

METHVIN, J. J.

TWELFTH INTERVIEW #8256

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Form A-(S-149)

BIOGRAPHY FORM
 WORKS PROGRESS ADMINISTRATION
 Indian-Pioneer History Project for Oklahoma

Field Worker's name Lillian CassawayThis report made on (date) August 10, 19371. Name J. J. Methvin2. Post Office Address Anadarko, Oklahoma3. Residence address (or location) 709 West Alabama St.4. DATE OF BIRTH: Month December Day 17 Year 19465. Place of birth Jeffersonville, Georgia

6. Name of Father _____ Place of birth _____

Other information about father _____

7. Name of Mother _____ Place of birth _____

Other information about mother _____

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached _____.

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Interview with J. J. Methvin
Anadarko, Oklahoma

About thirty-seven years ago (1900) a Mr. Paudlety, who lived in what is now known as the Red Stone Mission neighborhood, began to ask the missionaries at Rainy Mountain Mission to come to his arbor and tell the Indians of his community the story of Jesus. A Saturday and a Sunday meeting were planned. And then a day or two during the week, then a more frequent coming for a day and night service. For a year or more Paudlety's arbor or house was a meeting place where he gathered his Indian neighbors on Sundays for singing and praying and an occasional visit from the missionary. Then the request for a chapel was formulated.

Some money was promised by the American Baptist Home Mission Society of New York City, if the Indians desired the chapel enough to live hard themselves. Paudlety said that he was glad to give a few acres for the Chapel.

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Finally in June, 1905, the chapel was completed and dedicated free of debt, and the band of baptized believers who were living around Red Stone settlement were organized into a separate church by the missionary pastors of the Indian Baptist churches living near Mountain View and Hobart, with delegates from those churches.

The Reverend Mr. G. W. Hicks, the missionary pastor living near Hobart, became the pastor of the new Red Stone Church, coming about once a month for services with the Indians here. Miss Laretta Ballew, a Government Field matron was located in the Red Stone neighborhood at about the same time, to work with the Red Stone Indians in their homes. She was a Baptist, and met with the Indians on Sundays when the pastor was not present. And thus the church had some supervision all the time.

In 1909, the Reverend Mr. Hicks gave up his work as missionary because of poor health. Arrangements were made

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then whereby Rev. W. A. Wilkins, missionary in charge of work at the Wichita Mission north of Anadarko, should visit the Red Stone church on certain Sundays each month as their pastor. Miss Katherine Ellis had come, meanwhile, to be Government Field matron. She was also a Baptist. Also a Miss Mary Kelly came as a missionary worker to live on the field.

These two women worked together, getting into the homes frequently during the week, and being present with the Indians at the church on Sundays to help when the pastor was not there. In September, 1910, Miss Ellis was married to the Reverend Mr. Harry H. Treat, who was missionary pastor of the Indian Baptist church at Saddle Mountain, in Kiowa County. Arrangements were made later so that April 1st, 1911, the Treats moved to the Red Stone Neighborhood, and the Reverend Mr. Treat became pastor of the church, which arrangement still holds.

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During the years from September, 1913, to May, 1916, a Mission Day School was conducted in the Mission property so that the boys and girls from the Indian homes near enough to attend could have school advantages and live at home. Twenty to twenty-five pupils were in this school.

About that time the Government began the plan of paying tuition for Indian pupils who attended the public schools. And the Reverend Mr. Treat succeeded in getting practically all of his day school pupils enrolled in the nearby district schools.

Today, the fine consolidated school at Washita District #20 has most of the boys and girls from the Indian homes in the Red Stone community. The Indians living in the Red Stone community are very much alive.

The older ones have been under the influence of the Methodist and Baptist workers who are missionaries. Several of the middle aged men and women were scholars at

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~~the Methvin Institute until it closed. Practically~~
all the men are ready to do their share of road work
and such community tasks. Some are doing fair farm
and home work. All have good houses and barns. They
are glad for the good school with trucks to take the
children and bring them from school. They have been
ready to contribute something to the school when taxes
did not suffice. Some Indian children lead their
grades in school. All are good in school athletics.

Red Stone Mission is located on part of the North-
west Quarter^{of} Section 22, Township 7, Range 11.