

Notice of Copyright

Published and unpublished materials may be protected by Copyright Law (Title 17, U.S. Code). Any copies of published and unpublished materials provided by the Western History Collections are for research, scholarship, and study purposes only.

Use of certain published materials and manuscripts is restricted by law, by reason of their origin, or by donor agreement. For the protection of its holdings, the Western History Collections also reserves the right to restrict the use of unprocessed materials, or books and documents of exceptional value and fragility. Use of any material is subject to the approval of the Curator.

Citing Resources from the Western History Collections

For citations in published or unpublished papers, this repository should be listed as the Western History Collections, University of Oklahoma, Norman, Oklahoma.

An example of a proper citation:

Oklahoma Federation of Labor Collection, M452, Box 5, Folder 2. Western History Collections, University of Oklahoma, Norman, Oklahoma.

INDEX CARDS

Welch, Tom
Churches--Cherokee Nation
Bushyhead, Jesse
Jones, Evan
Removal--Cherokee
Schools--Cherokee Nation
Civil War refugees--Southern
Alberty family
Removal--Cherokee
Arkansas--Cherokee relations
Sawmills--Cherokee Nation
Game--Cherokee Nation

Chauncey O. Moore, Supervisor
Indian-Pioneer History, S-149

March 10, 1937 382

W. J. B. Bigby
Field Worker

Interview: John A. Alberty

EARLY LIFE IN THE CHEROKEE NATION
GOINGSNAKE DISTRICT

John A. Alberty was born in Goingsnake District, Cherokee Nation, Indian Territory, near the present town of Westville, Oklahoma, in 1854. He has lived there all his life with the exception of a part of the time during the Civil War. When times became so bad during the Civil War, his family and he went to Cane Hill, Arkansas, where they stayed for a short while. Then they went from there to what was then Mena Springs, Arkansas, now Mena, Arkansas. There they made one crop, then went to the present town of Tuskahoma, Oklahoma. After the Civil War was over, they returned to their old home and he has lived there since.

Two of his uncles, Jesse Alberty and Jack Alberty, were in the C. S. A. army during the entire war. They both came out without a scratch.

Mose Alberty was his father and Elizabeth (Buffington) Alberty was his mother. His father was one of the first of the old settlers to come to this country. They settled on the site of the present town of Stilwell, Oklahoma.

The nearest trading post for the Alberty's, when John A. was a boy, was Cane Hill, Arkansas, some twelve miles away. They traded with one firm for over fifty years (Ray's Store).

Before the Civil War, the Alberty's took their corn and wheat to Cincinnati, Arkansas, where they had it ground into flour and meal for their bread.

If the Alberty's needed lumber in those days, they went to the old Eli Wright Saw Mill, which was one mile east of the present town of Baron, Oklahoma, on Baron Creek. This mill was not the circular saw mill but the saw was very much like a cross saw. Lumber was produced very slow with a mill like that.

Mr. Alberty says that in early days, game was plentiful. There were deer, turkey, squirrel, raccoon and most all small game. He remembers of hearing Went Choate tell about killing buffalos.

Mr. Alberty has kept up with modern times, is a very successful farmer and stock and poultry raiser. He has a nice home and fine farm. He has always been interested in education and the upbuilding of the community in which he lives.

Chauncey O. Moore, Supervisor
Indian-Pioneer History, S-149

March 9, 1937

E. F. Dodson
Field worker

Interviews: John A. Alberty
Tom Welch

THE BAPTIST MISSION, THREE MILES NORTH OF
WHAT IS NOW WESTVILLE, OKLAHOMA

About the year 1839, about three miles north of the present city of Westville, Oklahoma, in Sec. 19, T. 18 N., R. 23 E and at the east foot of the picturesque little Bushyhead Mountain, which was named in honor of Rev. Jesse Bushyhead, there was established a mission known as "The Baptist Mission".

Much wisdom may be seen in locating a mission here when we consider that many of the Cherokees from the East first entered their new country near this place, for many of them came by the way of Fayetteville, Arkansas and the Bushyhead Mountain served as a point to guide them to their destination. Too, it may be seen that this mountain was a guiding point for the Cherokees to get to the mission for rations, for a place to trade, to worship, etc.

This mission was established by Rev. Jesse Bushyhead, who was also very ably assisted by Rev. Evan and Mrs. Elizabeth Lanigan Jones, John Butterick Jones, their son, who was their interpreter. He later became a Baptist minister and labored among the Cherokees. It is said that John Butterick Jones was highly educated and that the Jones' published a monthly Missionary Paper about the year 1844 but that only a few issues were published.

This mission did much good in the way of rationing the poor Cherokees upon and after their arrival in the new country, for it was here that they came for some time and always found food for their families and themselves. For this reason in the early days of this country, Baptist Mission was popularly known as "Bread Town".

The main outstanding objects in establishing this mission were **385** teach Christianity to the Cherokees, teach them to read and write and become better citizens. To a great extent all these objects were accomplished as has been told by some of the old people who have been told the early history by their foreparents.

It is said that at this mission there was kept a school, a Sunday School and a very good store or trading post. It was really the real social center for the surrounding country for a great many years.

Rev. Jesse Bushhead was one of the leaders of the Ross party, holding many of the public offices, being Chief Justice when he died July 17, 1844. His disinterestedness in the feudal and political troubles among his people gained for him a peculiar distinction of being the only man of any consequence among the Cherokees who habitually traveled among his people in the troublesome times, or period of from 1839-1844, unarmed except, as he said, with his Bible.

(This last paragraph is quoted from "Starr's History, pages 77-78.)