

Claimed the goats and one day they killed and ate the bold billy. She says this act grieved them very much.

A church was not built at Terecita until sometime in the 1920s. Before that the religious services were held first at the old Porter Schoolhouse, and later at the first Terecita Schoolhouse. On the second ledge north of the village the Baptist Church was built. Rev. Sam Bell was born and raised here and has been its pastor for the last 25 years. Rev. Bell is part Cherokee Indian.

Leaders in the early days of Terecita were the Bells, Crisps, Thompsons, and Shackies. However, it would seem that they 'lead' each other, as the full-blood Indians more or less decided their own fate and progress. One night a fight broke out in front of the store and Grant Beaver was shot and killed, and no one ever knew who shot him. On another occasion when young Cherokees would gather on top of the hill to drink and gamble, a disagreement took place late one night. During the activity Teehee Vann got thrown over the bluff. Early the next morning he came to the store, bloody from head to foot, asking for some medicine and bandage. Her father took him in and cleaned him up and doctored him, and he got well, which was one of the miracles she does not understand to-day. She says "By Ned" they nearly killed him. During the day time in her early days at Terecita the Cherokees were as kind and peaceful as any people on earth. But come night and that day-time attitude and atmosphere "went out like Lottie's eye", and many of them became mean and rough individuals. Among the Cherokees who remained peaceful and respectful night or day, and were prominent in the community were Charley Levi, Joe Glory, George Raven, Sam Groundhog, Daniel Redbird, Eli Toney, and Brit Deer.

For the most part, the Cherokees and whites, got along well and all worked hard in the flint gravel soil to raise corn, beans, and other things. The same flint gravel is still in this hilly country and ancestors of the old settlers still scratch and dig to raise the things it will grow. These people do not look at their way of life as hard work, but rather as a challenge, because they love this rough country. Mrs. Blevens recalls that most were a hardy people, and they took their life and religion seriously. She remembers during revivals during the cold months when the converted would be baptised in Spring Creek. There were times when the ice had to be broken for the preacher and converted to get into the deeper water. Compare those times when even in mid-summer the water in Spring Creek seldom gets above fifty degrees.

The Cherokees had their ministers tending the spiritual needs of their people. Rev. Chucuate and Rev. Cummins were two of these. Besides working with their congregation at Terecita, they also ministered at Batt Church, Rocky Ford Church, and Johnson Prairie.

In the early days, probably before there was a recognized settlement at Terecita, the Cherokees had a burial ground about two miles downstream. This was known as the Beaver Cemetery. Old timers remember it, but nothing remains of it to-day as the location and land has been all cleared and leveled off to make a beautiful hundred acre country home owned by some rich Tulsa guy. On the south side of Spring Creek about four miles downstream from Terecita was the Daniel Redbird Cemetery. It too has disappeared in the wake of whiteman disregard and disrespect. Only three markers lay nearly buried in the grass that are still legible, among several broken stones and indications of graves. About 1900 Sam Porter gave two acres of his land at Terecita for a cemetery which is still in use. It was first used only by Cherokees, but now both Indians and whites are buried there.