

★ **NOTES AND DOCUMENTS**

**Mayme Jane Starr (1879-1901):  
A “Cherokee Rose Bud” and  
her Family Remembered**

*By James G. McCullagh\**

The Cherokee National Female Seminary, also known as Park Hill Seminary, opened its doors to twenty-five well-prepared applicants on May 7, 1851.<sup>1</sup> Fewer than four years later in February 1855, the principal of the seminary, Pauline Avery, reported that the seminary graduated its first class of twelve young women. A challenging curriculum, their course of study embraced “the studies usually taught in the higher seminaries in the United States,” including Mount Holyoke Female Seminary in Massachusetts.<sup>2</sup> A second class of fourteen graduated in February 1856, and then, at the end of the fall term in February 1857, the Female Seminary closed due to insufficiency of funds.<sup>3</sup> It reopened briefly in February 1861, and again on May 6, 1872, some years after the Civil War that had divided the United States and also divided and devastated the Cherokee Nation.<sup>4</sup>

The purpose of this paper is to recall the tragic and senseless loss—by the standards of twenty-first-century medical knowledge and skill—of a young, gifted, well-educated, and privileged Cherokee young woman who suffered the loss of her parents but thrived, only to die shortly after college graduation and her first teaching assignment at her alma mater, the Cherokee National Female Seminary. Mayme Jane Starr was typical of the few well-educated graduates of the Female Seminary of the Cherokee Nation who were destined for “positions of prestige, social distinction, and community leadership,” and prominence through marriage to Cherokee National Male Seminary graduates or other men of distinction, wealth, and power.<sup>5</sup> A discussion of her brief life, while

## THE CHRONICLES OF OKLAHOMA

not of historical importance, was of momentous importance to those who knew and loved Mayme. Her experiences illuminate the lives of well-educated Cherokee young women who attended the seminary at Park Hill, or other seminaries such as Cane Hill Female Seminary in Arkansas. Also briefly described is the attachment of seminarians to their alma mater, primarily by demonstrating how Mayme Starr's brief life was interwoven with other siblings, cousins, parents, in-laws, and ancestors who attended the Male and Female Seminaries and who were associated with the seminaries' alumni societies.

The *Cherokee Rose Buds*, a newspaper edited in its first year of publication in 1854 by Catherine Gunter and Nancy E. Hicks, described the "tiny buds which here you see" will, in time, "their petals fair will soon uncloze, And every bud become—a Rose."<sup>6</sup> Among the twenty-six roses who graduated in 1855 and 1856 were the following descendants of James Robert "J. R." Adair Sr., Mary Buffington Adair, Mary Ellen Adair, Charlotte Candy, and Martha Candy.<sup>7</sup>

The Starr sisters and half-sibling were descended from Nanye'hi or Nancy Ward, "Beloved Women," through Nancy Harlan, who was the daughter of Ellis Harlan and Ka'ti or Katie, and Ka'ti was the daughter of Kingfisher and Nancy Ward.<sup>8</sup> Further, the Starrs were descendants of J. Lightfoot and A-ma-do-ya Moytoy. Only nine of the twenty-six Female Seminary graduates and three of the thirteen Male Seminary graduates were not descended from any of the same families as the Starr family. Mayme and her two sisters, Lulu and Maud, were also descendants of J. R. Adair and Nancy Ward and J. Lightfoot, and A. Moytoy. No doubt mindful of their ancestors who went before them, the girls would meet their cousins, in-laws, and kin throughout their stay at the Female Seminary.

A few years before Mayme first entered the Female Seminary in spring 1890, the seminary at Park Hill was engulfed by fire on Easter Sunday, April 10, 1887, leaving the seminary in ruins.<sup>9</sup> Mrs. R. L. Fite remarked, "In a few short hours all that was left of the boast and pride of the Cherokees was its smoking ruins, its fallen walls and its blackened pillars—the end had come to dear old Park Hill Seminary!"<sup>10</sup> The Honorable William Potter Ross recalled that calamitous day in 1887: "I shall not forget with what deep regret I beheld its smoldering ruins, its fallen walls and blackened columns, and still more, its homeless inmates and distressed teachers as they were grouped in squads on the ground in the midst of remnants saved from the disaster."<sup>11</sup>

With quick action by the principal chief, the Honorable Dennis W. Bushyhead, the executive council, and then the national council, a new building, "the largest building ever erected by an Indian nation," was

## NOTES & DOCUMENTS

built in Tahlequah and dedicated on May 5, 1889.<sup>12</sup> The dedication day program included a procession led by the Tahlequah Cornet Band to the Female Seminary where first a prayer was said in the Cherokee language by the assistant principal chief, followed by music and addresses, including an address by the principal chief, the Honorable Joel B. Mayes, a graduate of the Male Seminary in February 1856.<sup>13</sup> After the addresses, speeches, and music, there was a public dinner.<sup>14</sup>

Perhaps Mayme and her sisters walked about Tahlequah and shared in the excitement the weekend before Lulu and Maud began their studies on Monday, August 26. Tahlequah “for the last few days has been crowded with beautiful girls and handsome boys and their parents, and we understand that up to this morning there are 205 girls registered at the Female Seminary, while a great number have been rejected on account of their not standing the required examination.”<sup>15</sup> It was an exciting and a saddening time—successful entry for many but rejection for others for a coveted acceptance into the Female Seminary. Mayme would enter the next semester and join her sisters and her grandfather, who became the superintendent in the spring semester 1890. Commencement exercises, which were held on June 26, 1890, at the Female Seminary, were a time of rejoicing and congratulations to the three graduates and their families.<sup>16</sup> Mayme’s grandfather also shared in the celebrations: “Uncle John T Adair and his wife, Aunt Neppie, [had] done a great deal to make the session just closed a suc-

*The Cherokee National Female Seminary (13112, OHS Photograph Collection, OHS Research Division).*



## THE CHRONICLES OF OKLAHOMA



*Cherokee National Male Seminary, Tahlequah, Oklahoma, published by Cherokee Drug Company, c. 1909 (2358, A. Sturms Magazine Collection, OHS Research Division).*

cessful one. As superintendents of this institution and their management of the same, their work has given entire satisfaction.”<sup>17</sup>

Mayme, Maud, and Lulu were together at the Female Seminary for at least two semesters, in spring and fall 1890, and Mayme and Lulu attended together for a few more semesters. Lulu graduated on June 29, 1893 and received “higher honors than any heretofore.”<sup>18</sup> Maud attended the seminary from 1885 to 1890.<sup>19</sup> Mary Starr, Mayme’s half-sister, also may have attended the seminary during the academic year 1898-99 and fall 1899 and fall 1900.<sup>20</sup> Mayme’s half-brother Clement attended the Male Seminary in its final year, 1909-10.

Mayme, the youngest, followed her sisters to the seminary and was enrolled every semester from fall 1892 through spring 1899, when she graduated on June 29, 1899.<sup>21</sup> She was one of eleven graduates, the largest graduating class since the seminary had been reopened in the early 1870s and graduated its first class on January 27, 1879.<sup>22</sup> The graduates, all expected to address an audience of family, friends, dignitaries, classmates, and others during commencement exercises, took their turns after the invocation, an instrumental solo, and the performance of a Bavarian folk song by the Cherokee Carnation Singers. Interspersed periodically among the orators were other musical performances. It was undoubtedly a joyous occasion. Mayme’s oration was on

“The Majesty of Law ” Her first cousin, Eldee Starr, spoke on the topic of “Invisible Masters.”<sup>23</sup>

In late September 1899, Mayme, accompanied by her brother-in-law William Wirt Hastings, traveled to Saint Louis to attend Forest Park University <sup>24</sup> Founded in 1891 to provide a college education for women, the university was based on the “principles of Protestant Evangelical Christianity and the Bible shall be a daily text book.”<sup>25</sup> Forest Park University was originally established as Kirkwood Seminary in November 1861.<sup>26</sup>

During the holidays and summers Mayme returned to the home of her sister, Lulu, and her husband, W W Hastings, “to resume a comfortable social life which also included numerous alumni and alumnae of the seminaries.”<sup>27</sup> In June 1900, during her summer holidays in Tahlequah, the Hastings hosted a card party “in the spacious parlors of their elegant home on Quality Hill.”<sup>28</sup> One evening Mayme and “quite a number of Tahlequah’s elite took a whirl to the cozy and commodious country home of Mr and Mrs. R. B. Ross, where they were delightfully entertained. An equal number of young women and men enjoyed the merriment of the evening [which] consisted in one of the most social and pleasant dances of the season.”<sup>29</sup>

In 1900 Mayme was appointed to serve on the reception committee of the Alumnae Association of the Female Seminary for the annual alumni banquet for the Male and Female Seminaries to be given at the Female Seminary on the evening of commencement day in June.<sup>30</sup> On June 6 at the alumni banquet Mayme gave a recitation and Hastings was the toastmaster <sup>31</sup>

At home during the 1900-01 holidays, the *Cherokee Advocate*, noted that “one of the fair daughters of the Nation” returned to her studies in Saint Louis.<sup>32</sup> Mayme completed the “Seminary Course, Latin Scientific” and graduated with honors in spring 1901.<sup>33</sup> She was the class president, “captain of the varsity basket-ball team and prize essayist.”<sup>34</sup> Mayme, with her formal education completed, now returned to Tahlequah and the Female Seminary in fall 1901.

Mayme was one of the select few Female Seminary attendees or graduates to be chosen as one of its teachers.<sup>35</sup> On the threshold of becoming a mature rose with her appointment as fourth assistant teacher at the Cherokee National Female Seminary, she returned to her seminary on the second day of September 1901 to serve another generation of Cherokee girls and young women. She joined a faculty that for the first time in decades included a new seminary principal. Ann Florence Wilson, who had been principal for twenty-six years, both before and after the Easter Sunday tragedy, was “elected princi-

## THE CHRONICLES OF OKLAHOMA

*Ann Florence Wilson, teacher at Cherokee Female Seminary (19678, OHS Photograph Collection, OHS Research Division).*



pal of the Female Seminary for life” in December 1900 by the Cherokee National Council.<sup>36</sup> However, on December 28, 1900, President William McKinley vetoed an act that had previously ensured Miss Wilson employment.<sup>37</sup> Miss Wilson did not apply for her position again, but indicated “a willingness to accept the position if tendered to her,” but the offer did not come.<sup>38</sup>

Miss Etta Jane Rider from southwest Iowa was appointed by the Cherokee Board of Education to replace Miss Wilson.<sup>39</sup> In 1900 and 1901 Miss Rider was one of the instructors at the Cherokee Summer Normal School that was held at the Female Seminary in Tahlequah.<sup>40</sup> During the time the summer normal was in session in 1901, Miss Rider also spoke on the topic of prohibition at the annual banquet held by the Alumni and Alumnae Associations of the Male and Female Seminaries.<sup>41</sup>

Miss Rider was joined by first assistant Mrs. H. W. C. Shelton, second assistant Miss Minta Ross Foreman, and third assistant Miss Flora Lindsey.<sup>42</sup> Mayme Starr, the newly appointed fourth assistant, replaced Miss Dannie Ross.<sup>43</sup> The fifth assistant was Miss Mineola Ward.<sup>44</sup> Also appointed for the fall 1901 term was principal music teacher Mrs. W. P. Johnston, who attended in the 1890s and who previously had been the assistant music teacher. She was replaced by assistant music teacher Miss Cherokee Cornelia Adair, a classmate and Seminary graduate with Mayme Starr on June 29, 1899.<sup>45</sup> By the time school opened, Mrs. Etta Carter had replaced Mrs. W. P. Johnston as the principal music teacher.<sup>46</sup>

## NOTES & DOCUMENTS

Mayme immediately “won the confidence and esteem of her co-workers, and the love and obedience of the pupils under her charge.”<sup>47</sup> Few memories remain of Mayme but one stood out fifty years later Mrs. Laura Elva Ward Flippin recalled an incident in the fall 1901 when she was in the sixth grade that centered on Miss Mayme Starr. Seminar-ians met each evening in the chapel to study for an hour. One particularly warm evening when the windows were open a large cat suddenly came through the window and jumped on Miss Starr’s lap who “was sitting on the stage keeping study hall.” She let out a shrill cry and “jumped on her chair and stood there screaming.” The girls “screamed with terror” and stampeded. A fire truck rushed to the seminary believing that it was on fire. The matter was finally resolved but on the two following evenings incidents occurred that triggered fear. Members of the Board of Education came on the second and third evenings and finally quieted the girls. “Two weeks after the cat had jumped on Miss Starr’s lap, she passed away. The girls of the Seminary at that time were all prejudiced against cats for a long time.”<sup>48</sup>

Perhaps a female seminarian, writing in 1857 for *A Wreath of Cherokee Rose Buds* upon the closing of the Female Seminary, captured the loss and hope for Mayme, her family, and her friends.

Farewell Sisters----- Fare ye well,  
Miss your kindness and your love  
We no longer here may dwell  
May we each one meet above  
There the chorus glad to swell  
Were there comes no fare ye well.<sup>49</sup>

Mayme’s brother, George Colbert, died at the young age of twenty-three in 1899, and her half-sister, Peachie, also died in 1899, at age eight.<sup>50</sup> Mayme’s mother, Sarah Ruth Adair, departed this earth on November 19, 1886, when Mayme was just seven years old, and her father, Charles Washington Starr, died on March 30, 1897. Earlier, a half-sister, the daughter of her father and Lugie Watts Mackey, died at fourteen months of age.<sup>51</sup>

Life, so tragically fragile, ended after Mayme was diagnosed with appendicitis. On Thursday, October 10, Mayme took “suddenly ill.” Diagnosed with appendicitis, she was operated on the following Monday evening. On Tuesday “she gradually grew worse and early in the day it became apparent that the beginning of the end was near. At 5:40 o’clock, p.m., death stilled her voice and stayed her hand, at the age of 22 years, 8 months and 26 days.”<sup>52</sup> A life begun in earnest was snatched

## THE CHRONICLES OF OKLAHOMA

all too soon. "So with the bud of youth it may flourish in beauty for years, or like the blasted rosebud it may be snatched from this life in its earliest state."<sup>53</sup>

Mayme rests in the Tahlequah Cemetery, one of two national cemeteries organized by the Cherokee National Council in the 1840s.<sup>54</sup> Her brother George is interred beside her, with her father close by.<sup>55</sup> Mayme's mother, Sarah, is interred in the Oak Grove Cemetery in Adair County.<sup>56</sup> Sarah's father, Mayme's grandfather, among his many distinguished accomplishments, served on the Cherokee Nation Supreme Court for thirty-four years, including his last two terms as chief justice. He served during the last two years of his life as the Superintendent of the Female Seminary, where he too died in what is now known as Seminary Hall on December 24, 1891.<sup>57</sup> John Thompson Adair is interred next to his granddaughter, Mayme, in the Tahlequah City Cemetery, a city where he had rendered decades of service to the Cherokee Nation.

From the time of her illness on October 10, after just over one month as a teacher, just five days remained for this beautiful rose bud. "She was conscious to the last, and bidding her friends and relatives goodbye, met death with the calm resignation of a true Christian spirit."<sup>58</sup> On the following day, services were held for Mayme in the Female Seminary chapel.<sup>59</sup> "With bowed and saddened faces hundreds of friends and loved ones sat in the chapel as the pall-bearers brought in the flower bedecked casket and placed it near where, a little more than two years ago, she delivered a graduating essay. The funeral procession was one of the largest ever formed in Tahlequah."<sup>60</sup>

The *Cherokee Advocate* remarked.

Miss Starr was a most estimable young lady—popular with a wide circle of acquaintances, and by those who knew her intimately she was loved and esteemed for her noble traits of character. Her death will be a blow not alone to her relatives and friends, but the Nation also has sustained a loss of one of its fairest daughters—one who would reflect honor on the country which gave her birth.<sup>61</sup>

The Male Seminary faculty "Resolved, That by reason of her thorough equipment for the teacher's profession, and her loyal devotion to our people, the Cherokee Nation has sustained a loss that will be deeply felt."<sup>62</sup> The Female Seminary faculty, in their words of grief for Mayme and comfort for family and friends, remarked, in part:



We can hardly realize that another life just blooming into all the beauty of womanhood has been taken from our midst. While deeply mourning Miss Starr's loss from among ourselves, her fellow teachers and her pupils, to all whom she was inexpressibly dear, we sympathize deeply with the sorrowing hearts, and pray that God may heal their broken hearts, lead them through the valley of the shadow out beside the still waters and give them a full realization of the joy and gladness that the departed one has in her glorified body in the house not made with hands.<sup>63</sup>

With the loss of Mayme, it was necessary to find her replacement. Miss Eldee (Eldorado) Starr, Mayme's first cousin and a former classmate who graduated with Mayme on June 29, 1899, and later from Forest Park University, was appointed as the substitute fourth assistant teacher, an action soon made permanent by the Board of Education.<sup>64</sup>

Mayme's death at the Female Seminary was atypical. Few staff and students had died at the seminaries, and most had died "mainly from measles, pneumonia, typhoid fever, or smallpox."<sup>65</sup> The first death at either seminary occurred in April 1855 when Jackson Payne, a student at the Male Seminary for "but a few weeks," died after a "short illness."<sup>66</sup> The Male Seminary closed on October 20, 1856, and the Female Seminary closed at the end of the fall term in February 1857; both did not open until the 1870s.<sup>67</sup> Between 1877 and 1879, at least fourteen students died, and, from the 1880s to the closing of the Seminaries, fewer than ten students died.<sup>68</sup>

In addition to Mayme's grandfather, John Thompson Adair, who died at the Female Seminary, the Reverend Hamilton Balentine, Female Seminary principal, passed away on February 22, 1876, at the seminary.<sup>69</sup> The Cherokee Board of Education then appointed Miss Florence Wilson as principal teacher and Mrs. Balentine as an assistant teacher.<sup>70</sup> At the Male Seminary, Miss Cornelia J. James, a teacher, died on March 17, 1889, and Captain John R. Vann, superintendent for the last two years, died on January 10, 1879.<sup>71</sup>

While Mayme's life was cut abruptly short, her sisters Maud Alma (b. April 1, 1872; d. August 25, 1947) and Lulu Mayfield (b. August 11, 1873; d. February 10, 1949) lived to their mid-70s. Lulu married William Wirt Hastings, a Male Seminary graduate and a graduate of the Vanderbilt University's School of Law. Among Hastings's many important contributions to the state of Oklahoma was his service as a member of Congress from 1915 to 1921 and from 1923 to 1935. Lulu graduated on June 29, 1893. During graduation exercises, Lulu's essay on "Individual Character" was very deserving of praise, as to the

## THE CHRONICLES OF OKLAHOMA

subject matter, and also the delivery<sup>72</sup> Additionally, Mayme's sister Maud married John Bell Paden in 1891.

One can only speculate the direction of Mayme's life if she had lived. Perhaps she would have married and her husband may have attended the Male Seminary. Instead, she may have continued as a career teacher. Mayme, whether married or single, may have lived a life of service and leadership to her community.

In addition to Mayme's sisters, many of her cousins, friends, associates, and extended family members would most likely have a connection to the seminaries. Since the dedication of the Female Seminary on May 7, 1889, the Alumni and Alumnae Associations of the Cherokee National Male and Female Seminaries held their annual banquet together.<sup>73</sup> Perhaps Mayme was present on June 13, 1901, just after graduating from Forest Park University, when the annual alumni banquet of the seminaries' associations was held at the Female Seminary with W. W. Hastings, as one of the speakers that evening.<sup>74</sup> At the close of the June 1905 annual banquet, Hastings addressed the 175 guests "expressing the hope that all might be permitted to assemble each succeeding year to perpetuate a feeling of comradeship and loyalty to the Alma Mater."<sup>75</sup> Mayme did not live to celebrate "the one special event in the year's social calendar."<sup>76</sup>

But many did. "If you talk to alumni of the Cherokee Indian seminaries, you find that all consider their time there something very special."<sup>77</sup> As one seminarian stated, the seminary was "their dear old second Mother."<sup>78</sup> The remaining two survivors of the "1891 group" Lilla J. Flournoy (Mrs. William Henry Clark) and Fannie Hefflefinger (Mrs. William Lynch)—met in Tulsa in April 1969, unable to attend the homecoming in May in Tahlequah. They "laughed away their 95 and 93 years for the afternoon, recalling the gay moments as students in the old hall." As the author indicated the two were recalling "Golden Memories."<sup>79</sup>

A newspaper article authored by Helen Duncan Hughes featuring the annual homecoming reunion for 1939, held on May 7, the day the Female Seminary opened, included eight photographs "of the more notable graduates of the old Cherokee seminaries." One photograph was of Mayme Starr.<sup>80</sup>

The Pocahontas Club, now more than one hundred years old, is an excellent illustration of well-educated and elite young women joining together for pleasure and purpose. Former Chief of the Cherokee Nation Wilma Mankiller remarked that, "The Pocahontas Club was developed to carry on the tradition of women gathering to meet,

discuss and plan projects for the general welfare and education of the Cherokee people.”<sup>81</sup> Organized by former seminarian Ida Mae Collins in June 1899, many of the charter members were or had attended the Female Seminary and their names “read like a Who’s Who of early Claremore and Rogers County”<sup>82</sup> Led by Will Rogers to influence their inclusion in the club, the “boys of the neighborhood were made Honorary members,” and the following year “they were voted in as active members.”<sup>83</sup> Soon, eleven young men who also attended the Male Seminary became early members.<sup>84</sup> Over time at least thirty-eight members had attended or graduated from the Female Seminary.<sup>85</sup>

*The Cherokee Female Seminary*, written by Maggie Culver Fry and others, includes numerous narratives from students who attended the Female Seminary from 1871 to 1910. This collection reflects beautifully the continued attachment of the women through their connection with the seminary down through the generations.<sup>86</sup>

Another demonstration of the Cherokee Nation’s commitment to educational excellence was the number of siblings, first cousins, aunts, and uncles who attended the Male and Female Seminaries. For instance, the Ballard parents, William Ballard and Charlotte Mayes, are recognized as having “furnished the largest number of graduates from the Seminaries,” namely their six children who graduated over a period of ten years.<sup>87</sup> Their daughter Isabel graduated, was awarded a medical degree, taught at the seminary, and later was a practitioner.<sup>88</sup> Martha also graduated and was valedictorian. In general, if one sibling attended either seminary then others would as well.

Ida Wetzel Tinnin, one of nine who graduated in 1908 from the Female Seminary, shared her reflections of the past fifty years in 1958 at the Cherokee Seminaries Students Association meeting in Tahlequah. She remarked that her “Seminary days were among my most cherished memories. I have had cause to be thankful many times for the training I received here.”<sup>89</sup> Recalling the families in her community of Beatties Prairie she noted that each pioneer “family prided itself on sending its sons and daughters to the Cherokee National Male and Female seminaries.”<sup>90</sup>

“It was considered a rare privilege” to send your children to the seminaries.<sup>91</sup> Indeed it was a rare privilege to attend and even rarer to graduate. Just 208 young women graduated from the Female Seminary between February 1855 and May 27, 1909.<sup>92</sup> Of the 114 who were identified as Cherokee and whose blood quantum is known, 59 percent were one-eighth Cherokee or less.<sup>93</sup> Mayme was either one-eighth or one-sixteenth Cherokee as her sister Maud was listed as one-sixteenth Cherokee and Lulu one-eighth Cherokee.<sup>94</sup> These mixed-blood young

## THE CHRONICLES OF OKLAHOMA

elite Cherokee women were the beneficiaries of their status, in part, through intermarriage of their ancestors with “Irish, German, English, Welsh, and Scottish” non-Indian men.<sup>95</sup>

As Linda Williams Reese remarked in her chapter on “Educating the Cherokee Elite,” “the first two graduating classes in 1855 and 1856 [at the Female Seminary] included twelve and fourteen members respectively with last names that read like the Who’s Who of the Cherokee Nation. Adair, Bushyhead, Vann, Ross, McNair, Hicks, and Scrimsher”<sup>96</sup> At least thirty-two students whose surname was Adair attended the Female Seminary Mayme’s mother, Sarah Ruth Adair, was a granddaughter of John Adair, who was born in County Antrim in Ireland, and Ga-ho-ga Lightfoot, a full blood Cherokee.<sup>97</sup>

Mayme was also a descendant of Nancy Harlan and Caleb Starr Nancy was Ka’ti’s daughter Ka’ti’s third husband was Ellis Harlan. They had seven children of whom Nancy was the first and born about 1777<sup>98</sup> The descendants of Nancy Harlan and Caleb Starr who attended the Cherokee National Female and Male Seminaries number at least 130.

Sarah’s older brother Oscar Fitzland married Mary Catherine Rider, also a greatgranddaughter of Nancy Harlan and Caleb Starr At least three of their children—Mary Louvenia, Winona, and Sarah Ruth—attended the Female Seminary<sup>99</sup> Of Mayme’s fourteen maternal first cousins who attended the seminaries, at least half attended some of the time when Mayme was a seminary student.

The seminaries were a magnet that drew to them children of elite families and those who were educationally well prepared, primarily in the Cherokee Nation’s schools. Association with the seminaries was a defining and distinguishing identifier Important in the preservation of one’s family and community are the histories of eastern Oklahoma counties such as Adair, Craig, Delaware, Mayes, Rogers, and Sequoyah, and other works, such as *Fort Gibson, Oklahoma Area and the Old Illinois District of the Cherokee Nation*. These works, which included family and individual histories and profiles written by family members, invariably contained remarks and sometimes photographs of their ancestors who attended or worked at the seminaries.<sup>100</sup> For instance, the article on the “Berd, Linder and Related Families” included a discussion of Nancy Evaline “Eva” Linder, a Female Seminary student, written by her granddaughter The article indicated when Eva was born, who her parents were, for whom she was named, how she met her future husband, when they married, and much more.<sup>101</sup>

Mayme was a privileged and talented young woman destined to serve her Cherokee Nation. Mayme and her sisters and all the young

women whose pedigree included graduation from the Female Seminary, as Reese wrote, "believed they were destined for superior status."<sup>102</sup> With the loss of a rose bud ready to bloom, the Cherokee Nation "sustained a loss of one of its fairest daughters—one who would reflect honor on the country which gave her birth."<sup>103</sup>

## ENDNOTES

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<sup>1</sup> The use of the word seminary "was equivalent to 'academy, 'Latin school' or 'classical high school.'" R. Halliburton Jr., "Cherokee National Female Seminary," in Archie P McDonald, *The Encyclopedia of the United States of America, Past and Present* (Gold Breeze, FL: Academic International Press, 1983), 204.

<sup>2</sup> Pauline Avery, "Index to the Executive Documents printed by order of the Senate of the United States First and Second Sessions, Thirty-Fourth Congress, 1855-56," in *Report of the Commissioner of Indian Affairs*, August 2, 1855, document no. 53, 451, Lou Ann Herda, "The Cherokee National Female Seminary: Higher Education for Cherokee Females in the Nineteenth Century" (PhD diss., University of Houston, 1999), 108.

<sup>3</sup> Emmet Starr, *History of the Cherokee Indians and Their Legends and Folk Lore* (1921, repr., Tulsa, OK. Oklahoma Yesterday Publications, 1979), 233, 239.

<sup>4</sup> Carolyn Thomas Foreman, Park Hill (Muskogee, OK. Starr Printery, 1948), 147. *Cherokee Advocate* (Tahlequah, I. T.), June 1, 1872, 3.

<sup>5</sup> Linda Williams Reese, *Women of Oklahoma, 1890-1920* (Norman: University of Oklahoma Press, 1997), 100-01.

<sup>6</sup> Corrinne \_\_\_\_\_, "Our Wreath of Rose Buds," in Catherine Gunter and Nancy E. Hicks, eds., *Cherokee Rose Buds* 1, no. 2: 1.

<sup>7</sup> Adair Family Reunion Book Committee, *Cherokee Adairs* (Lincoln, AR: ARC Press of Cane Hill, 2003), 27 55, 67

<sup>8</sup> David Keith Hampton, *Descendants of Nancy Ward: A Workbook for Further Research* (Cane Hill, AR: ARC Press of Cane Hill, 1997): 1, 2, 206.

<sup>9</sup> Starr, *History of the Cherokee Indians*, 235.

<sup>10</sup> *Ibid.*, *Tahlequah (I. T.) Arrow*, September 10, 1909, 1.

<sup>11</sup> Mrs. William Potter Ross, *The Life and Times of Hon. William P Ross* (Fort Smith, AR: Weldon & William Printers, 1983), 199.

<sup>12</sup> R. Halliburton Jr., "Northeastern's Seminary Hall," *The Chronicles of Oklahoma* 51, no. 4 (Winter, 1973-74): 394; *Telephone* (Tahlequah, OK), April 26, 1889, 4.

<sup>13</sup> Starr, *History of the Cherokee Indians*, 232-33, 239.

<sup>14</sup> "Programme," *Indian Arrow* (Vinita, I. T.), April 25, 1889, 4.

<sup>15</sup> "Our Schools," *Telephone* (Tahlequah, I. T.), August 23, 1889, 3.

<sup>16</sup> Starr, *History of the Cherokee Indians*, 235.

<sup>17</sup> "Female Seminary Spring Term Closing," *Telephone*, July 3, 1890, 5.

<sup>18</sup> *Ibid.*, 236; *Cherokee Advocate*, July 1, 1893, 2.

<sup>19</sup> T. L. Ballenger, *Early History of Northeastern State College*, n. d., 34-41, Northeastern State University Archives, Tahlequah, OK.

<sup>20</sup> *Ibid.* According to T. L. Ballenger Mary Starr attended the following semesters: fall 1898, spring 1899, fall 1899, and fall 1900.

<sup>21</sup> *Ibid.*, 236.

<sup>22</sup> Starr, *History of the Cherokee Indians*, 234-36.

<sup>23</sup> "Commencement at Female Seminary," *Indian Sentinel* (Tahlequah, OK), July 1, 1899, 2.

<sup>24</sup> *Tahlequah Arrow*, September 21, 1899, 5; *Indian Sentinel*, September 30, 1899, 3.

## THE CHRONICLES OF OKLAHOMA

- <sup>25</sup> *Forest Park University Catalogue* (1902), 6, Missouri Historical Society, Saint Louis, MO.
- <sup>26</sup> "Mrs. Anna Sneed Cairns," (1914) in Anne Andres Johnson, ed., *Notable Women of St. Louis* (St. Louis, MO: Woodard, 1914), 43-50; *Forest Park University Catalogue* (1902), 38; *Cherokee Advocate*, June 1, 1883, 2; *Cherokee Advocate*, June 15, 1883, 3.
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- <sup>31</sup> "Alumnae and Alumni," *Indian Sentinel*, March 24, 1900, 3.
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- <sup>39</sup> "The Summer Normal," *Tahlequah Arrow*, June 9, 1900, 5; "Pedagogues in Town," *Tahlequah Arrow*, June 15, 1901, 4.
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- <sup>51</sup> "Mayme Starr," *Tahlequah Arrow*, October 26, 1901, 5; *Indian Chieftain* (Vinita, I. T.), October 24, 1901, 3.
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- <sup>57</sup> "A Sad Death," *Cherokee Advocate*, October 26, 1901, 2.
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- <sup>60</sup> "A Sad Death," *Cherokee Advocate*, October 26, 1901, 2.
- <sup>61</sup> "Mayme Starr," 5.
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## NOTES & DOCUMENTS

<sup>64</sup> Devon Irene Abbott, "Medicine for the Rosebuds: Health Care at the Cherokee Female Seminary, 1876-1909," *American Indian Culture and Research Journal* 12, no. 1 (1988): 60.

<sup>65</sup> Elizabeth A. Duncan and Lucinda M. Ross, eds., *A Wreath of Cherokee Rose Buds* 2 (August 1855): 6.

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<sup>67</sup> Stephen T. Autry and R. Palmer Howard, "Health Care in the Cherokee Seminaries, Asylums and Prisons: 1851-1906," *Oklahoma State Medical Association Journal* 65 (December, 1972): 495-502.

<sup>68</sup> *Cherokee Advocate*, March 25, 1876, 3.

<sup>69</sup> *Ibid.*

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<sup>71</sup> "Commencement Week Continued," *Cherokee Advocate*, July 8, 1893, 2.

<sup>72</sup> "The Banquet Thursday Night," *Tahlequah Arrow*, June 10, 1905, 1.

<sup>73</sup> "Annual Alumni Banquet," *Tahlequah Arrow*, June 15, 1901, 3.

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<sup>75</sup> *Ibid.*

<sup>76</sup> Junetta Davis, "The Belles of Tahlequah," *Oklahoma Today* 35, March-April, 1985, 36.

<sup>77</sup> Reese, *Women of Oklahoma, 1890-1920*, 102.

<sup>78</sup> Yvonne Litchfield, "Cherokee School Grads," *Tulsa (OK) Daily World*, April 20, 1969, sec. f, 2.

<sup>79</sup> Helen D. White, "Students of Cherokee Male, Female Seminaries to Attend Tahlequah Fete Commemorating Anniversary of Schools," unknown newspaper, May 7 1939, McFarlin Library, University of Tulsa, Tulsa, OK.

<sup>80</sup> Indian Women's Pocahontas Club, *Pocahontas Spirit—The First 100 Years* (Claremore, OK), 4.

<sup>81</sup> Charter members who attended the Cherokee National Female Seminary were Ida Mae Collins-Goodale and her half-sisters Lenora Aurora Journeycake Quinn and Rosa Gazelle Lane; Nannie Elizabeth Lipe and her sister Lola Vann Lipe Van Ahniwake; Mary McClellan Tanner and sisters Pearl McClellan Perrin and Susan Fairchild McClellan Wear; Araminta Ross Foreman and sisters Jennie McClellan Foreman Faulkner, Laura Ada Foreman Reed, Flora Elizabeth Foreman Rider, and Ermina Victoria Lipe Foreman Kennedy; Beatrix "Trixie" Dannenberg Todd; Mary Bell Thornton Starr Vann and her sister Lettie Boyd Starr Raspberry; Mabel Zoe Bullette Duckworth; and Martha Pauline Eaton York. *Pocahontas Club, As I Recollect, 1899-1949* (Claremore, OK): 1, Maude Ward DuPriest, Jennie May Bard, and Anna Foreman Graham, *Cherokee Recollections: The Story of The Indian Women's Pocahontas Club and Its Members in the Cherokee Nation & Oklahoma Beginning in 1899* (Stillwater, OK: Thales Microuniversity Press, 1976), 6; T. L. Ballenger, *Early History of Northeastern State College* (n. d.), 15-78, Northeastern State University Archives, Tahlequah, OK; Indian Women's Pocahontas Club, *Pocahontas Spirit—The First 100 Years*, 12.

<sup>82</sup> Pocahontas Club, *As I Recollect*, 2.

<sup>83</sup> Indian Women's Pocahontas Club, *Pocahontas Spirit The First 100 Years*, 68.

<sup>84</sup> *Ibid.*, 67

<sup>85</sup> Maggie Culver Fry, et al., *Cherokee Female Seminary Years: A Cherokee National Anthology, Biographical and Autobiographical Narratives Told Against Historical Background* (Claremore, OK: Rogers State College Press, 1998).

<sup>86</sup> Starr, *History of the Cherokee Indians*, 535.

<sup>87</sup> *Ibid.*, 489.

<sup>88</sup> Ida Wetzel Tinnin, "Educational and Cultural Influences of the Cherokee Seminaries."

## THE CHRONICLES OF OKLAHOMA

<sup>91</sup> Ibid., 64.

<sup>92</sup> Ibid., 64.

<sup>93</sup> Mihesuah, *Cultivating the Rosebuds*, 117. Starr, *History of the Cherokee Indians*, 232-43. Four more young women graduated on May 31, 1910, when the seminaries were combined in fall 1909. The seven young men and women held their exercises at the Northeastern State Normal in May 1910 as the Male Seminary had burned down just a few months earlier.

<sup>94</sup> Mihesuah, *Cultivating the Rosebuds*, 117

<sup>95</sup> "Jim Hicks Cherokee Home Page," <http://familytreemaker.genealogy.com/users/h/i/c/James-R-Hicks/> Reese, *Women of Oklahoma, 1890-1920*, 79.

<sup>96</sup> Ibid., 85.

<sup>97</sup> Adair Family Reunion Book Committee, *Cherokee Adairs*, 1.

<sup>98</sup> David Keith Hampton, *Descendant of Nancy Ward: A Workbook for Further Research* (Cane Hill, AR: ARC Press of Cane Hill, 1997), 1-2.

<sup>99</sup> Starr, *History of the Cherokee Indians*, 235.

<sup>100</sup> Fort Gibson Genealogical and Historical Society, *Fort Gibson, Oklahoma Area and the Old Illinois District of the Cherokee Nation* (Cane Hill, AR: ARC Press of Cane Hill, 2000).

<sup>101</sup> Marcia Blackard Elliott, in *Fort Gibson Oklahoma Area*, 144-45.

<sup>102</sup> Reese, *Women of Oklahoma, 1890-1920*, 87

<sup>103</sup> "A Sad Death," *Cherokee Advocate*, October 26, 1901, 2.