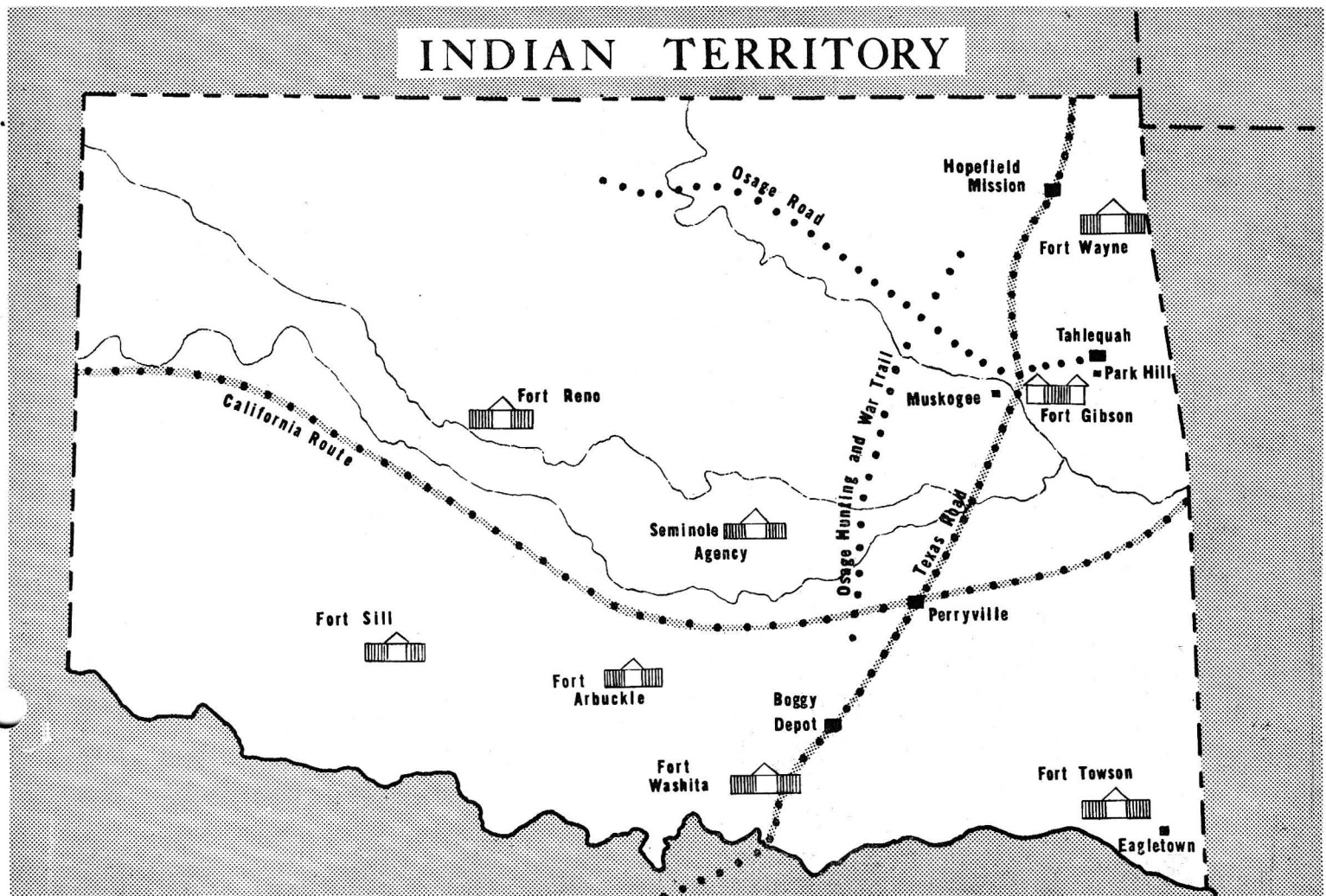


COMPARED with most of the states, Oklahoma is young, having been admitted in 1907. Yet, the Oklahoma region has had a long and interesting history, dating from the period of exploration by the Spanish and French in the 16th and 17th centuries. Curiously, the territory has been under the jurisdiction of Spain, France, Great Britain and the United States, with the panhandle section having been claimed by Mexico, the Republic of Texas, and the state of Texas. However, the area gets its greatest distinction from another fact and another group of "owners". Oklahoma was once Indian Territory and because of this its past has a universal appeal enjoyed by no other state or territory. It was in this region that an attempt was made, as early as the 1830's, to create an Indian state. Indian tribes which had been forced from the eastern areas were given land in the country "south of the Platte and north of the Red River to be known as Western Territory". With the reorganization of the Nebraska and Kansas territories, the Indian lands

were reduced to include only the southern section. By 1837 the Five Civilized Tribes were established in what is now Oklahoma and the area was by then generally called Indian Territory. These tribes (the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles) were assured by treaty that they would hold the land in perpetuity; they also received "the guaranty of freedom from the jurisdiction of a state or territory". Other tribes were moved into the eastern half of the region and were given sections of land, these included the Senecas, Quapaws, and Shawnee. Indigenous Indians lived in the territory, some of them descendants of peoples who had been in the region for a thousand years or more; these included the Wichitas, the Caddo and the Kiowa. Add to these the Osages and the Comanches and, until the era of the movement of displaced Plains Indian tribes, we see the tribal pattern which was to exist for many years and just miss resulting in the creation of a separate state for the

(Cont. P. 8)



EDUCATION and the Five Tribes

Too often the general conception of the Indian, even in more recent times, included the idea that he was comparatively illiterate and uninterested in formal education. To the contrary, the Councils of the Five Civilized Tribes of Indian Territory placed great importance on the education of their people. The Indian school age was from six to twenty for boys and girls, and long before the Civil War there were schools throughout the five nations where elementary subjects were taught. The national academies, comparable to present day high schools, stressed such subjects as philosophy, Greek, Latin, and astronomy besides the common school subjects.

For the Cherokees education was probably the most important movement during the period between coming to the Territory and the Civil War. The Cherokee Nation advocated the idea of public and higher schools for their people in the Treaty of 1835, and by 1841 eleven public schools were provided for by an act of the council. It was not until 1846, however, that the tribe considered its financial status secure enough to establish the desired schools of higher learning. These schools were supported, as were the others, by funds

received from the sale of lands to the government, and were located at Park Hill, near Tahlequah. These were called simply male and female seminaries. In many instances young men, and later young women, of ability and promise were sent to schools and colleges in the East at the expense of the Indian governments after they had completed their work in the seminaries. Many of these students returned home trained as artisans or as teachers, preachers, lawyers, and physicians.

The story of the educational system in the Indian Territory deserves considerable attention and book length treatment; in this article however, only the Cherokee seminaries will be cited, they being more or less typical of the schools in the other tribal areas.

The two buildings of the Cherokee seminaries, completed in 1850, were constructed of native brick and were the first buildings of considerable size to be erected in Indian Territory. Since the schools were supported by the Cherokee Nation the boarders were charged a very small fee of \$45.00 for the school year which included board, lodging, lights, fuel, text books, all supplies and laundry.



CHEROKEE FEMALE SEMINARY—TAHLEQUAH, ABOUT 1910

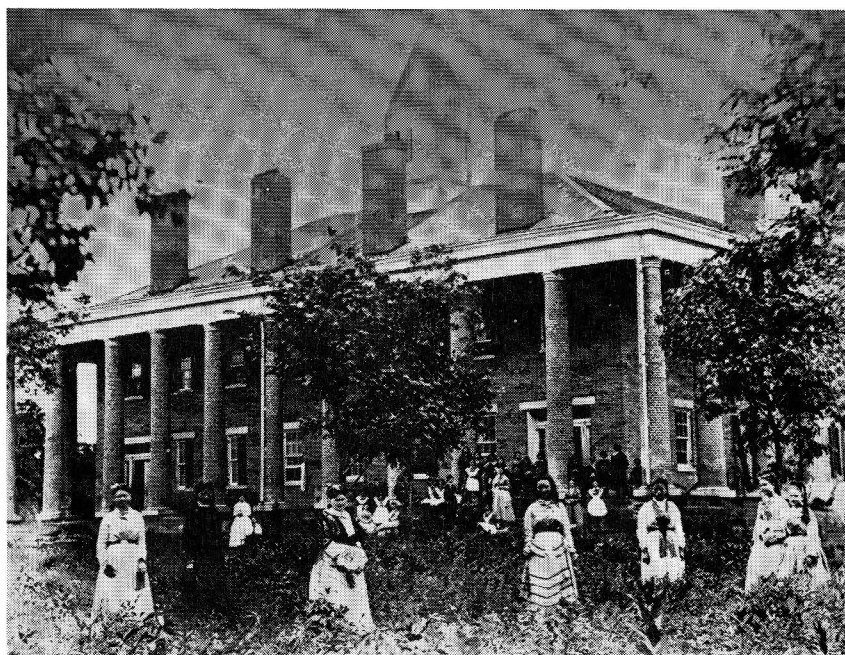
The Cherokee Council further provided that fifty students were to be admitted free whose parents were unable to pay the fees for board and tuition.

The seminaries' four-year course consisted of preparatory studies for three years, with a fourth year being spent in one of the four academic departments. Some of the subjects which were taught would prove a challenge for many of today's college students. In the languages, students studied the works of Xenophon (the Anabasis), Thucydides, Livy, Homer, Virgil, Ovid, Cicero, Caesar, Moliere, and Goethe—Greek, Latin, French and German. Other courses included Mental Science, Natural Philosophy, Political Economy, Logic, Moral Calculus, Mental Philosophy, and Astronomy. Degrees were awarded at the end of the four year course, and the schools were rated as being equal to any of the colleges in the United States at that time. The young ladies received not only academic instruction but also the meticulous refinement thought essential to good breeding during the era. Mrs. Carolyn Thomas Foreman comments in her book on Park Hill that "the bearing of Cherokee girls educated there was no poor imitation of the refinements of eastern graduates."

A lack of funds and the disturbing influence of the Civil War caused the discontinuation of the schools until 1875. The Male Seminary was used as a hospital during wartime and then as an orphan asylum until its reopening. The Female Seminary was destroyed by fire in 1887, but was rebuilt in 1889 in Tahlequah. After statehood, when there was no further need for tribal schools, the buildings of the Female Seminary were, and still are, used by Northeastern State College. The Male Seminary in Park Hill was converted to a co-educational school, but in 1910 its Buildings were razed by fire.

FEMALE SEMINARY—PARK HILL, I. T.

FOREMAN COLLECTION



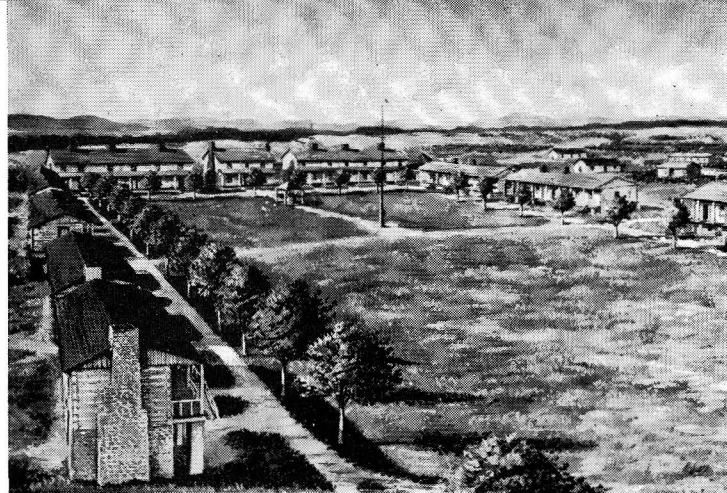
THE heritage of the military post or fort in Indian Territory can be traced to the first settlement of Englishmen in America at Jamestown in 1607 which furnished an example for the generations to follow. This early settlement's simple triangular walls with buttresses at the corners in which cannons were placed, its narrow windows, and its palisaded yard were not unlike the hundreds of military posts which dotted every section of the American frontier during the years of constant expansion.

The military outpost in the Territory was of considerable importance for a variety of reasons. Its prime function was, of course, the preservation of peace on the frontier and the protection of the inhabitants; however, this aspect became of little importance in the eastern section due to the amicable relations which existed between the Five Tribes and their neighbors. The western half of the territory was not as peaceful and here the forts continued as a deterrent to hostile activities. The fort was, wherever it existed, the source of many needs; it was here that Indians came to trade, to get supplies, to seek justice. It was here too that law and government found its seat. Likewise, the political, military and sometimes social and cultural life of the area had its axis within the fort's protected grounds.

Defending the Frontier

FORT WAYNE—As it appeared about 1841—from an oil painting by Vinson Lackey.

Founded in 1839, this fort was established as part of the defense system for the western frontier. It was located on one of the military roads that extended from the headwaters of the Mississippi River to the Red River. This Fort Wayne (another Fort Wayne existed temporarily) was abandoned in 1842 on the advice of Major Ethan Allen Hitchcock who wrote that the post was no longer desirable as a point in the communication along the frontier, nor as a force against the newly settled Cherokees.



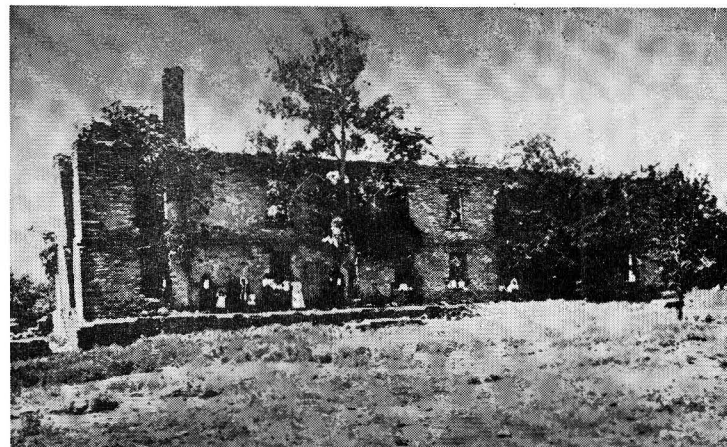
FORT TOWSON—1824-1854—from an oil painting by Vinson Lackey.

This painting shows the fort as it appeared about 1845. The post was established in 1824, fifteen miles east of Hugo, Oklahoma, in Choctaw County. Fort Towson played an important role in the protection of the southern border of the Five Indian Nations. The Fort was abandoned in 1854.



FORT GIBSON—Watercolor by Vincent Colyer who visited the area in 1867. (Gilcrease Foundation Collection)

Ft. Gibson was founded April 2, 1824 and was, in its early days, the farthest west outpost in the United States. This fort served as one of the most important agencies in the civilization of the trans-Mississippi country. The log fort was abandoned just prior to the Civil War and new stone structures were built nearby on higher ground. Ft. Gibson remained active in one capacity or another until 1890.



FORT WASHITA—Part of the Ruins of Fort Washita. About—1915.

Fort Washita was founded in 1842. It was located on a site selected by General Zachary Taylor about 14 miles from the present city of Durant. Established to enable the control of the Red River Country, it was abandoned by the government in 1870.

MY reply, "Boggy Depot, Indian Territory", to the question, "Where were you born?" always brings smiles. Even from natives of Oshkosh, Wisconsin and Natchitoches, Louisiana.

Many Oklahomans do not know that the Indian Territory, home of the Five Civilized Tribes, Choctaws, Chickashaws, Cherokees, Creeks and Seminoles, comprised the eastern, and by far the more beautiful, half of our state. It was a land of wooded hills, deep-banked rivers and sweet, sleepy valleys. This area had a well established culture when Oklahoma Territory was nothing but a barren plain where bands of roving blanket Indians sometimes set up their teepees.

The majority of Americans believe that Oklahoma was born on the day of the big run of 1889—a dramatic event that caught the attention of the world. Such was not the case. While it was taking place, the Indian Territory boasted pleasant homes, fine ranches and orchards, its own tribal courts and schools. Since 1830 educated Indians and white missionaries had made this a center of learning, both secular and religious.

Those who wish a history of the Indian Territory must go to the books of Grant Foreman, Joseph Thoburn and Muriel Wright. In this short space I hope only to dredge up reminiscences of a few people I knew in our romantic, charming, but now, alas, ghost village.

New Boggy Depot, my birthplace, and Old Boggy Depot were only a few miles apart, near the Choctaw-Chickasaw border. The more ancient site contained the famous old Fort, now in ruins, and such landmarks as the Allen Wright homestead and one of the oldest cemeteries in the state.

My maternal grandmother, Caroline Frank Arbogast, sleeps there beside Confederate dead and notable preachers, teachers and Indian leaders. How strange that a little girl of Alsace-Lorraine should have ended her life so far away!

New Boggy Depot was on the old Butterfield Trail. We called it "The



SKETCH BY CHARLES BANKS WILSON

Big Road". With a head full of dreams about the wide world beyond our borders, I watched the prairie schooners—in native lingo "mover wagons"—day after day creep up and down the dusty way, with washtubs and buckets making a merry din and children and dogs following after.

Our little town had three stores, a big well, complete with hitching racks and an old oaken bucket, a blacksmith shop, a cotton gin and a small white church, whose bell hung suspended in a nearby tree. Denominational differences were forgotten; everybody worshipped there on Sunday, and on week days when a teacher could be found, it did duty as a school.

Following the example of their venturesome countrymen, Pierre and August Chouteau, many Frenchmen explored the Indian country. Numbers of them settled in the territory and married native girls. Out of these blends of Latin and Indian blood some remarkable individuals emerged. Intelligent, enthusiastic, volatile, with a spirited joy in living and a keen sense of humor, they were lovable companions and had great qualities of leadership.

One of our store owners, a delightful French gentleman was Joseph Maurer, whose spacious home was the village inn and welcomed all travellers to its soft beds and delicious cuisine. It was presided over by his Choctaw wife, a member of the Freney family, whose talents over

the cooking stove were unsurpassed. Whether she was trained by her French husband I never found out.

Across the street lived a widow, Victoria Dwight, known to all children as Aunt Vick, with her son Ed and her daughter Anna. The old Dwight Mission still commemorates the family name.

A stone's throw away was the pleasant domicile of Captain Forbis LeFlore. He traced his ancestry back to a certain John who came to this country in the 1700's, and fathered a noted clan. The LeFlores had a magnificent plantation in Mississippi patterned after Malmaison, home of Napoleon's Empress Josephine, from which they were driven at the time of the Indian removal. The third wife of Forbis LeFlore, Anne Marie Maurer, added several children to his already large brood. I remember best the youngest, Carrie, who became the wife of Edward A. Perry (Dynamite Ed), a colorful figure during early statehood days. She still lives in Oklahoma City.

Cicero Skeen of North Carolina came west and married a member of the Folsom family, one of whom was Alfalfa Bill Murray's wife. He was a town leader, kept a store and was at one time superintendent of the Wapaucka, or Old Rock Academy, situated about eight miles from Boggy, which was then a school for Indian boys. My half sister, Ruth, married his brother, Dr. Marvin Skeen.

Another person I recall was a tall,

BOGGY DEPOT I.T.

By Lucia Ferguson

Way Station on the "Ox Bow" Route to California

spare, white-bearded, ancient man with twinkling eyes. At that time the venerable J. S. Murrow was near the end of his life span—94 years. Everybody spoke of him as Father Murrow. He founded and named the town of Atoka, was the first Baptist missionary to the Indian Territory and established its first masonic lodge.

But by far the most impressive figure in our area during my childhood was Captain George B. Hester, who had fought with the Southern troops and afterward settled down to a merchandising, freighting and cotton buying career. His wife, a Virginia gentlewoman, had come West as a teacher. There the two met, married and later built the finest home in those parts. It was the showplace of the countryside. A rambling white structure, set in formal gardens with trimmed boxhedges and wide spaces of greensward. Mrs. Hester, a devout Christian, died in Muskogee only a few years ago, aged 89, having outlived her husband by more than 30 years.

The Hesters had two daughters, Fannie, wife of Victor Perry, who died in early womanhood, and Daisy who became the wife of Oklahoma's first Senator, Robert Latham Owen. His mother, Narcissa, is also an important personage in Oklahoma annals.

The Hesters will live forever in the memory of scores of men and women whose childhood was spent near them. They staged our annual spring straw-

berry festival. When ice was freighted in by the Hester wagons, from Atoka and Caddo, homemade ice creams, homemade cakes, topped by the small, sweet, wild strawberries, which grew in profusion, furnished not only a social, but a gustatory treat. The party was always held in the Hester gardens.

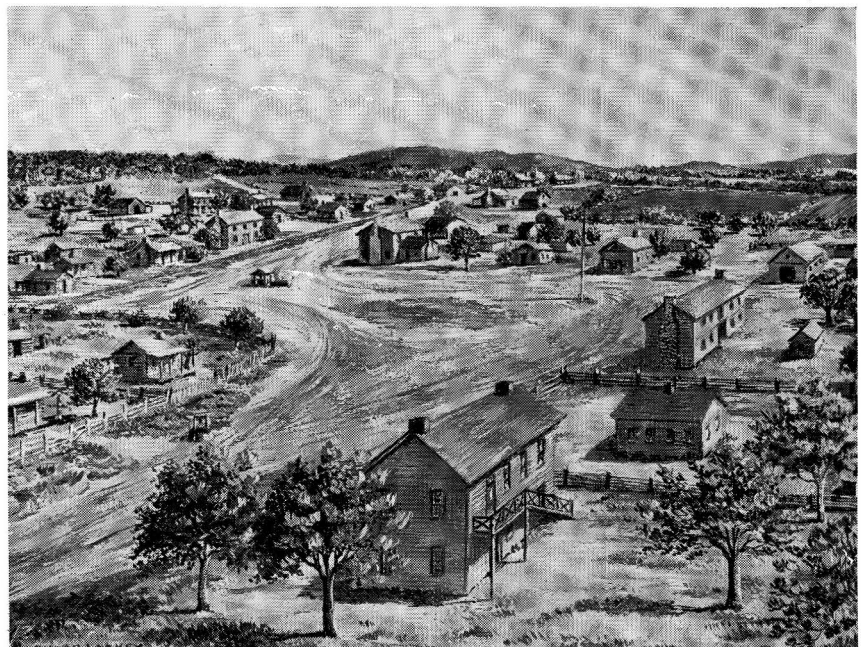
It was also Captain Hester who inaugurated and arranged our never-to-be-forgotten Christmas Eve parties. A tall evergreen was set up in the community Church, and on it presents were hung for every soul in town—Whites, Indians, Negroes, men, women and children; literally everybody was there and no one was left without a gift. Firecrackers and a Roman candle display finished the gala night. In our isolated hamlet, Christmas was celebrated in a way the child Jesus would have loved.

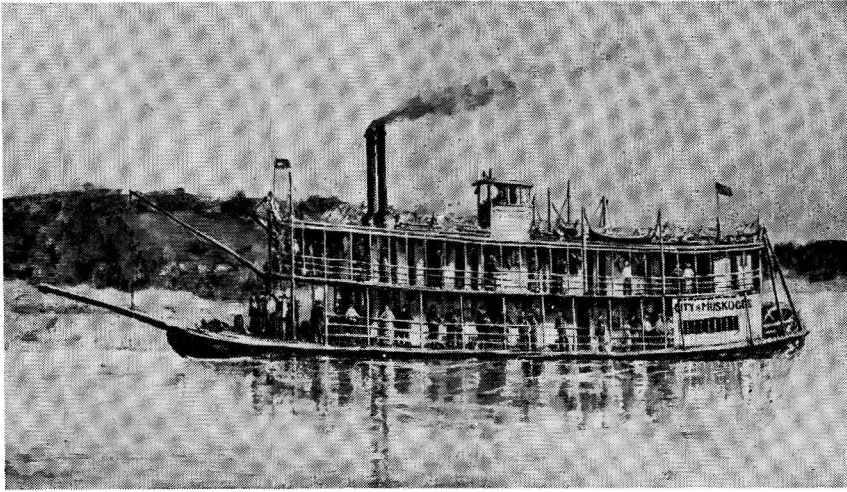
Names come flooding back to me, names of simple, as well as notable, people in the Boggy Depot territory. The Wrights, Maytubbys, Reams, Harkins, Hudsons, Smallwoods, Durants, McCurtains, McLishs, Carters, Lockes and many, many others. They left an indelible impression behind them. And those whose names are unremembered now, also did their part.

The Five Civilized Tribes who first settled here came as refugees, driven from their homes by U. S. soldiers. The soil of this land was watered by the tears of many sorrowful and homesick people. They were spoken of in the early missionary journals as "The Perishing Heathen". Yet most of them were men of honor, uprightness, integrity, whose examples we could emulate with profit to ourselves and to our state.

OLD BOGGY DEPOT

FROM OIL PAINTING BY VINSON LACKEY





THE "CITY OF MUSKOGEE"

FROM OIL PAINTING BY JAY BAKER

The Last Steamer on the Upper Arkansas

A Municipal Project Which Ended the Story of a Transportation Era

The story of human activity in the past seldom can be neatly compartmentalized and labeled. The eras and periods of history we like to speak of usually do not have in fact clear cut beginnings and endings; rather, periods merge, with change being a continuous and imperceptible blending.

However, through incidental circumstances, sometimes we are inadvertently furnished with symbols that stand clearly and dramatically as time markers in the continually shifting patterns of our civilization. In retrospect, it is easy to see that the committee which planned the activities for the Removal of Restrictions July Jubilee in Muskogee, Oklahoma, unknowingly supplied us with one of these symbols.

The year was 1908. Muskogeeans were celebrating the removal of government restrictions on the sale of

many of the Indian owned lands. This greatly stimulated business in the area, and was in itself an important step in the movement from an Indian nation to a normal state of the Union. Two important events planned for the week long Jubilee were the flight of an air ship and the arrival in Muskogee of a new steam boat. The flight of the miniature dirigible-shaped airship the "Alice Roosevelt", billed as the first flight west of St. Louis, was thought of as an exotic but frivolous bit of entertainment. Fifty years later we can see the flight as the first step of a development that was to change the face of the new state with breathtaking speed.

On the other hand the arrival of the new steam boat "The City of Muskogee" was hailed as the beginning of a new era in the commercial life of the region. Businessmen envisioned permanent and far reaching changes.

With 50 comfortable years of hindsight, we can see the "City of Muskogee" as a courageous but futile attempt to revive an industry that was already dead.

Since the days of the first settlements, Three Forks area had been a vital center because of its location as the high practical point of navigation on the Arkansas; however, with the coming of the railroads in 1872, water transportation had begun to diminish in importance, and the future city of Muskogee was established as a railroad terminus. By the early 1900's river traffic was nil. As the railroads became more predominant freight rates went up. By 1907 Muskogee businessmen were looking for a way to force the reduction of rates and they knew by a previous enterprise that water transportation was one solution. A plan was formulated to build a river boat in the name of the commercial club, and the necessary money was raised by private and public subscription.

The boat, which was 125 ft. long with a 25 ft. beam, was built at a cost of \$15,000 in Jeffersonville, Indiana. At its launching on July 2, 1908 it was christened the "City of Muskogee".

THE first cruise of the steamer was a gala affair. The passengers were men who were strong Muskogee boosters, and they considered the trip a fine opportunity to display to the world the enterprise of this growing city. At every important port on the way to Muskogee they stopped to be entertained and to make speeches extolling the virtues of their city. The boat's progress was followed breathlessly by the Muskogee newspapers.

At the end of a 16-day, 1700-mile journey, the paddle wheeler arrived in Muskogee on July 18th. Two days later it was officially welcomed with bunting, band music, and speech making as part of the Jubilee. This was to be the high spot in the boat's career. After one more long trip, it settled down to four years of more or less regularly scheduled runs between Muskogee and Ft. Smith, hauling hardware, coal, and farm products. At the end of this time it succumbed to the difficulties of the river and the high price of fuel. It became a gravel barge on the White River, a symbol of the end of water transportation on the upper Arkansas.

Peter Pitchlynn

Chief of the Choctaws

Peter P. Pitchlynn exemplified the many outstanding statesmen of the tribes in Indian Territory.



PETER PITCHLYNN—FROM ORIGINAL WATER COLOR
BY GEORGE CATLIN

WHEN the Choctaws were forced to surrender their homelands in Mississippi and migrate to the "Arkansas country," they chose the southeast section of Indian Territory in the beautiful mountain region south of the Canadian and north of the Red rivers. In 1828 one of the persons selected by the Choctaws to survey the new locality was a young man named Peter P. Pitchlynn. He was the twenty-two year old son of John Pitchlynn, a white man and official Choctaw interpreter for the United States government, who had married a Choctaw woman of the famous Folsom family. In such manner did Peter Pitchlynn begin a long career devoted to the cause of the Choctaw people.

A biography of Peter Pitchlynn would in itself be a history of the Choctaw people during the critical period of their national destiny. He was born in Mississippi in 1806 when the Choctaws were still undisturbed by the westward movement, grew to manhood as the white man was forcing the Five Civilized Tribes out of the fertile Southern country, moved with the first emigrants to the Indian Territory, represented the Choctaws in business and political matters until after the Civil War, served as Principal Chief from 1846 to 1866, and labored another final fifteen years in behalf of their interests until his death in 1881. A well educated and enlightened man, Pitch-

lynn left a legacy of valuable historical documents in the form of his personal papers which date back to 1797, and these together with those of his daughter, Sophia, make the Pitchlynn Collection in the Gilcrease Library a most important one.

It is said that as a boy Pitchlynn's desire for an education was whetted by watching a fellow Choctaw write a letter to President James Monroe. When Colonel Richard Johnson, later Vice-President of the United States, established the Choctaw Academy at Georgetown, Kentucky, for the education of Indian boys, Pitchlynn enrolled in the beginning class. Later he attended the University at Nashville where he studied law.

In 1824 Peter was appointed a captain in the Lighthouse Company, (the Choctaw police), and shortly afterwards became a member of the National Council. He signed the Dancing Rabbit Treaty of 1830 by which the Choctaws exchanged their Mississippi property for land in the Indian Territory. In 1831 Pitchlynn moved his family to the new country and settled at Eagletown in the far southeast corner of the Choctaw Nation. Here he operated a plantation and represented the Choctaws in business matters in Washington, D. C. In 1853 he was appointed official Choctaw delegate to the United States government and became a member of the commission appointed to secure payments due the Choctaws from the federal government as part of the

Treaty of 1830. Except for the Civil War period, Pitchlynn devoted the last twenty-five years of his life to the cause of these claims. Although he advocated neutrality in the Civil War, the Choctaws chose to join the Confederacy. In 1864 he was elected Principal Chief and to him fell the duty of negotiating the Treaty of 1866 which readmitted the Choctaws to the federal union.

Peter Pitchlynn was married twice. He had six children by his first wife who died in 1844 and three children by his second wife whom he married in Washington. He died there on January 17, 1881. The funeral services were conducted by the Masonic Lodge and Albert Pike delivered the sermon.

PETER Pitchlynn was one of those men who rise in society by virtue of force of character. A man of charming personality, commanding dignity, and religious piety, he evoked the high respect of everyone. His keen intelligence, good judgement, and willingness to serve actively in behalf of the Choctaw people fitted him into a position of continuing prominence in tribal affairs. When George Catlin painted his portrait at Ft. Gibson in 1834 he wrote "Hatchootucknee or Snapping Turtle, a well-educated man," and Charles Dickens called him "as stately and completely a man of nature's making as I ever beheld." Truly the Choctaws have reason to be proud of one of their foremost citizens.

(Continued from P. 1)

Indian. Significantly, the Five Tribes instituted responsive republican governments with written constitutions, established schools, built towns, engaged in commerce and industry and accepted the white man's culture. However, the demand for cheap land by the homesteaders—who looked upon Oklahoma as the last frontier—was too great. By 1889 the first of the now famous land runs was made into the western section of the territory, and subsequent openings brought land seekers by the thousands. The area was separated from Indian Territory and called Oklahoma Territory, dividing the original territory almost in half. In 1907 the twin territories were joined and became the present state of Oklahoma. Indian Territory, as an experiment in Indian self-government was a success, but it could not endure.

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Museum News

Charles Banks Wilson, well-known Oklahoma artist, recently completed a color study in preparation for the portrait of Thomas Gilcrease that he has been commissioned to do by the Institute. The large painting will be in the egg-tempera medium and will picture Mr. Gilcrease in front of the Museum.

The Gilcrease collections again received national recognition, this time in one of America's leading art magazines, "Art In America". The Gilcrease article, in the summer issue of this publication, is part of a series concerning famous American collectors and their collections. Other articles in the series have featured the collections of Paul Magriel, Salvador Dali, and Maxim Karolik.

Written by James T. Forrest, executive director of the museum, the article is the story of the acquisition of the Thomas Gilcrease collection.

Paintings and artifacts from the Gilcrease collections, reproduced in both color and black and white include "Indian Procession" and "Fort Laramie" by Alfred Jacob Miller, "Black Hawk and Son, Whirling Thunder" by John Wesley Jarvis, and several others.

The first issue of the Gilcrease quarterly, THE AMERICAN SCENE, has been very well received, so well received, in fact, that we wish it were possible to get this art and history publication into more hands. You, the reader, can help; if you know of anyone who would be interested in the quarterly and in joining the Gilcrease Institute send their name and address and we will send them a sample copy of the AMERICAN SCENE, plus

information concerning the many advantages of belonging to the Gilcrease Institute of American History and Art. Membership privileges include: an invitation to all Museum exhibit openings and special lecture-film programs, Gilcrease Quarterly and monthly Newsletter, library privileges, and a discount on purchases made at the museum's sales desk. Members will also receive an invitation to the Institute's annual meeting, when directors are chosen, committees are selected, and policies are formed.

In This Issue

MRS. LUCIA FERGUSON, well-known columnist, was born in Boggy Depot, Indian Territory, of which she writes in this issue of "The American Scene". She received her first formal education after moving to Dennison, Texas at about 12 years of age, since there was no school at Boggy Depot. Next she attended Hardin College in Mexico, Missouri and then the preparatory school at the University of Oklahoma where she received her diploma in fine arts. While she was attending OU she met Walter Ferguson, son of Oklahoma's sixth Territorial Governor, Thompson B. Ferguson. Soon after graduation the Fergusons were married and moved to Cherokee, Oklahoma where they took over the local newspaper. It was here that Mrs. Ferguson wrote her first column. After moving to Oklahoma City in 1920 she began writing a column for the Scripps-Howard newspapers, which was soon syndicated by the Washington office. The Fergusons moved to Tulsa in 1928 and Mrs. Ferguson continued writing her column which appears daily in The Tulsa Tribune.