



General Commission
on Archives & History

The United Methodist Church and Indigenous Boarding Schools

A Progress Report
September 2024

Presented at the 10th Historical Convocation
by
The General Commission on Archives & History of
The United Methodist Church
Dr. Ashley Boggan D.

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Prepared by Dr. Ashley Boggan D.

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Overview of process

First of all, I want to take a few minutes to thank Dr. Tash Smith and Dr. Ben Hartley for their presentations this morning which provided needed background information to the report I'll be presenting this morning. I also want to thank my colleagues who have been pivotal in the progression of this report: Roland Fernandes at the General Board of Global Ministries and the General Board of Higher Education and Ministry; Sally Vonner at United Women in Faith; Susan Moberg at United Women in Faith; and the annual conference archivists and historians who tirelessly looked through their records and repositories to help us find more information. Also thank you to Leslie Reyman and Rose Sharon who dug through GCAH's records and analyzed annual conference archival records to help us compile this report.

Before diving into the report itself, I want to update you all on the process the UMC has taken thus far and to reiterate that this work is far from over. GCAH, UWF, and GBGM began working collaboratively on this research in the Spring of 2022. Phase 1 comprised of research at the United Methodist Archives and History Center, which houses GCAH's repository. Over the summer of 2022, Leslie Reyman worked with GCAH staff to research our collection of records and manuscripts to compile a list of known schools, both boarding schools and day schools. After Leslie's research, she overlaid the location of those schools with current annual conference boundaries. For Phase 2, GCAH took the lead and worked with annual conference bishops, archivists, and historians to dig into the records of the annual conferences where schools had historically been located to see what, if any, records were kept from those schools. Rose Sharon, a PhD student at Drew Theological School and GCAH intern, analyzed what was found in those archives and her analysis is also included in your packet and I'll be directly referring to her work throughout this report. After Rose's analysis, I compared the lists from Leslie, Rose, the Department of the Interior, and the Native American Boarding School Healing Coalition to create the Consolidated List of Indigenous Boarding Schools which was distributed via email and handed out this morning. It needs to be reiterated that it is the official position of GCAH that this list is not exhaustive. There are many schools which were in existence for a short time, underfunded, and whose records were not properly kept. Further research is needed and will be called for at the conclusion of this report.

During the time of GCAH's research, the Department of the Interior produced two volumes of their own investigation into the federal government's role in Indigenous Boarding Schools. Definitions of types of schools will refer to the Department of the Interior. Before discussing the details of what has been found, I do want to issue a content warning. I will be reading from some first-hand testimonies of students' who were in boarding schools which describe their day-to-day schedules and some of the abuses they endured. If any of this



information triggers you in anyway, please feel free to care for yourself in whatever manner you need to. We have clergypersons here who can be a person of comfort and counsel if needed.

Methodist History Involving Indigenous Boarding Schools

The long history of the Methodist Church's involvement in Indigenous Boarding Schools (IBS) is vast and troubling. It cannot be disconnected from the 500 years of violent settler-colonialism that has uprooted Indigenous life and history in the Western Hemisphere — lives and histories that predate the arrival of Europeans by thousands of years at the very least. The general philosophy that pervaded the institutionalization of IBS in North America was one of “Kill the Indian to save the man.” This genocidal view was one which saw little-to-no positive qualities in the Indigenous way of life, and instead viewed the Western form of civilization, including its styles of Christianity, as both inherently superior to Indigenous lifeways and absolutely essential for the salvation of Indigenous peoples. As history has shown us, European colonists understood Christian salvation as inherently more important than life itself, resulting in a multitude of violence being used against Indigenous peoples that has amounted to an unending process of genocide. The man to be saved, it seems, was not the flesh and blood human being, but instead the perceived souls of Indigenous peoples whom colonists viewed as backwards, savage, pagan, heretical, primitive, and even evil. John Wesley was no exception to this. He came to the colony of Georgia in the 1730s in order to convert Indigenous persons. Advised to not spend time with Indigenous nations due to current international conflicts, Wesley instead succumbed to the stereotypes of the day when it came to Indigenous nations. He departed Georgia in an exasperated, mildly egotistical fashion, wondering if he even he himself had been converted.

It is within this context that United Methodists today should understand the use of IBS in North America. As many who are living can recall, Indigenous children were often taken from their homes and communities and forced to live in the harsh conditions of IBS, where they would be disciplined and abused, sometimes, relentlessly. A majority of the schools shared similar methodologies of re-education. A regiment of classes and disciplinary techniques were used as conversion methods — conversion from the Indigenous way of life and understanding of place in the world to the ever-encroaching white, Christian, colonial norms. Children were systematically taken away from their families and homes and further divided from their nations as tribes were divided up upon arrival to the schools.

For example, the Haskell Institute in Lawrence, Kansas, employed Methodist missionaries which instituted a “cadet battalion organization of five companies [to] br[eak] up the tribal associations. Size of cadets, and not their tribal relations, determin[ed]... place in dormitory and mess hall.”¹ According to the Investigative Report written in 2022 by the Department of the Interior, in 1866, the Haskell Institute “intentionally mixed Indian children

¹ As quoted in *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 40.

from 31 different Indian Tribes to disrupt Tribal relations and discourage or prevent Indian language use.”² As children from different tribal nations, married, their common language was now English, and their children would be taught English first. Thus, via tribal disruption and intertribal marriage, the systematic cultural erasure was accomplished, and this is one of the many harms which The United Methodist Church must name and for which we must repent.

Further, when doing this work, it is necessary to differentiate between Indigenous Day Schools and Indigenous Boarding Schools. Day schools were developed earlier than boarding schools. They were often on a reservation, thus preventing children from being separated fully from their parents. However, the underlying intent was still to teach Indigenous children the ways of Western culture and to steep them in Christian ideals, morals, and the English language. Boarding schools, on the other hand, were off reservation and students were intentionally prevented from association with their family and other members of their tribal nations in order to ensure complete erasure of culture. To qualify as an Indigenous Boarding School, the department of interior used four qualifications: 1. Housing – the school named had to provide some sort of housing or overnight lodging for its enrolled students. 2. Education – the school named had to provide a formal academic or vocational training to its enrolled students. 3. Federal support – the school named had to have records of government financial support. 4. Timeframe – the school named had to be operational prior to 1969. Most of the schools on this list have three of the four criteria, with some of them missing federal support.

As an institution itself, The United Methodist Church and its antecedent denominations has to hold itself accountable to the financial support, with or without government subsidy, of this cultural genocide and white supremacy. Thus, a Methodist mission school qualified as an Indigenous Boarding School if there was housing, systematic curriculum in either instructional or vocational manner, and prior to 1969. It does have to be mentioned as well that while some boarding schools still exist, many of those which continued to exist into the later 20th c. began to flip the narrative, incorporating Indigenous culture, language, and religion back into the curriculum. To complicate these lists even more, some schools named were at one time boarding schools, at other times mission or day schools, and some had a mix of white, Indigenous, and Hispanic students. Again, further research needs to be conducted in order to really untangle the theological underpinnings of the curriculum and the political entanglements of these various institutions.

The federal government subsidized on a per capita basis different denominations to establish or administer boarding schools. These denominations, including the Methodist Episcopal Church, Methodist Episcopal Church South, and the United Brethren in Christ, were “given the right to nominate new agents, and direct educational and other activities

² Ibid.

on the reservations.”³ The agents were given the authority over the intellectual and moral education of children in their schools. At times, the US Military was called in to ensure that the missionaries orders were carried out.⁴ Maintaining a link to the US military, many IBS were built on active or decommissioned military sites.⁵ Some boarding schools, including those operated by Methodist denominations, were labor schools, which focused on vocational training and “improving” children “in their habits” and not necessarily “in what they learn from books.”⁶ According to the Investigative Report, “In addition to well-documented livestock and poultry raising, dairying, and western agriculture production, including for sales outside the Federal Indian boarding school system, Indian children at Federal Indian boarding schools engaged in other manual labor practices including, but not limited to the following: lumbering, working on the railroad—including on the road and in car shops, carpentering, blacksmithing, fertilizing, irrigation system development, well-digging, making furniture including mattresses, tables, and chairs, cooking, laundry and ironing services, and garment-making, including for themselves and other children in Federal Indian boarding schools.”⁷ Methodists operated a number of manual labor schools including but not limited to, Asbury Manual Labor School in Oklahoma, Indian Manual Labor School in Kansas, Asbury Manual Labor School in Alabama, Oregon Indian Manual Labor Training Institute in Oregon, and Indian Manual School, in West Ohio. Other boarding schools most likely instituted manual labor but were less forward about it in their name. The economic contribution of children forced into this work by these schools is unknown.

Students’ days were organized by the hour so that the children had “little opportunity to exercise any power of choice.” According to the Investigate Report, “Systematic identity-alteration methodologies employed by Federal Indian boarding schools included renaming Indian children from Indian names to different English names; cutting the hair of Indian children; requiring the use of military or other standard uniforms as clothes; and discouraging or forbidding the following in order to compel them to adopt western practices and Christianity: (1) using Indian languages, (2) conducting cultural practices, and (3) exercising their religions.”⁸ Rules at these schools were enforced oftentimes via corporal punishment, solitary confinement, flogging, withholding food, whipping, slapping, cuffing. Provisions offered to the children were often inadequate, leading to disease, malnourishment, overcrowding, and a lack of general health care. From manuscripts detailing the lives of Methodist missionaries, we’ve learned that massive disease outbreaks were quite common in Methodist boarding schools.

³ As quoted in *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 47

⁴ As quoted in *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 47

⁵ As quoted in *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 51

⁶ As quoted in *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 52

⁷ *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 60-61

⁸ As quoted in *Federal Indian Boarding School Initiative Investigative Report*, May 2022, p. 53

In recent times, we have seen examples in Canada that children who died or were killed were secretly buried on site of the IBS. The horrors inflicted on these children cannot be understated; the lasting impact is, in no uncertain words, genocidal. The more recent investigative report from the Department of the Interior dealt with uncovering marked and unmarked burial sites. Of the places where marked or unmarked graves have been found are two Methodist schools: Fort Coffee and New Hope, both in Oklahoma. It is the position of GCAH that, due to the documented outbreaks of disease rampant at these schools, there are most likely other burial sites that need to be identified. More research needs to be conducted on these sites to determine what, if any, information we have on children enrolled there. A few student rosters, graduation bulletins, and other identifying documents have been uncovered in our research.

This report will identify briefly the information we have gathered on each of the five UMC Jurisdictions and specifically what is known about their respective Annual Conferences. Unfortunately, many of the Annual Conferences have no current list of IBS, meaning there either was none or, rather more likely, that this information has not been recorded in any extensive capacity. Despite the extensive records the UMC keeps (as can be found in the General Commission on Archive and History as well as in the records of Annual Conferences), information like this is hard to come by, due to both a lack of attention to Indigenous lives and the potentially controversial nature of Methodist involvement in Indigenous genocide. There is much more research needing to be done by an expert in the field. Due to the nature of the records kept by GCAH and the annual conferences of the UMC, the information available is limited to mostly the white-colonizer viewpoint of the missionary or teachers. Data found included the name of the schools, its location, its dates of existence, and possibly a few stories from its missionaries. In conclusion there is still much work to be done.

Northeastern Jurisdiction IBS

Starting with the Northeastern Jurisdiction, one boarding school has been identified in the Upper New York Annual Conference. The Oneida Indian School existed during the 1840s and 50s. According to an excerpt of an interview of Loretta Metoxen, Oneida Tribal Historian:

One of the things that you see is that, there is normally one denomination that will be stronger in an area, and this was because the churches would basically draw straws to see who would go into an area to Christianize a particular tribe.⁹

This type of dividing up mission-areas was not limited to Indigenous lands but was common during the 19th and 20th c as US missionaries created comity agreements between

⁹ Loretta Metoxen, "Mission Schools: Interview Excerpt With Loretta Metoxen, Tribal Historian," Oneida Nation, accessed April 23, 2024, <https://oneida-nsn.gov/our-ways/our-story/historic-timeline/mission-schools/>.

denominations to limit competition and expand Christianization. The agreed upon territory of the Methodist Church was mostly in the South Central region, as will be shown.

Southeastern Jurisdiction IBS

Of the schools located in Southeastern Jurisdiction, three are known. The Asbury Manual in Fort Mitchell, AL, was in operation from 1822 to 1830. Established by Rev. Isaac Smith, the school had on average 35 to 50 students, several buildings, and a farm of about 25 acres. It is believed to have been established under agreement between Creek Nations and Rev. William Capers. Requests were made for federal funding and it's believed that mentions of Asbury Mission in the 1820s are associated with the Alabama location. Two other schools were named by the Department of the Interior, one in Durham North Carolina and another in North Georgia. More needs to be uncovered about these two schools. As with the other Jurisdictions, it is likely that there are more IBS to uncover through further research.

North Central Jurisdiction IBS

The North Central Jurisdiction has two documented boarding schools, but substantially more missionary activity in the form of churches and day schools on reservation and Indigenous land. In Wisconsin, the Odanah School and Home opened in 1920. This particular school is interesting as it is listed as Catholic on the list from both the Department of the Interior and the Native American Boarding School Healing Coalition. However, records of it were found at GCAH, referencing it as a school of the WMHS and the West Wisconsin AC. This again brings up questions of denominational turnover – some schools could have been founded by one denomination and later operated or funded by another.

South Central Jurisdiction IBS

The South Central Jurisdiction includes more extensive examples of Methodist IBS, in part due to the high population of Indigenous peoples following the forced removal of many Tribal Nations east of the Mississippi between the 1830s and 50s, commonly referred to as “The Trail of Tears.” Of the IBS we know of, there are seven that were located in the Great Plains Annual Conference; seventeen between the Oklahoma and the Oklahoma Indian Missionary Annual Conferences; and three in New Mexico Annual Conference for a total of 27 known schools.

I'll spend some time describing two of the schools. First, the Shawnee Methodist Indian Manual Labor School in Shawnee Mission, Kansas. This school was the result of an agreement in 1838 between the United States Office of Indian Affairs (now the Bureau of Indian Affairs) and the Methodist Episcopal Church (now the United Methodist Church) to operate a central school at the Shawnee Methodist Indian Mission (present day Kansas City, Kansas) to teach English, manual arts, and agriculture to children of all Indigenous nations. A year later a manual-labor school began at the new site of the mission, now preserved as



the Shawnee Indian Mission State Historic Site in Fairway, Kansas. At the height of its activity the mission and school included sixteen buildings on 2,000 acres of land with an enrollment of nearly 200 children. The school was discontinued in 1862.

Second, according to the Department of the Interior's report, Fort Coffee and New Hope Academy, a boys and girls' boarding school both located in Fort Coffee, Oklahoma, have identified burial grounds. Excerpts from histories of these two schools are included in the published report distributed this morning in Appendix B. One of those histories is an interview with Elizabeth Jacobs Quinton, of the Choctaw Nation, who attended New Hope as a child. Her interview was printed in the *Chronicles of Oklahoma* when she was 112 years old. Despite her octogenarian status, she drove herself to the interview and described in explicit detail her days at New Hope. After her family moved to Choctaw Nation, she was sent to New Hope Mission which was about eight miles from her home. She described making all of the clothes for both her school and the nearby boys' school, Fort Coffee, which was also Methodist. Of the school's infrastructure and curriculum, she stated:

"The teachers at school were all women. I don't remember the names, the last names. We called them by their first names; there was Miss Carrie, and Miss Helen Steele, she taught the big class. It wasn't a big school. About a hundred and ninety-eight went to school-just a small school-Baptist [Methodist] school. They had five teachers and four seamstresses. They taught us in the third story up stairs. The seamstresses taught us to sew and knit. They made us do it right. If it wasn't right they made us rip it out if it was wrong. If we held a tight stitch up close to the needle she would look at it and look at it. I've seen them have a sock almost done and she would come along and make them ravel it all out and get it right, have to do it all over. Same way with sewing. They made us learn to do things right. That's the reason I can sew now, blind as I am."¹⁰

She continued during the interview to describe New Hope's weekly schedule:

"During the week we went to church every night. On Sunday we went at eleven and at three and then again at night. In the week we just went of a night. We had study hour every week night. There was a big bell hanging way up there. They would pull the string and we all knew what that meant, and every Friday evening four of the girls were chosen to cook and four to wash, and four for this and four for something else; we'd have to do it all week, that is the big girls would, the little girls carried water to the rooms. Then every Friday they changed, so we could all learn how to do all kinds of work. The school building was built out of stone-It's all gone now."¹¹

¹⁰ *Chronicles of Oklahoma*, "Elizabeth Jacobs Quinton, Centenarian." P.129

¹¹ *Ibid.* 130

I want to take a second and read some of the interview directly which speaks directly to its suppression of Indigenous culture:

“Mrs. Quinton said: ‘We were not allowed to laugh out loud, these big horse laughs like the girls do now. If our teachers would have heard us laugh out loud we would have been chastised when we got back to the school room.’ Asked if the **girls** were allowed to whistle, she said, ‘No!’ most emphatically. The pupils were not allowed to speak Choctaw. ‘When they first started most of the children couldn't speak any English. If they talked Choctaw they gave them a teaspoonful of red pepper for every Choctaw word they said. I didn't know any Choctaw so I didn't have any trouble.’”¹²

Western Jurisdiction IBS

The Western Jurisdiction has the second highest representation across its many Annual Conferences of all the Jurisdictions. There were three schools in the Alaska Annual Conference; one school in the California-Nevada Annual Conference; one in the Desert Southwest Annual Conference; one school in the Mountain Sky Annual Conference; one school in the Oregon-Idaho Annual Conference; and two schools in the Pacific Northwest Annual Conference. The only Annual Conference we could not find record of a school was the California-Pacific Annual Conference, but further research may find that some existed. Again, these numbers do not include mission schools or day schools, but are only those which meet three of the four requirements met by the Department of the Interior and there are most likely more to be identified.

A report on IBS in Alaska produced by the Alaska United Methodist says that “... the Methodist involvement in Alaska has been very minimal” and notes that of the roughly 33 schools that were operated in Alaska, they were “Mostly Catholic and Presbyterian,” again pointing to potential comity agreements between denominations or with the federal government. The letter also acknowledges the many types of violences students experienced at these schools, including, “malnutrition, physical abuse, mental abuse, sexual abuse, lack of treatment for medical things like tuberculosis and typhoid, seizure of land, cutting of hair, discouragement in the use of language, isolation, banned dancing, gave them American names, and compelled them to do manual labor for little or no pay.” The larger school in Alaska was the Jesse Lee Home for Children in Anchorage, Alaska. According to documents provided by annual conference histories, there is potentially a list of students’ names and names of students/persons buried at the Jesse Lee cemetery.

Some schools were founded by missionaries who happened to be Methodist but it is unclear if there was an official financial or missional relationship with the denomination. For example, Aneth School in Aneth, Utah was founded by Methodist missionary Howard R. Antes as an early boarding school for Navajo children. The school started in 1899 and

¹² Ibid. 130

continued for eight years; the highest enrollment it reached was 15 students. After Navajo parents objected to the maltreatment of their children, Antes sold the buildings to the government for a new federal boarding school — but shortly after they were remodeled.

Another larger school, the Navajo Methodist Mission School in Farmington, New Mexico began as a health clinic by the Woman's Home Missionary Society in 1891. Mrs. Mary Louise Eldridge and Miss Mary E. Raymond, deaconesses from New York, came to New Mexico via stagecoach. They asked the Navajo if they could assist with care for the sick and farming. Three years later, interpreters arrived and a small chapel was built. By 1896, a small day school was open, teaching English and Bible. In 1902, the WMHS authorized the purchase of 40 acres of land, four miles away from the Navajo land. By 1903, buildings were ready and the boarding school opened. Eventually there were over 22 buildings on the campus and staffed by thirty persons. It appears that within a few decades, they had a few satellite schools or health clinics around New Mexico. There are extensive records from this school (potentially more than any other boarding school) which reside at GCAH and in the New Mexico AC archive. Records consist of multiple boxes of documents, including student names, student work, graduation bulletins, newsletters, magazines, press releases, official reports, photos, testimonies, and curriculum design. Extensive research of this school is needed in order to sort through these unprocessed boxes. The school has been in existence for over 100 years.

Conclusion

As is evident, Methodist IBS existed within a more widespread missionary context that mixed genuine Christian intent with colonial and Christian chauvinism. However, despite good intentions of some, the harms that were enacted by these schools cannot be understated. Future research should look beyond the United States as well as Methodist involvement in Canadian Indigenous boarding schools. Further research should seek out and prioritize the perspective of Indigenous peoples themselves and, when possible, juxtapose these with the perspective that Methodist missionaries had of themselves and the communities they propped themselves up to serve. In doing so, The UMC will begin to unravel the many mistaken assumptions that led to and continues to proliferate colonial violence and Indigenous silence.

The purpose of this short report has been to identify some of the modes of participation of the Methodist Church in the United States in IBS. Many denominations are beginning to come-to-terms with their role in the history of Indigenous genocide and the UMC is pursuing a similar path. The point of this report is not to provide an exhaustive list of Methodist involvement, but instead to provide a general foundation for other scholars and officials to bring about more comprehensive studies in order to push further the dual project of remembrance and reconciliation. This is where Phase 3 needs to be announced. GCAH, UWF, and GBGM are in the process of creating a dissertation/research fellowship which will fund one year (with potential renewal for a second year) of research into a select number of



schools – those which we know to have more records than others and those which would represent a broad-stroke of Methodist involvement across the US. This fellowship is in process of being written and distributed. It is the hope of these general agencies that this work will commence as soon as possible and that a full-length monograph of Methodist involvement with Indigenous Boarding Schools will be the outcome. In the meantime, these agencies commit to working alongside our Indigenous United Methodists in finding ways to recreate trust, build community, and unsilence voices.

The future of the UMC must be one of honest reflection and recognition of past harm. Afterall, John Wesley gave us three general rules, the first being do no harm. In order to do no harm, we have to come to terms with harm that we have done in the past. Before reconciliation becomes possible, we must be honest about the horrors of history. For many — including the great number of Indigenous Methodists — this is about more than merely admitting past wrongs, but also the salvation of the soul of the church and uncovering its role in rectifying the innumerable and unimaginable harms of genocide.



Consolidated List of Indigenous Boarding Schools associated with The United Methodist Church
September 2024

List compiled by researchers:

Leslie Reyman
Rose Sharon

Annual Conference Archivists of the UMC

Finalized by:

Dr. Ashley Boggan D

General Notes:

- All four criteria must be met for an institution to be considered a Federal IBS.
 1. Housing – Institution ever described as providing housing or overnight lodging to attendees on site.
 2. Education - Institution ever described as providing formal academic or vocational training or instruction.
 3. Federal Support – Institution ever described as having federal government funds or other support provided to the institution.
 4. Timeframe - Institution operational at any time prior to 1969
- Some IBS identified by GCAH met three of the four above criteria.
- Many schools identified by GCAH were mission schools or day schools, without a boarding component. They are listed in a separate document.
- If noted as “Discovered by AC Research” then this IBS was not on the Federal list nor has records at GCAH. Their records were uncovered by Annual Conference Archivists/Historians. There are most likely more schools to be found.
- The “Amount of Records” attempts to show how much information is currently available, either at GCAH or annual conference archives. There may still be schools, documents, books, photos, and other resources to find.
 - “Little” – a few file folders or documents (passing mention or newsletter, listed on another source)
 - “Decent” – multiple file folders, a completed monograph or history (usually written by the missionaries or admin)
 - “Good” – multiple file folders, multiple histories, multiple perspectives (including Indigenous student perspective)
 - “Exceptional” – includes potential student rosters or burial site information (includes the above but with names)

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School Name	Location	Dates	Named by Federal Govt as of 2024	Identified by GCAH	Named by NABSHC	Sponsoring Org.	Amount of records
Asbury Manual Labor School & Mission	Fort Mitchell, Alabama	1822-1834	X	X	X	MEC	Little
Jesse Lee Home for Children	Anchorage, Alaska	1889-1925; 1925-1964; 1964-present	X	X		WMHS	Exceptional
Greenville Indian Industrial Boarding School; Greenville Indian Mission	Greenville, California	1891-1923; 1890-1897*	X	X		WHMS	
Kaw Methodist Mission School	Council Grove, Kansas	1851-1854	X		X	MECS/Indian Miss. Conf. (IMC)	
Shawnee Methodist Mission; Shawnee Manual Labor School	Kansas City, Kansas	1839-1839; 1839-1862	X		X	MEC	Medium
Fort Peck Agency Boarding School	Poplar, Montana	1881-1936	X	X	X	MEC	
Navajo Jewett Mission School; Navajo Methodist Mission School	Waterflow, New Mexico	1899-1915	X			WMHS	Exceptional
Navajo Methodist Mission School (associated with Navajo Jewett)	Farmington, New Mexico	1891-present	X	X		WMHS	Exceptional
Trinity College Industrial Boarding School	Durham, North Carolina	1880-1886	X				
Asbury Manual Labor School	Eufaula, Oklahoma	1847-1892	X	X		MECS/IMC	
Bloomfield Female Academy	Achille, Oklahoma	1853-1914	X	X		MECS/IMC	

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Chickasaw Manual Labor Academy (Harley Institute, McKendree Academy, Robinson Academy)	Chickasaw Nation, Oklahoma	1889-1911 (as Harley Institute)	X	X (Harley Institute)	MECS/IMC	
Colbert Institute	Perryville, Oklahoma	1854-1861	X	X	MECS/IMC	
Fort Coffee Academy	Fort Coffee, Oklahoma	1844-1861	X	X	MECS/IMC	Medium
Harrell International Institute (Spaulding Female College; Spaulding Institute)	Muskogee, Oklahoma	1881-1904	X	X	MECS/IMC	
Methvin Institute	Anadarko, Oklahoma	1890-1908	X	X	MECS/IMC	
New Hope Academy (New Hope Seminary)	Fort Coffee, Oklahoma	1844-1896	X	X	MECS/IMC	Medium
Norwalk Academy for Boys	Fort Coffee, Oklahoma	1842-1854	X			
Fort Simcoe Indian Boarding School (Yakima Indian School)	White Swan, Washington	1860-1922	X	X (Yakima Indian School)	WMHS	
Stickney Home Mission School for Indians (Lummi Boarding School)	Lynden, Washington	1890-1909	X	X	WMHS	
Oregon Indian Manual Labor Training Institute	Willamette, Oregon	1841-1844		X	MEC	
Oneida Indian School	Oneida, New York	1855-?		X		
Indian Manual Labor School	Upper Sandusky, Ohio	1823-1842		X	MEC	

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Armstrong School	Kansas City, Kansas	?			X			
McCurdy Mission School	Espanola, New Mexico	1912-present			X		EUB	
Osage Indian School	Pawhuska, Oklahoma	1888-1903	X (WHMS)		X		WMHS	
Pawnee Indian Mission School and Home	Pawnee, Oklahoma	1888-1906			X		WMHS	
Ponca Indian School	Ponca, Oklahoma	1888-1901	Listed w/o denomination		X		WMHS	
Hilah Seward Industrial Home	Nome, Alaska	1907-1919			X		WMHS	
Lavinia Wallace Young Mission	Nome, Alaska	1906-1970			X		WMHS	
Haskell School	Lawrence, Kansas	1926-1930	Listed w/o denomination		X			Medium
Esther Home for Indian Girls	Lawrence, Kansas	1920-1927			X		WMHS	
Odanah School and Home	Odanah, Wisconsin	1920?	X Listed as Catholic		X		WMHS	Little
Yuma Indian Mission	Yuma, Arizona	1911-1930			X		MECS/IMC	
Cherokee Orphan Asylum	Tahlequah, Oklahoma	1866-1903	Listed w/o denomination		X		MECS/IMC	
Folsom Training School	Smithville, Oklahoma	1921-1933			X		MECS/IMC	
Sasakwa Female Academy	Seminole Nation Indian Territory, Oklahoma	1880-1892			X	X	MECS/IMC	

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Pottawatomie	Mayetta, Kansas	??-1911	X Listed as Quaker, Baptist	X		MECS/IMC	
Pierce Institute	Whitebead, Oklahoma	1879-1905		X		MECS/IMC	
Harwood School	Albuquerque, New Mexico	1887-1976		X		WMHS	
McCabe Boarding School (potentially linked to Osage Indian School)	Pawhuska, Oklahoma	1889-1893	X (WMHS)				
Spring Place Mission School	Spring Place, Georgia	1801-1834	X (UBC)				
Kickapoo Mission and Parish	Kansas	1832-1833		X (via AC)			Medium
Jicarilla Apache School	Dulce, NM	1890-1908	X	X			
Navajo Faith Mission School	Aneth, UT	1899-1917	Listed w/o denomination	X (via AC)			

The below Methodist schools in **Canada** were named by the [Native American Boarding School Healing Coalition](#) and can be found [using their interactive map](#). All text/history is taken directly from their research and website.

Methodist Boarding Schools in Canada:

1. Red Deer, Alberta, Canada – 1893-1919: The Red Deer Industrial School was located three miles west of Red Deer, Alberta, along the Red Deer River in Treaty 6 and 7 territories and operated from 1893-1919 (26 years). In 1924 the school was moved to Edmonton where it operated until 1968 (44 years). Other names identifying the industrial school are the Red Deer Residential School. The Red Deer Industrial School was funded by the Government of Canada and was managed and operated by the Missionary Society of the Methodist Church. The industrial school could accommodate fifty students and had 480 acres farmland which the students worked on. The industrial school was located a large distance from Reserves which deterred enrollment. The school also suffered from inadequate funding with buildings and sewage systems in poor condition which resulted in several disease epidemics, all of which led to its closure.
2. Morley, Morley, Alberta – 1922-1969: Morley Indian Residential School (IRS) was located within the Treaty 7 area near Morley, approximately 40 miles west of Calgary. Morley is situated south of the Bow River on the Stony Indian Reserve, between Calgary and Banff, and 20 miles west of Cochrane. It operated from 1922 – 1969 (47 years), closing sometime between July and October 1969. Other names identifying the residential school from 1922 - 1926 include Morley Indian Day School, Morley Indian School, Morley (Stony) Indian Day School, Stony Indian School, and Stony Agency School; and from 1926 - 1969, as Morley Indian Residential School, Morley Residential School, Stony Indian Residential School, Morley Residential and David Bearspaw Day School (1951 - 1954), Bearspaw Indian Residential School, Morley Church Day School (1953 - 1955), Morley Indian Day School/Morley Day School, Morley Indian Residential School and Day School, Morley School, and Morley Student Residence (1968). The Government of Canada was responsible for funding, which was managed and operated by the Methodist Church from 1922 - 1926. From 1926 - 1969, the residential school was managed

Consolidated List of Indigenous Boarding Schools associated with The United Methodist Church
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and operated by the Board of Home Missions for the United Church, formerly the Methodist Church. It was managed and operated by the federal government from April 1, 1969, but the residence closed sometime between July and October 1969. In 1962, an agreement between Her Majesty the Queen and the United Church of Canada. There is minimal information regarding what grades were taught; however, in 1929, grades 1 - 4 were held with two teachers for both residential pupils and day pupils. In 1958 kindergarten pupils appear for the first time in the May Principal's Monthly Reports (PMR). Finally, in 1964-65 the residence was used chiefly for high school students, who were bussed to local high schools.

Students from the following communities attended the school: Wesley, Chiniquay, Bears paw, Crooked Lake Agency, Qu'Appelle, Sunshield, and Sarcee. Student enrolment statistics are available every year from 1923 - 1968, with a low enrolment of 13 students in 1923 and a high of 95 in 1940. There are no enrolment statistics available for 1969. Morley IRS also had day school students attending. From 1923 - 1938, the numbers were quite low; however, the day school student enrollment from 1953 - 1968 was relatively high, eventually outnumbering the residential school student enrollment from 1957 on.

3. Coqualeetza, Chilliwack, British Columbia - 1889-1940: Coqualeetza Residential School was located at Coqualeetza in the interior of BC near Chilliwack. The IRS operated from 1889 - 1940 (51 years) and closed in 1940. Other names identifying the residential school include Coqualeetza Boarding School, Coqualeetza Institute, Coqualeetza Home, Coqualeetza Industrial Institute, Indian Industrial Institute - Chilliwack, Chilliwack Home, Coqualeetza Institute, Coqualeetza Industrial School, Coqualeetza Indian Institute, and Coqualeetza Training Institute between 1889 - 1924. From 1924 - 1939, the following names identifying the IRS were Coqualeetza Residential School and Coqualeetza Indian Residential School. The Government of Canada was responsible for funding the school, which was managed and operated by the Methodist Church then the United Church from 1889 - 1940. Additionally, the Women's Missionary Society of the Methodist Church and the Board of Home Missions of the United Church was involved. To date, we have not located any written agreements regarding the Coqualeetza IRS. No information regarding which grades were taught at the IRS exists. Students from the following bands attended the IRS: Aiyansh, Bella Bella, Bella Coola, Campbell River, Capilano, Chemainus, Clooose, Cowichan, Gitlakdamix, Haida, Hartley Bay, Hazelton, Kemano, Kilgard, Kincolith, Kitlope, Kitamaat, Kitkatla, Klemtu, Koksilah, Lakasap, Lytton, Malahat, Massett, Musqueam, Nanaimo, Nanoose, Nitinaht, Port Essington, Port Renfrew, Port Simpson, Quamichan, Saanichton, Salishan, Salmon River, Skulkayn, Somenos, Soowahlia, Sumas, and Teheaston.

Consolidated List of Indigenous Boarding Schools associated with The United Methodist Church
September 2024

4. Kitimaat, Kitimaat, British Columbia – 1908-1941: Kitimaat Indian Residential School (IRS) was located on the Kitimaat Reserve on Douglas Channel in Kitimaat. The IRS operated from 1908 - 1941 (33 years) and closed on June 30, 1941. Other names identifying the residential school include Elizabeth Long Memorial Home, Kitimaat Indian Girls' Home, Kitimaat Indian Boarding School, Kitimaat Boarding Home and Day School, Kitimaat Indian Residential School, and Kitimaat Home for Indian Children (no dates identified).
The Government of Canada was responsible for funding the school, which was managed and operated by the Women's Missionary Society of the Methodist Church/United Church. In 1911, an agreement was signed between the Department and the Methodist Church for a per capita grant for 30 pupils.
No information regarding which grades were taught at the IRS exists.
Students from the following bands attended the IRS: Kitimaat, Bella Coola, Kemano, Kitlope (Kitelope), Klemtu, Bella Bella. Between 1899 and approximately 1909, only girls were at Kitimaat IRS. After 1909, there were always more girls than boys at the IRS; boys were transferred to another school upon turning 12. After 1934, boys were transferred to another school when they turned 10.
Statistics for student enrolment are sporadic from 1893 - 1906, but student enrolment statistics are available every year from 1909 - 1940.
After a fire in 1906, the IRS is re-built and opens on December 10, 1909. The three-story wooden school building has accommodation for 35 students, but it was over-capacity in 1910 with 45 students. In 1914, the IRS had a capacity for 30 pupils; however, the school was over-capacity for 22 of its remaining 27 years of operation, indicating over-crowding.
5. Port Simpson, Lax Kw'alaams, British Columbia – 1892-1948: Port Simpson Indian Residential School (IRS) (Crosby Girls' Home) was located near the Tsimpshean Reserve in Port Simpson north of Prince Rupert on the west coast. The IRS operated from 1892 – 1948 (56 years) and closed on June 30, 1948.
Other names identifying the residential school include Crosby's home, Crosby Girls Home, Port Simpson (Girls) Industrial School, Port Simpson Indian Girls Home, Port Simpson Girls Industrial Home, Port Simpson Girls Residential School, Crosby Girls' Home/Indian Residential School, Port Simpson United Church Residential School, and Port Simpson Indian Residential School (no dates identified).
Crosby Girls Home started as a "Home" for students, and the name "Crosby Girls' Home" was used throughout the operation of the IRS. Port Simpson IRS (Crosby Girls' Home) was a girls-only IRS. Boys may have been present at the IRS, but we cannot confirm if this was in association with the residence or the day school that operated at the home. The Government of Canada

Consolidated List of Indigenous Boarding Schools associated with The United Methodist Church
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was responsible for funding the school and was managed and operated on behalf of the government by the Women's Missionary Society of the Methodist Church/United Church.

In 1911, an agreement was signed between the federal government and the Methodist Missionary Society, indicating that the Methodist Missionary Society would support, maintain, and educate no more than 45 pupils at Port Simpson (Crosby) Girl's Home.

In 1892, a per capita grant for 20 pupils was made, [by the federal government], and was paid yearly after that. In 1901, the number of resident pupils increased to 44. Another per capita grant from the federal government was given for 50 pupils. In 1947/48, due to a decrease in admissions, the number of students would not exceed 20.

The information available indicates the grades taught at the IRS included in 1904/05 grades one through six, and in the 1930s, the IRS curriculum included grade eight.

Students from the following bands attended the IRS: Aiyansh, Bella Coola, Gitikshan, Gitlakdamix, Greenville, Hazelton, Kincolith, Kinisquit, Kitikshan, Kitkatla, Kitsegucula, Kitselas, Kitsumkalum, Lakgulzap, Metlakatla, Nishgah, Tsimpsean, Port Simpson.

6. Brandon, Brandon, Manitoba – 1895-1972: Brandon Indian Residential School (IRS) was located approximately 3 miles northwest of Brandon in southwestern Manitoba on the north bank of the Assiniboine River. It operated from 1895 – 1972 (77 years) and was converted to a student residence in 1967 and remained so until it closed, and students began attending local day schools in Brandon.
Other names identifying the school include Brandon Industrial School (1895 - 1925), Brandon Industrial Residential School (1926 - 1967), Brandon Residence for Indian Children (1967 - 1969), and Brandon Student Residence (1968 - 1972).
The Government of Canada was responsible for its funding, which was managed and operated by the Methodist Missionary Society/Methodist Church from 1895 - 1926. The United Church of Canada/United Church Board of Home Missions managed and operated it from 1926 - 1970. The federal government signed an agreement with the United Church of Canada for its operation. In September 1970, the management and operation of the Brandon Student Residence were transferred to the Roman Catholic Oblate Indian and Eskimo Commission (INDIANESCOM).
In July 1929, the IRS closed for a year while a new residence building was constructed. During that year, 83 students were transferred to the Edmonton IRS while the remaining students were returned home to attend day schools. In 1968, only one class was operating, and by that November, students were attending local day schools (non-federal) in Brandon. Additional students from other Roman Catholic IRSs were placed at the Brandon school during 1970 - 1971 because the other schools

Consolidated List of Indigenous Boarding Schools associated with The United Methodist Church
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(Pine Creek IRS, Fort Alexander IRS, and Sandy Bay IRS) closed, and Brandon IRS had fewer than 50 students. When the school closed in June 1972, 12 students were transferred to the Guy Hill IRS in The Pas. No information can be found regarding grades offered from 1895 - 1941 except for the school years – 1913/14 (grades 1 to 6) and 1938/39 (kindergarten, grades 1 to 12). From 1941 - 1954, the school went up to grade 8, then from 1954 - 1959, the school only went up to grade 6. From 1959, the grades offered slowly dwindled to only grade 1 in 1967. Students attending Brandon Collegiate were sporadic from 1917 - 1951 (4 students), then in 1955, attendance increased with a high of 130 in 1966 and a low of 4 in 1972. Attendance totals are not known for 1969 and 1971, but high school students attended the City of Brandon schools. No enrolment statistics can be found for the years 1897 - 1930 nor the years 1931 - 1949 and, strangely, for the 1970/71 school year. Enrolment statistics range from a low of 54 for the two years, 1895 -1897, to a high of 200 in 1966.

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PHASE

1

The United Methodist Church and Its History of Indigenous Boarding Schools Research Assistant Job Description

United Women in Faith and the General Board of Global Ministries of The United Methodist Church, in cooperation with The General Commission on Archives and History of The United Methodist Church, seek a researcher to complete Phase I of a multi-phase research program.

Background: Various entities connected to the denominations that are now The UMC were part of the church's westward expansion. Mission work was undertaken in a variety of languages through Boards of Church Extension, and Mission. Some of this work was also connected to Annual Conferences. Likewise, the women of the church, operating as the Women's Home Missionary Association and other similar names, planted schools and other institutions. Now, working together GBGM and UWFaith seek to reconstruct that history. GBGM has compiled a list of 20 identifiable schools, but more remain to be added to this list. UWFaith is conducting a review of its own records and has identified several schools as well. In cooperation with GCAH and with its technical expertise and collections, the agencies seek to identify, collect, and understand the history of involvement in indigenous boarding schools.

The Agencies have organized a process to serve as the foundation for data collection and for consultation with Native American people and groups.

Researcher's Job: The goal of Phase I is **identification**. Using the repository at the United Methodist Archives and History Center on the campus of Drew University, a researcher will comb records of GCAH (and if necessary Annual Conference Archives of the UMC) for basic information and data regarding U.M. involvement in indigenous boarding schools. The researcher will compile all below information into an Excel sheet and should be prepared to present any of the below information to various boards (if requested to do so) as well as to articulate data found in a comprehensive manner to supervisors.

- Names of schools
- Names of administrators, teachers, missionaries
- Dates of operation
- Budgetary information
- Pedagogical philosophy or missiology
- Number of deaths, illnesses
- Closed or still in operation
- Other pertinent facts

Necessary Skills to Apply:

- Higher levels of past research desired (Ph.D. students, candidates preferred)
- Critical thinking skills
- Organizational skills
- Familiarity with handling archival material
- Familiarity with critical race theory or anti-racism
- Familiarity with the history of indigenous nations of U.S.

Time Requirement: The researcher will begin as soon as possible during the Summer of 2022 and continue for six weeks from their start date (ideally concluding research prior to September 1, 2022). It is expected that the researcher will spend 20 hours per week in research, for six weeks.

Research Stipend: The researcher will be compensated \$50 per hour, at 20 hours per week, for six weeks totaling \$6,000. Room and board are not included.

Supervisors: The researcher will report to staff at the General Commission on Archives and History for day-to-day concerns (Frances Lyons is the Reference Archivist and will be first point of contact). Three check-ins or research updates will be completed with Harriett Olson of United Women in Faith and Roland Fernandes of Global Ministries at a time to be determined when research begins.

Please send a letter of interest and an academic C.V. or resume to Dr. Ashley Boggan D., General Secretary of GCAH (adreff@gcah.org) by July 1, 2022 with the subject line: “Researcher for UWF/GBGM.”

Final decision of the appointment will be made by Harriett Olson and Roland Fernandes.

Phase 1: List of Indigenous Boarding Schools, Identified at GCAH

KEY: --	Schools on Federal list	Cemetery	On Federal list but not in UM archives
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Current Conference	School Name	Location	Dates of Operation	Sponsoring Organization
Alabama-West FL	Asbury Manual	Ft. Mitchell, AL	1822-1830	MEC
Oregon-Idaho	Oregon Indian Manual Labor Training Institute	Willamette, OR	1841-1844	MEC
?	Oneida Indian School	NY	1855 - ?	MEC
West Ohio	Indian Manual Labor School	Upper Sandusky, OH	1823-1842	
Great Plains	Armstrong School (Huron Cemetery)	Kansas City, KS		
New Mexico	McCurdy Mission School	Espanola, NM.	1912-present	EUB
Alaska Missionary Conference	Jesse Lee Home and School	Unalaska Seward Anchorage	1889-1925 1925-1964 1964-present	WHMS
New Mexico	Jicarilla Apache School	Dulce, NM	1890-1908?	WHMS
New Mexico	Navajo Mission School	Farmington, NM	1891-present	WHMS

Oklahoma, Northern Prairie District	Osage Indian School	Pawhuska, OK	1888-1903	WHMS
Oklahoma, Northern Prairie District	Pawnee Indian Mission, School and Home	Pawnee, OK	1888-1906	WHMS
Oklahoma, Northern Prairie District	Ponca Indian School	Ponca, OK	1888-1901	WHMS
Pacific Northwest	Stickney Home and Industrial School	Linden, WA	1893 and 1909	WHMS
Pacific Northwest	Yakima Indian School	Ft. Simcoe, WA	1860-1922,	WHMS
Alaska Missionary Conference	Hilah Seward Industrial Home	Nome, AK	1907-1919	WHMS
Alaska Missionary Conference	Lavinia Wallace Young Mission	Nome AK	1906-1970	WHMS
Great Plains or OIMC	Haskell School	Lawrence, KS Indian Mission	1926-1930	Federal Government
Great Plains	Esther Home for Indian Girls	1305 Vermont Street, Lawrence, KS	1920-1927	WHMS
Wisconsin	Odanah School and Home	Odanah, WI	ca 1920-?	WHMS
California-Nevada, Great Northern district	Greenville Indian Mission	Greenville, CA	1890-1897	WHMS
Desert Southwest, North District	Yuma Indian Mission	Yuma, AZ	1911-1930	WHMS
Oklahoma, Lake Country	Asbury Manual	Eufaula, Creek Nation, Indian Territory, (OK)	1848-1889	Indian Mission Conference, MECS

Oklahoma, Lake Country	Bloomfield Academy	Achille, OK	1885-1914	Indian Mission Conference, MECS
Oklahoma, Green Country	Cherokee Orphan Asylum	Tahlequah, OK	1866-1903	Indian Mission Conference, MECS
Oklahoma, Lake Country	Chickasaw Academy	Tishomingo, Chickasaw Nation, Indian Territory (OK)	1850-1888	Indian Mission Conference, MECS
Oklahoma, Lake Country	Harley Institute	Tishomingo, Chickasaw Nation, Indian Territory (OK)	1889-1911	Indian Mission Conference, MECS
Oklahoma	Colbert Institute	Perryville, Choctaw Nation, Indian Territory	1852-1857	Indian Mission Conference,
Oklahoma, Lake Country	Folsom Training School	US-259, Smithville, OK, 74957	1921-1933	Indian Mission Conference, MECS
Oklahoma, Lake Country	Fort Coffee Academy	Fort Coffee, Choctaw Nation,	1840-1863	Indian Mission
Oklahoma, Lake Country	New Hope Academy	Fort Coffee, Choctaw Nation,	1844-1896	Indian Mission
Oklahoma, Green Country	Harrell International Institute	Muskogee, OK	1881-1889?	Indian Mission
Oklahoma, Wichitas	Methvin Institute	Anadarko, OK	1890-1907	Indian Mission Conference,
Oklahoma, Lake Country	Sasakwa Female Academy	Sasakwa, Seminole Nation, Indian Territory, (OK)	1880-1892	Indian Mission Conference, MECS
Great Plains	Pottawatomie	Mayetta, KS	closed 1911	Indian Mission Conference,
Oklahoma, Heartland		Whitebead, OK Indian Mission Conference		Indian Mission

Cherokee, Redlands district	Pierce Institute		1879-1905	Missouri Conference, MECS
New Mexico	Harwood School	Albuquerque, NM	1887-1976	WHMS
Great Plains	Kaw Methodist Mission School	Council Grove, KS	1851-1854	Indian Mission Conference, MECS
Mountain Sky	Fort Peck Agency Boarding School	Poplar, MT	1881-1936	MEC

- The following schools are on the list of schools being investigated by the Federal Govt.

Harrell International

New Hope Academy/Fort Coffee Academy

Colbert Institute

Harley Institute

Chickasaw Academy

Bloomfield Academy

Asbury Manual-Oklahoma

Greenville Indian Mission

Navajo Mission School

Jicarilla Apache Mission

Jesse Lee Home and School

Indian Manual Labor School (Shawnee, KS)

Asbury Manual-Alabama

Kaw Methodist Mission School, 1851-1854, Council Grove, KS

Fort Peck Agency Boarding School, 1881-1936, Poplar, MT

United Methodist-affiliated Native American School Project

Phase 1: Day and Other Schools

List of schools that appear to be “day schools” and therefore don’t fall into the boarding school criteria.

Carson School, Nevada Mission¹
Fort Shaw Indian School, North Montana Mission
Worcester Academy, (OK?)²
Day School, Sault St. Marie Mission, Michigan, 1854, James Shaw³
Cazier/Kazier School, Pe-wah-ne-go-ing, Flint River Mission, Saginaw County, Michigan
Weekday School, Potawatomi, Nottaway Mission, Michigan, 1846
Day School, Pe-sa-iag-a-ning Mission, Saginaw Bay, Michigan, 1857, Peter Markman
Oneida day school, Wisconsin Indian Mission, 1847 (at the mission)
Oneida day school, Wisconsin Indian Mission, 1847 (at Indian School House)
Oneida (NY) and Onondaga (NY) day schools (2), 1846-1855?
Day school, St. Regis Mission, Black River Conference (Northern NY), 1857
Day school, Sandy Lake Mission, Minnesota, 1840
Day School, Fund du Lac Mission, Minnesota, 1846, E.H. Day and Peter Marksman
Day school, Blackfeet Mission, Rocky Mtn Conference
School, Klamath Reservation, Oregon
School, Lemhi Agency, Oregon
Brothertown Mission School, Green Bay District, Rock River Conference, 1844
Hardridge School, ca. 1832, Little Rock Conference (H.G. Joplin, appointed)⁴
Quapaw Mission School, Roberts Manual School, Crawford Seminary, 1843-1851
Robertson School, near Fort Washita. Chickasaw
Robinson School
McIntosh School, No. 1—1832-?⁵
Wyans School, on the Canadian, No. 2—1832-?
Hawkins School, near the Agency, No. 3—1832-?
Lewis's School, No. 5—1832-?
South Arkansas School, No. 6—1832-?
Adair's Schools, No. 1, 2—1832-?
Bayou Bennard School, No. 3—1832-?
Chism's on the Canadian, No. 4—1832-?
Sels (Cell's?) School, No. 2—1833-?
South Arkansas School, No. 3—1833-?
Key's School, No. 2—1833-?
Canadian school. No. 3—1833-?
Lee's Creek district school, No. 4—1833-?
Van's School, No. 4—1834-?

¹ Alpha G. Kynett, Recording Secretary, *The Methodist Forward Movement in the United States 1907-1908*. Annual of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, (Philadelphia, PA: Board of Home Missions and Church Extension of the Methodist Episcopal Church) p. 94

² *Our Brother in Red*, Vol.1, No. 4, 12/1/1882, p.2

³ Wade Crawford Barclay, *The Methodist Episcopal Church 1845-1939, Widening Horizons 1845-1895* (New York: Board of Missions of the Methodist Church, 1957) p. 351-375

⁴ Sidney Henry Babcock and John Y. Bryce, *History of Methodism In Oklahoma. Story of the Indian Mission Annual Conference of the Methodist Episcopal Church, South Vol.1* p. 27

⁵ Nolan B. Harmon, Editor, *The Encyclopedia of World Methodism*, Vol. 1 (Nashville: The United Methodist Publishing House, 1974), p. 1213

United Methodist-affiliated Native American School Project

Phase 1: Day and Other Schools

North Canadian School, No. 5—1834-?
Canadian Fork School, No. 1—1835-?
Cany Camp Ground School, No. 4—1835-?
Hichitytown School, No. 5—1835-?
Delaware School—1835-?
Peori School— 1835-?
Kickapoo School— 1835-?
McDaniel's School, No. 3—1836-?
Bethel Camp Ground School, No. 4—1836-?
Creek Circuit and schools—1836-?
Beattie's Prairie School, No. 4—1837-?
Shawneetown School, No. 1 —1837-?
Holstehomo School, No. 2—1837-?
Eagletown School, No. 3—1837-?
Seneca cir. and school—1837-?
Salasaw School, No. 3—1839-?
Forks of Illinois School, No. 1—1841-?
Clear Spring School—1 842-?
Flint District School—1842-?
Morris Seminary—1845-?
Western Academy (in Kansas) —1848-1849
Creek School—1848-?
"Poteau and School"— 1849-?
Ozark Institute—1854-?
Hay's School—1855-?
Canadian School—1856-1857
Prairie School—1871-?
Honey Hill School—1871-?
renamed Spaulding College—1890-1908
Wapunucka Institute— 1884-1886
Muskogee District High School—1885-?
Chillocco Indian School—1885-1888
Andrew-Marvin Institute—1886-1888
Galloway College—1888-?
Collins Institute—1888-?
Oklahoma District High School— 1891-?
McAlester High School—1895-?

Schools that are considered “higher education” (non-boarding high school and colleges).

Webbers Falls High School, p. 103 [A Brief History of the Missionary Work in the Indian Territory of the Indian Mission Conference, Methodist Episcopal Church South \(archive.org\)](#)

Wille Hallsell College, Vinita, OK. also known as Galloway College, circa 1888 [A Brief History of the Missionary Work in the Indian Territory of the Indian Mission Conference, Methodist Episcopal Church South \(archive.org\)](#)

Hargrove College, Ardmore, OK, 1895 [A Brief History of the Missionary Work in the Indian Territory of the Indian Mission Conference, Methodist Episcopal Church South \(archive.org\)](#)

United Methodist-affiliated Native American Board Schools
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United Methodist-affiliated Native American Board Schools
Phase 1 Bibliography

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J.J. (John Jasper) Methvin, 1846-1941

Perryville [Perryville | The Encyclopedia of Oklahoma History and Culture \(okhistory.org\)](#)

Choctaw Schools | [The Encyclopedia of Oklahoma History and Culture \(okhistory.org\)](#)

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Wikipedia

Bloomfield Academy (OK) [Bloomfield Academy \(Oklahoma\) - Wikipedia](#)

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[Harwood School - Wikipedia](#)

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[Pierce Institute, Whitebead, I.T., Garvin County, Okla \(okgenweb.net\)](#)

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Oregon Indian Manual Labor Training Institute [About: History of Willamette](#)

Indian Manual Labor School, Shawnee Mission, Kansas, 1845-1862

[Indian Mission Schools Collection, 1837-1879 - Kansas Historical Society \(kshs.org\)](#)

[Shawnee Indian Mission - Kansas Historical Society \(kshs.org\)](#)

United Methodist-affiliated Native American Board Schools
Phase 1 Bibliography

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National Division of the General Board of Global Ministries, 1883-1992

Women's Division

Mission Education and Cultivation Program Department of the General Board of Global Ministries

Annual Conference Journal Memoirs Index

Board of Foreign Missions (MEC)

Guide to the Mission Geographical Reference Files

Table of UMC Annual Conferences 1796-2019

Oklahoma University

[Folsom Training School Collection \(ou.edu\)](https://ou.edu/folsom)

PHASE

2

United Methodist involvement in Native American Boarding Schools

A proposal for working together and status report

November 2022

Understanding and taking responsibility for our history is a necessary part of building respectful relationships in any arena, and this is certainly true for relationships of predominantly white Christian nations in the United States with native peoples. While the United Methodist Church has already made statements of repentance and disavowed the Doctrine of Discovery, we have not brought to light our history of involvement with Native American Boarding Schools. The church is blessed to have native members, some of whom have shared their family stories, however, there is no single place where the church's participation in boarding schools is recorded.

In order to collect resources, uncover information and understand the involvement of United Methodist Church entities and their predecessors in Native American Boarding Schools in the United States, we propose the formation of a shared effort to maximize our learnings.

Steering team:

A group of representatives of General Agencies with the most direct involvement

Roland Fernandes, Bp. David Wilson (member of OIMC and GBGM Board) and Harriett Olson and Daryl Junes-Joe (Navajo nation and UMW Board member)

Propose to update other GS's periodically as research unfolds.

Functions: Likely would include recruit initial researchers, monitoring progress, refining research questions along the way, monitoring budget, periodic meetings with consulting partners

Researchers:

Ashley Dreff and a small group of recruited researchers collecting information about schools in particular regions or repositories (or schools connected to the various entities). The information is to be shared with each other. Anticipate that regular meetings of researchers would be held to share learnings and methodologies, and that a common on-line facility for sharing information would be established. Other agencies, conferences and individuals with relevant information would provide it to this group.

Budget monitoring by head researcher or by Ashley.

Consulting partners:

Respected members of Native nations selected for knowledge of the history and willingness to participate in this effort would be invited. Staff leader of the Native American Comprehensive Plan would be invited to participate here. Their role would include reviewing and interpreting what's been found, suggesting other strains of inquiry, persons or repositories of information to be pursued. Ability to participate in making connections on request would be welcomed.

Organizing work:

Outline the project scope and phases

Address funds needed and sources

Address possible outputs generally--the medium for sharing the information that is collected will be worked out as the project progresses

Enlist research person for initial review of materials at GCAH and selected other archives. Leslie Reyman was contracted to do initial review. Please see results summary below.

Rough out research questions/categories of information to guide initial research and development of a list or index of basic information.

Align on research phases and timeline -- Phase 1 is just concluding, and a written report is expected very soon.

Assign responsibility for recruitment of researchers and participants, establish funding mechanism, and prepare next phase timeline

Status report

Leslie Reyman completed the first phase of research in early November. While Leslie received support from GCAH staff as requested, she did not find many of the resources needed at the GCAH archives. Instead, she relied on the Annual reports of the Women's Home Missionary Society and an array of secondary sources.

Through her work, she identified between 30 and 40 schools, most associated with Native American Missions, that were boarding for some part of their existence, if not all. Three of these institutions continue as National Mission Institutions of United Women in Faith. As you would expect the work has changed repeatedly over the years.

It seems that some Missions were started by Annual Conference Mission Societies and some by the denomination. After the split, MEC and MECS missions tracked where Native peoples from the east were relocated and went hand in hand with the movement of whites to the western territories.

Leslie is preparing a written report of what she has found that we expect to receive in the next few weeks.

As we have been doing this work, we have conferred with Chebon Kernall of the Native American Comprehensive Plan and we have also been contacted by the Native American International Caucus of the UMC who are anxious for involvement and information. Roland, Ashley and I have offered to meet with the leaders of the NAIC in December and we can provide an update about what we have learned.

The next steps will be recruitment of a research team (Ashley has made some initial overtures in this regard), planning how and when we will share information so that interested parties know what to expect, and setting up the parameters of the search and data collection. Some of the parameters used by the Bureau of Indian Affairs may be appropriate for us, and other protocols common to archives will need to be observed. Not all the personal information that may be found will be reported. For example, genetic information like blood quantum, would presumably always be confidential. Similarly, the location of any unprotected cemeteries may need to be kept confidential to prevent depredation.

Once the team is recruited, parameters agreed and timelines developed, it may be that we should consider making a WS Contingency Fund to support this work and make it more of a denominational effort, rather than an effort of a few agencies.

Finally, we expect that there will be a third phase once we have a sense that we have learned what there is to know from our history, and that will be grappling with the question of what the church will want or need to do and say in response to what is learned. When we get to that phase of the project, I expect a broader group of agencies to participate and bring their expertise.

Prepared by Harriett Olson, on behalf of UWF, GBGM and GCAH with consultation from NACP.



May 18, 2023

Dear Annual Conference archivists, historians, and historically-minded folks,

Greetings from the General Commission on Archives and History of The United Methodist Church!

We, at GCAH, in cooperation with and in consultation with the General Board of Global Ministries and United Women in Faith, and the Native American Comprehensive Plan, are continuing a concerted and coordinated effort to research (United) Methodist involvement in indigenous boarding schools.

We've completed Phase I of this process which was to identify previous schools, their names, their dates, and their locations. We have since mapped these locations onto current annual conference boundary lines which is why we are reaching out to you. Historically there was one or more indigenous boarding school(s) in your annual conference boundary.

Phase II of this project is to conduct research at annual conference archives and other relevant sites within the annual conference. This is where you come in. We need your active assistance in researching these schools at the annual conference archive.

If you agree to assist us there are a few things that you need to know:

- 1) Confidentiality must be maintained as to materials that are found. Given the sensitive nature of this topic, we are working with indigenous communities directly, with other general agencies, and with bishops in order to ensure that communications and relationships are respectful and respected.
- 2) This will be a commitment of at least one year of ongoing research.
- 3) You will need to attend 3-5 video webinar trainings in June 2023 as to how to research this type of sensitive material.
- 4) You will need to attend monthly check-ins to report findings to my research team beginning in July 2023 and ongoing through July 2024.
- 5) You will need to open the archive to any additional persons assigned to your annual conference for assistance in this research.
- 6) A report on the status of this research will be given at the UM Historical Convocation in September 2024 in Bozeman, Montana.

Depending on the annual conference that you are serving, you may have little research to conduct or a seemingly overwhelming amount. GCAH and other general agencies are here to assist you with this. We have some research funds to help you hire persons if they are needed. You will need to

reach out to me directly (aboggan@gcah.org) for any financial assistance. I will be making tours of the annual conference archives over this next year in order to meet you, see your space, and assist in this particular project.

I ask that you respond to this request with an affirmation of your participation or with a recommendation of someone else in your area who can assist with this important research. Please respond by June 2, 2023 to aboggan@gcah.org subject line: “Indigenous Boarding School Researcher.”

Thank you for all you do and your continued ministry of memory,

A handwritten signature in black ink, reading "Ashley Boggan D." in a cursive, flowing style.

Ashley Boggan D., Ph.D.
General Secretary
General Commission on Archives and History
The United Methodist Church



May 18, 2023

Dear Bishop,

Greetings from the General Commission on Archives and History of The United Methodist Church!

We, at GCAH, in cooperation with and in consultation with the General Board of Global Ministries and United Women in Faith, and the Native American Comprehensive Plan, are continuing a concerted and coordinated effort to research (United) Methodist involvement in indigenous boarding schools.

We've completed Phase I of this process which was to identify previous schools, their names, their dates, and their locations. We have since mapped these locations onto current annual conference boundary lines which is why we are reaching out to you. Historically there was one or more indigenous boarding school(s) in your annual conference boundary.

Phase II of this project is to conduct research at annual conference archives and other relevant sites within the annual conference. I'll be reaching out to your annual conference archivist and the chair of your annual conference commission on archives and history to ask them to assist in this research. **If there are persons whom you know in your conference that would be an asset to this research or need to be informed of this ongoing research, please let me know, and I will be sure to be in contact with them. We will need names and contact information by June 2, 2023 sent to aboggan@gcah.org.**

It is our hope that over this next year, we'll begin to find out more information about the various Methodist affiliated boarding schools in order to move towards a process of accountability, reconciliation, and healing. **My goal is to have a formal report (but most likely not a final report) presented at the UM Historical Convocation to be held in the September 2024 in Bozeman, Montana.** You will receive an invitation to this event. Until then, I will keep you informed of the research process and any public communications during this process.

Blessings on you and your ministries,

Ashley Boggan D.

General Secretary

General Commission on Archives and History

The United Methodist Church

June 9, 2023

Dear researcher,

First thank you for agreeing to assist the General Commission on Archives and History, the General Board of Global Ministries, and United Women in Faith, and so many others in this important research revolving around Methodist involvement in Indigenous boarding schools. In this letter you will find the necessary information to get started on this research.

Please read the letter in its entirety. We ask that after you've read it, you sign and date the letter. Please either have your president of your annual conference commission on archives and history, your annual conference archivist, or your bishop also sign off for accountability's sake.

Where are we in the research process?

We have completed Phase 1 which was to identify Indigenous boarding schools within the United States that have Methodist roots or affiliations. We then mapped those schools onto our current annual conference boundaries in order to implement Phase 2. This second phase is research at the annual conference level.

Who is leading this research project?

Research leaders are Rev. Chebon Kernell and Dr. Ashley Boggan (GCAH), who are working in collaboration with Roland Fernandes (GBGM), and Susan Moberg (UWF). Together we are serving as the agency representatives for this initiative. More information about each of us can be found at the end of this letter. Rev. Kernell and Dr. Boggan will be the lead contacts in Phase 2. Any questions you may have throughout this process, please contact them (Dr. Boggan aboggan@gcah.org, Rev. Kernell gkernell@umcdiscipleship.org).

What are we looking for in Phase 2?

We are asking you to begin with your annual conference archives and see what information you are able to find about the named boarding school. **This is purely a documentary phase, meaning we are looking for written, photographed, published works related to these schools.** If you are unable to locate information on the school in your annual conference archive, then we are asking you to reach out to local historical societies or other community-based spaces that house history of your area. **Please DO NOT reach out to Indigenous communities without speaking with myself and Rev. Kernell prior.** We will provide training and guide you through the process of communicating with Indigenous nations and neighbors.

Is there funding for this research?

Yes. Attached to this letter you'll find a grant application. You will need to be specific as to what your funds will be used for, how much you are requesting, and if you have other financial support for this project. We will do all that we can do ensure that financial support is provided during this process. Funds take approximately one month to be released so please apply prior to immediate need. Funds will be released to the annual conference commission on archives and history for further distribution.

What is the end-goal of this project?

We are working on deciphering the best ‘end product’ of this research. Some of that will depend on what we find. However, September 9-14, 2024, you will be invited to Bozeman, Montana for the United Methodist Historical Convocation which will include an interim report on this research. More details will be release later.

What will be my role in this project?

We are asking that you serve as a researcher to assist us with gathering data. GCAH will be responsible for analyzing data and coalescing the information found. However, your detailed gathering, creative research, and collation of information is vital. In order to assist with this task, we ask that you be able to commit to the following:

- Be available for up to one year of research (may vary with annual conference)
- Watch any necessary webinars or training videos as to how to conduct this type of research
- Commit to **NOT** disclose any information found regarding boarding schools to persons who are outside of the research team named in this letter.
- Be available for monthly Zoom check ins with fellow researchers
- Scan relevant materials and upload them to Dropbox to be shared with GCAH
- Compile a final report with findings

When is the first Zoom meeting?

We will gather on Thursday June 29, 12pm-1:30pm eastern using the link below. The primary function of this first gathering will be introductions, policies, and procedures.

<https://drew.zoom.us/j/98741383188>

We ask that prior to joining us you watch two webinars produced by the Archivists for Congregations of Women Religious regarding the Role of Archives in Truth and Healing. These webinars were produced for the Catholic Church as part of their process of accountability. However, the information contained is key as to how we will proceed in our process together, and these webinars have been used by many other Protestant denominations as a guide.

During this first gathering we will all make a verbal commitment of confidentiality as we walk this journey towards healing together and in-step. Keeping this work confidential will help us ensure that further harm is not done and will allow the research team and project leaders to best consult with Indigenous communities and neighbors regarding information found. Please sign this letter below as an indication that you are joining the team, and we look forward to seeing you on June 29, 12pm eastern.

Research name and signature

Supervisor name and signature

About us:

Rev. Chebon Kernell currently serves as the Executive Director of the Native American Comprehensive Plan of The United Methodist Church. An ordained Elder in the Oklahoma Indian Missionary Conference, Rev. Kernell is formerly the executive secretary of Native American and Indigenous Ministries for the denomination's General Board of Global Ministries. In this role, he has worked with the World Council of Churches, the United Nations Permanent Forum on Indigenous Issues and the United Methodist Church's Council of Bishops assisting in a denominationally mandated effort to improve relationships with Indigenous communities through dialogue, study and local or regional acts of repentance acknowledging harms inflicted upon Indigenous communities. He is an enrolled member of the Seminole Nation of Oklahoma and is of Muscogee Creek heritage. In 2016 he was honored by receiving the *Religious Literacy Award* sponsored by the Westar Institute "for his tireless efforts to educate the general public, including not only mainstream American Christians but also native peoples themselves, about the 'deep and broad religious riches' of Indigenous peoples in the context of reconciliation work and the recovery of native practices."

Dr. Ashley Boggan is the General Secretary of the General Commission on Archives and History. In this role, she ensures that the UMC understands its past in order to envision a more equitable future for all Methodists. Boggan earned her PhD from Drew Theological School's Graduate Division of Religion, specializing in both Methodist/Wesleyan Studies and Women's/Gender Studies. She earned an M.A. from the University of Chicago's Divinity School, specializing in American Religious History. She has previously worked as staff at the General Commission on Archives and History (2012-2014) and the Connectional Table of The United Methodist Church (2014-2016). She was the Director of United Methodist Studies and Assistant Professor Christian History at Hood Theological Seminary (Salisbury, NC), an AME Zion Seminary, from 2017-2019 and was the Director of Women's and Gender Studies and Assistant Professor of Religion at High Point University (High Point, NC) from 2019-2020. Boggan is a lay member of the Greater New Jersey Annual Conference and the daughter of two ordained United Methodist ministers. Her Methodist lineage dates beyond this, back to the early 19th century when her great-great-great grandfathers were Methodist circuit-riders. She is the author of *Nevertheless: American Methodists and Women's Rights* (2020); *Entangled: A History of American Methodism, Politics, and Sexuality* (2018); and added to the revised *American Methodism: A Compact History* (2022).

Roland Fernandes became the General Secretary (chief executive) of Global Ministries and the United Methodist Committee on Relief (UMCOR) on September 1, 2020, having filled key leadership roles in the organizations since 1995. He was both chief operating officer and chief financial officer of Global Ministries/UMCOR from 2003 and has several times served as interim general secretary. As general secretary, he oversees programs, projects and partners in 120 countries, including 350 missionaries in 70 countries. UMCOR is the church's relief and development organization. A layman who grew up in Kolkata, India, Fernandes understands mission as "the heart of the church's work" and sees Global Ministries "as uniquely prepared to further God's mission on behalf of the whole world..."

Susan Moberg serves the Office of the General Secretary/CEO through administrative oversight of the United Women in Faith Board of Directors and Program Advisory Group. She is responsible

for the execution of Board and Program Advisory Group meetings and acts as the recording secretary to the Board of Directors, Program Advisory Group and Senior Leadership Team. Moberg serves as the records officer for United Women in Faith as well as the staff contact for conference secretaries. Moberg served at St. Paul's United Methodist Church in Northport, New York, from 2006 to 2020, first as the church administrator and later its office manager. Previously, she worked at General Mills, Inc., before leaving the corporate world to raise a family. Moberg has a Bachelor of Science degree from Michigan State University.

APPENDIX

ELIZABETH JACOBS QUINTON, CENTENARIAN

By Mrs. C. M. Whaley

Linking the real pioneer days with modern times in a most striking manner, Mrs. Elizabeth Jacobs Quinton, one hundred and twelve years old, stepped from a late model automobile for an afternoon call in the home of Mr. and Mrs. Grant Foreman. Mrs. Quinton, an eighth-blood Choctaw Indian, was possessed of a figure and carriage which well might have put to shame many women of less than half her age.¹ Leaning on the arm of Mr. C. C. Victory, as she came up the steps from the street was little more than a precautionary measure against slipping on the wet sidewalk, for the old lady was active in both mind and body, although, as she said, she had lived about long enough.

Seated in the Foreman library, Mrs. Quinton gave no evidence of fatigue or excitement, in spite of the fact that she had spent the day previous attending a family reunion in Tulsa and had just driven from that city to Muskogee on her way home.

While she said apologetically that her memory was not as good as it used to be, she answered questions put to her about her early life, and recalled with surprising accuracy many historical events and persons of nearly a century ago.

She was born in Newton County, Mississippi, near Tchula, and near the Six Town Indians.² She came out to Fort Smith in 1839. "Some of the Choctaws came before that time, and some came after we did. Some of them had to be emigrated, but we didn't wait for that; we came ourselves. Sam Bridges emigrated a good many of them. We started from Newton County, Mississippi, got on the boat at Tchula, right there, just about four miles from where

¹ This contribution to *The Chronicles* was received recently from Doctor Grant Foreman, of Muskogee, with this note: "During my research I learned of the existence of Mrs. Quinton, for whom the town of Quinton in the Choctaw Nation was named. It seemed to me that an interview with this venerable citizen would be of much interest for preservation and reproduction. I got in touch with Mr. C. C. Victory who agreed to bring her to my home in order to secure this interview. At my request, Mrs. C. M. Whaley came to my house to record the statements of Mrs. Quinton. Mrs. Whaley very carefully recorded all of the interesting testimony of this venerable visitor, which is reproduced herewith."—Ed.

² The following letter giving biographical notes about Mrs. Quinton was received by Doctor Foreman from Noel Ballard, of the *Muskogee Daily Phoenix*:
"Dr. Foreman:

"Here is the picture of Mrs. Martha Elizabeth Quinton that I was telling Mrs. Whaley about. You may have it to use as you wish. I made the picture when I



ELIZABETH JACOBS QUINTON

we lived. We took the boat there—the Faun was the name of the boat. We came right on the Mississippi River.”

The trip to this new country was an event of great interest to the fourteen-year-old girl, and she recalled it with much pleasure. “It was very comfortable there on the boat. Just like living at home, and we could sit there and see everything. We had plenty to eat, a stove to cook on, and a good bed, just like living in this house. We had a room, a nice room, and when we got things cleaned up we could go out and look at things along the bank.” She did not remember how many came on the boat, “probably a hundred and fifty, I guess there was about that many. There was my aunt and her husband—they didn’t have any children, never had any—and papa and myself. Then there was Patton’s family, and some others—I don’t remember. . . . ”

Mrs. Quinton recalled that there were very few white people in their new home in the Choctaw Nation, “Not more than one or two white families when we came. We stopped at Little Rock first—stopped there for three weeks, and then we took another boat, I forget. I can’t remember its name. We took another boat to Fort Smith. We went to a wagon yard at Fort Smith and stayed all the next day, and then papa bought a place. It was about four miles from Fort Smith. It had all the buildings already on it and we moved there. My aunt went with us; she lived with us—my mother’s sister. My mother was a white woman, they said I never saw her; she died when I was six months old.”

The new home was about eight miles from Fort Smith and about the same distance from Skullyville. The young girl was sent to school at New Hope Mission, a Methodist school for girls near Skullyville, and about eight miles from the Jacobs’ home. There was a boys’ school at Fort Coffee, and the girls at New Hope had

went to Quinton to do a feature story on her birthday in November, 1938.

“Martha Elizabeth Quinton, after whose family the town by that name was named, died April 24, 1941, at the age of 115 years, four months and 29 days. At the time of her death she was the oldest living person in Oklahoma—and probably most other states.

“She died at home of her granddaughter, Mrs. Jim Huggins, with whom she made her home, in Quinton. Funeral services were held April 26, 1941, at the Quinton Baptist Church with Rev. G. C. Smith, pastor, officiating. Burial was in the Jim Quinton Cemetery under direction of the Mallry (*sic*) Funeral Home of Stigler.

“Mrs. Quinton’s maiden name was Jacobs and she was born at Tchula (correct), Mississippi, November 25, 1825. She first married Beverly Young, a captain in the Confederate Army, who was killed in action during Civil War. In 1868 she was married to Samuel Quinton who died at Quinton in 1904. She was the mother of nine children.

(Signed) “Very sincerely yours,
“Noel D. Ballard”

to make all the clothes for the pupils there.³ "We had to make pants and coats—had to make all the shirts for them. We learned to spin and run the loom—make cloth." They spun both wool and cotton, but she could not recall where the wool came from, although it was shipped in. Little or no cotton was raised in those early days in that part of the country. "I never saw a cotton field until my third child was born," said the old lady. "It was a beautiful sight, that growing cotton, just like a field of snow."

The yarn all had to be dyed before weaving and Mrs. Quinton described the process. To make the different colors they "used first one yarb and then another. Take hickory bark and bile it, and take the ooze and put alum in it and it will be green. Take shawnahaw, or polecat weed some folks calls it—I call it shawnahaw, and it will make black. You have to put copperas in it, though, to set it." "Ooze," she said, was made when "you bile it and bile it till you get all the strength out of the yarb, and then you strain it to get out all the drugs, and then you put in the copperas."

"What do you want to know all that for?" she asked with some asperity, when questioned as to how other colors were made, "you don't want to make no cloth." When it was explained that most people living now knew little or nothing about the methods employed in her youth, she answered smilingly: "No, I guess they don't. If they was to see a loom now it would be equal to a show; it would scare them all to death. I've wove many a web of cloth in my time. People used to live better in them days; they had more. Now people just live out of paper sacks. I used to sit up till midnight to card wool," she went on, "and after we wove the cloth we had to put it in hot water to shrink it."

School days at New Hope Mission were vastly different from those in present day schools for young ladies. "Old Man McAlister was principal at New Hope. I don't know who was the head of the boys' school. The boys dassan't come over to our school. No man person was ever allowed to come near our place. We went to school in the morning and then in the afternoon till about two o'clock, and then the seamstress would call us up to the third floor.

³ Fort Coffee Academy, a boys' manual training school, was established in 1842 by the Choctaw General Council, and opened on February 9, 1844, in the old buildings of Fort Coffee on a tract of sixty acres of land. Five or six miles southeast of Fort Coffee and about a mile east of the Choctaw Agency, or Skullyville, a girls' school called New Hope was also established in 1842, and opened soon after Fort Coffee Academy. They were both conducted under the auspices of the Methodist Church by the Reverend William C. Goode, assisted by the Reverend Henry C. Benson. On August 12, 1850, the Reverend John Harrell was appointed superintendent of these schools. Some years later, books telling of their life in the Indian Territory were published by Mr. Benson and Mr. Goode: Henry C. Benson, *Life Among the Choctaw Indians*, (Cincinnati, 1860); William H. Goode, *Outposts of Zion* (Cincinnati, 1863).

The teachers at school were all women. I don't remember the names, the last names. We called them by their first names; there was Miss Carrie, and Miss Helen Steele, she taught the big class. It wasn't a big school. About a hundred and ninety-eight went to school—just a small school—Baptist [Methodist] school. They had five teachers and four seamstresses. They taught us in the third story up stairs. The seamstresses taught us to sew and knit. They made us do it right. If it wasn't right they made us rip it out if it was wrong. If we held a tight stitch up close to the needle she would look at it and look at it. I've seen them have a sock almost done and she would come along and make them ravel it all out and get it right, have to do it all over. Same way with sewing. They made us learn to do things right. That's the reason I can sew now, blind as I am."

Seated in a big chair Mrs. Quinton made a quaint picture. She was small, probably not more than five feet tall, with slender hands and tiny feet, so tiny that they might have belonged to a child in their soft kid, low-heeled strap slippers resting on a large footstool. She sat there smoothing her checked gingham apron. "Yes, I made it," she said. "I made this bonnet, too," referring to the dark blue sunbonnet she wore over her cap. "But I didn't make this dress. A woman gave it to me. That's the only way I ever get anything, somebody gives it to me or I make it." The dress was of black material, made with a plain waist and full skirt reaching to the ground, probably after a pattern in style during her early married life, but one which lent to her the dignity befitting a representative of her own generation.

Ice cream had been provided in honor of the occasion, and as she accepted a second helping, Mrs. Quinton remarked, "I don't know, but I believe I could eat ice cream and never want anything else. I might want something else, though, after a while," she added. Having finished the refreshments, she went on to describe her school days at the mission. "We made the bed clothes—sheets and pillow cases. The seamstresses would take bleaching and mark out patterns; they used to use a saucer for a pattern; they would mark around them, and then we would make the quilts. Each girl would do her best—the best one got a premium. I stood ahead in every class. I had six books and stood head in every one of them."

Asked about the food served the pupils at the mission she replied that it was plentiful and good. "The first session we went, though, we all liked to have starved, till the people got to cuttin' up about it, and after that we had plenty. They raised all our food, vegetables, hogs, most everything. Young folks now never stay at

home long enough to learn how to do anything. It's go all the time, go, go."

"You've kind of been doing it yourself, haven't you?" asked Mr. Victory. "Staying up till ten o'clock every night."

But Mrs. Quinton refused to be drawn out and defended herself by saying, "Well, I don't sleep much, anyway. I wake up in the night and have to smoke—have to take a draw or two." Here her pipe was lighted for her and between "draws" she went on to tell about the days at New Hope. "During the week we went to church every night. On Sunday we went at eleven and at three and then again at night. In the week we just went of a night. We had study hour every week night. There was a big bell hanging way up there. They would pull the string and we all knew what that meant, and every Friday evening four of the girls were chosen to cook and four to wash, and four for this and four for something else; we'd have to do it all week, that is the big girls would,—the little girls carried water to the rooms. Then every Friday they changed, so we could all learn how to do all kinds of work. The school building was built out of stone—It's all gone now."

Speaking of how carefully the girls were trained in deportment Mrs. Quinton said: "We were not allowed to laugh out loud, these big horse laughs like the girls do now. If our teachers would have heard us laugh out loud we would have been chastised when we got back to the school room." Asked if the girls were allowed to whistle, she said, "No!" most emphatically. The pupils were not allowed to speak Choctaw. "When they first started most of the children couldn't speak any English. If they talked Choctaw they gave them a teaspoonful of red pepper for every Choctaw word they said. I didn't know any Choctaw so I didn't have any trouble."

"I remember one time," Mrs. Quinton recalled laughingly, "I asked one of the girls what the Choctaws called 'two' and she told me 'tuklo' and I was going around saying 'tuklo' 'tuklo' to myself and the girls heard me. They didn't like it because the teachers let me sleep in the parlor with them, and they told them.⁴ They called me in and asked me if I was talking Choctaw and I told them 'yes.'

"We had our examinations on the Fourth of July. We used to stand up on a stage. Way up, there was a great big stage, and we

⁴This amusing incident corroborates reminiscences from other old-timers telling of life in the Indian mission schools. Pupils who were mostly white, with only a small degree of Choctaw blood, often had difficulty overcoming the prejudice against "Nahullo" (white person), in their association with the fullblood and nearly fullblood pupils attending the early mission schools.—Ed.

would stand there to say every one of our lessons. We had a different colored dress for every book. For our grammar lesson we had on green. I had on a green dress and all the class had on green dresses; and for the next lesson we all put on another color dress. There were rooms right up the stairs and we would step right into another room and all come out on the stage again with a different colored dress on. We said our lessons on the big stage and the people sat out in the yard on the ground or on chairs. The parents came—them that had girls in school, and lots of them that didn't have no girls came, too. After we were through with our lessons they had a big dinner out in the yard. They had a big long table, a long one, about fifty yards long and everybody had their dinner, and then school was out and we all went home. School always let out on the Fourth of July and then took up again in September."

The little girls, she said, wore their hair cut short, and the larger ones had braids hanging down their backs with a bow on the end. Most of the Indians went to church a good deal, the girls at the mission, of course, being regular attendants. "I belonged to the Baptist Church," said Mrs. Quinton, "That Presbyterian preacher (referring to the Reverend Mr. Kerr, who had introduced her in Tulsa) called me a 'Deep Water Baptist'."

Mrs. Quinton recounted a number of incidents of her girlhood days at home. "My aunt and uncle lived with us—she was my mother's sister. Mother, my own mother, died when I was six months old and my aunt took care of me. Her and her husband came out from Mississippi and stayed with us till I was eighteen years old. My father was Levi Jacobs. He was Indian, part Choctaw Indian. My mother's name was Rebecca Carroll. On the day I was eighteen years old papa gave a big dinner and invited everybody. He hadn't ever married since mother died. He waited until I was old enough to take my own part, and the day I was eighteen he married an Indian woman. The very next day my aunt and uncle went to Fort Smith and took a boat back east."

The family home was of hewn logs, a double house with a passageway between the rooms. "Some of the houses were chinked with clay, clay and sticks, but ours was covered with boards. Papa was a carpenter and the logs were sealed over with boards on the inside and the same way on the outside, just siding—like they are now. At first we didn't have any stoves. We cooked over the fire in the fireplace; we had a stove to cook on coming out on the boat but we didn't have any heating stoves. We didn't bring anything with us except our household goods and the slaves. Papa had some slaves and he had a wood yard there on the river where he would have the slaves cut wood for the boats. When the boats came we would all run down and look. Go right on the boats. We had lamps but mostly we used candles."

Describing the process of candle-making: "We got moulds and run the candles, sometimes big moulds to make twelve candles, and some only six. We'd take a piece of thread and twist it and tie it to a little stock and drop it down the hole in the middle of the mould for a wick, and then pour in the tallow. Beef tallow made good candles. We used sperm candles mostly. We had to buy them." She also remembered the old-fashioned grease lamps, made by filling a saucer partly full of grease, laying in a piece of twisted string for a wick, and allowing the lighted end to hang over the edge.

Mrs. Quinton did not remember the passing of the "Fortyniners" on their way to California, although she lived right on the "Military Road." "There were lots of people passing, going up and down the road all the time, but I don't remember about them." She did recall, however, many of her neighbors who later became well-known historical figures. "Papa used to take us girls to Fort Smith every Thursday. He'd take 'Stepma' on Saturdays and us girls on Thursdays. We knew just about everybody. The people that lived at Skullyville—there was old Colonel Tandy Walker lived there, and there was Lanier and Massey. Skullyville was just about as big a place as Quinton is now. There was a cake shop there." "No," in answer to a question, "it wasn't a bakery, just a cake shop; she just made cakes and cookies, big ginger cakes. Her name was McDonald. She didn't make any bread. They had a blacksmith shop there. Massey was a merchant. Tibaut was a merchant, and old man Hale, I knew him; he was a merchant there, and Nansley and Meinhardt. I knew Bob Jones—he had a store at Skullyville. He was a good man, was a well-to-do man. He wasn't what I would call a rich man, owned seven slaves. He had three stores, one at Skullyville, and I don't know where the other two was. One at Doaksville, I think.⁵ I used to know the people at Doaksville, but I can't remember. We used to go to Doaksville, I used to go nearly everywhere."

⁵ Mrs. Quinton here undoubtedly refers to Colonel Robert M. Jones who became the wealthiest planter in the Choctaw Nation, if not in the whole Southwest, owner of nearly five hundred slaves and four plantations on Red River, besides a sugar plantation in Louisiana. Colonel Jones was of Choctaw descent, was in the employ of the Government during the Choctaw removal from Mississippi and had his first home and store at Pleasant (or Pheasant) Bluff on the Arkansas River, near the present site of Tamaha in Haskell County. About 1835, he was associated in a trading establishment at Skullyville, with Berthelet, a French Canadian. They later had their main mercantile business at Doaksville where they were long known under the name of Berthelet and Heald. Colonel Jones moved to the Red River Country and established his residence about 1843. This became known as "Rose Hill," one of the most beautiful plantation homes in the Indian Territory. The Oklahoma Historical Society now owns the Rose Hill site and the Jones' burial plot, in a forty acre woodland plot about three miles southeast of Hugo. Colonel Jones was a prominent Confederate leader during the Civil War, President of the United Nations of the Indian Territory aligned with the Confederate States and served as delegate from the Choctaw Nation to the Confederate Congress at Richmond, Virginia.—Ed.

She remembered Pickett and Gregg. "They had a little kind of a grocery store, like." She recalled the old Ainsworth house where Tandy Walker lived. William Armstrong, agent at the Choctaw agency,⁶ "was a tall, light-complected man; had kind of auburn hair. He wore a moustache; he had side-burns for awhile, but he shaved them off after awhile. He was a nice man to do business with. The Choctaws all liked him and respected him highly. Peter Pitchlynn was an educated man; pretty smart man, but wasn't many people fancied him much. He stayed in Washington a good deal. Thompson McKinney lived there; I knew him, but I don't remember much about him." She had heard of James Fletcher, but didn't know him. "I knew all the Folsoms, all the old ones. Nathaniel Folsom was the old man, and there was William Folsom, and old McGee Folsom. I knew all the old ones."⁷ She had heard of the Reverend Henry C. Benson, head of the Choctaw academy at Fort Coffee, but didn't know him.

Speaking of her marriage, Mrs. Quinton said, "I waited to marry until I got old enough to know what I was doing. I married about three years before the war (the Civil War). I got my marriage certificate at home in my trunk now. We didn't have to have any license, just a squire married us. We married in Scott County, Arkansas. I was living at home when the war broke out. Had a home of my own there close to Fort Smith. He (husband) joined the army (Confederate) the first of March, 1861. He didn't wait to get conscripted; he joined himself, volunteered. Heap of times I went with him. When the army went on he'd go on with them and then he'd get me a boarding place there at some house in the country, and then come back and get me. Then my husband would leave me

⁶ The Choctaw Agency was established in 1832, about a mile east of present Spiro, in Le Flore County. The village that grew up around the Agency was called "Skullyville," signifying "money town," from the Choctaw word *iskvli*, "money" or "small coin," and the English suffix "ville." Major Francis W. Armstrong, the first U. S. Agent here, died in 1835, and was succeeded by his brother, William Armstrong, who served in the position until his death in 1847. The Agency building was purchased by Tandy Walker who made this his residence when he served as Governor of the Choctaw Nation in 1857-59. This building later was for many years the home of Tom Ainsworth, a prominent Choctaw citizen. Pickett and Gregg were licensed traders at Skullyville for several years, having located there soon after the establishment of the Agency.—Ed.

⁷ The Choctaws mentioned by Mrs. Quinton in these statements were prominent in the Nation. Peter P. Pitchlynn (1/4 Choctaw) was well known for his efforts in promoting the famous Net Proceeds Claim of the Choctaw Nation, and served as Principal Chief from 1864-1866. Thompson McKinney (1/2 Choctaw—see *The Chronicles*, Vol. XXVIII, No. 3 [Autumn, 1950], p. 262) was an outstanding political leader, and long active in educational affairs. James Fletcher ("fullblood Choctaw") served from 1838-1844 as Chief of Apuckshenubbee District (Southeastern District). The progenitor of the mixed-blood Choctaw family of Folsoms was Nathaniel Folsom, a native of North Carolina and son of one of the New England Folsoms (born about 1756), died at Eagletown in 1833. The Nathaniel Folsom undoubtedly referred to by Mrs. Quinton was of a younger generation, who served in 1844-1846 as Chief of Mosholatubbee District in which Skullyville was located.—Ed.

there when the army moved on again and after the regiment got settled he'd come after me again. He carried me in a buggy. The army, of course, they went different ways: The infantry walked, and the cavalry went on their horses, and then there was the commissary wagons. My husband was a wagon master at first under Cooper. Then Cooper (Douglas Cooper)⁸ made him a captain. Then he quit Cooper and joined Lindsay Young. I was with him close to the battle at Prairie Grove, or some call it Oak Hill. My brother-in-law was wounded at that battle. My husband and I went all over the battle field looking for him. We couldn't go out while the battle was going on; we'd have got shot, but after it was over and my brother-in-law didn't come in we went out to hunt him. We looked all over—all the dead soldiers there—I could just do almost anything. My heart got as hard as a rock. I was always afraid my husband would get killed. My brother-in-law was worse scared than hurt. He was just shot through the muscle of his arm, wasn't hurt much."

Asked what she thought about girls smoking cigarettes, Mrs. Quinton removed her pipe from her mouth and answered: "I think it's a mighty sorry thing, but the worst thing, the very worst thing I think there is is these girls wearin' britches,—and ridin bicycles—I think them's the very worst things there is."

In reply to questions about the Six Towns Choctaws she told how they tatooed themselves. "They'd mark out the place and pick it all around with a pin; then they'd fill it with powder and when it got wet it would get just as blue." Contrary to the general idea, these Choctaws, she said, were not particularly wild; they were not mean, not fighters, any more than the rest of the Choctaws. "They were just some Indians fell out with the rest of the tribe. They fell out with them over something and thought they would make Six Towns out of themselves, but they weren't mean, they were just like the rest of the Choctaws. Some of the Six Towns lived in Jasper County, Mississippi. Nitakechi, he was one of the wild ones—

⁸ Douglas H. Cooper, appointed U. S. Agent to the Choctaws in 1854, was a leader of the Confederate forces in the Indian Territory during the Civil War, commissioned Brig. Gen. in the Confederate States Army.—Ed.

kind of wild, I guess.⁹ I seen him, but I never had no acquaintance with him. He lived down on Red River."

"When anyone would steal anything," she went on, describing the Choctaw's summary dealing with crime, "they took them off and tied them up and then they whip them, give them about thirty lashes. They'd strip off their shirt and lash them on the back. And if anyone committed a murder they'd set them up on a block and paint their breast, paint a spot right over their heart. Then the sheriff would load six guns. There'd be three on one side of the jail-house and three on the other, but just them on one side had bullets in 'er, the others just had powder; and then when the sheriff give the word they'd all shoot at the spot on his breast, so no one knew who killed him." Mrs. Quinton remembered how bullets were made at home in the old days. "Yes, I used to run the bullets in the moulds," she said.

Mrs. Quinton's husband, her half-brothers and sisters (she had no full brothers and sisters) are all dead. Her half-brothers Isaac and Willis Jacobs, lived at Muldrow for many years and their wives and families are still living there. "Jim" was her oldest living son of eighteen children.

The old lady smiled as she told of her first ride on a train. "It was on that very first passenger train that even run there right by Talahini [Talihina]. Isaac was living then and he had come for me to take me home with him. Jimmy was 'bout 'leven years old, I guess. Yes, he was just about eleven, and he and Isaac sat on one side of the aisle and I was on the other. It was plumb funny. I seen a woman get up to get her a drink and she was agoin' from one side to the other, and pretty soon I seen someone else start down the aisle and they was holdin' on to the seats. I'd never rid on a train and I thought they was all drunk. I left my seat and went over to where Brother Isaac was settin' and he asked, 'What's the matter, did your seat get too hard?' and I said 'No, them folks is all drunk.' He said, 'No, they ain't drunk; that's just the train rockin' makes them walk like that'."

⁹ Members of the "Six Towns" or *Okla Hannali* Clan among the Choctaw lived in six towns in the southern part of the Nation in Mississippi, a group possibly of the Siouan stock that were confederated with the Choctaw in the prehistoric period. They had their own dialect, and were identified by the "bridle tattoo" on either side of the mouth, still worn by some of the old people as late as 1900. In the old tribal society, they did not rank as one of the pure, high class clans, though they developed some influential leaders in late Choctaw history. Nitakechi, nephew of the celebrated Chief Pushmataha, was pure Choctaw of the high ranking *Kusha* (pronounced nearly *Kunsha*) Clan. He was the recognized chief of the Southern (or Southeastern) District of the Nation before the Removal from Mississippi, and was one of the three leading chiefs who signed the Treaty of Dancing Rabbit Creek in 1830. He settled in Horse Prairie, southeast of present Hugo, in Choctaw County, in 1832, and served as Chief of Pushmataha District for several terms. He died in Mississippi in 1846, while on a visit to his native home.—Ed.

Mrs. Quinton did not have the quavering voice of extreme old age. On the contrary her tones were firm and her enunciation distinct, her voice low-pitched and pleasant. Her English was surprisingly good, with the exception of a few colloquialisms. Her sight was not so good as it once was, nor was her hearing perfect, but she was able to get about by herself, and it was not necessary to raise the voice in talking to her. It was only requisite that one be fairly near to her and that the words were clearly spoken.

As she was leaving, Mrs. Quinton stood on the walk to have some pictures taken. Even in the outdoor light, with her sun-bonnet removed, her black cap covering her hair, she appeared an extremely erect and active old lady of not more than seventy-five years. But while the illusion of comparative youth remained in the minds of those who had been present during her visit, the actual fact of living for more than a hundred years had had its effect.

After the interview in the Foreman home this remarkable old lady survived for more than three years, and died April 24, 1941, at the age of one hundred fifteen years, four months and twenty-nine days.

ABOUT SOME OF OUR FIRST SCHOOLS IN CHOCTAW NATION

The following is taken from Document Number 2, U. S. President's Message to the two Houses of Congress, 1841 to 1845. John Tyler president.

These records give an insight as to the interest on the part of the United States and the Choctaw Government relative to the education of the young Choctaws. We have endeavored to get pictures of these old academy buildings, but have only succeeded in a few instances. With these extracts from the documents referred to above, we are inserting some of the pictures of the old Federal buildings located in Skullyville, which was the head-quarters of the Indian Agents for a number of years.

As will be seen, the Methodists commenced their school activities with the Choctaw people near this locality, the school for boys being located at Fort Coffee, after the removal of the soldiers; the New Hope Female Seminary, under the same control, located about five miles from the old Fort, and about one mile from the Agency (Skullyville.)

These reports from the Agents, Missionaries and trustees of the schools, are very interesting, bringing before us the hardships and successes that attended the first efforts at school work among the Choctaw Indians west of the Mississippi River.

J. Y. B.

No. 31.

Choctaw Agency West

November 3, 1843.

Sir: I beg leave to submit the following report upon schools, confining myself mainly to those among the Choctaws, as the reports from the different agents and sub-agents within this superintendency have already been forwarded to the department.

It affords me great pleasure to communicate the deep and increasing interest manifested by the Choctaws upon the important subject of education.

The reports submitted herewith, from the teachers employed under treaty stipulation, and also from the mission-

aries in the nation, clearly and satisfactorily exhibit that the Choctaws are appreciating the great advantages and vital importance of a system for the useful education of their children.

These reports are, however, not the only evidence to which we can refer. In addition to the funds at present provided by treaty stipulation for educational purposes, the Choctaw General Council have, with a commendable unanimity and zeal, appropriated from their own funds the sum of \$18,000 per annum, to be expended for the support of institutions of learning in the nation. The system prescribed by the Council is now commencing with a fair prospect of the most happy results. It is, perhaps, without precedent, that an Indian tribe, generally opposed to all innovations save those connected with vice, who eight or ten years ago were without any law except custom and the arbitrary fiat of a chief, should, in that short space of time, become so far advanced in civilization, as to make a radical change in their customs and form of government, and to adopt a written constitution and laws, which are easily enforced, and readily submitted to by the people.

This sum provided for the support of schools has formerly been paid *per capita*, as annuity to the Choctaws; and the change of application of so large an amount, by the Choctaw General Council, and sanctioned by the people, to be expended in the nation upon a plan previously laid down, cannot but be hailed with much joy by those who desire the improvement and happiness of mankind.

These evidences clearly show that the Choctaws are improving, and with the ample means now in a course of expenditure, will be able to educate the great mass of the nation. Fort Coffee Academy, situated on the Arkansas River, is now under the charge of Rev. Wm. H. Goode, a Methodist clergyman, well qualified not only as a preacher, but as possessing business habits and tact to conduct such an institution. The old buildings of the fort are repaired, so far as they could be used; and others are being erected for the accommodation of fifty or sixty boys, or as many as the funds can support and educate. The Choctaws have appropriated to this academy, in connection with a female school to be put in operation near the agency, \$6,000 per

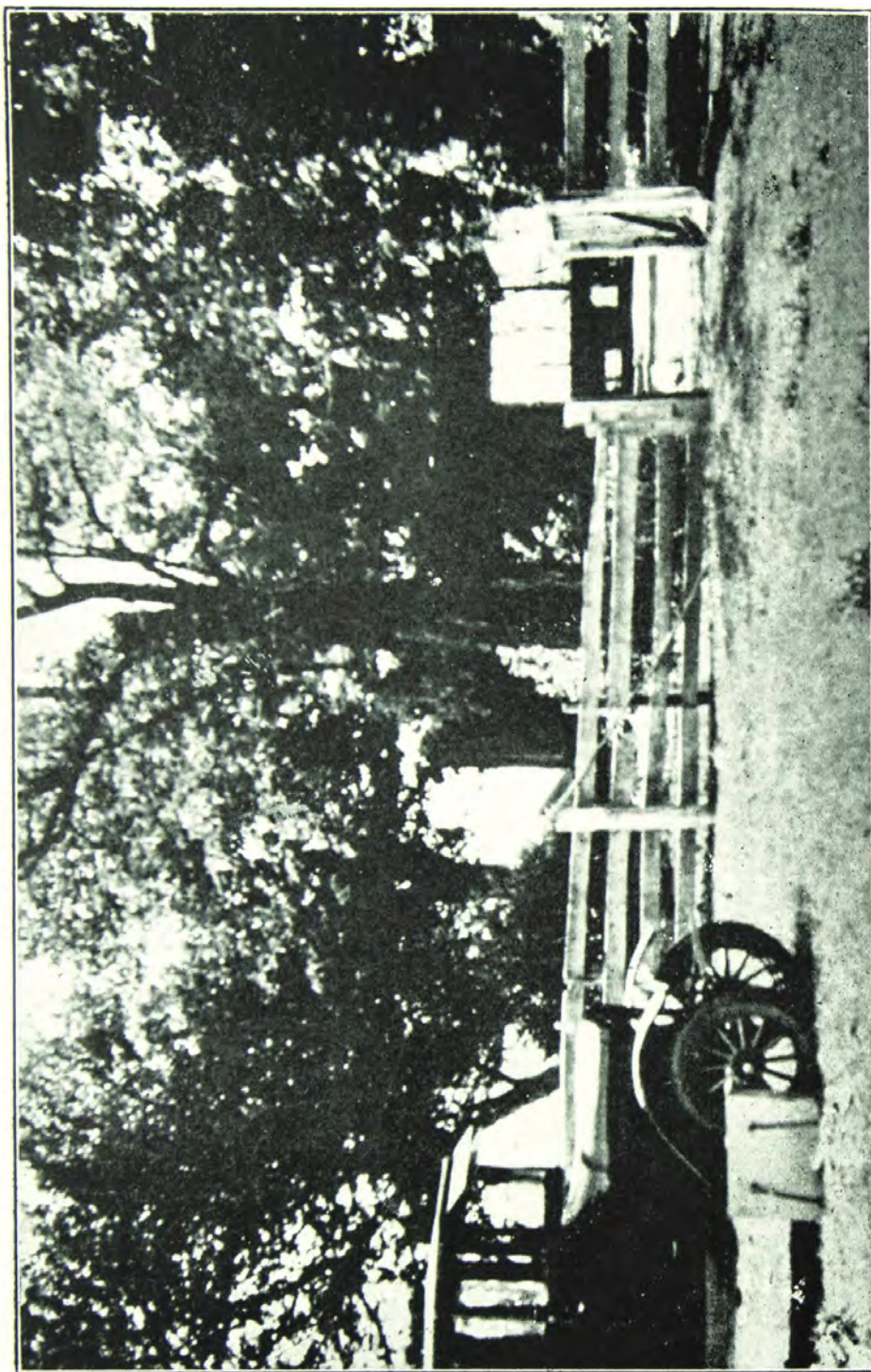
annum, and the Methodist society have obligated themselves to furnish \$1,000 per annum. Everything is now in a state of forwardness, and the school will be opened probably in December. At this school, in addition to letters, the boys are expected to labor upon the farm, and to receive instruction in the mechanical arts, thereby giving them a practical business education, and at the same time preparing mechanics for the nation.

I anticipate great benefit to the Choctaws from the location of Fort Coffee Academy; it will exercise a happy and salutary influence on that part among whom it is located, heretofore greatly behind the other portions of the nation in point of intelligence and morality.

The report of Rev. Alfred Wright, of the Presbyterian Church, gives a very flattering account of the female seminary at Wheelock. This is one of the schools now supported from funds appropriated by the General Council. I beg leave to refer you to Rev. Mr. Wright's report for details. I cannot forbear mentioning the high qualifications of Mrs. Wright as a competent teacher, and as a lady eminently suited to improve the female pupils of this school. The system of instruction is intended to prepare the girls for usefulness in life, giving to them, in addition to a knowledge of letters, instructions in housekeeping, and all necessary household affairs; and also needle-work, knitting, cutting out and making clothes, the management of the dairy, and, in fine, everything that pertains to prudent management and thrifty housekeeping. The whole discipline of the school is good, and every opportunity is offered to the student to obtain a useful education for the practical every-day observations of life. That these high privileges and advantages are duly estimated, is evidenced from the numerous applications for admission to the school.

The female school at Wheelock is put into operation in advance of the other schools, under the appropriation of the the Choctaw General Council. This is owing to suitable buildings, teachers, etc., being ready prepared there. The other female schools designated in the act of the General Council are expected soon to go into operation.

The report of Mr. Olmstead (one of the treaty teachers) is made to embrace not only his own immediate school,



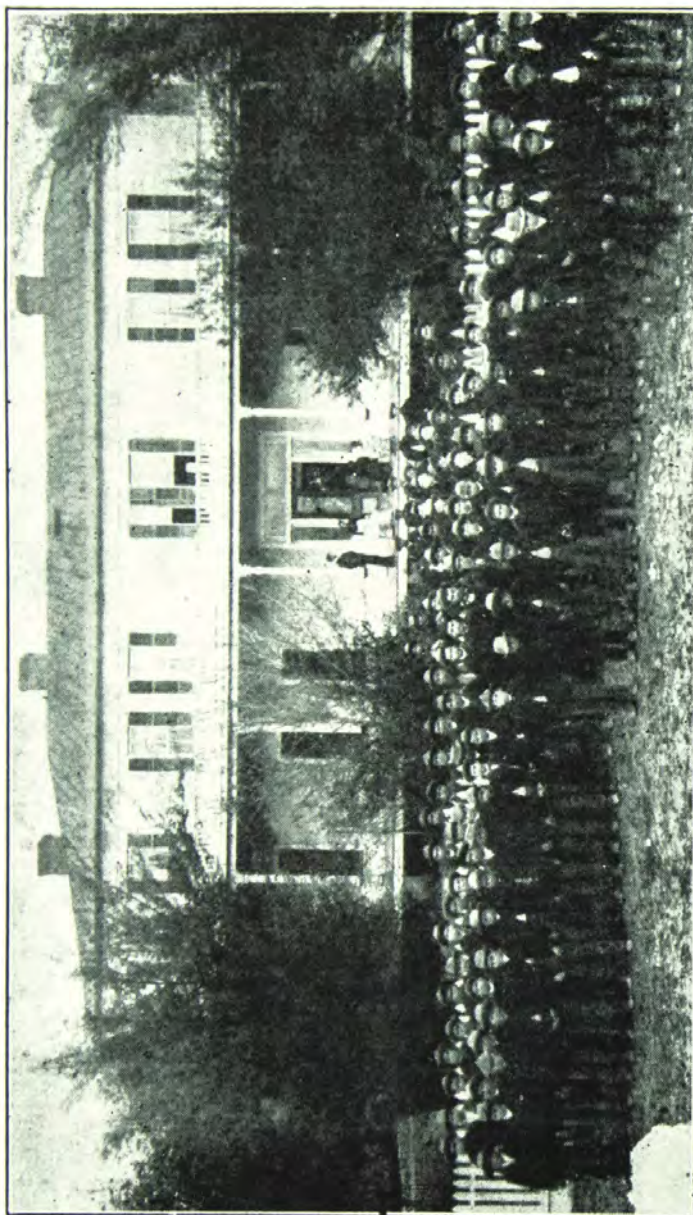
Old Federal Building Built 1832 by Choctaws on Ark. River. From this Building the Indians Were Paid Their Annuities and Given Rations by the Government.



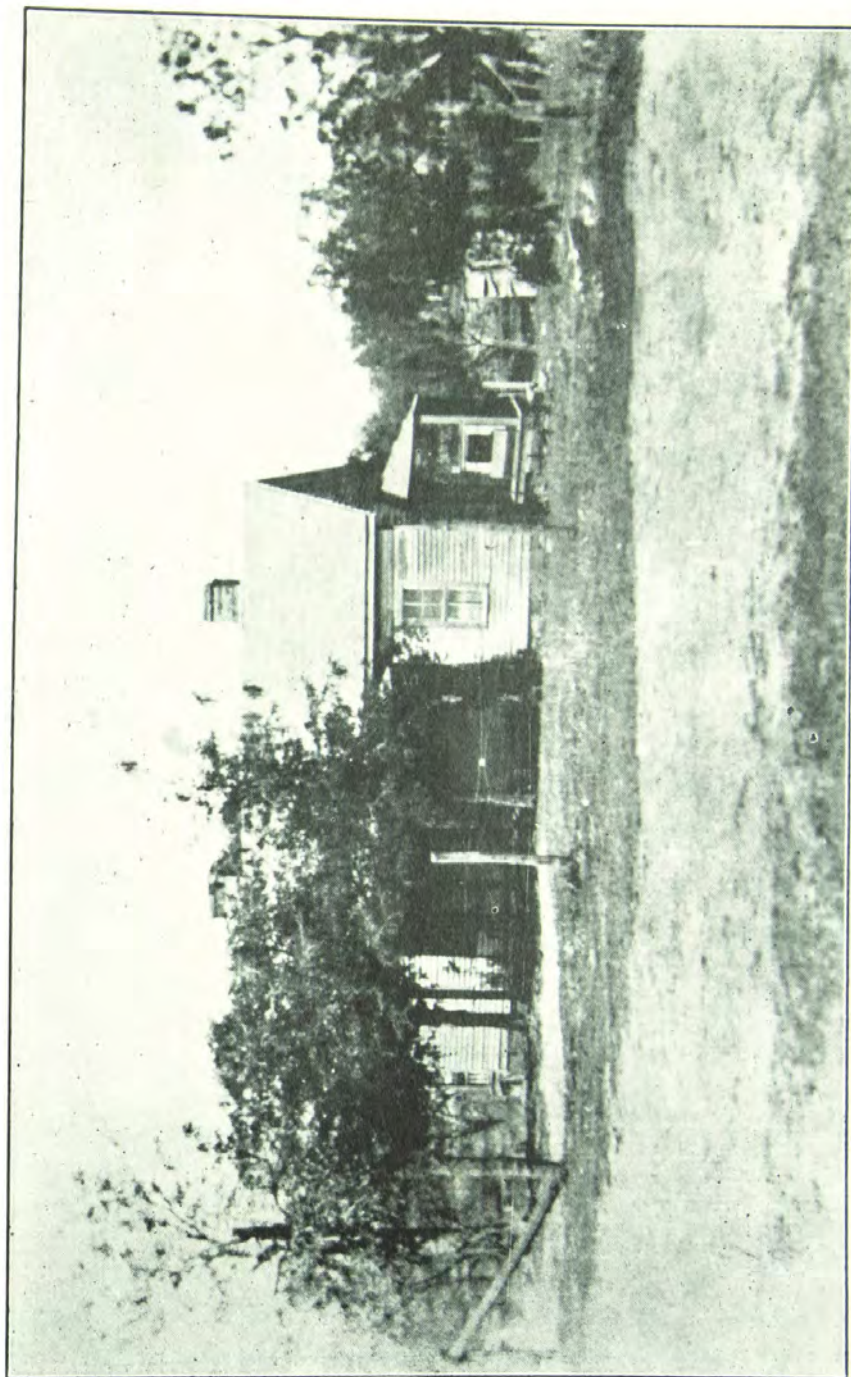
No. 1, shows one of the original buildings at Fort Coffee, built by the soldiers in 1834; it was afterwards used in connection with the Fort Coffee Academy.



Number 2 is a different view of the same building. The location is in Leflore County, Oklahoma, on the south bank of the Arkansas River.



This is a picture of Spencer Academy, established by the General Council of the Choctaw Nation, November, 1842. This location is east of Caddo, Bryan County, Oklahoma.



The Old Moore Building Built 1825 Old Shawnee.

but also the American Board of Missions schools in the nation. The labors of the missionaries have not been in vain among the Choctaws; the general improvement not only in education, but also in morals and temperance, may be traced to their untiring energy and industry in the great cause in which they are engaged.

The report of Rev. Cyrus Kingsbury, of the school at Pine Ridge, (the place of his residence), is very interesting. This school is taught mainly by Miss Arms, a young lady of high attainments. Mr. Kingsbury is one of the pioneers among the Indians; his genuine piety and labors have won for him the universal esteem of all who know him. You will find, also, the letter from Rev. Cyrus Byington—a missionary for many years among the Choctaws, both before and since their removal from Mississippi. He is thoroughly acquainted with the Choctaw language, and has translated some portions of the Scripture, with various other useful books, which have been printed and used through the nation.

You will also receive the report of the Rev. Mr. Gregory, a missionary of the Methodist Church. His labors have been itinerant; and a large highly respectable number of Choctaws are members of the Methodist Church.

There are also reports from Messrs. Wilson, Potts, and Rind—three teachers under the 20th article of the treaty of 1830. The other teachers, under the treaty of 1825, have expired by limitation, and are only supported by funds remaining on hand. These schools are expected to close with this year. Their reports are submitted herewith.

I will now bring to your notice Spencer Academy, which I consider to be the leading school in the nation; it is so only from its location and endowments, supported as it is by a fund of \$6,000 permanent annuity for educational purposes, which is now for the first time expended in the nation. This, together with some additions from other funds, will make, annually, between eight and nine thousand dollars to this institution. The buildings are now erected, capable of boarding sixty or seventy boys, with a school-house. A crop was made during this past season, and a garden cultivated, with a view to commence the school on the 1st of January, 1844, and probably a few scholars may be received prior to that time. This academy is to be con-

ducted on the manual labor system. The farm attached to the school will be large, and will produce a great portion of what will be consumed at the institution. As the school progresses, workshops are to be erected, the labors and profits of which will be added to the funds of the school, and will thus enable the number of scholars to be increased.

The superintendent has not yet reached the school. He is a Presbyterian clergyman, and said to be well qualified for the station. Much will depend upon the efficiency in conducting so responsible a charge. The principal teacher, (Mr. William Wilson,) who has for several years taught one of the treaty schools in the nation, and is now transferred to the Spencer Academy, is a gentleman highly qualified for that appointment by a thorough classical education, and possessing great moral worth, will, no doubt, perform his duties satisfactorily. He is favorably known to the Choctaws, and richly merits the esteem in which he is held by all who know him.

Other teachers, as they may be required, will be engaged, and can be readily found among the Choctaws themselves. A board of trustees, four in number, (of which I have the honor to be one,) are appointed by the General Council for Spencer Academy. A report will be annually submitted, by the trustees, to the War Department, and General Council.

The books, clothing, bedding, agricultural implements, and such furniture as could not be made at the school, were purchased in the eastern cities. The greatest economy has been observed; while everything proper or necessary for such an establishment will be procured.

It is a seminary of learning of which the nation is proud. The plan is their own; the expenditures are in their own country; and the whole under the control and observation of men of intelligence. When fairly in operation, this institution will be capable from its funds, to educate one hundred boys, and will be increased by all the means it can command. The site where the buildings are erected is upon a beautiful eminence, with a fine spring of water, ten miles north of Fort Towson. The location is free from low or swampy lands, and promises to be healthy. With all its resources and advantages, great and good results are justly anticipated by the friends of education among the Indians.

The forty youths heretofore educated at the Choctaw Academy in Kentucky, under the treaty of 1830, are now divided, so as to educate ten each at four of the principal colleges in the United States. These forty will be selected with a view to prepare them for teachers in their own institutions, by giving to them a thorough classical education, and to enable them to occupy stations of eminence and usefulness among their people.

Such, briefly, are the plans adopted by the Choctaws for the education of their people; and there is, at present, no reason to be seen why their meritorious efforts should not be successful. They will, no doubt, receive all proper and suitable aid and encouragement from the department in carrying out the great object contemplated.

Respectfully submitted,

WM. ARMSTRONG,

Acting Supt. W. T.

T. Hartley Crawford, Esq.,

Commissioner of Indian Affairs, Washington, D. C.

No. 32.

Bethlehem, September 5, 1843.

Sir: I herewith transmit to you the report of my school for the past year. You will see that 13 have attended—12 males and 1 female. The children have not learned as fast as I could wish. The parents do not take that interest which they should, and they frequently stay away for days at a time, and the parents do not send them to school as regularly as they ought. It had been very dry during the summer, and, in consequence, the crops are not as good as they were last year. There is a good improvement in the people in my neighborhood in agriculture and religion; many of them are, I believe, good Christians. I have devoted most of my time, when not in school, in visiting and preaching to the people. Many of the Indians are members of the temperance society, and drunkenness is not as frequent as it used to be.

I am, &c.,

SAMUEL WORCESTER.

Captain Wm. Armstrong.

(Mr. Worcester is a Choctaw.)

who abstain entirely from the use of intoxicating drinks of all kinds, and from all traffic in them. And I suppose a considerable number more could be found who are equally abstinent, and who only lack opportunity to add their names. I may add, too, that I hear of violations of the pledge much less frequently within two years past than formerly; and that, though intemperance is still prevalent to an alarming degree, yet public sentiment seems to me more and more in favor of total abstinence.

Yours very respectfully,

S. A. WORCESTER.

P. M. Butler, Esq.,

Agent of the U. S. for the Cherokees.

No. 52.

Fort Towson, September 12, 1843.

Sir: The Methodist mission among the Choctaws, in the country of Fort Towson, has nearly closed its labors for the present year; and I am happy in having to inform you of its prosperity and success. The parsonage is located seven miles east of the fort, near an excellent spring, and is comfortably improved. Our work is ministerial and pastoral upon the itinerant plan; by which "the poor have the Gospel preached unto them." Our work embraces a large district of country, and the congregations are fifteen in number. These are scattered over a territory averaging about 60 by 30 miles. Our custom is to visit those places once in three weeks. The labor is performed by myself and a native preacher, who travels as my interpreter the present year. I take pleasure in stating that we have not labored in vain; for much has been the happiness our people have enjoyed under the ministry of the Word.

Recently we have held several popular meetings, attended by from 300 to 500 persons; and the good order and decorum observed would have been respectable in *any community*. We trust that much moral improvement was made in community. We have a Sabbath-school in our several congregations, taught by natives. These are doing great good, as hundreds are learning to read the Scripture in their own tongue. I have only to regret our inability to supply them sufficiently with books and apparatus. Many of our people

are making considerable improvement in agriculture and the mechanic arts. From what we observe, we are compelled to view this people as hastening to a civilized state. The greatest bane of the nation is intemperance; if that could be cured, this would be a prosperous and happy people, by the continuance of Government and missionary assistance, and under the smiles of God.

Our society has commenced a mission (the present year) among the Chickasaws, and we entertain hopes that it will be successful.

This mission is supported entirely by the Missionary Society of the Methodist Episcopal Church, at the expense of \$650, to defray every expense accruing; and I will say it, to the praise of our people and friends here, that they have paid some eighty dollars to our missionary society the present year.

Sir, I have the honor to subscribe myself,

Yours respectfully,

ROBERT GREGORY, *Missionary.*

Major Wm. Armstrong,

Superintendent Indian Affairs.

No. 53.

Norwalk, Fort Towson Post Office.

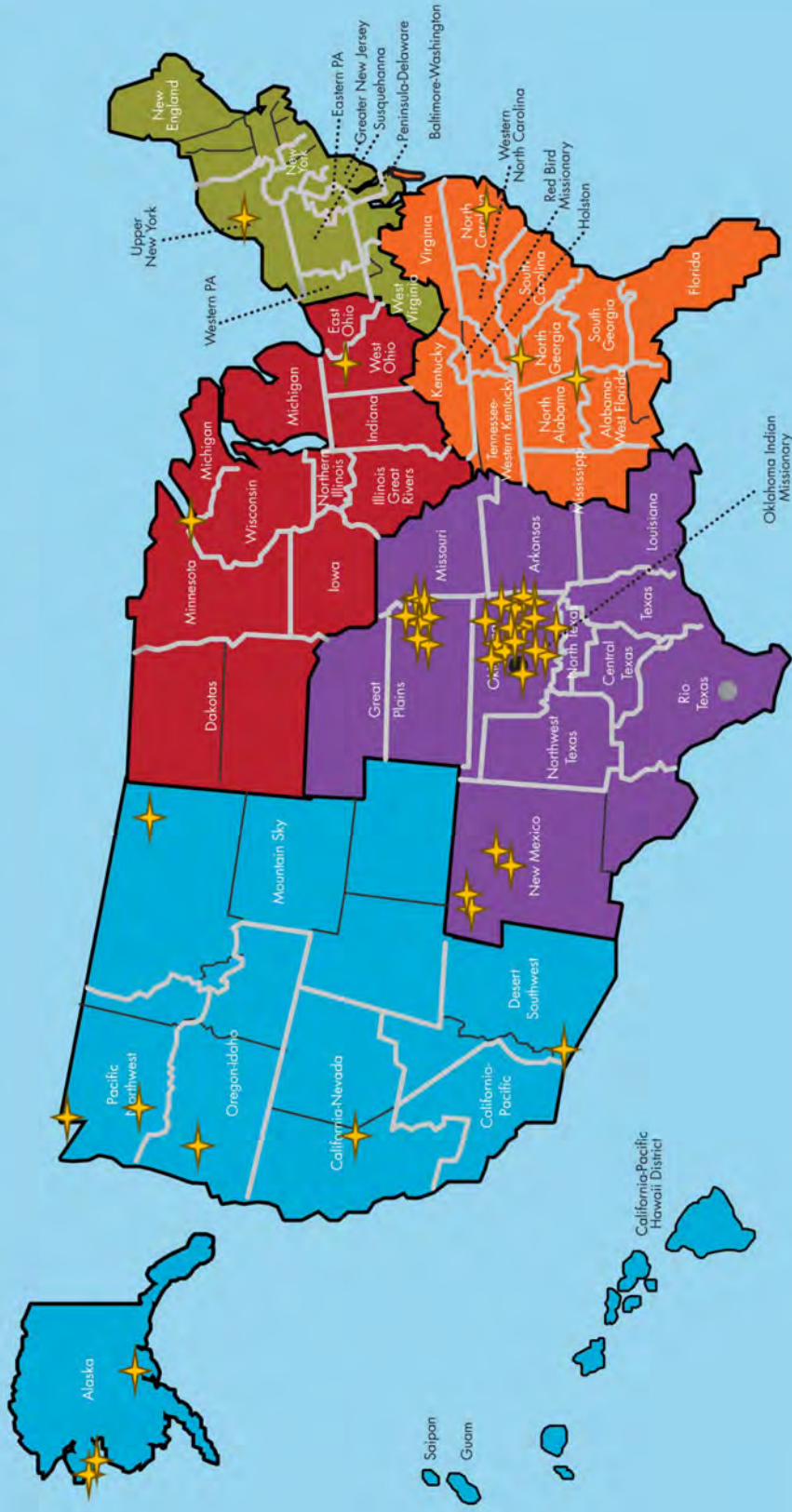
Choctaw Nation, August 21, 1843.

My dear Sir: A report of the schools taught in this nation, by persons under the care and patronage of the American Board, will be made in the following remarks and tabular view.

The most interesting and prominent feature in public schools, is the general determination to effect a change in the plan heretofore adopted, and which has been a guide for all the teachers of our Government in fulfilling treaty agreements between the United States and the Choctaws. It does not devolve on me to say what the merits of this change are. Many educated, benevolent, and public spirited Choctaws have taken great pains to put their own school money so as to be available, and the value of it is estimated by the Nation. I believe these benefactors of the youth, now marching forth to take the place of their fathers, are planning with the most disinterested motives; and should those plans be carried out

United States

42 Methodist IBS
identified in the US



Northeast Jurisdiction (1)

1. Oneida Indian School, Oneida, NY 1855 - ?



Southeast Jurisdiction (3)

Alabama:

1. Asbury Manual Labor School, 1822-1834

North Carolina:

2. Trinity College Industrial Boarding School, Durham, NC, 1880-1886

Georgia:

3. Spring Place Mission School, Spring Place, GA, 1801-1834



North Central Jurisdiction (2)

Ohio:

1. Indian Manual Labor School,
1855 - ?

Wisconsin:

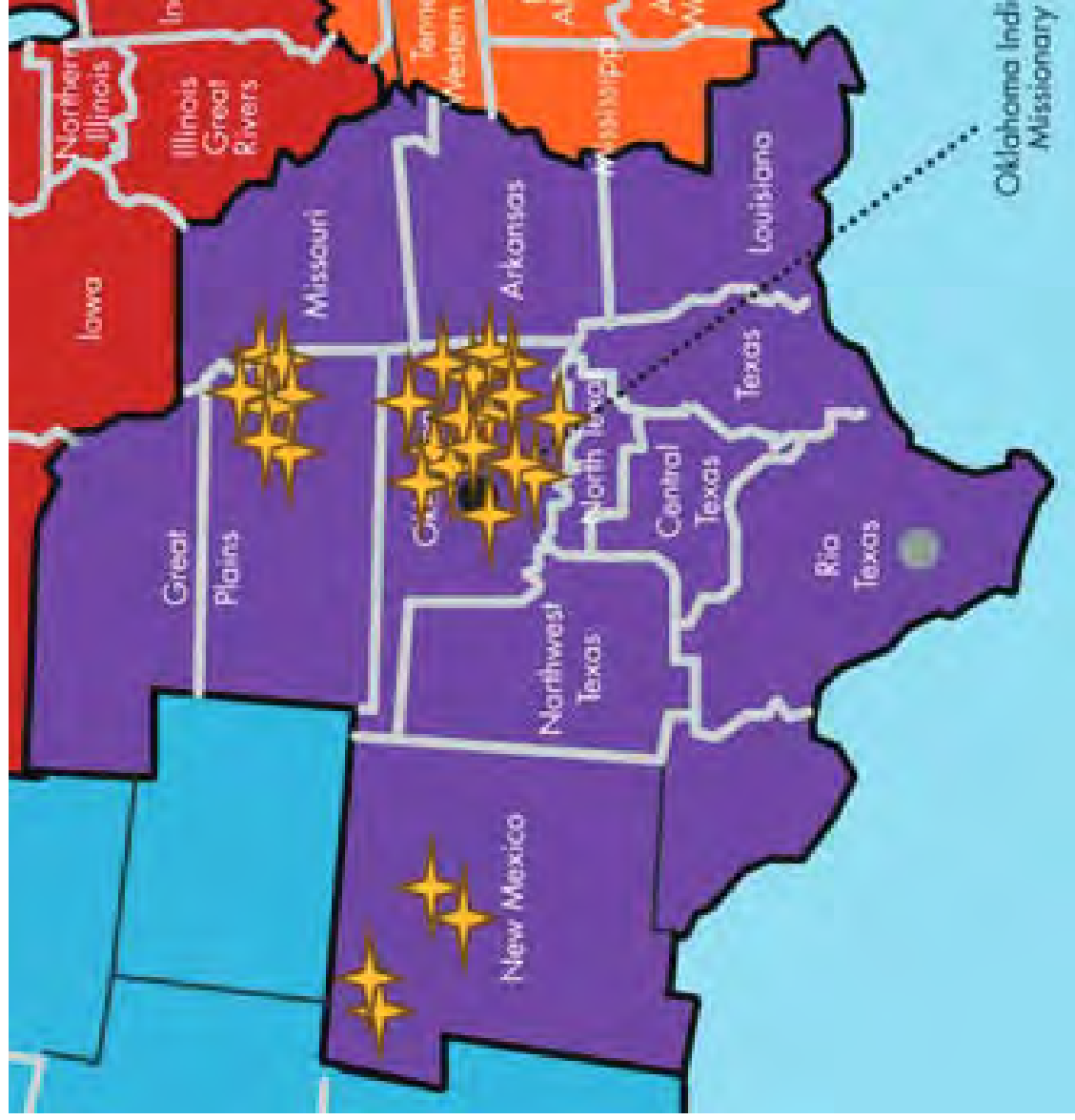
2. Odanah School and Home,
1920 - ?



South Central Jurisdiction (27)

Oklahoma:

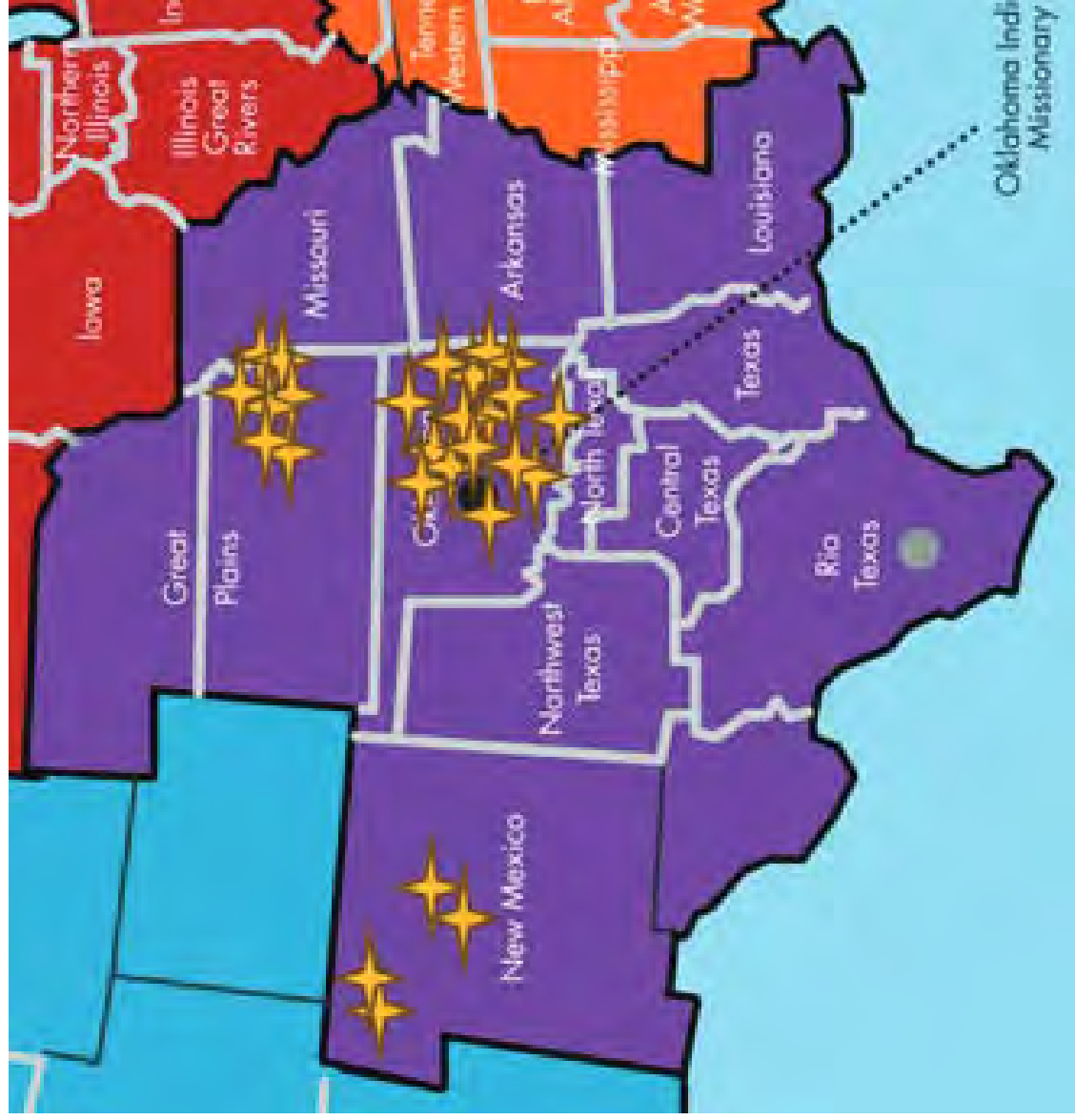
8. Asbury Manual Labor School, 1847-1892
9. Bloomfield Female Academy, 1853-1914
10. Chickasaw Manual Labor Academy/Harley Institute, 1889-1911
11. Colbert Institute, 1854-1861
12. Fort Coffee Academy, 1844-1861
13. Harrell International Institute, 1881-1904
14. Methvin Institute, 1890-1908
15. New Hope Academy, 1844-1896
16. Norwalk Academy for Boys, 1842-1854
17. Osage Indian School, 1888-1903
18. Pawnee Indian Mission School, 1888-1906
19. Ponca Indian School, 1888-1901
20. Cherokee Orphan Asylum, 1866-1903
21. Folsom Training School, 1921-1933
22. Sasakwa Female Academy, 1880-1892
23. Pierce Institute, 1879-1905
24. McCabe Boarding School, 1889-1893



South Central Jurisdiction (27)

New Mexico:

- 25. Navajo Methodist Mission School, 1899-present (changed locations)
- 26. McCurdy Mission School, 1912-present
- 27. Harwood School, 1887-1976



Western Jurisdiction (9)

Alaska:

1. Jesse Lee Home for Children, 1889-present
2. Hilah Seward Industrial School, 1907-1919
3. Lavinia Wallace Young Mission, 1906-1970

Washington:

4. Fort Simcoe Indian Boarding School, 1860-1922
5. Stickney Home Mission, 1890-1909

Oregon:

6. Oregon Indian Manual Labor Training Instit., 1841-1844

California:

7. Greenville Indian Boarding School, 1891-1923

Arizona:

8. Yuma Indian Mission, 1911-1930

Montana:

9. Fort Peck Agency Boarding School, 1881-1936

