Our Father who art in Heaven, hallowed be thy name. Thy Kingdom come, Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, & the power, and the glory, forever.

salvation

With my song I will praise Him

The Lord is my Shepherd, I shall not be in want. He maketh me to lie down in green pastures. He leadeth me beside the Still waters. He restoreth my soul. He leadeth me to places of high privilege for His name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies. Thou anointest my head with oil, and my cup runneth over. Sure is my salvation, and my horn shall be exalted above the roof of the houses. I will dwell in the house of the Lord forever, forever.

The Lord is my Shepherd
New Town Indian Cemetery.

The New Town Church has its own burying ground located about one fourth of a mile east of the New Town Indian Church. This Church is located one mile north, one mile west and half a mile north of Okmulgee.

This cemetery is an old Indian burying ground, it is for the Indians only, there are about forty or more graves, some graves are almost lost to view.

This cemetery takes in a little over half an acre, it is well taken care of by the church members, four new strings of barbed wire have been used to fence it.

It contains seven large post oaks and one big black jack. Two houses were built on the two graves, one is torn down with the age of time. There are eight tombstones of large sizes and four smaller ones. Some are expensive.

Reverend Martin L. Obecote, who was a minister among the Creek Indians for the last forty years, who was born March 19, 1859, and died January 20, 1930, has a tombstone
on his grave; the inscriptions are these:

Rev. Martin L. Checote
March 15, 1850
January 30, 1923
Minister since 1883

There are others who are or were not prominent among the Creek Indian Tribe.

The place is of sandy land, it has always been easy to prepare a grave.

Many old Indians were buried there who had come from many different towns.
Some of those buried without identification are as follows: Peter Nelson, John Davis, Nellie Davis, Lucy (Okalosa) Haynes, Rosanna Chacoote, Sally Zane, Mary Irvin, Sarah Haynes, Jimmie Sugar, Dianah Sugar, Mariah Simmer, Mary Robinson, Doctor Reid, Charles Dumber and Nora Brown.

To reach this Haynes burial ground you go to Bufsula Street which is a part of the main highway coming into town north of Okmulgee, go a mile west of the main highway Bufsula Street, and turn one-half mile north and there right by the road is the New Town Church (or Sam Haynes Church as called). From this church you go east along a fence till you come to a gate. After you pass through this gate just a little ways to the right up on a hill-like plateau you will see the old burial ground of the Haynes.

This burial ground is still in use under the supervision of New Town Church.
Reverend Nealey Sugar
Died August 23, 1914
Aged 75 years.
Thy Trial ended
Thy rest is won.

Salome Haynes
Born March 30, 1885
Died October 16, 1886
No pain, no grief, no anxious fear,
Can reach our loved One sleeping here.
Haynes

Reverend Martin Checote
March 15, 1839
January 19, 1935
Minister since 1883.

James Kanard
February 23, 1873
September 23, 1933.
Baptist Church. She was preceded in death by her parents, Sam and Nora Porter BIGHEAD; and her husband, Robert BUTLER in 1973; two brothers, and two sisters.

She was survived by one daughter, Flora DAVIS of Sapulpa; a granddaughter, Sherry BUTLER of Tahlequah; a grandson, Anson DAVIS of Sapulpa; a companion, Bennie DEER of the home; three nephews, T. Ray BIGHEAD of Seminole, Johnny BIGHEAD, and Leon HARJO, both of Oklahoma City; and many other relatives and friends.

**COX**

OKMULGEE - Lilly Simms Bigpond COX was born May 15, 1925, in Sapulpa. She died April 20, 1997, at Tulsa Columbia Regional Hospital. Funeral services were held April 23 at New Town United Methodist Church with Rev. Harry LONG, Rev. Jake WILDCAT, and Rev. Lawrence KAHPEO, Jr., officiating. Pallbearers were Mark WATASHE, Neigel BIGPOND, Jr., Joe WATASHE, Jerry WILSON, Alfred BERRYHILL, and Ted REED. Honorary pallbearers were Eli WALKER, Yahola SIMMS, Jr., Tony FERGUSON, Sammy CHUPCO, Bill DOWDY, Steven WALKER, and James WALKER.

Interment was in the family cemetery south of Bristow.

She attended Prairie Pickett Public School and Kellyville School and was graduated from Haskell Institute in 1944. She was married to former Muscogee Nation Principal Chief Claude COX during his five terms in that office.

She was preceded in death by her parents, Rev. Maxey and Sawena Long SIMMS, both deceased. Also preceding her in death were a son, a brother, and four sisters. She was survived by her husband, Claude COX, her daughters, Lannie Pauline BIGPOND of Bristow; three sons, Gregory Eugene BIGPOND of Sapulpa, Niegel BIGPOND of Mounds, and Timothy BIGPOND of Preston; 11 grandchildren; two great-grandchildren; three sisters, Rosie SIMMS, Maxine WATASHE, and Madja SIMMS, all of Sapulpa; two step daughters, Billie STERNER and Kogie KEITH, both of Okmulgee; and many other relatives and friends.

**HILL**

OKMULGEE - Mabel HILL was born May 7, 1914, in Henryetta. She died May 26, 1997, in Okmulgee. Wake services were held May 29 followed by funeral services May 30, both held at Okmulgee Indian Baptist Church, where she was a member. Rev. Morris BARNETT and Rev. Michael TAYLOR officiated the funeral. Pallbearers were her grandsons. Interment was in Okmulgee Indian Baptist Church Cemetery.

She was a housewife. She was preceded in death by her parents, Edmond and Lucy West LEWIS; her husband, Jim HILL; and her son, Will SAMPSON, Jr. Her survivors include her two daughters, Norma BIBLE of the home, and Vena RANDALL of Okmulgee; 23 grandchildren, 36 great-grandchildren, and 16 great-great-grandchildren.

**MCCOY**

COWETA - Melissa McCOY was born February 3, 1920 in Mounds. She died May 30, in Bixby. Wake services were held June 1 followed by funeral services June 3. Both services were at Cedar Creek Baptist Church with Rev. Jim KERR officiating the funeral. No information was given on the place of interment.

She had lived in Tulsa all her life and was retired from St. Francis Hospital in 1979, but later worked at the Creek Nation Senior Citizens Gift Shop. She was a member and trustee of Belvin Baptist Church in Okmulgee.

She was preceded in death by her parents, Ben and Sally Smith TIGER; a son, Jerry NOBLE; a daughter, Barbara NOBLE; two brothers and one sister. She was survived by her daughters, Mary SHIRLEY of Okmulgee, Loretta KELLEY of Tulsa, Joyce MCMAHON of Hulbert, Cecilia MOORE of Muskogee, Diana HUNT of Skiatook, Janice TILLEY and Alice LOCUST, both of Bixby; and one son, Melvin McCOY, Jr., of Winchester; a brother, Thomas TIGER of Sapulpa; sisters, Virginia NOBLE of Broken Arrow, Genie NOBLE of Coweta, and Nancy McINTOSH of Oakhurst; 21 grandchildren, 12 great-grandchildren, and one great-great-grandchild.
MEMBERS DECEASED 1950-1951.

The following servants of the Lord have "ceased from their labors and their works do follow them."

Ministers
S. J. Checote
C. L. Crippin
James Calvin Curry
Charles W. Lester

Wives and Widows
Mrs. R. T. Blackburn
Mrs. J. L. Brown
Mrs. M. L. Butler
Mrs. J. H. Farley
Mrs. T. J. Melton

Accepted Supply Pastor
Claudius C. Ticknor

Layman
James M. Snoddy

Memoirs

SAMUEL J. CHECOTE

Reverend Samuel J. Checote was born on October 19, 1867, near the town of Okmulgee, Oklahoma. Following the death of his mother, when he was six years old, he was reared in the home of his grandfather, Samuel Checote, the great pioneer Creek leader, whose name he bore.

On what date he was granted a license to preach is not known, but his first appointment was to the pastorate of Honey Creek Circuit, Holdenville District, Indian Mission, in 1903-04. He was ordained Deacon in 1910 and Elders in 1914. He served as pastor in nearly all of the charges of the old Creek District and was District Superintendent (Presiding Elder) from 1920 to 1922. It is not known when he was admitted into membership in the Oklahoma Conference (now the East Oklahoma Annual Conference), but he was a member for many years and was on the retired list of that conference at the time of his death. True to his convictions, he considered himself a local member of the New Town Church at Okmulgee, and did all he could to promote the local work. Although in delicate health, he served on the committee on arrangements for the Centennial Celebration of the founding of New Town Church.

Brother Checote received his education at Carlisle Military Academy, Carlisle, Pennsylvania, and was a strong believer in the education of youth.

On Wednesday morning at 11:15, August 16, 1950, Brother Checote departed from this to a better world, being eighty-two years, nine months and 25 days old at the time of his death.

TONY HILL

JAMES CALVIN CURRY

James Calvin Curry was born November 18, 1882, in Laurens County, South Carolina, to Mr. and Mrs. W. M. Curry. He was one of twelve children. He was educated in the public schools of his home community, later attending a private school for boys in Nashville, Tennessee. He studied at Rush Temple Conservatory in Chicago and also attended Moody Bible Institute there. After teaching for a brief time in Rose Hill, North Carolina, he entered the evangelistic field as singer, travelling in almost every state in the United States.

While assisting in a revival meeting in Tulsa he met Miss Mabel Archer and they were married in Tulsa, June 7, 1911. To this union were born five children, four daughters and one son. The daughters are Miss Catherine Curry, Tulsa, Mrs.
THE METHODIST CHURCH

EAST OKLAHOMA CONFERENCE

THIRTEENTH SESSION

ADA, OKLAHOMA
May 30 – June 3
1951

Dwight R. Hunt, Secretary
15th and Quaker
Tulsa 14, Oklahoma

D. L. Hinckley
Statistical Secretary
1441 S. Carson
Tulsa, Oklahoma

OFFICIAL MINUTES
Vol. 3, No. 4
Price 90 Cents
Freeland Edward Douglas

Memorial Photos Flowers

Birth: Jan. 24, 1922
Death: Apr. 5, 2007

Copied with permission from:
The El Reno Tribune -- April 8, 2007

Funeral services for Freeland Edward Douglas will be held at 1 p.m. Monday, April 9 in the Benson Memorial Chapel with Rev. Alfred Berryhill officiating. Burial will be in the Concho Cemetery under direction of Huber-Benson Funeral Home. Mr. Douglas will lie-in-state Monday at the funeral home.

Mr. Douglas died April 5, 2007, at his home in San Antonio. He was born Jan. 24, 1922, in Okemah. He was a longtime resident of San Antonio. He was a member of the Creek Tribe and an Army veteran, retiring with 21 years of service, and was also a civil service employee.

He married Susie Rozetta Eades, who was Cheyenne and Pawnee, on July 21, 1944. She preceded him in death on Jan. 21, 2003.

He was also preceded in death by a son, Rickey Dean Douglas.

He is survived by a son, Dennis Gene Douglas; a daughter, Suzan Shown Harjo; sister, Tsania Douglas Powell; grandchildren, Adriane Shown Harjo, Duke Ray Harjo II, Cate Star Douglas, Francine Nicole Douglas, Denise Jean Douglas and Fawn Fixico Douglas.

Burial:
Concho Cemetery
Concho
Canadian County
Oklahoma, USA

Created by: Debbie Lee Long
Record added: Apr 07, 2007
Find A Grave Memorial# 18808987

Accuracy and Copyright Disclaimer

Martha May Berryhill

Birth: Jul. 12, 1900
Okmulgee
Okmulgee County
Oklahoma, USA

Death: Dec. 18, 2010, USA

OKMULGEE, OK — BERRYHILL, Martha May, 110, homemaker, died Saturday. Wake 7 p.m. Wednesday, Muskogee (Creek) Nation Mound Auditorium. Services 11 a.m. Thursday, Muskogee (Creek) Nation Mound Auditorium, McCleod-Winters Funeral Home.

Martha May Berryhill, lifelong Okmulgee resident, died Saturday morning, December 18, 2010 at the age of 110. Mrs. Berryhill was the last original allottee of the Muskogee (Creek) Nation. She was born July 12, 1900 in Okmulgee, Indian Territory to Harrison Logan Berryhill and Bettie (Burgess) Berryhill. She was a member of the Newtown United Methodist Church and Northeastern Oklahoma Centurions Club of Tulsa, and enjoyed quilting and sewing. Mrs. Berryhill was preceded in death by her parents, six brothers, five sisters, a son, two daughters, a great granddaughter and a great grandson. She is survived by a daughter, Ruby Mauk, eight grandchildren, nineteen great grandchildren, thirteen great great grandchildren, two great great great grandchildren and numerous nieces and nephews. Mrs. Berryhill will lie in state at the Muskogee (Creek) Nation Mound Auditorium beginning at 1:00 P.M. Wednesday. A wake service will begin at 7:00 P.M. Wednesday evening. Funeral services will be held 11:00 A.M. Thursday, December 23, 2010 in the Muskogee (Creek) Nation Mound Auditorium with Reverend Alfred Berryhill officiating. Interment will follow in the Tallahasse Cemetery. Casketbearers will be Sammy Haynes, Dean Haynes, Charlie Hicks III, Cory Smith, Derek Smith and Greg Berryhill. Arrangements are under the direction of the McCleod-Winters Funeral Home of Okmulgee.

OKMULGEE — Driving never much suited Martha Berryhill.

Although she once owned a car, a 1926 Ford Model T, the lifelong homemaker and Muskogee (Creek) Nation member “didn’t like the whole experience. The roads back then were dirt, and there were big ruts,” said Geri Johnson, Berryhill’s niece. Deciding to give up automobiles for good would never hurt Berryhill’s mobility, though. Every Sunday after she attended services at Newtown United Methodist Church, Berryhill set out on foot for a ritual she maintained for nearly 50 years - visiting tribal elders at four nursing homes.

http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=63063128

2/18/2011
Taking them hot homemade dishes and treats, "she wrapped her pots and pans in a big white cotton tea towel, like the Indian women did back then. It made it easier to carry them," Johnson said. While the elders ate, Berryhill talked with them and read Scriptures aloud, all in her native Creek tongue. "She felt that since she didn't have money to purchase what they needed, she would give of her talents, instead," Johnson said. "Whatever she had she would share. They were literally gifts from her heart." Martha May Berryhill, the state's oldest person and the last original allottee of the Muscogee (Creek) Nation listed on the federal Dawes Rolls, died Saturday. She was 110. A wake will be held at 7 p.m. Wednesday in the Creek Nation Mound Building auditorium. A funeral service will begin at 11 a.m. Thursday at the same location under the direction of McClendon-Winters Funeral Home. Berryhill remained as independent as she could. Until two months ago, she still got out of bed every morning, made her own bed and dressed herself, family members said. She continued to sew and make quilts, a lifelong hobby, until her eyesight failed. And she still walked, preferably without any aids, and better still without any admonishment. "Oh, she didn't like to be reminded," Johnson said, laughing. "She would pick her walker up and carry it to the other side of the room and then set it down hard on her wood floor. Then she'd say 'There. I used it.' " One of Berryhill's earliest memories was walking to church with her father, a Methodist minister. He always carried his Bible, and he took along a lantern to light the way because they left very early. The family came to Oklahoma Territory as part of one of the Trail of Tears removals. One of 12 children, Berryhill was 1 when she was added to the federal government's Dawes Commission Rolls, one of 18,712 Creek Indians to be listed on the rolls, which established tribal citizenship and qualified them for land allotments. Berryhill was No. 9,671. Berryhill married John Haynes in 1919, and they raised four children. A widow for more than 40 years, she credited her long life to her faith. "Talk to God, and do his will," she would say. Berryhill continued talking to God till the end of her life. Known to many as Sister Martha, she prayed aloud daily and greeted all good news by raising her hands and proclaiming, "Thank you, Jesus." Berryhill kept up her nursing home visits until she was in her late 80s. She treated the tribal elders to sofkey - a sour cornbread - fried salt pork, chicken and dumplings and her famous fruit cobblers. Berryhill also fulfilled occasional requests for snuff and, for one old woman, chewing tobacco. "She didn't mind their little habits," Johnson said. "She never brought cigarettes, though." Since she became the state's oldest person about three years ago, Berryhill's birthdays had become big celebrations. "I'm not sure it ever registered with her how important everyone thought she was," Johnson said. "She enjoyed the attention but never made a big deal of it." Tribal leaders were happy to do that for her, Principal Chief A.D. Ellis said. "Someday I will be able to tell my grandchildren that I had the pleasure of knowing Martha," Ellis said. "I'll tell them she was a proud Creek woman, one who totally trusted and praised her Lord." Berryhill is survived by one daughter, Ruby Mauk; eight grandchildren; 19 great-grandchildren; 13 great-great-grandchildren; and three great-great-great-grandchildren. (Tulsa World, Tim

Rest in peace.
-Author
Added: Dec. 22, 2010

-Rhonda
Added: Dec. 19, 2010
'Tribal Treasure' Martha Berryhill Laid To Rest In Okmulgee

OKMULGEE, Oklahoma -- The Muscogee Creek Nation buried a woman the chief calls a "tribal treasure." Martha Berryhill was the last of the original land allottees. She was 110 years old.

The tribal goodbye was held for one of Oklahoma's Own on Thursday, December 23, 2010 at the Tallahasssee Cemetery.

Berryhill was born on July 12, 1900. She leaves behind one daughter, eight grandchildren, 19 great grandchildren, 13 great-great grandchildren and two great-great-great grandchildren.

"Someday I will be able to tell my grandchildren that I had the pleasure of knowing Martha," said Principal Chief A.D. Ellis.

"I will tell them she was a proud Creek woman, one who totally trusted and praised her Lord. She will surely be missed. She can never be replaced; there will never be another."

Comments | Twitter
What do you think?
Showing 2 comments

tracey
Dec 24 2010
she was a wonderful woman i am honored to have known her

Stanley, Wnter, Dec. 22, 2010)

Family links:
Parents:
  Bettie Berryhill (___ - 1904)

Note: More on Martha under top photograph.

Burial:
Tallahassee Church Cemetery
Okmulgee
Okmulgee County
Oklahoma, USA

Created by: Rhonda
Record added: Dec 19, 2010
Find A Grave Memorial# 63063128
THEY GAVE IT THEIR ALL
Dear Friend,

From Lexington to Normandy to the Persian Gulf and now the Hindu Kush Mountains of Afghanistan, heroic veterans created our great country and have defended it at great cost. No group of Americans deserves our admiration and respect more than those who have worn the uniform of their country and fought to protect our families, our homes, our way of life and our freedom.

In return for their sacrifices, the United States promised our veterans health care, education and other benefits. Sadly, these promises have existed more in rhetoric than in reality.

In Congress, I am fighting for America's veterans and I will not rest until we have repaid in full everything these brave men and women have done. As I said at the Ft. Gibson Veterans Day Memorial Service – veterans deserve our undying gratitude and I consider fighting for them a sacred obligation.

Very truly yours,

Brad Carson
Improving Health Care for Veterans

Brad Carson believes that those who fought for us are entitled to the best health care our country has to offer. While Congress has given more money to the Veterans Administration, Congressman Carson knows that much more can be done. He has continued to work for veterans by:

- Asking the Department of Veterans Affairs to repeal the recently-instituted 250% increase in prescription drug co-payments.
- Voting in favor of a $300 million increase in funds for improved safety at VA health care facilities.
- Supporting the Retired Pay Restoration Act, a bill that would permit veterans who have retired from the military and later suffered from service-related disabilities to receive compensation for their disability and their retirement.

Keeping Our Promise to Veterans

Brad Carson has long been an advocate for the VA, which provides much-needed services to thousands of veterans. Congressman Carson has spent his first year in Congress working to improve funding for the VA. That is why he:

- Voted for the bill that funds the VA, which provided a $3.2 billion increase in funding as well as more money for VA medical care.
- Voted for $100 million in grants that states can use to build long-term veterans care centers.

Listening to Veterans' Concerns

Brad Carson puts a high value on the advice and information he receives from Oklahoma veterans. Each weekend he travels the district, visiting American Legion and VFW posts. Congressman Carson has also formed a District Veterans Affairs Committee, which meets quarterly to advise him on issues facing veterans today. To have the Congressman visit your VFW or American Legion meeting, contact one of the Oklahoma offices.

Solving Individual Veterans' Problems

Brad Carson knows that veterans still need individual assistance — even with the help of the VA. In each of his Oklahoma offices, Congressman Carson has staff specifically assigned to work with veterans. Please contact any of the Oklahoma offices for assistance.

To learn more about what Congressman Brad Carson is doing to stand up for America's veterans, visit www.carson.house.gov.
HAVE A QUESTION OR SUGGESTION FOR CONGRESSMAN BRAD CARSON?

Reach him online at www.carson.house.gov
by email at brad.carson@mail.house.gov
or at any of his congressional offices:

WASHINGTON, D.C. OFFICE
317 Cannon House
Office Building
Washington, D.C. 20515
202.225.2701 phone
202.225.3038 fax

MUSKOGEE OFFICE
215 State Street, Suite 815
Muskogee, Oklahoma 74401
918.687.2533 phone
918.682.8503 fax

CLAREMORE OFFICE
403 West 1st Street, Suite 100
Claremore, Oklahoma 74017
918.341.9336 phone
918.341.9437 fax

GROVE OFFICE (Fridays only)
Grove City Hall
104 West 3rd, Room 3
Grove, OK 74344
918.787.2988 phone

MIAMI OFFICE (Tuesdays only)
129 5th Street Northwest
Miami, OK 74354
918.542.5337 phone
AMERICAN OKMULGEE ROSTER WWII

Men who served in World War II from Okmulgee County, Oklahoma

The following records were compiled by the American Legion in the 1940's on the men who served their country during World War II.

These records have been transcribed from the original cards by Mrs. Thelma Noland, a member of the Okmulgee County Genealogy Society in 2004.

These are the only records we have covering World War II and this time frame, so everyone's name might not be included.

In some instances the writing is not as clear as we would like, however every attempt has been made to type the name correct.

Some of the original cards have a Gold star indicating the service member was killed in action.

There are a few original cards that have a red star which seems to indicate the service member was killed in the service, but not necessarily in action.

Symbols used in the transcription are:

Next of Kin:

P: Parent
H: Husband
W: Wife
S: Sister
B: Brother
A: Aunt
U: Uncle
GM: Grandmother
G: Guardian

Service:

A: Army
N: Navy
M: Marines
CG: Coast Guard
AAF: Army Air Force
AMC:
AAC: Army Air Corps
USNR: US Navy Reserve
MM: Could be Merchant Marines
WAC: Women Air Corp - Reg Army
WAAC: Women Auxiliary Corp - Reserve Unit
WASP: Women Air Service Pilots
AW: Air Wacs
W: Waves
Spars: US Coast Guard Women Reserve
motto: Semper Paratus Always Ready
ANC: Army Nurse Corps
CWAC: Canadian Women Army Corps

Some of New Town Church Veterans WWII

Allen, I.J.  
Allen, Jack C.  
Allen, James Ray  
Allen, Jerry  
Allen, John Norman  
Allen, Johnny Jr.  
Allen, Joseph A.  
Allen, Maurice I.  
Allen, Melvin R.  
Allen, Truman R.  
Allen, Willie  
Alley, John Newton  
Allison, Dixon M.  
Allison, James H.  
Allison, John E.  
Allison, Robert Wayne  
Alspop, John Henry  
Alstatt, Maurie F.  
Alton, Carl Lee  
Ammons, L.D.  
Anderson, Alfred  
Anderson, Burnie  
Anderson, Cecil Ward  
Anderson, Charles Edward  
Anderson, Charley Calvin  
Anderson, Dave  
Anderson, Dee  
Anderson, Delphis Jack  
Anderson, Earl K.  
Anderson, Floyd E.  
Anderson, Freddie  
Anderson, John P.  
Anderson, Jorene  
Anderson, Levi  
Anderson, Mantel  
Anderson, Oliver  
Anderson, R.C.  
Anderson, Robert James  
Anderson, Thurman  
Andrews, Wilburt  
Andrews, William N.  
Andrina, Joseph Dean  
Anno, Raphael Cleve  
Ansiel, Clifton  
Ansiel, Fred H. Jr.  
Anspaw, Samuel Emmett  
Anthis, James E.  
Anthney, Marvin  
Anthony, Arley E.  
Antwine, Alise Jr.  
Antwine, Schafter  

N  
P: C.E. Ray  
P: Mrs. J.J. Allen  
A  
Okmulgee  
N  
P: W.B. Allen  
A  
Okmulgee  

W  
P: Mrs. Martha G. Anderson  

N  
P: Oletta Anderson  
Okmulgee  
N  
P: Sam Anderson  
Okmulgee  

N  
P: Virgil Anderson  
Pharoah  
M  
P: Mrs. Hester Andrews  
Okmulgee  

P: Pete Andrina  

N  
P: Fred H. Ansiel Sr  

P: James E. Anthis Sr.  

P: Elizabeth Ray  
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<thead>
<tr>
<th>Name</th>
<th>Relationship</th>
<th>Location</th>
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<tbody>
<tr>
<td>Case, Jack</td>
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<td>Case, Willie Lee Jr.</td>
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<td>Casey, Alva B.</td>
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<td>P: J.B. Casey</td>
<td>Beggs</td>
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<td>Casey, Jesse Earl</td>
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<td>Casey, Paul</td>
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<td>Morris</td>
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<td>Cash, Arthur A.</td>
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<td>Cash, Buddy</td>
<td>P: Bill Cash</td>
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<td>Cash, Doil/Doll James</td>
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<tr>
<td>Cash, Wilbur Lee</td>
<td>P: Mrs. M.L. Cash</td>
<td>Morris</td>
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<td>Casselman, George H.</td>
<td>P: Melvin H. Casselman</td>
<td>Morris</td>
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<td>Castin, Marcel Wilson</td>
<td>P: Arnold Castin</td>
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<td>Castin, Russell E.</td>
<td>P: Mary Castin</td>
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<td>Castoe, Chas Owen</td>
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<td>Okmulgee</td>
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<td>Cates, Maurice L.</td>
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<td>Catlett, Deon</td>
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<td>Catlett, Fred</td>
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<td>Catlett, Hoy O.</td>
<td>P: G.A. Catlett</td>
<td>Okmulgee</td>
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<td>Catlett, Ishmael E.</td>
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<td>Cato, Jerome</td>
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<td>Cato, Ozie</td>
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<td>Cazenave, Billy</td>
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<td>Cazenave, Floyd R.</td>
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<td>Cazenave, Fred Luke</td>
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<td>Cazenave, James C.</td>
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<td>Cazort, Charles Anthony</td>
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Jones, William Alphe  
Jones, William Edwin  
Jones, William Henry Jr.  
Jordan, Ernest Duana  
Jordan, James E.  
Jordan, John Daniel  
Jordan, Joseph G.  
Jordan, Leroy Chester  
Jordan, Roy  
Julian, James Beamish  
Julian, Joseph Hughes  
Julian, William B.  
Junior, Elbert R.  
Kall, Edwin L.  
Kaltenbach, Ted  
Kane, Gordon  
Karnes, Fitzwilliam Buchanan  
Keaton, Jennings Bryan Jr.  
Keck, Charles Robert  
Keefer, Dwight Mills  
Keeley, Horace Ray  
Keely, S. S.  
Keith, Calvin L.  
Keller, Alvin Curtis  
Keller, Calvin  
Keller, Joseph C.  
Kelley, Dorothy  
Kelley, Howard F.  
Kelley, Hugh Kennedy  
Kelley, Jack  
Kelley, James Henry  
Kelley, Michall R.  
Kelley, Ralph W.  
Kelley, Solomon A.  
Kelly, Billie J.  
Kelly, Marshall  
Kelly, Ralph Eugene  
Kelly, Roland Ephriam  
Kelly, Thomas J.  
Kelly, Trewman Wyeth  
Kelly, Wallace Deane  
Kempa, John Joseph  
Kendall, Robt. L.  
Kennedy, Asa Dutton Jr.  
Kennedy, DeLacy  
Kennedy, Donald Francis  
Kennedy, Edward (Bugs)  
Kennedy, George  
Kennedy, Jack Bailey  
Kennedy, Joseph  
Kennedy, Leo Melvin  

P: Mrs. W.E. Jones  
P: Bert Jordan  
P: Mrs. Claudia Jordan  
P: Bert Jordan  
P: H.B. Julian  
P: Harry B. Julian  
P: Mrs. W.B. Kaltenbach  
P: Robert Kane  
P: S.B. Karnes  
P: J.B. Keaton  
P: F.H. Keck  
P: W.J. Keely  
P: L.L. Keith  
P: Lydia Keller  
P: Mrs. Ruby Kelley  
P: Mrs. Ruby Kelley  
P: Mrs. Ruby Kelley  
P: Mrs. Agnes Kelley  
P: B.J. Kelly  
P: Mrs. Ruby Kelly  
P: Mrs. Agnes Kelley  
P: A.D. Kennedy Sr.  
P: Mrs. J.B. Kennedy  

Memphis, TN  
Okmulgee  
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Council Hill  
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Okmulgee  
Boynton  
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Okmulgee  
Beggs

http://okmulgeeecountygenealogicalsociety.org/WW2okmulgeeservicemen.html  
2/11/2011
A MUSCOGEE THUNDERBIRD
IN WORLD WAR II

The Germans had been told that the Forty-fifth Infantry was a National Guard outfit manned largely by Red Indians, racially inferior people who had no love of the white man and probably wouldn't fight. How wrong they were.

—Eric Morris, Circles of Hell: The War in Italy, 1943-1945

My father, Freeland E. Douglas (Hodulgee Muscogee), was one of those 45th Infantry Division "Red Indians" whose warrior skills were underestimated by the Germans. He and all the original soldiers of Company C, 180th Regiment, were tribal citizens and students of Chilocco Indian School in Oklahoma. All were highly decorated and one Muscogee (Creek) Chiloccoan, Ernest Childers, was the first American Indian to win the Medal of Honor. The 45th was one of four National Guards activated in 1940 by President Franklin D. Roosevelt in anticipation of American entry into the war in Europe.

Dad entered the 45th Division's Oklahoma National Guard in September 1940 and fought in North Africa, Sicily, and southern Italy. He served his unit until he was wounded in combat near Monte Cassino in January 1944. He was air evacuated to a hospital in Libya, where his legs were saved, and sailed home on the hospital ship, the Seminole. After numerous operations, he returned to Chilocco for his senior year. In graduation remarks, Chilocco Superintendent L. E. Correll told the Chilocco Class of '46, "You have lost fully one third of your original class who should be graduating with you this spring." The toll on the Classes of '39 to '45 was even greater. After school in 1947, Dad became the first person in Oklahoma to reenlist in the U.S. Army under a new law for disabled veterans.

In 1956, Dad took our family to Monte Cassino and Nettuno, Italy, to pay tribute to all those who did not survive World War II. He was stationed with Allied Forces Southern Italy, NATO, and we lived in Naples. Europe was still recovering from the war at that time and there were many families living in caves in the Neapolitan hills. We drove the 50 miles north of Naples to Monte Cassino on the same road Dad had marched along in the 1940s. He marveled at how fast we had made the trip and at the serenity of the sloping green hill sides and the gleaming monastery on high that the Germans held to stop the Allied Forces from marching to Rome.

It is estimated that over 350,000 people died between January and May 1944 in the four battles for Monte Cassino. The Allies were from America, Britain, Canada, France, India, Poland, and South Africa; they were Gurkhas of Nepal, Goumiers of Morocco, Maoris of New Zealand, Aboriginals of Australia, and Sikhs of the Punjab; they were American Negroes who couldn't vote at home, and Japanese Americans whose relatives were in internment camps, some of them on Indian reservations. Like Dad, many of the 45th American Indians from Arizona, Colorado, New Mexico, and Oklahoma were fresh from the brutal "civilizing" programs of federal Indian boarding schools. Unlike the German intelligence suggested, however,
they fought until they gained ground or had nothing else to give.

We followed Dad through the memorials, monuments, and immaculate British and Polish cemeteries, calling the names of Dad's relatives and friends who died there but were buried somewhere else and nowhere. We sat by the clear Rapido River, which he said ran red with blood in 1944. We listened to his remembrances of the bravery and good humor of boys well known since childhood and those he met on troop ships crossing the Atlantic and Mediterranean, in the sands of North Africa, and in the mud and foxholes of Italy. We left our offerings of tobacco, cedar, and sage, saving certain medicines for Dad's fellow Creeks and his and Mom's Chilocco classmates. We stayed in the town of Cassino that night. I was 11 and my twin brothers were 6. We played with kids our age while our parents visited with townspeople about the war. Every so often, the grown-ups had tears in their eyes.

The next day, we drove 50 miles west to visit the Sicily-Rome American Cemetery and Memorial, which had opened in Nettuno, near Anzio and 40 miles south of Rome. We got there before dawn so we could start the day with the proper prayers for all those who died in the bloody battles. We walked through the gleaming white grave markers of carved marble crosses and Stars of David, stopping for Dad to say something about people and places. We sang two warrior songs and a song for the beauty of Mother Earth growing from her children.

We left medicine for everyone in Dad's unit and other heroes he knew. We searched for names on the walls honoring more than 3,000 Americans who died in combat but have no graves. Some names we never found anywhere. Those names of the missing are etched in the walls of white marble from Carrara, the same glistening marble Michelangelo famously used for his commemorative sculptures. I remember some of those names to this day.

Dad had nightmares about events and sights and smells of war, but he always took pride in having been a warrior. The 45th insignia is the Thunderbird, a great sky spirit. Its design was adapted from its first emblem, one used for millennia as a tribal symbol for peace until it was co-opted by the Nazis as their symbol of hate. Dad beaded the Thunderbird on a baseball cap and wore it with pride until his passing in April 2007 at age 85.

—Suzan Shown Harjo

Freeland E. Douglas served in the 45th Infantry Division.
New Town Church
Okmulgee, OK

Gedion Don Checote
Veteran WWII - 1948
Our Heritage

Our Roots run deep

heritage (hér'i-j) n.

Something that is passed down from preceding generations; a tradition. The status acquired by a person through birth; a birthright; a heritage of affluence.
New Town United Methodist Church  
Reverend Joe Lowe  
P.O. Box 281  
Okmulgee OK, 74447  

Re: Checote Memorial Window Restoration

Dear Reverend Lowe,

On inspection of the Checote Memorial window, we have decided they built the window using Kokomo glass. Kokomo Opalescent Glass Company was founded in 1888. This would date the window up to 110 years old. The window was constructed utilizing “saddle bars” to maintain structural support in a wooden sash. Saddle bars are round steel bars mounted to the frame. The window is attached to the bars using copper wire ties soldered to the lead of the window. The structural integrity of the Checote Memorial window is sound due to the saddle bar construction.

It is the recommendation of Loman Studios, Inc. that restoration of the window consist of the following:

- Replace or repair 17 broken pieces of glass using comparable Kokomo glass.
- Replace seven pieces of glass that have been replaced that are not comparable to the original glass.
- Replace two flat reinforcing bars attached to the bottom saddle bar.
- Repair the cone shaped hole in the portrait section of the window. The original hole will still be visible, but all attempts will be made to restore the hole to its surrounding surface appearance.
- Detail cleaning of the window to remove wax, dirt, pollutants, etc.
- Replace missing glazing compound along lead lines in the window.
- Replace the two saddle bars passing through the medallion with bars that are bent to go around the medallion.

Total Cost:  $2510.00
Time required: 4-8 weeks upon completion of a signed contract.

Please note the identification of all the glass used in the window will require removing the window from the encasement. Therefore, Loman Studios has been unable to determine availability of each type of glass in the window. We have identified 2 of the approx. 10 different colors and textures used in the window. Additionally, color lots and textures of glass manufactured will vary over a period of years. If a specific glass is no longer available, options will be presented for your approval.

Removal of the window from the existing encasement and transportation of the window to and from Loman Studios in Tulsa is included in the above proposal. All craftsmanship is guaranteed for a period of 3 years after completion of work. I appreciate the opportunity to submit this proposal for your consideration.

Respectfully,

Roy Loman, Owner
RAL/rkb
file: melbo0427.wpd

cc: Melba Checote-Eads
Mary Anne Kane
Short Stories, Interviews and Remembrances

New Town Indian United Methodist Church

I had an opportunity to talk to my cousin Rev. Bart Kelly about some of his family stories as they relate to New Town Church and his family. He said his grandmother Mrs. Agnes Kelly, her mother was Emma Checote Bell that she was always down at the church. As a little boy on family visit they would find her always at their family camp house (Bell/Deersaw) and he used to call her Grandma Church.

One story that Bart Kelly told me, which his grandmother told him regarding old Chief Samuel Checote was how he would go down to the river and wade out into the water up to his waist and begin to “chant”, as he chanted in his old language a horn snake would appear and he would then get the snake and cut off his horn for medicine. Such is the stories of old from the family of old at New Town Church.

My father had a humorous story about the old men of the church, one being Chief Samuel Checote son Rev. Martin L. Checote. It seems as though dogs would hang out at the church and were forever having puppies under the church building. The old men along with Rev. Martin L. Checote encourage my dad, Gideon Don Checote, to go up under the church and see how many puppies and get them out from under the church so everyone could see them. This was something that they all would laugh about as this little boy would go under the church to find the puppies. Dad tells me that he loved to go under there just to see if there were any puppies then he sometimes would be in trouble because he would get dirty before church.

Gideon Don Checote, my dad told me how Rev. Martin L. Checote and his wife Lusanna Checote was an encourager to the children. The old Rev. Martin L. Checote would always take my dad to get cracker Jakes. Dad said he remembers that about Rev. Martin L. Checote as he was an elder and my dad’s great Uncle, how he loved to sit by him and they both would eat Cracker Jakes. Dad said he loved the sailor on the Cracker Jakes box cover and dreamed about going out on the water to be a sailor on a ship, he later as a young man went into the Navy.

Lusanna Checote was the wife if Rev. Martin L. Checote, she was an endless worker in the church. She would play the piano at church services and prayer meetings. Lusanna was the youth leader and children ministry leader. She began the Epworth League for the youth their motto was “Upward and on ward our steadfast”.

Gideon Don Checote told me about the building of the large arbor which still stands on the south side next to the church. He recalls that Lillian Checote as a little girl would come over and tell Rev. Samuel
Checote who was her grandfather, that mama said dinner is ready then was told, “will come as soon as we finish this mud”, meaning the concert. Dad said the footers and corner post were laid with rock and concert. Dad also said that the men would get large amounts of gravel to build up the road going to New Town Church before large Camp Meetings because it was so low and water would get over the road. He doesn’t remember who brought the gravel but that all the men would get it spread over the road somehow.

Dad recalls how he would go to every camp house and get food from all of them. Children were welcomed and all the families would watch out for us “kids” dad said. My dad was the same age as some of his nephews and nieces one of his older brothers, Martin Checotah lived across the road from New Town church and had several children. Dad said his brothers’ wife Luawaza was always watching out for him, dad’s own mother had died when he was about 3 years old; she cared for him as well as her own children. My dad, Gideon Don Checote, they called him Don or Donnie, said he can still remember where all the family camps were and how he would play in and out among them. He recalls all the cooking and that his brother Martins’ wife, Luawaza kept up and over saw all the cooking at the Checote Camp house. Dads’ father was the Rev. Samuel J. Checote who was the grandson of Chief Samuel Checote.

Some families lived at New Town Camp, the camp was alive with activity throughout the week as well as the 3 or 4 day prayer meeting times. Camp was a community in its own. Many of the people who were at the camp had some connection from the removal time and some were relatives. The camp played an important role in the relationship all the people had with each other and in the Christian life they had together. Eating together and cooking the many meals were then and now some of the most important things happening at the church!

A Prayer by Rev. Woodrow Haney

Purke hvilwe likets kat, (Our father who lives on high,)  
Hea tvklile pume te takocet (this bread we prepare)  
Tem hompvrvnes. (We will eat together.)  
Hvmpet, pv naabeswa esyek cvkvce yat (We eat, and as our bodies we strengthen)  
Etv pumen pvn pvyvfvecn (The same our spirits)  
Espvoc fen cacet, (Make well again,)  
Puyekv kovcvs. (Make us strong.) Amen
Second Chief Alfred Berryhill told the story that his grandfather was born there at the New Town church Camp at the Checote Camp house. Second Chief Berryhill said that Rev. Martin L. Checote gave testimony as to the birth of a Creek infant which enabled this child to be enrolled on the Creek rolls.

Story and remembrances keep us all together. Many stories have been said about the veterans of New Town Church, how the people pray for them in wars past and those wars of today. We are mindful of the cost of our freedoms. In the New Town library are pictures of the Muscogee veterans of Chillico Indian School who were members of the 45th Infantry Division Oklahoma National Guard. Other person connected to New Town also served in the military some them are remember in the section Veterans of New Town.

Chief Claude Cox was a leader in both tribal affairs as well as church affairs. He preserved the stain glass window that is presently in the back of the church. In the glass is a picture of Chief Samuel Checote and was originally in the First Methodist Church South of Okmulgee, Oklahoma.
Office of the Principal Chief
Living Legends 2006 Nomination

Name of Nominee:  Thomas Washington

Address of Nominee:  1508 E 3rd.

Phone # of Nominee:  756-7711

The following must be submitted with Nomination:

- Biography of Nominee:  submitted  date received  5-25-06  
  not submitted
- 5x7 Photo of Nominee:  submitted  date received  5-25-06  
  not submitted
- Copy of Citizenship card:  submitted  date received  5-25-06  
  not submitted

Nomination submitted by:

Name:  Rev. Mary Ann Kane
Address:  1773 S Madison
Contact #:  756-3771

Comments:  

Deadline:  May 25, 2006
Youths Recognize Man’s Efforts

Jeremy Lawrence, far left, and Justin Lawrence, far right, gave Thomas Washington, second from right, a token of their appreciation Thursday for Washington’s rescue of Jeremy when he (Jeremy) was drowning in Okmulgee’s Dripping Springs Lake recently. Also pictured is Washington’s wife, Dona. The boys presented Washington with a pair of roses. (Daily Times Photo By Patrick Ford)
Thomas Washington, Jr.

We hereby submit the following for consideration of Thomas Washington, Jr. as Living Legend for 2006.

Three times a month, Tom Washington gets in his car and drives himself to New Town United Methodist Church, Okmulgee, to attend the 11:00 a.m. service. The other Sunday, he attends the Conchartry United Methodist Church northeast of the city. Thomas has been an active member of New Town UMC since 1936. The simple act of driving oneself to church does not seem a big feat, but for Thomas, who is 96 and will be 97 on December 20, is indicative of his dedication to his church family and to his Lord. Tom is a full-blood Creek, who was born December 20, 1909, in Eufaula, Oklahoma, to Thomas Washington, Sr. and Judie Scott Washington.

Tom began attending the Conchartry Church to preach and assist in the Holy Communion Service. Tom was ordained as a minister in 1950. He still attends the church once a month.

Tom recently participated in the Celebration of 123 Years of Serving Jesus Christ, Springfield UMC Church, Okemah, Oklahoma, December 4, 2005. Tom served as pastor for Springfield UMC 1966-1967.

Tom served his country by volunteering for the U. S. Army June 28, 1943, where he was stationed in Iceland. He was honorable discharged in 1943.

On July 13, 1970, Tom rescued a young boy, Jeremy Lawrence, who was drowning in the Okmulgee’s Dripping Springs Lake. Tom and wife Dona are shown in the
Okmulgee Times with the rescued boy Jeremy and his brother Justin.

He worked for the Eagle-Picher Mining and Smelting, Inc., plant in Henryetta, Oklahoma, for many years. He has one daughter, Tomasine Washington, who lives in Okmulgee and two grandchildren. He was married to the former Dona White, and she was his loving companion until her death.

Tom has ministered to the community by serving faithfully in various Native American churches, volunteered and served in the military, worked for the Eagle-Picher plant many years, and is a devoted husband, father, friend, minister, and civic leader.
Last night while I was thinking about the kids who were going to graduate from high school institute, I fell asleep. I began to dream. In my dream it seemed as though the years had come and gone and it was the year 1977. A great many changes had been made in the city of Okmulgee and Newtown. Okmulgee was now a suburb of Tulsa and skyscrapers were beginning to dot our fair skyline. The noise and clamor of the big city were evident. I was surprised to find that Cressy Creek had become a paradise for sailing vessels and yachts. Lake Okmulgee was now the summer resorts of the rich widows like Billie Cox, Imogene Anderson, and Jodie Palmer. There were other changes too numerous to mention. The change had even hit Newtown. Our church had a congregation now that numbered in the hundreds and the church had so much money that it had bought all the surrounding land so that there were twenty new camp houses, a big playground, a new educational building, a ball ground, and a swimming pool.

It was at the Indian Mission Conference of 1977, held at Newtown, that I again saw the BIG 5. (They were sure of getting a square meal during the Conference.)

I was amazed at the changes of our young ones. I renewed my acquaintance first with Reuben Freeman. He informed me that he was now pastor of the Boston Avenue Methodist Church. His fiery preaching caused him to be called the "Billy Graham" of his day. Such a radiant light could not long go unnoticed—so the Bishop assigned him to Boston Avenue.

I told him to keep up the good work and that I enjoyed his radio sermons very much.
As I turned to leave Reuben, my eyes then fell upon a plump, cheery woman who was chatting with everybody like a magpie. I approached her and introduced myself since she did look rather familiar. She said, "WHY, MARSHA, DON'T YOU KNOW WHO I AM?" When I confessed I didn't, she said, "Why I'm Waukia." She then proceeded to tell me she was supervisor of one of the largest hospitals in India. She said her husband was the chief surgeon at the hospital, and that they were glad to be devoting their whole lives to the work of the Lord. I told her how proud I was of her.

As I continued my way through the crowd, I spied this beautifully dressed woman talking to a fine looking mother with six children tugging at her skirts. My curiosity got the best of me, and I just had to find out who they were. Well, Penny was the woman who was so dressed up, and she told me she was now in TV. She produced religious plays for KOKMULGE TV. Penny told me that her work required her to visit all the projects of the Methodist Church, both here and overseas.

She said she was at Newtown to film the "INDIAN MISSION CONFERENCE STORY." I was glad to see somebody from our church doing things to help spread the Word. Who was the fine looking mother of 6 children--oh--that was Maggie. She, too, was still active in her church work. She was now conference president of the W.S.C.S., Sunday School Superintendent, steward, and exhorter. She was also teaching her children to live good Christian lives. I congratulated both of them on the fine job they had done with their lives.

As I left them, I bumped into a chubby, pleasant lady who was walking across the the camp ground with great strides. I learned that this one
was Gail. I was surprised to see that she had put on some weight since she used to be so skinny. She told me she was principal at Farmington school in New Mexico. It was a revelation to find out how much she was doing about teaching the children of educational and religious subjects. As we were talking, the children saw her and she started towards us yelling and screaming, and this caused me to wake with a start. I began to think on my dream and wonder how closely their real lives would parallel my dream. Then I realized that whatever they did, the would never do anything which would make them ashamed, but they would accomplish many things that would make us proud to know them. Therefore, to these young people, Newtown Church says, "Good Luck, kids, and may you never stray far from God."

By: Martha Anderson Story about High School Youth graduation
given by: Linda Cusher for Newtown Church History
4-8-2011
Activist follows road of 'twists and turns'

By Bryan Painter
Published: June 15, 2006

TULSA The scene was horrific, recalls American Indian activist Suzan Harjo.

On July 4 weekend in 1965, Harjo and her mother, Susie Rozetta Eades Douglas, visited a museum in Harlem, N.Y. What happened then has greatly affected the Suzan Harjo of present.

Today, Suzan Shown Harjo is a poet, writer, lecturer, curator and policy advocate.

Harjo, who was born in El Reno, is president and executive director of The Morning Star Institute in Washington. This national "native rights" organization was founded in 1984 for "Native Peoples' traditional and cultural advocacy, arts promotion and research."

Through the years, she has helped develop key federal Indian law, including the 1996 Executive Order on Indian Sacred Sites, the 1990 Native American Graves Protection and Repatriation Act, the 1989 National Museum of the American Indian Act and the 1978 American Indian Religious Freedom Act.

All this is to say she has an intense passion. And tracing that passion is as simple as looking to the values instilled in her by her father, Freeland Edward Douglas, and her late mother.

One day in 1965

Harjo was 20 years old and had just moved to Greenwich Village. Her mother was visiting so it seemed like a great opportunity for them to see the museum that had American Indian artifacts.

That's when they pulled out a case with a glass cover that contained "a little Cheyenne girl's buckskin dress." Harjo said the dress had a bullet hole in the belly, and there was evidence of dried blood around the hole.

On that hot, humid day in Harlem, Susie Douglas was "fuming."

"My mother said we have to leave now," Harjo remembers. "As soon as we got outside, she said, 'You do something about this.' She said that should have been buried with that little girl. What was it doing there for people's prying eyes to see?
"She gave me a work order. She said, 'You tell them.'"

Two years later, in June 1967, after a ceremony in South Dakota, the coalition was formed that led to the Repatriation Act and the National Museum of the American Indian Act. The former called for the return of native human remains, cultural objects, sacred objects and funerary items. The latter set up the museum that is now in Washington.

**What he learned**

Freeland Edward Douglas’ mother was Muscogee/Creek, and his father, who died when he was young, was a white man who "illegally sold allotments that belonged to his wife and relatives."

They were so poor that after his father died, Harjo said, her father, his mom and his three sisters lived on the grounds of Newtown Church in Okmulgee. "My father grew up with a reverence for the land, saying you should have respect for it and never sell it."

Through various efforts, Harjo has helped native people recover more than 1 million acres of land and numerous sacred places.

That’s one influence of a father on his daughter. Another contribution of Freeland to his daughter was that of a hard work ethic.

For example, in 1938, the summer before his sophomore year at Chillico Indian School in Oklahoma, he went to a Civilian Conservation Corps camp in the Cookson Hills in northeastern Oklahoma. They built roads around Euchee Creek, Sand Springs and the Arkansas River.

The 16-year-old worked in the all-Indian camp for $1 a day, which, he told Harjo, "was a lot of money back then."

He told his daughter that when he returned to Chillico, he had two or three shirts, two or three pairs of pants and the first new shoes he’d ever owned. The opportunity helped him and his mother. Freeland tried to stay on the road crew but said they made him go back to school.

That’s part of the reason Harjo made a recent visit to the Native American Employment and Training Conference in Tulsa.

The National Association of Service and Conservation Corps asked her to help them start a Native American Corps. This would help at-risk Indian youth get a general equivalency diploma and learn life and work skills.

"One of the reasons I became involved, besides thinking it was a great idea," Harjo said,
"was because my dad felt the CCC was so important to his own personal development."

Who they were is who she is

The dress of the little Indian girl. The land sold. An Indian youth involved in a camp that built self-worth.

This all led to who Suzan Harjo is today.

And so it's ironic that those who have worked with or battled this native Oklahoman on various issues might describe her as she describes her mother and father.

She said, "They are enormously complex and interesting people, filled with twists and turns."

Write Bryan Painter: P.O. Box 25125, Oklahoma City 73125 Fax Bryan Painter: 475-3183 Call Bryan Painter: (405) 740-4179 E-mail me: bpainter@oklahoman.com

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REMOVAL

Melissa Bird, an old woman of the Eufaula town (tulva) has often talked of the life and incidents occurring in the Muskogee-Creek Indian removal from the old country of Alabama to the Indian Territory.

Prior to the beginning of the move, the Indians had already begun the holding of religious services at night. They were told of old Jerusalem.

When the move was finally begun a group of the Muskogee-Creek Indians arrived at the Mississippi River. There was a log building on the banks of the river wherein some Indians were holding religious meetings. The inside of the log house was covered with red clay and the Indians of the vicinity wore kerchiefs around their heads, long shirts and leggings.

It was in the Mississippi River, known as the Neoguicoe (Big muddy Waters) in the Muskogee Creek language, that one of the ships with a load of the Muskogee-Creek Indians was wrecked. Although many perished, a few were saved or swam to shore. Many of the dead bodies were taken from the river and given burial on the west banks of the great river. Search was carried on for several days for other lost bodies, yet a number were never found or recovered.
Even after the mishap on the waters, the religious meetings at night were still carried on. The Indians were given food as if they were entitled. Rations were given out according to the number in a family as only families were allowed to eat together.

Often a person became too weak and too ill to go any further but they were shoved on, kicked and commanded to proceed on. Even the expectant mothers were shown no mercy and received the same kind of treatment as the others.

It became known that Samuel Checotah was the first Indian to become a Christian—He was the first man, probably, then, to be sprinkled with water on this side of the Mississippi River. (This Samuel Checotah is probably the same man that served as principal chief of the Muskogee-Creek Nation one time.) The name of the minister conducting the ceremony was never learned.
GIbson, Hettie Checote Derrisaw. INTERVIEW. #12329.

Roosevelt Derrisaw, Investigator.
November 30, 1937.

Interview with Hettie Derrisaw Gibson,
5 miles north of Okmulgee, Oklahoma.

Mrs. Gibson was born northwest of Okmulgee, about
three miles in the year 1872.

Her father, Chief Checote, and mother, Cilla, came
from Alabama when Oklahoma was just a territory.

She went to school at Wealeka Mission. Her school-
mates whom she remembers now were the Reverend Ben Hailey
and Lewis McHenry.

She was in school during the Civil War and knew
very little about what was going on at that time.

There were no railroads only trails leading to
the small towns and nearby stores or posts as they
were called.
Mrs. Gibson spent a few months at the old Nyska Mission School which is located twelve miles west of Okmulgee. After a few months in that school she was sent to Barrall Institute in Muskogee which she attended for three years.

The old Nyska Mission school was sold. It is now only a public school, although some of the old buildings are still standing. Neither does the Barrall Institute exist at this time.

Hapsey Powell, Mrs. Gibson's aunt, has told her many things they used to do when in Alabama. Her aunt had an old spinning wheel which she used to make yarn, with which she made mittens, stockings, and other knitted things. She would card the wool in a big heap on a woven basket. Then she would take the wool and wash it good and bleach it. When that process was completed, the wool was ready to spin into yarn.

When they were at their old home the folks used some kind of root which was called 'comice' to make bread. It looked like flour. The roots of this
plant were pulled and stacked in a pile and left to dry and be bleached by the sun. After so many days the roots were taken up and pounded with a pestle and mortar into flour.

The Indians lived in log huts; some were covered with bark and some with grass. They did very little farming. They planted corn, beans, pumpkin, potatoes, and tobacco. Sometimes sweet potatoes were planted once and left in the ground to produce for the next year's harvest.

The men would go on hunting trips any time during the year and hunt as long as three months. They would bring the game back on horses, sometimes they would roast the deer meat and dry what they could and bring back home.

Blue Dumplings are made of white Indian corn. First the corn is washed in hot water with wood ashes till the husk is clean of the corn. Then the corn is spread out on the table for a while so it will be dry damp. Then it is put into a mortar and pounded with a pestle. After that the beans hulls are burned in a pot or kettle (any kind of beans may be used). When the corn is all crushed and put into pans (which have very deep bottoms)
the bean hulls are crushed fine and sifted on the corn meal. The burnt bean hull powder and white corn mixed together makes it appear slim. For a different flavor they would mix small sweet potato chips with the dumplings or beans if desired.

Sweet potato bread is made by grating sweet potatoes, especially large sweet potatoes. After potatoes are grated add a small amount of grease or lard. Then mold into biscuit form and put into a hot oven and bake.