

A STUDY AND ANALYSIS OF
EDUCATIONAL METHODS AND EQUIPMENT USED IN
ASBURY MANUAL LABOR SCHOOL
1821-1937

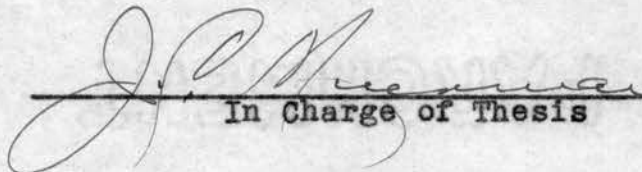
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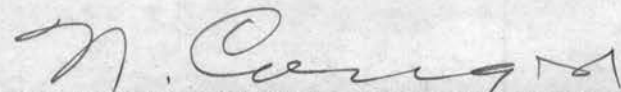
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I wish to thank others, especially the former students of Asbury Manual Labor School, who freely gave information of early methods and equipment, not recorded in written reports of this school.

A. M. H.

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INTRODUCTION

Asbury Manual Labor School was first located about nine miles south of the present city of Columbus, Alabama, one mile east of the Chattahoochee River. It was abandoned in February, 1830, due to the removal of the Creeks to the West. It was established again in 1847 at North Fork Town in the Creek Nation of Indian Territory about two miles up the north fork of the Canadian River from the point where it runs into the South Canadian River. This school was a peculiar type of school. The manual labor plan of running a school had been introduced in the United States only a few years previous to this time and the duration of this type of school in our nation lasted only a half century.

Realizing the short period of time that the manual labor movement existed as a major factor in education, and the extreme adaptability of this particular type of education to the mental progress of the Indian tribes, I have used this subject of Educational Methods and Equipment used in Asbury Manual Labor school to show the existing educational conditions among the Lower Creek Indians during the early part of the nineteenth century between the years 1821-1890 and how the manual labor school helped to improve these conditions. Other prevalent methods of education were tried consistently among these Indians without success. I will try to show just why and how the manual labor methods and equipment changed this failure to enlighten the Indian

into a much higher degree of success. Since the establishment of the system was brought about and made into a workable plan during the third quarter of the nineteenth century, I will emphasize that period with detailed reports of the theories, customs, activities, and examples of the type of men who controlled the school at that time. It is necessary to include some local history and illustrations along with the educational facts to make them fully appreciated. I have given briefly the lives of the superintendents with this in mind.

Since some of the information had to be gleaned from personal interviews from men and women who attended this school over sixty years ago and are now close to eighty years old, there may be some conflict of opinion, but I have tried to harmonize this by taking as authority the majority of opinion, and the consideration of the apparent accurateness after weighing such factors as clearness of speech and mind, of the Indians with whom I talked.

As there is no single printed article of any length available on this subject the data had to be accumulated from a great number of different sources in which there was little lack of harmony.

CHAPTER I

EARLY BACKGROUND

Indian education has been an ever increasing problem for the past century. With the help of various organizations and individuals the history of the development of the educational methods and technique used in this useful phase of education has been gradually uncovered and found useful in showing the growth that has taken place in quantity and quality. Ever since the early establishment of missions by the Spanish and the Christian teachings of the French Jesuits among the Indians there has been an increasing interest shown by all races that have come in contact with the Indians, in the improvement of their uncivilized state to one of Christian intelligent people. In the early national life of the United States, the Five Civilized Tribes were located in the southern states. The early churches sent missionaries to these tribes and were very instrumental in helping to civilize them. Up until the Civil War, the churches continued to carry on this work, then the Federal Government took over control of the schools among the tribes.

At the session of the South Carolina Conference of the Methodist Episcopal Church held in Columbus, January, 1821, Bishop McKendree, by authority of the conference, appointed Reverend William Capers missionary to the Creek Indians. In October, 1822, Mr. Capers entered into an agreement

with the heads of the Creek Nation authorizing the establishment of a school for the benefit of young people of the tribe.

Among the Creek tribe the Methodist Church established one of their schools. This school was named Asbury Manual Labor School. It was located about one mile from the Chattahoochee River about nine miles below the present city of Columbus, Alabama. Nine years later, February 3, 1830, by an action of the same conference, the work was abandoned. This was necessary because of the removal of the Creeks to the new reservation west of the Mississippi River.¹

The condition of this school in 1829 may be seen by the following report:

Methodist Episcopal Society report.

Creeks

Asbury--near the line dividing Georgia and Alabama.

Rev. Messrs. Hamlin and Hill Missionaries.

School containing twenty or twenty-five scholars.

Operations of the mission are impeded by the unsettled state of the Indians and their emigration to the West.²

The first Methodist missionary work among the tribes which migrated to the territory from the south was done by preachers who had been laboring among them in their old homes. The work of the Methodist Church among these tribes seem to have been started by some of the conferences adjoining the Indian reservations, rather than at

¹ Amanda Eld, Oklahoma Indian School Magazine, Vol. 2 p. 2.

² Missionary Herald, February, 1829, p. 42.

the instance of the mission board of that denomination. The efforts of the Methodist Church among the Creeks seem to have been very successful, hundreds of the Indians affiliating with the church. In the migration of the Indians several missionaries came with the Creeks. In those days the Missouri conference of the Methodist Church included all of present Missouri, the state of Arkansas, and the inhabited portions of eastern Oklahoma. During the earlier years, the work of the Methodist Missionaries consisted largely of itinerant preaching at certain stated places and occasions rather than a concentration of effort in any particular locality. An appointed district or station, therefore, meant a given district in which there might be twenty or more preaching places. The Methodist camp meeting, as a form of evangelistic effort, also appealed strongly to the Indians who loved to gather in assemblages.³

Missionary work varied in its strength from its beginning before the removal to the time it was less needed due to other organized efforts. During the period from 1840-1860 most of the missions had been established and in operation long enough to demonstrate their practical utility. During this period there was more missionary activity in the Creek territory than during any other era in its history.⁴

³ Carl Flowers, Education Among Creek Indians, pp. 63-64.

⁴ Joseph B. Thoburn, A Standard History of Oklahoma, Vol. 1, Chapter 27, p. 183.

These missionaries were of great help to the Creeks. Throughout all the time of trouble during the movement west the missionaries remained firm friends and faithful counsellors of the Indians, and many moved west with them.⁵

Among the missionaries who worked in Creek territory in 1848, immediately before the founding of Asbury Manual Labor School, was Americus L. Hay whose purpose was to organize the church and missionary work. Mr. Hay wrote from the Fountain Church that the membership, 1,170, was so large that sometimes in the winter he was obliged to use an arbor.⁶

During the first decade after removal, the Baptists and Methodists were the principal religious workers. During the period from 1840 to 1860 the religious factor in the Creek life proved to be a most potent force in the Creek Nation's advancement.⁷

The following is the brief biography of the original founder of Asbury Manual Labor School. William Capers was a devout and highly respected member of the Methodist Episcopal Church. He was an under-graduate in the South Carolina College, and a member of the junior class. His health had been impaired by too close application to

⁵ Ibid, p. 87.

⁶ Grant Foreman, The Five Civilized Tribes, p. 195.

⁷ Report of Commission of Indian Affairs, 1850, p. 390.

study, and he had returned home to recruit, when a new direction was given to the whole current of life. Some years afterwards the college gave him a Master of Arts diploma. Impressed that he was called of God to preach the Gospel, he conferred not with flesh and blood but yielded an instant obedience to his solemn convictions of duty.

In the year 1890, he was admitted into the South Carolina Conference and sent as a traveling preacher to the Wateree circuit. The following year he traveled the Pee Dee circuit and was then stationed in the city of Charleston. Then followed two circuits more. He located at the close of 1814 and remained in this relation to the Annual Conference for three years.

In 1818 he was stationed in Columbia. The two following years he spent in Savannah, Georgia. In 1821 he received the appointment of missionary to the Indians in western Georgia and traveled extensively throughout the state, pleading the cause of the mission. The next year he located the Asbury mission, at the Creek Agency, on Flint River; and continued superintendent the following years, while stationed at Milledgeville, Georgia. In 1825 he was removed to Charleston, South Carolina, and spent six years in that city as preacher in charge and presiding elder of the Charleston district.

CHAPTER II

NEED OF MANUAL LABOR SCHOOL AMONG CREEKS

After the removal of the Creeks to the west in Indian Territory, we find them badly in need of schools and eager for them. Some of them were so desirous of educational advantages for their children, that they made repeated applications to the Osage School, founded at Union Mission in 1822. Had all the children been taken that were offered, the school would have been filled to the overflowing capacity with these Creek boys and girls, eager to learn.¹

The McIntosh party of the Creeks soon after the removal were anxious to have school established among them. No government provision had been made to help them in this matter. The Baptists resolved to extend their missionary operations among them as soon as those east of the Mississippi arrived.²

Drunkenness, carousals, and gambling by both sexes were common in public places; prostitution and poverty abounded and the former was apt to cause several portions of the nation to acquire notorious fame; religion was scoffed at and efforts to introduce schools and promote education, though desired by many, were in vain. Against

¹ Missionary Herald, 1831, Vol. 27, p. 286.

² Isaac McCoy, History of the Baptist Missions, p. 410.

this background, Opothleyohola, immediately on his arrival in the West in 1837, urged General Arbuckle to secure a good preacher for them.³

In 1838 some of them observed the benefit of schools in the Cherokee and Choctaw Nations and asked for similar opportunities. They were regarded as far behind those tribes in education, but on the other hand they were the most industrious of the emigrant tribes as well as most warlike. By 1841 a few schools had been established and fourteen boys were educated at the Choctaw Academy in Kentucky. There were as yet no missionaries in the tribe, though two or three missionaries preached occasionally.⁴

In 1845 we find that small schools have been established among the Creeks by the Methodist, Presbyterian, and Baptist missionaries. The Government at this time provided \$4,000 for the Creeks, which was spent for the support and education of fourteen boys at the Choctaw Academy in Kentucky. The Creeks were much dissatisfied about this fund being expended in this manner and insisted that it could be much more advantageously applied in the nation. They said they were not willing to send their children from home to be educated. So the Creeks were promised that their money should be applied in the nation the next year. They suggested that four additional

³

Grant Foreman, The Five Civilized Tribes, p. 163.

⁴

Ibid, pp. 169-170.

schools be established in the nation and agreed to provide the school houses at their own expense.⁵

There was not a sufficient number of inhabitants in any one settlement, who had a proper estimate of the value of education, to make a very large school unless they could get their children boarded, for which they were willing to pay.⁶

They constantly applied for this type of school. Their prejudices against education held by them previously had been removed by this time, and they were anxious for schools in the nation at which their children could board and stay.

Sentiment and common sense argued against the day schools which were in existence at this time. The Creeks as a nation were not prepared to sustain day schools. The missionaries of the different denominations repeatedly tried them. The Government tried them year after year under different teachers. Suitable school houses would be built, a day school put into operation, and prospects would look fine; but as soon as the novelty of going to school was over and the children became tired of their studies, as all children will, they deserted the school room and returned to their sports. Who was there to bring

⁵ James Logan, Creek Agent Report of Commissioner of Indian Affairs, 1845, p. 325.

⁶ Ibid, p. 330.

them back? The teacher could not and the parents would not; hence they absented themselves at pleasure, returning only now and then as curiosity might prompt them, and then the school room was deserted and the teacher was left to preside over empty seats.⁷

The only remedy, it seemed, was the boarding school or manual labor school, where regularity of life, habits, and attendance could be secured and where the minds of the pupils were perpetually kept under wholesome moral and intellectual restraints. Parts of the time in labor schools were devoted to health invigorating labors, and to personal manners, conversation, and attention to their dress and deportment; and the habits and cleanliness of the pupils were subjected to notice and commendation. These schools were also more favorable for making progress in the use of the English language, a primary point in the education of the Indian children. The more advanced academies could thus be supplied with scholarly material for the higher branches of education.

For the above reason the manual labor school came into favor and a letter from Mr. Armstrong to Roley McIntosh says:

I have recommended the Methodist society under full conviction that they are better qualified, taking everything into view, to conduct a manual labor school than any other.

⁷

Carl Flowers, Education Among the Creeks, pp. 63-64.

This letter was written in answer to a request by McIntosh as to which of the religious organizations were in better position to conduct the manual labor school which his people desired.⁸

That their judgment was good in establishing this type of school is shown by the report of James Logan, the Creek Agent, who says:

The accounts from all are highly flattering; That is, most cheering and at the same time the most gratifying evidence of the interest abounding the pride and satisfaction evidently felt by the parents at the acquirements of their progress in learning that they can read, write, and speak like a white man. This is the proper feeling and it induces the belief that the rising generation of the Creeks will be a different people.⁹

8

W. H. Goode, Outposts of Zion, p. 144.

9

James Logan, Creek Agent, Report of Commissioner of Indian Affairs, 1849, pp. 419-520.

CHAPTER III

ORIGIN OF MANUAL LABOR SCHOOLS

Let us study the origin of the manual labor idea.

We have seen that there was a great need among the Creeks for this type of school.

The one European idea which we adopted almost bodily, because we had no previous development of the kind and because we found it so well suited to early democratic conditions among a people of little wealth, was the Pestalozzian idea worked out by Fellenberg and his followers at Hofwyl, in Switzerland, of combining manual labor with schooling. Early in our national history the interest in farming was strong, the first farmers' journals were established, and there soon arose a demand for special schools for farmers' sons. The advantages, both pecuniary and educational, of combining schooling and farming made a strong appeal in the days when money was scarce and opportunities limited, and such schools, drawing their inspiration from the very successful school of Fellenberg, were founded first in Connecticut, in 1819; and New Jersey in 1830. The purpose in each was to unite training in agriculture with the studies of the school, and thus give the farm boys a double type of training. The idea was soon extended to the rapidly rising mechanical pursuits, and manual labor institutions of a mechanical type also arose. The Oneida School of Science and Industry, the Genesee Manual Labor School, the Aurora Manual Labor

Seminary and the Rensselaers School, all in New York, were among the most important of these institutions. The Andover Theological Seminary also adopted the plan, and by 1855 the manual school labor idea had been tried in a dozen states, extending from Maine to Illinois. Many of the institutions thus founded became colleges afterwards as, for example, the Indians Baptist Manual-Labor Institute, which later became Franklin College; the Wabash College; and the Knox Manual-Labor College. In 1831 the short lived Manual Labor Society for Promoting Manual Labor in Literary Institutions was formed in New York to promote this idea. This society also added gymnastics to its program, and the early recognition of the value of physical training in the school of the United States is in part due to the interest awakened in it by the work of this society. In 1833 the Governor of Indiana recommended to the legislature, the establishment of manual-labor academies to train teachers for the schools of the state, and in 1836 a resolution was offered in the United States Senate proposing a grant of public lands to one or more colleges in each of the new states for educating the poor upon the manual-labor system.

The manual-labor idea, however, was short-lived in this country. The rise of cities, of wealth, and of social classes was against the idea; and the opening up of cheap and rich farms to the westward, with the change of the East from agriculture to manufacturing, turned the

agricultural aspect of the movement aside for a generation. When it reappeared again in the Central West it came in the form of a new demand for colleges to teach agriculture and mechanical arts.¹

Though the idea was omitted among the majority of the states, still there was a need and demand for it in certain conditions, in which activity was advisable along with theoretical education.

This proved to be the ideal type of education to help the semi-civilized Creek Indians attain the refinement and culture they so badly needed. Its characteristic of having the children board at the school relieved them of their undesirable home environment, and the activity of the labor subdued their excess vitality which often caused trouble and also aided in the lack of finances.

¹
E. P. Cubberly, Public Education in the United States, pp. 279-281.

CHAPTER IV

GOVERNMENT AID TO INDIAN EDUCATION

The beginning of grants of land from the public domain for the endowment of the common schools represented the inauguration of the Federal Government's first policy with respect to public education. Its second such policy is seen in the various provisions which it has made for the education of dependent people, including Indians.¹

As early as Revolutionary times, the continental congress made appropriation for such purposes as hiring teachers for certain Indian tribes and for the instruction of Indian youth at Dartmouth College, but the Government can hardly be said to have embarked as early as that upon a plan of education of the red race.²

In January, 1816, the House Committee on Indian affairs reported in favor of the establishment of schools at convenient and safe places among the tribes friendly to us.³

It was on March 3, 1819, the first general appropriation for Indian Education was made by Congress, the appropriation being the annual sum of \$10,000. By Act of July 9, 1832, Congress authorized the President to appoint a commissioner of Indian Affairs, who was to perform its duties under the direction of the secretary of war.

¹ Report of a Survey of Public Education in Oklahoma, 1922, p. 10.

² Ibid, p. 11.

³ American State Papers of Indian Affairs, Vol. 2, p. 151.

In 1834 the powers of the Indian office were enlarged. It remained under the Secretary of War until the organization of the Department of Interior in 1849, and was then transferred to it.

Thus were the beginnings of the Government's system of Indian education which has continued to the present time.

Usually, in making treaties with the various tribes and nations, the Government made some provision for the education of their children, or indicated measures looking thereto, and the appropriation made by Congress for the education and civilization of the Indian has been augmented from time to time until the present annual total is more than five million.

The removal Treaty of 1832 was made between Lewis Case and the Creek chiefs at Washington, April 4. By its terms the Creeks gave up practically all their reservation in exchange for lands west of the Mississippi. The United States agreed to spend annually, for twenty years, the sum of \$3000 upon the education of Creek children and to furnish a blacksmith, rifles, and blankets to the emigrant Indians. This treaty further solemnly guaranteed that no state or territory should ever have a right to pass laws for the government for the Creeks in their new homes.

On account of Creek emigration some of their improvements were either lost or abandoned. A treaty made by

General Armstrong, superintendent of Western Territory, with the Creek chiefs at Fort Gibson, November 23, 1838, adjusted most of these claims. This treaty also provides for the maintenance of a manual labor school for the Creeks in the Canadian District and one in the Arkansas District.⁴

After the removal of the tribes to the West, which occurred for the most part in 1825-40, the civilized tribes continued the development of their civilization and schools and churches were not infrequently seen among the other marks of advancement. But with the devastation of the Civil War, in which the Indians of the territory were largely allied with the Southern Confederacy, disaster befell them, and such educational systems as they had were practically swept away.⁵

After the close of the war and on the conclusion of new treaties, however, one of the first things to which the tribe turned their attention was the rehabilitation of their schools.

In 1886, some twenty years after the conclusion of the past war treaties, many schools both boarding and day, were maintained.⁶

⁴ Ohland Morton, Chronicles of Oklahoma, No. 2, Vol. 8, June, 1930.

⁵ Report of a survey of Public Education in Oklahoma, pp. 11-12.

⁶ Ibid, p. 14.

Creek

Tribal Boarding School-----	5
Public Schools (day)-----	22
Public Schools (colored)-----	6
Mission and Private-----	6
Exclusive of some not reporting----	6

It will be noted that these schools were, in general, of two classes: First, those maintained by the tribe themselves, and second those maintained by missionary endeavor. The tribal schools were often let out under contract to persons who agreed to conduct them as stipulated, and on the other hand, mission schools sometimes received subsidies from tribal funds.

The settlement of the "Plains Indians" in the western section of the territory, which took place within the years following the close of the Civil War, led to the establishment of mission schools and Government schools for the Indians at various tribal agencies of that section.⁷

Generally speaking, the policy adopted by the Federal Government was one encouraging the tribal schools of the Indians more advanced in civilization and providing school facilities with Government appropriation where the Indians were uncivilized or where such provisions were otherwise advisable.

On the organization of Oklahoma Territory, in 1890, and the contemporaneous extension of Federal authority in the Indian Territory, the Government's system of Indian education was continued and remained practically unchanged as to policy until the passage of the Curtis Act of June 28,

⁷
Report of a Survey of Public Education in Oklahoma,
 p. 13, 1922.

1898. By the Act of April 26, 1906, the Secretary of Interior was authorized to assume control and direction of the schools in the Five Civilized Tribes with the lands and all school property pertaining thereto, and to conduct the system until such time as a public school system should be established under a territorial or state government, and proper provision made thereunder for the education of the Indian children of said tribes. Under the terms of this act the Secretary immediately asked general supervisory control of the Indian schools and this arrangement continued until March 22, 1910, when entire charge of the schools was assumed.⁸

It should be observed that the admission of Oklahoma as a state did not materially effect the Government system of education for the Indians. At present the Indian children may be regarded as falling within two general classes, namely; those who attend the public schools of the state, and those who attend boarding schools, conducted for them by the Federal Government. The former is by far the larger number, being approximately 22,000 as compared with 3,500 in the boarding schools. Those of the former class, whether Government wards or not are generally admitted to the public schools under the existing laws of the state, but inasmuch as very many do not pay taxes, the Federal authorities each year render considerable pecuniary assistance to the public districts admitting these children.

8

Report of a Survey of Public Education in Oklahoma,
50 Statue, 1922, p. 495.

CHAPTER V

ANALYSIS OF METHODS AND EQUIPMENT USED IN ASBURY
MANUAL LABOR SCHOOL, 1848-1890

In regard to the establishment and location of Asbury Manual Labor School, west of the Mississippi River, it is found that in the year 1844 the Indian Mission Conference was organized. At the first session of the Conference Rev. William B. Goode, who in 1843 had been appointed by the Methodist Church to enter into contracts with the different tribes of Indians living in Indian Territory, took the initial step with reference to the establishing of Asbury Manual Labor School in the west. This school was built in the Creek territory near what was then Old North Fork Town on the south side of the North Fork of the Canadian River. The teaching was done at first in one or more of the little log huts adjacent to the location of the Asbury School.

The location was about three miles from the junction of the north and south forks of the Canadian River. It was a fine location surrounded by the best of lands. It proved a healthful location and well repaid those who tilled it. The Creeks had settled here in compact bodies as much for protection against wild Indians as for convenience in receiving their rations from the Government. When they originally settled near the junction of the Canadian the community was called Tukabache Town.¹

1Grant Foreman, Advancing the Frontier, p. 217.

It was in this location that the first building was made during the years 1848 and 1849. It was completed in 1849, and was three stories high. There were twenty-one rooms. The structure accommodated one hundred children, the superintendent, and teachers. The material of which it was made was shipped to Memphis, Tennessee, by foot; thence to Webber Falls, Indian Territory, by the Arkansas River, then hauled by team to the site for the building. In February, 1848, a contract was made with Webster and Reed of Ft. Smith for the stone and brick work. In April a contract was entered into with J. H. Denny of Louisville, Kentucky, to furnish material and do the carpenter work. The foundation was completed and the cornerstone was laid, July 19, 1848. The occasion was one of much interest to the Indians, many of whom attended with several of the principal chiefs. Notwithstanding the day was very hot, the addresses and all elicited the closest attention from them. When they were told by a native speaker that this was what they had been trying to get for several years they responded most heartily.²

More than a year was required to construct the main building which was 110 feet long by 34 feet wide and included a basement of stone and three stories of brick. A ten-foot porch extended across the front of the building.

2

James Logan, Report of Commissioner of Indian Affairs, 1849, pp. 519-520.

On October 8, 1849, Reverend Ruble, the first superintendent of Asbury Manual Labor School writes:

The large building on North Fork is nearly completed, and will be ready to occupy in the course of a few weeks. The school will be opened as soon as the outfit can be got on from Louisville.³

In 1855 a new frame building was added to the main building, thirty-five feet long by twenty feet wide, two stories high with five rooms to be used as a kitchen and for other purposes. There were two shops connected with the school, a wood shop and a metal shop. In 1848 the buildings were in much need of repair for the comfort and convenience of the school. The main building was burned in 1851, but was reconstructed the following year. During the war all the outbuildings, such as stables, cribs, etc. were burned. The main building needed much repairing due to the abuse it had received. The estimated cost of this was \$6,000.00, one thousand of which was on hand, received from the treaty.

The cost of the first main building, including material, transportation and carpenters, was nine thousand one hundred and sixty-nine dollars. The United States Government, on the part of the Creek Nation, furnished five thousand, leaving the missionary board of the Methodist

3

Thomas B. Ruble, Report of Commissioner of Indian Affairs, 1849, pp. 1124-1125.

Episcopal Church South to pay the remainder. The original improvements cost three hundred dollars. Two thousand dollars was paid yearly by the Mission Board on the upkeep of the school.⁴

In 1870 there came into force an agreement between the Muskogee Nation and the United States Government by which the Government paid to Asbury Manual Labor School the sum of seventy dollars yearly for each student as long as the total sum did not exceed five thousand, six hundred dollars in one year. It was paid quarterly.

During the period, 1880-1890, we find the following facts about the cost of Asbury Manual Labor School:

For Asbury Manual Labor School the Methodists furnish the teachers and the nation pays about \$80. per pupil for board and room, books etc. This plan is the best of any yet introduced. The schools now under the care of religious denomination are by far the best within the agency.⁵

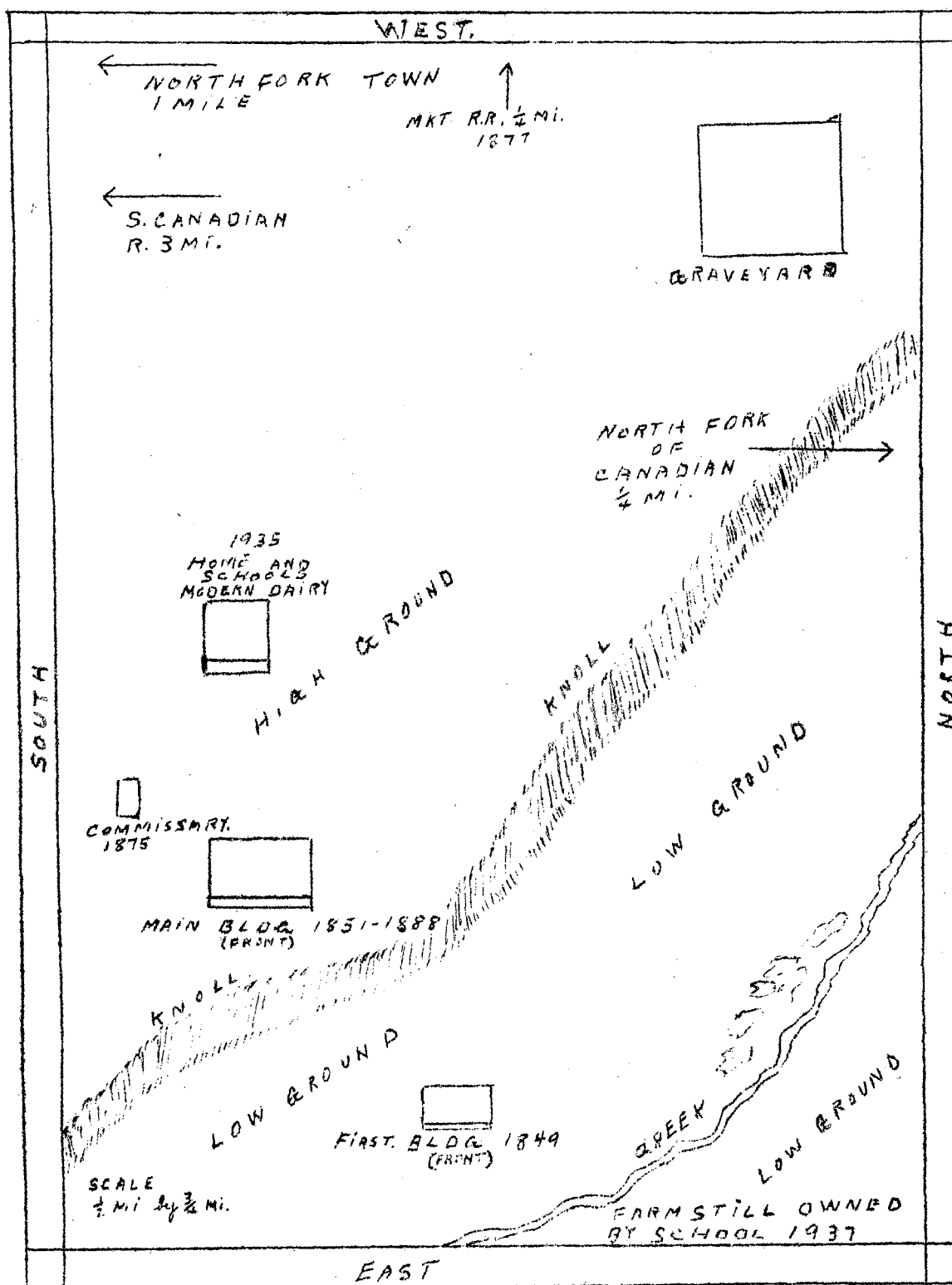
Enrollment	Average Daily Attendance	Time	Cost	Authority
				:Rep. of Comm. : of Indian : Affairs
80	40	10 Mo.	\$5600. Gr. 1200. Meth.	: 1884 p. 274
80			5600.	: 1886 p. 153
80			5600.	: 1887 p. 148
80			5600	: 1888 p. 121
91	64		859.	: 1907 p. 96

⁴

Ibid, October 8, 1849, pp. 1124-25.

⁵

Report of John Q. Tufts, 1882, p. 87.



ASBURY MANUAL LABOR SCHOOL FARM
AND EQUIPMENT 1848-1889.

The following are some expenditures made on Asbury Manual Labor School, 1890-1895.

For Eufaula High School, \$9000.00 in 1893.

Two cisterns, Eufaula High School, \$400.00 in 1892.

Furniture, Eufaula High School, \$2500.00 in 1892.

Out buildings, Eufaula High School, \$1320.24 in 1892.

Fencing lot, Eufaula High School, \$1.50 in 1892.

As there was no appropriation made at your last session for the support of Eufaula High School, the chief issued warrants for the relief of the school, amounting to \$6500.00. We would recommend that your Hon Bodie appropriate the sum of \$6500.00 for the payment of same being the amount the chiefs drew warrants for. Committee adjourned to meet 3 P. M.⁶

Joe Minyo, Presiding.

The original farm was composed of seventy or eighty acres, a part of which was started in cultivation in 1848. With the one thousand dollars appropriated at this time for the benefit of the farms and shops, two wagons, two yoke of oxen, nine head of stock cattle, one set of blacksmith's tools, one chest of carpenter's tools, two boxes of axes, one set harness were purchased. Three white men and four natives were employed to work on the farm. They, with the boy students, tended about sixty acres in corn and had a good yield. The farm was well supplied with teams and tools at this time.⁷

6

Auditors Abstract of District Court Expenses, Creek Council House, 1892, pp. 67-68.

7

Thomas B. Ruble, Deems Annals of Southern Methodism, 1855, pp. 136-137.

In 1855 the farm was in good repair, but due to a drouth, their crop fell short of what it was the preceding year. In 1858 they cultivated about seventy-five acres of corn, oats, millet, potatoes, turnips, etc. They also made some experiments with the Chinese sugar cane and found that it grew well there. In 1859 there was an abundant crop of corn. The products of the farm were sufficient to supply the table with vegetables and many other foods.

The school was rebuilt in 1851 and 1852. In 1854 the school progressed in spite of various difficulties, including the drouth. It was also difficult to obtain supplies for the school in 1855. Due to extremely hot weather the school closed a few weeks earlier than had been planned. Many obstacles came in the way of the school. In 1851, in the commencement of the first quarter the measles reached its height. At least half of the students could not attend to their appropriate duties.⁸

This same year one of the national schools opened near Asbury Manual Labor School and took away fifteen of its most promising students. This same year a wind storm came, which shook the house to the foundation, causing the wall to crack from top to bottom in several places. This alarmed the inmates of the school. The teachers quit and the

8

John M. Jarner, Report of Commissioner of Indian Affairs, 1851, pp. 315-397.

parents took their children away. The school broke up on May 23. The crop was abandoned since there were no hands to carry on the work.

Indication was that the house would fall. Water fell through the roof, and it was necessary to set buckets in the rooms to save the plastering below. The school burned the latter part of that year.

In 1859 the school closed on June 24, a few days earlier than usual, on account of whooping cough among the children. Another serious obstacle in Asbury Manual Labor School was the fact that the students spoke very little English, and that very imperfectly. Books and studies were new things to the Creeks, things which it was hard for many of them rightly to familiarize themselves with. It could be accomplished only by a great deal of labor and patience on the part of the teacher.⁹

Under the ordinary circumstances there were eighty students each year at the school. Half of these were girls and half boys. In 1854 there were 112 admitted, thirty-two over the required number. This number, however, was mostly new scholars. Many of them did not remain long. Some ran away and others going home on a visit did not return again. This was often the case, especially with new scholars of the raw material. The average number this

9

Ruble, Op. Cit., 1859, p. 182.

year in actual attendance was, for the first and second quarters, between 70 and 85; in the third quarter, from 70 to 80. The session closed with 70, showing an average ¹⁰ for the year around 80.

At first many large boys and girls were admitted but they soon found them quite unmanageable and with but little disposition to study; so they endeavored to slip out of this blunder as easily as possible by retaining only those of the class of whom they could approve. Some of those who did exceptionally well that year were: Pricilla Harrison, Nancy Berryhill, Mila Boson, Polly Monack, Louisa English, and Elizabeth Johnson, all of whom were girls. Some of the boys who progressed most were: Charles West, James Yargee, Richard Fisher, Eli Danly, and Caddo Wadsworth. Some others they could not allude to so favorably since they did not sustain themselves well in the school. Yet, so far as the matter of education was concerned, they were benefitted. That year there were quite a number of small boys and girls that promised well, and that were both industrious and studious. But even those were often thrown back from an educational standpoint, by too frequent and too long visits home among their old associates. This was a drawback on the school not easily avoided. It gradually improved, however. ¹¹

¹⁰ Thomas B. Ruble, Report of Commissioner of Indian Affairs, 1855, pp. 136-137.

¹¹ Thomas B. Ruble, Deems Annals of Southern Methodism, 1855, pp. 144-145.

Irregularity of attendance and the lack of being able to retain the children put into school the length of time necessary really to benefit them, were two great difficulties in producing a good graduate. To suppose an Indian boy or girl entering school, scarcely understanding a word in English, all other things being equal, capable of receiving an education in the same time with the one who both understands and speaks the English language already tolerably well, is unreasonable and a thing not to be expected. Nor is it to be supposed that the mind of a people just emerging from amidst the rubbish of ages is as susceptible to that rapid improvement and continued application to study as that of those surrounded by other very different circumstances. In a few cases that could be selected this might not be so apparent, but even these, only in so far as they approach our standard and have had like advantages, while the principle in its general application will be found true.

In 1857 there were eighty students, ranging mostly from the ages of eight to sixteen years. The school provided for their board, clothing and tuition. From the beginning up to this time, there had been approximately 250 children admitted into Asbury Manual Labor School; some remained only a short time, others much longer.¹²

¹²

Ibid., 1857, p. 157.

In 1858 the number of boys exceeded that of the girls. There were about fifty boys and thirty girls this year. The advancement of the larger boys and girls was much better this year than in the past. During this year there were two boys connected with the wood shop, one of whom, the superintendent predicted, would make a good workman if he worked long enough.¹³

At this time Reverend Ruble, the superintendent, writes in regard to the duties of the students:

During the fall and winter the boys help to gather in the crop, chop wood, make fires, etc; in the spring they assist in repairing the fences, cleaning up the grounds for cultivation, and do most of the hoeing in the fields and gardens. Besides this, they grind nearly all the meal we use on steel mills; for this we pay them as an inducement ten cents per bushel. It may be proper here to remark that while a goodly number in all these varied exercises prove themselves both reliable and industrious, there were others not a few at that--too much like the Indians white man, "very uncertain."

The girls assist in the care and cleaning up of their own rooms, also sew and work in the dining room. The girls, as a general thing are more industrious than the boys but, in moral points of view, not more reliable. Much, we humbly conceive, yet remains to be done by the means and friends of education in this nation before the Christian religion, with all its solemn sanctions, will be regarded other than as a common thing--a mere matter of convenience--to be repudiated as men do their wives, or their wives them--not regarding the thing more than they do that which constitutes an essential part of the morality it enjoins.¹⁴

13

Thomas B. Ruble, Report of Commissioner of Indian Affairs, 1858, pp. 147-148.

14

Ibid, pp. 147-148.

In 1870, in the constitution and laws of the Muskogee Nation, Section 6 reads as follows:

No person shall be admitted as pupils to the Asbury Manual Labor School until he has attained the age of thirteen years; until he has attained some knowledge of the five rudimentary rules of arithmetic and has learned to read in the English language easy words of three syllables.

That in behalf of the said board the party of the first part agrees to take charge of the school buildings, farm and other property connected therewith, known as the Asbury Manual Labor School, located near the North Fork Town, in said nation, to furnish a competent superintendent and suitable teacher for the same, and to receive clothes, feed, take care of and educate at said school 80 scholars male and female.

(N. B.--This contract was afterwards amended so as to make all the pupils male) of suitable age, to be selected by the parties of the second part, and to remain in said school at least four regular sessions of ten months each, unless sent home for disability or misconduct, or withdrawn by the order of the trustees: said scholars to be furnished medical attendance when required, also with the necessary books and stationery, the boys to be instructed in agriculture and mechanical arts, of an English education as are usually taught in the high schools in the States, with the understanding that the pupils shall in all respects be well cared for and kept under proper discipline. And the parties of the second part for and on behalf of the Muskogee Nation, stipulate that, for such service, shall be made at the rate of seventy dollars payment a year for each pupil so educated, making aggregate amount not exceeding five thousand six hundred dollars in any one year, to be paid quarterly to the board of Missions (Foreign) aforesaid, in the City of Washington, of the first session of said school in each year, which first proposed to be erected at said school shall be ready for use and occupation, and thence forward to commence on the first of September and to end the 30th of June each year.¹⁵

In 1877 we find the following report in regard to the students:

Asbury Mission, C. N.--(Yesterday evening, Friday, was the regular evening for the rhetorical exercises of our school). The young men acquitted themselves with credit, as well, or even better than the students of the schools in the state. Not one failed to perform his duty when his name was called, not one hesitated or pleaded the excuse, "I am not quite ready." The second class consisting of Masters Alex McIntosh, Dee Adkins, Watson Deer, E. Canard, Daniel Smith, Thomas Tiger, Isaac Adams, Adam Deer and Albert Casey, favored us with declamations. The first class consisting of Masters Chilly Yargee, Louis Miller, G. Freeman, Daniel Watson, Louis Alexander, Joseph Berryhill, Louis Smith, Matthew Casey, and Louis Bruner gave us select readings. The smaller boys sang a kindergarten exercise, and the whole school joined in two or three glees. The whole concluded with our regular evening devotion of reading the scriptures, singing and prayer.¹⁶

The object of their Friday evening exercises was to cultivate a pure literary taste, to more fully arouse the student for the active duties of life.

The success of Asbury Manual Labor School in making good citizens is well evidenced by the later citizenship of many of its students. Among the first of these was William Gentry who attended about 1855. He became a prominent ranchman in what is McIntosh and Muskogee Counties. He was both prosperous and admired by all who came in contact with him. He had a career of more than forty years of usefulness and honorable deeds which furthered the highest interests of the Creek Nation, and Muskogee County.

The following is a list of other students who attended
Asbury Manual Labor School:

STUDENT	BIRTH	TIME ATTENDED	AUTHORITY	PRESENT ADDRESS
Gentry, William	Mar. 11, 1842	1850-55	Hist. State of Okla. Vol II Luther B Lewis	Deceased
Gentry, Scott	Not Known	1858-70	Ibid P. 540	Deceased
Gentry, Robert J	1856	1865-70	Ibid p. 260	Deceased
Carr, Sallie	1859	1866-70	Mrs. Chas Stone Council Hill	Deceased
Harjo, Henry M.	1859	1867-70	Daughter in Creek Council Bldg. Okmulgee	Deceased
Ewing, Peter	1868	1874-77	Moore, F.M.	Deceased
Phillips, John Harjo	1870	1885	Hist. of the State of Okla.	Deceased
Carr, W. M.	1876	1888-95	Ibid p. 137	Deceased
Canard, Feliz P	Not Known	1895	Ibid	Deceased
Alex, Freeland	1773	1881	Mrs. Chas. Stone Council Hill	Seminole
Thompson, Jack	1865	1876	Personal Interview	Checotah, Ok.
Ahrens, Mrs. J.W	1863	1875	Personal Interview	Wagoner, Ok.
Carr, Rev. Williel	1860	1872	Personal Interview	Oktaha, Ok.
Moore, Mrs. C.G.			Personal Interview	Eufaula, Ok.
Island, Lizzie			Personal Interview	Stidham, Ok.
Haynes, Samuel J	1861	1872		Okmulgee
Audd, R. Y.	1861	1870	Personal Interview	Muskogee
Bray, E. W.			Mr. Charlie Stone	Seminole
Grayson, W. G.			W. Grayson Eufaula, Ok.	
Stidham, Ella			Mary Morley	Eufaula
Checote, Samuel			Jack Thompson	Okmulgee

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He served eight years in the House of Warriors of the Creek Nation, and had personally provided educational facilities for the rising generation of his neighborhood. He held one-third interest in the Gentry Hotel at Checotah and an equal partnership in the Knisely Drug Company for whom he built a fine two-story brick building. He became vice-president of the First National Bank of Checotah.¹⁷

Robert J. Gentry, a brother of William, also attended Asbury Manual Labor School and was a worthy representative of southwestern citizenship. He prospered as a farmer and a stock raiser; had attained standing as an able business man; and in the public affairs of his home city and nation stood especially well as a foremost representative of law and his actions were in the cause of permanent progress and prosperity. He served on the Indian police force and filled several county offices.¹⁸

Other brothers and sisters of the family who attended Asbury Manual Labor School and made good citizens were: Mary Gentry who became Mrs. Bowen of Okmulgee, Scott Gentry who lived in Muskogee, Lee Gentry, and Rachel Gentry who married Charles M. Duff of Canadian.

Another man, who attended Asbury Manual Labor School when a boy was Jack Thompson. When a young man he entered

¹⁷ Luther B. Hill, History of the State of Oklahoma, Vol. 2, p. 288.

¹⁸ Ibid, p. 259.

the hardware business at Checotah and became a successful business man for many years. He is a Christian gentleman and admired by all who know him.

Another outstanding character that attended Asbury Manual Labor School was George Scott. He became one of the most successful and prominent farmers of McIntosh County, being widely known and highly respected. He had four hundred and eighty acres, with three hundred and fifty acres under a high state of cultivation.¹⁹

Others who attended this school and have shown by their lives that they were well trained, were: Sam Haynes, a member of the Indian police force for years, and a member of the House of Warriors of the Creek Nation. He now lives at Okmulgee. Samuel Checote who was in the oil business for a while, later became a Methodist minister. Morsey Harjo, another student, became a Baptist minister. Mrs. Abrens, now living in Wagoner, was a teacher before marriage. Chili Yargee, another student, attended about 1875. Willie Carr, became a Baptist minister and is now living near Oktaha. Ella Stidham, now Mrs. W. A. Tolleson, whose husband Dr. Tolleson of Eufaula is well known throughout eastern Oklahoma and greatly admired by the medical profession of that region, was also a student in this school. Lizzie Island was a restaurant manager in Eufaula. Peter

Ewing, another student, became a Baptist minister, and Mr. Berryhill, also of Asbury Manual Labor School, is in business at Okmulgee.

Samuel J. Logan attended Asbury Manual Labor School during 1875-77. In 1881-82 he taught school near his home. From 1883-85 he worked in a store at Fisherton. He returned to school as a teacher, and later was a member of the House of Kings of the Creek Nation.

Some men who taught at Asbury Manual Labor School, and were examples of the influence of the school, were: Capt. G. W. Grayson who had an outstanding military career and established the Grayson Brothers Store at Eufaula; E. W. Bradie, a Methodist minister until 1888; John Homan who taught agriculture and introduced wheat to eastern Oklahoma; and Young Ewing, a Methodist minister.

Daniel N. McIntosh received much of his education in Asbury Manual Labor School. Upon attaining his majority he engaged in farming and stock raising and was counted one of the successful men of his county. He also served some time as an Indian policeman.²⁰

In 1849 the children were principally exercised in spelling, reading, writing, arithmetic, and vocal music. The greater part of them were boarded in the mission family, and when not in school, required to perform manual labor of some kind.

²⁰

Hill, Op. Cit., p. 346.

In 1854 the several branches of study pursued were spelling, reading, writing, mental and written arithmetic, English grammar, physiology, natural philosophy, and one small class in algebra. Some portion of the Scriptures was daily read in school, and a Sabbath Bible-class and catechetical instructions were regularly attended with other Sabbath school duties.²¹

In 1855 the curriculum was as follows: in alphabet, one class; in primer, two classes; in readers, nine classes; in spellers and definer, three classes; in geography, two classes; in English grammar, two classes.

Of the children embraced in the above named classes, there were only nine that couldn't read. Thirty-eight studied arithmetic, eleven studied geography, and the same number English grammar. Some thirty were learning to write, of those a few wrote and composed tolerably well.²²

In 1858 the branches taught were spelling, reading, writing, mental and written arithmetic, English grammar, geography, and drawing. Considerable time was devoted to vocal and instrumental music. The instrumental was on the Melodeon. Some of the boys had a good ability in giving

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Thomas B. Ruble, Report of Commissioner of Indian Affairs, 1855, pp. 144-45.

22

Thomas B. Ruble, Annals of Southern Methodism, 1855, pp. 136-137.

declamations on the stage. Composition was not neglected. It demands much attention in a school of Indian youth in which, with the larger portion, it is so difficult either to speak or write the English language with any degree of accuracy.

In 1859 an examination was given at the close of the session, which embraced studies in spelling, reading, mental and higher written arithmetic, Quakenbo's first lesson in English composition, English grammar, and declamation. At the close, suitable prizes were awarded to those who had acquitted themselves best. A number of religious books were distributed among the students for their encouragement.²³

Between 1855 and 1860 some of the bestbooks used were: Pierpont's National Reader, Tower's Third Reader, Cluster's Second Reader, Tower's Primer, McGuffie's First, Second, Third, and Fourth Readers, Smith's Common School Geography, and Technor's Columbian Calculator.

February 16, 1877 was spent in the examination of the different classes in reading, spelling, English grammar, geography, arithmetic, algebra, etc.²⁴ Superintendent Martin examined the advanced classes and was well pleased. The students at this time were divided into four classes,

²³

Thomas B. Ruble, Report of Commissioner of Indian Affairs, 1859, p. 182.

²⁴

R. C. McGee, Indian Journal, 1877, p. 1.

two of which were required to give literary events every Friday evening. Patrons and friends of the school were invited to attend all examinations, and more especially the closing examinations, at which time a big feast was provided by all attending. The patrons often asked questions of the students and tested their progress in school. The object of this was to enable the patron to become better acquainted with, and show more interest in the school.²⁵

Due to the school being sponsored by the Methodist Church the superintendents and teachers were selected and hired by the Methodist Conference. This brought about a strong moral force being exerted on the school.

The following is a brief history of the first superintendent of Asbury Manual Labor School.

Thomas B. Ruble was admitted into Pittsburg Conference in 1835. In 1836 he was transferred to the Missouri Conference and was appointed to the Lexington circuit. He then filled, by appointment to the succession, Platte Mission, Platte Circuit, Ketetsville, Richmond, Pottawatomie, Chippewa and Wea Charges, in the Missouri Conference. In the formation of the Indian Mission Conference in 1844, the Reverend Ruble was appointed to the new conference and was in attendance in its first session. The following is a list of Reverend Ruble's appointments in the Indian Mission Conference.

The following is a list of superintendents of Asbury Manual Labor School, 1847-1870, copied from the Minutes of the Annual Conference, M. E. Church South.

Name of Superintendent	Year	Name of School	Town
Thomas B. Ruble	1847	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1848	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1849	Asbury Manual Labor School	North Fork
John M. Jarner	1850	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1851	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1852	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1853	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1854	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1855	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1856	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1857	No report	North Fork
Thomas B. Ruble	1858	Asbury Manual Labor School	North Fork
Thomas B. Ruble	1859	Asbury Manual Labor School	North Fork
Thomas Bertholfe	1860	Asbury Manual Labor School	North Fork
Thomas Bertholfe	1861	Asbury Manual Labor School	North Fork
Thomas Bertholfe	1862-	No minutes	
Thomas Bertholfe	3-4-5	reported during Civil War	
Thomas Bertholfe	1866	Asbury Manual Labor School	North Fork
Thomas Bertholfe	1867	Death of Thomas Bertholfe	
Thomas B. Ruble	1868	Asbury Manual Labor School	North Fork
To be supplied	1869	Asbury Manual Labor School	North Fork

Below is a school warrant list for the Asbury Manual Labor School taken from the Auditor's Abstract of District Courts expenses, Creek Council House, Okmulgee, Oklahoma.

No.			
6278	J. Raiford	Feb. 18/79	\$ 50.00
5953	Nannie Yargee	Aug. 15/67	100.00
6154	Abbie Gentry	Nov. 27/78	98.00
6101	W. N. Martin	Nov. 15/67	140.00
6243	J. Raiford	Jan. 13/79	90.00
6223	A. McCombs	Dec. 20/78	96.35
6148	Ellen J. Perryman	Nov. 27/78	100.00
6342	W. N. Martin	April 17/79	140.00
6425	J. Raiford	July 2/79	40.00
6312	Ellen Perryman	Mar. 5/79	90.90
6354	Sarah Lerblanche	April 19/79	100.00
6355	Abbie Gentry	April 19	100.00
6354	Ellen Perryman	April 26-79	100.00

In 1844 he was appointed to Pottawatomie, Chippewas, Peorias and Wea Missions; 1845, Tahlequah with Johnson Fields; 1846 to 1850 there is no record of appointments; 1851 to 1858, superintendent of Asbury Manual Labor School. In 1859 the record says that he was transferred to East Texas Conference.

It is well known that he spent more time at Ft. Smith in 1866, and he did not leave there until 1868. He was nominally in charge of the work at that time. He was then in poor health. In 1869 he was at Tahlequah and Park Hill; 1870, at Flint; 1861, stationed at Ft. Gibson and 1872 he was granted a superannuated relation, which he retained until his death which occurred at the home of White McClellan, Washington County, Arkansas, May 8, 1876. Reverend Ruble was a polished gentleman, a man of extreme reading, and an able expounder of God's word. His life was blameless and without reproach. As a circuit rider, presiding elder and superintendent of the Asbury Manual Labor School, he did good work and achieved success.²⁶

Thomas Bertholfe was the next superintendent of Asbury Manual Labor School. He was one of the members who organized the Indian Mission Conference in October, 1844, and was appointed to the Creek Circuit, which at this time embraced the whole territory of the Creek Nation.

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F. M. Moore, A Brief History of Missionary Work in the Indian Territory of the Indian Mission Conference.
pp. 154-56.

The next year he was granted a supernumerary relation. There is no record of his appointments for the next four years, nor does his name appear in the list of appointments now in the record of Conference proceedings from 1850 to 1856. In 1857 to 1868 he was superintendent of Asbury Manual Labor School. Three years, 1864-5-6 he was presiding elder of the Creek district. At the session of 1864, there being no bishop, he was elected president of the Conference. In 1867 he died and his mortal remains were buried at the Asbury Manual Labor School burying ground. Reverend Bertholfe was a large man and a prominent figure in the Conference. He appeared to be robust and vigorous then. He married a native of the Cherokee Nation. Several of his descendents now reside in the Cherokee and Creek Nations.²⁷

The fourth superintendent of this period, 1870 to 1890, was John Harrell who was born in Perquemos County, North Carolina, October 21, 1806. In 1823, when only seventeen years old, he was licensed to preach, a clear indication that the sturdy and reliable qualities of character for which he was afterward noted, had already impressed themselves upon those who knew him. In 1827 he was received on trial in the Tennessee Conference and appointed to Fort Wayne. In 1828 he was appointed to the Cypress circuit. In 1829 he was received in full connection

The following is a list of superintendents of Asbury Manual Labor School from 1870-1887, copied from the minutes of the Annual Conference, M. E. Church South.

Name of Superintendent	year	Name of School	Conference	Town
John Hume	1870	Asbury Manual Labor School	Creek	North Fork
David T. Holmes	1871	Asbury Manual Labor School	Creek	North Fork
David T. Holmes	1872	Asbury Manual Labor School	Creek	Eufaula
Young Ewing	1873	Asbury Manual Labor School	Creek	Eufaula
Young Ewing	1874	Asbury Manual Labor School	Creek	Eufaula
Young Ewing	1875	Asbury Manual Labor School	Muskogee	Eufaula
John Harrell	1876	Asbury Manual Labor School	Muskogee	Eufaula
To be supplied	1877	Asbury Manual Labor School	Muskogee	Eufaula
W. N. Martin	1878-79	Asbury Manual Labor School	Muskogee	Eufaula
J. F. Thompson	1880	Asbury Manual Labor School	Muskogee	Eufaula
J. F. Thompson	1881	Asbury Manual Labor School	Muskogee	Muskogee
B. J. Greathouse	1882	Asbury Manual Labor School	Muskogee	Muskogee
Young Ewing	1883	Asbury Manual Labor School	Muskogee	Eufaula Station
M. A. Clark	1884	Asbury Manual Labor School	Muskogee	Eufaula Station
C. C. Spence	1885	Asbury Manual Labor School	Muskogee	Eufaula Station
C. C. Spence	1886	Asbury Manual Labor School	Muskogee	Eufaula Station
Name Not given	1887	Asbury Manual Labor School	Muskogee	Eufaula Station

From 1888 the school is not mentioned in minutes of the Annual Conference.

in the Conference and ordained deacon and appointed to the Sandy Circuit. He then served at Broch Circuit in 1830. In 1831 he was transferred to the Missouri Conference, which included Indian Territory. In 1832 he married Miss Elizabeth Williams of Washington County, with whom he lived for about 45 years. Nine children were born, only two of which survived their parents. In 1836 the Arkansas Conference was formed and Harrell became a member of it. in 1847 he was the presiding elder of Fayetteville District. In 1859 he was transferred to the Indian District. He still lived near VanBuren. For four successive years he was superintendent of Fort Coffee and New Hope Schools. One year, 1854-55, he was presiding elder of the Choctaw District. For seven years, 1855-62, he was presiding elder of the Cherokee District. From 1866 to 1869 he was superintendent of the Indian Mission in this Conference. In 1869-70 he was again presiding elder of Choctaw Districts. In 1876-77 he was superintendent of Asbury Manual Labor School. This appointment was special. The school had been destroyed by fire and Reverend Harrell was sent there to try to secure the rebuilding of the school. He succeeded without difficulty, so great was his influence with all parties, including the Creek authorities, that a good building was soon erected and the school opened again. The next year, 1871-72, he was presiding elder of the Creek District. From 1871 to 1876 he was presiding elder of the Cherokee District and placed in charge of Asbury Manual Labor School. When preaching, Reverend Harrel impressed

you as a man having a message of grave importance to deliver, and that it was his business to deliver it the best way he could. In his personable deportment Reverend Harrell was modest, unobtrusive, kind, and affable. He was a superior man physically, mentally, and spiritually. His death occurred at Vinita, Indian Territory, December 8, 1876. His body was taken to the Asbury Manual Labor School and buried in the cemetery connected with that institution, by the side of the wife he had loved so long. Mrs. Harrell had moved to Asbury in feeble health that year and died on November 20, 1876. Their separation was brief.²⁸

The name of Mr. Ewing is inseparably interwoven with the educational development of this portion of the country. Mr. Ewing was recognized as a leader of public thought in Eufaula, where he occupied the position of superintendent of the Eufaula High School. His father was born in Alabama and came to this portion of the territory in the early days, his mother being a Creek.

Mr. Ewing acquired his education in the old Asbury Mission. He continued his studies there from 1874 until 1877, when he entered the Louisville Theological Seminary, in Louisville, Kentucky, where he remained as a student until 1881. He then entered the William Jewell College, at Liberty, Missouri, but left that institution when in the sophomore class in 1882. The following year he retired

to his home in the Indian Territory and engaged in farming until 1886, when he engaged in teaching in the public school. He was appointed by Chief L. C. Perryman as a commissioner to take the names of all white people and their residences. He received a commission to take charge of a school at Coweta, where he remained for six months. He was then appointed superintendent of the Creek Orphan School, at Okmulgee, in which there were about eighty children, and for a year he continued to superintend that institution. In October, 1896, he was elected by the Council to superintend the schools of the Creek Nation, their former rule being abolished. The duties of the position occupied his time fully until he resigned a year later, to be succeeded by Alexander Posey.

Mr. Ewing then returned to his farm and followed Agricultural pursuits. In 1896-99 he taught the high school to fill out an unexpired term. At the same time our subject was elected to the House of King, but resigned that office in order to accept the position of superintendent of the high school at Eufaula.²⁹

One of the later superintendents of Asbury Manual Labor School was Alexander Lawrence Posey who was born August 3, 1873, near Eufaula in the Creek Nation.

He was sent to the public (tribal) school at Eufaula. When he was seventeen years old he entered Bacone University,

at Muskogee. In October, 1892, he published "The Comet's Tale", a poem of nearly three columns, which gave the Indian tradition of the coming of the first ships of the white men to discover America. Other contributions followed. Immediately after his graduation in 1895, he entered Creek politics, being elected to the House of Warriors which was the popular branch of the Creek Orphan Asylum, at Okmulgee. In May of that year he married Miss Minnie Harris of Fayetteville, Arkansas, who was a teacher in the same institution. In October, 1897, he resigned his position as superintendent of the Orphan Asylum and, two months later, he was appointed superintendent of public instruction for the Creek Nation. He soon resigned his official position to settle on his farm, near Stidham. He was a great lover of nature. Then he was called to the superintendency of the Creek National High School, at Eufaula. Having rehabilitated that, he was asked to do the same for a similar institution at Wetumka, but he soon relinquished that to take charge of the publication of the Indian Journal, at Eufaula.³⁰

In regard to the general educational conditions around Asbury Manual Labor School and its influence on these conditions we find that according to an act of the National Council, the Creeks had twenty-two public schools located in different parts of the country, under the supervision of

a superintendent of public instruction. These schools were taught by one teacher each. At the close of the scholastic year ending June 30, 1870, the average number of children in attendance in each school was about 25; the average daily attendance was about 20; the whole number of children in attendance was 540. Thirteen of the teachers of these schools were natives; eight of them were females and five were males; all of these had received their education in the Mission schools in the Creek Nation. The remaining nine were whites, four of whom were males and five females. These teachers received from the Creek National Treasury an annual salary of \$400 for each scholastic year of ten months. Most of these schools had been in operation more than two years. In regard to the course of instruction, the course prescribed for the several schools and departments was amply sufficient and extensive for all the purposes of a sound and practical education; the arrangement of the course, the proportionate studies simultaneously pursued was sufficient. Commencing with the alphabet and its combinations into words and syllables in the primary department, it extended through the various elementary branches of instruction, such as reading, spelling, definition, geography, grammar, arithmetic and writing. There were 133 children who read in the first reader and Easy Lesson; 171 who read in the second reader; 210 who read in the third grade; and 25 who read in the fourth readers; 250 studied arithmetic; 123 studied geography;

70 studied English grammar and 250 studied spelling lessons; a good number wrote tolerably well. During the winter months the schools were not so well attended, on account of some of the children being so poorly clad and living at a great distance from the school houses, which caused them to lose a great deal of time, attending school two or three weeks, and then, on account of the inclemency of the weather, remained at home until they had almost forgotten what they learned at school.

The school houses were in most cases very rude specimens of architecture, and quite inconvenient for the purposes for which they were intended; but they were the best the people could afford then.³¹

The establishment of the Muskogee Nation brought about a change for good in regard to the schools of the Lower Creek Nation, which included Asbury Manual Labor School. Though the requirement was legally applied to neighborhood schools only, the effect was just as strong on the mission schools.

It was necessary that the teachers keep themselves prepared for their work by attending the National Teachers Institute. Following is a description of the organization and requirements in the Muskogee Creek Nation.

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J. H. Perryman, Report of Commissioner of Indian Affairs, 1870, pp. 200-300.

Teachers Institute

Sec. 1. The National Teachers Institute is a regular corporate body holding its authority from the government of the Muskogee Nation. It shall be composed of all the teachers of the neighborhood schools of the Nation, and shall hold an annual session commencing on the first Tuesday in July.

Sec. 2. Each teacher of neighborhood schools shall attend the sessions of the teachers institute, and those desiring schools during the next succeeding year shall be examined by the Board of Examiners during its session.³²

In 1870 there came into force the Constitution and Laws of the Muskogee Nation, in which the following articles give a description of the requirements in regard to Asbury Manual Labor School.

Mission Boarding Schools

Sec. 1. The principal Chief is hereby empowered to appoint two (2) boards of trustees composed of five persons each: one for the Tallahassee Mission on the Arkansas River, and the other for the Asbury Mission on the North Fork River, which boards shall each have power to contract with the denomination by which said mission under its trusteeship is respectively controlled, such contracts to be subject to the approval and amendment by the National Council of the Muskogee Nation.

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Constitution and Laws of the Muskogee Nation,
Article III, p. 43.

Sec. 2. Three members of each board shall constitute a quorum, but a less number may adjourn from day to day.

Sec. 3. The chairman of each board shall call a meeting of trustees whenever desired to do so by three members, and the United States agent and superintendent of each school may attend as ex-officio members of said board.

Sec. 4. The superintendents of the Tallahassee and Asbury Manual Labor Schools shall each furnish a tabular statement of the number of pupils attending their respective schools, the number of days each pupil shall have been absent, and the reason for such absence, if known. These statements shall accompany their annual reports to the National Council.

Sec. 5. It shall be the duty of the trustees of the Asbury Manual Labor School to see that clothing is obtained for the orphans at that school, and to keep a faithful and true account of the same, presenting the same annually to the National Council.

Sec. 6. No person shall be admitted as pupil to the Asbury Manual Labor School until he has attained the age of thirteen years; until he has attained some knowledge of the five rudimentary rules of arithmetic and has learned to read in the English language easy words of three syllables.

Sec. 7. Articles of agreement between John Harrell, superintendent of Indian Mission Conference, M. E. Church, of the first part, and Pleasant Porter, Chilly McIntosh, Joseph M. Perryman, George W. Stidham and James McHenry, trustees duly empowered by the Muskogee Nation, to act in the premises for the second part.

WITNESS--That in behalf of the said board the party of the first part agrees to take charge of the school buildings, farm and other property connected therewith, known as the Asbury Manual Labor School, located near the North Fork Town, in said nation, to furnish a competent superintendent and suitable teacher for the same, and to receive, clothe, feed, take care of and educate at said school 80 scholars, male and female (W. E.--This contract was afterwards amended so as to make all the pupils male) of suitable age, to be selected by the parties of the second part, and to remain in said school at least four regular sessions of ten months each, unless sent home for disability or misconduct, or withdrawn by order of trustees: said scholars to be furnished with medical attendance when required, also with the necessary books and stationery, the boys to be instructed in agriculture and mechanical arts, and to be taught such branches of an English education as are usually taught in the high schools in the States, with the understanding that the pupils shall in all respects be well cared for and kept under proper discipline.

And the parties of the second part, for and in behalf of the Muskogee Nation, stipulate that for such service payment shall be made at the rate of seventy dollars a year for each pupil so educated, making an aggregate amount not exceeding five thousand six hundred dollars in any one year, to be paid quarterly to the Board of Missions (Foreign) aforesaid, in the city of Washington. The first payment was to be made at the commencement of the first session of said school in each year, which first session shall commence immediately after the buildings proposed to be erected at said school shall be ready for use and occupation, and thenceforward to commence on the first of September and to end on the 30th of June each year.

And said parties of the second part further agree, on behalf of said nation, to secure to the said party of the first part, or those who may act for the board he represents in the matters pertaining to this agreement, the use of such land and timber in the neighborhood of said school as may be required for its proper and successful management. It is further agreed that the superintendent of said school shall make a report to the National Council at the close of each session of the condition of said school and farm, and of the progress made by the scholars under his charge.

And it is further agreed that this contract may be terminated at the pleasure of either party, on giving due

notice to the other, and in default of such notice, to expire at the end of twenty years. In witness whereof, the parties to this agreement have hereunto set their hands and seals this 29th day of September, 1869. Signed by John Harrell (Supt.) Pleasant Porter, J. M. Perryman, James McHenry, Chilly McIntosh, George Stidham.³³

The modest beginning of a shrine at the grave of three Indian missionaries who came to Oklahoma more than 100 years ago has been proposed at the site of the old Asbury Mission and Manual Labor school, one mile north of Eufaula, by Federal Judge Robert L. Williams of Muskogee and Charles R. Freeman of Checotah, both members of the Oklahoma Historical Society.

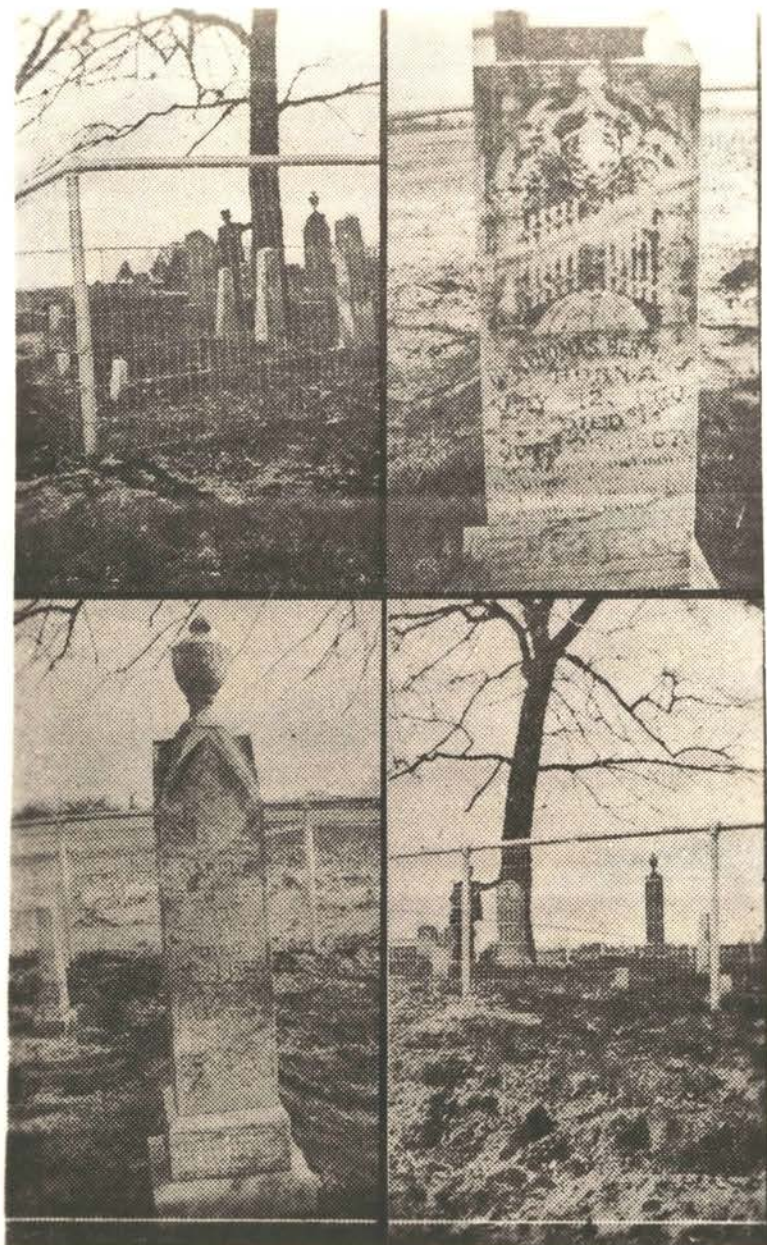
On the banks of the South Canadian, Judge Williams and Freeman have secured the deed to one acre of land to begin what the judge has called "Oklahoma's Westminster Abbey".

The land on which the mission first stood is still owned by the Indian Boarding School at Eufaula, but only one of the original buildings still stands. The old graveyard around which "Oklahoma's Westminster Abbey" is to be built is more than a half mile northwest of the original school grounds.

It is around the graves of the Bertholfs and Harrell and his wife that the first shrine has been built.

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Reports of Committees, Investigation of Indian Frauds, 3d Session, 42d Congress, 1872-1873.



ASBURY MANUAL LABOR SCHOOL GRAVEYARD
UPPER LEFT-MAJOR PORTION OF GRAVEYARD
UPPER RIGHT- THOMAS BERTHOLF GRAVE
LOWER LEFT - MARCUS BERTHOLF GRAVE
LOWER RIGHT- JOHN HARRELL GRAVE

Several years ago, Judge Williams persuaded the general Methodist Conference to contribute \$56.00 toward the erection of a suitable enclosure around Bertholf's grave. This sum was turned over to Freeman who raised an additional \$17.50, and supervised the erection of a fence around the grave of all four Indian teachers. Miss Morely, former superintendent of the Indian Boarding School at Eufaula, donated wire fencing to the project. The plot is 43 feet long by 62 feet wide. Iron posts have been set in concrete, fencing erected, the meshwork painted with enamel, and brush cleaned from the graveyard. Tombstones that were once awry have been straightened, and one lone tree left standing in the middle of the acre.

The land on which the shrine has been built was donated by R. L. Simpson, Eufaula banker, himself an Indian.

Marcus Bertholf was born in New York on February 12, 1814, five years after Abraham Lincoln was born. He died at Asbury Mission on May 1, 1869, four years after Lincoln's death. To Marcus's right, his brother, Rev. Thomas Bertholf is buried. Thomas was born on July 12, 1810, and died on June 28, 1862.

In another corner of the graveyard, Reverend Harrell is buried beside his wife, Louisa, who died only eighteen days before he did, on November 20, 1876.

Harrell was seventy years old when he died, and his last words, according to an inscription on his monument, were "At peace with God and all mankind."

All Methodists, and all were Masons, Freeman said.

Across a plowed field, a quarter of a mile northwest of the new shrine, are several graves of old Indians which eventually will be included. At present they are all but obliterated by underbrush that has grown up around them. Among the graves is that of Louisa Johnson, Cherokee Indian wife of Grant Johnson, only Negro deputy United States Marshal. Johnson served before statehood. His wife died in 1898.

In one corner of the acre which Freeman and Judge Williams have fenced off are three graves that apparently have no historical significance. All occupants died in 1898, apparently the victims of a plague. They are Edward D. Allen, Payton, T. L. Wagoner and Caroline Pifer. Allen was the son of a pioneer physician at Texanna in territorial days.

In another corner the grave of Atha E. Scott is found. Scott's connection with Asbury Mission is not known.³⁴

For two years the Indians had no school, but in 1892, the present school was established by the Creek government under the auspices of a board of education appointed by the Creek Council. Eufaula High School was the name by which it was known until officially changed to Eufaula Boarding School. The Board of Education was composed of J. M. Perryman, president, G. W. Tiger, and Taylor Chissoe.

NAME OF SCHOOL	ENROLL- MENT	AVERAGE ATTENDANCE	NO. SCHOOL	ANN. COST OF MAINTEN- ANCE	COST PER PUPIL	NO. OF EMPLOYEES
Hufaula Asbury Manual Labor	100	71	9	\$9,600	\$135.00	10

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EMPLOYEES	POSI- TION	SALARY	DATE OF EMPLOYMENT	RACE	AGE	SINGLE MARRIED	BIRTHPLACE
William McCombs	Supt.	\$600	Jan., 1897	Indian	52	Married	Creek Nation
R. E. Cornelius	Prin.	540	Sept. 1897	White	26	Married	Mississippi
J. E. Emery	1st Assist	360	Sept. 1898	White	25	Married	Arkansas
P. R. Ewing	2d Assist.	315	Sept. 1898	Indian	35	Married	Creek Nation
Susie Grimes	3d Assist	315	Sept. 1898	Indian	26	Single	Creek Nation
Ada Windsor	Music	315	Sept. 1898	White	26	Single	Missouri
Mrs. Willie McCombs	Matron	270	Sept. 1898	Indian	50	Married	Creek Nation
Mrs. P. B. Ewing	2d Matron	270	Sept. 1898	Indian	25	Married	Creek Nation
Robert Johnson	Cook	270	Sept. 1892	Negro	50	Married	
Thomas McCombs	Workhouse	240	Sept. 1898	Indian	20	Single	Creek Nation
Amount Paid Employees		\$3495.00					
Maintenance		6105.00					
					Avg. Cost of Pupil	15.02	36

³⁵ Report of the Indian Department on Indian Affairs, Vol. 2, p. 197, 1899.

³⁶ Report of United States Indian Inspector for Indian Territory, 1892, p. 207.

Pilot Grayson was the superintendent and he was in charge until 1893. Then J. M. Perryman was appointed and served from 1893 to 1895. Failing in health, he resigned, and George W. Stidham had charge until August, 1896, when Perryman returned, but passed away on December 15, 1896. Peter Ewing was then appointed. He was in charge until 1899, and then Alexander Posey, the Creek poet, was made superintendent. He served for three years, leaving the service in 1903.

A white man by the name of Lester was appointed and served until 1907. Up to this time, the school had been co-educational, but in 1907, a change took place; the boys were removed to other schools and the Eufaula High School was made into a school for Creek girls only.

Mrs. Olivia Purdom, now Mrs. Kennedy, was appointed superintendent. During her administration of five years, many improvements were made. Mrs. Purdom resigned and Miss Gertrude Campbell, now known as Mrs. H. L. Melton, was transferred from the position of clerk in what is now the Sequoyah Training School to that of superintendent of Eufaula Boarding School, and she served seven and one-half years, resigning July 31, 1920; Mrs. Melton made some splendid improvements, and increased the school from one hundred to one hundred fifteen pupils. While she was in charge, three buildings were constructed, and concrete walks were laid.

When Mrs. Melton resigned, Mary Morley, who was principal teacher at that time, was promoted to the superintendency, and went on duty August 1, 1920. She served until September 20, 1925, when she was transferred to Wheelock Academy where she remained until March 31, 1927. Miss Morley was returned April 1, 1927. With the exception of the eighteen months at Wheelock, she has been in the Eufaula Boarding School twenty-one years, serving as principal teacher eight years and the remainder of the time as superintendent.

During Miss Morley's administration, many improvements have been made. Grape vines and a peach orchard are attractive features; several new buildings now stand on the campus; a modern five-room cottage is the home of the farmer who cares for the cows, hogs, chickens, and garden.

The school has grown from a capacity of 115 to 150.³⁷

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Amanda Eld, The Oklahoma Indian School Magazine, Vol. 11, p. 36.

CONCLUSION

Missionaries were essential factors in the education of the Creek Indians. The Manual Labor type of school was the ideal method to be used among the Creek Indians. The United States Government was anxious that the Creek Indians be educated. Many obstacles had to be overcome in establishing and making Asbury Manual Labor School durable. Asbury Manual Labor School proved efficient in making good citizens of many Lower Creek Indians.

The Manual Labor School was an unusual type of education used extensively in the United States for a period of about fifty years. The curriculum used was crude and elementary in 1849, but gradually improved to present day level. Manual labor methods and equipment proved practical in keeping the Lower Creek Indians in school and educationally progressive. Salaries paid teachers were only slightly lower than present day schedules. Teachers progressed from inadequately prepared instructors to moderately well qualified teachers.

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