

## NOTES AND DOCUMENTS

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Members of the Oklahoma Historical Society and others receiving *The Chronicles* regularly can secure the published Index for Volume XXVIII, 1950, compiled by Mrs. Rella Looney, Clerk Archivist, by addressing a request to the Oklahoma Historical Society, Historical Building, Oklahoma City, Oklahoma.

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 DEDICATION OF NEW COMMUNITY CENTER OF BETHABA  
 TEMPLE AT MUSKOGEE

The following report by Elizabeth Williams Cosgrove of Muskogee was received by Doctor Charles Evans, Secretary, through the kind interest of Doctor Grant Foreman, and at his special request is here presented as that of an outstanding event in the history of Bethaba Temple in Muskogee:

The Oklahoma Historical Society prides itself upon the possession of one of the most extensive and valuable collections of Archival material relating to the American Indian in the Southwest, to be found in the country. The officers of the Society pride themselves quite as much on the system with which this material is arranged and made available for study. That its pride in these particulars is well justified was emphasized by the recent visit and examination of the Archives by a distinguished scholar, Dr. Jacob R. Marcus, Director of Archives, American Jewish Archives of Cincinnati, Ohio. Records in which he was interested were made available to him by Mrs. Rella Looney, Archivist of our Society in a manner that evoked expressions of keen appreciation for the service and for the systematic arrangement of the Archives.

From Oklahoma City Dr. Marcus went to Muskogee to attend a meeting of historic interest to the Jewish people of Oklahoma, an account of which follows:

On the evening of Sunday, April 30, 1950, the dedication of the new community centre which had been added to Bethaba Temple took place. On the rostrum with Rabbi Morton Fierman of Tulsa and Rabbi Jacob R. Marcus, Ph. D., Adolph S. Ochs Professor of Jewish History, Hebrew Union College, Jewish Institute of Religion in Cincinnati, Ohio, were the Reverend Dr. Walter G. Letham of the First Presbyterian Church, Muskogee and Judge Thomas W. Leahy, as representative of the Roman Catholic Church of the Sacred Heart, Muskogee.

The two rabbis in full ceremonial robes made an impressive picture and the entire service, partly in English and partly in Hebrew was beautiful and dignified. The community centre is elegant and commodious, the panelling of beautiful wood being especially noteworthy. Dr. Marcus as principal speaker of the evening made a scholarly and eloquent address. He is intensely interested in the history of Indian Territory and of Oklahoma and stopped in Oklahoma City to consult the archives of the Historical Society on his way to Muskogee. In the course of his address,

Dr. Marcus paid tribute to Mrs. Rella Looney, archivist of the Oklahoma Historical Society, referring to her as the "charming and accommodating lady in charge of the files of the Oklahoma Historical Society."

After his return to Cincinnati, Dr. Marcus wrote the following letter to express his appreciation of the service rendered to him by the Archivist of this Society:

Mrs. Rella Looney, Archivist,  
Oklahoma Historical Society,  
Historical Building,  
Oklahoma City 5, Oklahoma.  
Dear Mrs. Looney:

I am writing to thank you very sincerely for the extremely detailed letter you sent me of May 18th and am grateful to you for all the time and effort you expended to give me this information. I greatly appreciate it.

With many thanks for your courtesy and with kindest regards, I am

Very sincerely yours,  
Jacob R. Marcus.

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#### NOTES OF MISSIONS AND MISSIONARIES AMONG THE KIOWA, COMANCHE AND WICHITA INDIANS

In a program reviewing the religious background of Anadarko, the following paper was given by Judge C. Ross Hume in his church at Anadarko:

##### PIONEER MISSIONARY ENTERPRISES OF KIOWA, COMANCHE, AND WICHITA INDIAN RESERVATIONS.

In October, 1867, at Medicine Lodge, Kansas, the United States entered into a Treaty with the Kiowa, Comanche and Apache Indians, defining their reservation as extending north and south from the Washita River to Red River, and east and west from the 98th Indian Meridian to the North Fork of Red River.

In 1872, an unratified treaty with the Wichita and Affiliated Bands defined their reservation as extending from the South Canadian River to the Washita River, and from the 98th Meridian to 98° 40' Min. and we are dealing within these areas at this time.

When President Grant was considering a policy for controlling these particular Indians, he determined to place them under the Quakers who had had signal success in dealing with Indians in the east.

The Associated Executive Committee of Orthodox Friends chose as the Indian Agent for these Indians Lawrie Tatum, an Iowa farmer who took charge at Ft. Sill, on July 1st, 1869. In turn in 1871 Jonathan Richards, a Philadelphia Quaker was made sub-agent at Wichita Agency, which later became the Post Office of Anadarko.

Lawrie Tatum wrote a book *Our Red Brothers*, and from it I quote (p. 207):

"Agent Richards was very fortunate in obtaining the services of Dr. Fordyce Grinnell for Agency Physician. He was skillful in his profession, and he and his wife were gifted of God for personal religious work with

the Indians, besides the part they took in church services held at the Agency. About fifteen or twenty Indians were converted, principally through their instrumentality. . . .

"The agent, his wife and all of the friends connected with the Agency, were thankful for the change of heart that had taken place.

"At this point a grave difficulty was presented. What shall be done with these uncouth Christian Indians? The agent and his wife were educated refined Philadelphia Friends. It would hardly seem consistent to take these Indians, some dressed in citizen's clothes and some wearing blankets, into church membership, with those living in the City of Brotherly Love, although equally, so far as they appeared, the children of God. In addressing them we could call them brothers! because we were all created by the same Supreme Being, and his love extended to all. . . ."

The Associated Executive Committee of Friends, had made no provision for taking care of the lambs after being born into the fold of Christ.—They seemed to be orphans, and they felt it.

At length a white man went there, claiming to be a Baptist minister, and he offered them membership in his church, and they unhesitatingly accepted him and his offer, the only one that had been presented to them of being taken into church membership.

Agent Williams, successor to Agent Richards, sawed lumber and shingles for them, and they put up a plank building for a meeting house. Slab with legs put into them were their seats. They moved on smoothly for a time, until their preacher in one of his sermons, stated that there was no definite experience in the Christian religion, and people would not know until death whether they were ordained for heaven or hell. This was so different from the teaching they had heard from Friends, and contrary to their experience, that they at once forsook their minister, and would go no more to hear him preach. He left them again to be orphans. After a time the Baptist Church sent them an Indian minister, a spiritually-minded man, who taught them as the Friends did, that the Holy Spirit not only convicted a man for sin so that he knew it, but when his sins were pardoned he made that clear equally in a happy experience.

(p. 215.) In Sept. 1878, B. B. Hunt became agent. In his report of 1879 he stated: "No minister of the gospel has been stationed among the Kiowas and Comanches, but they have been several times during the year visited by missionaries. The Rev. Mr. Murrow, Major Ingalls, and Mr. Lawrie Tatum have each visited the agency in the prosecution of their good work. Rev. John McIntosh, a Creek, has been working faithfully among the Wichitas and affiliated bands, and the result of his labors has been gratifying. There is a small church building on the reservation, and in several camps arbors have been erected, and every Sabbath a religious service is held at one of the places with a very large attendance. There is a church organization which numbers, fifty members, and additions are being made nearly every week.

#### REPORT OF THE BOARD OF INDIAN COMMISSIONERS 1876 (p. 82).

Agent Andrew C. Williams of Wichita Agency says: "Much religious interest has been shown recently by the adult Indians, many attending religious meetings. The last agent asked for a religious teacher to instruct the adult Indians.

"Agent James M. Haworth of Kiowa Agency at Ft. Sill says: "Meetings for worship on First day mornings are held regularly at ten places in the different agencies, and are attended by the agents, their families, most of

the employees, some traders and their clerks, by the Indian school children and some adult Indians. At least 475 persons have attended these meetings, including Indian children and adults. Meetings of first day evenings are also held at nearly all of these places for 'select readings and devotional exercises.' Besides these, on week days devotional meetings are held at four places. There are eleven Scripture schools, attended by 617 people. Religious instruction is given daily in all of the schools, consisting of Scripture readings, Bible lessons, repeating texts, singing hymns, and reading religious tracts, varied according to those having them in charge. In all of the agencies there is some advance in christianizing the Indian."

From an interview I learn that the Wichita church north was being shingled in May, 1880. This mission has been continuously operated since to this day, when Rev. J. L. Raney is now in charge. (Northern Baptist work)

In 1883 Rev. Mr. Wicks, an Episcopal minister started work at Anadarko, and moved the chapel from Ft. Sill here, and remained about one year. This is the building which after its third move was back of M.E. Church here.

In 1887 Rev. John J. Methvin came to Anadarko, and established work for the Board of Missions of M.E. Church, South. About two years later the school across the Central Boulevard in Highlands Addition was started. A History of Anadarko, called "In the Limelight"; and the Life of "Andele" tell of his work until the abandonment of the school about 1907, and dissolution of the church at about the same time.

In 1888, Rev. Silas V. Fait, from the Board of Home Missions of Presbyterian Church, U.S.A. (Northern) came to Anadarko, and during the following year established a school at the Mission four miles east of town. This was abandoned about 1912, and sold to Caddo County for a Poor Farm. Mrs. Fait is living on the adjoining farm now.

About 1889, Rev. W. W. Carithers, of Synod of Reformed Presbyterian Church in Pennsylvania established the Cache Creek Mission about six miles southwest of Apache, Oklahoma, and in June, 1940, sold all of the land except ten acres reserved where the plant stood.

In spring of 1891 Father Isadore Ricklin established St. Patrick's Mission about two miles south and one west of the Anadarko Indian Agency. This school is still in operation, and for several years the plant was leased by the United States for a Government school. The school was under Father Al until his recent death, and Father Gerald Nathe is now in charge.

In 1895 the Dutch Reformed Church under Rev. Frank Wright, a Choctaw and Rev. Walter C. Roe, established a mission among the Comanches near Ft. Sill, and also among the Ft. Sill Apaches, which were operated for about 15 years. (See *The Chronicles of Oklahoma*, No. 4, Vol. 18, Dec. 1940)

About same time Miss Ida A. Roff, an Episcopalian missionary started to teach the women around Anadarko lace-making and was here about five years.

On Dec. 31, 1890, my father established our family at Anadarko, and I have been here since. He was Agency physician, and had many contacts with the missionaries then here.

At our arrival, the Baptists had a small school and church about four miles north of Agency, and abandoned the school about two years later, and the children then attended the Riverside School. The Methodists and

Presbyterian here each had a school and church, and maintained services for Agency people, the Presbyterians in morning, and Methodists in evening. The Cache Creek Mission also maintained a school, and after the Catholics started they have had a school at all times. There were also two Government schools near the Agency, and one was building at Ft. Sill and one at Rainy Mountain west. The different denominations in time left the schooling of Indians to the Government.

The Indians had a form of idolatrous worship, and carried out certain annual ceremonies in connection with it.

A few weeks after we came, Ah-peah-tone, later a Kiowa Chief, returned and reported his visit to the Indian Messiah in Utah or Nevada. Many Indians were followers of this and held ghost dances. (See James Mooney, *Ghost Dance Religion*, in Bureau of Ethnology Report, Smithsonian Institution.)

In later years many Indians have organized and joined the Native American Church, in what is known as peyote worship, and there are groups among all tribes on the reservation at this time.

The different denominations secured an Act of Congress which permitted them to obtain patents on the lands where they established schools and churches and burying grounds, but at this time most of these lands have been sold.

A Suggested List of *Pioneer Missionary Workers* in this section of Oklahoma will include:

|                              |   |
|------------------------------|---|
| QUAKERS—1871.....            | Dr. Fordyce Grinnell  |
| BAPTISTS—1878.....           | { Rev. John McIntosh, Creek Indian<br>Rev. Duke<br>Rev. Hicks, Cherokee Indian<br>Rev. W. A. Wilkins<br>Rev. J. L. Raney<br>Rev. Harry H. Treat |
| EPISCOPALIAN—1883-1895.....  | { Rev. Mr. Wicks<br>Miss Ida A. Roff  |
| METHODIST—1887-1941.....     | { Rev. John J. Methvin<br>Rev. Andres Martinez, Mexican Captive   |
| PRESBYTERIAN—1888-1921.....  | { Rev. Silas V. Fait<br>Rev. Joshua R. Givens, Kiowa Indian   |
| REFORM PRESBYTERIAN—1889.... | Rev. W. W. Carithers  |
| CATHOLIC—1891.....           | { Fr. Isadore Ricklin<br>Fr. Aloysius Hitta   |
| DUTCH REFORMED—1895.....     | { Rev. Frank Wright, Choctaw Indian<br>Rev. Walter C. Roe<br>Rev. Teis Mulder   |

—C. Ross Hume.