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MRS. DAVIS TO FINISH AFFAIRS OF SEMINOLES

Troubles of Tribe During Civil War Lead to Many Wounds.

WEWOKA, Feb. 3.—(Special).—Mrs. Alice B. Davis, the last chief of the Seminole nation, has about completed her duties as executive of this once great tribe of aborigines. The appointment of Mrs. Davis as chief of the Seminoles is the first instance where a woman has stood at the head of one of the important Indian tribes of the United States. The Tiger clan of the Seminoles, in which Mrs. Davis belongs, or as the Indians say it, the Panther, has since time immemorial, been the clan from which the hereditary chiefs have been drawn. One noted instance where the Tiger's clan did not furnish the chief was in the selection of Chief John Jumper.

Change Was Made.
In the days which preceded the election of Jumper as chief several chiefs had been selected from the Tiger clan, and in each instance death or some unusual circumstance had almost immediately followed their election. The Indians looked upon this circumstance as an omen that the Great Spirit was not in complete accord with the selection of a chief from that particular clan. A great council of the Seminoles was called and the matter was discussed at great length.

The theory was advanced in that meeting that the Tiger clan had fallen into disgrace with the Great Spirit, and it would be best to select a chieftain from some other clan. So it came about that John Jumper, who was of the Wind clan, was selected. He served with distinction for many years. He was the principal chief at the beginning of the civil war. General Price of Texas sent emissaries to Jumper, and Jumper and a number of his officers were made officers in the confederate army.

Brown Was Loyal.
At this time John F. Brown, the brother of Mrs. A. B. Davis the present chief, was a young man and took a decided stand against Jumper's attitude, advancing the theory that if the Seminoles took up arms against the United States government, they would violate the treaty entered into between the two nations, and the lands which had been given to them would, without doubt, be taken away. This stand of John Brown's took well with the young men of the tribe and quite a party stood at the back of John Brown. Jumper acted with firmness.

Brown was arrested and tried, and almost lost his life, but some of the older members of the tribe intervened, and he was finally sent under guard to General Price in Texas. Many of the young men, however, who had enlisted under the banner of John Brown made their escape to the northern forces. It developed that the Seminole tribe was almost equally divided: Those who went with the north moved their families to near Leroy, Kan., where they stayed during the duration of the war. John Clupco was elected the chief of the northern adherents, and after the cessation of hostilities he together with John Jumper, served the Seminoles as chiefs of that tribe.

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New Chief Elected.

John F. Brown was the son-in-law of Jumper, and it was probably this fact that saved his life when arrested by Jumper for his resistance to Jumper's decision to join the south. Soon after the war, and after the tribal matters had become once again more or less settled, John F. Brown was elected principal chief of the Seminoles and served in that capacity for more than thirty years. He was recognized among the government officials as one of the greatest Indian chieftains who ever represented any of the Indian tribes. Governor Brown died in October, 1913.

War Days Ended.

Mrs. Alice B. Davis is the mother of eleven children, and a woman of 70 years of age. She was nominated by President Harding to be the chief of the Seminoles to hasten the winding up of its affairs as a separate nation.

The shades of Wildcat and Osceola might be greatly shocked should they call upon their beloved tribe and find a squaw at its head as chief; but the warrior days of the tribe have long since passed, and the period of real achievement and education is marked by the advent of Mrs. Davis. She was selected, not because she belonged to the celebrated Tiger clan, but for her competency and intellectuality. And while the doughty fullblood reads his morning paper in his modern cottage, a woman of much merit leads the tribe in its affairs of state.

Church Overthrow Attributed to Reds

DEFIANCE. Ohio—Agents of soviet Russia have invaded every large city in the United States and, by means of an organized propaganda, are endeavoring to overthrow all Christian interests and everything in American life that has been developed and sponsored by the churches, according to Dr. Martin Summerbell, Lakemout, N. Y., president of Starkey Seminary and vice-president of Defiance college, addressing local clergy-men. He said co-operation among all Christian forces is needed as a means for thwarting the work of paid Russian bolshevik and communist agents.

Tulsa Church Buys Lots.
TULSA, Feb. 3.—(Special).—The American Unitarian association has purchased two lots at Fifteenth and Quaker for the use of All Souls' Liberal church of this city. The consideration was \$17,000. All Souls' church has had a rapid growth since the present pastor, Rev. Fred A. Lina, took charge last October.

The suspicion grows in Washington that some are embarrassed and others are rumbases.—Philadelphia Record.

SEMINOLE INDIANS BELIEVE THAT COUNSEL OF SERPENT LED THEM TO WESTERN HOME

Transfigured Form of Member of Tribe Reappears From the Woods Is Ancient Tradition.

WEWOKA, Okla., May 17.—(Special.)—The transfigured person of a former warrior of the tribe, appearing in the form of a serpent, induced the Seminole Indians to accept, unanimously, the government's proposal that they leave their old home in Florida and remove to the new land prepared for them beyond the Mississippi, in what is now the old Indian Territory section of Oklahoma, according to a tradition recalled by older members of the tribe.

The tradition is so deeply rooted in the minds of the older Seminoles that to this day they superstitiously protect the lives of all snakes. Younger members of the tribe, surrounded by the civilizing influences of the white man, will readily take the life of a serpent but this attitude is looked upon by their grandparents as sacrilegious.

A number of years ago, at the holding of the late council meeting of the tribe, a large rattlesnake came crawling into the midst of the members. The meeting was being held in

the council grove in the warmth of spring. Capt. A. S. McKennon, who was national attorney for the tribe, started to kill the rattler, which was a monster of the woods specie, but he was prevented by the old men of the tribe and the snake slowly crawled away to the westward.

The old Indians say that just such an occurrence happened in the wilds of Florida in a council that was being held to act upon the proposition of the government to buy and transport them to lands beyond the Mississippi; that the proposition had been discussed at length and seemed to be destined to lose; that a large snake crept into the midst of the council, slowly coiled itself, raised its head as if looking around upon the gathered tribesmen, then as deliberately uncoiled and took its way toward the setting sun. The representatives of the tribe pondered upon this and accepted it as an omen. The vote was

(Continued on Page 3, Column 1.)
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SEMINOLE INDIANS BELIEVE SERPENT LED THEM INTO WEST

(Continued from Page 1.)
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put and the proposition of the government carried unanimously.

A member of the tribe gave the following narrative as to why the Seminoles looked upon the snakes with so much respect.

Many, many generations ago, before the Seminoles were driven to reside in the Everglades of the Floridas, two young Indian hunters were out in quest of game. They had been tramping many hours without much success and were tired, thirsty and hungry. In passing through a beautiful grove of maple and butternut trees they suddenly came upon a clear, sparkling pool of water. It had the appearance of being where a large tree had been completely uprooted and borne away. One of the hunters knelt down and was about to quench his thirst when the other and older of the two stopped him. He explained that the pool and water had something of the unnatural about it and it might be best not to drink. While they were discussing this matter the younger hunter discovered that the pool or pond was inhabited by two excellent fish, and suggested that they could at least catch the fish and cook them for their supper. The older Indian again remonstrated and suggested that they proceed on their way. But the younger man laughed and said he was hungry and that his brother was too superstitious. He caught the fish and took them to the camp, which they reached just before dusk. He cleaned and cooked the fish and offered them to his companion to eat but still his companion insisted that there was something extraordinary and unnatural about the place where the fish were taken and refused to eat. The other hunter partook of the fish. They finished their meal, smoked their pipes, and lay down for the night's rest.

Hunter Turns to Reptile, Is Tradition.

An hour or two after, repairing to their blankets the older Indian was suddenly awakened by deep groans and cries of pain. He sprang to his feet and went to where his companion had been lying down and discovered his blanket to be empty. Following the direction of the groans he came upon the young hunter lying in the woods. The afflicted one spoke and said:

"Come near me. Be not afraid. Your premonition at the strange pond this day was well founded and I am now about to suffer for my headstrongness."

The hunter then came nearer and bore his companion to the dim light of the campfire where he discovered, to his horror, that the young Indian was undergoing some strange transformation. His form began to extend and slowly like the proportions of an immense reptile. However, he was allowed to talk almost to the last and bade his companion follow him after his complete transformation so that he might know where he could be found in the future. He also asked him to tell his sweetheart and his mother of what had occurred; to bid them bring his arms and personal adornments and in particular his "Dangling Bells." The transformation was thereafter soon complete and he then slowly crawled away with his sorrowing companion following. Many hours he followed through the unced depth of the forts till at last they reached a clear and swift-flowing stream. The reptile crawled deliberately out upon the huge trunk of a fallen tree and with a last long, lingering look, as if reminding him of his promise precipitated himself into the waters.

An advertisement for an Oklahoma City Savings & Loan Company on the back of the above clipping implies that his is false on Oklahoma City paper. The paper in print suggest another place of publication.

M. K. M. 5-2-1922

Hung Dangling Bells on Horns.

The sorrowing hunter wended his way home and told the sweetheart and mother of the terrible occurrence. After much sorrowing and weeping the two women gathered together the earthly belongings of the transformed warrior, and under the guidance of the sorrowing friend, repaired to the spot where the hunter had dashed himself into the water. After much chanting of songs and beating upon the tom-tom a tremendous snake appeared and came toward the party. Great horns appeared upon his head and beautiful markings upon his body. The women were much frightened and would have run away but the friend finally quieted them with the assurance that this was the transfigured lover and son.

Then they disposed of the presents and dropped the "dangling bells" upon the horns of the great snake. As he took his way back to the new-made lair, the tinkling of the dancing bells could be heard, and it was said that for many, many years thereafter, in the hush of the moonless nights, and in the early dawn of the misty mornings, the ghostly tinkling of the "dangling bells" might be heard in the vicinity of the spot where the enchanted spirit of the young hunter had last been seen.

Oil Pipe Lines

Old Indians Were Original Believers in Fairies And Their Influence of "Luck"

WEWOKA, Oct. 8.—(Special)—Seminole Indians have many curious traditions and beliefs. One of the oldest and strangest is their belief in fairies or as they call them "The Little People." This tradition about "The Little People" is said by members of the tribe to be one of the oldest, dating back to times long before the coming of the white man.

They tell stories of how "The Little People" bring them disease and bad luck or when they come under the proper auspices, they bring good fortune. This was a universal belief among the old Indians, but the present generation has dropped the traditions of its forefathers and seems to know nothing of them.

House Was Burned.

Tom Lowe, an old man of the tribe lived north of Wewoka for many years, had reared a large family at the old home place. Suddenly he burned his house and moved to a new home southwest of Wewoka, because, he said the Little People were bothering him and bringing him ill health.

He said they came in the dusk of evening and sat in the trees in his yard and looked at him with wide, unblinking gaze for hours at a time, and he could still tell they were there after night by a low, subdued murmur, as though they were whispering among themselves.

London Coker, an old Creek who lived for many years among the Seminoles, and who at his death was reputed to be more than 100 years of age, told friends that "The Little People" were casting a spell on him; that they marched past his door in countless numbers every afternoon, and that they were led on by a man who was an enemy of his. He asked if the officers would object if he armed himself for protection, as he was sure that the man was urging the "Little People" to destroy him.

Medicine Methods Queer.

When the old Indians became afflicted with disease or illness they resorted to this "Prophet" of the neighborhood. This "Prophet" was a person who studied the signs on the trees and in the wind and weather, and some time killed animals and dissected them and told from the signs he found there what "Medicine Man" would be the best for the afflicted one. When the proper "Medicine Man" was found, and it was a necessity that the "Medicine Man" come within twenty-four hours, he came to the home and bedside of the patient and made his medicine.

He went through certain incantations, sung and danced until he had properly diagnosed the case and then he began the medicating of the water. A real good medicine man was one who could sing the longest without taking in his breath, and then blow in the water. He would prepare a basin

of water handy, in his own proper medicine bowl, and then would begin a slow dance around the medicine bowl chanting in a low voice as he danced. Finally after he got properly worked up he sang his song in a high pitched voice, and words generally ran "they have cast a spell on him, they have cast a spell on him" repeating until his breath was most gone, and would end it up with a shrill yell "away," and would then blow in his medicine pipe.

The medicine pipe was generally made of elder stem, with the pith blown out. One end of the stem he would place in his mouth and the other end he would suddenly put into the medicine bowl and blow the water. This was the manner in which the Medicine Man medicated the water. After he was satisfied with his efforts, he caused the patient to drink the water which he had prepared with his song and dance, and blow his spirit into the water through the medicine pipe.

Good Luck Brought.

Not always did the "Little People" bring bad luck. Old Isaac Bottley, a quaint Indian character, who is often used by the business men of Wewoka, as interpreter, tells about seeing a little fairy or as Isaac called it, "Little Pharisee." Isaac said he was coming into Wewoka from the northwest many, many years ago when there was but one store here and the Indian agency. He said he was riding along just where the ball park is now located and that he noticed a pony picked along side the road, and as he got closer he noticed a queer little man sitting carelessly on the horse, talking, apparently to another little fellow on the ground. He said he got up pretty close when the little fellow suddenly looked around with a startled look, squirmed off the horse and into the bushes and he never saw him any more. He said he wore a little brown jacket, and pointed cap and tight fitting knee breeches.

Isaac said the old Indians had told him that it would bring bad luck if he told about seeing a "Pharisee" within four days, so he waited the four days out, and then came back to town and told old Mr. Long, the white man who ran the store, and Long said:

"Well, Isaac, it is very fortunate that he didn't hurt you." Later he was telling an old Indian by the name of Deer, who lived west of town about seeing the little man, and the old Indian asked him if he ever hunted, and Isaac told him that he did.

"Well," said the old Indian, "get your gun and go hunting, it brings good luck to see a fairy, if you don't tell about it for four days."

So he went home and got his gun and went hunting and he hadn't gone a half mile from the house when he killed a big gobbler. The next day he

went again and found two old gobblers fighting, with their necks twisted together in their fury, and he killed them both. He said a few days after that he went out and ran across a bunch of fifty-six gobblers, and he killed two of them.

Isaac says the little people have left since the white men came, because the white men are too serious.

These are some of the beliefs and customs of the old Seminole Indians, a people who are fast growing extinct. But a few more years and the last of the old men of the tribe will have gone on to the Happy Hunting Ground.

German Railroad Executives Meet

BERLIN, Oct. 8.—The presidents of thirty railways and divisions of the nationally owned railways and numerous other transportation specialists and authorities met in conference at Munich Friday. The conference was called to consider the question of transferring the German railways systems to private ownership and management.

General Groener, minister of railways and transportation in the Berlin government, presided.

The results of the conference will be submitted to the reichstag which alone can authorize the sale of the vast network of state-owned and operated railways to a private syndicate. This is considered as the only possible way out of the financial chaos into which the enormous deficit has thrown the German railroads.

Y. M. C. A. Planning Membership Banquet

Annual membership supper of the Young Men's Christian association will be held Tuesday night, October 11, at 8:30 o'clock in the Y. M. C. A. gymnasium, according to Charles W. Gunter, president. The dinner will celebrate the one hundredth anniversary of the birth of the founder of the Y. M. C. A., Sir George Williams.

Ed Vaught will talk at the banquet on "The Aims of the Y. M. C. A." Rev. E. J. Kimber will give an address on "The Life of Sir George Williams" and a number of entertainment surprises are planned. Members of the Y. M. C. A. have been asked to advise the management whether or not they will be able to attend the meeting.

Liberty Bonds Make Spectacular Gains

NEW YORK, Oct. 8.—Liberty bonds again furnished the spectacular feature on the stock exchange today.

In the first hour, on further heavy buying, gains ranging from 25 to 90 points, were made by the 3½s, second 4s and the various 4½s, all excepting the 3½s establishing new high records for the year.

Respect of Indians for Law And Tribal Court Decisions Surpassed That of Pale Face

Convicted Men, Given Freedom, Returned To Be Executed by Relatives At Court's Order.

WEWOKA, Feb. 11.—(Special.)—Respect of an Indian for the law which governed his tribe, and his loyalty to it, even to the point of death, puts to shame many of the present day "pale faces" who are continually attempting to evade the law, according to old chiefs of the Seminole nation here.

As proof of their statements, they set of incidents which are substantiated by old tribal records, where men condemned to die, were given their freedom until the execution date. Not one of these ever failed to appear at the appointed time. In one case, pointed out, a half brother of the condemned man, designated as one of the executioners, did not falter in his duty, "because it was the law."

Thieves Were Executed.

It was the law that a member of the tribe who was convicted of murder should be shot. It was also the law that for theft of such offenses, the first two convictions should

be punished with whipping. The third offense was punished by death.

One of the last to be executed under the tribal laws was Lige Brown, a fullblood. He was named after the founder of Wewoka, E. J. Brown, a white man who accompanied the Indians back from LeRoy, Kan., where they sojourned during the civil war.

It was the law, that the near relatives of the murdered man should furnish the guns with which the convicted person was to be shot. Also the ammunition. The shooting was done by two members of the "light-horsemen." These men who did the shooting were picked by the captain of the "light-horse" the day before the execution so that they might prepare themselves for the ordeal.

Relatives Bought Guns.

Lige Brown was convicted of killing another Indian just south of Wewoka. Jacob Harrison and another were the nearest of kin, and when the sentence was passed upon the man, these next of kin were notified and direct-

ed to procure the guns which were to be used in the execution. They had the guns properly decorated by the medicine man and were on hand the day set for the execution.

The captain had designated Pompey Davis and another member of the "light-horse" by the name of "Chuckaleese" to do the shooting. Now it so happened that Chuckaleese was a half brother of the convicted man, Lige Brown. The two nearest of kin were ordered to bring forth the guns and ammunition. They stepped forward and presented the arms and the captain took the unopened box of cartridges and loaded one of the guns and handed it to Pompey Davis.

When the other gun was loaded and the captain started to hand it to Chuckaleese, Jacob Harrison demurred and called the captain of the light-horse aside and held conversation with him.

Governor's Decision Final.

At these executions the national council was usually assembled. Gov. John F. Brown was then principal chief of the Seminoles. When Jacob Harrison demurred to the firing being done by Chuckaleese and the captain was unable to settle the matter, Governor Brown was called into conference. It was then explained by Harrison that he did not desire to have the brother of the convicted man do the shooting.

However Governor Brown assured

him that he would take the responsibility. Governor Brown also pointed out that if any other member of the light-horse was selected that it would be necessary for the man to be a member of the light-horse. It was then decided in which to prepare himself. This meant the proper authorization by the medicine man at least twelve hours prior to the execution. Upon the governor's assurance that all would be done, the loaded guns and the collection of Chickaleese who promptly took his position.

Lige Brown was then stepped to the west wall and a lot stuck just over his heart. The captain of the light-horse then proceeded to admonish the executioners to take certain aim and be as inflexible as possible, would be unnecessary and further might be inflicted upon the condemned man. The captain then gave the command to fire and the guns spoke in unison.

It Is the Law.

Jacob Harrison stepped up to Chuckaleese and said: "You are a man, and Chickaleese shook his head and said: "No, it is the law."

Thus ended one of the last executions under the old Seminole law.

After the execution the two executioners repaired to some nearby spot; one of them was to take the water four times. This was done to wash them of the death of their fellow man at the hands of the law.

By those days Wewoka was the capital of the Seminole nation and all executions took place at the capitol. The place where these things were done to-day in the rooms of the capitol of the Historical society in the basement of the capitol at Oklahoma City. The bullet holes may be plainly seen yet in the old trunk standing prominently at a table snuffed out to vindicate the law of the Seminoles.

It is said that the member of the tribe to be executed, after conviction was given a parole of a month, while he went home and visited his people and wound up his little affairs. On the day set for his execution, he came gathered and before the hour of execution arrived he demanded man, walked into the middle of the council and stated that he was ready to die. He had walked all the way from his home on the North Canadian river, starting the day before as to be on hand in plenty of time.

The Daily Oklahoman, Vol. 33,
No. 126 (9-12-1922), p. 5B.

N, SUNDAY, APRIL 20, 1919.

Member of Seminole Indian Tribe Who Came From Florida Glades Dies After a Span of 105 Years

WEWOKA, Okla., April 19.—(Special.)—London Coker, reputed to be 105 years old, died at his home near Wewoka, recently. In the death of Coker, passes one of the strangest and most picturesque characters of the five tribes. Brought to this country from the everglades of Florida in 1832, he was then a young warrior of eighteen or twenty summers. Tall, straight and athletic, keen, black eyes, clear cut features and possessing all the peculiar facial characteristics of the Jew, he was, to the day of his death, a most notable personage. Not a characteristic of the Creek Indian did he possess. Yet he spoke the Creek language fluently. With all this he had the saving habit, and had accumulated a rather tidy estate during his long and eventful career.

Strange as it may seem in an Indian, Coker, in the latter years of his life, wore a long black wig. He could never be induced to explain the reason for it. Until the day of his death he wore the fierce look of the eagles on his face. Stern and unbending in his ideas, yet fair to a fault in all his business dealings with the world. He spoke a language laconic in all respects. He never evaded any questions. Yes or no was spoken in a brisk and business-like manner.

While he and his family are all enrolled as Creeks, soon after the Civil war, they came to the land of the Seminoles and have ever since lived among the members of that tribe. He established a trading post many years ago, which came to be known as Heltiswa and flourished to some extent during the nineties.

He became quite blind during the

last years of his life but remained cheerful, frequently joked with his friends. He appreciated a piece of humor to the fullest. During the last few years of his life he spoke many times of the "little people" bothering him. The Indians speak of the fairies and harpies as "little people." He would point out as they silently filed by and stated that there was a certain man with them who came by only to mock and asked if the officers would allow him a gun with which to destroy this man. He said the little people would come and stand, silently looking at him or would sit in the neighboring trees, with their peaked caps and strange pointed features always silent, always sober and earnest, looking with their slow moving prominent eyes, first at one another and then steadfastly gazing upon him as though in wonder.

This strange hallucination is with many of the Indians and they will describe the "little people" to the most minute detail. Upon Coker's death, it was discovered he had left a will in which he divided his property equally among his children.

At the time of his death, he had grandchildren who were quite old and grey headed, and it is contended by many that he was much older than the years reputed.

A large number of friends and acquaintances attended his funeral. The services were conducted by a full-blood Creek minister who told of the dead and his long and varied career.

Thus passes one of the very few old Indians who came to the territories from the southern states.

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RELIABILITY—CHARACTER—ENTERPRISE

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TULSA

VOL. XIX, NO. 824

TULSA, OKLAHO

HOUSE INSURGENTS D

GILLETTE, OIL PLUNGER, DIES IN AUTO SMASH

Spectacular Career in the
United States and
Mexico

WIDE SWATH IN TULSA

Promoter of Oil Companies and
Practitioner of High
Finance

Grant G. Gillette, cattleman, oil producer and promoter de luxe, who flashed prominently in Tulsa financial affairs during 1917, 1918 and 1919, was killed in an automobile accident Saturday at Los Angeles, according to word received by a brother, James Gillette, at Woodbine, Kan., and which was conveyed to friends in Tulsa Sunday.

While Gillette's efforts at promoting and organizing oil companies won him prominence and trouble in Tulsa, his greatest play in the limelight took place in Kansas around 1898 and 1899, when he was the principal in a big cattle flourish.

SHORT WINTER, MILD SPRING IS FORECAST BY SEMINOLES

Indian Medicine Men Not in Accord With Prediction of Scientists That World Is Due for Long Hard Winter and Cold Summer; 'Little People' Their Authority

WEWOKA, Dec. 6.—The old men of the Seminole tribe are not in accord with the present day scientists when they predict a long hard winter and perhaps a cold next summer. According to the old men this is to be a short severe winter, with an early, open spring.

In this they predicate their prediction upon the condition of the vegetation, trees and the conduct of the wild animals, as well as upon certain "medicine" that they have made. According to an Old Indian the "Little People" (the Seminoles refer to a little body of fairies that they claim they are familiar with) have been visiting the homes of the old warriors in greater number than ever before. They claim that the "Little People" sit around in the trees near their homes and chatter and murmur among themselves, and that their every conduct is the same as in those years when short hard winters have been experienced in the past.

This hallucination among the old Seminoles Indians about the "Little People" is imbedded to a very great extent in their everyday life. An old man that will talk with one will tell of many instances where the "Little People" had either been heralds of warning in the past, or they had followed some member of the family around throwing a curse or a charm upon them, that only a removal from the neighborhood could overcome. Old man Tom Lowe burned his home to the ground north of Wewoka, together with everything that was in it and built him another west of Wewoka because the "Little People" had continued to come to his place and murmur and chatter and carry on to such an extent that he was possessed of the fever, and nothing but a move could help out the situation. And so it is that the old Indians have their indications of the weather, forecast for the seasons, and this year they are not in keeping with the prophesies of the men of science.

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TULSA WORLD

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BY THE WORLD PUBLISHING CO.

Entered at the Tulsa Postoffice as Second-Class Matter
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Bible Thoughts for Today

August 21.

USE HEAVENLY BANKS:—Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.—Matthew 6: 19-21.

Who did Christ say was his brother, and sister, and mother?—Matt. 12:46-50.

A WOMAN CHIEFTAIN.

The wise person who declaimed there is nothing new under the sun was only approximately wise. Mrs. Alice B. Davis has just proven that there is something new; she is the new chief of the Seminole tribe of Indians.

The traditional business of an Indian chief was to fight; he was the war-lord of the tribe, leading its warriors and directing them both in war and the chase. At one period of our nation's history the Seminoles were a most war-like people. How those old chieftains must now squirm, if from their haunts in the happy hunting ground they can look back to earth and see a squaw ruling in their places!

And old Geronimo, Spotted Tail, Black Kettle and others whose names even yet cause a shudder of fear in the hearts of the old-time pioneers, what must they think if they can now see a squaw occupying the tepees of authority and honor in the midst of an Indian tribe?

But the day of the chase and the war trail has passed. Of all the myriad throng of plains people who once inhabited this continent and contested the white race inch by inch as it made its way westward, only a mere handful now remains. Some of the most powerful tribes have ceased to exist as tribes, having been decimated by death, due to an unnatural mode of living, or become assimilated by the conquering race. Those that still preserve their tribal entity are so completely under the jurisdiction of the Great White Father at Washington that the tribal government is merely nominal, as well administered by a squaw as a warrior.

The world moves, it changes, it works wonders before our eyes. By injustice and oppression, even, it carries humanity on and on to greater heights. But who, in this day of idealism, of self-determination, when men self-righteously proclaim the rights of subject peoples—who of us can contemplate our own vanquishment and destruction of the American Indian without an uneasy blush of shame?

THE COAL STRIKE ENDED.

At last the coal strike is at an end. For the first time in many months we give thanks, even though the terms of the settlement have been concluded settles none of the issues. They may be settled, but the terms of settlement

decisions of that court of authority possess need be.

AN OLD BUGA

It is with amazement state witness the attempt to raise that old party, as one of the chief

As the republican John Fields, very aptly for separate schools, not by a republican administration in 1901. The thing room law now in democratic administration 1907."

Thus both parties and evenly to that set to harmonious relations public affairs in the stands stiffer than in Fields; and in such a fully as large a portion as do the democratic voters.

The race question is for the simple reason controversy absolute of that controversy it trovery or an issue, to be a telling point either of these que campaign it is because alluding, of course, the negroes of the states, are registered did vote as democrats.

The World here an structures of the dem that a vast majority this state are not now and therefore are a part of the circumstances, for Oklahoma to even sue domination through for it to practice the honesty with the vote A few days ago, the city of Tulsa was purporting to be a change before the public homa City. This part Walton, the now governor, introduced a primary board demanded to the library and that the identification adoption.

What, then, in meaning of this part form?

"The democratic primacy."

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the clay pit is now 30 feet deep and has become a menace to surrounding property. The walls are being washed down into Owen park and the bottom has been dug as deep as is feasible for clay production. I believe the city officials will see in this situation a rare opportunity to secure by negotiation or condemnation a property which at this time cannot much longer remain in the heart of this growing city."

O.C.W. Debate Team Makes Good Record

CHICKASHA, May 27.—(Special).—Oklahoma College for Women debating squad has the record of having scored a victory in three out of four debates during the 1922 debating season. It also has a forfeit to its credit, that of the girls' debating team of Oklahoma university.

The squad's victories were won over the girls' team of the Oklahoma Baptist university at Chickasha, April 24; Oklahoma Agricultural and Mechanical college at Stillwater, April 26, and Kingfisher college at Kingfisher, May 8. The team, made up of sophomores and freshmen, will be in the field for the cup offered for the state championship of girl debaters by the state federation of women's clubs for the debating season of 1923.

Yale Men Organize Club.

YALE, May 27.—(Special).—Scottish Rite Masons of Yale and vicinity have organized a Scottish Rite club here and furnished a clubroom in the Masonic temple. Special object of the work of the club during the summer will be the advancement of the Denonlay organization for boys.

Norman Musician to Teach in East.

NORMAN, May 27.—(Special).—Richard Stehob, instructor in music at the University of Oklahoma, has been asked to conduct a course in music at New York university summer school which begins July 10.

WEWOKA, May 27.—(Special).—When the old time Seminole or Creek Indian went on his fishing trip he did not look up his tackle, untangle his lines and pick out his fly or spoon hook. However his was a much more elaborate affair. It was more on the order of a hunting party.

A chief of the expedition was elected and he appointed the committees. Not to dig bait, but to dig the "Devil's Shoe String." This was a long slender root which grew in the sand hills, or deep sandy places, and to the uninitiated was practically impossible to get out of the ground. But those who were adept in the digging there was no trouble. They would dig down for the proper distance, and then getting a firm hold pull the root up. The roots were tied in bundles of from twelve to sixteen roots. Sometimes as many as 100 bundles were used on a big fishing trip, according to the size and swiftness of the stream.

How It Was Done.

After the diggers had completed their part of the task the bundles of roots were turned over to the threshers. This group or committee then placed the bundles in the water, generally beside a log or upright board, and with little mallets, they beat the roots.

When the roots began to be beat into a pulp, they threw out a white, milky fluid into the water, and as this spread over the surface of the water, the fishermen got their bows and arrows ready for the fishing. This root was apparently intoxicating to the fishes and as it became mixed thoroughly in the water, the fish began to jump out of the water.

Arrows Only Used.

It was no uncommon sight, so the old Indians say, to see hundreds of great fish jumping out of the water, or come to the surface and slide along on their sides, or skim along the waters in the most careless and grotesque manner.

It was then the fishermen began to fish. The twang of the bow, and swoosh of the arrow as it sped into the water was as much a delight to the old-time Indian fisherman as is the

disappearance of the cork and the accompanying tug to the fisherman of today. Only the big fish were killed, and in this way hundreds of pounds of fish were often caught in a day.

Many Participated.

When a day was set for the fishing it was no unusual thing to see hundreds of the tribe on hand to participate in the fun. When the fish began to play no one was allowed to start the kill until word was given by the chief of the party.

Contrary to the general belief, this root was not poisonous but only temporarily intoxicated the fish, or for some reason caused them to come to the surface of the water. Cattle and stock would drink of the water immediately after the fishing and no harm came of it. Many times men drank of the water and felt no ill effects. The next day after the fishing the water would clear up and everything be the same as usual! The fish only played for an hour after the root was placed into the water, and no dead fish were ever found after a fishing party, unless it had been struck with an arrow. No fishing spears were ever used, only the bows and arrows, and the younger members of the tribe brought the fish out of the water as they were killed.

Today the statutes of the white man prohibits the old time fishing of the Indians and the "Devil's Shoe String" grows in abundance in the sand dunes. But there is grave doubts in the minds of those who know as to whether or not the old way was not the best. Only the biggest fish were killed and no ill effects came to the smaller fishes.

Sometimes, even yet) the old Indians gather in some secluded spot on some woodland stream and pursue their old-time sport. But the constable gets a reward, and the old men must be wary, for the lowest fine is \$100 and costs. So one of the most pleasant and harmless sports of the redman is fast dying out, and soon not even a memory will remain.

The archipelago of Japan consists of six large islands with many hundreds of small islands.

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FREIGHT IS GREATER THAN VALUE OF TITLE

Frisco Suing Shipper For Additional Payment.

MUSKOGEE, June 16.—(Special.)—An example of the high freight charges is found in a suit of the St. Louis and San Francisco railway company against the Standard Roofing and Materials company of Tulsa, filed in federal court here.

Freight and storage charges on a shipment of tile from Tulsa to Kansas City were \$410.79. The shipment was refused by the consignee and the tile ordered sold by the railroad company for the charges. The goods were sold for \$300.

The suit against the Tulsa material company is an attempt to force the payment of the additional \$110.79 railway charges.

New Pastor at Jennings.

JENNINGS, June 15.—(Special.)—Rev. T. M. Brown, of La Porte, Texas, has been appointed pastor of the M. E. church here.

cellent character, Norman expects a paved road to Oklahoma City to draw business men from the capital to make their homes here. Meantime his cultural rays will be made to penetrate every township of the state, drawing and compelling the desirable and the ambitious.

Within recent years the Masonic lodge has established a dormitory at the University at a cost of \$250,000. Plans are matured for the erection of a \$125,000 dormitory projected by the Methodist church. The McFarlan memorial church is soon to be under way. The northern branch of the Methodist church has made plans for erecting a \$180,000 edifice.

McFarlan Minister Sent

In connection with the McFarland plan it is an interesting thing that the bishop sent Dr. J. S. Harton, formerly the pastor at Tulsa of the McFarlans, to Norman to remain while the church is building, and indefinitely thereafter. Dr. Harton is one of the students of the church and Norman has welcomed him in a way befitting his station.

The little city is growing in favor as a place for convention visitors and tourists. It does not hope to compete with Oklahoma City as a convention center; in fact, it will not devote much time to urging invitations to associations to hold their meetings here; but it does expect to have a bureau functioning that will not only invite but take a side trip to the University City. In this movement it is certain always of the support of the Oklahoma Railway Company which sends an interurban train here every hour from the capital.

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Seminole Indian Legend Is Revived by Recent Floods

WEWOKA, June 16.—(Special.)—The recent heavy rains have brought forth one of the oldest and strangest of Seminole Indian legends. These people have many beliefs, coming down from the generations long passed, that are now becoming extinct. Only among the older members of the tribe are the traditions and legends to be gleaned, and they, except upon rare instances, are very loath to discuss them.

Just recently, a few days before the first big flood that almost washed everything along Wewoka creek, an old Indian of the Seminole tribe told the following story:

"Jeff Walker and Andy Herod, two full blood Seminole Indians of the old school were fishing along the banks of Wewoka creek, a mile or two northwest of Wewoka, so they said. While they were seated upon the bank they noticed an unusually large branch of green foliage drifting slowly down the creek, as though propelled by some concealed force. They even remarked upon the matter, because of the fact that the day had been unusually quiet, no wind had been in evidence to break such a branch from the trees as they were following. However the branch floated away and they had almost forgotten it when another, and much larger came floating from up the stream. On the advent of this new and extremely large accumulation of foliage they peered at it in the closest kind of scrutiny. Their efforts were soon rewarded by observing the head of a large reptile concealed in the broken branches. The reptile was of such terrifying dimensions, and of such hostile and fearful appearance that the Indians abandoned their fishing lines and hastened away."

They had told this story to the old Indian, and he proceeded to explain the origin of the broken branches and the huge snake.

The traditions of the tribe relate that it is the unbroken custom of the members of the snake species, and in particular those of the water variety, to propagate their kind only at the extreme head waters of the various streams of the country. Here they nest and raise their young, and being unable or fearful to undertake the journey to the greater waters of the sea or great lakes and marshes of the country, necessarily await the coming of floods and high waters to carry them to their future and permanent homes.

The legend relates that at the birth of the great snakes they hop forth from their shells, blinded and apparently unable to account for what they do. And for many days they hop

about (the exact method of which was not explained by the old Indian) until they either have accomplished their purpose or become exhausted from their efforts. It is related that, if in the hopping exercise, any of these great snakes come in contact with a tree of the land, that tree is marked for extermination. That the near future will see the tree destroyed by thunder. These snakes grow to such huge proportions, and their coloring is so like the surrounding foliage and grasses, that one could almost walk along them without being aware of their presence.

In order that these creatures may be carried to their homes in the sea, it is necessary that the god of rain, which is also the god of the snakes and the thunder, must bring them heavy floods.

The old Indian said that there would be two great floods this spring, the first of which would be not nearly so extensive as the later one. That this was true because the first branch of the young Indians saw floating down the creek was much smaller than the second one, and for the further reason that the snakes concealed under it were much smaller and better concealed than the last one. He explained that these snakes had often been seen by the old men of the tribe, and that there were certain medicine men who exercised a peculiar control over them, and could, if desirous, prevent the floods and great rains. He explained that there were just three of such men of the tribe left.

New Frisco Depot Asked for Bristow

BRISTOW, June 16.—(Special.)—Mayor Malcolm Morrison has instructed Louis Loeffler, city attorney to proceed against the St. Louis San Francisco railroad before the corporation commission in an effort to enforce an agreement to build a railroad station here, which mayor says the road agreed to do years ago.

Tulsa to Observe Month for Ohu

TULSA, June 16.—(S)tober, 1923, will be "Go month in Tulsa, so far as holding membership in the inter-racial alliance are concerned. W. O. Anderson, Rev and C. E. Buchner are to direct the fall ca. 1923.

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SEMINOLES AND CREEKS ONCE HAD WELL ORGANIZED ARMY, RECORD OF NAMES STILL IN TRIBES SHOW

WEWOKA, Nov. 26.—(Special.)—Much speculation has been indulged in as to the origin of the Seminole names, Harjo, Fixico and Emarthia. Upon the rolls more names of Creek and Seminole Indians will be found of Harjo than any other. Next in number is that of Fixico. The Tigers are also very numerous.

The Seminoles were originally a portion of the Creek people. Back more than a hundred years ago a large band of the Creek Indians wandered away from the main tribe and became known as the Seminoles or wanderers. No one has yet come forward with an explanation of why the Seminoles separated from the mother tribe.

Explanation Found.

However, going back to the Harjos, an explanation has been found.

John Jumper one of the most famous and greatest of the Seminole chiefs, once stated that when the Creeks and the Seminoles were one nation, that they were a warlike nation. Their army was regular and patterned, in a great measure after the armies of the more civilized nations. It was composed of common soldiers, formed into squads, at the head of which was an officer, and that a number of these squads formed into companies, which was governed by a higher officer.

Harjo Means "Private."

He stated that the word Harjo designated the common soldier. Therefore soldier and Harjo meant the same. This we find may account for the vast number of such names. He further stated that the squads peculiar to the Indian army amounted, as a general rule, to something like one hundred men, and that this company or squad was officered by a Fixico. In effect the word "Fixico" and "sergeant" were similar.

The word Emarthia meant captain. He was the leader whenever two or more squads went forth to battle, and it was Emarthia who was to personally lead the host into battle. It was his duty to carry into execution the directions and orders of the chiefs of the council fire. Only on rare occasions was the Emarthia allowed to participate in the councils, but whatever orders were determined upon by the council he was to carry into effect.

The chiefs would meet at their council fires and solemnly consider the affairs of state. Would determine upon war, and would plan out the campaign. Would consider the politics of the tribe and nation. They would consider the advisability of a change of home, and their con-

clusions were the law. This law the Emarthias put into execution.

Old Treaty Rumored.

A strange tradition exists among the Creeks and Seminoles. One that the old Indians often spoke upon, one that was perhaps dearer to their hearts than any other. It was, perhaps, born of some long forgotten treaty and agreement. The old Indians of today say that "mingelissee" or "red-coat" is coming some day, to ally themselves with the Indian and help regain their lost territories.

During the "Green Peach" war a great battle was fought between the factions of the north and the south on Flat Rock. The Flat Rock battle is a number of miles east of Okemah. Espiecher was the leader of the victorious faction. The defeated Indians scattered. Many of the Seminoles were engaged in that battle. They had out their outposts and runners, and soon after the battle runners came through the Seminole telling of a great host of warriors marching upon the Seminoles. Considerable excitement existed, and the next morning after the news of the battle had reached the locality of Wewoka, the Indians were preparing in their different ways to take part in the war.

"Mingelissee" Coming.

J. Coody Johnson who has lived practically all his life in and about Wewoka says that a lone Indian warrior came to his father's home the next morning after the news of the battle had reached them. That he was dressed in his war regalia, painted in the most grotesque manner, and had his war feather proudly flying from his scalp lock. As he dashed into the yard he yelled "It has come! It has come!" and on being questioned, answered that the great war had come, that the Indians were going to make great war upon the whites and regain their lands; that the "mingelissee" was coming to their aid, in accordance with their promise and treaty of long ago.

He proudly displayed a medal of some soft metal, resembling pewter, upon which was engraved the likeness of a man, with wording around the edge, dim with age so as to be unintelligible. Only a few words could be deciphered and of those Johnson could not recall any. But he remembered that it had to do with some old understanding or treaty with some British commander.

He states that there were two or three of these old medals in existence some years ago, but that he has not seen one for a great number of years. The recovery of one of those might bring to light a long lost piece of Indian-British history.

Seminole, Once Part Of Creek Tribe, Wandered Off After Split Over Slavery

WEWOKA, Dec. 31.—(Special.)—The Seminoles, or "wanderers" were originally a part of the great Creek tribe or nation—the "Muskogee people." Deflection of the Seminoles from the Muskogees dates back as far as 1750.

The white people of the Carolinas undertook to make slaves of the Indians and in great anger and indignation the Creeks moved to the "Indian country," the present state of Georgia. Later many of the runaway negro slaves of the south followed them and took up their abode among the Indians.

Slavery Caused Split.

The whites made demand upon the Indians for the runaway slaves, and the matter was discussed at great length in the councils of the tribe as to whether or not the slaves should be returned. This gave rise to a division of opinion, and the arguments became so heated that two great factions sprang up.

It was the faction that refused to return the slaves that finally drew off to itself. The parent tribe promptly dubbed them the "Seminoles" or runaways. This dissatisfied faction was lead by Chief Seacoffee, who later conducted them into the land of the Floridas. Florida was at that time under Spanish rule. The runaways or wanderers sought the protection of the Spanish laws.

The Seminoles refused in all after times to be represented in the Creek councils, and elected their own chiefs, set up their own government and became a separate and distinct tribe or nation.

Some Still in Floridas.

Today there remains in the everglades of Florida a small remnant of the once powerful nation led by the great Osceola. Many wonderful tales old Indians tell of the greatness and goodness of the manly Osceola.

The wilds of Florida became a home for these Indians and soon there followed many runaway slaves to make their homes among the friendly Seminoles. Subject only to the Spanish crown the exiles found a refuge from the inexorable slave catcher. It was to the growing demand for slaves in the south and the tremendous efforts put forth to regain the runaway slaves from the Seminoles of the everglades that led to the first hostilities between the United States government and the Seminoles.

Slaves Moved to State.

There lives today in Seminole county the last small remnant of those ancient runaway slaves. On the banks of Little River in this county, when statehood came was to be found a rather extensive band of "Little River" negroes. While these negroes had lived among the Seminole Indians all their lives, understood and spoke the Seminole language—yet, strange to say they still maintained a sort of pidgeon English.

Language Peculiar.

True, they spoke it with such an odd accent and so rapidly, that a white person was at a loss to understand. But with careful attention one could soon get a slight understanding of the drift of a conversation. Long before statehood many of these old negroes of the "Little River" country sent their children off to schools. Today a few of the younger negroes may be found who

have the advantage of an excellent schooling in some eastern college.

Quaint names may be found among them such as: Slavery Pompey, Human Carolina, Pinchle Cudjo, Caesar Bowlegs, and many others. Cicero, Cato and other good old Roman names may be found in abundance among them.

Curious expressions will be found among this strange people. An old negro woman when asked the name of a certain person will reply:

"Don't know his name, man, don't know his name; just know him by his haid."

Many Lost Lands.

Guiltless and confiding, when the restrictions were removed upon their lands, they were the first to fall victims to the designing land buyer. Many and strange are the stories told of the different schemes practiced upon them to separate them from their allotments.

One instance which will show their utter childishness and pitiable ignorance was when two enterprising white men dressed themselves up in long tailed coats, white vests, tall silk hats and carrying canes visited some old negroes on Little river, and represented themselves as the secretary of the interior and his attorney. They procured deeds to 320 acres of rich bottom land, and then told the negroes to meet them a week later at the office of the special assistant to the attorney general, who was then located at Wewoka. In the meantime they disposed of the lands to innocent people.

The negroes came into the assistant's office at the appointed time and asked for the secretary. They were told that the secretary did not stay at Wewoka but was in Washington and never came down here. The negroes said:

"Oh, yes he did; he was down on Little rivah the otha day and we had a little transaction wid him." The lands were later recovered for them.

Negroes Had Chiefs.

These negroes had their own band-chiefs, elected their members of the national council, and participated with equal rights in the Seminole government. Many of their numbers were fearless members of the Lighthorsemen and National Police, and many instances are recited of their honesty and fearlessness.

Many of these negroes live to be very old. Scipio Davis was said to have been 115 years old at the time of his death. It was authentic that he was more than 100.

The younger negroes have been killed or moved away. The old are still here, with their childlike simplicity and artlessness. They were too old to adapt themselves to the newer life, and are now living out a precarious existence, drawing their little allowance from the government, and moving from place to place on the lands that once belonged to their people. Humble and unresisting they never grumble at their fate.

Theirs has been a hard lot, the lot that usually comes to the ignorant. They were happy and contented among their Seminole friends, living among them and sharing their communal property; but that time has passed and with it is fast passing the last remnant of the runaway slaves of the south.

Army Remount Station the Forerunner of Wewoka, the Capital of Seminole Nation

Special to The World.

WEWOKA, July 8.—One of the historical towns of the state is Wewoka. While one would not be impressed with this fact in looking at the thriving, up-to-date village on the Rock Island railway, yet the town itself was established in 1868. The first postoffice was established as far back as 1874, and a regular highway was established and maintained between Old Fort Gibson and Wewoka. Wewoka, in those days, was on the Fort Sill trail. A remount station was maintained here where the passing soldiers and army men changed their mounts. Also an army barracks was established at Wewoka, and for many years, long before white settlements began to spring up in either Oklahoma or the Indian territory, the call of the bugle was heard in this vicinity at morning and night.

Custer Visited Wewoka.

Many of the celebrities of the old days have sojourned at the remount station of Wewoka. Col. George A. Custer, later one of the best known generals of the United States, encamped at Wewoka for a day and a night. Many of the old citizens of the Seminole remember him, and still speak of him as "Yellow Hair." General Scott inspected the station, and that occasion remains fresh in the memory of the old men of the Seminole tribe.

During the Civil war the Seminoles were divided almost equally between those who went with the Confederacy and those who remained loyal to the Union. Those who remained loyal removed their families to near Fort Scott, in Kansas, and after the war, when peace again reigned in the territory, the government delegated a white man by the name of E. J. Brown to come back into the Seminole with the refugees. Brown came as a representative of the government, and also in the capacity of missionary to the Indians; but he remained to become a citizen among them. He was the first and for many years the only white man ever adopted into the tribe. On the present site of Wewoka, E. J. Brown built a home in the early fall of 1868. Soon afterwards he procured a stock of merchandise from old Fort Gibson and established a trading post on the bank of the little creek which runs just north of the present town of Wewoka.

This the Indians soon came to call Wewoka, or, Barking Waters, because of some little falls which play over the rocks on Wewoka creek at the point where Brown established his little trading post.

Old Tree Still Stands.

Strange to say, the site selected by Brown for his first residence, when the townsite was later surveyed, proved to be the northeast corner lots of block 89 in the original townsite survey. The tall old walnut trees planted by the Browns in '68 may still be seen casting their shade over the present residence of Judge H. M. Tate. Also the old well dug by Mr. Brown is still intact.

Later Brown sold his store to a Mr. Helm from Kansas and soon thereafter Mr. C. C. Long became a partner with Mr. Helm. This was in the early '70s, and from that day until his death Mr. Long maintained his residence at Wewoka. The business of the partnership prospered, and soon Gov. J. F. Brown of the Seminoles, and A. J. Brown, the national treasurer, bought out Mr. Helm and became joint owners with Long. They established the Wewoka Trading company, and a business was conducted by them which was well known throughout the entire southwest. Governor Brown and Mr. Long were recognized as able business men by St. Louis interests, long before the state of Oklahoma was thought of, and long before Captain Payne started his booming for the lands of Oklahoma to be opened up for the white farmers.

really been established in the Indian territory, had a townsite company formed, the approval of the tribal authorities was had together with that of the national government. This townsite was not formally opened to white settlement or purchase until November, 1920, when a formal opening and lot sale took place, at which there were purchasers from all over the United States and Canada.

The old buildings still stand and are occupied by some of the principal places of business of the town; but the ability of old-time managers failed to keep pace with the progress of competition and trade, and the retail business of the company has long since been stilled.

Execution Tree Still Stands.

As early as 1901 the Wewoka Trading company, together with associates from Oklahoma City, started prospecting for oil. These first little tests were started on the western portion of the townsite, where later oil was really found.

Wewoka was the capital and central place of business of the Seminole Indian tribe. The councils were held in buildings built for the purpose. The executive offices were maintained at Wewoka. The trials of the criminals were had here, and the prescribed punishment meted out. The old whipping tree stands in the courthouse yard at this time, where many Indians convicted of crime were stripped to their waists, their hands, tied together over a limb of the tree, and the lash applied by a stalwart member of the lighthorsemen or tribal police. The old execution tree, at the base of which, those sentenced to death were seated with a leaf pinned over the regions of their heart and shot to death by three lighthorsemen, stands today in the state museum in the basement of the capitol building at Oklahoma City. Stains and bullet marks may yet be seen upon the knarled surface of this old tree.

Wewoka creek still falls over the rocks at Wewoka as it did in those old days, but the masters who established this point of busy thrift, push and enterprise, have long been gathered to the home of their fathers, and just among the old people of the community can the fact be recalled, that at one time the commonplace of the old settler at Wewoka.

When the old C. O. & G. Railway Co., later bought by the Rock Island lines, built through Wewoka, the little town was located on the south bank of Wewoka creek, where it had been originally established. But after the depot had been erected and train service installed, the Trading company built a block of most excellent stone and brick buildings in what is now the very business center of the present town. The company established gins and carried in their stock everything to be had from needles to farm machinery. The company paid the highest prices for cotton to be had anywhere in this section of Oklahoma, and even after Shawnee and Tecumseh had become excellent towns to the west 80 miles, thousands of loads of cotton were marketed at the trading company's gins in Wewoka. It is related by old timers that cotton wagons reaching for more than a mile could be seen in the fall waiting for their turn to unload at the company gins. In this manner the Wewoka Trading company rose to great wealth, and at one time was rated in Bradstreet's at \$1,000,000.

The Browns and Mr. Long, through their influence at Washington, had before any townsite had

Saving the Witch of the Seminoles

WITCHCRAFT persecution in America did not cease with the Salem tragedy of 1692, as the history books say. Two centuries later it cropped out again, half way across the continent.

The later, and as yet unrecorded, page in American history was written in 1880 in Indian Territory with Seminole braves filling the role which before them, fanatic Puritan divines had played. Once more the death sentence was pronounced on an innocent victim—the Seminole council ordered the execution of a "sorberess," an aged white-haired Indian woman. The hour of execution was at hand, equid through and firing squad and crudely constructed coffin were ready, when intervention was effected not by the power of an enlightened public opinion but by a missionary heroine.

IT WAS Mrs. Antonette C. Snow Constant, white mission school teacher who rescued the redskin 'witch' from an death that two hours away and who lives to this day to rejoice at the humanitarian act, though it cost her dearly. Mrs. Constant, now 81 years old, has in her home at Edmund, Okla., letters and other documents which are the main source of information on her account of the incident which nearly stained with crimson blood the Indian Territory record.

Mrs. Constant, teaching in the We-wo-ka government mission school in the capital of the Seminoles on the village antecedent of the present hamlet of Wevoka in Seminoles county learned with horror from the school children that Chief Chup-Co of the Seminole tribe and his council were trying an Indian woman for witchcraft on a piece of bread given a sick woman and later the patient died. Through out the trial Mrs. Constant saw the prisoner go to and fro under guard, dragging her trembling old body after a horseman. Then came the expected and yet the unexpected—the verdict of guilty and the death sentence.

HOW Mrs. Constant appealed from the council members, to the highest educated man in the tribe, to a white missionary who became determined to keep her hands out of Indian affairs if she wished to retain her position, and at last to the United States Indian agent at Muskogee, Okla. Mrs. Constant is part of a true story as thrilling as fiction. Just the same her story is true. Through the United States office rode to Mrs. Constant's home with a government messenger. He was there to enforce the ostracism for her unbusiness interference in tribal matters and was directed to return to his post. But that is another story and a price she is glad to have paid for a "witch."

Mrs. Constant relives the exciting events in her telling of them. "I was teaching in the early summer of 1880 that an Indian woman who had been ill for some time died suddenly, and it was settled by some of the natives that her death was caused by a witch. This old Indian woman whom they called 'the witch' was accused of blowing her breath on a piece of bread, which was given the sick woman and which caused her to die."

EXCITEMENT ran high among the people. The Indian woman was arrested and brought before the great council trial. The case had now passed my home on her way to the council house at Wevoka for trial. The chief officers in Indian (charge) rode in front on his horse,



Mrs. Antonette C. Snow Constant

poor old woman following behind on foot with the dogs. She belonged to the Me-ke-Su-kye tribe of Indians and was said to be 80 years old and almost blind. Her long gray hair falling over her shoulders gave her a weird appearance which caused the more superstitious Indians to believe her a witch.

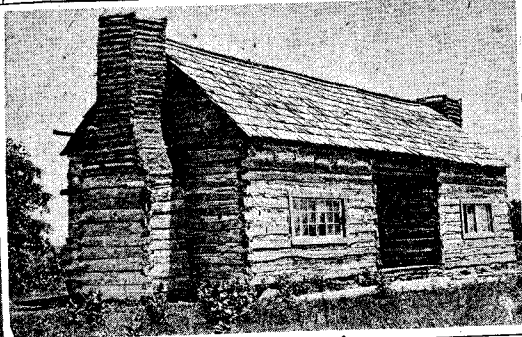
"The trial before the council continued many days, when finally she was condemned to be shot to death as a witch. Her clan, 'Clan of the Witch,' was not allowed a vote in her favor, but was excluded from the council.

"The idea of my school, learning of the action of the council, came to me gravely excited and told me what the council had done. I began to investigate this atrocious action and to see if there was not some way to avert this dark tragedy. I first tried to obtain an interview with the chief Chup-Co, who had already signed the death warrant, but could get no chance to talk with him. The chief always had a great flock of mine, often visiting my home, eating with the family, taking my little boys on his lap and observing showing his respect for my family and his appreciation of my work. On one of his visits he said, 'Ma-hi-va (teacher), never leave my home.' But during the witchcraft

excitement he would not speak to me."

MRS. CONSTANT then forwarded a written appeal to the chief and the council to stay the hand of the executioner in the cause of Indian civilization. She wrote: "There is no such thing as a witch. God alone has power over the spirit. You can only kill the body. You cannot kill the spirit. You men represent a civilized tribe. You have friends at home and abroad who are pleading for Indian rights. But when you, in the light of this Christian age, surrounded by elevating influences, schools and churches in your midst, will condemn and shoot to death a defenseless old witchcraft, what more can your friends say in your defense. The day this act of yours will be shamed as a crime, and the names of the members of this council who sanction the act, however sincere, will go down in disgrace. It is honorable even now for you to reconsider the fatal step you are about to take. It will be a stigma on the Seminoles and a barrier in the way of your friends doing you good in the future."

Mrs. Constant received no reply from the council, though later several



The Old Council House



The Seminole Council

members told her they were opposed to the execution but could not stop it. She then addressed a petition to the representative Seminole, sub-chief and a half-blood, John F. Brown by name, to use his influence with the council. His reply condemned the proceeding but stated: "I fear fate is settled beyond the reach of my aid. I might be able to render and be life doomed to pay the forfeit of a treachery. I cannot trust my pen to name, nor can I bear to think the retribution to Seminoles which the dire consequences of the act will necessarily deal out."

"The missionary, Mr. Ramsey, announced from the pulpit of the mission church on Sunday for all who wished to witness the execution that it would be on Monday, the following day, at 2 o'clock in the afternoon. On Monday the people began to assemble. The victim was on the fatal ground, not far from the little church, in full view of my home. Her coffin—a rough box of native timber—was ready, men were ready with loaded guns, awaiting the hour of execution. I was in herodotus succession as I went from the Indian agent had reached me.

"AT THE noon hour a loud rap was heard at the door. My little boy ran to me, saying, 'Ma-hi-va a white man at the door.' I opened it and to my great joy a United States soldier, heavily armed, stood before me. He handed two official envelopes to me, one for the Chief Chup-Co and one for myself the latter read:

to the United States Indian agent at Muskogee, Miss. A. W. Taft, telling him of my futile efforts in other directions, warning him that the execution would take place within a few days. Major Taft had visited the We-wo-ka school and was a great friend of the children and always left a liberal offering in the little chest for our Bible school. In those early days it took several days to get a reply from the agent at Muskogee. I trusted alone in him who is able to bring the council of the wicked to naught, and waited the final result.

"The missionary, Mr. Ramsey, announced from the pulpit of the mission church on Sunday for all who wished to witness the execution that it would be on Monday, the following day, at 2 o'clock in the afternoon. On Monday the people began to assemble. The victim was on the fatal ground, not far from the little church, in full view of my home. Her coffin—a rough box of native timber—was ready, men were ready with loaded guns, awaiting the hour of execution. I was in herodotus succession as I went from the Indian agent had reached me.

"The chief said to me, 'Get an attorney to help me defend. I was never permitted to reopen my school again. I continued my Bible work a few months longer, then with my husband and children returned to our home in southern Kansas.'

"Your note I received this morning as I reached home from Washington. I send an order by special messenger to the chief. Please direct him where to go to find him and say other advice you can give him. Thank you for your note. It will be confidential. A. W. Taft, United States Major, United States Indian Service, Union Agency, Muskogee, I. T., June 6, 1880.

"My husband went with the messenger, who delivered the message to the chief and councilmen who were in the council house. The Indian agent ordered the chief to stay the execution, warning that if the woman were executed, he would hold the Seminole council responsible for the act. The chief inquired, 'Who wrote in the account?' My husband replied, 'Mrs. Constant, with my approval. The chief dropped his head.'

"The woman was seen set at liberty and in a short time was on her way home. My kids brought her to me next day. She threw her arms around me and we all wept for joy. I could only point heavenward and say to her in Spanish, 'A sol lo tomé a mi'—making her to understand that God in heaven had saved her life.

"The chief said to me, 'Get an attorney to help me defend. I was never permitted to reopen my school again. I continued my Bible work a few months longer, then with my husband and children returned to our home in southern Kansas.'

"In the meantime I dared to appeal

CARTER HAD RICH LANDS AWAY

WEWOKA, Oct. 1. (U.P.)—The body of Buck Carter, Seminole freedman, was returned to Wewoka today from Ranger, Texas, where he died in poverty not knowing that land he had owned here had produced millions of dollars worth of oil since.

Carter had 120 acres of land north of Seminole when he was born 55 years ago. Carter sold it in 1918 under a quit claim deed. The sale deprived the negro of any claim on the wealth produced on the land. After execution of the quit claim deed, the land is estimated to have produced more than \$5,000,000 royalty money since the field was brought in.

At the time of his death in Ranger he was driving a refuse wagon. He had been there for more than 10 years without revealing his identity.

FAST CLIMBER

England's newest airplane creations, the Hawker Furies, can stack up with the speediest climbers of the world. These planes can climb + altitude of 20,000 feet