

NOTES AND DOCUMENTS

INDEX TO THE CHRONICLES, 1968

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BELVA ANNE LOCKWOOD: FRIEND OF THE CHEROKEES

INTRODUCTION

From manuscript notes in the Editorial Office by the late Carolyn Thomas Foreman, well-known contributor to *The Chronicles* for many years, these on Belva Anne Lockwood are presented for the first time in this issue of the magazine.

Mrs. Foreman expressed surprise that the Cherokees had a brilliant advocate in Mrs. Lockwood in 1900 when she sponsored a bill before Congress to prevent further encroachment upon the territories of the American Indians in North Carolina. As a young girl, Mrs. Foreman remembered seeing the celebrated Mrs. Lockwood going about Washington and always regarded her with wonder. Mrs. Foreman's surprise came in reading a column of history about Mrs. Lockwood.¹

—The Editor

BELVA LOCKWOOD FOR PRESIDENT!!!

She was small and slender and very handsome in her new blue gown as she stepped onto the rough-hewn platform. Above her, flags snapped against the summer sky. Before her, the lady delegates of the Equal Rights Party stood up and cheered.

Belva Anne Lockwood accepted their cheers and their nomination, to become in 1884 the woman who ran for the Presidency of the United States.

A gallant choice she was, too. Defying massive prejudice, she had fought for and won a college education, a law degree—the first ever given an American woman, and, finally, the right to plead cases before the Supreme Court. (Where, among other triumphs, she won a \$5,000,000 settlement for the Cherokee Indians.)

She didn't expect to be President; that wasn't her point. She would run to make America conscious of women's right to political equality. And run she did. Ridiculed in the press, hooted on the street, even de-

¹ Advertisement, a public service, on U. S. Savings Bonds in *Holiday* for January, 1968, page 124.



(Print from *Nation*, January, 1883)

BELVA LOCKWOOD

First American woman to win a law degree and the right to plead cases before the U. S. Supreme Court.

nounced by fellow-militant Susan Anthony, she nevertheless received 4,159 popular ballots from six states.

More important, of course, she dramatized, as no one else had, women's battle for the right to vote.

Before Belva Lockwood died, her fight was won and America had gained the strength of millions of new "first class citizens," her women. That strength today mightily reinforces the living guarantee behind one of the world's soundest investments—United States Savings Bonds . . .

This attorney, Belva Anne Bennett Lockwood, was born at Royalton, New York on October 24, 1830, and educated at Genesee Wesleyan Seminary. She was married to Uriah H. McNall in 1848, and upon his death in 1853, she taught in various schools.

A biography of Mrs. Lockwood states:²

Finding that she received less salary than a man with a degree, she returned to Genesee Seminary, where she was graduated in 1857, and resumed her teaching. After the Civil War she moved to Washington, D. C., where she was graduated from the National University Law School in 1859 and admitted to the bar. In 1868 she had married Dr. Ezekiel Lockwood. Following his death in 1877, Mrs. Lockwood became prominent as an active worker in the woman's suffrage movement, securing the passage of a bill to permit women to practice before the United States Supreme Court in 1879.

At the same time she was active in temperance and pacifist movements. In 1884 and again in 1888, she was nominated by the National Equal Rights Party as candidate for the presidency of the United States. In 1889, Mrs. Lockwood was a delegate to the Universal Peace Congress in Paris, and in 1892 was a member of the International Peace Bureau in Berne, Switzerland. She was commissioned by the State Department, in 1896, to represent the United States at the congress of charities and corrections at Geneva.

Mrs. Lockwood was elected president of the Women's National Press Association in 1901.

This celebrated woman lawyer was attorney of record in the case of the *Cherokee* against the United States Government, which won them a judgment of \$5,000,000. In 1908 Mrs. Lockwood prepared an amendment to the statehood bill before Congress, which granted suffrage to women in Oklahoma, Arizona, and New Mexico.

She was an eloquent orator and an unhesitating fighter on behalf of the ideals in which she believed. She was the first woman to argue cases before the United States Supreme Court. She died in Washington, D. C., on May 19, 1917.

² *Collier's Encyclopedia*, 1936, Vol. 12, pages 403, 64.

"TRAIL OF TEARS" DRAMA

On Saturday, June 24, 1967, the Cherokee Tribal Council dedicated at Park Hill the Phase I of its bold and dynamic Cultural Center Program on exhibit in Northeastern Oklahoma. This first phase was the re-creation of a 1700 A.D. Cherokee Village. This living village "Tsa-La-Gi" has been highly successful.

That dedication was hardly adjourned when Cherokee leaders immediately turned their attention to Phase II. This second phase envisioned an outdoor amphitheater suitable for the portrayal of a drama telling of the Trail of Tears.

Phase II has been completed ahead of schedule and the formal dedication of the amphitheater, with the initial production of the drama, was on Friday, June 29, 1969.

The evening was exciting and brought to Park Hill many Oklahoma leaders. Local officials were honored by the presence of the Governor of Oklahoma, Honorable Dewey F. Bartlett, the Speaker of the House of Representatives, Rex Privett, and the President Pro Tem of the Senate, Senator Finis Smith.

The "Trail of Tears" drama was written by the noted playwright, Kermit Hunter, and the featured music of the evening was by the late, well known American composer, Jack F. Kilpatrick. The master of ceremonies for the evening was Congressman Ed Edmondson, of the Second Congressional District, Oklahoma.

The evening opened with a dedication dinner hosted by Dr. H. E. Garrison, President of Northeastern State College and the Cherokee National Historical Society, Inc., in the College Union ballroom. Representative Edmondson, as toastmaster, called upon the Vice Chief of the Cherokee Nation, William Glory, for the invocation, which he rendered in Cherokee. Following a memorial service to Dr. Kilpatrick by his son, Alan Kilpatrick, Janice Sue Coons, "Miss Cherokee," made a special presentation to the state's first lady, Mrs. Dewey Bartlett. Remarks by Dr. Kermit Hunter concluded this portion of the program.

The first night group then reconvened at the Tsa-La-Gi Theatre to participate in the formal dedicatory ceremonies of the amphitheater. The drama "Trail of Tears," was the highlight of the evening—a vivid and dramatic portrayal of the western migration during the Removal Period of the Cherokee Nation of Indians.

Unfortunately, the principal Chief of the Cherokees, W. W. Keeler, could not be present because of compelling personal rea-

sons, but everyone present saw to it that full credit and tribute was given to Chief Keeler for his major contribution in making the Cultural Center program a reality.

Following the drama, Oklahoma Northeast, Inc., together with its President, James C. Leake, of Muskogee, hosted the first night audience at the Restaurant of the Cherokees for a champagne party to meet the playwright, the staff and the cast of the Drama.

Friday, June 27, 1969, will be a day that will be difficult to equal in the history of the Cultural Center program of the Cherokees.

—George H. Shirk

From *The Indian Chieftain*

HISTORY OF VINITA

The Indian Chieftain. "Vinita: Review of its Early History and the Building City of Today. Location Attributable to an Attempt at Town Lot Speculation—Tragic Incident Illustrative of the Times, Which Have Given Place to Peace and Prosperity—Vices of Public and Private Buildings." —Pub. January 27, 1898, Vol. XVI, No. 22, page 1.

A generation ago, or to be more explicit, in the fall of 1869, there might have been seen struggling through the rank underbrush, or toiling through the tall prairie grass, a party of men locating a route for a railroad along the line now traversed by the Missouri, Kansas, & Texas, south of the Kansas line, and headed southward toward Texas and the Gulf. It was a fine autumn day in the early part of October. The green and gold and purple of the leaves of the timber that scantily skirted the streams made a pretty picture in the soft, hazy sunshine. The party scrambled up the south bank of Cabin Creek and strolled leisurely up onto the more elevated prairie and struck camp, or rather came up with the wagons and the outfit which had preceded them, tho' by a circuitous route, and had gone into camp earlier in the afternoon. The gang of men were under instructions to locate a station thirty miles or thereabouts from the state line and their record of chain lengths told them that they had reached the place. The circumambient line of timber on the north and east, following the undulations of the stream, and stretching away to the southward, the long line of Indian summer clouds that melted away before the evening sunset, the magnificent adjacent country, all tended to fix the conviction upon those interested that a finer location could not be found for a station and by a thriving town.

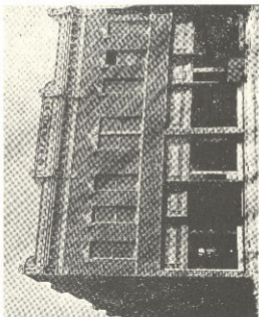
Such were some of the preliminaries to the birth of Vinita, but the fates deemed it not wise to locate the town on the spot

first decided on by the advance agents of a great railroad. The survey of the Atlantic and Pacific by mutual agreement crossed the "Katy" at this point, and everything ran along smoothly till the former roadbed was built to within a mile and half east of this present townsite. Then, a very remarkable thing happened and the townsite was removed between two suits, very much to the disgust and even armed resistance, of the "Katy."

The elder E. C. Boudinot, Dr. Potson, Johnson Thompson and Col. J. M. Bell arranged with the Atlantic and Pacific people to turn their line, abandon the old survey and cross the "Katy" where the crossing now is. In the meantime Boudinot and his friends fenced something like two miles square with posts and lumber and undertook to "own" the entire townsite and more too. The Atlantic and Pacific company came with camps and baggage in the night-time with the huge iron railroad crossing loaded on a wagon and proceeded to place it across the track of the other line. The "Katy" people, aroused and indignant, came with an armed force and tore up the crossing and stood guard day and night, slowly dragging trains back and forth to prevent the other road from making headway. The courts were finally appealed to and an injunction granted, and the road pushed westward to the crossing of Big Cabin.

Boudinot's scheme to hold the townsite did not succeed. His fencing was torn down and destroyed, and the Cherokee authorities, through the town commissioners, surveyed and platted the present townsite and named it Downingville, but Boudinot had the satisfaction of giving it a name which superseded Downingville, and from the start was the popular one, and had the advantage of the sanction of both railroads. Boudinot named the town Vinita, in honor of Vinnis Ream, the sculptress whom he had known and loved in Washington City while an exile from his home and people on account of his premature notions as to allotment of Cherokee lands.

The town was platted and the first lots sold in February, 1872. Martin Thompson was the first to bid on and purchase a lot in the town. At first, after the coming of the 'Frisco, the town was built principally of tents and board shanties, occupied for the most part by whiskey peddlers and toughs. Brawls and fights were frequent and now and then a man would be killed. Many thrilling stories and incidents of this period of the town's history could be related. An incident, tragical enough, is told of the killing of two men early in the seventies. A dissolute and reckless white man occupied a house on the east side, on the lot now known as the Aunt Nancy Dameron place. He lived with a woman not his wife, and gambled and peddled whiskey for a livelihood. One day, two young Cherokees went down to the



(Print from The Indian Chronicle)

POST OFFICE
VINETA, INDIAN TERRITORY, 1899

This building was erected by W. E. Inbach, 1884

house to get whiskey; the man from some unknown cause refused to let them have the liquor—possibly the supply was exhausted. At any rate, the Cherokees got into a row with the man, which ended in one of the Indians getting his skull crushed by a blow with a heavy iron poker, in the hands of the white man. The other Indian left, and the body of the injured man lay insensible all day in a coal shed adjoining the house. Late in the afternoon, a brother of the wounded Indian came into town and learning of his brother's misfortune went and moved him into the house now standing immediately east of the Presbyterian church. Together with some friends he then took the white man into custody and kept him in the building where the wounded brother lay in a dying condition. About 4 o'clock next morning the young Cherokee died. And just at the dawn of the summer morning, as the birds in the dripping maple trees had begun to chatter, and the faint, lazy tinkle of cow-bells could be heard, amid the drowsy drumming of the prairie chicken, a man who still claims Vinita as his home, saw the brother of the dead man march the white man out into the back yard, and pushing him from him with the muzzle of his Winchester shoot him dead in his tracks. Thus another act of the drama of the "wild and woolly west" was finished.

For ten years there was a slow gradual growth. A few hundred people had settled here at the crossing of the two railroads, few town lots had been sold, and the property was not in demand—at least the kind of property embodied in a townlot. Ten years later, however, the Frisco was pushed westward and the struggling little city of Vinita became, for the time being, the base of supplies and added some hundreds to its population. A steady, though not rapid, growth set in then that has continued to the present. In some portions of the town thickly built and populated now, hay was cut in the summer a few years back, but the Cherokee nation sold all its lots long ago.

Vinita, like most smart towns, is ambitious of becoming a large city, and there are few residents of the place who do not confidently expect at no distant day, a town of ten thousand or more population. It is the home of more of the wealthy class of stockmen — the "barons," — than any other place in the territory. The culture and refinement that good circumstances usually bring are not wanting in Vinita. In recent years a number of residents of the town have built elegant new homes, a few of which are shown on this page, and others have added elaborate and costly furniture as their circumstances enable them to indulge in the luxuries of life in the city.

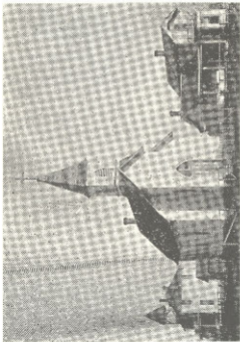
Vinita, on account of its central location, in the heart of the great prairie section of the Cherokee nation, fed by the

finest and most productive agricultural lands in the whole Indian Territory, and owing to the splendid health of its people, its schools and colleges and numerous other advantages, aside from the best business point within a radius of one hundred and fifty miles, is becoming more and more a city of beautiful homes.

Indeed, there is now springing up a perceptible rivalry among our citizens as to who shall possess the most attractive residence. While it is distinctly an Indian town, its population consists very largely of the mixed blood element, the thrifty, energetic, ambitious class of Indian citizens who know and appreciate the very best of everything. Many of the best farmers and ranchmen of the nation have located here in order to educate their children at the schools and to enjoy the privileges of church, and of social organization. The existence of these conditions among those who are distinctly Cherokee citizens has been the means of attracting a large and very desirable class of people from the states who have located here for business, and for the practice of the various professions. The town of Vinita is practically free from the race prejudice so prevalent in some other towns in the Indian country. The establishment of a United States court has wrought a mighty change in the sentiment of the people, and has been the potent means of breaking down whatever barriers may have existed between the two elements of citizenship. Side by side upon the juries, and on equal recognition in all the relations of American citizenship, has been a beneficial revelation to many of the Indians, and has dispelled in a measure the imaginary differences that never did exist in reality. Each year since the first organization of the United States court in the Indian Territory, in 1889, has witnessed increased jurisdiction and widening of its scope and usefulness. Vinita now has a fullfledged court running in full blast and with possibly one exception has the most extensive business, both civil and criminal, of any court in the territory.

Every line of business is represented by wide-awake, enterprising business men who are certainly above the average in financial standing. Business failures have been few and far between, and not often of great consequence. The most of the business houses of Vinita, as the pictures in these columns disclose, are modern style brick structures, commodious and well arranged, and with fine plate glass fronts where may be seen displays as elaborate and artistic as in any city ten times larger.

Our merchants draw trade from a large area of rich and very fertile country. The constant stream of wagons coming into town loaded with all manner of products of the farm, and the ranch, and the coal mines, bespeak the character of the town and its resources with far greater force than any ordinary pen



(Print from *The Indian Christian*)

**CATHOLIC CHURCH
VINETA, INDIAN TERRITORY**

The Roman Catholic Church of the Holy Ghost was founded at Vineta by Father William H. Ketchum, Missionary. The Church building along with its residence and mission school was erected in 1894.

can describe. The crowded streets from morning till night with every manner of people passing to and fro bent upon some business errand, tell plainly and unmistakably of an extraordinary fine business town.

The merchants long ago adopted the universal cash system, and it prevails, practically, in every business enterprise in the city. Quick sales, but small and sure profits, is the idea, and is the secret of many a man's success, and speaks volumes for the solvency of individuals and of cities.

EDWARD EVERETT DALE HALL

DEDICATED AT THE UNIVERSITY OF OKLAHOMA

The new Social Sciences Center at the University of Oklahoma was named Edward Everett Dale Hall June 13, 1969, by the OU Board of Regents in honor of long-time OU teacher Dr. Edward Everett Dale, George Lynn Cross research professor emeritus of history.

Dale, eighty-nine, has been a member of the OU faculty since 1914. The dean of Western historians, he is recognized throughout the world for his research, lectures and writings on the American West.

In recommending that the regents name the building for Dale, OU President George L. Cross said, "His stature as a scholar has lent enormous prestige to the University, and he is among those members of the faculty who were primarily responsible for the development of the University's excellent programs in the social sciences.

"No man who has been connected with the University in the field of the social sciences deserves this honor more," Cross added. "Furthermore, his name on the building would add distinction to the structure itself.

"Dr. Dale has given almost all of his long life to this university. He served effectively and unselfishly as a teacher, departmental administrator, and research scholar. His students are scattered across the length and breadth of this land. His faith in the University and Oklahoma has never dimmed."

Edward Everett Dale Hall, which is expected to be completed this fall, is being constructed at the corner of Elm and Lindsay Streets south of Copeland Hall, the Journalism Building. A two-story classroom unit will be connected by a corridor to a nine-story unit which will contain offices, seminar rooms and research facilities. Dr. and Mrs. Dale live at 920 Elm St.,

about a block south of the \$3 million building which will bear his name.

In his recommendation to the regents, Cross noted that there is "a symbolic reason for naming the Social Sciences Center after Dr. Dale. It is high-rise and clean-cut architecturally, which is characteristic of Dr. Dale's tall, erect posture—a man who looks upward and who has retained faith in the university, the state, and his fellow man."

Cross also pointed out that Dale's life "is vivid testimony of the indomitable spirit which breathed statehood into Oklahoma, weathered the cruel dust bowl and depression days, and tapped the vast petroleum sources to bring wealth to the state."

Much of the knowledge of Western Americana which Dale imparted so skillfully to generations of students was gained from personal experience. He was born in a log house near Keller, Texas, in 1879. When he was a small boy, his family moved to the Cross Timbers country in north Texas, and a few years later they moved to what is now Oklahoma.

About the turn of the century he and his brother engaged in the cattle business, but financial reverses forced them to end their saddle-back career, and Dale began his work as an educator. After four weeks of study at Cloud Chief, then the Washita County seat, he taught on the Kiowa-Comanche reservation for two years and then was superintendent of several small schools.

He was twenty-six when he decided to complete his high school and college education. Alternating between periods of superintending and studying, he was graduated from Central State Teachers College in Edmond in 1909 and received a bachelor of arts degree from OU in 1911.

He was offered a \$250 scholarship at Harvard University, where he studied under Frederick Jackson Turner, master historian of the American frontier. After receiving a master of arts degree from Harvard in 1914, Dale became an instructor at OU.

Turner's knowledge of the American frontier continued to magnetize Dale's interest, and he returned to Harvard in 1919 on sabbatical leave and obtained his doctor of philosophy degree in 1922.

He was head of the OU Department of History from 1924 to 1942, and he has served as a trustee for the university's Frank Phillips Collection in Southwestern History since he helped establish it in 1928.

In 1944 he was one of the first four faculty members named to research professorships in recognition of distinguished con-

tributions to knowledge.

Widely known as a master teacher, Dale brought the Old West to life for countless OU students. Following his retirement in 1952, he was a Fulbright lecturer at the University of Melbourne in Australia, and he also served as a visiting lecturer in history at the University of Houston.

Throughout his career he has accepted hundreds of invitations to lecture at other colleges and universities and before civic groups and the nation's leading historical societies.

Dale is the author of more than twenty books as well as numerous articles for professional journals and encyclopedias.

—Report, Public Information, O.U.