

for both Indians and Whites had been conducted at Vinita, Nowata, Locust Grove, Bluejacket, Webber's Fall, and Afton, Bartlesville, Claremore, Fairland, Fire Creek, Talala, Sallisaw, Adair, Collinsville, Lenna Fall, Wlech, Chelsea, Fort Gibson, and Grove. One year Indian schools. Thus, several hundred Cherokee children were given the opportunity to attend better schools than the tribe alone could provide and the White children in the towns were likewise benefitted for the same reason. Along with the inspiring work of town and subscription schools in the Cherokee Nation, were the private and denominational schools and this was their part as indicated earlier, Mission Boards at the various churches sent representatives among the Cherokees for the purpose of founding schools and churches along the Four Nations, moved from their homes in the East. One of the earliest schools of course, we mentioned was Dwight Mission founded in 1828. For many years, regarded as the center of culture among the Cherokee children. Similar schools were established throughout the Nation, in 1898, were open to Whites and Indians alike. These were the missions schools established just a very few by churches. For instance, in 1905, Dwight had enrolled fifty-eight Whites, forty-eight Indians. The fact that there were a considerable amount of Whites, these institutions offered the only educational opportunity available until statehood. In 1900, let me skip down to 1901, this right before statehood, Congress passed an act declaring all the Indians in Indian Territory citizens of the United States, March 3, 1901. Thus, from an overall point of view, the educational picture in Eastern Oklahoma, 1901 up to roughly 1950 was composed of these elements. My speech was supposed to cover up to statehood. Here's the way it was at statehood. We had eleven boarding schools with enrollment of one thousand two hundred twenty-eight. We had eight private contract schools with