

**Witness of  
Native Americans in Kansas and  
Indian Territory/Oklahoma  
Tribal history, Baptist missionaries  
and indigenous Baptist leadership**

**A prelude to the  
100<sup>th</sup> anniversary  
(1920-2020)  
history of the  
Kansas/Central Region  
women's organization**



**Dedicated to our dear sister-in-Christ who wanted the 2019 conference to be a tribute to her Native American heritage.**

**God saw fit to give her relief from her cancer and called her home December 1, 2018.**

**Thank you, Kathy Longhat, for your dedicated service to our LORD!**

Prepared by Wilma Engle, historian

American Baptist Women's Ministries of the Central Region



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E. C. Routh’s *The Story of Oklahoma Baptists* published in 1932

# **Native American History in Kansas**

## **including many Native women**

## **and our American Baptist influence**

Most of us in America have never been forced to move unless a landlord sold the house we were renting, we failed to pay the rent, a disaster destroyed our home or a new job took us out of the area of our home. Unfortunately, this was not true for the original residents of our great country.

At the time Columbus discovered America, the continent north of Mexico was inhabited by four great groups of aborigines (the Algonquian group, the Iroquoian, the Muskogean and the Siouan), to whom was given the general name of “Indians”. The discoverers believed they had circumnavigated the earth and arrived at the eastern border of India.

In the first part, we are including information on only those tribes with whom we had a Baptist influence or have a tribal reservation in Kansas.

In the second part we relate to those on reservations in Oklahoma with whom we had missionaries as well as our Native American brothers and sisters in ministry.

Information was gathered from various historical sites and our Baptist history.

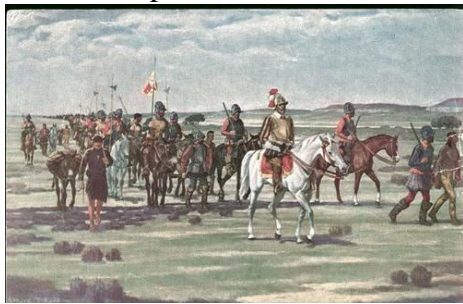
The Algonquian group included Arapaho, Cheyenne, Kickapoo, Lenni Lenape/Delaware, Potawatomi, Sac & Fox, Shawnee, Wea & Miami.

The Iroquian/Iroquois group included Cherokee, Huron, Mohawk and Seneca and are not identified individually in this writing but only as a war-like group of Iroquois..

The Muskogean group included Creeks, Choctaw, Chickasaw and Seminole, but none with whom Baptists were involved in Kansas but they were in Indian Territory.

The Siouian/Sioux group included Kansa, Omaha-Ponca, Osage, Quapaw, Crow, Winnebago, Ioway/Iowa, and Wichita.

Soon after the first settlements in North America were made, missionaries began to visit the Native Americans for the purpose of instructing them in Christian religion and to persuade them to adopt the ‘customs of civilization’.



In 1541, the year that Francisco Vasquez de Coronado traversed across Kansas, Quivira/**Wichita** villages dotted much of central Kansas, stretching along bluffs and ridges with creeks running nearby. Coronado met the Wichita Indians about the present location of Rice and McPherson counties, Kansas.

The Wichita lived a semi-sedentary life, the women raising corn, squash, beans, pumpkins and tobacco and the men

hunting the buffalo. Preserved foods were stored in buffalo-hide bags in underground cache pits. **They lived in distinctive grass houses that could accommodate a family of 10-12, utilizing skin tipis when on the hunt and away from home in the winter.** The Wichita had a custom of

extensive tattooing. Wichita culture was enriched and enlivened by their strong tradition of ceremonial dances. They were noted for their pottery, beadwork and hide paintings.





The Spanish conquistador was in search of the gold of the fabulous cities of Cibola. He had heard tales that this land – that would one day become Kansas – was one with great riches. He did not find them. Instead, his journals mention numerous encounters with “shaggy cows” (buffalo) which provided the Spaniards with much needed food. He described the Quivira/ Wichita Indians as large (over 6 ½ ft tall), dark-skinned and tattooed. They spent about a month in the area before returning to their Mexican province. He reported to the King of Spain: “The soil itself is the most suitable that has been found for growing all the products of Spain, for besides being rich and black, it is well watered by arroyos, springs and rivers. I found plums like those of Spain, nuts, fine sweet grapes and mulberries.” He also indicated in his journals that it is a place where you can go miles without a landmark. He was the first white man to contact ‘red men’ who represented the five tribes of Indians that originally inhabited Kansas – Kanza, Pawnee, Comanche, Osage and Wichita.

Coronado claimed the land for Spain; his Catholic priest claimed it for Christianity. Over the next six decades, other expeditions followed, bringing with them horses, disease and religion. Both France and Spain wanted the land but neither empire considered the native tribes already on the soil.

The next contact was in 1795 by Daniel Morgan Boone and two Frenchmen. Boone later returned under appointment of the United States government as an instructor to the Indians in farming. His son was the first white child born in Kansas (8-22-1828)

In 1804 the Lewis and Clark Expedition camped on the present sites of Kansas City and Atchison.

In 1806 Lt. Zebulon M Pike marched through Kansas with a small company of men, detouring north as far as Republic County, to visit the main village of the Pawnees on the bank of the Republican River where late in September the Stars and Stripes were officially raised over the Territory of Kansas for the first time by the old chief of the Pawnees, Kiwik-ta-ka. Later at various times, traders and trappers visited many places in Kansas. Some even lived among the Indians for a long time and some even married Indian women. However, little permanent good came from these selfish adventures. Missionaries were the first of the white race to establish permanent homes in the state for the betterment of the people and the improvement of its natural resources.



reminiscent of the view from Sterling Castle in Scotland. →



In the 1930s Coronado Heights Park was established on a 300' promontory a few miles northwest of Lindsborg, Kansas, where local historians believe Coronado viewed Kansas. The Works Progress Administration (WPA) built a picnic area and castle like building out of Dakota limestone. The view is spectacular –



The park has grills and fireplaces, including a fireplace in the “castle” which is otherwise unlighted except for the windows. There is also a stone rest room building. The winding drive up to the heights is beautiful with many trees, yucca and sumac.

Another interesting tidbit from our Native American history:  
A former Kansas Historical Marker sign along U.S. Route 40 describes an Indian Burial Pit located 4 ½ miles east of Salina. →



“Several hundred years ago, perhaps more than a thousand, this valley was inhabited by men whose average height was probably well over six feet. These were not the Indians of Quivira, whose ‘7-foot warriors’ Coronado described in 1541, but an even earlier people. Here they lived in earth lodges, tilling the soil, hunting and fishing, and here they left records of unusual archaeological importance.

“One mile southeast of this marker is a burial pit containing more than 140 skeletal remains that demonstrate the remarkable size and strength of these prehistoric Indians. The pit was discovered in 1936. It has been scientifically excavated, with the skeletons still preserved in the same flexed positions of their burial centuries ago. Among the objects found in the pit are pieces of pottery, a grinding stone, parched corn and beans, a stone tomahawk, ceremonial flint knives, and clam-shell bears and ear pendants.”

For many decades this was a tourist trap. By the 1980s an attorney for the Pawnee sought to have the bones reburied. Kansas laws concerning unmarked burial sites changed in 1989 and the State of Kansas purchased the site.

In April 1990 the Pawnee tribe, generally regarded as the nearest descendants of the people buried in this cemetery, covered the remains with blankets and shawls, said final prayers, and held a funeral feast. The cemetery then was filled with 125 tons of clean sand, covered with a concrete cap, revegetated with grass and surrounded with a wooden fence.

## Little Arkansas Treaty



Between October 14-18, 1865, the Little Arkansas Treaty was signed near what is now 61<sup>st</sup> street north and Seneca in Wichita, KS. This treaty tried to make amends for the Sand Creek Massacre in the fall of 1864 and ward off potential violence. But it also established boundaries for the tribes in Kansas – relegating them to Indian Territory, now Oklahoma, yet letting them continue to hunt buffalo in Kansas. Within a decade, most of the buffalo and Indians were gone from Kansas. The treaty accelerated the expansion of the railroads and gave the US Government authority to sequester Indians on reservations.

In the Sand Creek Massacre, a 700-man militia massacred a Southern Cheyenne village in eastern Colorado of whom Black Kettle was Chief. Black Kettle’s wife, Medicine Woman Later, was shot nine times. Black Kettle took her and many of the survivors into Kansas to heal.

Milton Youngbird Hamilton of Towanda is a great nephew of Black Kettle. He states he was a man of peace and tried to be peaceful to everybody – with other tribes, within his family and within society. He remained a man of peace even in 1868 when George Custer and his 7<sup>th</sup> Cavalry attacked Black Kettle’s village on the Washita River in what is now Oklahoma. The troops killed Black Kettle, his wife and more than 100 of the chief’s followers.

“My great-grandfather was a peacemaker,” says Wichitan Eugene “Louie” Stumbling Bear, a Kiowa, whose family was forced from Kansas in the late 1860s into Oklahoma and brought back in the 1940s when workers were needed to fill Wichita’s aircraft plants. His great



grandfather was Chief Stumbling Bear. His great-uncle was the Kiowa Chief Satanta, called not only a fierce warrior by some reporters of the day but also the ‘Orator of the Plains’.

One of the Kiowa chiefs said the white man was like blades of grass. You cut them down and four or five more are there as soon as they are gone. The chiefs realized there was no end to it and the white man was going to win.

When the tribes were forced from Kansas most were forbidden for decades to speak their native languages or dance traditional dances. Their children were sent to boarding schools. But in the past four decades much of Native American culture has started to make a comeback through powwows and places such as Wichita’s Mid-American All Indian Center.

Chief Stumbling Bear realized that in order to compete you must have an education. He sent his daughter and son to school. Andrew Stumbling Bear went to Haskell and was one of the first Indians to get a government home. He always slept outside on the ground because that was what he was used to – everyone else slept inside.

Many of the descendants of families who were present at the treaties – Kiowas, Cheyenne, Comanche and Apache have assimilated in Wichita. Many of them are doctors, astronauts, lawyers and judges.

People at the signing of the 1865 Little Arkansas Treaty included Chiefs Black Kettle, and Seven Bulls (Cheyenne); Little Raven and Big Mouth (Comanche); Poor Bear, Old Fool Man and Crow (Apache); Little Raven and Storm (Arapaho) Chief Satana and Satank (Kiowa). Jesse Chisholm, tracker, interpreter and negotiator for the Kiowa Indians and the namesake of the Chisholm Trail; J.R. Mead, trader and early developer of Wichita, represented the Wichita Indians at the gathering and was largely responsible for name the city of Wichita; William “Dutch Bill” Greiffenstein, trader and one of the early founders of Wichita; Kit Carson, William Bent and Col J.H. Leavenworth who by 1865 was an Indian agent.

Prior to the influx of Euro-Americans, the American Native Indians who lived in what is now the present state of Kansas led a Stone Age lifestyle – they only had stone tools and weapons, had never seen a horse and had no knowledge of the wheel. **There are many famous Native American tribes who played a part in Kansas history and still do today.**

## Shawnee Indians

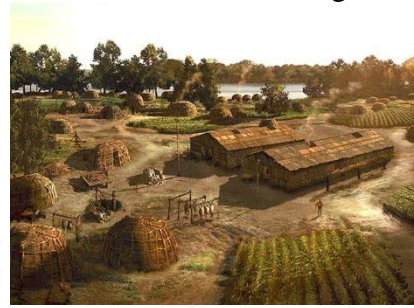


In 1682, the Shawnee in Ohio and Pennsylvania made a peace treaty with William Penn, an English nobleman, Quaker, and founder of the Province of Pennsylvania. This was the first treaty with the whites in which the Shawnee participated. When Thomas Chalkley, a minister of the London society of Quakers, visited the tribe in 1706, he mentioned that among the peculiarities of the Shawnee was its custom of admitting women to its councils, stating: “In the council was a woman who took part in the deliberations of this council, as well as upon all important occasions. On the interpreter being questioned why they permitted a woman to take so responsible a part in that council, he replied that **some women were wiser than some men** and that they had not done anything for years without the council of this ancient, grave woman, who spoke much in this council.”



Through the years, the Quakers established schools, flour mills, and sawmills among the Shawnee.

During the summer the Shawnee gathered into villages of bark-covered longhouses, with each village usually having a large council house for meetings and religious ceremonies. In the fall they separated to small hunting camps of extended families and lived in wigwams. Men were warriors and did the hunting and fishing, while the women were responsible for farming and gathering nuts, fruits, and edible roots.



During the American Revolution, most of the Shawnee fought alongside the British against the Americans, believing that Britain would prevent the colonists from encroaching further upon their lands. However, some of the Shawnee remained neutral. After the British lost the war, the Shawnee continued to resist Anglo-American settlement. They were active in the Northwest Indian War of the 1790s until they and other tribes were defeated at the Battle of Fallen Timbers in 1794.



←The Shawnee were then forced to surrender most of their lands in Ohio with the signing of the Treaty of Greenville in 1795.

With the treaty of Fort Meigs in 1817, the Shawnee effectively ceded all their lands to the U.S. Government and were placed in three reservations in present-day Ohio. Other Shawnee groups rejected the treaty and migrated independently to Missouri, settling near Cape Girardeau. After Missouri joined the Union in 1821, the Treaty of St. Louis was made in 1825, and 1,400 Missouri Shawnee were relocated from Cape Girardeau to a reservation in northeastern Kansas. Located south of the Kansas River and west of the Missouri River, the 1.6 million acre reservation extended west for many miles, but the Shawnee chose to occupy only a small portion. The Kanza and Osage shared the reservation. The number of the Shawnee increased when more of their tribe later began to arrive. The spiritual leader Tensquatawa, the Shawnee Prophet, arrived in 1828 along with about 200 Shawnee.



**When the Government began to consider the matter of removing the Indian tribes to a territory west of the Mississippi River, Rev. Isaac McCoy was appointed an agent of the U.S. Government to survey for the location of eighteen of the Indian tribes that were being moved to Kansas.**

**God called this man and prepared him to lead the ‘Red Men’ into the new promised land of Kansas. He became a noted friend because he loved them and gave his life for them.**

**Isaac McCoy was ordained a Baptist minister in 1810 and in 1817 was sent by the Baptist Board of Foreign Missions in America to the Miami Indians. He also established a mission among the Potawatomi and Ottawa in Michigan and Indiana. It was the dream of Isaac McCoy to establish a federation of all the tribes of the territory, and finally the formation of an Indian State.**

**God works in mysterious ways – Christina Polk was captured as a young girl, along with her mother and two siblings, by the Ottawa Indians but finally was rescued by her father. It was to this same tribe that she would be called to serve along with her husband, Isaac McCoy.**

**Isaac McCoy arrived with his wife, Christina Polk McCoy → and Johnston Lykins in September 1828. They chose a site near the Shawnee Village in what would become Johnson County, KS for the mission site. When later surveyed it became the northeast quarter of Section 5, T12, R25. McCoy and Lykins began their Baptist missionary work in Kansas in August 1829.**



**The Mission Board of the Baptist Triennial Convention gave official approval of the permanent establishment of a Baptist Mission in Kansas. The approved resolution stated "...should their wants actually require it, they will be at liberty to draw on the Board the sum not exceeding \$1,000 during the year ending March 31, 1830."**

**For the next 10 years McCoy was almost constantly employed by the government in the Indian country, selecting and surveying locations for the immigrant Indians and establishing and maintaining missions and schools.**

## **Kanza or Kaw Indians from which the state of Kansas derived its name**

**Kanza**, North American Indians of Siouan linguistic stock, lived along the Kansas and Saline rivers in what is now central Kansas. It is thought that the Kanza had migrated to this location from an earlier prehistoric territory on the Atlantic coast. They are related to the Omaha, Osage, Quapaw and Ponca. Like many other Plains Indians, the Kanza were traditionally a semi-sedentary people whose economy combined hunting and farming.



←They lived in bark lodges much like the Shawnee. They lived in Tipis when hunting.

In the late 1400s the Kanza moved from the Ohio River Valley to the Kansas River valley to claim a territory that covers roughly two-fifths of modern-day Kansas and parts of Nebraska and Missouri.

In 1825 the Kanza ceded all lands held in Missouri and the land from the Kansas River into the Missouri river. This reduced the tribe's domain of 20,000,000 acres to thirty miles wide and 2,000,000 acres just west of Topeka.

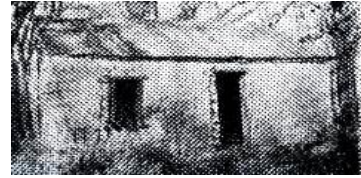
By treaty in 1846, they ceded two million acres of their reservation to the United States and a new reservation was established for them at Council Grove, along the Neosho River consisting of 256,000 acres or about 20 miles square with 'Council Grove' at its center.

Concerning this movement on the part of the U S Government, George P. Morehouse stated, "It was not only a blunder, but it was criminal after cheating them out of their Kansas Valley homes, to remove them to Council Grove. Here, they were placed near a trading center on the Santa Fe Trail, where their contact with piejene (fire-water), the whisky of the whites, and other vices, proved far more injurious than any knowledge of civilization received could overcome. Here, they were totally neglected in a religious way, and only experiments of a brief nature undertaken for their education."

Previous to the treaty, history records that the Indians had made the location a stopping place for barter and sale and for a general "round up" to meet and talk over conditions. No mention is made of any fight or warfare occurring in or near Council Grove and tradition surrounds it with a story that here the various tribes met for council and deliberation and smoked

the pipe of peace beneath the wide spreading oak trees with a tacit understanding that no one would be molested or disturbed. This applied to both whites and Indians.

Kaw Chief's home →



← Kaw Mission house was erected in 1850. The Kaw Mission tells the story about the place where 30 Kaw boys lived and attended school from 1851 to 1854. The Kanza didn't trust the white men and sent only orphan boys to the school. The mission was expensive and not very successful. It cost about \$50 per Indian youth per year.

When the United States reduced the Kaw reservation even more in 1859 by removing the town of Council Grove from Kanza lands, the mission was outside the reservation and the tribe had only 80,000 acres. The 36'x50' two story building was sold to the Huffaker family in 1865 and was held by the family until it was sold to the state of Kansas in 1951. Today the Kansas State Historical Society operates the Kaw Mission State Historic Site as a museum and showcases the heritage of the Kaw, the Santa Fe Trail and early Council Grove. It is the oldest stone structure in Council Grove.

In 1863 Kanza Indians joined the Ninth Regiment Kansas Volunteer Cavalry to fight in the Civil War.



In 1867 Alk'awaho (Allegawaho) one of the three principal Chiefs of the Kanza, stood for the rights of the people and did not want to be moved to Indian Territory in Oklahoma. This is a quote from his famous speech to the government officials, "You treat my people like a flock of turkeys. You come into our dwelling place and scare us out. We fly over and alight on another stream, but no sooner do we get settled then again you come along and drive us farther and farther. In time we shall find ourselves across the great mountains and landing in the bottomless ocean."

The Kaw, or Kanza, people lived in three villages southeast of Council Grove from 1848 until their removal in 1873, at which time it had fewer than 500 members.

**Lucy Tayiah Bertrand** was born in 1888 in a tipi on the banks of Beaver Creek, Indian Territory, now Oklahoma. Named Cha-me "Little Deer", her father was Kansa and her mother was Kansa and Potawatomi. When she was only 5 years old her parents died of starvation. She and her younger brother were left orphans. According to tribal tradition, Chief Washungah adopted and raised the children.

In 1898 the Curtis Act expanded the powers of the federal government over American Indian affairs. On August 24, 1900, Chief Washunga and the Council went to Washington, D.C. to discuss their opposition to the Dissolution of Reservation Lands.

1902 – Allotment of all reservation lands belonging to the Kaw Tribe:

- a. July 1<sup>st</sup> Act of Congress declaring that the Kaw Nation as a legal entity no longer existed;

- b. 160 acres of reservation land to be used as a School, Agency Headquarters, Cemetery, and town site of 80 acres known as Washunga Town; and
- c. For the Declaration of Competency. This took away their right to be Indians.

“Indians were considered to be incompetent and were not able to own land”.

This small clause to the act was the most devastating to the tribe. It was 20 years before the Kanza knew exactly what they had done to their people.



← Washunga was chief of the Kanza from 1873 until his death in 1908

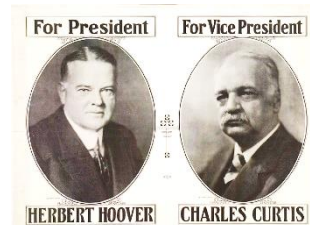
In November 1922 **Lucy Tayiah Eads was elected as the first female chief of the Kaw.** The elders asked her to help in the fight to regain the identity of the Kanza people. They lost this with the allotment of the reservation lands. The *Tulsa Daily World*

quoted her “I fully realize the responsibilities which I have assumed, but I appreciate the opportunity I have to help my people.”



Lucy was trained as a nurse at Haskell Institute in Lawrence and the mother of nine children. She went to Washington, D.C. and stood before Congress, and made it known that this would no longer be tolerated. The removal of their identity and heritage was in violation of the Constitution of the United States of America. **The federal government was forced to recognize the Kanza people and reinstate the Kaw Tribe.** Lucy made education a priority for her people. She was reelected principal chief, but the government agency was abolished in 1928. Eads later worked as a nurse at Haskell.

In 1929 Charles Curtis was elected Vice-President under Herbert Hoover (1929-1933). He was born Jan 25, 1860 on the Council Grove Kanza reservation. He was 1/8 Kanza. His political philosophy was summarized as follows: “Curtis supported the gold standard, high tariffs, prohibition, restrictive immigration, deportation of aliens, and generous veteran’s benefits; opposed the League of Nations; and took the view that depressions were natural occurrences that inevitably would be followed by periods of prosperity, championed female suffrage and government assistance to farmers, especially Kansas.”



In 1960 the Federal Government created the Watershed Program for the State of Oklahoma along the Arkansas River. They began building twelve dams throughout the state to control the flooding. The land that had been home to the Kanza people for nearly 100 years was now to become Kaw Lake. The town of Washunga was moved. The Kanza Tribe through an Act of Congress was given 135 acres west of Washunga Bay and 5 acres north of Newkirk for their Cemetery.

In 1970 the Dam was finished, and the lake began to fill. The Kaw Cemetery was relocated, and the Army Corps of Engineers reconstructed the Tribal Council House on the new Kaw property.

On Easter Sunday, April 23, 2000, the last full-blood Kaw Indian, William Mehojah died at the age of 82. He graduated from Haskell University in 1939 and was elected to the office of Chairman for the Kaw Nation in 1986.

On Feb. 28, 2000, the Kaw Nation was able to purchase approximately 170 acres of former reservation land along the Little John Creek near Council Grove. Two years later, it



dedicated 168 acres as **Allegawaho Memorial Heritage Park**, which is 3 ½ miles south of Council Grove. The Kaw Nation's mission is to once again establish a presence in Kansas and create a gathering place to educate, promote and preserve the heritage of the American Indians for whom the state of Kansas is named.

A two-mile trail winds through a timbered valley and follows Little John Creek. In the trees are remains of the 138 limestone huts the government built for the Kanza in 1862. Very few remain today.

On August 12, 1925, Pete Taylor – grandson of Chief Allegawaho, dedicated this fine monument as the resting place of the remains of the unknown Indian. “It will be a permanent memorial to our tribe, of which he was a brave warrior.... On behalf of the Kaw Nation, living and dead, I now thank Mr. Frank Hauke and the many Council Grove friends for building this fine monument in memory of my people who lived in this beautiful place.”



The commemorative act was prompted by the discovery of a warrior's remains that were exposed by the cut bank erosion of a nearby streambed. The Warrior, his horse and his burial paraphernalia were entombed in the base of this 35 ft. high monument. The monument was built with rocks collected and hauled from nearby hills with the assistance of the local Boy Scouts and the American Legion. The body was originally found by the Boy Scouts. **The Hauke family donated the land** (which had formerly been occupied by the Kaw) and assisted in the expense of the celebration. To thank him, the Kaw people granted him an honorary position as Chief of the Kaw and given a Kaw Indian name Ga-he-gah-skeh which means White Chief. In 1930 Vice President Charles Curtis came to the monument and performed a dedication ceremony to the Kaw people.



The park also is the site of the Kaw Agency building where Chief Allegawaho pleaded with government officials to let his people remain in Kansas.

In recent decades, the Kanza have worked with local residents to re-establish ties in Kansas. For the past 40 years, Council Grove has hosted Washunga Days in June to celebrate the Kaw legacy to the community

A few years ago Kansas tourism and governmental officials approached the Kaw asking what Kansas could do to help the Kaw Nation meet its goal of establishing a presence in Kansas.

In 2012 the Kaw Nation was awarded \$350,000 matching grant from the Kansas Department of Wildlife, Parks & Tourism for a dance arbor and other improvements to the Council Grove park.

With the arbor, it is hoped the Kaw Nation can also help bring in cultural arts and crafts into the Flint Hills region, said Jason Murray, president of the Kansas project and a member of the Kaw National Tribal Council.



## Lenni-Lenape/ Delaware Indians

### **“Lenni-Lenape” means “Men of Men” but is translated “Original People”**

The history of the Delaware tribe in its homeland goes back thousands of years. Their Lenape ancestors were those who inhabited New Jersey, Delaware, southern New York and eastern Pennsylvania at the time the Europeans came. From the early 1600s, the European settlers called the Lenape people “Delaware Indians”.

The peace loving Lenni-Lenape are called the ‘grandfathers’ or ‘ancient ones’ by many other tribes, and are considered to be among the most ancient of the Northeastern Nations, spawning many of the tribes along the northeastern seaboard. They were known as warriors and diplomats, often keeping the peace and mediating disputes between their neighboring Native Nations and were admired by European colonist for their hospitality and mediation skills.



Their villages, always located on river meadows, were small, irregularly spaced groups of bark buildings. Some of these were round, domed wigwams; some were oblong and arched; and others were rectangular longhouses with pitched roofs. All possessed a gaping smoke hole in lieu of a chimney. The only other opening was a low doorway covered with skins. These were all multi-family dwellings.

The family was the basic social unit, and inheritance was passed through the female line; from mother to daughter, or if she had no daughters, through her sister’s daughters.

This matrilineal system determined the succession of tribal chiefs, even though they themselves were invariably male. Rank passed not from a dying chief to his son, but to a close relative in his mother’s bloodline – a brother, perhaps, or the son of a sister.

The Walking Purchase of 1737 was a treaty which ceded much American Indian land in the Pennsylvania area to white settlers and was signed by Chief Tish-Co-Han. →



As British colonists encroached on Delaware territory on the East Coast, the Delaware were forced westward. The 1758 Treaty of Easton compelled the Delaware into the Ohio territory. While trying to escape the British colonists, the Delaware encountered the Iroquis natives who struggled with the Delaware and drove them further west.

Upon the Delaware removal to the westward, the Moravian (Protestant) missionaries decided to establish a mission in their midst. In 1772 a mission – Schoenbrunn (‘beautiful spring’ from the fine spring of water nearby) – was established in Ohio where there was a number of Delaware Indian converts.

Non-Christian Indian tribes had joined forces with the British against the Americans. An expedition of 150 Wyandot, Delaware, Mingo and Shawnee and a few British and French came to their settlement and were extended hospitality by the missionaries. The Moravian Delaware Indians were taken captive and forced to leave behind **“a Christian community never equaled in the history of the Indians”** and go to Sandusky. They barely survived starvation in the winter of 1781 and in February 1782 received permission for about 150 of the more able bodied of the inhabitants to go back to their homeland for food.

In March 1782 they were taken captive by an American raiding party who had ungrounded suspicion that the Moravian settlements had much to do with the raids of the Ohio savages on their settlements. During those raids homes had been burned, women and children



taken captive and men, and in one case a woman and infant, were cruelly tomahawked. They approached the Moravians offering them safety and protection but as soon as the Indians surrendered their weapons they were rudely treated as prisoners.

The two suggestions for carrying out the death sentence were to burn them to death by setting fire to the buildings or that they be tomahawked and scalped. The latter was decided, and Indians were notified of their impending fate.

The faith which had supported the Moravian Indians through the trying times was not to desert them in their martyrdom. As the hours wore away and the night deepened, and the end drew near, triumphant anticipation of heaven mingled with their hymns and prayers; **converted heathen taught their 'Christian' slayers what it means to die as more than conquerors.**

The slaughter included men, women and children. Of the 98 that were held all were killed but two boys who made their escape.

Thus, any confidence the Delaware had in the white men was utterly destroyed.

In 1791 Mary Castleman, then a Delaware child of 13, was captured, along with her sister, by the Wyandot. Her sister was sold to the French, but Mary was forced to remain with the Wyandot and later married Abraham Williams. To this union was born a daughter, Sally, who learned well the English language and several of the Indian dialects.

Sally was born about 1797 near Sandusky, Ohio, and thus became one of the direct descendants of those who had witnessed the horrible massacre of 1782. The Delaware, embittered by the cruel massacres and removals, rejected all offers on the part of missionaries to start another mission among their tribe.

Sally married a full-blood Delaware by the name of Solomon Journeycake. At one time, following the removal of the Delaware to Sandusky, a Negro, by the name of Stewart, was robbed of all his possessions and began to drink very heavily. He wandered from his home, lost his way, and found a home among the Delaware. He sang some Christian hymns which he had learned in the Baptist Church at his home. Father Journeycake enjoyed his singing and invited him into his home. He did not become a Christian for many years, but the influence of this Negro bore fruit and made possible the Christian work of the saintly Sally.

The Methodists started a mission among the Wyandot nearby and Sally Journeycake became the interpreter. In this way, she learned several verses of Scripture and some Christian hymns.

Later in 1827, Mr. Journeycake moved his family fifty miles west to spend the winter with the Shawnees because the Delaware had suffered much illness and loss of live-stock. Later, they went some 20 miles into the forest for a hunting trip; while they were out there, Sally became very ill and they thought she was dying. While her husband was traveling some 70 miles for help, she fell into a trance and the Indians feared she was either dead or dying. After many hours in that state, she awoke praising God, whom she said had appeared to her and saved her soul. From that time on, she was an earnest Christian and conducted family worship daily in her home.

In 1829, the United States forced the Delaware to relinquish their remaining land in Ohio and move west of the Mississippi River.

During the long, enforced journeys from Ohio through Indiana on to southwest Missouri and across to Kansas, a journey which took almost two years, the only Delaware voice to sing the praises of God in that western wilderness was the voice of Sally Journeycake. Night after night, as the Indians would dance their wild orgies around the camp-fire and worship their pagan

gods, Sally would gather her children around her camp, teach them all she knew about Jesus, and then pray with them.

Sally treated all with great kindness and manifested a beautiful Christian spirit. Her constant refusal to join in any of the pagan revelry, plus her kind lovely spirit, won for her the respect of the tribe. The influence of her life made a deep impression on her children and also upon the Indians. **It was her Christian influence that made possible the resumption of Christian missions among her people on their Kansas reservation.** The tribe which had turned their backs on missions in 1783 was influenced again to allow a mission to be planted among them as a result of the faithful life of one devout Indian woman, who, by the grace of God, lifted herself above the hatred that had settled upon her people.



The highest possible tribute is due this pious Indian mother, for her faith in and love for God far exceeded that of the average Christian, in her day or any day. Her faithful and loyal Christian life, which had to be lived alone, no doubt played a large part in the molding the stalwart character of her son, Charles Journeycake.

The Delaware Reserve was one of the most valuable in the Kansas territory and the eastern portion, from the junction of the Missouri and Kansas Rivers north to Fort Leavenworth was afterward well cultivated by the Indians. The United States erected grist and saw mills for them, fenced and plowed 105 acres of land, erected a schoolhouse and other buildings, and furnished them cattle. Their farms and cabins were scattered along the military road which led to Fort Leavenworth and though many subsisted by farming, the majority continued to live as hunters.



**A Baptist Mission was established in 1832 under the superintendence of Dr. Johnston Lykins, the missionaries residing at the Shawanoe Station. A school was started in April 1833. The school labored under many disadvantages, but held its ground, and, after ten years effort was reported prosperous.**



← In 1833 Jotham Meeker and his wife, Eleanor →  
joined the Lykins . He was 29 years old and had developed a phonetic alphabet using 23 letters to print native languages, which he planned to use to print religious materials and an Indian newspaper.

The printing press that he brought with him cost less than \$500 and was the very first in the territory. The first document that he published in Kansas was a 24-page primer in the Delaware language. His phonetic alphabet made reading possible for several tribes.



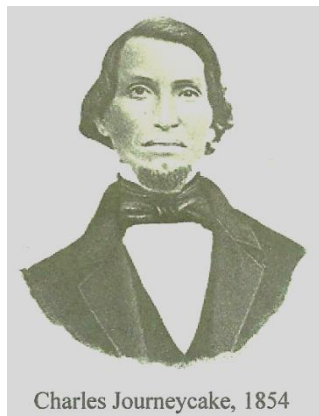
**On August 11, 1833 two Delaware Indians were baptized. The first to receive the sacred ordinance in the Kansas was 16-year-old Charles Journeycake.** He married Jane Sosha in February 1837. They had 10 children – two sons who died in early childhood and eight daughters all of whom became Christians, married and were active in the work of Christ.

He became a preacher as a young man and went everywhere preaching the gospel. He preached not only in his own language but in Shawnee, Stockbridge, Seneca, Ottawa and Wyandotte dialects.

On Dec. 6, 1843, the Delaware sold to the Wyandot tribe, 23,040 acres of land situated at the junction of the Missouri and Kansas Rivers, which contract was ratified by act of Congress on July 25, 1848.

On May 6, 1854 the Delaware ceded all their lands to the United States except that sold treaty, it was agreed that all the ceded lands except “the outlet” which was ceded for the specific sum of \$10,000, would be surveyed in the same manner that the public lands were surveyed and afterwards would be offered for sale. The money received from the sale of the land, after deducting the cost of surveying, was to be paid to the Delaware.

For the relinquishment of their permanent annuities, the government paid the tribe \$148,000. The Delaware lands were sold in 1856 and about \$450,000 was realized from the sale, which was divided among the Delaware, then numbering about 900, and the wealthiest tribe in Kansas.



Charles Journeycake, 1854

← Charles Journeycake (12/6/1817 – 1/3/1894) visited Washington DC twenty-four times on behalf of his people starting in 1854.

A large portion of the tribe was removed to the Indian Territory in 1867, and the remainder reduced to about 150, removed to the home at the Wichita Agency in January 1868. The Oklahoma Delaware purchased land from the Cherokee Nation.

Charles Journeycake was ordained as a Baptist preacher and organized a Baptist church among the Delaware in November 1871 with only eleven members – seven were his family. The next year there were over 100 members. The congregation during its early years survived a tornado that destroyed its church building in 1876 and an epidemic that killed a third of its membership.

Rev. Journeycake sought a liberal education for his family and his people. The church was missionary from the beginning. It supported and patronized liberally the Indian School at Bacone. Though the chief always conducted the services of the church in the Indian tongue, he favored the education of Indian youth in English.

Old age and conditions came on. The white people were again crowding into Indian Territory. The time finally came when the youth who were educated and the white settlers demanded an English service.

The pastor graciously yielded his place to another and his successor records this tribute to the noble chief, the beloved pastor of his people for more than 20 years: “Brother Journeycake’s cooperation, sympathy and cordial support were all that could be desired during my entire time on this field. He was eminently considerate of all the rights of his pastor. He was exceedingly careful not to infringe in any way and his friendship was unalterable to the last.” Many others gave similar tributes to the faithful pastor and servant of God, who stands foremost as a minister to his own people.

In 1867 the majority of the Delaware were moved to Oklahoma by the federal government and white settlers took over the church that Charles Journeycake had established. He was the last chief of the Delaware tribe. The American Indian found no permanent abiding place in this land of the free and home of the brave.



An Indian University founded by A.C. Bacone opened near Muskogee, OK in 1885 thanks to a \$10,000 gift from John D. Rockefeller. “Old Rock” as it became to be called served as classroom,

dormitory, dining hall, chapel, teacher quarters and administration. It was later renamed “Bacone College” in honor of its founder.

There is an inscription on a stone plaque in the walls of the chapel at Bacone College, located at Muskogee, Oklahoma, which is a symbolization of a great Christian spirit. **Charles Journeycake had originally uttered these words in Washington in 1886 in a speech before the Indian Defense Association.** Mr. Journeycake had furnished much money both personally and through his church to this Indian college (Bacone) and was for many years a member of its Board of Directors. This inscription was placed in the chapel in memory of this great Christian and their gracious friend.

*“We have been broken up and moved six times; we have been despoiled of our property. We thought when we moved across the Missouri river, and had paid for our homes in Kansas we were safe, but in a few years the white man wanted our country. We had good farms, built comfortable houses and big barns. We had schools for our children and churches where we listened to the same gospel the white man listens to. The white man came into our country from Missouri and drove our cattle and horses away and if our people followed them they were killed. We try to forget these things, but we would not forget that the white man brought us the blessed gospel of Christ the Christian’s hope. This more than pays for all that we have suffered.”*

*April 1886 by Charles Journeycake, Chief of the Delaware*

Charles Journeycake passed from earth to heaven on January 3, 1894.

The Curtis Act of 1898 dissolved tribal governments and ordered the allotment of tribal lands to individual members of tribes. The Delaware fought the act in the courts but lost and in 1907, each head of household was allotted 160 acres with the excess being sold to white settlers.

It was not until 1924 that Congress recognized Native American people as citizens of the United States...And, it was not until 1978 that Congress signed into law the “American Indian Religious Freedom Act” giving the Native Americans the right to practice their religious beliefs.

In 1979, the Bureau of Indian Affairs revoked the tribal status of the Delaware and Shawnee living among the Cherokees in Oklahoma, including them as Cherokees. Following a legal battle covering almost 20 years, the Delaware fought the decision, which was finally overturned in 1996, regaining federal recognition as a separate tribe.

With the protections of the “American Indian Religious Freedom Act” emboldening our people to be far more assertive on behalf of our tribe, **the Nanticoke Lenni-Lenape Tribe established a tribally governed 501 © 3 non-profit community benefit agency**, which is chartered exclusively for educational, social, and cultural purposes, to promote the welfare of Native Americans who reside in the Delaware Valley; to extend charity in all forms to those Native Americans in need, giving priority to Nanticoke Lenni-Lenape Indians residing in the Delaware Valley; to establish cultural and instructional facilities; to improve health and welfare, housing, human rights, and economic security; to acquire and preserve land and water areas in a natural scenic or open condition consistent with the heritage of the Native Americans who reside in the Delaware Valley.

**They also have a Nanticoke Lenni-Lenape Tribal Prayer Circle Ministry celebrating the Good News of the Creator’s Son, the Mighty Warrior Jesus Christ...the Rescuer of all who are His and the Great Chief of Heaven. We believe that the Gospel of Jesus Christ can be effectively communicated and celebrated while affirming and utilizing the cultural context of our Native American Tribal Heritage without compromising biblical truth or committing doctrinal syncretism.**



← Our symbol centers on the Cross of our Lord and Savior Jesus Christ, adorned with the tribal colors (white, yellow, red, black) of the “Four Sacred Directions” indicating the redeeming power and truth of the Gospel at all places, times and stages of life. The four eagle feathers represent the four Gospels: Matthew, Mark, Luke and John. They remind us of the good news of salvation in Christ given for the whole world in the Word of God. The turtle specifically represents our tribe, blessed by the light of the Gospel and called to faith in Jesus Christ. The eagle symbolizes the grace and power of God in receiving and answering our prayers.

## Potawatomi Indians

The Potawatomi speak a language of the Algonquian language family and have lived in the Great Lakes region for at least four centuries.

Throughout their history, the Potawatomi have moved and been moved many times, but their aboriginal territory was in Michigan’s lower peninsula. Oral traditions of the Potawatomi, Ojibwe/Chippewa, and Ottawa assert that at one time all three tribes were one people who lived on the Straits of Mackinac.

Potawatomi couple →



From there, they split off into three separate groups, and the Potawatomi were the “Keepers of the Sacred Fire”. As such, they were the leading tribe of the alliance the three Indian nations formed after separating from one another.

The Potawatomi were divided into two bands:

- a. The Northern of Wisconsin & Michigan (Potawatomi of the Woods) and
- b. The Southern of Illinois and Indiana (Prairie Band)

Their homes were scattered from Lake Superior to the southern shore of Lake Erie and to the Illinois River.

Traditionally, the Potawatomi relied on hunting, fishing and gathered food resources in the summer but also maintained substantial gardens of corn, beans and squash. Women also collected a wide variety of wild plant foods, including berries, nuts, roots and wild greens. Men also planted and grew tobacco. Hunting was done largely by individuals or in small groups using bows and arrows. Deer, elk and beaver were the most common hunted species.



In late fall, the people dispersed in smaller groups and moved to their winter hunting territories, making camp in valleys which sheltered them from winter weather. Toward spring, the people would regroup either into larger groups for communal hunting for buffalo on the prairies or early fishing in streams which emptied into Lake Michigan.

← The Potawatomi lived in dome-shaped wigwams of bent saplings covered with woven mats or sheets of bark.

The Potawatomi were organized into clans, and clans were likely one of the main organizational structures of summer villages. Each village was led by a senior man of the major clan who functioned largely because of his seniority, the respect he commanded, and his ability to influence the people with his decisions. Traditionally, the Potawatomi probably did not have a chief of the entire tribe, but one might be chosen to speak for them with a single voice.



Group decision-making for major undertakings – such as war or a large-scale change – was a slow and involved process. After long discussions of the pros and cons, a decision was reached, and a feast was held to cement the peoples' commitment to it. Thus, all were involved, and no single person had the right or responsibility to dictate to the others.

Like other tribes in the southern peninsula of Michigan, the Potawatomi were forced to move westward by the Iroquois onslaught of raiding to monopolize the regional fur trade in the 1640s and 1650s. By 1665, the tribe relocated to the Door County Peninsula in Wisconsin and parts of Michigan's Upper Peninsula, travelling to Wisconsin's interior forests to hunt and fish.

When the Iroquois threat receded after 1700, the Potawatomi moved south along the western shore of Lake Michigan and also moved back into Michigan, which they had occupied before the Iroquois wars. By 1800, their tribal estate was far larger than it had been before, and included northern Illinois, southeastern Wisconsin, northern Indiana, southern Michigan and northwestern Ohio.

Like other tribes in the Great Lakes region, the Potawatomi became trading partners and military allies of the French. Despite their loyalty, the Potawatomi were unable to stem the tide of war, which the British finally won in 1763.

With this victory, all French possessions in Canada and the Midwest reverted to British control. The Potawatomi remained wary of their new colonial overlords, particularly at Chicago and Milwaukee.

In 1776 the American Revolution began, and although not formerly allied, the United States and Spain both fought Great Britain at the time. The Americans won the war and gained the entire Midwest from the British in the peace settlement of 1783. Afterward, Great Lakes tribes soon found out that Americans sought to purchase their lands for White settlers.

Nan-Wesh-Mah (Chief Burnett) was born November 12, 1812 on the north side of the Tippecanoe River near Fulton County, Indiana, the son of Potawatomi Chief Shau-Uque-Be and Cone-Zo-Quah, the daughter of Chief Chebaas, who was the brother of Chief Tepinabee. At the time the Potawatomi were a powerful tribe, numbering perhaps 10,000. His father died when he was very young and then his mother died before he was 8 years old. He was adopted by his mother's cousin, Abraham Burnett and took his name but came to be known as Abram B. Burnett (the B standing for Bear – a nickname given to him by the Kansas settlers for his truly enormous size, strength and build.) Abraham Burnett was known to have established a trading post near the army fort.

**Nan-Wesh-Man attended a Baptist missionary school for Indian children in Fort Wayne, Indiana in 1819-1820. That school was under the direction of the Reverend Isaac McCoy, a famous missionary who was involved in the establishment of Indian reservations in Kansas for eastern tribes, including the Potawatomi.**



**At only 8 years of age Nan-Wesh-Mah served as one of McCoy's principal interpreters, sitting in on important counsels with Chiefs all throughout Indiana and Michigan. He was an important mediator for the Potawatomi tribe. At age 9 he was sent to Kentucky to the Choctaw Academy where the sons of many chiefs were sent for 5 years of education. He was enrolled for a second five years, but his adopted father died in 1827 so he returned to Ft. Wayne and no longer attended school.**



Like with other tribes, there were a number of treaties of peace and settlement of boundaries with the Potawatomi.

During the war of 1812 with Great Britain, a portion of the tribe allied themselves with that nation, and under the leadership of Sunawe-wone, Chief of the Prairie Band, made war upon the Americans, and were engaged in the Massacre at Fort Dearborn in present-day Chicago. On July 18, 1815 another treaty was signed, with the tribe again placing themselves under the protection of the United States. They were reinstated in their privileges, and solemnly agreed to preserve “perpetual peace and friendship” with the Americans. The treaty was signed by Sunawe-wone and it is said that it was never broken by his band.

Many Potawatomi fell on hard times in the twenty years following the War of 1812 and were often unable to hunt and grow enough food to eat. They had little choice except to cede their land to the United States in exchange for money so they could survive. On Sept. 26, 1833, the northern band of Potawatomi signed the Treaty of Chicago, which ceded the last of their lands to the United States.

On August 27, 1838 General John Tipton was appointed to be in charge of the removal of the Potawatomi. He rode a horse with his mounted militia to Twin Lakes on August 30, having sent out a notice to the Potawatomi to meet with him. They met in Menominee’s chapel and during the meeting, Tipton informed the Indians that they were prisoners and were going to go west in a couple days. Chief Menominee objected and was “tied like a dog”. Tipton sent squads of soldiers in all directions to collect all Potawatomi within about a 30-50 mile radius.

Chief Menominee and two other chiefs were placed in a horse-drawn jail wagon and transported across Indiana. Chief Abram B. Burnett was also captured → along with many of his tribe as they were rounded up to begin the long trek. Many of them had been baptized by Father Petit, a young priest from France, and he was given permission to accompany them. General Tipton’s power expired at the state line so he turned the emigration over to William Polke. One of the first things Father Petit did was to get the chiefs in the jail wagon released.



The sick were “lying in the wagons with luggage, rudely jolted, under a canvas which, far from protecting them from the dust and heat, only deprived them of air, for they were as if buried under this burning canopy – several died thus.” It was noted by Chief Abram B. Burnett that many of his people were starving and even when dying of thirst, they were not always allowed to stop at creeks or rivers to drink.

They arrived at Osawatomie, KS on November 4, 1838 (a trip of 681 miles). During the forced removal, 42 of the 859 Potawatomi had died, plus many babies born on the journey. There was supposed to be houses ready for them as winter was coming on, but no houses had been built for them.

Chief Burnett had married his Potawatomi bride, Dah-Moosh-Ke-Keaw, on June 5, 1838 just three months before the death march. She died on October 19, 1842 in Sugar Creek, Kansas.



← Na-pow-sa, Bear Traveling at Night, a Chief in the Prairie Band (1830)

**In the spring of 1841 Rev. Robert Simmerwell and his wife, Fannie Goodridge (who was a missionary from Kentucky) organized the second church in Kansas for these Potawatomi and a small tribe of Stockbridge**

originally from New York. They had been moved to Wisconsin and then eventually to Kansas.

The Simmerwells had worked at the Shawnee Baptist Mission in Johnson County from 1833-37. Having learned the phonetic alphabets that Jotham Meeker had developed for the Indian languages, Simmerwell translated the New Testament into the Potawatomi language.

The Potawatomi remained on the tract for nine years, making many improvements when they were once again moved to a tract bought from the Kanza Indians.

In 1847 they moved to the new reservation. The tract granted was described as “a tract of land containing 576,000 acres, being 30 miles square, and being the eastern part of the lands ceded to the United States by the Kanza tribe of Indians on January 14, 1846.” The tract adjoined the Shawnee on the south and the Delaware and Shawnee on the east on both sides of the Kansas River. It was located in the present-day counties of Pottawatomie, Wabaunsee, Jackson and Shawnee, Kansas.

In 1848, after the Potawatomi were settled upon their new reservation, a Baptist mission was opened there under the direction of Rev. Isaac McCoy. It was located on the south side of the Kansas River, about six miles west of Topeka

The Potawatomi Baptist Manual Labor Training School was a three story, stone building with 12 rooms where Indian children were taught manual arts as well as reading, writing, arithmetic and religious subjects.



Student farm labor was intended to make the boarding school self-supporting. The building housed approximately 90 Indian children.

Under the treaty of November 15, 1861, the mission was granted a tract of 320 acres of land which, when abandoned some years later, was sold to settlers and was then used for agricultural purposes.

Also, under the treaty “land was to be allotted in severalty to those members of the tribe who have adopted the customs of the white, and desire to have separate tracts assigned to them” and a portion of the reserve was to be assigned, in a body, to those who should prefer to hold their land in common. The Prairie Band of Potawatomi elected to continue tribal relations and accepted a reservation of about 12 miles square near Horton, Jackson County, Kansas, where their reservation continues to stand today.



← Westernized Potawatomi

On one of his journeys to Washington Chief Burnett met a young German woman named Mary Knoflfloch. Soon after, they would be married in the year 1843.

In 1848 Chief Burnett moved to the area that was later to become Topeka. This is a picture of the house at the north side of Shungaunga Creek near the foot of the mound where he farmed, traded horses, and where he and Mary raised six children. →





← This picture was in 1863

Chief Burnett was an impressive figure. He was a physically large and powerful man. Chief Burnett undoubtedly struggled to maintain the traditional ways of a Potawatomi Indian while living in a predominately white world. He cut his hair, dressed in a coat and trousers, wore a hat and carried an elaborate cane with a handle of rose quartz with a silver collar and an ebonized hardwood shaft. His son-in-law was William Greiffenstein, a trader and one of the early founders of the city of Wichita.

Chief Burnett died June 14, 1870 on his farm near Topeka and his wife and children moved to the Potawatomi reservation in Oklahoma. An obituary from an unmarked newspaper published at the time of his death provides some insight not only into the life of Chief Burnett but how a predominately “white society” viewed his role in early Topeka’s history.

“Mr. Burnett is well known to the citizens of Topeka. For many years, as often as once a week he has been seen in his lumber wagon on our streets, and he never failed until last Saturday, to be present at every circus that has exhibited here. He was the largest male in Kansas, weighing 496 pounds at the time of his death.”

“He followed the migrations of his tribe and his superior education made him a useful man among his people,” the obituary continued. “He was a constant reader of newspapers and was a subscriber to the state record from the date of its establishment.” Burnett was buried in a graveyard south and west of the large bluff.



### ← An early to mid-1800s drawing of Burnett’s Mound.

A holy man of the Potawatomi tells that long ago a quick moving tornado swept harshly across the prairies, killing and injuring many of his people. Extreme poverty had left them unprotected and unsheltered from the spinning winds. The tornado’s anger left many bodies scattered upon the land along with cattle and horses. Preparation for burial took many days of prayer and upon the ceremony, it was asked that the Great Spirit of life watch over and bless the large mound with the ability to stop the powerful spinning winds. It was asked that the mound protect the people of the land and watch over the dead that had been laid to rest upon her shadow. *Protected*, the people of the Kansas valley will be, *only by respecting and leaving the resting place of the dead undisturbed*. Seven of those that had perished were of personal and direct family relations to Chief Burnett.

FYI – In 1960, Chief Burnett’s mound was disturbed with construction at its base for the interstate bypass. The mound was cut into at the top of its north side to fit a 5 million gallon steel drum reservoir water tank. In the following years, building began to slowly progress around Burnett’s Mound. At 6:55 PM on June 8, 1966, a tornado of immense power struck the city of Topeka, destroying all within its path. The F5 tornado with winds estimated at 300 mph lasted 34 minutes and was a half mile wide. About 820 homes were destroyed and 3,000 damaged. It claimed 16 lives, injured over 500 people and left over 3,500 homeless. Total cost was put at \$100 million making it the costliest tornado in American history.

## Ottawa Indians

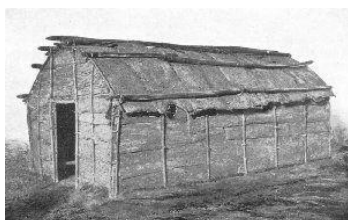
The name “Ottawa” is from the Indian word “adawe” meaning to trade. This name was appropriate because of the extensive trading with other tribes and their eventual involvement with the French. The Ottawa were very important to the fur trade. They would go out and trade the other tribes for their fur and then would trade that to the French.

They had developed a commerce in tobacco, medicinal herbs and roots, rugs, mats, furs and skins, cornmeal, and an oil made of the seeds of sunflower. They were in close alliance with the Wyandot from the first, and the Wyandot raised tobacco for the Indian trade.

The Ottawa are an Algonquian tribe closely related to the Ojibway (Chippewa) and the Potawatomi. At the time of the first European contact about 1615 they were located on Manitoulin Island in Lake Huron and on adjacent areas of the Ontario mainland.

In about 1650 some of the group moved westward, away from the Iroquois, and many eventually settled in the coastal areas of the lower peninsula of Michigan and neighboring areas of Ontario, Wisconsin, Illinois, Indiana, and Ohio with Michigan being the central area for the next 300 years.

Like most Indian groups in the Great Lakes area, the Ottawa had a mixed, seasonal economy based on hunting, fishing (which was of primary importance), horticulture, and the gathering of wild vegetable foods. In the warmer seasons, women grew the basic maize, beans and squash and collected wild foods. The men fished in streams and lakes, generally with nets. They also hunted and trapped deer, bear, beaver and other game. In the winter smaller groups settled in smaller camps for the hunting of large game, usually deer. A family hunting territory system was developed in the late 17<sup>th</sup> century.



They had large, permanent, sometimes palisaded villages located near river banks and lake shores. They used rectangular houses with half-barrel shaped roofs covered with sheets of fir or cedar bark. On extended hunting trips, mat covered conical tents were used. →

The villages often had people of other non-Ottawa groups, such as the Huron, Ojibwa and Potawatomi, living with them.



One of the greatest Indian chiefs to appear on the American continent was Chief Pontiac. Little is known of Pontiac's early life, but by 1755 he had become a tribal chief. His commanding manner and talent for strategic planning enabled him to also become the leader of a loose confederacy consisting of the Ottawa, Chippewa and Potawatomi.

He came to realize that under British rule his people would ultimately be deprived of their hunting grounds by aggressive settlers encroaching upon their ancestral lands. Thus, in 1762 Pontiac enlisted support from practically every Indian tribe from Lake Superior to the lower Mississippi for a joint campaign to expel the British. In what the English called “Pontiac's Conspiracy”, he arranged for each tribe to attack the nearest fort (May 1763) and then to combine to wipe out the undefended settlements. The shrewd and daring leader elected to capture Detroit himself, and it is for this



military action that he is particularly remembered. When his carefully laid plans for a surprise attack (May 7) were betrayed to the commanding officer, he was forced to lay siege to the fort. On July 31 Pontiac won a brilliant victory at the Battle of Bloody Run, but the besieged fort was nevertheless able to receive reinforcements and on October 30 Pontiac withdrew to the Maumee River.

Pontiac's larger plan was more successful. Of the 12 fortified posts attacked by the united tribes, all but 4 were captured, most of the garrisons were wiped out, several relief expeditions were nearly annihilated, and the frontier settlements were plundered and laid desolate. By 1764 continuing British action began to take its toll, however, and Pontiac finally agreed to conclude a treaty of peace in July 1766.

Three years later, while he was visiting in Illinois, a Peoria Indian stabbed and killed him. His death occasioned a bitter war among the tribes, and the Illinois group was almost annihilated by his avengers.

The first Ottawa treaty with the United States → establishing boundaries was January 21, 1785, then another in 1789 and then the Greenville Treaty in 1795, which was intended to restore harmony and friendly intercourse between the United States and Indian tribes.

On Nov. 17, 1807, the Ottawa, Chippewa, Wyandot and Pottawatomie nations ceded a huge amount of land to the United States. The Ottawa were paid \$ 3,333.33 in cash, an annuity of \$800 and the services of a blacksmith, to reside at the Maumee River for the term of 10 years; and then another treaty in 1817; and then yet another treaty on September 26, 1833, in which the Ottawa ceded their lands on the west shore of Lake Michigan for a reservation in the country which was to become Kansas.



This treaty was made by only a portion of the tribe, which was, and is to this day, widely scattered. The Ottawa of Blanchard's Fork were to have 34,000 acres and those of Roche de Boeuf were to have 40,000 acres. This land was laid off in a single tract, which contained 74,000 acres. It was on the Marais des Cygnes River and the city of Ottawa, Kansas, is located about the center of the reservation.

The Ottawa settled on their new land in 1837 (a few arrived in 1836) and there were arrivals for some years later.

**Rev. Jotham Meeker had labored among those of the tribe in Michigan. Meeker moved to the Ottawa Baptist Mission in 1837 to work among the Ottawa Indians and was succeeded at the Shawnee Mission by John Gill Pratt.**

**The mission farm was located about 5 miles northwest of the present site of Ottawa. For the first three or four years Mr. Meeker and his wife lived in a small one room log house situated on the banks of the Marais de Cygnes River.**



**He taught them how to read and write and preached to them until every head of a family became a Christian and a Baptist, while Mrs. Meeker taught the women how to sew and do all manner of household work. He taught the men how to till their land.**

**Jotham Meeker and his wife, Elnora, labored ceaselessly to improve the lives of the Ottawa, serving as ministers, nurse and doctor, business agents, marriage counselors, teachers and, of course, spiritual counselors.**

**The printing press that had been installed at the Shawnee Baptist Mission was moved to the Ottawa mission. Over two decades, Meeker and his wife, printed more than 65 works in 10 Indian languages. Meeker was a counselor, physician and advocate to Kansas Indians. One of his most important legacies was more than two decades worth of daily notes chronicling life on the frontier, as well as the developing social problems. “As to the labors among the Indians, I must say there are many obstacles in the way but the greatest of all seems to me the deadly cup.”**

**Meeker died at the mission Jan 11, 1854 and Mrs. Meeker died March 15, 1856. Both are buried in the old cemetery.**

**“The Indian Missions of Kansas flourished for a time,” Seward Sharp writes, until Congress “passed the Missouri compromise and the Kansas-Nebraska bill and Kansas became the battleground between the advocates of freedom and slavery.”**

John Tecumseh “Tauy” Jones, born of an English father and a Chippewa mother in Canada in 1808, was able to see the sides of both the Indian and the white settler. When quite young he went to live with a sister on the island of Mackinac. While there he frequently visited vessels that stopped at the island. A Captain Connor took a liking to the lad and asked him to take a trip to Detroit. He asked for permission to take the trip, and not getting his sister’s permission, he sailed away the next day without it. While in the home of his new-found friend he learned the English and French languages but forgot his own. After a few years Mrs. Connor died, and the lad was left without a home.

In this destitute condition, the boy was found by Rev. Isaac McCoy and taken to the Carey Baptist Mission where he received an opportunity to study in the mission school there. He was diligent in his studies and learned the primary principles of English and picked up again his own lost language. He continued here four or five years and, in the meantime, became a Christian under the instruction of Jotham Meeker who was a teacher there at the time.

He then entered Hamilton College where he studied four years; on account of ill health, he was advised by the faculty to quit and take a rest. After a time, he went to Choctaw Academy in Kentucky as a teacher for a year. He then went to Sault St. Marie as an interpreter for the government. He served in this capacity for some time among different tribes.

When the Potawatomie and Ottawa Tribes were moved to the west in 1833, he went with them. When the two bands of the Potawatomie tribe were united and settled on their reservation on the Kansas River, he joined the Ottawa Tribe.

He was married to Miss Jane Kelly, a missionary from North Yarmouth, Maine, in 1843. He settled on a ranch in 1850, where he built a residence and store some four miles northeast of the town of Ottawa. This became an important stopping place on the trail from Ft. Scott to Lawrence. His was the main country hotel in eastern Kansas. Many of the celebrated persons of pioneer days were entertained there as guests.

Kansas was officially declared the Kansas Territory in 1854. About 2,000 people came to settle in Kansas during the first two weeks after it was declared a territory. From 1854 to



1861, Kansas became the staging ground and the focus point for a nation struggling over the fundamental question: Could one race own another?

The treaties that had been made with the Indians were forgotten in the struggle between the free-state and pro-slavery factions. Eventually (January 29, 1861) Kansas entered the Union as a free state and the Indians in the state were forced to move again – this time to Oklahoma.

John T. Jones early allied himself with the cause of freedom. He rendered valuable assistance to the cause of freedom in the difficult and dangerous days that tried men's souls. In 1856 his home and store were burned by border ruffians. On February 23, 1867, Congress appropriated \$ 6,700 to reimburse him for his loss. He later erected a fine stone residence at a cost of some \$20,000, which is still standing (in 1939) as a noted landmark, a memorial of bygone days.

The First Baptist Church of the Ottawa Indians was organized here in 1858. Here he preached to his people up to the time of his death in 1873. He and his wife, Jane, were the originators of the plan for a Baptist College among the Ottawa.

In 1860 Rev. Jones presented to The Kansas Baptist Convention at its first session in Atchison the proposal to organize a university. The proposition was approved, and a Board of Trustees elected consisting of four Indians and two white members. The Baptists had already been considering the need for a Christian educational institution and had received a charter for a university named – ***Roger Williams University***. However, they had not secured any land on which to build.

Tauy Jones secured a grant of 20,000 acres of Indian land from the Government for an endowment to the University. The name was changed to **Ottawa University**.

On June 24, 1862, the Ottawa concluded a treaty with the United States, which, with amendments, was ratified July 16, 1862. The following was the opening clause of the first article: *“The Ottawa Indians of the United Bands of Blanchard’s Fork and of Roche de Boeuf, having become sufficiently advanced in civilization, and being desirous of becoming citizens of the United States, it is hereby agreed and stipulated that their organization and their relations with the United States as an Indian tribe shall be dissolved and terminated at the expiration of five years from the ratification of this treaty; and from and after that time, the said Ottawa, and each and every one of them, shall be deemed and declared to be citizens of the United States, to all intents and purposes, and shall be entitled to all the rights, privileges and immunities of such citizens and shall, in all respects, be subject to the laws of the United States and of the State or States thereof in which they may reside.”*

The principal provisions of the treaty were:

- (1) The Ottawa were to become citizens of the State of Kansas in July 1867, their annuities to be commuted and paid to them. Heads of families were each to receive 160 acres of land, and all other members 80 acres each; none of this land to be sold until they became citizens; and 40 acres, including house and improvements, not to be sold during the life of the owner.
- (2) Twenty thousand acres of average lands were to be located for school purposes, and the remainder to be sold to actual settlers at not less than \$1.25 per acre.

Four years later, the Ottawa were paid their last annuity. Of their lands 87,000 acres were sold to settlers and **20,000 acres given to the Kansas Baptist denomination to form a school for the benefit of the children of the Ottawa**. The original intent was to charter a boarding school for “the children of the Tribe between the ages of six and eighteen who shall be entitled to be received at such institution, and to be subsisted, clothed, educated and attended in

sickness...to continue so long as any children of the tribe shall present themselves for their exercise.” The idea of the initial school soon extended to the formation of a college--motivated by the desire for higher education for tribal members. **The land was to be utilized in lieu of a cash endowment to support the fledgling institution, which had no other means of income. Operating funds were to be received through the sale of land, subject to various terms and conditions. In exchange, the Baptists agreed to build and operate the school with the promise to provide free education to Ottawa Indians.**

The Board of Trustees became 24 members and it was placed under the authority of The Kansas Baptist Convention. The Board authorized the sale of 5,000 acres of the land granted by the Government at \$ 1.25 per acre. There were 1,280 acres sold

**Construction of the first building at Ottawa University was started in 1864.** The University began in 1865 as an academy largely attended by Indian students.



On February 23, 1867, a treaty was made with the Ottawa still living in Kansas, providing for their removal to the Indian Territory. They purchased almost 15,000 acres of the Shawnee reservation. By this time there were only about 200 Ottawa left.

A new arrangement was made with the government by which Ottawa University was retained by the white Baptists but the remainder of the land reverted to the Indians except 640 acres adjoining the town of Ottawa which was deeded to the school.

**The building was completed in 1869 but it was destroyed by fire in 1875. It was rebuilt in 1876 and stands today as Taub Jones Hall, aptly named after one of its founders. →**

Any certified tribal member is eligible to attend the residential college in Ottawa free of tuition, board, and room charges and any of the University's adult on-ground or online programs tuition-free. This will be preserved "in perpetuity".



Rev John "Taub" Jones died in 1873 and was buried under the pulpit of the church where he preached 20 years. By the terms of his will, his estate, estimated at \$25,000 was left in trust to Ottawa University. Mrs. Jones continued to assist in the work of the mission for a short time after her husband's death. Then she moved to Ottawa where she resided until 1895, when she returned to her old home in Maine where she died in 1901. Her body was brought back to Kansas and buried beside the grave of her husband on August 27, 1901, surrounded by the scenes and people where these devoted disciples ministered unitedly and untiringly till they finished their task under the guidance and gracious approval of Christ to whom they consecrated their lives.

In 1956 the United State Government decided that the Ottawa Tribe served no purpose and terminated them. The Ottawa, however, did not give up and on May 15, 1978 the Ottawa Tribe was restored. Today the tribe has almost 5,000 members.

## Ioway (also spelled Iowa) Indians

The Iowa tribe is also known as the Baxoje. In prehistoric times the Ioway moved from north of the Great Lakes region to present-day Iowa and in the 16<sup>th</sup> century moved from the Mississippi River to the Great Plains. By the 18<sup>th</sup> century they settled in Minnesota, reaching by the 19<sup>th</sup> century the shores of the Platte River, where they were visited in 1804 by Lewis and Clark.

Their customs were similar to those of the other Siouan-speaking tribes of the Great Plains. They were a semi-nomadic people who hunted but also practiced an agricultural lifestyle and participated in the fur trade with French colonizers.



The Iowa tribe used a Tepee as a form of shelter when they went hunting for buffalo hunts during the hot, summer months. The tepees were oriented with the doorway on the east, so a person woke toward the rising sun. In the winter they built houses called 'chakiruthan' meaning 'house-tied-together', referring to the lashing of the framework with bark strips. Earth lodges were also built for winter lodgings.



In addition to the usual habitation the Iowa evidently erected a larger, longer structure, as in 1843 Maximillian reported seeing "a long Indian hut, which occupied almost its whole breadth, and must have served for a great number of persons."



The men of the Iowa tribe wore a variety of clothes, including breechcloths, deerskin leggings, and sometimes a blanket robe over the upper part of the body. Buffalo hides were also worn as cloaks and moccasins were worn during the winter. Ornaments were made of shells, beads, bear claws and metal. The women wore long buckskin ankle-length dresses or skirts, leggings and blanket wraps.

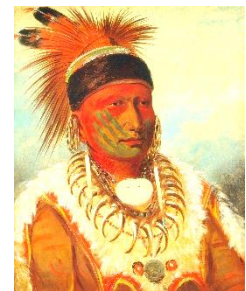
The men of the Iowa tribe wore Roach headdresses that were attached to a scalp-lock on their shaved heads and stood straight up from the head like a tuft or crest. Only an Iowa Chief could wear the eagle feather headdress.

Chief White Cloud →

The women of the Iowa tribe wore their hair in two braids if they were single, and one braid down the back if they were married.

The Iowa tribe ate buffalo, deer, elk, bear and wild turkey that was acquired on their hunting trips across the Great Plains. Their main food was supplemented with roots and wild vegetables such as spinach, mushrooms, prairie turnips and potatoes together with berries and fruits such as rhubarb. The tribe were also farmers who raised crops such as corn, beans, sunflower seeds and squash.

The first treaty with the Ioway was on September 16, 1815 and was simply one of peace, with no boundaries being established.



In 1824, after further encroachment of white settlers into western lands, the Iowa Tribe ceded their lands and were given two years to vacate. Between 1836 and 1838 more lands were ceded, and the Tribe was removed to an area near the Kansas-Nebraska border. Later that land would be further reduced. Due to poor conditions and mistreatment, many Iowa tribal members left the Kansas-Nebraska reserve in 1878 and moved to Indian Territory (Oklahoma).



In 1883 an Iowa reservation was established, and those that remained became the Iowa Tribe of Kansas and Nebraska.

← Iowa women in modern native attire

Situated on approximately 2,100 acres, straddling the border of Kansas and Nebraska, the **tribal headquarters are located in White Cloud, Kansas**. With more than 2,000 members, their economy is primarily based on agriculture. The tribal farm raises cattle and operates the Flaky Mills (grain-processing) and a grain elevator. The tribe has also been engaged with gaming operations, first with Iowa Tribal Bingo, and then in 1998 with the opening of the tribal casino. The tribe operates various social services as well as a gas station and a fire station.

## Kickapoo Tribe

The fiercely independent Kickapoo tribe originally lived in northwest Ohio and southern Michigan in the area between Lake Erie and Lake Michigan. They migrated to Wisconsin, Illinois, Indiana and southern Missouri but then continued to move even further south and to the west.

In the 1600s the French established trading links with the tribe. The Kickapoo enemies were the tribes of the powerful Iroquois Confederacy who forced them to migrate further south and west. They claimed the lands they conquered from the Illinois Tribes in present-day Illinois and western Indiana. Adaptation to life on the plains was nearly effortless.

The Kickapoo tribe lived in a variety of different shelters, the most common was the wigwam, a form of temporary shelter that was used by Alonquin speaking Native Indian tribes who lived in the woodland regions. Wigwams were small cone-shaped houses with an arched roof made of wooden frames that are covered with woven mats and sheets of birch bark which are



held in place by ropes or strips of wood. Some

Kickapoo wigwams were covered with buffalo hides if this was a major resource where they lived. Wigwams were usually about 8-10 feet tall and 10-15 feet wide at the base.

Because they moved frequently their style of dress changed frequently. In warm climates they wore





breechcloths in the summer and in cold climates they wore fringed tunics and leggings. The women wore wraparound skirts. Warm robes or cloaks were also worn to protect against the rain and the cold. The Kickapoo tribe also adopted the types of clothes worn by the white settlers and that were available through trade. The men often wore fur caps or a beaded head band. Sometimes the warriors wore a porcupine roach instead. It was made from porcupine hair – not the sharp quills.

Mothers made cornhusk dolls for their daughters and carried babies in cradleboards on their backs. →

The food that the Kickapoo tribe ate depended on the natural resources that were available to them in the locations that they lived in.

The food of the Woodland people were fish and small game including squirrel, deer, elk, raccoon, bear and beaver. Corn, squash, beans and pumpkin were also available

The food of the Kickapoo who inhabited the Great Plains region was predominately buffalo, but they also hunted deer, bear and wild turkey. Their diet was supplemented with roots and wild fruit and vegetables. Those in the Southeast regions included meats from animals such as rabbits, wild hogs, turkeys, opossums, raccoons and deer. Many farmed crops of corn, beans dried fruit, pumpkins and nuts.

The name of the Native Indian in the picture of the Kickapoo Prophet Indian is Kee-an-ne-kuk, Foremost Man, Chief of the Tribe, 1830.



George Catlin, artist of the painting, wrote the following:

“The present chief of this tribe...usually called the...Prophet, is a very shrewd and talented man. When he sat for his portrait, he took his attitude of prayer. And I soon learned that he was a very devoted Christian....It was told to me in the tribe by the Traders (though I am afraid to vouch for the whole truth of it) that while a Methodist preacher was soliciting him for permission to preach in his village, the Prophet refused him the privilege, but secretly took him aside and supported him until he learned from him his

creed, and his system of teaching it to others; then he discharged him, and commenced preaching amongst his people himself; pretending to have had an interview with some...inspired personage; ingeniously resolving, that if there was any honour...or influence to be gained by the promulgation of it, he might as well have it as another person; and with this view he commended preaching and instituted a prayer, which he ingeniously carved on a maple stick of an inch and a half in breadth, in characters somewhat resembling Chinese letters. These sticks, with the prayers on them, he has introduced into every family of the tribe, and into the hands of every individual; and as he has necessarily the manufacturing of them all, he sells them at his own price, and has thus added lucre to fame, and in two essential and effective ways, augmented his influence in his tribe.”

The Kickapoo and their allies occupied the territory of Illinois and western Indiana throughout the 1700s and on into the 19<sup>th</sup> century.

The Kickapoo Tribe entered into ten treaties with the United States Government from 1795 to 1854. These treaties brought devastating consequences: the treaties shifted the homelands of the Kickapoos from Illinois to Indiana, Missouri, Kansas, Oklahoma, Texas and Mexico. In 1840 most of the Kickapoo people were forcibly moved to Kansas.

Today, the Kickapoo is divided into four separate bands – The Kickapoo Tribe in Kansas, The Kickapoo Tribe in Oklahoma, The Texas Band of Kickapoo and the Mexican-Kickapoos.



Today, with over 1,600 enrolled members of the Kickapoo Tribe in Kansas, half still reside on the reservation assigned them in the Treaty of 1854. Although the land size has diminished enormously since then, the people still call it home.

**The Kickapoo Tribe in Kansas is on a reservation in northeast Kansas – Brown County, Horton, Kansas.** It is approximately 5x6 miles of 19,200 acres. They have a gymnasium, day care center, senior center, and a Kickapoo Nation high school that teaches grades kindergarten through 12<sup>th</sup> grade.

On May 18, 1996 the Kickapoo tribe opened Golden Eagle Casino on the Kickapoo Reservation. This was the first casino in Kansas. It has brought more than 300 jobs to Horton and generated revenues that helped support the tribe's incentives for school and health care.

## Sac and Fox Tribes

The Sac and Fox people have long been known for their cultural independence. Despite the many hardships that they have faced over the years, which included losing the majority of the land and people, they have remained a viable group who are proud of their ancestors and heritage.

The Sac and Fox Nation of Missouri people and their ancestors have been historically located in the eastern woodlands and prairie regions, particularly in Michigan and Wisconsin, Illinois, Iowa, Missouri, Kansas and Nebraska. The Sac and Fox of the Missouri band were finally settled in northeast corner of Kansas.

The Sac and Fox, usually spoken of as one tribe, were originally two separate and distinct tribes, but both of Algonquian stock. The Sac (or Sauk), when first met by white men, inhabited the lower peninsula of Michigan and were called the 'People of the Yellow Earth'. Their name comes from the native name *Asakiwaki*, which means yellow earth people.

At that time, the Fox lived along the southern shore of Lake Superior and were called the 'Red Earth People'. Their own name for themselves, *Meskwaki* (also spelled Mesquakie or Mesquaki) means red earth people.

There is a tribal tradition that before the Sac became an independent people, they belonged to an Algonquian group composed of the Potawatomi, Fox and Mascouten tribes. After the separation, the Sac and Fox moved northwest, and in 1720 were located near Green Bay, Wisconsin but as two separate tribes. Trouble with the Fox led to a division of the Sac, one faction going to the Fox and the other to the Potawatomi.

In the past, the Meskwaki and Sauk tribes were each ruled by two chiefs. The **peace chief**, who inherited the position from his father, was in charge of diplomatic and domestic affairs. The **war chief**, who was elected by other warriors, was in charge of military and police affairs. Today each Sac and Fox tribe is governed by a council that is elected by all the tribal members.

In 1733, some Fox, pursued by the French, took refuge at the Sac village near the present city of Green Bay, Wisconsin. Sieur de Villiers made a demand for the surrender of the refugees, but it was refused, and in trying to take them by force, several of the French were killed. Governor Beuharnois, of Canada, then gave orders to make war on the Sac and Fox. This led to a close confederation of the two tribes, and since then they have been known as the Sac and Fox.

One of the largest Indian villages in North America was Saukenuk located between the Rock and Mississippi Rivers in Illinois. At that time, it included approximately 4,000 Sac and Fox people.



In the Treaty of 1804, the American government had an agreement with those that came before Black Hawk, that the Native Americans were allowed to remain in their lands. However, the catch was the time limit of 24 years. It was the time frame in which the treaty was effective and Black Hawk reportedly did not know about this clause.



Early in 1832, war chief Black Hawk attempted to return to Illinois. General Henry Atkinson discovered that Black Hawk had crossed the river with more than 1000 Sauk and Fox Native Indians. This action was a migration, but the government viewed it as a hostile, armed invasion. On April 10, 1832 the Black Hawk War began. Black Hawk defeated the brigades of militia on May 14, 1832 and won several other minor skirmishes. However, the situation soon changed and Black Hawk's warriors were defeated August 2, 1832 at the mouth of the Bad Axe in Wisconsin. Black Hawk surrendered and the Sauk tribe formally ceded all their lands to the United States of America. Black Hawk became a famous prisoner of war and was presented to the different nations in the United States and in Europe. After his release he lived in Iowa, dying there October 3, 1838 at the age of 71. In his autobiography published in 1872, Black Hawk said, "How smooth must be the languages of the whites. When they can make right look like wrong and wrong like right."

After several treaties with the United States, the Sac and Fox in 1837 ceded their lands in Iowa and were given the **Great Nemaha reservation in Doniphan and Brown counties**. The Missouri band became officially known as the Sac and Fox Nation of Missouri in Kansas and Nebraska.

The Sac and Fox culture is based upon respect for the life within themselves, their families, communities and all of creation. The Creator gave this way of life to the Sac and Fox people. The culture is the way things are done in relation to each other and all of creation. The Sac and Fox way of life is spiritually based. They seek the guidance of the Creator in how to live.



There were two types of dwellings which the Sac and Fox used in their villages: dome shaped houses called wigwams, and rectangular lodges with bark coverings.



Sac and Fox women wore wraparound skirts, Sac and Fox men wore breechcloths and leggings. Shirts were not necessary in the Sac and Fox culture, but people wore ponchos when the weather was cool. They also wore moccasins on their feet. Later, Sac and Fox people adapted European costume such as cloth blouses and jackets, decorating them with distinctive silk applique.

Traditionally, Fox and Sac men wore caps made of otter fur. The women usually wore their hair in a long braid or a bun gathered at the nape of their necks. Fox and Sac warriors often wore their hair in the Mohawk style or shaved their heads completely except for a scalp-lock (one long lock of hair on top of their heads). Sometimes they added a porcupine roach to make this hairstyle more impressive. Sac and Fox men and women both painted their faces with bright colors for special occasions. The Sac and Fox tribes originally used different colors and designs

of face and body painting, so that they looked different even though their clothing style was the same.

The Sac and Fox were farming people. They grew corn, beans, and squash on small farms on the outskirts of their village. The men hunted deer, small game, and sometimes buffalo. They also ate berries, fruit and honey, baked cornbread and cooked soups.

Sac and Fox hunters and warriors used bows and arrows and spears. Sometimes men would fight each other with special wooden war clubs.

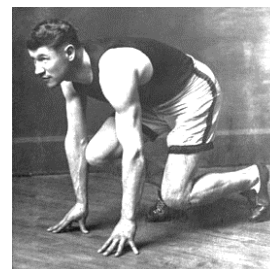
Sac and Fox artists are known for their quill embroidery, pottery and beadwork.



← Saginaw Grant (born 1936) is a Sac actor known for roles in *Breaking Bad* and as Chief Bear in the *Lone Ranger*

Jim Thorpe, (1886-1953) is considered one of the greatest athletes of all time. He played professional baseball, basketball and football and also won gold medals in the decathlon and pentathlon at the Stockholm

Olympics in 1912. →



## Wea Native Americans

The Wea are a relatively unknown tribe who were living in the Ohio Valley with the Miami and the Plankashaw when first encountered by the Europeans. Their tribal name has been recorded a number of ways including Ouaouiatanoukak, Aoiatenon, Wah-we-ah-tung-ong, Warraghtinooks, and Wyantanons. While the Wea are often grouped as a part of the Miami and merged into this tribe during the 19<sup>th</sup> century, they were a distinct and independent tribe prior to this time.

Prior to European contact, the Wea were a hunting, fishing and gathering people. Following European contact, they became so involved with the fur trade that they replaced their summer hunt with summer fishing so that they would take animals only at a time when their hides would be good for trading.

The Wea also raised corn and the early European explorers remarked on their extensive corn fields.

Traditionally, the Wea occupied both a summer village and a winter hunting camp. The summer village would usually be located along a stream or river. A large council house would be used for public meetings.

As with many other tribes in the area, each Wea band or village had more than one chief. Peace chiefs were concerned with the administration of daily life and were not allowed to participate in war parties. Peace chiefs were expected to provide for those in need and therefore their property was available to anyone who needed it.

War chiefs were primarily concerned with the ritual aspects of war. The decision to go to war would have been traditionally made by a council of war chiefs. There is some evidence that each clan may have had a war chief.

While the peace chiefs and war chiefs were usually men, the Wea also had female chiefs who supervised major feasts and prepared the supplies for war parties. As with other tribes in the area, women could also participate in war parties.

During the American Revolution, the Miami, knowing the loss of their lands would be a consequence of American victory, allied themselves with the British. Initially, the Wea declared their neutrality, but later joined with the Miami to oppose the Americans.

In 1791, the Miami under the leadership of Little Turtle and the Shawnee under the leadership of Blue Jacket attacked the encampment of the new territorial governor. In a battle that lasted for about 3 hours, the Americans were defeated. In their retreat they left behind 630 dead and 283 wounded. While this was a major defeat for the American military, there was retaliation by both the army and by militia groups. Since the Wea were part of the Miami, part of this retaliation focused on them.

President George Washington ordered a punitive expedition against the Wea settlements. The American forces – 33 officers and 760 mounted Kentucky volunteers attacked Quiatenon. The Wea were caught unaware and panic ensued. The Americans captured 41 women and children, burned the village and destroyed several hundred acres of growing corn.

The following year, Henry Knox, the Secretary of War, sent a letter to the Indians in the Old Northwest Territory addressing their concerns that the United States wants to drive them out.

*“We should be greatly gratified with the opportunity of imparting to you all of the blessings of civilized life, of teaching you how to cultivate the earth, and raise corn; to raise oxen, sheep and other domestic animals; to build comfortable houses, and to educate your children, so as ever to dwell upon the land.”*

Knox, like many Americans both at the time and still today, ignored the fact that the Indians had been farming for many centuries and that their agricultural surpluses had supported the early European colonists.



In 1805, in the Old Northwest Territory, the Native American tribes all gave up claims to land in Ohio and Indiana. The negotiations were undertaken on behalf of the Connecticut Land Company, without regard to the fact that negotiations for land by private companies or states was not allowed under federal law.

← 1830 drawing of Wah-pe-say, a Wea

The Wea migrated from Illinois to Missouri in 1820. By the Treaty of October 29, 1832 the Wea, jointly with the Plankashaw, were granted 250 sections of land in what is now Miami County, Kansas on lands adjacent to the Peoria and Kaskaskia reserve.

**A Baptist mission was opened among the Wea Indians in 1840 by Dr. David Lykins. It was located about a mile east of the present city of Paola and continued as a useful and successful institution for many years. Miss Eliza McCoy (niece of Isaac McCoy) and Miss Sarah Osgood served as missionaries.**

Treaties were signed in Washington D.C. in 1854 with the Otoe, Missouri, Omaha, Delaware, Shawnee, Peoria, Plankashaw, Wea and Miami. As a result of these treaties the tribes ceded nearly 14 million acres to the United States.

In 1854, the Wea and the Plankashaw formally merged with the remnants of the Illinois tribes and became the Confederated Peoria. After this time, the Wea ceased to exist as a separate and independent tribe.

## Miami Native Americans

The Miami are an Algonquian people, closely related to the Illinois. Their native name is *Myaamia* which means ‘allies’. They inhabited the area to the south and west of Lake Michigan when Europeans first entered the region in the late 1600s. They subsequently moved south into Indiana and were finally removed to Oklahoma in the mid-1800s. Six Miami subgroups were the Wea, Plankashaw, Pepikokia, Kilatika, Mengakonkia, and Athatchakangouen, each with many variations of spelling.

Throughout their history the Miami have lived in temperate forest and prairie areas of the Midwestern United States. Fish, mollusks, and migratory wild-fowl are plentiful on the rivers, and deer, elk, bear and numerous small mammals thrive in the rich deciduous forests. Bison were also common on the prairie peninsula to the west and south of Lake Michigan prior to European settlement.

Summer agricultural villages ranged in population from several hundred to perhaps several thousand people, consisting of some dozen or more nuclear and extended family groups. Villages were typically located near a river and often close to open prairie. Villages were frequently palisaded and were apparently kept immaculately clean. In some cases, the Miami shared a single palisaded village with another group.

Within the palisade were circular or elliptical houses for each nuclear or extended family. These were fashioned from tightly woven reed mats laid over each other on a wooden frame. The Doorways were covered with bison skins, which were also used to line the floor. A central hearth provided light, heat and fire for cooking, the smoke escaping from a hole in the roof. In the center of the village was a larger structure that served as the village chief’s house and as a meeting place. Agricultural fields were located outside the palisade, but within easy walking distance.

Winter camps consisted of one or more nuclear and extended family groups, probably never having a population of more than a few dozen people. Winter camps were distributed around Miami territory and may have been moved frequently. Houses in winter camps were more temporary and often very small, round and tent-like.



Clothing was fashioned from deer or bison skin, and often dyed black, yellow or red. Bison hair was also woven into bags and belts. Cooking and storage pots were made of fired clay. Bowls and spoons were carved from wood. Arrows, axes, hoes and pipes were fashioned from stone by either chipping or grinding.

Simple horticulture and hunting provided the basis of Miami subsistence. Crops grown included maize, beans, squash, pumpkins, melons and tobacco. Fields were cleared by the slash-and-burn technique, and planting was done using digging sticks and hoes fashioned of stone or bison scapulae. Nuts and fruits were also collected from the forests and prairies.

Deer and bison were major sources of meat, although small game was trapped or hunted with bow and arrow. Soon after planting, usually in early June, most of the Miami village would leave in a group to hunt bison on the plains. This communal hunt usually lasted five weeks or more. Bison were hunted by ambush or fire drive. The meat from this hunt was used for subsistence until the village crops matured. Following the harvest in the fall, families would leave the village alone or in small groups to hunt deer and small game in the forests during the winter, although some families remained in the village and hunted in the immediate vicinity. The Miami kept dogs as companions and sacrificial animals.



Mothers gave birth in seclusion and remained secluded with the infant for several weeks. Most of a Miami child's life was spent in close proximity to its mother, often bound in a cradle board. The Miami were concerned and affectionate parents and allowed their children great freedom.

Village leaders were also the heads of the various village clans. The head of the highest-ranking clan became the village chief. Although clan heads and village chiefs were generally recognized as such because of their wisdom, respect, and speaking ability, the sons of chiefs usually became chiefs themselves. Village chiefs were responsible for day to day affairs of the village, settling disputes and maintaining relationships with other groups. Miami village chiefs were paralleled by war chiefs, who organized and carried out raids on other groups. War chiefs were recognized solely according to their success in war. If a war chief organized a raid that failed, his status as a chief would be threatened or lost. Members of raiding parties could not be conscripted, but had to volunteer, so a war chief's ability to conduct raids was dependent on the trust Miami men had in him and his ability to conduct a raid successfully.

Miami religion centered around the individual and group attempts to gain power from spirits known as manitous. The Miami believed that manitous roamed the world and could take the form of humans, animals, and perhaps even plants or nuts. The source of the manitou's power was known as *the kitchi Manitou* and was often equated with the sun, although the kitchi Manitou was apparently not considered to be animate. Once contacted, a Manitou became the individual's guardian spirit, giving the person power in return for respect and sacrifices. Feasts were given and public and private sacrifices of food or tobacco were made to gain power from or appease specific manitous.

Miami men were tattooed head to foot, and women were tattooed on their arms, face and chest. The Miami used paint or painted porcupine quills to decorate their clothes and shoes. Music and song accompanied dances, and dance was probably considered both a form of entertainment and a way of showing respect to a Manitou.

In the 1660s fear of Iroquois raids prompted them to move west of the Mississippi with the Illinois people. At the same time a group of Miami took up residence with a large group of similarly displaced people around Green Bay, Wisconsin. These Green Bay Miami were visited regularly by Jesuit missionaries during the 1670s. In the 1680s the Miami began to move back to the southern end of Lake Michigan. This trend southward continued and by 1750 large numbers of Miami peoples could be found near the present Indiana cities of Fort Wayne, Lafayette and Vincennes.

The Miami were allied with the English during the American Revolution and some continued to fight the Americans until the Greenville Treaty was signed in 1795. By 1820 most Miami had sold their land to American settlers and moved to Reservations in Missouri. A majority of the remaining Miami were forcibly removed from Indiana in 1846 and resettled in Kansas, moving finally to Oklahoma in the 1870s to live with other Miami and Illinois people who had settled there.



**In 1847 a Baptist mission was opened among the Miami about ten miles southeast of the present city of Paola, near the site of the old Miami village on the Marais des Cygnes River.**

← Miami leaders in Washington, D.C. 1854

Miami tribe exchanged more than 500,000 acres for 200 acres of land in individual allotments plus ten sections to be held in common in Oklahoma.



**Noble L. Prentis, in his 1899 book, *A History of Kansas*, said:**

**“The missionaries were heroic pioneers of Kansas. They invented phonetic alphabets; they created written languages, wrote dictionaries and song books, and gave to the Indian the Bible and the Christian religion.”**

**“They went into the rude lodges and wigwams and cared for the sick and dying. They suffered from poverty and often from savage cruelty; they sacrificed home and friends, and many died alone on the prairie that the Indians might know the better way and the higher life.”**

## **Code Talking “Warrior” Native Americans**

For thousands of years, American Indian men have protected their communities and lands. “Warrior” is an English word that has come to describe them. However, their traditional roles involved more than fighting enemies. They cared for people and helped in many ways, in any time of difficulty. They would do anything to help their people survive, including laying down their own lives.

Warriors were regarded with the utmost respect in their communities. Boys trained from an early age to develop the spiritual, mental, emotional, and physical strength they would need to become warriors.

Despite everything that American Indians had endured in the past, the warrior tradition – the tradition of protecting their people – called many of them to serve in the United States military. They cared about their communities and the lands on which their people had lived for thousands of years. Many of them also served out of a sense of patriotism, wanting to defend the United States, for some American Indians, the military offered economic security and an opportunity for education, training and travel.

More than 12,000 American Indians served in World War I – about 25% of the male American Indian population at that time. In World War I, Choctaw and other American Indians transmitted battle messages in their tribal languages by telephone. Although not used extensively, the World War I telephone squads played a key role in helping the United States Army win several battles in France that brought about the end of the war.



During World War II, when the total American Indian population was less than 350,000, an estimated 44,000 Indian men and women served. Beginning in 1940, the army recruited Comanche, Choctaws, Hopis, Cherokees and others to transmit messages. Securing messages was becoming a bewildering problem. Japanese cryptographers, many of them educated in the United States and fluent in standard and colloquial English, were amazingly adept at breaking codes. Enemy forces often knew about American battle plans in advance.

The Marine Corps recruited Navajo Code Talkers in 1941 and 1942. Philip Johnston was a World War I veteran who had heard about the successes of the Choctaw telephone squad. Johnston, although not Indian, had grown up on the Navajo reservation where his parents were missionaries. In 1942, he suggested that Navajos could be very helpful in maintaining communication secrecy. In the Navajo language, unique to reservation dwellers and rarely used elsewhere, inflection determines a word’s meaning. Depending on pronunciation, a Navajo word can have four distinct meanings. Navajo verb

forms are especially complex. Outsiders generally find the language incomprehensible. In 1942, there was no Navajo alphabet. The language did not exist in written form.

To develop their Type One Code, the original 29 Navajo Code Talkers first came up with a Navajo word for each letter of the English alphabet. Since they had to memorize all the words, they used things that were familiar to them, such as kinds of animals.

After the Navajo code was developed, the Marine Corps established a Code Talking school. As the war progressed, more than 400 Navajos were eventually recruited as Code Talkers. The training was intense. Following their basic training, the Code Talkers completed extensive training in communications and memorizing the code.

On the battlefield, the work of sending coded messages was extremely serious. Being able to keep the messages secret could make the difference between winning and losing a battle – or affect how many lives were saved or lost. Code Talkers were given the messages in English. Without writing them down, they translated and sent them to another Code Talker. After the message was transmitted and received, it was written down in English and entered in a message logbook. Messages were only coded when absolute security was needed.

The Code Talkers' role in war required intelligence and bravery. They endured some of the most dangerous battles and remained calm under fire. They served proudly, with honor and distinction. Their actions proved critical in several important campaigns, and they are credited with saving thousands of American and allies' lives.

## **“My Life Among the Indians”**

by George Catlin

gives an excellent view of life among the Native Americans in North America. George was the 5<sup>th</sup> of 14 children born on July 26, 1786 and died December 23, 1872. He was born in Wilkes-Barre, Pennsylvania but when he was an infant his parents moved about 40 miles to a farm in New York State. As a child he spent many hours hunting, fishing and looking for American Indian artifacts.

He tells an intriguing story about his encounter with an Indian at the age of nine or ten when he went hunting for deer. The next day his father went with him to where they were camped at the edge of their farm. It was an Oneida Indian with his wife and 10-year-old daughter. He told George he was a good hunter and gave him half the venison from the deer that the Indian had shot – just as George was about to shoot it.

“This generous present added much to my growing admiration, which was increased again as I listened to his narrative, made to my father and myself, of his history and of some of his adventures as well as the motive which had brought him some hundreds of miles...”

George's father was a lawyer and so George also studied law and passed his exam in 1818 and then practiced in Connecticut and Pennsylvania. He abandoned his practice in 1821 to pursue painting. Catlin enjoyed modest success painting portraits and miniatures but found both inadequate to his ambition of becoming a history painter.

Catlin was afraid that the world of the Native Americans would disappear, and he wanted a record to leave for history.

Catlin began his journey in 1830 when he accompanied General William Clark on a diplomatic mission up the Mississippi River into Indian territory. St. Louis became Catlin's base of operations for five trips between 1830 and 1836, eventually visiting 50 tribes. He was the first white man to depict Plains Indians in their native territory.

He was a self-taught painter and he painted almost everything he saw and kept exact records. He accumulated more than 500 paintings and gathered a substantial collection of artifacts. He never felt afraid and no one ever threatened him or stole anything. He felt the Native Americans were of great worth. They were honest, intelligent and their culture had great value.

In his book, Catlin states "The civilized races in the present enlightened age are too much in the habit of regarding all people more ignorant than themselves because they do not live, and act, and look like themselves."

"In the progressive character with which the Creator has endowed mankind, as distinguished above the brute creations, the American 'savages' have in several instances, made the intended uses of their reason, in advancing by themselves to a high state of civilization, but from this they have been thrown back by more than savage invaders."

"All history goes to prove that, when first visited by civilized people, the American Indians have been found friendly and hospitable; and my own testimony, when I have visited nearly two million of them, and most of the time unprotected, without having received any personal injury or insult, or loss of my property by theft, should go a great way to corroborate the fact, that, if properly treated, the American Indians are amongst the most honest, and honorable and hospitable people in the world."

"In their primitive state, these people are all temperate, all teetotalers, and sufficiently clad for the latitudes they live in; and their poverty, properly speaking, with their other misfortunes, only begins when the treacherous hand of white man's commerce and the jug are extended to them."

"The Creator has also endowed the North American Indians, everywhere, with a high moral and religious principle, with reason, with humanity, with courage, with ingenuity, and the other intellectual qualities bestowed on the rest of mankind. They all worship the Great Spirit and have a belief in a spiritual existence after death.

"One of the distinguishing natural traits of the American Indian, that stamps his character as mentally superior to that of the African and some other races, is his uncompromising tenacity for unbounded freedom. All efforts made (and there have been many) to enslave these people, have resulted in failures; and such an abhorrence have they of the system that they cannot be induced to labor for each other or for white men for any remuneration that can be offered, lest the disgraceful epithet 'slave' should be applied to them by their tribe."

"In the relationship of man and wife, in which, as amongst white people, 'both are one', they can and do labor for mutual interests and mutual subsistence, without incurring this reproach; and I do not believe that, among the poorer class of any civilized people on earth, a better and a more voluntary division of the toils of conjugal life can be found than exists amongst the American Indians."

"Their color, which has often been described as red, as yellow and more often as copper color, is not exactly either; but more correctly described as a cinnamon color, the exact color of cinnamon bark; sometimes a little more dark, and at others more light.

**"These people have probably got the appellation of 'Red Indians' from their habit of using so much red ochre and vermilion, their favorite colors, in painting their bodies and faces, rather than from their natural color."**

"All the American Indians have straight and black hair, and generally exceedingly fine and silky. Their eyes (though their effect is black) are of a deep and reddish-brown, and their

teeth, almost without exception, uniform and regular in their arrangement, and white and sound, even in old age.”

A Native American explained, “In councils, no man speaks without inviting the Great Spirit to witness what he is going to say, and to aid him in speaking the truth. Before eating they invariably and audibly thank the Great Spirit for the food they are going to partake of.”

“These people have no churches or places of worship where they congregate together as white people do; but each individual has some solitary and sacred haunt where he occasionally goes for several days and nights together, without food, lying with his face in the dirt, as he is crying to the Great Spirit, even at the risk of his life from wild beasts and his enemies.”

“You speak to us of the Good Book which is in your hands. We have some of these in our village. We are told that all your words about the Great Spirit are printed in that Book, and if we learn to read it, it will make good people of us. I would now ask why it don’t make good people of the whites living around us? They can all read the Good Book, and understand all that the Black-coats (missionaries) say, and still we find that they are not so honest and so good a people as our own; this we are sure of.”

**Unfortunately, most of us have never taken the time or opportunity to really learn about the Native American culture. Kyle Taylor made a powerful statement at our 2018 ABCCR Annual Gathering when he stated that we must know the culture of those we are trying to reach for Christ. When Jesus called the fishermen to follow him, he called them to be ‘fishers of men’ not carpenters like he was.**

### Native American women describe their role...

“When Columbus landed on our shores there were 75,000,000 Native Americans in North America. Now there are only about 2,000,000. People need to know about the mass genocide that occurred, so they won’t let it happen again. The men who came with Columbus had no concept of brotherly love. They were murderous, abusers of women. But through centuries Native people have been viewed through the Columbus binoculars rather than through the Native American’s own words.”

“Misperceptions of Indian women were rampant because they were held up to the patriarchal model. Euro-Americans expected men to be the providers and defenders of the family while women were supposed to be adjuncts to their husbands, dependent and frail. Among the affluent whites, those who did manual labor had inferior status. White observers rarely knew Native languages and thus remained outsiders. They did not ask Indian women how they perceived their own status. In fact, Native women did work hard, but labor is not necessarily servitude; most were partners with men in the business of survival.”

“Women have their capabilities and men have theirs; and neither can really function without the other. In many tribes the women ‘owned’ the fields but it was a community system, a sort of profit sharing based on the belief that the earth belongs to all. Everyone worked.

“At the core of tribal nations is not the individual, but the family. Without respect for families and children, none of us will survive. Parents were loving and affectionate. They didn’t have to discipline children because children knew what was expected and did it. Tribal societies

nurtured their young and prepared them for adult roles. As children aged, their responsibilities within the tribe and family increased.”

“Native American women value their roles as mothers and grandmothers, as teachers, storytellers and healers. At the same time, they are moving into nontraditional roles, working as environmental scientists, physicians, engineers, construction workers, attorneys, corporation executives. They design and implement progressive programs in their communities. Speaking out in Congress and the United Nations, they influence national policy and global awareness.”

“Our goals today are to protect elders and children, to educate our young people and get out of poverty while holding on to our culture. Teach children to love life and to learn whatever you have to learn to survive, but don’t neglect the spiritual part of your life!”

“White people pray on Sunday in their big cathedrals. For Native Americans every day is holy. When the Pope goes to New York, he travels with an entourage. When we go out to pray, we don’t announce it to the whole village and have a marching band. We humble ourselves. Prayer is between you and the Creator.”

Historically, Native American women played a central role in tribal decisions and were highly regarded as the “mothers of nations”, because their role was deemed so essential to the perpetuation of culture. Unlike their European counterparts, these women were influential in tribal politics and decision-making, but little was recorded about them and colonization eventually subjugated their authoritative roles.

**Four Native American tribes were left in Kansas and have reservations federally recognized, including:**

**Kickapoo Tribe of Kansas in Horton, KS**

**Ioway Tribe of Kansas & Nebraska in White Cloud, KS**

**Prairie Band Potawatomi Nation in Mayetta, KS**

**Sac and Fox Nation in Brown County, KS**

**The Kaw have purchased some of their original tribal grounds south of Council Grove and established Allegawaho Memorial Park.**

**Moses Jay**, longtime security guard and the first person visitors would meet as they passed through the Mid-American All Indian Center’s doors in Wichita, KS, died on Jan 2, 2001. He was a full-blooded Apache. His Indian name, Nesahkluah, meant “Glittering Rainbow” and he traced his roots to Geronimo. During World War II, Jay fought in the same battles as Audie Murphy. He was in six major campaigns and earned four Silver Stars, four Bronze Stars, four Purple Hearts and a Croix de Guerre, a medal awarded by the French government for valor in combat.





Henry Roe Cloud founded the Roe Institute, later named the American Indian Institute. Located north of what is now Wichita State University, the all-male school was one of the first American Indian high schools in the nation.

← **The American Indian Institute was a high school for American Indian boys founded by Henry Roe Cloud.**

The **Keeper of the Plains** in Wichita, KS was created in 1974 and placed at the confluence of the Arkansas and Little Arkansas Rivers. The 44 foot, five ton stylized sculpture of an Indian Chief was designed by Kiowa artist Black Bear Bosin (1921-1980) and constructed of architectural metal products.



**In 1979 the Kansas Convention became Central Region as it also included Oklahoma and Arkansas churches.**

**We have hundreds of thousands of Native Americans living on reservations in Oklahoma.** All have been forced off their lands and into a totally different way of life. Many have left the reservations and educated themselves in occupations so they can fit in a white society.

Tribes who live on the reservations include:

Plains Apache, Ft. Sill Apache, Arapaho, Caddo, Cherokee, Cheyenne, Chickasaw, Comanche, Creek, Delaware, Iowa, Kaw, Kickapoo, Kiowa, Miami, Modoc, Muscogee, Osage, Otoe, Pawnee, Peoria, Ponca, Potawatomi, Quapaw, Sac & Fox, Seminole, Seneca, Tonkawa, Wichita, Wyandot.

# Baptist Missionaries in Indian Territory

Excerpts from

## *The Story of Oklahoma Baptists*

By E. C. Routh, 1932

### **Chapter VII – A Century of Oklahoma Baptist History**

(plus other historical information from Wikipedia)

#### Muscogee (Creeks)

Here is Isaac McCoy's account of the organization of the first Baptist church in 1832:

“On the 9<sup>th</sup> day of September, I constituted the **Muscogee (Creek) Baptist Church**, consisting of Mr. Lewis and wife, Mr. Davis, and three black men who were slaves to the Creeks (Quash, Bob & Ned who had been baptized in Alabama by Lee Compere). In the afternoon we worshipped in another place in the neighborhood. **This was the first Baptist church formed in the Indian Territory** and I felt thankful to God that He had allowed me the satisfaction of witnessing the constitution of one church in this land toward which some of us had looked with solicitude.

“The first act of the church after organizing was to order a written license as a preacher to be given to Mr. Davis, a Creek missionary, and I was directed to prepare the same. Mr. Davis was interpreter for others in preaching and also preached and exhorted himself in the mother tongue.

“On the 16<sup>th</sup> day of September two Indian men were baptized after which the Lord's Supper was administered and we retired under a happy impression that another meeting of ten days had been profitable to many.”

On the 14<sup>th</sup> of October, 37 persons were baptized at a meeting of the Ebenezer Baptist Church, eight or ten of whom were Creeks, and the rest nearly all colored slaves. On the 10<sup>th</sup> of November nine more were baptized, three of whom were Indians. On the same day a Sunday school was commenced. Not all who applied for membership in the church were received. They were all carefully examined and the church was satisfied of their conversion.

In January 1839 one of the missionaries wrote to Isaac McCoy that the missionaries had been ordered by the commanding officer to leave the Creek Nation in accordance with the action of the Creek Council.

In 1842 Evan Jones from the Cherokee Nation visited the churches of the Creek Nation. Two Negro slaves, Jacob and Jack, were carrying on the work at Ebenezer. A letter dated October 3, 1842, from Charles R. Kellam to Isaac McCoy tells of a revival carried on by “two or three very pious Negro boys: in which more than one hundred converts were baptized.

About that time, probably early in 1843, the Creek Council passed a law forbidding any Indian or Negro to preach, under penalty of whipping and no white man would be allowed to preach without a permit.

Eben Tucker baptized Creek converts across the line in the Cherokee or Choctaw or Seminole nations. A letter from Tucker written in 1845 indicated that Ebenezer had a membership of 100 and that the Creeks were faithful. Many Christians had been whipped to the point of death, but there was no case on record of any one denying the faith.

One of the most influential men among the Creeks from 1842, the year of his conversion, to 1848, the year of his death, was Joseph Islands. Immediately after conversion he began to preach. In 1844 he was appointed as a missionary and founded the North Fork church with 14 Creeks and 12 blacks. After only six weeks there were 57 members and by 1848 they had 175 members. Joseph Islands was known as the 'Apostle to the Creeks'.

**John Davis and Joseph Islands were the first indigenous missionaries to the Creek Nation.**

The leaders among the Creeks opposed the introduction of Christianity and persecution was severe. The Creek council tried to enforce the law against praying. Islands saw many converts whipped for praying. Before his death in 1848, Islands requested the American Baptist Mission Association to "send some man who is not afraid to die for Christ's sake."

In response to that appeal **Henry Frieland Buckner**, a missionary to the mountain people of East Kentucky, Virginia and Ohio, was appointed a missionary to the Creek Nation.

Since Buckner came as a missionary and not as a teacher, it was necessary for him to secure a permit to preach, not only from the government, but from the Creek council. The Indians debated the question three days. At the end of the deliberation, the chief called in Buckner and said to him, through an interpreter:

"My friend, we have decided to grant you a permit to live with us as a missionary. We have not been discussing this question exclusively during these three days, but one that grew out of it. We know that the religion preached by missionaries is in direct conflict with our customs as well as the customs of our ancestors; and the majority of our nation clings to those old customs. We also have new laws, and these laws do not enforce the old customs. By our new laws you can remain, but by our old customs we could not receive you. The question we have been discussing these three days is: Which is most binding upon our people, our old customs or our new laws? The counsellors have taken different sides on this question, but we have decided that our laws are more binding than our customs, and hence we have agreed that you can live among us as a missionary"

H.F. Buckner gives the experience of Jesse, a Negro preacher, who was whipped in 1845. "One of them came and tied another rope around my wrists; the other end was thrown over the fork of a tree, and they drew me up until my feet did not quite touch the ground and tied my feet together. Then they went a little way off and sat down. Afterwards one of them came and asked me where I got this new religion. I said in the Old Nation. 'Yes,' replied the Indian, 'You have set half of this nation to praying and this is what we are going to whip you for.' Five men gave me five strokes each."



American Baptist missionaries were anti-slavery but in 1857 Southern Baptist sent pro slavery missionaries into the Indian nation.

In 1857, a young Mercer student from Georgia, **Joseph Samuel Murrow**, arrived to help Buckner. He lived with him at his home about 2 ½ miles northeast of the current town of Eufaula, OK. He later moved to the Seminole Nation. The war between the states came on and Murrow was appointed by the Confederate government to serve as agent to the Seminoles under General Albert Pike, which enabled him to work among

them as a missionary during the war, baptizing more than 200 Indians in the camps. About 1865, he moved to Linden, Texas.

**Murrow** returned from Texas in 1867, settling among the Choctaws near the present town of Atoka. The Atoka Baptist Church was organized in 1869 and he served as its pastor for 23 years. He also led in revivals of many Choctaw churches. He established the **Indian Children's Home** in Atoka to provide care for orphaned American Indian children shortly after his return to Oklahoma. **(In 1910 it was moved to the Bacone College Campus. It is now known as Murrow Indian Children's Home.)**

In 1885 the American Baptist Home Mission Society appointed Murrow superintendent of the Indian mission work in the territory. Murrow died in 1929 at the age of 94.

### Choctaw –Chickasaw - Seminole

In 1838 Isaac McCoy refers to the constitution in 1837 of a Baptist church at Providence station in the Choctaw Nation. McCoy himself never lived in the Indian Territory and was not an official missionary to the Indians in the Territory. He made trips to the Territory as a Government surveyor. His permanent home after he located in the West was at Shawnee Mission, Westport, in the southern part of what is now Kansas City.



**Peter Folsom** was a Choctaw born in Mississippi in 1812. At 17 he moved to Kentucky to attend the Choctaw Academy that offered advanced studies beyond the elementary level, specifically in agriculture. It was sponsored by Baptist churches. In 1829 Peter was born again, baptized, and ordained to preach. During his tenure at the academy and church he was well trained in Baptist doctrine. The doctrines of grace were commonly accepted and widely taught. Without doubt this is where young Peter first learned and fell in love with the teachings of Salvation by Free Grace alone. He also learned teaching on the local church which he would practice and preach across the Choctaw Nation throughout his ministry.

At first, Peter Folsom, stood as the only Baptist of his tribe or that ever had been, but by the power of God they were rapidly made until he could count 2,000 of his faith. He organized the Rock Creek Baptist Church of Red Oak, I.T. 1847, the Boiling Springs Baptist Church in 1852, and 5 other churches in the northern part of the Choctaw Nation. Peter led the churches in forming the Choctaw-Chickasaw Baptist Association. Also, five preachers were raised up under his ministry – all of them exceptionally useful men in the work of the Lord.

Peter Folsom by God's grace 'preached more sermons, baptized more converts, aided in organizing and the ordaining of more churches and preachers than any other minister in his nation. He has been the means of leading more Choctaws from darkness to light than any other one of all denominations and nationalities.'

In 1880 Folsom learned that among the 2,000 Choctaws that remained in Mississippi, there was not one professing Christian and that no younger Choctaw could be found to take the gospel to them. Folsom purposed in his heart that he must leave his beloved children and go back to Mississippi. Upon leaving Mississippi in 1883, Peter had started 4 churches and baptized 700 converts in three years of ministry.

Feeble in body but strong in the Spirit of the Lord, rejoicing in the God-given success of his labors, the old warrior, affectionately called 'Uncle Peter' went back to the Indian Territory. On Sept. 15, 1885, Peter took his final triumph in death to eternal life.



One of the most illustrious figures in the history of the **Seminole, Gov. John F. Brown**, who was born in 1842 near Ft. Gibson, I.T. He served with the Confederacy during the Civil War, then settled near Sasakwa, where for many years he rendered outstanding service in the civic, educational and religious interests of his people. He was a long-time governor of the Seminole Nation.

Brown was baptized by J.S. Murrow and on September 2, 1894 was ordained to the ministry in the Indian Spring (Baptist) Church at Sasakwa. This church was built on his own land and supported largely out of his own funds. He was its pastor from his ordination until his death in 1919. His old home is located on the road from Konawa to Sasakwa. Governor Brown once said of whiskey: "Whiskey is the greatest evil ever invented by the devil. It has done more harm than all other things."

It was written of him, "He endeavored to give the young Seminole every advantage of education so that they might better meet the trials of life which he knew were coming with the advent of the white man and his ways." He never preached in English and never prayed in the Indian tongue. When he died his people gathered and for two days and nights sang, prayed and talked in their native tongue. A leading newspaper of that day said editorially of him, "His life was an inspiration; let his memory be a benediction. He was a great and good man, he lived a good life. May he rest in peace from the afflictions of this life."

## Cherokee

Among the **Cherokees** a Baptist church was constituted about fifty miles north of Fort Smith, November 19, 1832, two months after the Creek church was organized. This church had really been organized December 10, 1825, at Tinsawatee, North Georgia, and had been removed west and "reopened" on the date indicated; of the original twenty members, twelve were still in the old nation. Duncan O'Bryant who had come West with the Cherokees was pastor. The McCoy correspondence indicates that this station was abandoned in 1836.



**Evan Jones** and his son, John B. Jones, were honored names in the history of missionary work among the Cherokees. Evan was originally sent by the Baptist Foreign Mission Board to work in North Carolina. He volunteered to lead a group on the "Trail of Tears" and then re-established the Baptist mission and school. Imagine loving people so much as to walk with them 1200 miles. His group started with 1250 people. On the way there were 71 deaths and 5 births. Evan was so loved that he and his family were admitted into full tribal membership in 1868.

One author claims that Evan and his son converted more American Indians to Christianity than any other Protestant missionary in America.

An outstanding leader among the Cherokees was **Jesse Bushyhead** who also came West with them in the 1838-39 trip from North Carolina. He was a detachment leader with 950 emigrants in his charge. On the way there were 38 deaths and 6 births. He was a great Christian, a Baptist preacher and was Chief Justice of the Cherokee nation 1840 until his death in 1844. He was also a member of the Intertribal Conference at Tahlequah in June 1843.





**Almon C. Bacone** was called in 1878 to take charge of the Cherokee Male Seminary in Tahlequah, Indian Territory. Bacone felt that the government schools were not doing for the Indians what ought to be done, so he resigned his position at the seminary and obtained permission to open a school in the Baptist Mission house at Tahlequah. On February 9, 1880 a Christian school for the Five Tribes with an enrollment of three students was opened. By the end of the first semester there were 12 and a faculty of three. The first students were not even considered US citizens. It was not formed as an “ivory tower” escape from the world. Instead, it was planted in the midst of upheaval and conflict. The college was founded to inspire students to rise above the injustices of their day. It was founded to equip students to not just enter the world – but to help them transform their world.

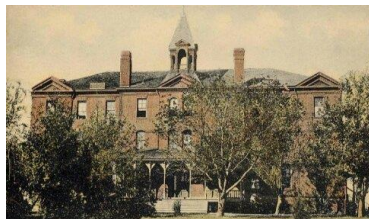
In 1881 he sought a better location and petitioned the Creek council at Okmulgee to make a grant of land on which to build a school. The request was at first declined, but on the insistence of the sainted William McComb, the question was reconsidered and a grant of 160 acres awarded. A.C. Bacone, J.S. Murrow and Daniel Rogers, a committee appointed by the Home Mission Society, selected the present site for Indian University. A granite pulpit on the west side of the campus proper marks the spot where the three men knelt in prayer of thanksgiving to God

Indian University was opened at the new location near Muskogee, in the spring of 1885 with the commencement exercises for the season then closing.

In November 1886, Bacone led in the organization of the Indian University Baptist Church. In 1890 it moved to Muskogee and became the First Baptist Church of Muskogee.

By 1893 there were 703 students in a system of one college and six preparatory schools in the Cherokee, Creek, Choctaw, Seminole, Wichita and Kiowa nations.

**In 1910 the Indian University was renamed Bacone College in honor of its founder.**



Classes from first grade through 4 years of college met in Rockefeller Hall, a three-story building made possible by a \$10,000 contribution from John D. Rockefeller. “Old Rock” as it came to be called, served as classroom, dormitory, dining hall, chapel, teacher quarters and administration building. It

was razed in 1938 and Memorial Chapel was built in its place.

Bacone College has never lost its concern for the individual student. Learning is seen as a way of life that encourages flexibility, breadth of perspective, and respect for the contributions made to the quality of human existence by those of all ages and races. As the student body has grown and the needs of society have become more complex, the curriculum has changed to meet the needs of the students.



Today the College offers an opportunity for reflection upon how we, of all races and ethnic backgrounds, can live, study, work and worship together in order to strive not only for a meaningful educational experience, but for a society committed to Christian values and principles.

On the tomb at the head of Bacone’s grave are these words:

“In memory of Almon C. Bacone, president and founder of Indian University, Indian Territory, born April 25, 1830 – died April 22, 1896. Erected by his wife, children, pupils and friends.

*“No man in Indian Territory was more greatly esteemed and loved than President Bacone, who rests from his labors, but his works follow him. ‘Let me die the death of the righteous and let my last end be like His’ Numbers 23:10b*

*“A Christian school, planted in the midst of a people, becomes one of the most powerful agencies in the work of civilization.*

*“Hundreds of Indian youths were inspired to a higher life by him, who was actuated by the above and like principles.”*

In the 1891 annual there is reference to the following **schools**: Atoka Academy (E.H. Rishel was superintendent from 1891 to 1907); Cherokee Academy at Tahlequah (merged in 1908 into Bacone College); Seminole Female Academy at Sasakwa (W.P. Blake, superintendent) Anadarko School, Lone Wolf Mission, Ardmore Male and Female School. No more faithful service was ever rendered than the unselfish ministry of teachers in these mission schools.

In 1893 the Convention adopted the following report concerning schools:

“We consider the work of establishing and supporting Christian schools of education as of very great importance. We therefore urge the support of our Baptist schools, the Indian University (later Bacone), and our academies not only by prayer, but with our money and patronage. We further commend the effort made to raise an endowment for Indian Territory equal to one dollar for every Indian in the United States.”

**In 1876 was organized the General Association of Western Arkansas and the Indian Territory which affiliated with the Southern Baptist Convention. In 1898 the name was changed to “The Baptist General Association of the Indian Territory”.**

**The Baptist Missionary and Educational Convention of the Indian Territory (Northern/American Baptist Convention) was organized at Tahlequah, June 2, 1883.**

The object of the convention was to unite all the Baptist churches of whatever tribe or nation of the Indian Territory in a common effort for the spread of Christianity,

(1) by aiding feeble churches and giving the Gospel to destitute regions through missionary agencies;

(2) by aiding in the education of pious young men who may in the judgment of their churches, be called by the Spirit to the Christian ministry;

(3) by seeking out and aiding in the education of pious young men and women, who may become Christian teachers and missionaries in the Baptist denomination.”

### **Cheyenne – Arapahoe – Otoe – Kiowa – Apache - Comanche**

**Mary Prosser Jayne** was born in Iowa in 1867. As a child she read about the Indians and had an interest created in her heart for them. She was converted at 14 in a Methodist revival but in 1884 joined a Baptist church by baptism. She taught school in Western Nebraska for 8

years. In 1893 she entered the Baptist Training School at Chicago. Upon graduation, she went to Oklahoma to work as a missionary among the Indians under the Home Mission Society. She first served among the Cheyenne and Arapahoe near Watonga.

Her work took her on many difficult tours. Once on a trip to the Panhandle on a special mission, which took her nearly 300 miles, one of her horses died on the return trip. She took her ax, went into the nearest thicket, cut some poles which she used for shafts, and continued with one horse to her wagon. This kind of hardship was characteristic of what the early trail blazers had to face.

In 1914 she resigned, but after but a short rest she returned to work among the Pawnees under the Home Mission Board. While there, she opened work among the Otoe. In 1924 she resigned this work and after a year's rest went to Bacone College, where she served until 1933. She then went to California, with the intention of staying there in retirement, but she was not happy. She wrote, "I had rather return to Oklahoma and live with the Indians one year than to live ten years in California." So she came back to Bacone, built a little cottage near the school, and lived there until her death in 1937. Her funeral was held in Bacone College chapel with President B.D. Weeks in charge, she was buried in the college cemetery and was carried to her last resting place by six Indian men, three of whom were faculty members of the college. Two were Cheyenne and one an Arapaho. On her tomb "Mary Prosser Jayne, 1867-1937. Thirty-six years a missionary to the Indians of Oklahoma. FAITH-SERVICE-IMMORTALITY"

**G. Lee Phelps** was born in 1864, was converted while plowing in a field near Miami, OK and began making appointments for neighbors to have prayer meetings in their homes. He became a Baptist and was ordained to the ministry. From 1902-1909 he was a missionary to the Creek Indians near Okmulgee.

January 1, 1909, he was appointed by the Home Mission Society to work among the Cheyenne and Arapahoe at Darlington. May 15, 1910, a Baptist church was organized with eight charter members at the "Greasy Leggings" camp of Arapahoe about twenty miles south of El Reno.

August 11, 1911, Phelps and Robert Hamilton were sent among the Sac and Fox Indians near Stroud, to investigate the prospects of opening a mission among them. They met with a cold reception, but in April 1912, Phelps moved to Stroud to take up this work. In less than a year a church was organized with 25 charter members. It was named, "The Only Way Church."

Not long before his death in 1938, Mr. Phelps was asked by a friend what he would do if he had his life to live over. His answer was, "Knowing what I know now, if I had a hundred lives to live, I would want to give them all to Baptist Indian Missions."

**Frank Lincoln King** was born in 1867. Converted at the age of ten, he soon felt he should give himself for service in mission work. Upon completion of college, he and his wife went to Hennessey, OK where he was pastor of the Baptist church for a year. During this time he learned of the great needs of the **Arapahoe** Indians and offered himself for mission work among them. He was sent by the Home Mission Society to work with this tribe and gave 25 years of sacrificial service in this work. His name is the very epitome of courage and determination. The first seven years he labored among the Arapahoe he did not have a convert. Then at last one wonderful summer day when the Association meeting was held in the Arapaho country, the break with the old heathen worship came. Together with Old Chief Left-Hand, seventeen Arapahoe started on "The Jesus Road".

After 20 years his wife died and in 1918 he married again.

In 1920, the Kings went to work with the **Kiowa** Indians at Rainy Mountain Mission, near Mountain View, and for 17 years lived with these Indians, loved them and tried to help them know and follow in “The Jesus Road”. Mr. King was well acquainted with the Indian sign language, having learned it from the Arapahoe, and he led many of the Kiowa to follow Jesus.

He died in 1944. And so the name of F.L. King goes down in Oklahoma Baptist history as another immortal trail blazer.

**Harry H. Treat** was born in 1874 and graduated from Kalamazoo College in 1901, having already served some years as a pastor. He graduated from Rochester Theological Seminary in 1907 and went to work among the Indians in Oklahoma. He worked among the Kiowa, Apache, and Comanche Indians of the Oklahoma Plains for more than 30 years. He never learned their language but preached through an interpreter. He conducted educational and benevolent work along with his evangelistic efforts. He did much to organize the educational phases of church life among the Indians.

In 1913 Treat organized a day school in the Red Stone Mission community. In 1941, Brother Treat retired from mission work and moved to Adrian, MI. But he continued to give himself in service to various fields that had marked his long years of service with the Indians.

**William Arthur Wilkin** was born in 1864, graduated from Denison University in 1893, the divinity school of Chicago University in 1896 and ordained the same year. He pastored various churches in Nebraska and then in 1900 went before the church at Norman in view of a call. Although invited back he didn’t feel the Lord wanted him there. But before leaving the Territory he visited his old friend and schoolmate, F.L. King, missionary to the Arapahoe Indians. It was that visit that interested him in Indian mission work and he applied to the Home Mission Society and received an appointment in 1904 to the Indian work. He moved to Anadarko, OK and took charge of the mission there and continued in that work until his retirement in 1934.

During those 30 years, he had almost complete charge of the religious work in the Riverside Indian School. He had a part in organizing the Wichita Mission Church in 1908. W. A. Wilkin led many to Christ among the Plains Indians during his eventful ministry in that field.



**Isabel Crawford** In 1892 Miss Isabel Crawford, a graduate of Woman’s Training School, Chicago, went into the heart of the Wichita Mountains and opened a work about 17 miles from the Rainy Mountain Mission where about 250 Kiowa lived. She described her welcome to this new field as follows: “It was an event in the lives of those Indians when your missionary appeared among them alone. The news spread like wildfire and for weeks they rode in from all directions to see if it were really true. They said, ‘A White Jesus man never sat down with us – one white Jesus woman come – all alone – and no scared. This is good. The Great Father talked to your heart – we will listen to all that he tells you to tell us and think about it over and over. We will call you no more white woman, but sister.’”

After she had successfully established this work, she went to take up work among a tribe of Indians in New York State.

**In 1914 the Oklahoma Convention voted to form single alignment with the Southern Baptist Convention in its work.**

## Organization of Women's Ministries in Indian Territory

Going back to 1876 we find the beginning of the women's work. At the meeting of the Choctaw and Chickasaw Associations in August 1876 held twelve miles from McAlester, Dr. Murrow was carried from the railroad to the place of meeting on a cot, for he was not able to sit up. There were to be distinguished visitors there and he felt that so much depended on that meeting that he could not miss it, though he was far from being able to stand.

It was at this meeting that Mrs. C.R. Blackall gathered the Choctaw women in a separate meeting under an arbor, and told them, through Mrs. Bond of Atoka, as interpreter, about the great work being done by the Women's Foreign Mission Society. We here quote a description of that meeting written by Mrs. Blackall herself: "The first women's meeting ever held among these tribes was in connection with that association. They met under a small arbor, somewhat apart. Intense interest beamed from the eyes of these women, as through an interpreter, the methods and work and aims of the Women's Foreign Mission Society were set forth.

"During the address there came from one of the swarthy listeners a sign as if she would speak. Opportunity was given, she, with quivering lip and choking voice said: *'If women of the states can do so much for the needy women so far away, why do they forget to help us? Don't we need as much as any? We know there is a better way to live than the way we live, but we don't know how to begin it. I speak for my sisters here when I say that if we could have teachers we would do all in our power to learn to be good mothers and wives, good house-keepers, and true Christian workers.'* Her words came as a solemn rebuke, and a painful silence was the only answer at that moment.

"The following day another women's meeting was held, which many of the men attended, they having asked permission to be present, and having expressed through their interpreter their great satisfaction in thought that the women were to have a part in Christian work, which would elevate and culture themselves, while helping the more needy.

At this meeting, August 15, 1876, the Choctaw and Chickasaw Women's Missionary Society was organized, the object being an effort to enlist these Indian women to give the Gospel to their people and to the wild Indians beyond.

"The president chosen was Mrs. Sallie Holston, a full-blood Choctaw, unable to speak a word of English, an elderly woman, widow of an efficient native preacher, owning and successfully managing a large farm in Red River bottom. She had brought up several orphan children, and with her own means had built a meeting house near her own home. Possessing much natural force of character and intellect, she held a foremost place in the hearts and confidence of her people.

"The secretary was the wife of the late Dr. T.J. Bond, who was well known in the states. She is Choctaw, and a leader among her people, speaking English and Choctaw and Chickasaw fluently, and having done good service as interpreter and translator. She has visited our leading cities, was educated in one of the Southern states and is a living proof of what education will do for the Indian. Dignified and earnest and with kindness and Christian character manifest in all her words and ways, she would be at easy in any drawing room and with the best-bred people."

In October following this interesting meeting, Mrs. Rogers, the wife of General Missionary Rev. Daniel Rogers, organized the first missionary society in the Cherokee Nation.

In February 1877, the Women's Baptist Home Mission Society, with headquarters in Chicago, was organized, having for its object the elevation and Christianization of the homes of the Indians, freed people and immigrant population in our country.



**Thus it is that the great work of organized Home Mission work among the women was suggested and influenced by a full-blood Choctaw.** Because she spoke of a great need the first Women's Home Mission Society was organized, and that society was quickly followed by the organization of others all through the Indian Territory. They met again in 1877 and 1878. There is no record of other meetings until 1881 when they were reorganized.

At Muskogee in 1891, the women met "to consider the propriety of organizing a Women's Annual Missionary Society to work in harmony with the Missionary and Educational Convention". The organization was known as the "Woman's Baptist Missionary Society of Oklahoma and Indian Territories, co-operative with the Missionary and Educational Convention of the same." Total number of branches and bands, 54. Total amount of money raised by the Baptist women of the territories, \$875.09. The next year 35 "branches" reported \$842.42 raised.

### What is history?

History is more than a collection of dates, a chronicle of events, or a consideration of personalities. It is a survey and interpretation of conditions, motives, spirit, methods, and by achievements that, in any given period, have affected the welfare of humanity.

So it is with Oklahoma Baptist history. It is not enough to know when and where churches and general bodies were organized and institutions were founded. We must know the background, spirit, and purposes of the men who bequeathed to us a noble heritage.

Our fathers were men (and women) of faith, courage, resolute purpose and prayer. They were loyal to the Word of God. They were faithful to their commission. Their faces were set to the future. They saw our day of opportunities and were glad.

They did not have our advantages or our material resources and equipment, but they availed themselves of the resources of Omnipotence. They overcame because of the Blood of the Lamb and because of the word of their testimony. Better for us if, like them, we depended more on God and less on material things.

In the closing verse of the eleventh chapter of Hebrews the inspired writer reminded the saints of his day, and reminds us, that God having provided some better thing concerning us, the heroes of faith should not be made perfect apart from us. We must not fail those who have gone on before.

*By faith Isaac McCoy, by faith Joseph Islands, by faith H. F. Buckner, by faith J. S. Murrow, by faith Peter Folsom, by faith John F. Brown, by faith Evan Jones and his son, John, by faith Jesse Bushyhead, by faith Almon C. Bacone, by faith Mary Jayne, by faith G. Lee Phelps, by faith Frank L. King, by faith Harry H. Treat, by faith William Wilkin, by faith Isabel Crawford, by faith Mrs. Sallie Holston, by faith Mrs. T.J. Bond and a multitude of others, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty to war, turned to flight armies of aliens...Therefore let us also, seeing we are encompassed about so great a cloud of witnesses lay aside every weight and sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame and hath sat down at the right hand of the throne of God."*

## **Pratt-Journeycake Library at Kansas City Baptist Theological Seminary (now Central Baptist Theological Seminary)**

At the time the faculty was chosen for the Seminary, no provision had been made for a library. The institution did not own a shelf or a book and had no means in cash or even pledges with which to acquire them, and the class room work was to begin in about sixty days. This need, as so many others, was supplied in a truly remarkable and providential manner.

Charles Journeycake and Rev. John Pratt were staunch friends. Later a son of the missionary married the daughter of the Chief. After the death of the husband, the daughter became the wife of Mr. Bartles from whom Bartlesville, Oklahoma was named. Just before the opening of the school, Mrs. Bartles started a fund of \$2,500 for the library to be a memorial to her father and the father of her first husband, the Chief and Missionary, to be known as the "Pratt-Journeycake Library."

While a number of Delawares and a few others had a share in the movement, the funds in the main were contributed by Mrs. Bartles, her sister and her daughters and other relatives of Chief Journeycake.

In 1923, in addition to her many other gifts, Mrs. Bartles gave 80 acres of land patented to her from the Government near the old Delaware Mission, as an initial gift of a fund which was to build a fireproof building to house the Pratt-Journeycake Library.

## **Native American Women from Oklahoma reservations have made great contributions to society...**

Hundreds of Native American women have made great contributions to our society – some in the military, others through the beauty of music and song, athletics, attorneys, artists and in the political and economic arenas.

I am highlighting just a few who were born and/or raised in Central Region.

### **LaDonna Harris, (b. 1931) -- Politician**

LaDonna Vita Tabbytite Harris is a Comanche Native American social activist and politician from Oklahoma. She was raised by her maternal grandparents on a farm near the small town of Walters, OK during the Great Depression.

Harris began her public service as the wife of U.S. Senator Fred Harris. From the 1970s to the present, she has presided over AIO, which advances, from an indigenous worldview, the cultural, political and economic rights of indigenous peoples in the U.S. and around the world.

She has been appointed to many Presidential Commissions, including being recognized by Vice President Al Gore, in 1994, as a leader in the area of telecommunications in his remarks at the White House Tribal Summit. She was a founding member of Common Cause and the National Urban Coalition and is a spokesperson against poverty and social injustice.

In 1980, as the Vice-Presidential nominee on the Citizens Party ticket with Barry Commoner, Harris added environmental issues to the national debate and future presidential campaigns.

She has served on a multitude of boards of organizations concerned with the betterment of children or against discrimination. She continues to serve on the advisory boards of the National Museum of the American Indian, American Civil Liberties Union and National Institute for Women of Color.

### **Kalyn Free is a Choctaw Attorney and former political candidate**

Free was born in Red Oak, OK. After she graduated from law school, she began her legal career with the United States Department of Justice. She was the youngest attorney ever hired by the DOJ. At DOJ, Free prosecuted federal environmental laws across the country with a special emphasis on tribal lands. In 1998, she ran for and became the first woman and the first Native American ever to be elected District Attorney in Southeastern Oklahoma. During her administration, she focused her efforts on fighting for women, children, and crime victim's rights.

In 2004, she was a candidate for the Democratic nomination for the open House seat in the 2<sup>nd</sup> Congressional District. She lost the nomination to the eventual general election winner, Congressman Dan Boren.

Ms. Free worked as the attorney and senior adviser of Bill John Baker's campaign for the Principal Chief of the Cherokee Nation in 2011 and 2015. Currently, Free represents Baker as his Special Counsel.

Free is also the author of *"Why? Rising to the Challenge"* in Voices of the Heartland where she describes her career and struggles as a Native American.

### **"Five Moons" Internationally Famous Oklahoma Prima Ballerinas**

Five dancers who started their careers in the 1940s redefined dance in the United States, becoming some of the first American prima ballerinas in the world's top companies, from the Ballets Russes to the Paris Opera Ballet. And they were all American Indians from Oklahoma.

**Yvonne Chouteau**, one of the "Five Moons," as they were anointed, died in 2016 at the age of 86. Along with **Moscelyne Larkin** (Shawnee, 1925-2012), **Rosella Hightower** (Choctaw, 1920-2008), **Marjorie Tallchief** (Osage, b. 1926) and, most famously, **Maria Tallchief** (Osage, 1925-2013) she rose in the ranks of dance when ballet was still not widely appreciated in this country. The women had distinct careers, but they all danced when they were young at powwows and caught performances by the traveling Ballets Russes and other companies, propelling them to study professionally.

**Chouteau**, who was Shawnee-Cherokee, explained that "I rarely did my exhibition Indian dances without at least one ballet piece. I had been taught the sanctity of dance as it is seen in the eyes of the Indian and approached ballet the same way."

Chouteau joined the Ballet Russe de Monte Carlo at the age of 14 after she "auditioned on a lark". After touring the world, she returned to Oklahoma and helped start the dance program at the University of Oklahoma in 1960, then went on to direct Oklahoma City Civic Ballet.

**You could fill a long litany with the five dancers' accomplishments.**

**Larkin** was taught ballet by her mother and at age 15 joined the Original Ballet Russe. She and her husband Romans Jansinsky moved back to Tulsa and founded the Tulsa Ballet theatre.

**Hightower** was also part of Ballet Russe and remained involved in ballet throughout France, earning the Chevalier de la Legion in 1975 – while her greatest feat came in 1947, when she learned the lead for *Giselle* in just under five hours.

**Marjorie Tallchief** was the first Native American "premiere danseuse étoile" in the Paris Opera, but she also danced for several other companies. She was director of dance in Dallas, Chicago and Boca Raton, FL. She danced for heads of state that included John F. Kennedy, Charles de Gaulle, and Lyndon B. Johnson

Marjorie's older sister, the unrivaled **Maria Tallchief**, married choreographer George Balanchine, who in the 1940s and '50s created leading parts for her in his major ballets, including *The Firebird*, *Swan Lake*, and the Sugarplum Fairy in *The Nutcracker*.

The five never performed together, although all of them but Maria Tallchief, who by then had retired, took part in Louis Ballard's 1967 *The Four Moons* at the Second Oklahoma Indian Ballerina

Festival. The piece merged movement from ballet with the dancers' heritage and featured Hightower's fluid, Choctaw-inspired solo; Larkin's Shawnee-influenced dance with quick, compacting movement; Marjorie Tallchief's gestural performance, which evolved from Osage dance; and Chouteau's somber choreography, developed from the Cherokee and Shawnee dances of her youth.

The women's remarkable accomplishments showcased American dance and talent to the world when Russian stars still dominated the scene. And, as Larkin said, "It's not just a fluke that we are all Native Americans and that we all became dancers."

In the Oklahoma State Capitol, a mural of the five dancers adorns the rotunda. Painted by Mike Larsen, it shows them posed in white tutus, the shadows of the Trail of Tears behind them. Each had a unique style and left her own legacy, but together they promoted their indigenous heritage through the art of dance.

### **Joy Harjo (born 1951) poet, educator, musician**

Joy Harjo was born in Tulsa Oklahoma. Her father was Muscogee Creek and her mother has mixed-race ancestry of Cherokee, French and Irish.

Harjo was emotionally and physically abused by her father and she became afraid to speak, which caused her to have difficulties with teachers at school.

Joy loved painting and found it gave her a way to express herself. At the age of 16, she was kicked out of her family house by her stepfather. She moved to Santa Fe, New Mexico and enrolled in the Institute of American Indian Arts.

She completed her undergraduate degree at University of New Mexico in 1976 and earned her masters at the University of Iowa in its creative writing program.

In addition to writing books and other publications, Harjo has taught in numerous United States universities, has performed at poetry readings and music events (she sings, plays the flute and learned to play the alto saxophone at age 40) and released five albums of her original music.

### **Wilma Pearl Mankiller (1945-2010) Activist and Political Leader**

Wilma Pearl Mankiller was born in Tahlequah, OK. She was a Native American leader and activist and the first woman chief of a major tribe. She was of Cherokee, Dutch and Irish descent. She grew up on a farm granted to her grandfather as part of a government settlement after the forced relocation of his tribe.

After the farm failure they moved to California and she studied sociology and got a job as a social worker. In 1969 she became active in the Native American Rights movement. She moved back to Oklahoma to reclaim the farm in the mid-1970s and in 1977 took a job as economic stimulus coordinator for the Cherokee Nation.

In 1979 she nearly lost her life in a serious car accident, but she was able to overcome her health challenges.

In 1983 Wilma Mankiller ran for deputy chief of the Cherokee Nation and won, subsequently serving in that position for two years. Then in 1985 she was named the tribe's principal chief – making history as **the first woman to serve as principal chief of the Cherokee** people and was re-elected for two full terms. A popular leader, Mankiller focused on improving the nation's government and healthcare and education systems. Due to ill health, she decided not to seek re-election in 1995.

She taught for a short time at Dartmouth College in New Hampshire. Mankiller received numerous honors, including the Presidential Medal of Freedom in 1998.



### **Mary Golda Ross – aerospace pioneer**

Mary G. Ross, the first Native American female engineer, who helped propel the world into an era of space travel while earning a title of one of the nation's most prominent women scientists of the space age. She paved the way for future generations of women and Native American women to succeed in science, technology, engineering, and math (STEM) careers.

**Ross' major contributions to the aerospace industry include the development of concepts for interplanetary space travel, manned and unmanned earth-orbiting flights and orbiting satellites.**

Ross' life of almost 100 years was full of achievements, such as being selected by Lockheed Martin during World War II as one of 40 engineers on a top-secret think tank called Skunk Works that later evolved into Lockheed Missiles and Space Co. On a team of 40 engineers, she was the only Native American and the only woman.

In retirement Ross continued to be an inspiration to women and Native Americans through her work with the Society of Women Engineers, American Indians in Science and Engineering Society and the Council of Energy Resource Tribes.

Her friend, who is also an engineer, once said, **“just think, a Cherokee woman from Park Hill (Oklahoma) helped put an American on the moon”**

Her great grandfather, John Ross, was the chief of the Cherokees who led his people along the Trail of Tears into Oklahoma.

### **Eula Pearl Carter Scott (1915-2005) – Aviator & legislator**

Eula “Pearl” Carter Scott became the youngest pilot in the United States on September 12, 1929, when she took her first solo flight at the age of 13. She was taught to fly by the notable pioneer aviator Wiley Post. She was a stunt pilot.

Pearl married at age 16 and quickly started a family of her own. She continued to fly after her first baby, but after she bore a second, she realized that the babies would have to grow up without a mother if there were an accident. She abruptly quit flying.

In 1972, Pearl began her “second career” as an active worker for the Chickasaw Nation. After studying at the Desert Willow Indian Training Center in Tucson, AZ, she became one of the tribe's first community health representatives.

In 1983, she was elected to the Chickasaw Legislature, where she served three terms. She received many recognitions and in 2014 a portrait of her was unveiled in the Oklahoma House of Representatives.

### **Norma Descygne Smallwood (1909-1966) 1st Native American Miss America**

Norma's hometown was Bristow, OK. She earned the Miss Tulsa title and graduated from high school at age 16. At the time she competed for Miss America, she was a student at the Oklahoma College for Women. Her hobbies included swimming, dancing, and horseback riding, and she served as captain of her college hockey team.

She was the first Native American (Cherokee) to win the Miss America crown.

Norma wore her long chestnut hair in two braided buns, unlike the bobbed flapper style that was popular at the time. During her year as Miss America, she became the poster girl for Meadows Washing Machines and Westinghouse Electric, in addition to many others. It was said she made approximately \$100,000 during her year.



Though Smallwood had originally planned to return to college, she instead accepted an offer to tour the United States on the Orpheum Circuit for \$1,500 a week.

Smallwood married oilman, Thomas Gilcrease in 1928 but it ended in divorce in 1934. In 1936 Smallwood married George H. Bruce, president of Aladdin Petroleum Corp.

### **Mary Killman (b. 1991) Olympian, synchronized swimmer**

Mary Killman, a Potawatomi, was born in Ada, OK. Due to nearly drowning at age 8, her mother was determined that Mary would learn to swim. Originally a competitor in racing events, at age 11 Killman went to a friend's Synchronized Swimming competition. There was water, there was dancing, there was music! It looked like something the average person couldn't do and, since she loved a challenge, she was hooked. At age 15 she gave up racing.

Killman was a member of the synchronized swimming teams that won silver medals in the duet and team competitions at the 2011 Pan American Games in Guadalajara, Mexico and 2015 Pan American Games in Toronto, Ontario, Canada. She had only swum with her partner a few months when they won the silver medal in the duet competition in 2011. They also qualified for the 2012 Summer Olympics in London.

## **Current Native Americans involved in national American Baptist leadership**



← **Benjamin T. Sullivan** is uniquely qualified for his role as American Baptist Home Mission Societies' mission liaison for Native American Ministries.

A Native American and preacher's son, Sullivan grew up at a Kiowa American Baptist church, attended many Native American Ministries events, and participated in mission outreach with his grandparents on the Hopi Indian Reservation.

He earned a bachelor's degree in Native American Studies at the University of Science and Arts of Oklahoma, Chickasha, and was employed by the Kiowa Tribe of Oklahoma. In addition, he serves as executive director of the Christian Center of Anadarko, Oklahoma.

"I have a passion and a calling to preach the gospel of Jesus, and I have a love for Native people because they truly are my family," he says. "The challenges that Native American people face today and the atrocities that they have suffered in the past break my heart. I believe that the answer continues to be the love of Jesus."

Sullivan seeks to develop and implement ABHMS' vision, mission and strategy to cultivate Native American leaders, equip Native American disciples, and heal and transform Native American communities.



"My vision is to bring restoration to the family and continue to build the body of Christ – the church," he says. "My mission is to create favorable circumstances for people to know Jesus Christ, then to know who they are and to live their lives in Him."

← **Kyle Taylor**, American Baptist Indian Caucus Area Representative

A local church pastor for over twenty years, Pastor Kyle shares the Good News of God's unconditional love to Bacone College students,

staff, and faculty. Kyle is Director of Center for American Indians/Native American Student Success Coordinator/Coordinator of American Indian Ministry Program

Kyle brings a wealth of indigenous leadership, knowledge, community experience and leadership development to Bacone College. He attended the University of Oklahoma before serving the American Indian community for 20 years in Christian leadership development. He is a long-time advocate of American Indian leadership development in all contexts.

“I have a calling to generate new knowledge and responsibly apply it to meet organizational outcomes relative to our American Indian community. The process requires diagnosing how organizations learn, emerge, grow and evolve. It also involves expertly analyzing the effect and impact that non-indigenous leadership paradigms have on organizational direction alignment and commitment relative to the American Indian community.”

“Challenging ineffective non-indigenous leadership paradigms in higher education and ministry contexts and formulative, strategic indigenous leadership approaches is where my calling has currently led me.”



**Rev. Katherine “Kathy” Ann (Waters) Longhat** Kathy was a member of the Oklahoma Indian Baptist Association, serving as the president up to the day that the Lord called her home (12-1-2018). She served two terms on the Board of International Ministries of the American Baptist Churches. She was also the Mission Liaison for Native American Intercultural Ministries/Home Mission Society.

She attended Rainy Mountain Kiowa Indian Baptist Church with her grandparents when she was small and loved hearing the Christian hymns being sung in the Kiowa language. Her father surrendered to the ministry at Berry Road Baptist Church in 1964 and began serving with the Oklahoma Indian Missionary Conference where she accepted Christ at the age of nine. They moved various times for his ministry and Kathy was always active in the youth groups in the Methodist Churches where he served.

As a member of the Dallas Indian United Methodist Church, she became the youngest lay person in the Oklahoma Indian Mission Conference to be certified as a lay leader at the age of sixteen. Thus began her journey towards ministry. She graduated high school with honors in 1974. She married Mickey Longhat in 1995. She completed her Bachelors degree in 2001 from the Univ. of Oklahoma majoring in the Native American Studies program. While attending university, Kathy represented the Oklahoma Indian Missionary Conference United Methodist Women for four years as a representative at the national level of the General Board of Global Ministries, NYC, NY

In 2001 she finally surrendered to ministry. She moved to Claremont, CA with her family to attend the Claremont School of Theology and pastored the Claremont Indian United Methodist Church. In the spring of 2005 she graduated with her Masters of Divinity in Theology.

In the spring of 2006, she returned to Oklahoma where she was given the assignment from the United Methodist Church to be the Wesley Foundation Campus Minister for Northeastern State University in Tahlequah, OK. **During this time in her ministry, she felt led to join the American Baptist Church.**

From 2008 to 2011 she served as the pastor for the Rainy Mountain Kiowa Indian Baptist Church in Mountain View, OK, the church she attended as a child with her grandparents who

were members there. Shortly after the passing of her husband Mickey in July of 2010, she left the Rainy Mountain church to focus on her health and her family.

In the spring of 2011, she returned to the pulpit and became the interim pastor for the Watonga Indian Baptist Church in Watonga, OK. The small congregation is comprised of Cheyenne and Arapaho people who live in and around Watonga. Ministry to them was not only through the congregation, but also at local functions, such as pow-wows, wakes, funerals and home visits as needed.

From 2012 through the fall semester of 2014, she served as the Director of Christian Education at Bacone College in Muskogee, OK, all the while continuing to serve and minister to the Watonga congregation. At the time of her passing, she was employed by Norman Public Schools as the assistant to the Indian Education Director.

Kathy's talents were many. She enjoyed playing the piano, cheering on her boys, grandchildren, and family in their sports endeavors, singing with her sisters, making frybread and rooting for OU football and OSU basketball. She competed in Native Women's softball, bowling, and basketball until, in her words "my knees could take no more." **Most of all she loved sharing her beautiful resounding voice. She was infamous for her powerful lulus.**

Her four boys and nine grandchildren brought joy to her life. The road was not always easy, yet she always conveyed to them that believing in the Lord Jesus Christ was their ticket to seeing her again.

Kathy was bold in her faith, sharing the Gospel wherever she went, unafraid to be a witness to God's amazing grace. Her testimony was that "she was called by God, not by man."

A few months prior to her death she realized that she would not be able to complete her task as the 2019 Conference Associate for the American Baptist Women's Ministries of Central Region so she resigned. Plans had been made for an emphasis on Native Americans and they will be carried out by others on the committee.

She thought the biggest challenge facing the church today is an attitude of acceptance of 'others' because of color of skin, clothes they wear or different culture. Christ died for every race and nation so we must strive to show them the love of Jesus in whatever way they can understand it.

**The Oklahoma Indian American Baptist Association (OIABA) is part of our Central Region and includes:**

Anadarko: Wichita Community Church (pastor Damon Smith),  
Redstone Baptist Church (Rev. Ken Sullivan)  
Fort Cobb: First Apache Indian Baptist Church (Rev. Duke Tsoodle)  
Geary: All Tribes Baptist Church (Rev. John Copeland)  
Hobart: First American Baptist Church (Rev. Wil Brown)  
Lawton: Deyo Baptist Mission  
Mountain View: Rainy Mountain Kiowa Indian Baptist Church (Mrs. Susan  
Nahwooksy Taylor)  
Muskogee: Bacone Baptist Church (Rev. Thomas Moore)  
Tulsa: All Tribes Community Church (Rev. Thomas Moore)  
Walters: Brown Indian American Baptist Church (Rev. Kent Simpson)  
Watonga: Watonga Indian Baptist Church

**We have a multitude of Native Americans who have been and are outstanding Christian witnesses. It is impossible to include them all as it is difficult to get information about them.**

**Rev. Bill Baldrige** is a Cherokee activist. He was the first American Indian to be fully certified to supervise clinical pastoral education and worked in that area in Iowa and Minnesota.

In 1987 he joined Central Baptist Theological Seminary as professor of Indian Ministries. In 1991 he joined with Rev. Ken Momaday (Kiowa) in urging the American Baptists to stop sending missionaries to Native Americans and to develop a program of support for Indian ministries “that does not compromise the ability of local Native American churches to be self-directed and self-sustaining.”

Baldrige said, “the school’s good intention was that we would invite Native Americans to our school, offer them a tuition-free education, which we have done.” “However, the people have not responded. There may be a number of reasons why, but one is that this education does not match the needs in our communities. This is another acculturation program” that takes Indians away from their home communities, requires them to absorb other cultural values and then sends them back, where they become alienated from their people, he said.



**Archie Mason** is Osage and Cherokee, father, grandfather, and great grandfather residing in Tulsa with his wife, Ramona, who is Muscogee Creek. He has served in the Osage Nation Congress since 2006, the beginning of the new government. He resides part-time in his hometown, Pawhuska, while taking care of his duties and obligations in the Osage Nation Congress.

Archie was ordained in 2017 by the American Baptist Churches -USA. He has been an “ambassador of good will” traveling internationally. He has had cameo roles in several motion pictures and participated in several national and regional commercials.

Archie has participated in Native events and powwows from border to border and coast to coast. He enjoys visiting people of other tribes and people in other countries respecting the beauty of their unique and diverse cultures.

He advocates Osage culture, language, history, life, values, customs, rituals and traditions. As an elected official and politician, he promotes the Osage Nation government and its structure and supports, through legislation, the health, education, social services and all related business ventures of the Osage. He especially acknowledges the daily work of all employees who serve as the internal strength of our Nation and for their dedication and delivery of services to our Osage people.

Archie holds a Bachelor of Arts in Education Degree and a Master of Education Degree from Northeastern Oklahoma State University, Tahlequah, OK, and has completed post graduate studies at the University of Tulsa. He is certified in the State of Oklahoma as a s Secondary School Administrator, however, has retired from public education and from instruction in higher education classrooms. He continues to support quality education for all Native students at all levels.

Archie has been appointed to many boards and commissions throughout the region, the state, and the United States and has been recognized for services with many awards throughout

his career. He is currently a member of the Board of Trustees, Bacone College, Muskogee, OK. Archie proudly serves as a 19-year member of the United States Selective Service System initially appointed by President Bush and more recently promoted to the District Appeals Board of the Selective Service System in the State of Oklahoma by President Obama.

### **Kiowa Indian Version of the Lord's Prayer as translated by Mrs. Ioleta McElhaney**

God, you who are our father and who lives above us;  
Beyond the clouds and sky – Worshipful is your name and we want to worship you.  
What you want to be done here among us, let it be as it is in Heaven above.  
Give us our bread day by day. Forgive us our wrong as we go on forgiving those who wrong us.  
Lead us away from doing wrong and take away trouble from our hearts.  
Set us free from evil. For all belongs to you. All praise and wonder we give to you from this  
day forth and forevermore.

### **Psalms 23 – Kiowa Version as translated by Isabel Crawford**

The Great Father above a Shepherd Chief is the same as. And I am His and with Him I want not, He throws out to me a rope; the name of the rope is Love. He draws me and draws me to where the grass is green and the water is not dangerous, And I eat and drink and lie down satisfied.

Some days this heart of mine is very weak and falls down, but He raises it up again and draws me into trails that are good. His name is Wonderful.

Some time – it may be a little time, it may be longer, and it may be a long time, I do not know – He will draw me into a place between mountains. It is dark there but I will draw not back, and I will be afraid not, For it is in there between those mountains that the Great Shepherd will meet me, and the hunger that I have felt in my heart all through this life will be satisfied.

Sometimes this rope that is Love He makes into a whip but afterward He gives me a staff to lean on. He spreads a table for me and puts on it different kinds of food and we all sit down and eat that which satisfies us.

He puts His hands on my head and all the 'tired' is gone. He fills my cup till it runs over. Now what I have been telling you is true. These roads that are 'away ahead' good will stay with me all through this life. And afterward I will move to the Big Teepee and sit down with the Shepherd Chief forever.

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**This history is far from complete, but hopefully it gives appreciation for some of the amazing original residents of this beautiful country of America. We have countless Native American men and women who have been and are influential leaders.**

Native Americans were accomplished hunters and farmers who were trying to protect what was their livelihood. History shows that they were life-savers for the first colonists who would not have survived the first winter without the help of the Native Americans. They currently are highly accomplished in every profession.

Although their lifestyle was very primitive according to European standards, they planted hundreds of acres of corn, etc. one kernel at a time. They were used to hard work and earning respect as they were always true to their word. They often did not totally understand the 'legalize' of the treaties and were continually forced off their lands to areas less desirable to the white settlers.

God created all cultures and we all have the same opportunity to worship Him. Praise God for the dedicated Native Americans who have served and continue to serve in American Baptist leadership on the local, state and national levels.

Wilma Engle, historian  
American Baptist Women's Ministries of Central Region