

EDUCATIONAL DEVELOPMENT AND NEEDS OF THE
CREEK INDIAN CHILDREN OF COWETA, OKLAHOMA

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EDUCATION AMONG THE CREEK INDIANS

BY

E. J. DUGAN

Bachelor of Science

Northeastern State Teachers College

Tahlequah, Oklahoma

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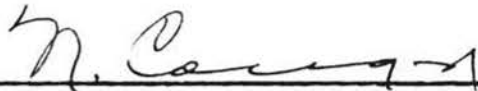
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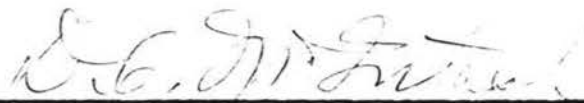
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In charge of Thesis



Dean of School of Education



Dean of Graduate School

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DEDICATION
TO MY WIFE

ACKNOWLEDGEMENT

I wish to express my sincere appreciation to those who have assisted me most in selecting my subject, assembling the data and writing this thesis. It is not possible, however, to mention all who have aided me. I am greatly indebted to my advisor, Dr. J. C. Muerman, who has greatly assisted me from the beginning of this thesis. I am also indebted to Conway C. Lambert for furnishing me bulletins and other information from the Indian office at Muskogee. To Eugene Clements of Pine Ridge, South Dakota, I am indebted for much information about the policy of the United States Department of Interior toward Indian Education.

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TABLE OF CONTENTS

CHAPTER		PAGE
I	INTRODUCTION	1
II	HISTORY AND TRADITION OF THE CREEK INDIAN	3
III	FOUNDING AND OBJECT OF THE MANUAL LABOR BOARDING SCHOOL ESTABLISHED BY THE PRESBYTERIAN BOARD OF MISSIONS	13
IV	NEEDS, INTERESTS, AND DESIRES OF THE CREEK INDIAN CHILD	28
V	PRESENT CONDITIONS IN THE COWETA SCHOOL AS RELATED TO INDIAN CHILDREN	39
VI	A. GROWTH AND DEVELOPMENT OF THE SCHOOL	43
	B. FEDERAL AID	49
VII	SUMMARY, RECOMMENDATIONS, AND CONCLUSIONS	55
	BIBLIOGRAPHY	59

CHAPTER I
INTRODUCTION

The education of Indian children has long been a problem in Oklahoma. Although much has already been accomplished, the problem of caring properly for them in our public schools remains unsolved.

In this thesis an attempt has been made to arrive at a solution by studying the historical background of the Creek Indians as well as the history of their education from the time the first mission school was established at Coweta, Oklahoma, to the present time.

The object of this study was to find a proper solution for the problem in the Coweta Public Schools. It has been necessary, however, to study the early mission schools and government schools outside of Coweta to get a better understanding of the problem.

The material used in the development of this thesis has been obtained from five sources: (1) Readings which have covered, in part only, the thought and facts contained in Government Educational Bulletins and histories and chronicles that bear on the subject. Documentations show the scope and classification of the materials used in an effort to obtain authoritative and dependable facts.

(2) Letters were sent to the Indian Office of the Five Civilized Tribes at Muskogee, Oklahoma, for certain data.

(3) The writer visited two Creek Indian Schools where much

valuable information was secured. (4) School records were checked. (5) The writer personally consulted one hundred Indian children about their interests, habits, ideals, family life, and reasons for many of their actions, as well. Too, these children who were interviewed furnished considerable information about other children of their tribe who had dropped out of school.

With this data in hand, the method of procedure resolved into (1) A study of the needs, interests, and desires of the Indian children; (2) An analysis of the conditions in the school at present as is related to the Indian child; (3) A survey of educational thought as advanced by educational leadership in the field of Indian education; (4) An interpretation of the recommendations of authorities in the field of Indian Education; and, (5) Evaluations and Conclusions.

CHAPTER II

HISTORY AND TRADITION OF THE CREEK INDIAN

The Muskogee or Moskoki family of Indians first occupied the territory from the Cherokee County, along the Ohio, south to the Gulf of Mexico, and between the Atlantic Ocean and the Mississippi River. These Indians were called Creeks because of the many creeks, small rivers, bays, and swamps. The Moskgean family was really a confederacy because it included the remains of several conquered tribes. They had artfully built their Confederacy to strengthen themselves against their enemies. The Muskogee was the most powerful Indian nation on the North American continent at the time the English were colonizing the Eastern States. The country occupied by Creeks was very suitable for their people.

The leading tribes of this family were the Muskogee, Chickasaw, Choctaw, Apache, and Seminole. The Creeks and Seminoles were very closely related tribes and occupied the territory which is now the states of Georgia and Florida.

The lower settlements of the Muskogees of Creeks were in the country watered by the Chattahoochee and Flint rivers. The upper Creeks dwelt about the head waters of the Mobile and Alabama rivers.²

¹

Livingston Farrand, Basis of American History, pp. 16

²

Henry R. Schoolcraft, Indian Tribes of the United States, IV, 275

While the Floridas were in the possession of Spain, the Creeks were surrounded by enemies, both native and European. The Creeks were shrewd and intelligent in their relations with each. The old sages of the tribe, through long experience with various views and intrigues of foreign powers who paid them tribute under the vague appellation of presents, became surprisingly crafty in every turn of "law politics."³

The spelling of the tribe name varies throughout the earlier accounts, being spelled Muskogee, Moskoki, Moskoki, uskokee, Muscogulgee, Muscogee, and Muskhogee, "Muskogee" as become accepted as the proper spelling of the name.

The males of the Creek are tall, erect, and moderately robust. Their limbs are well shaped, usually completing a perfect human figure. Their features are regular, their countenance open, dignified, and placid; yet the forehead and brow are so formed as to strike one instantly with the idea of heroism and bravery. The eye, though rather small, is active and full of fire, the iris being always black; the features are somewhat inclined to be aquiline. The countenance and actions exhibit an air of magnanimity, superiority, and independence. Their complexion is of a

³
Flowers, M. P. Education Among the Creek Indian,
Masters' Thesis A. & M. College p. 3

reddish-brown or copper color, and their hair long, coarse and black.⁴

The Creek women are short of stature but well formed. Their visages are round, and their features regular and beautiful with the brow high and arched. Their eyes are large, black, and languishing, expressive of modesty, confidence, and bashfulness. These charms are their defensive and offensive weapons, and they know how to use them well, for under cover of these alluring graces are concealed the most subtle artifices; they are, however, loving and affectionate.

The national character of the Creeks, when considered in a political way, exhibits a portraiture of a great or illustrious hero.

So different was the Indian's way of thinking from that of the European that the pioneers failed to understand their brown skinned neighbors, and much of what has been told about the original American is erroneous. The name "happy hunting ground," for the supposed home of the spirit of the Indian, is purely a myth of the white man, for the Indian looked upon the chase as difficult work and thought of heaven as a place where there was nothing to do but dance,

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T. L. McKinney and James Hall, History of the Indian Tribes, p. 10

ng, eat, gamble and play games. The Great Spirit, too, an invention of our own, for the Indians seemed to have conception of God as a single all-powerful being. They regarded all objects, both animate and inanimate, as being endowed with certain spiritual powers. However, they were intensely religious in their own fashion. Almost every act of their lives was performed as religion prescribed. The medicine man believed he could cure sickness by certain cantations and prayers. This was because the Indian believed disease and sickness were caused by displeasing some spirit. With the Indian, the basis of virtue was self-control. To conceal the emotions and to endure torture unflinchingly was required of each. Gambling was believed to be an excellent pastime because it gave the loser an opportunity to display his fortitude, especially if he lost all his possessions. Theft and other crimes among the early weeks were so infrequent that rules for punishment were not necessary. The following story by a full blood Creek Indian girl, May Perryman, illustrates the honesty of the early Creeks:

My Grandpa, Philly Davis, and another Indian man were coming back from Okmulgee on horse backs and at noon time they stopped, to rest the horses and to feed them. When they got off the horses they sat under a tree, when my grandpa saw a stone sticking up from the ground with a lot of writing on it. Grandpa pulled the stone up and under it was a gallon glass jar of gold money half full. He did not take it because he said it did not belong to him.

Through association with the early Spanish explorers and early pioneers the Indians soon learned some of their traits. The traits of character of the Creeks as individuals were uniform throughout their nation while among the early Europeans with whom the Creeks came in contact there was a great variation. The missionaries taught the Creeks Christianity while other Europeans were trading cheap trinkets or liquor for the valuables of the Indians. The Creeks were confused and naturally were influenced by the good as well as the bad. It soon became necessary for the Creeks to establish rules of government and means of punishment of offenses. The whipping post was commonly used among the Creeks as a means of punishment.

The following story is by S. W. Robertson, brother of Miss Alice Robertson:

Here is the story as it is quite vividly fixed in my mind. The courthouse, as I remember it, was a single room log cabin with very meagre furnishings. There were no jails in the Creek Nation. Consequently those accused of theft were allowed to roam at large until time for court to be held. The "light horse" were then sent out to round up the criminals. I remember distinctly that once or twice a year they were wont to make Tullahassee their headquarters while they searched the Arkansas and Verdigris bottoms for hidden-out criminals. They almost always succeeded in capturing a few and keeping them overnight at the Mission.

They were then taken to the Koweta Court where they were tried before judge and jury but without much legal support for themselves. Back of the courthouse was a black jack tree with a limb at a convenient height. I can see it in memory still. If the accused was found guilty as charged he was taken out to the foot of the tree; his hands were tied together, likewise his feet; his hands were

then tied to the limb above and he was pulled up just enough to allow only his toes to touch the ground; the end of a rail was placed between his feet and a lighthorseman stood on the rail. His clothes were taken from his back. While stretched so that he could not squirm, the captain of the lighthorse, using a good-sized hickory laid on the lashes with no tender feeling until the screams of agony could be heard afar and the blood ran from the victims back. If it was the first offense, twenty-five lashes was the count. If the second it was fifty. If the third a grave was dug, the accused placed over it and a volley fired into his heart at close range, and he was duly buried. This also was the punishment for murder.⁵

Many of the old settlers of Coweta still remember the
d courthouse and the Indian trials.

Doctor Allen, who is my neighbor here, but who formerly lived across the river tells me that the courthouse you speak of, which had a whipping post in front of it was situated about half a mile West of Kowetah Mission. His recollection is that for a while it was used as a Sunday School room, but was finally torn down.⁶

The Creek Indian always keeps a promise no matter what
e consequences are to himself. It will thus be readily
en why most white people inspired in the Indian the thought
distrust.

Perhaps because each man governed himself with respect
r rights of his neighbors, elaborate organization of the
reek community was unknown. The chiefs as a rule had
ttle power of their own, but carried out the will of the
ibe. The chief position was not hereditary in the Euro-
an fashion, though a chief's successor was usually of his

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S. W. Robertson to Mrs. Fred Vernon

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Augusta R. More to Mrs. Fred Vernon, February 9, 1932.

vn family. Among the Creeks no individual owned land, but
ie right of each to the plot which he cultivated was re-
ected.

Personal belongings were buried with their owner
that their souls might accompany his to the future
Home.⁷

The old idea of the Indian as a man of constant
ignity and haughty silence was far from true. Though
ite solemn on occasions of importance, the Indian was
nd of games, sports, and laughter. His leisure was spent
1 amusements ranging from guessing to several forms of
all games on all of which he gambled.⁸

The first attempt to educate the Creeks was begun by
riests who accompanied De Soto on his exploring expedition
rough the territory of the Creeks in 1540. From this
ime on the Creeks began to learn the ways of the white man.
ry little progress was made at first. The Creeks were
istrustful of the white visitors, and were not willing to
ange from their traditions and customs.

However, as contact with the early explorers became
ore frequent, the Creeks learned more of the white man's
ays. The attempts to educate the Creeks were made by
issionaries from various religious organizations until
319. The United States government established supervision
ver Indian Education. Progress was more rapid from then

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The World Book, Vol. V. pp. 2966

⁸

Ibid pp. 2967

. The missionaries, however, continued among the Creeks. The majority of Creeks were opposed to giving up their old culture for that of the white man. It was after the removal of the Creeks that progress in education became more rapid. An early leader and a man who made educational progress possible was a Creek himself, Opothleyaholo. Upon the arrival of the upper faction of the Creeks in 1836, at their new home on the Canadian River near Eufaula, Opothleyaholo urged General Arbuckle to secure a good teacher for them.

By 1841 a few schools had been established, and fourteen boys were being educated at the Choctaw Academy in Kentucky.⁹ The Creeks were becoming interested in education but decided it was a waste of money to send their boys to the Choctaw Academy in Kentucky. The young men who were returning from there after an absence of many years found themselves in a strange environment, isolated without companions or associates possessing the advantages they had. Unable to adapt themselves to their surroundings and finding their education of no advantage in securing employment, they relaxed into idle habits and too often became a nuisance and a curse to the nation. The Creeks said not one of their young men, educated at the Choctaw Academy, had ever done any good after returning to the nation.

⁹Foreman, Grant, The Five Civilized Tribes, pp. 169

It required an effort to convince many of the Creeks that education was not to blame for this condition. To overcome the prejudice, the sending of their youths to the Choctaw Academy was discontinued; and efforts were made to set up local schools instead.

Missionaries were expelled from the Creek Nation in 1836 and were not permitted to return until 1941.¹⁰

Having been appointed for the purpose by the Presbyterian Board of Foreign Missions, Rev. Robert M. Loughridge departed from Eutaw, Alabama, November 2, 1842, and traveled by horseback six hundred miles to the Creek Nation. Soon afterwards the Creek Council met to consider his application for leave to establish among them a mission school and to preach to them. Chief Roley McIntosh said: "We want a school, but we don't want any preaching; for we find that preaching breaks up our old customs--our feasts, ball plays, and dances which we want to keep up."

Mr. Loughridge would not agree to this. Finally a compromise was reached by which it was agreed that if Mr. Loughridge would conduct a school for Creek children he might preach in his school but no place else. Encouraged by Benjamin Marshall who said that these restrictions might be relaxed as the people became better acquainted with his work, Mr. Loughridge signed a contract, mounted his horse, and returned to Alabama to make final preparations.¹¹

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Forseman, Grant, The Five Civilized Tribes, pp. 178

¹¹

Ibid, pp 179

The agreement reached on this occasion was to prove to be of very great importance. It opened up the educational field among the Creeks. Soon thereafter Reverend Loughridge opened up his school at Kowetah. He was a man of patience and tact. His school was successful from the first. It soon became popular with the Creeks at Kowetah. He soon had more children applying for admission than the school could accommodate. He gave to the Creeks a new conception of religion and education.

CHAPTER III

FOUNDING AND OBJECT OF THE MANUAL
LABOR BOARDING SCHOOLS ESTABLISHED
BY THE PRESBYTERIAN BOARD OF MISSIONS

One proof of a good education and of true refinement feeling is to respect history. We should become familiar with, and preserve for our posterity the interesting facts that entwine themselves into the history of our little town and community.

In 1825 the Muskoke or Creek Indians traded acre for acre, land in Georgia for land lying north of the South Indian River and north of the Cherokee possessions. The tribal organizations of the Five Civilized were similar to the organizations of clans of other nations. When the Muskoke or Creek Indians, as they were most frequently called, made the long journey from the far South to their new home in the Indian Territory, the members of the Kowetah town or Clan were first to reach their destination and were settled in and near the section of the country that is now Logan County.

Missionary work under the auspices of the American Board of Missions was begun among the Creeks in 1832 by the Medical Missionary, Doctor George S. Weed, and his wife. The following year they were joined by Mr. and Mrs. John Fleming who began active missionary work in the Creek Nation, a regular mission being established seven miles west of Fort Gibson. On account of his failing health,

ctor Weed was released from service in the Spring of 1835, his place being filled by Roderick Lanthrop Dodge, D. This early mission was continued until 1836, when, owing to the hostile attitude of the recent immigrants or Upper Creeks, as they were sometimes called, who were opposed to any missionary work among them, the station was discontinued by the American Board. However, the establishment of the mission had not been in vain; for besides carrying on Christian work among the Creeks, Mr. Fleming engaged in a close study of the native language and was the first person to reduce this language to writing. Through his efforts an elementary book which contained portions of the Scripture, amounting in all to about one hundred pages, was published in the Creek language in 1835. This little volume was printed on the press at Union Mission. A total of five hundred copies made up the first edition. This was the first book written, published, and used in Oklahoma.

The following excerpt from a letter, Essex to Logan, September 26, 1845, shows the attitude of the Creeks towards the missionaries:

A small neighborhood school was started at Little River Tallassee Town September 6, 1845 by a Methodist missionary names James Essex. A small school had previously been conducted there by a Swiss who did not speak good English and therefore taught the Indian children an incorrect pronunciation which Mr. Essex had some difficulty in correcting. He had some opposition: "The persecuting Creeks had opposed their people in attending the preaching of the gospel; and from good authority I have been informed they have threatened that if they attended my meetings they should have 50 lashes upon their

bare backs; and for the second offense, especially if they became religious, they should have 50 lashes and one ear cut off; and in fact, some of them talked about cutting my ears off."¹

Under a call from the Creek leaders who expressed a desire for religious work among their people in 1842, the Presbyterian Board of Foreign Missions established the Creek Mission at Coweta. Reverend Dr. Robert M. Loughridge and his wife took charge in the following year. Chief Wiley McIntosh met Reverend Loughridge at the Verdigris Landing February 5, 1843, welcomed them cordially, and asked that the Mission be located at Coweta. A site about a mile south of Coweta and one and one-half miles east of Arkansas River was selected as the site. The mission was named Cowetah as was the town. The spelling has since changed to Coweta." On the place selected there was a vacant cabin 32 feet by 24 feet, with a dirt floor, and covered with clapboards; connected with it was a small unfenced field and a few fruit trees. For the whole premises he paid ten dollars. Some men were hired to split puncheons and floor the house. A log house one and one-half stories high was built for the purpose of a school and a church. This was completed June 23, 1843, and Mrs. Loughridge commenced teaching fifteen or twenty children. This school was what was known as a day school at first. Mrs. Loughridge taught the school for three months when the sickly season or the inadequacy of the building caused it to be closed.

¹ Grant Foreman, The Five Civilized Tribes, p. 181

Reverend Edmund McKinney and family arrived July 4 to assist in the mission work, and a cabin was built for them; after a few months he departed for Spencer Academy in the Choctaw Nation. During the next autumn and winter Loughridge built a large log house one and one-half stories high, with seven rooms, hewed inside and out. Being thus prepared, May 13, 1844, they received eight boys and ten girls and inaugurated the first boarding school in the Creek Nation. The school continued for four months when a prevailing sickness closed it for a month. It was then reopened and continued until the next July. Dr. Loughridge gradually overcame the prejudices of the Indians who came in larger numbers to hear him preach.

Their second child was born September 5, 1845, but they were unable to secure the attendance of the nearest physician who lived at Fort Gibson. Twelve days later at the age of twenty-nine, Mrs. Loughridge died of puerperal fever.

On the hillside, near the mission, under a large bending oak, we deposited the precious remains of My dear Olivia; there with many others.²

The writer visited the old mission burying place, now known as the Brumer Cemetery. One who visits the graveyard may still see the stone that marks the grave of Mrs. O. D. Loughridge, as well as the stone of Mrs. M. A. Loughridge, Reverend Loughridge's second wife who died January 20, 1850,

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Loughridge to Logan, September 18, 1845

ge thirty years. These stories stand as a testimony to the hardships and suffering of these early missionaries and teachers.

There was at first just the one room log cabin. Later Dr. Loughridge built a solid one and one-half story building of hewed logs, facing the east, with a wide hall and two rooms on each side of it. Afterwards, as the school increased, a two story building was joined to its south end; it was of hewed logs, weatherboarded with clapboards, split, out of oak trees, and covered with pine shingles. Along the front was an open shed with rude seats. On the west side of the old house another building was added. Of these buildings, No. 1 was the girls' department; No. 2, the boys'; and No. 3, the dining room and kitchen. Along the west side of the yard was a row of little cabins. The first was occupied by a black man, who was hired by the month to work on the farm, and who was employed as interpreter. The second was the mill-room where "Uncle Frank", the blind negro man, with an iron hand mill ground all the meal and hominy used in the establishment to supply fifty mouths, and the bread used there was principally of corn. The third cabin in the row was generally reserved as a place for lodging strangers or Indian families who wanted lodging for the night. Beyond this cabin was the smoke-house where the bacon was hung. On further, and down back of all, were the stables, hay stacks,

attle pens and the like. There was a spring near, and over
 was the milk room. There were a garden, orchard, and
 fields.³

Indian boys learned how to do all manner of
 outdoor work and girls learned to be good helpmates
 for educated Indian men, by getting a knowledge of
 the method of performing all manner of indoor
 work.⁴

At the south end in front of the house was an open
 space, covered with greensward; in the center and most
 elevated point of the green stood the chapel, which during
 the week days was also the school house. It had no steeple
 or bell; but a hand bell called the children into the school
 and gathered the people from the surrounding cabins for
 public worship. A man with strong lungs blew a trumpet--a
 trumpet of the most primitive kind, a long crooked horn of
 an ox.

The regular study hours were from nine to twelve and
 from one till four; and often parts of the evening were
 employed in giving additional instruction to some of the
 advanced classes or familiar lectures to the whole school,
 to enlighten them in general knowledge. Before and after
 school hours the pupils separated into different companies
 for work. Some of the boys with their axes chopped wood;
 others went to hoe in the fields. The chief object of the
 manual labor was to teach them how different kinds of work

³
 Scene in the Indian Country, Presbyterian Board of
 Publication 1859, pp. 42-45

⁴
 Ibid, pp. 45

ould be done. Their teacher worked with them to show em that he was not above labor.⁵

The Teacher

He is a graduate of an eastern college, has taught in academies in the states where he received a fine salary, and was in a way to advance, like other teachers, to the rank of professor; but he heard a call from the church, to go and teach the poor Indian; and you will find him now where he has been for years, applying himself diligently day after day in the school room. He can teach either "A", "B", and "C", or the mysteries of the natural sciences, the elegancies of the ancient languages, or the sublimities of mathematics. Steadily he returns to this work every morning, and on through the days of the term, and all the terms of the year; and not only throughout the day does he work, but how often at night does he gather the school to listen to an oral lesson, or a lecture.⁶

The buildings of the Kowetah Mission were built of de materials and were in general rough frontier buildings. ey were the best that the missionaries could build with e tools they had. Too, the expense of getting lumber on e ground was very great. Lumber had to be brought up the kansas River from Fort Smith by boat to the Verdigris nding which is about twenty miles from Kowetah. From ere it was hauled in Ox carts to Kowetah. The Kowetah ssion continued till 1851 when it was absorbed by the llehasse Mission which was near the Verdigris landing.

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Scenes in the Indian Country, Presbyterian Board of blications B59, p. 45

6

Scenes for the Indian Country, Presbyterian Board of blication 1859, pp. 96-7

By the terms of the Creek and Seminole Treaty of 1845, the funds for education in the Creek Nation were increased, by means of which two manual labor boarding schools were to be erected in the nation. It was decided to build the school in a more accessible location than the Kowetah school. Tallahassee near the Verdigris landing was selected as the new location, and the school was to be placed under supervision of the Presbyterian Board.⁷

Reverend Robert M. Loughridge was called from the Kowetah Mission to be the superintendent. This boarding school was authorized by the Presbyterian Board in 1848 but was not ready for use till 1849.⁸

A contract was entered into at the "Old Agency," between Mr. Louree as representative of the Board of Foreign Missions and the principal chiefs then in council, for the erection of a manual labor school.⁹ It was estimated that the mission would cost \$10,000.00 of which the Creek Nation was to pay one-fifth and the mission board the remainder. 50.00 per annum for each child was to be contributed by the Creek Council for boarding, clothing, and educating.¹⁰ The school was to be known as Tallahassee.

⁷ Treaty with the Creeks and Seminoles, Kappler's Laws and Treaties, (Indian Affairs), Volume II, pp. 550-52

⁸ Forman, Grant, The Five Civilized Tribes, p. 194

⁹ Ibid.

¹⁰ J. D. Benedict, History of Muskogee and Northwest Oklahoma, VI, p. 272

Mr. Loughridge purchased 70 acres of cleared land from Thomas Marshall as a site. The building was constructed of brick ninety-four feet long and thirty-four feet wide; was three stories high, with a kitchen eighteen by thirty feet and two stories high. It was the most pretentious building yet erected in this western wilderness and was a formidable undertaking.

Forty thousand feet of lumber was delivered by water to Fort Gibson. Most of the supplies came from Cincinnati and New Orleans by boat. Two hundred forty thousand bricks were used near by. Thirteen hundred fifty running feet of joists were used; sixteen hundred and seventy feet of studs and thirteen hundred and seventy-six feet of rafters were hewed out of the forest and used in the structure.

Work on the building began in spring of 1848. The corner stone was laid September 26, 1848.¹¹ This boarding school, large enough to accommodate forty boys and forty girls, was completed and ready to open on March 1, 1850. A day school had been begun in December 1849. The principal was Mr. Robert M. Loughridge, assisted by M. W. S. Robertson.¹²

The school flourished for several years and many of its students gained prominence in the affairs of the Creek Nation.¹³

¹¹ Foresman, Grant, The Five Civilized Tribes, p. 195

¹² Mrs. Fred Vernon, Unpublished Manuscript, p. 2

¹³ John D. Benedict, History of Muskogee and Northeast Oklahoma, Volume I, p. 272

The subjects taught in Kowetah and Tallahassee Missions were reading, writing, spelling, defining, arithmetic, and geography. The text books used were: Bible, McGuffey's First, Second, Third, and Fourth Readers, Smiths Common School Geography, and Tichnor's Columbian Calculator.¹⁴

The Federal department of Indian Affairs in 1854, allowed sixteen hundred dollars per annum from the Creek school fund for the education of four Creek youths at some institution of learning within the United States. The youths were selected by the Council. One boy, at the desire of his parents, was sent to Arkansas College at Fayetteville, Arkansas. The president of the college suggested that \$225.00 each was sufficient to defray the expenses of a student for a session of ten months, and the sum of \$1600.00 appropriated was sufficient to maintain six or seven youths.¹⁵

The Tallahassee school was ordered closed by the Confederate Creeks in 1861. The employees were given twenty-four hours to leave. Reverend Loughridge, the superintendent, went with the Confederates to Texas. Reverend Robertson, the principal, took his family to Fort Gibson where he joined the Indian refugees on their way to

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Report of commissioner of Indian Affairs, 1855, p. 137

15

Flowers, M. P. Education Among the Creek Indians, Master's Thesis, A. & M. College, 1931, p. 76

ansas. The other teachers went to Memphis and from there to their homes.¹⁶

A peace treaty was signed June 14, 1866. Its chief provisions were: perpetual peace and friendship between the Creeks and the United States; peace with other Indian tribes; general amnesty for past offences against the United States and against the Creek government; the granting of citizenship to the emancipated slaves; the cession of the western portion of their land for the settlement of wild tribes; the survey of the western boundary and the building of a new agency at government expense; the granting of a right-of-way to any railroad company authorized to build a line through the territory; the establishment of a territorial government and an inter-tribal council; and renewing annuities of previous treaties.

For the cession of their western lands, 3,250,000 acres, the Creeks were to receive thirty cents per acre; of this amount \$200,000.00 was to be paid immediately to enable the Creeks to occupy, restore, and improve their farms, to make their nation independent and self-sustaining; and to pay damages sustained by the mission schools on the North Fork and Arkansas rivers, to the extent of two thousand dollars. A quantity of land not exceeding one hundred and sixty acres was granted to every religious society or

¹⁶ Flowers, M. P. Education Among the Creek Indians, Master's Thesis, A. & M. College 1931, p. 76

enomination which had erected, or which, with the consent of the Indians, intended to erect buildings within the Creek country for missionary or educational purposes. If at any time said improvements should be abandoned for missionary or educational purposes for a period of one year, all rights would automatically revert to the Creek nation.¹⁷

The Creeks were exceedingly anxious for the re-establishment of schools. The missionaries were invited and urged to return and resume their labors among them. The mission schools on the North Fork and the Arkansas were re-opened in 1869, under the management of the Methodist and Presbyterians, respectively.

The Reverend W. S. Robertson was sent by the American Board of Missions with authority to open negotiations for the re-establishment of the Tallahassee Mission School. He arrived on the ground in December 1866, and found the place in the most deplorable condition. The school building had been used as a hospital and barracks by the troops. Part of the lower rooms had been used as stables for horses. Door facings and window frames had been torn out and used for fuel. To complete the work of destruction a large portion of the brick wall had been torn out by Federal troops, and the bricks taken to Fort Gibson to be used in the erection of a government bakery.¹⁸

¹⁷

Kappler, B. J., Treaty of 1866, p. 715

¹⁸

Flowers, M. P. Education Among the Creek Indians, Master's Thesis, A. & M. College, 1931, p. 82

After long delays caused by the unsettled state of affairs in the nation, an agreement was entered into between the board and the national council by which the former undertook to furnish and pay the salaries of the necessary missionaries for carrying on the school; the latter was to defray all other expenses. The pupils were to be clothed by their friends and people at home instead of by the institution as in former years. Under this arrangement the school was re-opened March 1868, with only thirty pupils, fifteen of each sex, under the charge of Mr. Robertson, assisted by his wife and Miss Nancy Thompson, who was also connected with the mission before the war. Three others were employed by the board, during the summer. The school opened its second session in October, 1868, with eighty-one pupils, forty girls and forty-one boys. More children were asking admission to the schools than could possibly be accommodated.¹⁹

In 1881 The Asbury and Tallahassee Mission School buildings were destroyed by fire. They were rebuilt at a cost of \$35,000.00.²⁰ Tallahassee was sold in 1882. From that time on till it was moved to Taft it was used as a school for negro boys.

¹⁹

Report of the Commissioner of Indian Affairs, 1869,

. 80

²⁰

Ibid, p. 112

The closing of school was always an interesting day. A public examination of all the pupils was held. Original compositions and addresses were delivered by the pupils, the love for public speaking being a part of their inheritance. Parents, friends, trustees, and distinguished persons were always present for the closing day program.

In 1880 the government established a boarding school for Creek boys and girls three-fourths of a mile east of Coweta, this being in existence until 1905. All lumber for these buildings was hauled from Muskogee, fifteen or twenty teams being used. This school, one of the five schools among the Creeks, had an enrollment of sixty scholars.

Judge J. C. Pinson, his brother, T. J. Pinson, and Mrs. I. B. Lumpkin were instructors here. Dick Bruner was one of the earlier Superintendents and D. K. Reeves was the last one. These old buildings are still standing on the I. B. Lumpkin farm.

Washington Irving passed through the Choska Bottom, not far from Coweta, while hunting for buffalo. He describes this bottom in his book The Prairie.

The first territorial legislature of Oklahoma made provisions for the establishment of a system of public schools. The people early manifested a great interest in education and within five years after the creation of the

territory of Oklahoma a very good system of public schools
is in operation.²¹

By the Curtis Act of 1898, the actual control of
Creek education passed into the hands of the Secretary of
Interior, who administered the affairs of Creek education
according to new methods.²²

21

Report of the Governor of Oklahoma to the Secretary
Interior, 1895, pp. 7-9

22

C. J. Kapplers, Laws and Treaties, Volume II

CHAPTER IV
NEEDS, INTERESTS, AND DESIRES OF
THE CREEK INDIAN CHILD

It would be well for public administrators to examine the policies of the Federal Government toward Indian education before adjusting their own school programs. Since the close of the Revolutionary War the Federal Government has been interested in the education among the Indians. At first they encouraged church organizations to send missionaries to the Indians to teach and preach. As has been shown in Chapter three of this thesis they did a great deal of good. However as the demand for school among the Creeks became greater, the government established eight schools in their nation. One of these was the Coweta Mission. This school was established in 1880 and is not to be confused with the Koweta Mission which was established in 1843 by Reverend Robert M. Loughridge for the Presbyterian Board of Missions. This school was destroyed by fire in 1852. Coweta's Indian children were sent to Mullahasse Mission from this time to 1880 when the government school was established at Coweta. The Government School was discontinued in 1905 and the children were sent to the public schools or to Indian boarding schools at other places.

Chapter six of this study shows the type of program that has been offered by the Coweta Public School from its establishment to the present. This program was set up

long the traditional academic lines with book learning as the major objective of the school.

It has been the policy of the office of Indian Education until 1933 to encourage the Indians to send their children to public schools if possible. This was done so that the Indian race might be more quickly assimilated with the white race. The office of Indian Affairs, in the Department of Interior continued to operate some of their Indian boarding schools for those children who were orphans or were too far from public schools to attend.

Since 1933 the government schools have offered a program that is better fitted to the needs and interests of Indian children than are the public schools. Our public schools are based on the theory of state responsibility for public education with local control. The Federal Government has not attempted to force a change in the programs of the public schools.

A change of the Secretary of Interior in 1933 has brought about a great change in Indian education. Administrative positions in the office of Indian Affairs have been filled with a new educational philosophy. This philosophy is referred to as "Progressive Education." The Indian schools have been required by the office of Indian Education to offer a curriculum that dealt with Indian children as Indians. The idea was to educate the child to fit his own peculiar environment rather than the white man's environment.

The office of Indian Affairs, under the present administration, has been sending pamphlets to the superintendents of the public schools. The pamphlets contain articles written by leading educators of the Indian service, and if read, should bring to the attention of public school administrators the need of special consideration of educational needs of the Indian child.

Quoting from Doctor W. Carson Ryan's paper which was read before the committee on the American Indian of the National Conference of social work, Minneapolis, June, 1931, we are able to get a better understanding of the Indian service's attitude.

It has been suggested that any cooperation between the federal government and the states depends upon the attitude of the general public in attendance of Indian children at public schools, for example. It is only fair to say that most of the opposition that develops is not racial but is based on actual or assumed health conditions. This particular opposition is rather easily overcome when community nursing and similar services are available. The argument of mental inferiority soon falls. All the evidence we have indicates the capacity of Indian children to get along with others in school, once reasonably good environmental factors are provided. That there is a real cultural loss in this merging of the groups is certain. Instead of hoping that the Indian child in school should at once become like the white, one might wish that at least some of the Indian cultural elements might be rescued by the observant teacher and be recognized and developed as a contribution to the life of the group, but that perhaps is too much to expect.¹

¹
W. Carson Ryan Jr., Cooperation In Indian Education, 1931, pp. 12-13

At the time Doctor Ryan's paper was read there were 432 Creek Indian children enrolled in the public schools Oklahoma. This was 91 per cent of all the Creek children rolled in public, private, and government schools.² Weta School records show that 105 of this number were rolled in the school system. This was 20 per cent of the school's enrollment which was 509.³

In schools having as large an Indian enrollment it is responsibility of the superintendent of schools to adjust school program, when possible, to meet the needs of these children. A program suited to the majority of the Indian children may be found a help in caring for a number of white children who have been unable to adjust themselves to an academic curriculum.

The following extract from a speech by Mr. Roberts helps us get a better understanding of the problem:

There are those who appear to think formal schooling and education will do the job. They would set up a school system for Indians along traditional academic lines with book learning the major objective to the school. Their efforts would be essentially teaching of facts of history, mathematics, geography, the language arts, the culture of the white race reduced to a curriculum.⁴

² Annual Report of the Commissioner of Indian Affairs, 1931, p. 59

³ Annual Statistical Report, June 25, 1931

⁴ F. M. Roberts, Unpublished Manuscript, 1937, p. 1

Then quoting again from Mr. Roberts we may see the other view:

The other group believe that the problem lies in the Indian's maladjustment to his new environment--new since 1885 when the buffalo vanished. They believe that the process of assimilation is essentially slow and that the Indian race will endure as such for a long time. They believe essentially in a rebirth of Indian culture.

They believe that much of the difficulty causing and retaining the maladjustment condition of Indians is due to the fact that there is but little in the race experience of the Indian which fits him to meet the engulfing and overwhelming influence of an alien race and that he has not learned to apply his own thinking processes in the new situation.⁵

Dr. Ryan says in the Progressive Education Magazine or October:

Only as the community can be helped to take the responsibility for a kind of education that touches vitally the lives of human beings in health (physical and mental), in economical and social interests (urban and rural), in the creative arts that give meaning to human existence, in a sounder organization of society to make the richer things of life possible for greater numbers of mankind; and only as education deals with fundamentals like these rather than with the academic minutiae of most schools, will education be going the right way.⁶

If this is any degree true for whites, how much more so is it for Indians!

It seems to be a well established fact that Creek Indian children need a different type of school program. We must pay some heed to the Indian's cultural and social background and to his racial habits. Before going further,

⁵
F. M. Roberts, Unpublished Manuscript, 1937, p. 2

⁶
W. C. Ryan, Jr., Progressive Education, October, 1937

It may be well for us to look into the curricula of some of the leading Indian boarding schools of today.

Haskell Institute is regarded by Indian school officials as one of the best. It offers a curriculum that meets the requirements as set forth by the office of Indian Education.

During the first year in Haskell Institute a student selects from twelve fields. He selects six. The first year in that school is a year for exploration.⁷ The subjects include elementary auto mechanics, elementary baking, elementary carpentry, elementary electricity, elementary painting, elementary plumbing, elementary power plant operation, elementary printing, elementary shoe repairing, elementary gardening, elementary masonry, elementary metal-work.⁸

Students who enter Haskell Institute are of high school age. They have sufficient education that they may do their school work successfully if they show proper interest in one of the trades. At the beginning of the second year the student works in vocational fields he chooses. The school offers three years purely vocational training.

Now let us look at the curriculum of another Indian school--Chilocco, located at Chilocco, Oklahoma.

7

Haskell Institute Educational Bulletin, 1937, p. 2

8

Ibid.

The chief functions of the school are twofold.

A twofold task is accomplished by the Chilocco Indian Agricultural School in better preparing Indian boys and girls to take their places in the world of affairs. These two tasks arise in the work done by the Academic and Vocational Departments of the school. It is the purpose of these two departments working together to teach a boy or some means of earning a living, and to train them in qualities that will make better homes and citizens. The regular work in the Academic Department which gives a complete course in Junior and Senior High School offers an opportunity to those attending the school to better equip themselves with the necessary education demanded by those who will employ them later, and also to be appreciative of some of the problems in working for one's self, as questions that will come to them as good citizens.

For boys the farm is made the center of interest and its industries and sciences the subject of thought and study. The agricultural training includes practical work in methods of farming along such line as, dairying, livestock breeding, crop growing, horticulture, poultry raising, and gardening. Also the work in the shops prepares the boys to be able to work for a livelihood along such lines as baking, printing, painting, engineering, masonry, plumbing, auto-mechanics, and carpentry.

For girls who attend Chilocco there is also special vocational opportunity in home economics, courses in clothing, foods, nutrition, child care and human relationships, house care and home management, and also home nursing.

For both boys and girls there is physical education which affords vocational choice, as well as recreational interests.⁹

This seems to be a very satisfactory program because it is neither wholly academic nor vocational. It gives a child the chances to keep up his academic training and learn

⁹

Chilocco Handbook, 1933, p. 7

useful trade as he goes along. After he finishes his course should he desire to do work at a trade, he is prepared to do so, but should he wish to take a college course, he has sufficient academic credits to matriculate.

Chilocco's plan of education is very interesting. It would be well for public school officials to give it some careful study. It is a plan that could and should be used in our public schools where finances will permit. It would not be practical to use in the smaller schools because of the limited number of students and the excessive cost. Since the plan suggests such great possibilities, I shall quote it in full:

Three plans are followed in the school: the three-quarter day plan; the half day plan; the special vocational plan.

The three-quarter day plan is for those students who care to stress academic work. The academic department consists of a junior and senior fully accredited high school. By this plan fifty per cent of the students time is spent in the academic department; twenty-five per cent is spent in extra-curricular activities such as music, art, and physical training; twenty-five per cent is spent in vocational work.

The half-day plan is used by certain boys who have farming as their vocation. Fifty per cent of their time is spent in the academic department; fifty per cent is spent on the farm.

Special vocational students spend one-fourth of their time in school and the rest in pursuit of their vocation.¹⁰

10

Chilocco Handbook, 1933, p. 29

The Chilocco school plan is broad enough in scope that every time student may find a place where he can accomplish the good. It takes care of the bright as well as the dumb student who should not attempt academic work in high school. Students must be in grades from seven to twelve to enroll.

Since this thesis is written for the purpose of finding a solution of the problem of Creek Indian education at Coweta some study has been made of the boys and girls now enrolled in the Coweta school.

Each creek Indian boy and girl was asked to fill out a prepared blank for rating the subjects listed in Table I according to his own choice.

From Table I one may see that art is a very popular subject with music and physical education also rating in the upper quarter. From a study of the table it seems that Creek Indian children prefer courses in Art, Music, geography, physical education, and reading. Mathematics is the course most disliked. Spanish and English are also unpopular. Girls listed agriculture near the bottom while the boys rated home economics low.

From a study of this table one can readily see that Creek Indian children prefer courses of a mechanical nature. They like to be in physical action like writing, painting, reading, or studying pictures. Subjects such as mathematics require too much thinking for the average Indian child. This does not mean that they are low in intelligence but

TABLE I

SUBJECT	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Reading	6	0	6	4	8	4	12	12	10	10	8	2	6	10	0	2	0
English	0	2	6	8	2	6	14	4	6	14	8	4	8	6	10	0	2
Art	18	18	14	8	2	6	0	4	0	2	8	6	2	2	2	6	2
Mathematics	4	2	8	0	4	6	6	2	12	4	0	12	10	4	12	12	2
Geography	0	0	2	12	8	18	6	8	10	4	6	12	2	10	2	0	0
Spelling	2	2	2	2	12	10	4	4	6	14	8	10	6	6	8	4	0
Music	2	4	10	6	10	8	12	2	6	8	0	6	10	6	4	4	2
Commerce	6	16	8	0	18	4	4	14	6	4	4	4	2	0	6	2	2
Agriculture	6	2	8	8	4	6	2	4	0	4	6	2	2	2	16	22	6
Home Economics	20	16	2	8	0	2	2	0	0	0	2	0	2	2	4	10	30
Science	2	4	4	4	4	10	10	10	10	6	8	6	4	18	0	0	0
Spanish	0	4	0	2	4	0	4	4	4	2	4	8	26	14	6	6	12
History	0	2	6	4	4	4	8	10	2	8	12	20	10	2	4	0	4
Speech	2	0	0	4	4	2	8	10	8	4	12	6	2	8	14	14	2
Writing	6	2	10	12	6	8	2	18	14	8	6	0	0	4	4	8	2
Physical Education	12	26	6	8	8	4	6	2	6	4	2	2	4	0	6	4	0
Manual Training	14	10	8	6	2	2	0	0	0	2	6	0	4	6	0	6	34

that they prefer to do the things they like best and are best adapted to do.

CHAPTER V

PRESENT CONDITIONS IN THE COWETA SCHOOL
AS RELATED TO INDIAN CHILDREN

The Coweta Public Schools do not adequately meet the needs of the Creek Indian Children. The Coweta Schools are much the same as other public school systems over the state of equal size. The courses offered in high school are those recommended for accrediting by the State Department of Education.¹

In 1931 a new policy of Indian Education was advocated before this time school officials in both public schools and Indian Schools were disregarding the Indian's traditional and cultural background. They were compelling the Indians to conform to the white man's school program. The white school officials were coming to regard everything "Indian" as bad.²

Admission of Indian children into public schools that they may have the experience of growing up in contact with normal American life is being speeded up by the Indian Service. An example of how this movement looking toward the ultimate solution of the Indian problem through converting its members into normal citizens, is being worked out, is furnished by a report of the Supervisor of Education made public today at the Department of Interior. This supervisor has recently made a trip of six weeks, covering parts of California, Nevada, Arizona, and Oklahoma.

¹ State Department of Education, Annual High School Bulletin, 1937, p. 17

² W. Carson Ryan, Jr.

In Oklahoma, which state has more Indians than any other, and where the government maintains fourteen boarding schools, the majority of the Indian children are already in the public schools, but arrangements are being consummated whereby children in the higher grades of some of the boarding schools situated near public schools will be placed in the public and live at Government Dormitories. It is to be noted that in no instance will there be segregation of the Indian children into one room in the public schools, but they will be placed where they properly belong and will be given every advantage that the white children receive. This movement to fit Indian children into normal American life is a part of Secretary Wilbur's program for breaking up the isolated racial groups.³

The Coweta public schools have had a very narrow program in the grades and high school. The course of study for the grade school as shown by school records, dated 1910, included reading, writing, spelling, arithmetic, geography, history, and Language. The high school program consisted of two years work in English, two in history, two in mathematics, and two in Latin.

During the years 1910 to 1920 the school records show no material change in the grade school except an increase. However, the high school program was improved to the extent that the school became a fully accredited four year high school.⁴ There were more units of academic work offered but no vocational courses were included in the curriculum.

³

Department of Interior Bulletin, April 7, 1931, pp. 1-1

⁴

Annual High School Bulletin, State Department, 1920

General Science and geography had been added to the curriculum. Both were unit subjects.

By 1934 music theory and public speaking had been added to the high school program with little change in the trade school curriculum.⁵

The first attempt to enrich the high school program was made in 1935 when a commercial curriculum was added to the academic courses.

TABLE II

SUBJECT	UNIT
English	4
Algebra	1
Geometry	1
Oklahoma History and Civics	1
Modern History	1
American History	1
Spanish	2
Geography	1
General Science	1
Biology	1
Commercial Law	$\frac{1}{2}$
Bookkeeping	1
Shorthand	1
Typewriting	1
Psychology	$\frac{1}{2}$
Total Units	20

At different times the high school has some extra curricular activities. This was confined to athletics until board director was secured and band and glee clubs were

⁵
Annual High School Bulletin, State Department of Education, 1935, p. 55

ganized. Since that time these activities have been a regular part of the curriculum.

A step forward was made when the program for the school year 1937-38 was arranged for the grade school. The work in the grades was departmentalized and Art and Music were added to all grades from one to eight.⁶ There has been very little change in the high school program since 1935 when a commercial department was organized.

The following table shows the number of credits the high school has been recommended to receive this year.⁷

TABLE III

SUBJECT	UNIT
English	4
Composite Mathematics	1
Algebra	1
Plane Geometry	1
Oklahoma History	$\frac{1}{2}$
Civics	$\frac{1}{2}$
Modern History	1
American History	1
Spanish I	1
Spanish II	1
Geography, Physical	$\frac{1}{2}$
Geography, Commercial	$\frac{1}{2}$
General Science	1
Biology	1
Bookkeeping	1
Shorthand	1
Typewriting	1
Total Units	19

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Teacher's Record Books, 1937-38

⁷

High School Inspector's Report, January 6, 1938

The Coweta School system at the present employs fifteen teachers. This number is not sufficient to care properly for the number of students enrolled. However, the teachers are well qualified and all high school teachers are teaching in their major and minor fields. Too, the teachers in the grades are teaching in subject matter fields in which they are best qualified. It has been the policy of the present administration to utilize all the talent of the teachers as far as possible.

There are eight teachers in the grade school. Two of these are excellent in Music, while there are two good art teachers. One of the art teachers may be rated equal to the best in the state. There is one teacher who has a major in home economics. These special teachers make it possible to enrich the grade school program in such a way that it serves both white and Indian pupils to the best advantage.

In the high school there are seven teachers. There are two who have special preparation in music, one in athletics, and one in speech art. The academic fields are well taken care of in the high school.

There are six hundred students enrolled in the entire school. Four hundred are in the grades and two hundred in the high school. There are only two grades that are overcrowded. They are grades four and seven. Each of those grades have an enrollment of over sixty. At present the capacity of the building is too small to increase the number

of teachers so those grades could be divided. Most of the equipment in the building is poor. There had been very little equipment added for years. However, the budget was increased for this year by seven thousand dollars over the 1936-37 budget.

Some new furniture that was badly needed was purchased. One hundred and five table arm chairs were purchased at a cost of \$535.00. A fireproof vault for the office was purchased at a cost of \$200.00. The library was improved by the purchase of new books at a cost of \$400.00, while one hundred books were rebound, the cost being \$65.00. The building and equipment is still below average.

CHAPTER VI

A. GROWTH AND DEVELOPMENT OF
THE SCHOOL

The first school for whites was built in 1880 on the Sumner farm one and one-half miles southwest of Coweta. It was a subscription school, and its first teacher was Abbie Conroy, a full-blood Creek Indian. Her pupils were all white as the Creek Indian children attended the government and mission schools.

When the Creek Tribal Government was resolved in 1898, the old Creek courthouse was taken for a school building. It was a subscription school, and only those who were able to pay their part of the school expenses were permitted to send their children to the school. One teacher was used. In 1903 this building was moved to Division Street, thus making it more centrally located. The subscription school with one teacher was continued until 1905.¹

During the year of 1904 the town was growing rapidly. This sudden growth was due largely to the completion of the Missouri, Kansas, and Texas Railroad which connects Muskogee and Tulsa via Coweta. It was seen that a new school building was necessary to meet the educational needs of the community. In 1904, the business men of the town subscribed \$10,000.00 for a new building. These men signed notes for

¹ Mrs. Fred Vernon, Unpublished Manuscript, p. 2

the money. A two story building was completed in 1905. It contained an auditorium and three classrooms. Bonds were voted in 1908, and the notes given by the business men were paid.² There were two teachers employed during the school year 1905-6. They were a Frank Mace and his wife.³ The 1908 bonds were voted to pay for an addition. After this addition was completed the school had eight teachers and offered one year of high school.

The subjects taught in the high school during the year 1908-9 were arithmetic, ancient history, spelling, civics, writing, agriculture, literature, and algebra. A freshman was permitted to carry all the above subjects during one year.⁴

The public schools of Coweta are institutions of which the town has reason to be exceedingly proud. Both white and colored children are amply provided for. The Indians have heretofore maintained their own national school here. The public school building for the white children was built before statehood, and this splendid structure is a monument to the manly men who labored, struggled, and liberally contributed their money to make the building meet the requirements. Their labors were well performed. The people of the town know their benefactors along this line, and are daily grateful for their heroic efforts.

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J. C. Pinson, Unpublished Manuscript

³

Robert Duncan, Personal Interview

⁴

Coweta High School Permanent Record Book, 1908-9

The school is under the management of professor Charles Comstock of the state of Kentucky. About 400 children were enrolled last term.⁵

The enrollment continued to increase, and it was necessary to add additional teachers each year. By 1910 there were eight teachers, and two years of high school work were being offered. The courses offered for the second year in high school were Latin, physical geography, modern history, spelling, English, literature, algebra, and rhetoric.

The third year of high school was added in 1910. However, the school records show that one student, Ola Pahmeyer, was the only student enrolled in that grade. The junior year curriculum included literature, Latin, English, history, zoology, geometry.⁶ A student carried all the subjects that were taught for his grade. There seems to have been no electives for high school students. Ola Pahmeyer was in attendance three years, 1908-11 and received grades and credits for nineteen units of credit.

It was 1912 before the fourth year high school was offered. Students dropped at the end of the second year. The cause of this was the academic curriculum. Many students did not care for the third and fourth year of Latin and German. Physics, zoology, botany, and American literature were added to the curriculum in 1911. Some students

⁵
Coweta Courier, 1908

⁶
Oklahoma School Law, H. B. 108, Article 218

carried both Latin and German at the same time. Ethel Cox was the first high school graduate from the school. She completed the senior year in the spring of 1913.

The state transfer law of 1911 was a cause of an increased enrollment in the high school. This law made it possible for students who had finished the grade school in rural community to attend the Coweta High School without paying tuition. The tuition was paid by the rural district in which the student resided.⁶

The Coweta Times in 1918, gives a very good estimate of the school at that time.

The real measure of a town should be her public schools. Judging by this standard Coweta should rank high. We have a four year high school course which includes from one to four years of Latin, four of English, and history, and four of science and mathematics. The schools are accredited. The teachers are University or normal graduates. There is a splendid spirit of cooperation between teacher and pupil and patron and teacher and board of Education. An unusual fact may be recorded and that is that every member of the board is a University graduate.

There were seven grade teachers and three high school teachers in 1918. Mr. J. W. Thompson was the superintendent. Conditions in the school continued about the same until 1921 when it was found necessary to build another addition to the building. A bond issue of \$16,000.00 was voted. This addition included an auditorium, an office, a library, and five classrooms. This part of the building has since been used by the high school. The high school department still uses two rooms of the old building.

The new addition was used first in the fall of 1922. The school equipment was increased materially, and the faculty was increased by the addition of three teachers. This brought the faculty up to thirteen.⁷

From 1922 to 1933 there was little change in the enrollment or the curriculum. The number of teachers remained the same. However, in 1933 transportation was used for the first time. The school purchased two new buses.⁸ Another factor that helped increase the enrollment was the change in the transfer law. This law made it easier to collect transfer fees. The law provided that the district from which the student was transferred would pay an amount per student equal to the per capita cost in their own school. That state was to pay the difference between their per capita cost in the school and the per capita cost in the school to which the student was transferred.⁹ These factors caused an increase in enrollment of 21 per cent.¹⁰

In 1935 the first attempt in recent years was made to improve the curriculum. Commercial subjects were included. The new typewriters were purchased. Bookkeeping, typewriting, shorthand, commercial law, and business English were taught. Band was added in 1935.

⁷ John D. Benedict, Muskogee and Northeast Oklahoma, p. I. p. 517

⁸ Annual Transportation Report, 1934

⁹ Oklahoma School Law, Section, 1933

¹⁰ Annual Statistical Report, 1934

Some steps were taken to enrich the curriculum both in the high school and grades for the year 1937-38. Every child now has an opportunity for music instruction throughout the grade school. In the high school, work in glee club has been included. Art is also taught to all grade pupils. Because of the limited number of teachers on the high school faculty, art has not been included in the curriculum.

At present there are fifteen teachers on the faculty. Eight are teaching in the grades and seven in high school.

The budget for the school in 1935 was \$16,048.07.¹¹ The 1935 budget was \$11,759.10.¹² The decrease in funds over this period was caused by a reduction of property valuations. By 1937 we find the budget raised back to its former size, \$15,548.70.¹³ The state had come to the rescue of Coweta with Primary Aid totaling \$4,482.00. For the school year 1937-38 two teachers were added and the budget raised to \$23,284.68. This increase of almost 50 per cent over last year's budget was made possible by Secondary Aid.¹⁴

The receiving of Secondary Aid from the state is a great help to Coweta. Without it they were able to operate

¹¹ Annual Financial Report, 1931

¹² Ibid, 1935

¹³ Ibid, 1937

¹⁴ Application for Secondary Aid, 1937

ith a very meagre program. With the Secondary Aid they
ill be able to expand and enrich their school program.

B. FEDERAL AID

The granting of Federal aid to public schools of Oklahoma was begun by a congressional appropriation in 1904.¹⁵ The purpose of these funds was to replace the loss to the public schools from non-taxable, or restricted, Indian lands.¹⁶ This money was to go only to schools having Indian children in attendance, and payment was to be based on days attended. Schools in incorporated towns were not to receive this aid as it was assumed that they would receive no loss from non-taxable Indian lands. However, this soon changed as the number of Indian children in public schools increased, and payment was made for the children if they did not reside in a town of more than five hundred population. Schools in towns larger than this could receive the funds for children living outside the city or town.

It was first proposed to pay ten cents for each day's attendance. This was not done as the number of Indian children attending public schools was increasing each year. Five cents per day was paid for the time from the beginning of school to December 31, of each year. The second period was from January 1 to April 30. The balance of the appropriation was prorated to the school for this period with the amount being as low as three cents.

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Conway C. Lambert, Education Field Agent, April 26, 1938

¹⁶W. Carson Ryan, Cooperation In Education, 1931, p. 13

Schools in towns of more than five hundred population and cities did not become interested in the Indian aid until after the Transfer Law was passed . This greatly increased the number of Indian students who were eligible to receive the money.

The records of the Coweta school do not show that any Federal aid was received before 1928. Since that time payments have been received each year. The following table shows the amount received each year since 1928:

TABLE III

YEAR	DAYS ATTENDED	AMOUNT PER DAY	TOTAL
1928	364	\$.0811	\$ 29.52
1929	518	.0650	33.67
1930	115	.1300	14.95
1931	4534	.0549	248.02
1932	877	.1212	106.27
1933	3415	.1298	443.25
1934	2654	.1265	335.70
1935	4599	.1186	546.19
1936	5909	.1116	679.60
1937	5231	.1029	538.59
1938*	1581	.3126	494.20

There was a report for just the first half of 1929 and 1930. The amount paid per day during the first half of the year is usually higher than the amount paid for the second half. The amounts paid per day as shown in the above table are the average for the year.

The cause for the rise in attendance in 1931 was the counting of the Creek children in town. In 1933 an increase

*First Period

the number of rural school children transferring to this school causes a rise in the attendance of Indian children. The 1935 rise is caused by the addition of two new school sessions. The falling off of the days attendance this year, 38, was caused by a new regulation of the Indian office which requires all children to be at least one-quarter or more Indian blood before payment will be made upon them.¹⁷ However, the amount of the payment per day was greatly increased. Therefore this school will not have a loss from Indian tuition.

The funds received from Indian tuition have been of considerable help to the Coweta schools. For the past four years it has been about five dollars per Indian student. Since most of these children reside outside of the Coweta district and are transferred, the per capita cost of these students is paid by the rural school from which they transfer and by the state. These funds may be used for enriching the school program.

The Indian office now requires that 50 per cent of the funds received by the school shall be spent for general maintenance and the other 50 per cent of such funds shall be used to provide an enrichment program designed to be of special benefit to Indian children.¹⁸

¹⁷ Indian Office, Muskogee, Oklahoma, Attendance Report, 38

¹⁸ United States Department of Interior, Office of Indian Affairs, February 21, 1937

CHAPTER VII
SUMMARY, RECOMMENDATIONS,
AND CONCLUSIONS

It was found necessary at the beginning of this thesis to devote one chapter to the history and traditions of the Creek Indians. Before we can intelligently recommend an educational program for the children of any community we need to know something of their history, traditions and social peculiarities. Therefore, Chapter II of this thesis has been devoted to this purpose.

Since the early education of the Creek children was given by missionaries and mission schools, Chapter II has been given to the history of their education. Chapter III covers a period of their educational history from 1842 to 1932. It was found in the study of the accomplishments of these schools that pioneered Creek Indian education that remarkable results were achieved in scholarship and attendance.

These early schools were handicapped in many ways. At first the Indians were opposed to the teachings of the white man. Then, too, there was a lack of funds and buildings. Most of the pupils did not speak or understand English making it necessary for the teacher to have an interpreter. At the best the mission school could receive only a small part of the children of school age. The mission's schools grew and prospered until the United States Government began

to assume the responsibility for Indian education. The Federal Government had aided the mission schools in a financial way since 1819.

The Creek Indian children are found to be racially as they were when the white man first began to impose his culture upon them. We find them to be a race of intelligent people, but with different interests, desires, and needs. It is found that the children do their best school work in art, home economics, agriculture, writing, and physical education. However, there are some Creek children who do excellent work in the academic subjects.

It was found that the public schools at Coweta do not have a curriculum that meets the needs of these children though 17 per cent of the students enrolled are of Indian descent. The teaching staff is inadequate and the building accommodations will not permit an increase of the staff.

The Coweta Public School shows a consistent though slow growth from the time of its establishment in 1904. The curriculum has always been academic. No evidence was found to indicate that the needs of the Creek children have been studied or considered. Creek Indian children have been accepted in the school and no attempt has ever been made to segregate them.

The Federal Government has paid Indian tuition to the school on the attendance of Creek children since 1928. No reason was found for their not receiving this aid before.

57

Congress made this aid possible in 1904.

It is our belief that the Coweta School system should be reorganized on the six-six plan. This would make it possible to use the talents of the teachers to the best advantage. Home economics, vocational agriculture, manual training, and physical education should be included in the program. There should be an extra-curriculum program instituted that would include debate, club work, and home room activities. Two curriculums should be possible. One would be for those who wish an academic course and the other should be for those who wish an industrial curriculum. The Indian children should be carefully guided into the proper curriculum. No attempt, however, should be made to segregate them. Many white children should take the industrial curriculum and some Indian children will desire the academic one. The industrial curriculum should include enough academic courses to meet the state requirements for graduation.

To carry out this program the Coweta Schools should have an additional building and two teachers should be added to the faculty.

In the face of the facts found it seems time the Coweta Public Schools should offer a school program that includes such courses as will be suited to the needs of the Creek Indian child with no attempt at racial segregation, or prohibiting his taking academic courses if he so desires.

Under our present school system many Indian children have done remarkably well while others have dropped out of school or failed to pass. Creek children have a tendency to keep their troubles to themselves. When they realize that they are not making progress in their school work they quit school and offer no explanation.

When the program has been adjusted we may expect greater progress and more perfect attendance among the Creek Indian children. They will be better satisfied students and the results will help them fit themselves better into our modern civilization. The good achieved will be much greater than the cost.

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Typist
Miss Margaret McCollom
North of City
Stillwater, Oklahoma