals. Other times it was used for those who stayed for longer services.

In 1930, Epworth League was organized here at Newtown. Sam Miller organized a band at the church. A football team was organized, a baseball team was organized, a track team, basketball, a softball team, and bow and arrow contests were held. Box suppers were held. We really had active members. We had so many young people.
A large tabernacle was built for summer services with a wooden floor. Robert Hicks from the Nuyaka area was given a contract to supervise the work and with the help of members, the arbor was erected with funds donated by Islo Wolf, which stands south of the church. Under the supervision the Chief Claude Cox, this arbor was inclosed and turned into a beautiful building (1962). The Christmas programs are given in this building.

In 1958, a Centennial Celebration was held in commemoration of the first big camp meeting held in 1858. This was not held because New Town Church was a hundred years old, it was only 44 years old at the time of the Centennial Celebration, but because little Sam as we called him said he had a dream about his grandfather and he told him to have a camp meeting at that time. That is why we had the celebration.

Some of the original members of the Epworth League were Polly Hamma, Sarah Simmers, Roosevelt Derrisaw, Cora Derrisaw, Ocie and Sam Miller, Agnes Bell, Liza Alexander. Tony Hill is the one who organized it.

Every other year Bishop Smith wanted to have the Indian Mission Conference at New Town. We had nine or ten camp houses where we fed the people. On Sundays we use to start feeding dinner at 12:00 and were still feeding at 5:00. We worked very hard in those days.

The last district conference and the last Indian Mission Conference was held at New Town in 1950.

In 1960, the meetings were moved to the newly built District Center near Preston, north of Okmulgee.

Our old church building was torn down, it was no longer safe to meet in it. History has gone with the tearing down of the old church. With the new church, what will be the history of it? It is a beautiful building. The people of the old church worked hard, they met their challenges. They overcame hardships. They had deep faith in their God. They didn’t give up.

In this new church of ours, have we met the challenge or do we say let some one else do it? We need to accept our responsibilities as the pioneers of Indian Methodists did. Life is so much easier now.

We have built seven classrooms, a pastors study, a vestibule. We have improved our Fellowship hall, we need to do much more.

Jesus depends on us to carry on His work. Are we going to fail Him? Our motto “Upward and Onward”, lets not stop just because we have new buildings. At first our pews were only benches with no backs, then Polly and Islo Wolf, had her dad, Seborn Miller make some new ones, but they
were still very uncomfortable. Finally in the 60's we got new pews. Some of you do not know how some have sacrificed so we could have a nice comfortable building.
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1852 - He joined the Indian Mission Conference of the Missouri Conference.

1858 - He held a big camp meeting, one of the largest meetings of its kind at that time. This meeting was held under a large brush arbor at his home where Nuyaka now stands.

1861 - April 27, the war between the states began. With members of the churches going off to war, this left nothing else for him to do but put down his Bible and join the Southern cause as he owned slaves.

1865 - Lieutenant Colonel S.J. Checote served in the war and was made a Colonel at the close of the war. He returned home and returned to his work as a Presiding Elder and a Circuit Rider. He began holding services in the home of an Indian named Dickey.

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1884 - Being in ill health for 2 years. He still directed the services as his cot was moved out to the Church on Sundays and midweek services. He died at his home in Okmulgee on September 3.

1893 - Disaster strikes. The Log Church and School house is lost to fire.

1902 - 9 years has passed and there is no church house. Meetings were held under brush arbors as it was done in the beginning when there was no church house. A brush arbor was built near a spring west of the Elder S.J. Checote house. In the meantime prayer meetings were held in the homes of members. The arbor is completed a few yards
the camp meeting was to locate a site. Raise money to buy the site and build a church upon it. A site is located. The Creek government donates a acre of land and the building fund money is used to buy 7 more acres of land. Those who contributed largely to the building fund were Rev. Martin L. Checote, Rev. Harrison L. Berryhill, and Alex Davis along with other members donating.

A small one room building was built for a place of worship. New Town Methodist Church it was called. Then a larger church house was to be built.

April through July the larger church was being built. A white man named Sullivan was given the contract to supervise the construction of the larger church house. With Harrison L. Berryhill as his helper, and with membership help. The building was erected out of oak and box lumber.

When completed, there stood a beautiful building with a bell tower reaching up at the blue sky. Standing on a wonderful site with it's magnificent shade trees with a bell high in the tower ringing out to all who hears it's calling to worship the lonely, weak, and the heavy laden. Welcoming those who travel along it's road side as New Town Methodist Church never turned away any color, race, or creed. Cool blue sky drinking water comes from the water wells dug in it's yard. Now it is surrounded by many camp houses to feed the people who attend the services.

1909 - March 4, President "Teddy" Roosevelt retires from the office of the President of the United States. During the 1908 elections, William Howard Taft is elected President of the United States and takes over the office March 4, 1909. President Taft leaves Washington, D. C. in September on a speech making tour which included the Southwest and the Pacific Coast. It was during this speech making tour that the President of the United States comes to New Town Methodist Church and makes a speech to the Indians gathered there as he was concerned for the welfare of the Indians.
The meal were prepared over the outdoor fire. When the President of the United States finished his speech. He joined in the prepared dinner by the Indians and enjoyed his day at New Town Methodist Church.

The first church which was a single room was moved to the west side of the larger church and made a sleeping room for the people who came to the District or Indian Mission Conference and for those who came for the funerals. Other times used by those who stayed for longer services.

1930s - Epworth League had it's heyday here at New Town Methodist Church too. A band was organized. A football team was organized, baseball team was organized, track teams was organized, basketball teams was organized, and softball teams was organized. Bow and Arrow contest were held. Box suppers were held.

A large tabernacle was built for summer services with a wooden floor. Robert Hicks from the Nuyaka area is given the contract to supervise the work, and with the help of the membership. The arbor is erected with funds donated by Islo Wolf and his wife Eliza which stands on the south side of the church.

1950s - New Town Methodist Church has a lighted softball field the only one of it's kind by a Indian Church.

1958 - A Centennial Celebration is held in commemoration of the first big camp meeting held in 1858. This was not held because New Town Church was a 100 years old as it was only 44 years old at the time the celebration is held. But because little sam as we called him said he had a dream about his grandfather and that he told him to have a camp meeting at that time. This is the reason why he had the meeting.

1950s - The last District conference and the last Indian Mission is held at New Town Methodist Church as this is where each of the
way and was torn down because it was becoming rotten within its
self and could no longer last another one or two years without it
caving in perhaps during a crowd gathering and injuring or taking
lives as it became dangerous condition to serve the people.

History has gone with the tearing down of the big church and as
a new church takes it's place. What will be the history of the
new New Town United Methodist Church in comparison to the old New
Town Methodist Church be in years to come and the generations who
take over the new Church? Yes, New Town Methodist Church came
a long way in a short life time. It has seen lean years of it's
membership and it has seen full years of it's membership and has
reaped many strong members from it's congregations as their motto
was "FORWARD and UPWARD is OUR STEADFAST." Favorite scriptures of
the pastors who came to New Town Methodist Church was "THE SCEPTER
SHALL NOT DEPART FROM JUDAH NOR A LAWGIVER FROM BETWEEN HIS
FEET UNTIL WHICH COME; AND WHO IN THE GATHERING of THE
PEOPLE BE." Genesis 49:10

Another scripture was the saying of King Aprinpa after listen-
ing to Paul's defence, "Thou has almost persuaded me to become
a Christian."

Another scripture was "... worthy woman. Who Can Find? For Her
price is far above RUBIES."

The Church In The Wildwood was an inspiration to many of people
who came to see and visit New Town Methodist Church went away
to return in their own good time. This ends the History of New
Town Methodist Church as the New United Methodist Church takes
over where old New Town leaves off.
Samuel Checote established the first Methodist Church, which was later to be known as New Town Methodist church, in 1840. There were 3 prior site locations before a permanent site was selected, and this is where the present church now stands. Rev. Checote was diligent in his efforts to bring Christianity to the Creek people, and he, along with Samuel Miller, labored long and hard to preach the Word. Though they held services under brush arbors or homes, Christianity was instilled in the Creek people in the same manner as with the early Christians, that is, worshipping in homes or out in the open.

We know from stories told us the early Creek Christians had a difficult time since since there were many Creeks who hated anything that would change their old ways. We have heard about the physical abuse that was inflicted on them, and there were probably many other deprivations the members of the early Methodist Church suffered. Becoming and remaining a Christian was very hard. The early Indian Methodists were not yet so far removed from the traditional religion that they had forgotten the old ways. We must admire their perserverence and be grateful to them for remaining faithful to the Christian religion. In the retelling, today, of how our church began, we must relive, remember, and renew our covenant with God as the early Creek Christians did. The remembrance of the establishment of the first Indian Methodist Church is not to glorify any one Creek but is to glorify God's choosing of willing servants from the Creek Tribe to promote His Kingdom among the Creek people. This is what we remember today.

We, also, remember the many preachers who served this church despite many hardships and very little financial help. Men like Niffey Grant, Tingo Frank, Samuel J. Chechote, Jr., Robert King, Lillie Harjo, Tony Hill, Maxey Simms, James Yeager, Richard Bruner, Harry, Thomsa, and Dave Long—just to name a few.

E W Robertson + Alice Robertson —Bible-in-Creek + Psalm
We, also, remember and are thankful for many members who have served faithfully for many years in the service of the Lord in this church. Even today we still have descendants of the founders and early members of the Church—grandchildren, Great grandchildren, and great, great grandchildren of Samuel Checote, Samuel Miller, and Samuel J. Haynes. New Town has been fortunate in having very faithful members who are still serving God through this Church—to name a few: Nevada Simmer, 28 years; Margaret Freeman 50 years; Tom Washington 50 years; Cora Derrisaw 50 years; Claude Cox 50 years; Roosevelt Derrisaw 49 years; Lawrence Kahbeah 30 yrs; Maggie Juneau 30 years, Linda Cusher 30 years; Ocie Miller 50 years; and Rebecca Autaubo 35 years; Dona Washington 13 years; and Jess Freeman 11 years.

Though no longer active in church because of their age, Celia Berryhill has been a member for about 90 years; Polly Homa 78 years; and Sarah Simmer about 74 years. Total number of years adds up to 713 years. New Town has had its ups and downs, just as the early Christian churches did, but we thank God that He has given this church 143 years to serve Him. We pray New Town will continue to be His church for another 143 years, or as long as God wills it.
New Town United Methodist Organized By Rev. Checote

The New Town United Methodist Church will celebrate its 110th anniversary this Bicentennial year.

Founded by Rev. Samuel Checote, an ordained missionary and minister, in 1866, has had a continuous history since then. Checote came to Indian Territory after the war of 1861-65 to live near Nuyaka. He was appointed Chief of the Creek tribe in 1867 and served three terms.

In 1900, after trying several places, the church members settled at the present location, building a large arbor to hold church services under. The church was grown from a brush arbor to a sanctuary and educational building with 7 classrooms and fellowship hall.

The first Indian mission conference was organized in 1918 and ended at New Town in June, 1958.

The church also has the distinction of having been visited in 1956 by US President William Howard Taft who was touring the country. The President's dinner with the church members.

In 1914, Orlando Shay, presiding elder, organized the first Ladies Aide at New Town. Mrs. Lizzie Dunbar was district president. The group made aprons and little girls' dresses and quilts to raise money for the society. In 1917, Steve Sanger joined the church, becoming the first Sunday School superintendent, an office he held until his death.

Rev. Thomas Long is current pastor of the church. Mrs. Claude Cox is president of the United Methodist Women and Mrs. Thomas Long is vice-president. Tom Washington is chairman of the Methodist Men. Jess Freeman is Lay Leader and Mrs. Freeman is the worship leader. Mrs. Cora Derrissaw is Sunday School superintendent; Claude Cox, finance chairman; Deta Miller, treasurer of the UMWA Society. Sunday School teachers are: Agnes Walls, kindergartens; Mrs. Cora Derrissaw, 1-3; Mrs. Jewell Kelly, 4-6; Lily Cox, Junior High; Gladys Brown, Senior High; Roosevelt Derrissaw, Creek speaking; and Rev. Thomas, adult classes.

Notable Men Of Indian Territory

Capt. Frederick B. Severs.

Age 70 years; pioneer trader and stockman; first Postmaster of Okmulgee; Private Secretary to Col. Samuel twelve years, at Checotah; 32d Degree Mason. Okmulgee, I. T.

Samuel Checote, principal chief of the Creek Indian Tribe, 1867-1875, has been memorialized in bronze by Okmulgee-renown artist, Alice Glasgow. The bust is in view in the Creek Nation Council House Museum.

Southern army in 1867 he assumed the office of chief and was instrumental in healing a breach caused by the war between the Upper and Lower Creeks.

Trouble brewed over the disbursement of money by the government to the Creeks. The Upper Creeks, Unionists, led by Okars-sars-har-jo or Sands as he is better known, insisted that the money be divided equally between the Upper and Lower Creeks.

Checote, choosing to ignore the split caused by the Civil War, made the distribution on the per capita basis among the whole tribe. When Sands, using this campaign material, was defeated in the election of 1871, he led 300 men upon Okmulgee in October, 1871, and ousted the council then in session. Gen. Pleasant Porter, captain of the light horsemen, with the aid of his men and the federal agents, put an end to the disturbance.

For his third consecutive term as chief, Checote was defeated by Locher Harjo and after a farewell address to his people, retired. He was elected again in September, 1879, with a plurality of 15 votes.

Fifty-six For Fre

A Series of Vignettes About the Fifty-sixth Sign Declaration of Independence. An Oklahoma Present Feature for the Bicentennial.

The son-in-law of a royal governor of Connecticut, William Williams studied in the ministry, but after a brief fighting experience during the French and Indian War, he turned to business and became a merchant. He was a Harvard graduate and supported the war with cash and promisory notes. Williams' home was always open to American soldiers. When the fighting became especially hard, he personally begged at the door of each of the 4,000 homes in his home town of Lebanon, Conn., for blankets for the army and lead clock weights to be melted into bullets. One winter he moved his family out of his own home so French officers might have more comfort.

During the wars, signed his commission in order to delegate to the Congress and to proclaim on the 4th of July. Williams was unique but when pressed, expressed his rage in employable terms. He was well-to-do and not given to Congress to re-elect Oliver Wolcott with the Connecticut faculty. He was in his nearly 50 years in local legislative affairs—usually he held at least three positions concurrently. While Connecticut polls the Declaration with the light of his nation.
OKmulgee News paper, OKmulgee, OK, between year 1973-1980
TRADITIONS new & old

generations of Love

Our Past

Our Present

Our Future

We Are Blessed
The subject of this sketch was born in the year 1819, in the Chattahoochee Valley, Alabama. When a young lad he came with his parents to the Indian Territory. They were among the first Creek people to leave their old home in the South, to dwell beyond the Mississippi River, in that land which the Great Father at Washington had promised "should be theirs so long as the grass grew and the rivers flowed."

Very little is known of his parents, only that they were full-blood Creeks, and while living in Alabama they had knowledge of the religious instruction and influence of the white missionaries, for as soon as the opportunity offered them in their new home they sent their son to a missionary school, near the town now called Eufaula. It was a Methodist missionary school named Asbury in honor of the first Methodist bishop in America.

As a young man, Checote came under the influence of that faithful pioneer of Methodism in the Indian Territory, Uncle John Harrell, who came early to the Indians and led many of them to espouse the cause of Methodism. It was he, more than all others, that influenced Checote to preach the gospel to his people. This he did with great fervor and zeal until the Creek Council passed a law forbidding any of the tribal members to preach under penalty of fifty lashes on the naked back. Checote with several others fled from the Territory, and remained until an appeal was made to Chief McIntosh, annulled the law and ordered the punishment and persecution of the preachers stoped. In the year 1852, he joined the Indian Mission Conference of the Methodist Episcopal Church, South, and was actively engaged in preaching among his people until the outbreak of the Civil War. There are no doubt several reasons why he espoused the cause of the southern Confederacy. He was a product of the South, his early life was spent there, its history, traditions and customs were his, he was a
preacher in that branch of Methodism that was then in sympathy with the South on the
great issue that divided the Nation. The Indian

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affairs of our Government at Washington was then under the direction and control of
men from the South who exerted their influence among the Indians against the North.
But not all the Indians of the Creek Nation were engaged or sympathized with the
South, for many were loyal to the North and after the close of the War, as these two
factions returned to their homes, they were for a time the source of much disturbance
which finally led to civil war among their people.

Checote was in command of the first Creek regiment that went into the service of the
South. Such was his ability and resourcefulness that he returned at the close of the
War as a lieutenant colonel. One of the most picturesque happenings in the Indian
Territory during the Civil War was participated in by Checote and his Creek Regiment
forming a part of the First Indian Cavalry Brigade of the Confederate Army. Early in
September, 1864, a large Federal supply train was on its way from Fort Scott to Fort
Gibson. This train consisted of 300 wagons, 205 of which were loaded with
Government supplies, the remainder with supplies for settlers and traders. The train
was under the escort of 2600 Kansas cavalrymen who were joined on the way by fifty
Cherokee horsemen from Fort Gibson.

At about this time Gen. Sterling Price had started on his famous raid through Missouri
toward Kansas City. The 2000 available Confederate soldiers in the Territory,
including Checote, and his men, co-operating with General Price, crossed the river
about fifteen miles above Fort Gibson, killed the guards and burned a Federal hay
depot of some 5000 tons. At Cabin Creek, Checote's men, with other troopers, began
an attack on the Federal train at midnight and the next morning, having driven the
Federal troops off, they marched south with the captured train valued at $1,500,000.
At Pryor Creek they were attacked by a detachment of Union forces, which they
repulsed, saving the valuable prize which greatly encouraged the Confederate forces.
Although the War did not end until ten months later, this was the last meeting between
the Federalists and the Confederates in the Indian Territory.

At the close of the War, Colonel Checote resumed his work as a preacher, serving as
circuit rider and presiding elder in the Indian Mission until the year 1872, when he was
elected as principal chief of the Creek Nation. The War had

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left his people devastated and torn by dissension, their slaves had been freed and left
to live among them with the rights of citizenship. their problems were similar to those
of the defeated South, the status of the freedman was for a time their "bone of
contention." Chief Checote deplored the mixture of the Indian race with that of negro
blood. He would have, if possible, given them separate lands so they might live apart;
but in this and in other measures he proposed for the betterment of his people he met
bitter opposition by a full-blood named Ispiechie, who was at that time Supreme Judge
of the tribe. He was a young man of ability and ambitious for Checote's place. He had been loyal to the North during the War and under his leadership, he gathered the "loyal" Indians and freedmen and bitterly opposed the chief in many of his reform movements, which finally culminated in civil strife which was called by the Indians "The Green Peach War," on account of its occurrence when the peaches were green. Ispiechie was worsted in the engagement but after a time he became reconciled to the policies of Checote and in later years became chief of the Creek Nation. During the twelve years that Checote was chief, the Creek people reached their highest standard in moral and religious living. He broke the habit of plurality of wives practiced by some at that time. By precept and example he taught his people the importance of peace and industry. He had the council to confer the rights of citizenship upon a limited number of white men that the nation might have the benefit of their superior knowledge in civilization and leadership. His ability was recognized by the other chiefs of the Five Civilized Tribes and his counsel was respected and often sought. General Grant once said of him: "He is the greatest Indian I have ever met." Capt. F. B. Severs, who for years lived among the Creeks and one time was the secretary of Chief Checote, said to the writer: "I have lived a long time and met many men, but I have found no greater mind than his, especially in way of executive ability." Some of the documents he helped to prepare and sign, which were presented to the government at Washington, in the years 1872-74, protesting against the proposal of our Government extending territorial jurisdiction over the Five Civilized Tribes, were statesman-like and lofty in appeal and worthy to find a place along side with other great papers of State.

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One of these protests, after reciting the several treaties the Government had made with the Indians from Washington to the treaty of 1866, all of which safeguarded the Indian jurisdiction and rights to their territory; then referring to the bills pending in Congress to annul these treaties, they conclude their protest by saying: "This movement is none of us. We are constrained to tell you this is instigated by our enemies. Some of these propositions are plain and unmasked. Others are insidious and hidden, but they all look to our confusion and destruction. The country at large does not demand this. For ourselves, we are not destitute of the hope that statesmanship and the honor, that would maintain the good faith of the United States, are not yet banished from Congress. To that sentiment in behalf of our people do we earnestly appeal."

As chief of the Creek Nation, he displayed marked Executive ability and was quick in an emergency. On one occasion, when a murder had been committed, the murderer was promptly arrested, but his friends gathered enforce, overpowered the officers, killing two and wounding others. The trouble spread until within a few hours scores had armed and taken sides. A general uprising was imminent. Checote, acting quickly, called out 1200 men, captured the disturbers and quelled the mob and prevented, by his quick action, what might have spread to a serious outbreak.

He was not only great as chief in the initiation and execution of Creek laws, but he was a great Christian example and preacher to his people. While chief ruler he never
neglected to keep his appointments for preaching and it was a strict rule of his life never to speak on matters politically to his hearers who had gathered for religious purposes. So strictly did he adhere to this principle that when the Indians came on Saturday to stay through Sunday for religious preaching, until late Monday, he would not take advantage of their coming together to speak on political issues because their gathering had been for religious instruction and worship and not for worldly things.

During his first term as chief, he had erected a large arbor near where the council house now stands in the city of Okmulgee. To this place the Indians came from all over the Nation and camped about for days listening to his religious instruction and preaching. One of his familiar texts was the saying of King Agrippa after listening to Paul's defense: "Thou hast almost persuaded me to become a Christian." On one occasion when in Washington over Sunday, he was invited to preach in one of the leading Methodist churches. He impressed his hearers in a wonderful way by preaching from the text: "The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10.

His religious impressions came to him in early life. It is recorded that he said that when a small boy he witnessed some children being baptized by some missionaries, and was deeply moved to join their number and be baptized but no one invited or spoke to him on this subject on account of his being so young; but in later years, with maturer mind, he was converted and lived among his people a strictly religious life rarely equalled among men. Many were the examples of his conscientious convictions. On one occasion he was summoned by a Government Agent to meet him at Tahlequah to give testimony concerning some tribal affair. The day fixed for his appearance was Monday, but he did not arrive until one day late, Tuesday. The Agent was irritated and impatient at the delay and wanted to know why he did not appear on Monday. After an apology for the delay, Checote said: "Had I appeared here on Monday, it would have been necessary for me to have traveled all day Sunday. This I could not do because I believe it wrong to use the day that way." The agent, humbled by his remarks, accepted his excuse and told him that he had done the right thing in obeying his conscience in the matter.

In the year 1882, he was selected by the Methodist Episcopal Church, South, as a delegate to the Ecumenical Conference to convene in London, England, where delegates from all over the world of Methodism were to meet, but on account of illness he was prevented from going. On September 3, 1884, he died at his home in Okmulgee and was buried just beyond its limits. His son, Martin L. Checote, also a preacher, lives close by and is a familiar figure on the streets of Okmulgee. He is a college graduate and his life displays many of the traits of his noble father.

As we have talked to the "old Indians" of to-day about
Checote, they all speak of him as their "Great Chief," gentle as a child, courageous as a lion, whose life left an impress on his people for good more than all other chiefs in their history.

Truly he merits a place on the records of history as "The Patriot Chief and Christian Example of the Creek people."

O. A. LAMBERT, Okmulgee, Okla.

Joseph B. Thoburn's History of Oklahoma, Vol. II.

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Chief Checote, City Namesake, Was Statesman And Educator

Samuel Checote, full-blood Creek Indian for whom the city of Checote was named, was born near Fort Mitchell, Alabama, in 1819. He attended the Asbury Manual Labor School in Alabama, a Methodist missionary school named in honor of the first Methodist bishop in America.

Very little is known of his parents, only that they were full-blood Creek, and while living in Alabama they had knowledge of the religious instruction and influence of the white missionaries.

Checote’s life was greatly influenced by John Harrell, a pioneer of Methodism in the Indian Territory, who inspired him to attend missionary schools. He was licensed to preach by the Methodist church in 1832 and continued to do so the remainder of his 65 years.

It was through his works and appeal to Chief Wiley McIntosh that the Creek Council repealed a law prohibiting the preaching of Christianity. Penalty for disobeying that law had been 30 lashes on the bare back.

At the age of 42, he enlisted in the First Regiment Creek Mounted Volunteers, C.S.A., on August 15, 1861, and served with distinction as a lieutenant colonel during the Civil War. It was during his command of the regiment at the Second Battle of Big Cabin, September 18, 1864, that the Confederates captured a $1,500,000 Federal supply train, one of the most important victories of the south in Indian Territory.

Checote was elected Principal Chief of the Creek Nation under the Creek Constitution in 1869, 1873, and again in 1879. During these reconstruction days he was a great influence for unity and good government and an advocate of education and the Christian way of life among his people. He was responsible for the abolition of plural marriages. In the Creek Nation during the twelve years that Checote was Chief, the Creek people reached the highest standard in moral and religious living by precept and example: he taught his people the importance of peace and industry. He had the council to confer the rights of citizenship upon a limited number of white men that the nation might have the benefit of their superior knowledge and leadership. His ability was recognized by the other chiefs of the Five Civilized Tribes and his council was respected and often sought.

As chief of the Creek Nation, he displayed marked executive ability and was quick in an emergency. On one occasion, when a murder had been committed, the murderer was promptly arrested, but his friends gathered in force, overpowered the officers, killing two and wounding others. The trouble spread until, within a few hours scores had armed and taken sides. A general uprising was imminent. Checote, acting quickly, called out 1200 men, captured the disturbers and quelled the mob and prevented, by his quick action, what might have been spread to a serious outbreak.

During his first term as chief, he had erected a large building near where the Council House now stands in the city of Okmulgee. To this place the Indians came from all over the Nation and camped about for days while listening to his religious instruction and preaching. One of his familiar texts was the saying of King Agrippa after listening to Paul’s defense: “Thou hast almost persuaded me to become a Christian.”

In the year 1882, he was selected by the Methodist Episcopal Church, South, as a delegate to the Ecumenical Conference to convine in London, England, but because of ill health could not attend. On September 3, 1884, he died at his home in Okmulgee and was buried just beyond its limits.

“Old Indians” spoke of Checote as their “Great Chief”, gentle as child, courageous as a lion, whose life left an impression on his people for good more than all other chiefs in their history. O. A. Lambert, of Okmulgee, said, “Truly he merits a place in the records of history as The Patriot Chief” and Christian Example of the Creek People.

To those who would like to visit the grave, of and pay tribute to, a colorful Indian chief, preacher, soldier, and statesman; to reach the grave site from the Council House one should go two blocks west to Okmulgee Street, travel north for 13 blocks to Eufaula Street, 10 blocks west to Madison Street, and 400 feet north to the gravesite. The total distance is 1.9 miles.

SAMUEL CHECOTE, principal chief of the Creek Indian Tribe 1877-1879, has been memorialized in bronze by Okmulgee-renowned artist, Alice Glasgow. The bust is in view in the Creek Native Council House Museum.
CHIEF SAMUEL CHECOTE

Preacher Soldier Statesman

Samuel Checote, Full Blood Creek Indian, was born near Ft. Mitchell, Alabama, in 1819. He attended Asbury Manual Labor School in Alabama and came to Indian Territory, with his parents, in 1829.

Under the influence of the great missionary, John Harrell, he attended missionary schools and in 1852 was licensed to preach by the Methodist Church and continued to do so the rest of his life. Through his appeal to Chief Roley McIntosh the Creek Council repealed the law prohibiting the preaching of Christianity under the penalty of fifty lashes on the bare back.

He enlisted in the First Regiment Creek Mounted Volunteers, C. S. A. on August 13, 1861 and served with distinction as Lieutenant Colonel during the entire Civil War. He was in command of his regiment at the Second Battle of Big Cabin, in September 18, 1864 when the Confederates captured a $1,500,000.00 Federal supply train, one of the most important victories of the South in Indian Territory.

He was elected Principal Chief of the Creek Nation, under the Creek Constitution, in 1869, 1872, and 1879. During these reconstruction days he was a great influence for unity and good government and an advocate of education and the Christian way of life among his people. He was responsible for the abolishment of the custom of plurality of wives in the Creek Nation.

In 1882 he was elected to the Ecumenical Council to meet in London, England but could not attend because of ill health.

After long unselfish service for his people, he died at Okmulgee, I. T. on September 3, 1884, rich in their love and esteem but poor in worldly goods. He was buried at the North West edge of the City.
Samuel Checote: Creek Minister, Tribal Leader, and Methodist

Called "The Great Chief" by the Creek Indians, Samuel Checote was born in 1819 in Alabama. He was a full blooded Creek who settled with his parents near Okmulgee, Oklahoma after they were forced from the Old Indian Territories. His parents passed away within a few years of resettling.

Checote attended the Asbury School of Manual Labor and later under the wing of Methodist pioneer "Uncle" John Harrell, he attended Harrell's academy. After becoming a member of the Methodist Church early in life he later entered the ministry of that denomination. He later preached to the Creek Indians.

The Lower Creek Council was hostile to missionaries and the Christian message and things became harder for the missionaries and preachers in 1835 as they closed places of worship except those supplied by Native American ministers. In 1844, however, the Creek Council prohibited Native Americans from preaching the Christian Religion. The penalty for preaching was fifty lashes on a bare back. Many missionaries and ministers were whipped under the provisions of this law.

This caused Checote to flee. Eventually, he personally appealed to Chief McIntosh, the Creek chief at the time, and eventually the law was revoked. Checote resumed his ministerial duties on or about October 28, 1852 and continued with them intermittently until his death.

Checote also served in the Confederate service in Company B of the First Regiment of the Creek Mounted Volunteers. He entered this service on August 13, 1861 and was promoted to Lieutenant Colonel on August 19, 1861. It is stated that his service was of the "highest and most efficient character" and unlike many other enlisted members of his tribe. He did remain faithful to the cause of the Confederacy until the close of the war.

At the close of the war, the Upper and Lower Creek tribes had conflicts as those who had served in the Union Army did not want to work with those who had served in the Confederacy. The arguments between the two tribes included issues on how federal funds would be disbursed, among other issues.

Checote was elected tribal Chief after the war and served two terms. He is referred to as "The Great Chief" and under his leadership he was able to facilitate the reconciliation of the two factions. At the conclusion of his last term, he gave the following address, which best typified his pride in his heritage and his Christian perspective:

Before closing, I must speak of the peaceful manner win which our late elections have been conducted — there were no disturbances anywhere in the Nation — the campaign was not characterized by ill feeling or illegitimate practices, but was dignified and honorable to all parties. And the ready acquiescence of all to the decisions made at the polls, by the people in a lawful manner speaks in the very highest terms of the natural good qualities of the Creek people and indicates their capacity for perfect self government and is an augury of most favorable import, of the high stand they will take as conservative and law abiding and law

http://home.earthlink.net/~seberg99/id4.html
loving citizens. Thus, the onward advancement of our government towards a more perfect system will be the legitimate outgrowth of experience and not the fitful dreams of theorists who experiment upon the passions and feelings of imaginary wants of a simple people."

Other notable achievements of Checote's life were his part in building the Old Rock Church in Muskogee, Oklahoma. Checote, along with Joshua Ross, John Cunningham, and Major John Foreman, raised the funds to build the small church. This church was the beginning of that is now Saint Paul United Methodist Church.

Checote also recognized and understood the importance of translating the Scripture into the Native languages. He did petition on behalf of the Muskogee Creeks to translate the Scriptures at the Annual Conference of 1844, but it took many years for the church leadership to comply with this request. In the meantime, he translated as he was able. He also translated many hymns into Creek.

Anita Phillips writes of Checote:

"The story of Sam Checote, Muscogee-Creek minister and tribal leader, represents the struggle so many experienced when hearing about Jesus Christ through on-Indian missionaries. When Native people heard the Jesus story, their greatest challenge became finding the kernel of truth about Jesus which had become so embedded within the Anglo-American desire to stamp out all culture different from our own. Over and over, native people heard the Grace of God through Jesus; however, it was coupled with human behavior exactly opposite of God's message."

Checote knew that life would be hard for his people. He accepted his discipleship and wanted to show that he could introduce the love of Christ without needing to stamp out the history or cultural identity of his people. He accepted each person as they were.

Checote was elected to serve as a Delegate to the Ecumenical Conference on Methodism held in London in 1881, but could not attend due to ill health. He was also the first Native American Superintendent, as well as a preacher, circuit rider, and presiding Elder in the Indian Mission which he served for 12 years.

After his death in 1884, the "Great Chief" was laid to rest near Okmulgee, Oklahoma.

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Samuel Checote
Words and Music by Stephen Berg

http://home.earthlink.net/~seberg99/id4.html

3/26/2011
Born in Alabama in 1819
Full blooded Creek lineage was he
Parents settled west of Okmulgee
Forced from the Old Indian Territory
Went to the Asbury School and Harrell's Academy

CHORUS:
From Samuel the words of faith would flow
As he told the story we all know
Jesus' love and sacrifice
Related to his people's way of life
He never forgot who he was
Minister of God filled with Love

Early in life came to Methodist ways
Entered the ministry and preached many days
Creek Council was hostile to missionaries
Closed the church, forced Checote to flee
Persecuted for preaching Christianity

To Chief McIntosh Checote spoke
Caught that leader's ear and had the laws revoked
Resumed ministering in 1852
Joined the Indian Mission Conference with faith renewed
Spreading to his people the Good News

Confederate soldier in the North and South fray
Rose to the rank of Colonel, then the war had its day
Caused some trouble when the fighting was done
Northern Creeks distrusted the Confederate ones
Through Checote the healing of the tribes had begun

Became the leader of the Creek nation
Called "The Great Chief" he became their salvation
Built the Old Rock Church in Muskogee
Elder, preacher, circuit rider, he was all of these
Died in 1884, laid to rest near Okmulgee

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Pastors of New Town Church
# Past Pastors

**1926 to Present**

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<thead>
<tr>
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<th>Name</th>
<th>Years</th>
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<tr>
<td>1.</td>
<td>Maxine Simms</td>
<td>1926 to 1933</td>
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<td>Tony Hill</td>
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<td>Austin Bell</td>
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<td>Lillie Harjo</td>
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<td>George Long</td>
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<td>Lillie Harjo</td>
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<td>Richard Bruner</td>
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<td>Neffie Grant</td>
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<td>John Chalakee</td>
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<td>13.</td>
<td>Richard Bruner</td>
<td>1952 to 1953</td>
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<td>16.</td>
<td>Samuel Chupco</td>
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<td>Woodrow Haney</td>
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<td>18.</td>
<td>James Yeager</td>
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<td>Jessie (Bud) Sullivan</td>
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<td>Roy Bigpond</td>
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<td>Woodrow Haney</td>
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<td>Dave Long</td>
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<td>George Miller</td>
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<td>Dan Sexton</td>
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<td>Almer Berryhill</td>
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<td>31.</td>
<td>Floyd Peters</td>
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Rev. Billie Nowabbi
Spectrum 2000
Project
Team Reader

Sr. Pastor, New Town UMC
Oklahoma Indian Missionary Conference
Okmulgee, OK

Leawood, KS
Golden, CO

Billie R. Nowabbi is the pastor of New Town UMC in Okmulgee, OK. She also serves as the Mission Interpreter for the General Board of Global Ministries of the United Methodist Church. She has recently served as the pastor at Grace United Methodist Church in Hartshorne, Oklahoma, and serves as chairperson of the Conference Ministries Unit and the Southeast District Council on Ministries. From 1976 to 1980 she was the field representative for Native American Ministries for the Board of Global Ministries, National Division. In an assignment with the Women’s Division, from 1974 to 1976, she was secretary for membership concerns. She was Conference Children’s Coordinator from 1970 to 1972 and Associate Children’s Coordinator in 1969 and 1970.

Her Bachelor of Science degree in family relations and child development was received from Oklahoma State University at Stillwater, Oklahoma.

Billie Nowabbi is experienced in interpreting the goals and ministry of the Oklahoma Indian Missionary Conference both for information and action. She enjoys telling of a special instance of church cooperation and celebration, which occurred in the summer of 1987. Two United Methodist Churches and one African Methodist Episcopal Church in Oklahoma came together for fellowship as Methodist people. A hog was killed, cleaned, and cooked by members of all three churches. Gospel and tribal singing, a pulpit exchange and a historical review of Methodism in the community gave the event focus and significance.
Dear Sisters and Brothers of Newtown:

It's Hallelujah time!! Newtown United Methodist Church continues its journey of faith into the second millennium. Last Sunday, we began Epiphany by remembering the baptism of Jesus, God's gift of grace. Then, in a heartfelt witness, each Christian shared in one's reaffirmation of the baptismal covenant. It is saying YES to God's offer of salvation, love and being thankful.

Newtown rejoices as we acknowledge your contributions to Newtown for 1999. Your gifts have helped Newtown to lift up a ministry with children through a Vacation Bible School, to start a second children's Sunday School class, recognition of student at the end of school; provide student's school supplies for back to school, help youth to attend the National Family Camp at Mt. Sequoyah, donated funds to the District Youth Camp, contributed to the disaster fund for Oklahoma City, Christmas socks and prepare family dinners during funeral services. It has remitted $1,682. for conference appointments and second mile giving: shared in six special Sundays with offering; Ex: collected $200. for United Methodist Committee on Relief; District apportionments; local church operations; programs; outreach; and mission giving.

Newtown's income was $19,105.89 toward the 1999 budget for $24,291.56. Your tithes, loose plate, and Sunday School offerings accounted for 67% of the total giving. The balance came from your second mile giving to six special Sunday offerings, food sales, love offerings, and donations.

God has given us many gifts. By sharing your gifts, you have responded to God's generosity and love by sharing with others. We thank you for your financial gifts, and for being a volunteer of your time and talents as you serve in God's church.

Next Sunday, January 23, 2000, Newtown is asking the sisters and brother to make a spiritual decision from stewardship as raising money for the budget to a stewardship of giving our best response to God who has been so good. Read the story in Luke 9:10-11. Let's plan for abundance. Jesus expected an abundance! With you, there can be this abundance. Can we count on you?

The grace and peace of our Lord be with you.

Pastor Billie

Billie R. Nowahbi, Pastor
**Share your gifts.**
Open hearts. Open minds. Open doors.
The people of The United Methodist Church

2 Corinthians 9:7 Each of you must make up your own mind about how much to give. But don't feel sorry that you must give and don't feel that you are forced to give. God loves people who love to give.

Contemporary English Version

Welcome Guest  |  Sign In  Your offering plate is empty

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**Native American Ministries Sunday**

"We try to address the concerns of our families and communities by bridging the hospitality gaps. As a pastor, my faith is critical to this work."

---

The Rev. David Dunson knows seminary education is crucial to his hopes of growing his congregation's evangelism and outreach efforts. He also knows that without a scholarship, funded by the Native American Ministries Sunday offering, his education would not be possible.

A former medical supplies sales manager, the 50-something Dunson now serves Okmulgee's Newtown United Methodist Church, one of the oldest churches in Oklahoma. He will earn a master's degree from Phillips Theological Seminary in Tulsa, Okla., in 2011.

"I've learned (about) other perspectives on faith, ministry and culture," he said. "But I'm also learning ways to bridge the gap between Christianity and our Native history and traditions."

As assistant to a deputy chief of the 70,000-member Muscogee (Creek) Nation, Dunson responds to many tribal concerns—from troubled families and at-risk youth, to illiteracy and unemployment, to increased substance abuse.

Dunson sees his scholarship as "a gift from God, an answered prayer."

He added, "I could have given up this dream because I didn't have the money. Not many of our pastors have gone to seminary. But now I can bring the message of hope through education to encourage my people."

Your gifts on Native American Ministries Sunday fund ministries that pave the way for those who aspire to serve Christ's church by making disciples of Jesus Christ for the transformation of the world. Because of your generosity, seminarians prepare to serve, congregations become stronger and communities are transformed.

To send donations by check, mail to:

GCFA
P.O. Box 340029
Nashville, TN 37203

https://donate.gcfa.org/funddetails.aspx?name=nams

2/17/2011
Great is Thy Faithfulness

Walk by FAITH

I can do all things through Christ, who strengthens me. (Philippians 4:13)
Sam J. Checote is an American Indian of the Creek tribe. His story of his work as a Christian is exemplary, telling how he and fellow-Christians labored prayerfully with

HAMMERS AND WORDS

(Note: We are indebted to Mary Beth Littlejohn, deaconess of the Indian Mission of Oklahoma, for obtaining this story. In describing Mr. Checote she writes: "Brother Checote—Cha-kol'ta—is a radiant person, always bright-eyed and smiling. Those who have known him for years say he has lived like that triumphantly. He has the confidence and love of all who know him, Indians and non-Indians alike. Brother Checote's ability to write in English is very limited and it would not help matters to have him write in Creek. A good bit of this story he had already laboriously written out when I went to his home several weeks ago. He asked that I 'write it out in good English' before sending it on to you.")

It was at some time in 1866 that I was born. Before I was a year old, I was baptized by my grandfather, who named me after himself. In 1868 my father died, and four years later my mother followed him.

When I was twelve years old I entered Tullahassee Mission (a boarding school), then under the superintendency of Reverend William Robertson. It had been my privilege to be born into a Christian home, so I knew Christianity from the very beginning. Then one Sunday at school I locked myself in a hall room all day and read the twenty-sixth chapter of Matthew over and over. During the day some of the boys were sent to look for me. I could hear what they were saying about me, for I was in the hall adjoining the schoolroom. I could hear Brother Robertson's sermon, too.
of the Creek
stian is exemplary,
bored prayerfully with

WORDS

he hall was right next to the
his was my first commitment.

fter this conversion experi-
Mission burned. I, together
at twenty-five other boys and
then sent to Carlisle Indian
School in Pennsylvania. Dur-
hree years I was at Carlisle
ethodist Episcopal
own. We still had prayer
in the school chapel, how-
by Captain H. R. Pratt. And
room supervisor read to us
Bible each morning as we
ered around the breakfas
d explained the verses she

0 | was married and in that
a class leader. I trav-
pastors in the district.
was licensed to exhort. For
two years I served as superin-
t of the Coweta Mission, a
school in which some eighty
girls were enrolled. And in
ame a local preacher.
year I began my preaching

ther, teach us not only Thy
how to do it. Teach us the
y of doing the best thing
spoil the end by unworthy
for the sake of Christ Jesus
Amen.
ev. J. H. Jowett, A.D. 1911

ministry. My first appointment was
the Honey Creek charge, under the
direction of Presiding Elder C. M.
Coppage. There were two preaching
places, but only one church building.
During the years that followed it was
my privilege to open up work in a
number of different localities, at most
of which points church buildings
were later erected. 1903 and 1904
were such trying years! Godlessness
and indifference on the part of the
members seemed to hamper my every
effort. Despite all this, God made it
possible for me to begin work in two
additional communities during the
latter part of 1904.

Then there was the building of
New Town church! Brother H. L.
Berryhill and I put down the rock
foundation. Then we hired a carpen-
ter to direct us. Here we had all kinds
of trouble. Drunks came around to
try to stop our work. But we took our
troubles to Christ who made it pos-
sible for us to keep going. During this
building program we had sunrise
prayer-meetings each morning; and at
noon and evening, hammers in one
hand and the Word of Life in the
other, we again testified to our trust
in Christ Jesus. It was during this
time that I experienced the truth of
that old song of Zion, “How Firm a
Foundation!” And as the years went
by, because in those days the preacher
was pastor, class leader, janitor and
everything else, I had many hardships
to face. But God was never far away
and in his strength I overcame.

Looking back over the years, I re-
member how difficult it was to open
up new points of work. But even
though some of those efforts failed,

isofar as permanency is concerned,
spite of discouragements, I kept work-
ing, and I enjoyed it all. The more
I did, the happier I became. I tried
to live close to God and the Spirit
was ever my inspiration and guide.
When difficulties arose, I prayed about
them, then consulted with the older
people in whom I had confidence.
And I was always conscious of God’s
having called me to do this work.

Old age and an ailing body make
it impossible for me to be as active as
I once was. But I am still able to
preach occasionally and I help out as
often as I can. It is always a joy to
tell others about God’s forgiving spirit
and his great love. My hope and my
trust are in him, whatever comes my
way. And I derive my greatest com-
fort from prayer—twice daily in spe-
cific worship, plus the many other
times I sense his presence. I find it
continuously good to commune with
him!
Checote, Samuel. to Ann Eliza Worcester Robertson. 1896-1902. [933, 981, 983, 1077]

OKmulgee I. T.
Dec. 7, 1896

Mrs E. A. W. Robertson
Dear School Ma,,

I have often thought to write and ask you what would be the chances for one of the old man Samuel Checote's girl to go to school at Muscogee: she quite New Yorker Mission, to go to School at Orphan Asylum.

But Prof. Robe said that I ought to try and send her to you. so I thought I would write to you and see, if she has to work part of the time I would rather let her go that way. for she will have more chance to learn the English then I would love to see her go to your school then any other place that I know of. So please try and help us once more. I have tried my best to give her learning so I close hoping to hear from you soon and excuse all mistakes, and God may bless you all and be with you all. Amen.

Your old Scholar.
Saml. J. Checote.

Okmulgee, I. T.
Sept. 29" 98.

Mr E. A. W. Robertson
Muscogee IT

Dear old School Teacher.

I did not hardly understand when I heard from you the last time so that is the reason I did not write to you this long. I once though I would wait, untill I hear from you again. But I know you did not have much time. But I
have been away for a good while. Just came back home about two weeks ago, campmeeting was right on hand when I came home, so I got ready for that. we had a very splendid meeting, we are doing all we can for the rebuilding of our new church house. It seems as though that our work is going on very slow still if we get help around by our brothers and sisters in Christ. That we maybe able to have our house built before the cold weather sets in as we needs it very bad. to day there has been two burying made at the Grave yard, and there are several sick, still not bad, as the Doctor promoused this morning. I want two Hymn books with the black covers. I don't know how much it is. But I inclose twenty cent if not enough, you can let me know by return mail. And please let me know about the Bible & etc. so I will close hoping to hear from you soon. so I remain your old scholar - Saml. J. Checote.

Okmulgee I.T.
Nov. 30th 98.

Mrs. E. A. W. Robertson.

Muscogee I.T.

Dear School Teach.

I received your letter some times ago. But sorry to say I have neglected to answer your most welcome letter. But I ask to be excuse for this time. I work very hard for two or three days as the council was preparing to to ajourney, and I was buying warrent for Mr. W. E. Gentery at Checotah I.T. which keep me very busy all the times. But now I feel lonesome as the town seems very quite.

I did not get off to go to church last nigh But my wife and the children went. they said they had a very nice meeting, brother (Presiding Elder A.E.W.R.) Lamar, preached and Martin Checote interpreted it for him J. S. Lamer turned the subscription prayer over to me, and he assisted us in giving us three dollars. Now we are going to try and start to work soon as we can for we need it very bad, now, well I will inclose the ninty seven cents 97 cts. for the payment of that Bible history. excuse me for delaying to remit. so I close hoping to hear from you soon.

Your old scholar.
Sam Chicote.

Coweta IT
March 7th 1902

Mrs. A. E. W. Robertson
Muscogee IT.

Dear School Teacher

I am sorry to say that I was away last week was the reason I did not answer your letter sooner on account of my wife's mother being sick. But she got better and we came back, now my wife is sick. But I hope it's nothing serious. I was at the New Town Church house. It was very nicely built and we had a good meeting. Brother Jimboy preached at eleven o'clock Sunday, and D. L. Berryhill also Johnson Tiger, then I made a little talk, then we adjourned. Twelve o'clock P.M. six were converted during the time so I feel very thankful that the Lord has made our friends willing to assist us in building the house of worship. If its the will of God, we will see each other if not we meet at our heavenly home, I guess Rev. Lewis McHenry will preach here Sunday as it is his regular appointment sometimes he brings some singers with him and we have a very nice meeting often.

About the Chapters they are all gone, and I expect I can use them as I may go to Holdenville to the District Conference. If I can get off, I have not asked Miss Robertson, so I will close hoping to hear from you soon and I forgot to ask you how much was these Hymn Books I need some & I never have settle with you yet, please send me statment, & oblige yours old scholar & Bro. in Christ
Sam Checote
Chronicles of Oklahoma
Volume 13, No. 4
December, 1935
AUGUSTA ROBERTSON MOORE,
A Sketch of Her Life and Times

by
Carolyn Thomas Foreman.
A full accounting of the funds appropriated by the Creek Nation was made in this report: "For Buildings $2500.00; for

Ibid., No. 36641.

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furniture $1000.00; the farm, stock, wagons, etc., $1600.00. Total $5100.00. The Presbyterian Board of Home Missions paid the balance of the $12000.00 which the mission buildings cost, and also paid $1200.00 in addition to the $1000.00 for furnishing the school properly...

"From the time of the third quarterly payment of last year's drafts until within two weeks of the time the third quarterly draft for the present year was due, not one cent was paid on the Nuyaka drafts, although they were duly made out, audited and presented. The school was, therefore, for one whole year, run on credit, and would have had to be closed but for the kindness of F. B. Severs and James Parkinson, who paid all of my bills for the year..." The school of forty-four boys and forty-three girls during that term, numbered many of the most prominent names in the tribe. Among the pupils were members of the families of Herrod, Porter, Berryhill, Monahwee, Harrell, Tiger, Sands, Checote, Dunson, Bruner, Marshall, Yargee and McGilivray.

On October 9, 1888 the secretary of the Board of Home Missions of the Presbyterian Church notified the Muskogee Council, which was then in session: "I regret to announce that our efficient Superintendent of Nuyaka school felt compelled to resign the first of August. I desire to bear testimony to the efficiency of Mrs. Moore and to her zeal and earnestness as a teacher and her capabilities as a manager of Nuyaka school.

An extra was issued November 1, 1888 by the Muskogee Phoenix, printed on rose colored paper, to announce the appointment of Judge Moore as treasurer of the Muskogee Nation. The paper commented on the appointment as "a most fitting one and a just tribute to his sterling worth. The Creek treasury is safe in his hands." Mrs. Moore's financial talent was again brought into service and she "was called the 'Little Treasurer' because she kept the books and paid the bills so that she was de facto treasurer."

It is said that "a movement was once started to have her adopted into the Creek nation, but nothing came of it. It would

Ibid., No. 36643.

Ibid.
Presbyterian mission school at Nuyaka. Mr. Moore told his errand; that he wished to know officially what bond the president would require of him. He tossed our cards with a disdainful gesture into the waste basket and answered that he hadn't decided on the exact amount, but it would be very large. The outcome was that no extra bond was required! I was head clerk in paying the money out and by act of council was allowed to take Mr. Moore's place while he was sick a few days. 

Mrs. Moore resumed her position at Nuyaka and her report for 1891-92 stated that subjects taught in the school were Algebra, Natural Philosophy, Physiology, United States History, English Grammar, Arithmetic, Reading and Bible. All of the students were given a thorough examination in these studies at the close of school. The Board seemed surprised at the proficiency shown by the highest classes. The health in the mission had been remarkably good although sickness throughout the country was unusually common that year. Mrs. Moore noted with regret that a few pupils had run away but that the average attendance was 77 1/3. She stated that this was probably her last report; "on account of family reasons have been compelled to lay down my school work." She was succeeded by W. B. Robe who, with other members of his family, had a remarkable teaching career in the missions of Indian Territory.

"I have known all of the Creek chiefs since the Civil War. Went to school with Pleasant Porter [at Tullahassee Mission]. I had children of both Sam Checote and Isoarhechar in my Nuyaka school. I knew [Gov.] C. N. Haskell. . . . I heard Bryan speak in Muskogee and heard his famous peace speech on the hill side at Hot Springs. I knew my uncle, Gov. [Francis A.] Pierpont of Virginia who married my father's youngest and favorite sister, Julia Augusta." Mrs. Moore was named Ann for her mother and Augusta for Mrs. Pierpont. "I knew Chief W. P. Ross of the . . ."

"Questionnaire, ibid.

"Oklahoma Historical Society archives, No. 36645. "The famous old Nuyaka mission, after almost half a century's tutelage of Indian youths closed its doors forever last week. The last graduates received their diplomas, the superintendent made his final talk to the students, and the footsteps of the children were heard for the last time in the old halls. . . . The school buildings there will be sold at auction. The furniture and books will be moved to the Euchee Mission at Sapulpa" (Tulsa Tribune, May 31, 1922).

Cherokees and the famous John Ross before the war. His family attended grand father's church at Park Hill. . . . "42
take charge of the situation and she acquitted herself, as she always did, with honor to herself and satisfaction to the public. Mrs. Moore was formerly a wealthy woman but she had impoverished herself doing for other people. She made an unsolicited gift of $500.00 to help liquidate the indebtedness of the University of Tulsa, formerly Henry Kendall College of Muskogee, which was founded by Miss Alice M. Robertson. For the last year and a half of Mrs. Moore's life she resided with Mr. and Mrs. Head Right Moore, on their ranch near Haskell. She and Judge Moore had reared this nephew when he was left a tiny 

"ibid."

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orphan and he and his faithful wife showed their appreciation by their tender care of "Aunt." Mrs. Moore displayed with pride a wool cover for her bed made by her niece "Ellen" from lambs she had grown on the ranch.\(^{47}\)

Mrs. Moore never lost her interest in world affairs and at an advanced age she was able to read without glasses. Her letters to her friends were filled with shrewd comments on events in this country and abroad. She was a delightful hostess and a charming guest. Her kindness and charity were a part of her being and her place cannot be filled in the community she loved and called home.

The day before her death she was visited by a party of friends from Okmulgee. Among them was the Rev. Sam Checote, one of her pupils at Tullahassee. On being shown into her room he knelt beside her bed and while holding her hands he prayed in Creek "giving thanks for the life of the great, good woman who had done so much for his people. Then he prayed that she might know the peace of an untroubled heart after a life spent so well . . .

"After a while she asked me to hand Mr. Checote her old Creek hymnal; she wanted him to sing . . . They sang No. 1, first in the modern version and then to the old tribal chant . . . [with] a clear, ringing 'God bless you' 'her old friend left her.\(^{48}\) She died that night and her bark sailed out on her last voyage on the wings of a prayer and song from the lips of a member of the tribe to whose betterment her life had been devoted. Mrs. Moore was found dead in her bed on the morning of August 17, 1935, at the home of Mr. and Mrs. H. R. Moore. She had been in ill health for over a year and her end came as a result of heart trouble.\(^{49}\)

Her funeral services were held in the Robertson Memorial Chapel and were largely attended by friends from Muskogee, Tulsa, Okmulgee, and other towns. The services were conducted by the Rev. C. M. Wallace of Muskogee. Rev. R. J. Lamb and Rev.

\(^{47}\)Letter from Mrs. Moore to author, April 12, 1934.

\(^{48}\)Rev. Samuel (Sam) Checote, grandson of Chief Samuel Checote

Sunday, April 18, is Native American Sunday and today the Newtown First United Methodist Church is holding its special services and will possibly by honoring some Creek greats, including the Checote family.

The Checote family name is so rich in history that it's difficult to select any one of them who may have been more influential to his people and to the country.

Samuel Jefferson Checote was one member of the family who was born in Okmulgee and was well-known for his work here. Born Oct. 18, 1867 in Okmulgee, Indian Territory, he died Aug. 16, 1950 and is buried on his Indian Allotment, four miles east of one-quarter mile north of Okmulgee. He was the son of Thomas Jefferson Checote, who died in 1868 in the country and was the son of Chief Samuel Checote. His mother was Elizabeth Jane Jones Checote, who was an Indian school teacher. Young Samuel Jefferson was only five years old when his mother died.

The Checote home was located across the road from the school where Elizabeth Jane taught. This was half a mile southeast of the old settlement of Shieldsville, which was near the present day Newtown. This was also known as the Tuskegee or Sac and Fox Road.

Since both of his parents were dead, Samuel's grandfather, Chief Checote was his guardian. Little Sam as he was sometimes called, attended Tallahassee Indian Mission School, a Presbyterian school, located northeast of Muskogee. Superintendent of the school was E. W. Robertson, father of Alice Robertson, Congresswoman from Oklahoma. The Robertson family translated the New Testament and the Book of Psalms into the Creek Language.

When the Mission School burned on Dec. 19, 1880, Little Sam returned to Chief Checote's home where he spent the next year before being sent to Carlisle, PA where he attended another Indian school.

In 1883 he returned to Indian Territory with his grandfather and Sam Callahan, who had been sent to Washington as delegates for the Creek Nation. One year later in 1884, Little Sam suffered a great loss when the man who had been both father and mother to him died. Chief Samuel Checote is buried in a private cemetery at 1400 North Madison. For several years Boy Scout troops maintained the grounds around the grave of the three time elected Chief of the Creeks, but in recent years the work has been handled by mem-
The early years ...

Samuel J. Checote

bers of the family who still reside in the area.

Little Sam then went to Kansas State Normal College at Fort Scott, KS until his money ran out and then returned to Oklahoma where he worked on ranches in the immediate area. In 1891, he left ranch life behind and obtained a job as clerk and interpreter at the Bell Drug Store. It was during this time that he was elected to the Lighthorsemen Cavalry and for the next several years served as both trooper and drug store employee.

In 1900 when young Sam was 33 years of age he was appointed by Chief Isparhecher to act as prosecuting attorney in prosecuting white men who were grazing their cattle on Indian land and refusing to pay the one dollar a head tax imposed by the Creek Government. At times this was a risky job since cattlemen were quick to use their guns when they were angered by the prosecution.

Because of his respect of his grandfather and their close relationship with Chief Checote, Sam took the same faith and was also a Methodist preacher. He belonged to the Indian Mission Conference. He worked for the Dawes Commission, helping with early day Indian Allotments.

Samuel's first marriage was to Annie Fisher, a Creek Indian. They were parents of four sons, Samuel J. Checote, born in 1885, Martin L. Checote, born in 1893, George W. Checote, born in 1897, and Jefferson D. Checote, born in 1906. They were married in 1884 and she died June 20, 1924 and is buried on Samuel's allotment, east of Okmulgee.

Samuel then married Mary Ellen Griffey, a white widow woman who, like her husband, was also raised as an orphan. Mary Ellen Griffey Jackson had two sons, Henry Jackson, born in 1918, and Theodore Jackson, born in 1918. They were married in Okmulgee on Feb. 10, 1926.

Mary Ellen and Sam had two children, Gideon Don Checote, born in 1926, and Mary Ann Checote, born May 3, 1928.

Gideon Don Checote presently resides in Pennsylvania and Mary Ann Checote Kane resides near Okmulgee. Mary Ellen Checote died March 14, 1930 and was buried at their homeplace east of Okmulgee.

After Mary Ellen's death, an aunt, Mary Ellen Reed, widow of Dr. Andrew Reed, an early day dentist, lived with the family and helped Sam raise the children.

Mary Ann Checote Kane has lived in Okmulgee most of her life and has been active in both social and political activities. She is with the Health Department of the Creek Indian Agency. She also followed the faith of her father and grandfather and will be taking part in today's Native American Sunday Services at Newtown First United Methodist Church.

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Times' correction policy

As a matter of policy, the Okmulgee Daily Times will publish corrections of error in fact that have been printed in the newspaper. The corrections will be made as soon as possible after the error has been brought to the attention of the newspaper's editor at (918) 756-3600.