

# Muskogee County Genealogical Society

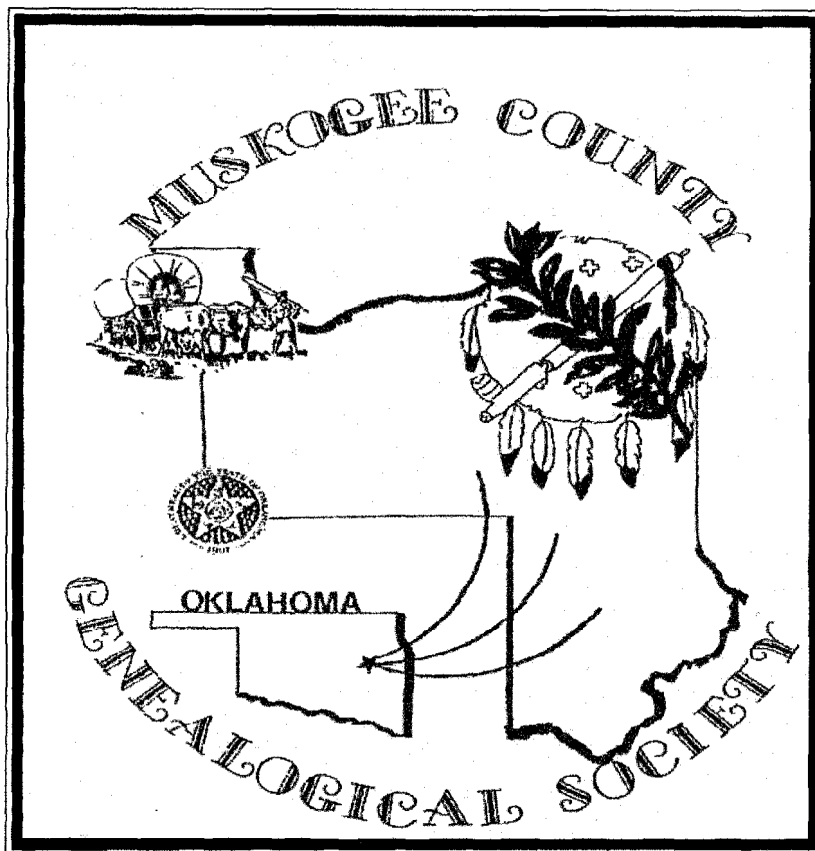
Quarterly  
Publication

Volume 23  
Issue 1

Jan-March 2006

## Table of Contents

History of First Baptist Church	3
Welcome New Members	7
Membership Increase	7
Painter Pedigree	8
German Genealogy Research	9
Cobb Family History	14
Mystery Photo	22
Account of Discovery	23
Volunteer of the Quarter	25
Final Resting Place	26
Muskogee Co. Cemetery Bibliography	27
100 Years Ago	28
Dollars for Documents	30
History of Muskogee Hospitals	32
MCGS Cookbook	34
Membership Application	35



Thanks to all  
Who have contributed  
To the quarterly

## Muskogee County Genealogical Society General Information

***To defray the cost of postage for mailing your issue of the quarterly we are asking that you please pick up your issues at the monthly meetings in March, June, September, and December.  
Thank You!***

### Purpose:

The MCGS was formed in 1983 for the purpose of promoting the general study of genealogy through workshops, seminars, and monthly programs; and to discover and preserve any material that may establish or illustrate the history of Indian Territory and Muskogee County and its families.

### Meetings and Membership:

MCGS meetings are held on the fourth Thursday of each month (except July and August) 6:00pm "How To" session; 7:00 pm Meeting and speaker at the Muskogee Public Library, 801 West Okmulgee, Muskogee, Oklahoma. The Board of Directors meetings are held the third Monday at 6:00 PM at the library. All members are invited to attend the Board meetings.

Membership in the MCGS is open to anyone promoting the purpose of the Society. Individual or family membership is \$21 per year and includes the Quarterly publication. A \$11 per year membership is available for those that do not wish to receive the Quarterly.

### Publication and Research Request Information:

The MCGS Quarterly is published four times a year: March, June, September, and December. Back issues of the Quarterlies are available for \$5.00 each, plus \$1.50 for shipping and handling.

The Society also publishes books of genealogical interest, focused on Muskogee County and Muskogee Indian Territory. A current price list of our publications is provided on our website at: <http://rootsweb.com/~okmuscg/index.htm> or write to us for a list.

Our research assistance policy is outlined on our website, or you may write to us for a Research Request Form at:

Muskogee County Genealogical Society  
c/o Muskogee Public Library  
801 West Okmulgee  
Muskogee, OK 74401

### 2006 Board Members:

Stacy Blundell, President  
Nancy Lasater, Secretary  
Barbara Downs, Treasurer  
Members at Large:  
Linda Stout, Library  
Sue Tolbert, Workshops and Education  
Alissa Hill, & Brandy Hoyt, Publications  
Diana Reaser, Quarterly Editor



## INDIAN PIONEER PAPERS

Vol. #42 page 152 # 7129

Ella M. Robinson, August 13, 1937

### History of the First Baptist Church, Muskogee, Indian Territory, Oklahoma

Transcribed by Barbara Downs

The First Baptist Church was organized in Muskogee, Indian Territory, August 3, 1890, in the Federal Court House at the corner of Court and Lake (now Second Street). The site is now occupied by the Railway Exchange Building. The organization was the outgrowth of small cottage prayer meetings held at the home of Mrs. Joe Hubbard who lived at the corner of Third and Court. A few families of loyal Baptists had moved to the little town but up to that time had worshipped with other denominations.

Reverend David Crosby of New York, who with his wife had been teaching in the Baptist Indian University, now Bacone College, had been conducting Sunday School and church services each Sunday in the University Chapel. They also held regular preaching service each Sunday afternoon at the Frozen Rock School house, some three mile distant.

After much thought and planning, the townspeople decided to organize the group in town. They brought to their assistance Reverend and Mrs. Crosby who were vitally interested in the work. On perfecting their plans and setting the day for the organization of their group, Reverend J. S. Morrow of Atoka ( a Missionary to the Choctaw) was called upon to assist and deliver the address on church organization. He spoke from Ephesians 11-21-22. Mr. Crosby was chosen the first pastor.

There were sixteen charter members, they were: Mr. and Mrs. J. M. Rueker; Mr. W. T. Hutchings; Mr. and Mrs. J. H. Mitchell; Miss Anna Wade; Mrs. A. P. McKellop; (now Mr. W. M. Brison); Mrs. J. W. Hubbard of Muskogee; Mrs. J. A. Haynes; Miss Winnie Mitchell; Mrs. Charles Mitchell; Mr. J. F. Mitchell; Mrs. H. N. Frow; Miss Lizzie Blankenship; Mrs. M. R. Lawson and Mrs. E. C. Lawson; all of whom came by letter except Mrs. Haynes who was received on her own statement. Mr. W. T. Hutchings who had formerly served as a deacon in a Fort Smith church was elected deacon as was Mr. J. M. Rueker. Miss Mabel Bacon, daughter of Professor A. C. Bacone, was the first organist.

At the next service, held August 10<sup>th</sup>, Mrs. Betty Kirk, a well-known boarding house keeper, was received on profession of faith and immersed in the lake north of town, known as the Katy Pond.

Muskogee, at that time, was a little village of a few hundred people. Sidewalks were unknown and the streets were mere roads; dusty in summer and muddy in winter. The Methodist Church, then known as the Rock Church, was located at the corner of Cherokee Street and Okmulgee Avenue. The Presbyterian, a little frame building, stood at the corner of Lake or Second Street and West Okmulgee Avenue. Harrell Institute, a Methodist School for girls, a boarding school for Indian girls under the auspices of the Presbyterian Church, and the Baptist Indian University were in operation at that time.

The First National Bank of Muskogee (the first bank organized in the Indian Territory) was organized August 20, 1890. There was no municipal government, but there were United States Marshals and Creek Lighthorsemen, who administered the law.

By November 21<sup>st</sup>, twenty-five members were enrolled and on December 21<sup>st</sup> the entire membership of the Indian University, fifty-seven in number, were added to the rolls making a total of eight-two with which to begin a new year.

On September 24<sup>th</sup> at a service held, two were baptized and Mr. J. L. Thomas came by letter. The question of a meeting house was discussed and the Board of Trustees, who also acted as a building committee, was appointed. Mr. W. T. Hutchings and J. M. Rueker were chosen. Through the efforts of Reverend A. J. Essex, a fund of two thousand dollars was promised by the General Baptist Missionary Aboard with the pro-

vision that the congregation raise a like amount, which they did by subscriptions from members and friends of the church and the efforts of the women. A lot was secured from Mr. J. E. Turner, a prominent merchant, for seventy-five dollars. This lot was two hundred by two hundred and fifty feet and was located at the corner of Third and Court streets where the Turner Hotel now stands.

On May 17, 1891, nine and a half months after the organization was formed, the church building was dedicated, Reverend I. N. Clark of Kansas City, delivering the sermon with Reverend T. V. Brower and M. L. Butler, Methodist Ministers, assisting in the service. The building was presented to the church by Reverend Essex; the prayer was made by Reverend J. S. Morrow; the benediction was given by Reverend David Crosby. Mr. William A. Maddin of Muskogee was the contractor and builder. A church was not complete without furnishings. Pews, pulpit, lights and seats were yet to come at a cost of approximately four hundred and twenty-five dollars. Here was where the ladies came to the front. Under the efficient leadership of Mrs. Crosby, they went to work, using every available means to make the honest dollar. Ice cream suppers, oyster suppers, literary entertainment, bazaars. One good woman said she fried oysters enough to reach across the continent.

The furnishings bought and paid for, again a problem confronted them. That of a place for the pastor to live. Up to that time Mr. and Mrs. Crosby had been living at the school where they had both taught, but to do efficient pastoral work it was necessary for them to live in town. As the town was small, no rent houses were available; everyone owning their own homes. Again, the ladies renewed their efforts. Mrs. Crosby said she wrote more than fifty letters to their church friends in the east. A church in Boston sent fifty dollars; the Second Baptist Church in Rochester, New York, sent fifty dollars; a church in Fairwater, Wisconsin, sent two hundred dollars. These donations with what the ladies had raised made the six hundred dollars necessary to secure the Rockefeller pledge of two hundred dollars; and the question of the parsonage was settled. The building contained two rooms below with two above and a shed room for a kitchen.

On June 20<sup>th</sup>, 1891, the pastor and his wife spent the first night in their new home. After getting settled, the Board granted them a vacation and they started on an overland trip to Colorado. On October 22<sup>nd</sup>, First Church, as it had been named, entertained the Indian Territory Baptist Association, ninety delegates being present; six of whom were entertained at the parsonage.

A Woman's Annual Missionary Society was organized in connection with the convention. Mrs. J. S. Morrow of Atoka was elected President; Mrs. A. A. Nichols, Oklahoma City, Vice President; Mrs. Eliza Mintun, Muskogee, Secretary and Mrs. David Robb, Atoka, Treasurer.

On August 3, 1892, the second anniversary was celebrated. One hundred and ninety members were reported. Mrs. Crosby read the history of the church. Freland Alex sang some Creek songs and Sam Coleman sang in the Cherokee language.

On September 25, 1892, the church celebrated the twenty-fifth anniversary of Reverend and Mrs. Crosby's wedding, Reverend M. F. Williams of the Presbyterian Church performing a wedding ceremony.

All questions concerning church discipline were settled by the pastor and the Board of Deacons. Severe measures were sometimes resorted to. During that time several had been dismissed for unbecoming conduct, two for heresy and others for failing to keep their church obligations. Church conferences were held to settle all controversies.

The young church had some unique experiences. Reverend Robert Meigs, now a promi-

ment Baptist Minister in Chicago, was converted at a little prayer meeting of three people held in the Federal Court House, January 31, 1891, when these people were detained by a rainstorm after an entertainment given in the court room. Mr. Meigs was baptized the lake or "Katy Pond". He was a student at the university at the time and several years afterward served as pastor at First Church. Mr. Crosby received a salary of nine hundred dollars; four hundred of which was paid by the local church and five hundred by the Home Mission Board. In May, Mr. Crosby took a church in old Mexico. As his health had begun to fail, he was compelled to resign and preached his farewell sermon July 1, 1894. They removed to Springfield, Missouri, where he died in 1900.

After the resignation of Mr. Crosby, the pulpit was supplied with visiting ministers until November, when Reverend P. H. Johnson was called as pastor. The First Christian Church that was organized in October 1894 was given the use of the Baptist Church until their first building was completed. Reverend Johnson resigned in the fall of 1896 when Reverend John Andrews was accepted as pastor, who came with his mother and sister. They remained until September 1897.

On June 24, 1897, the seventeenth annual commencement sermon for the Baptist Indian University was preached by Reverend J. S. Forrester of Parsons, Kansas.

On March, 1901, the church became self-supporting. Among the earnest workers of the congregation was Mr. S. A. Carey, a little crippled woman, who labored among the negroes. She had been associated with Reverend and Mrs. I. A. Cain who conducted a missionary school for negroes at Agency Hill, occupying the former Indian Agent's residence, now belonging to the United States Government. She was a familiar figure as she limped her way along rough paths to visit and read and administer to the people with whom she labored. She belonged to First Church until her death in September, 1902.

In April, 1902, a committee was appointed to secure a site on which to build an east side mission. A lot was secured on East Side Boulevard and Galveston Street, eighty feet was purchased by the church and Mrs. George Bixby gave forty feet. Mrs. Carey donated a small building she owned on Fourth and Denison and the Ladies Aid paid for the moving. Central Church, with a membership of eight hundred, is the outgrowth of the little mission. Reverend E. D. Cameron, formerly a Methodist Minister, was pastor when the present building was erected. In June, 1903, the Indianola Land Company offered fourteen thousand dollars for the First church property at Third and Court. After much discussion it was accepted and the Turner Hotel now stands on the site. A new location was then to be bought for the church. After much consideration a site was secured at West Okmulgee and Seventh street, then called Division Boulevard. It was two hundred by two hundred fifty feet and was bought for twenty-two dollars and fifty cents per foot. A building committee was appointed and the contract let August 1904 to the Muskogee Mill and Construction Company for eighteen thousand dollars.

On December, 1904, Reverend T. C. Carlton of St. Louis was called to the pastorate, being the seventh to serve the charge. The salary was raised to twelve hundred dollars per year.

The last meeting was held in the old church August, 1904, just fourteen years after the establishment of the church. During the time until the completion of the new building, services were held at various places

On November 6<sup>th</sup>, the corner stone of the new brick church was laid and the first service held in the new building was a prayer meeting, August 30, 1905.

On April 11, 1905, Reverend N. Hall was called to the pastorate.

During the year of 1907, the church paid the street car fare of Bacone students and a special

car was chartered for their use. After Dr. Bacone's death, the Baptist Indian University became Bacone College.

In 1910, one hundred feet on the west end of the church lot, facing Okmulgee Avenue, was sold to a Jewish Synagogue, and the parsonage sold to pay indebtedness. The pastor's salary was raised to twenty-five hundred dollars per annum, he to provide his own residence.

In 1911, Mr. Hall reigned to accept another work in the church. Bacone, at that time, was allowed to become a branch church.

In April 1913, Reverend Hamlett, who was serving as pastor at that time, with his son, Marshall, and Edgar Graham, son of Mr. O. T. Graham of Muskogee, made a trip to the Holy Land, where he baptized the boys in the river Jordan.

A little mission had been previously started at R and Cincinnati Streets on the east side, and was declared an independent church; and Reverend W. T. Wisdom was called as pastor to Calvary as the new church was named. He served two years and was followed by Reverend Tom Smith. In April the first church deeded to Calvary the house and lot occupied by the church that was owned by First Church. This was the third Baptist Church to be organized in Muskogee in twenty-three years.

In October, 1913, Robert V. Meigs was called as pastor to First Church where he and his wife, who was a trained church worker, served acceptably.

August 15, the twenty-fifth anniversary of the founding of the church was celebrated with an appropriate program. Reverend Meigs resigned in 1917 and Mr. Hall was called to his second pastorate of First Church. In January 1918, a Mission school was started in the Midland Valley Addition by workers from Central and Calvary Churches which resulted in the establishment of what is now Immanuel Baptist Church with a membership of some three hundred.

On February 3, 1918, Mr. W. T. Hutchings died. He had been a member continuously for twenty-eight years and had held all the offices in the church, including that of Sunday school Superintendent.

Again, the church felt their building was inadequate and on March 26, 1923, ground was broken for the third church building of the First Baptist Congregation to be erected on the same lot as the other church, facing Seventh Street. A magnificent building of gray brick, complete in every detail, it contains the largest church auditorium in the city. Under the leadership of Reverend Hall, who has so faithfully served the church, it has made marvelous progress. Not being satisfied to serve only those who came to them, the First Church group went to those who did not come and in 1926 opened the Good Will Center on South Main Street where the underprivileged children might be fed, clothed and given an opportunity to be taught the Bible. It was launched by Miss Bess Bell Chambers, a trained mission worker, Miss Della Warren, a kindergarten teacher in the city schools, and Miss Marie Leonard now of Uruguay, South America and Albert H. Taylor, a prison social worker. The Board of Control was taken from the four Baptist Churches of the city. Boys and girls clubs were formed, the girls being taught cooking and sewing. Mr. J. Morris James, director of First Church choir, conducted singing lesson on Friday. All workers gave their services free.

Other organizations that are the outgrowth of various Baptist churches are those of Honor Heights, the west side Baptist Church on South 30<sup>th</sup> street, Faith Church on West Court Street. Also, a mission, recently started, on North C Street which sprung from Central Church, promises to become a real church organization in the near future.

In addition to caring for eighteen hundred and fifty members, First Church sponsors four rural charges. Phenomenal growth of the church is due first to the efficient service of its first pas-

tor, Mrs. Crosby and his estimable wife, who with her charming personality and earnest endeavors inspired all those with whom she came in contact.

To the faithful women of the church is due a large amount of credit. One charter member, Mrs. Joe Hubbard, lives in Muskogee as does Mrs. Oscar Bebee who was among the first to join in 1890. Mrs. Crosby, the wife of the first pastor, lives in Belfast, New York, age ninety-eight years.

Reverend Hall is serving his twenty-seventh year as pastor. To his continuous service and his deeply consecrated life, is due also a large amount of the success of the church. The combined membership of all seven Baptist church organizations in the city, reaches approximately four thousand and had its beginning in the Federal Court House in 1891.

*Welcome New Members*

*Randy Painter \_ Randy's Pedigree Chart is in this issue.*

*Gary and Barbara Kegley*

*Julie Barnes*

*Sherry Jackson*

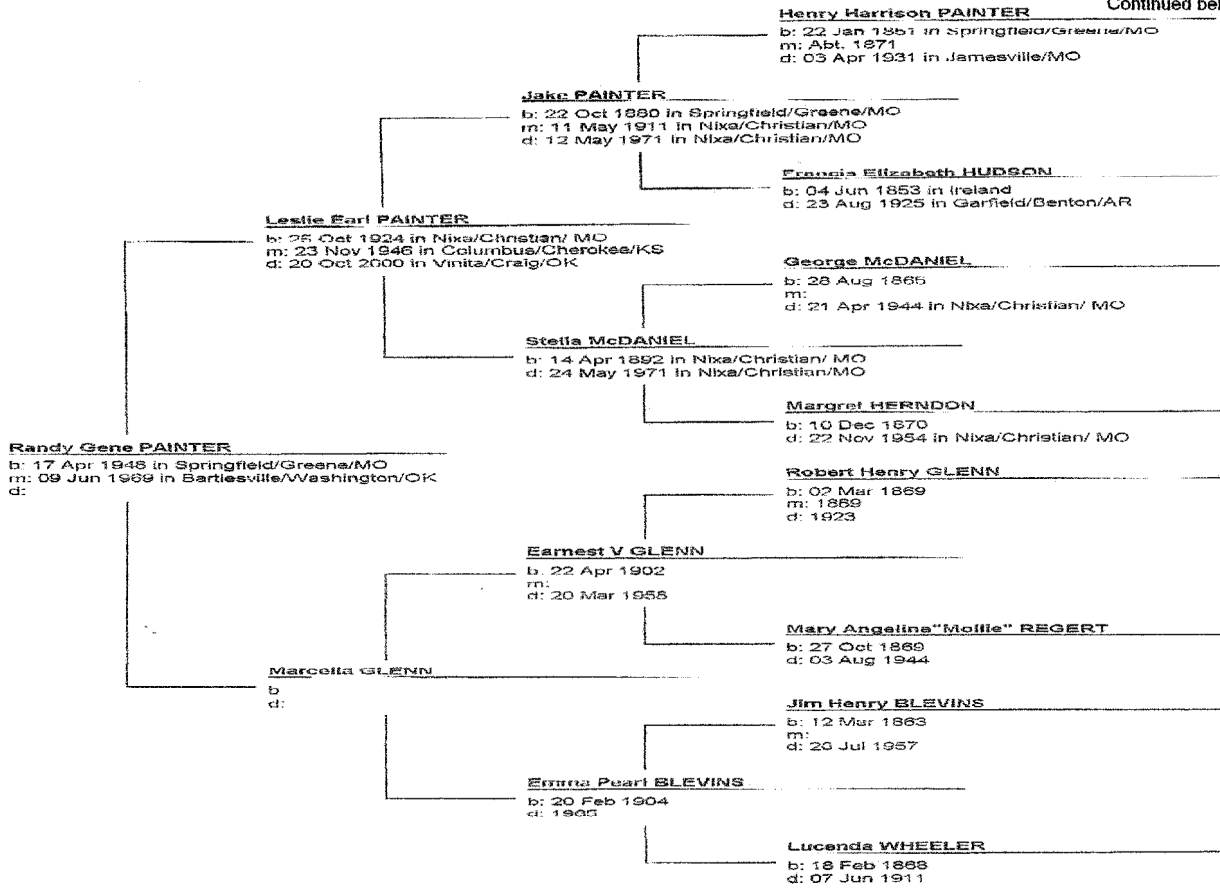
*Tom & JoAnn Godfrey*

\$

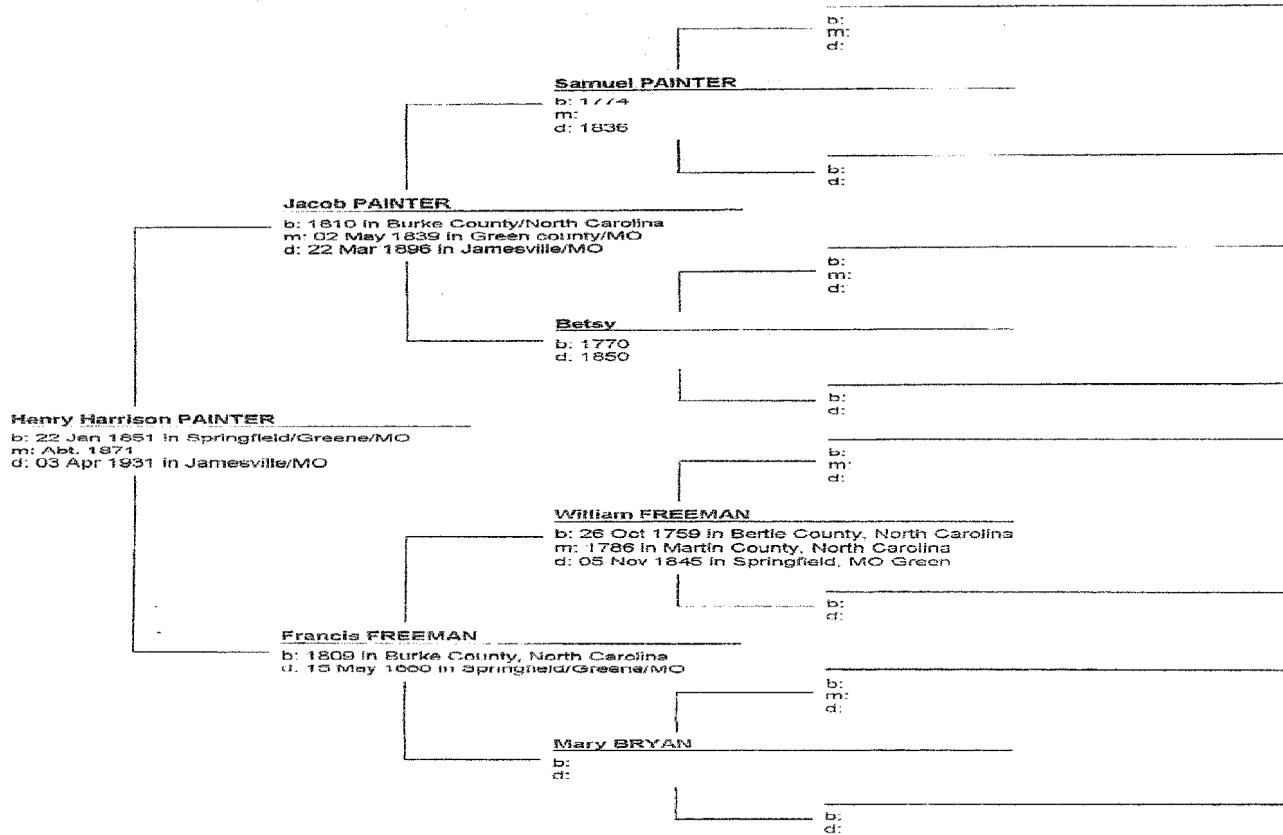
Society Memberships have increased by \$1 to enable us to contribute to the Stern NARA Gift Fund each year. For more information on the Stern NARA Gift Fund, see the article later in this issue.

Standard Pedigree Tree

Continued below



Standard Pedigree Tree





## German Genealogy Research History & Church Records By Stacy Goff Blundell

Almost 30% of Americans have German ancestors. Actually, one could say that if you are of German descent your roots may not be in Germany at all, since more than seven million Germans came to the United States from a vast, indefinite region. They came to the USA for definite religious, political, economical, and even military reasons from the 17<sup>th</sup> century to the early 1900s.

The first known settlement of Germans was Germantown, PA founded in 1683. Then there was a settlement in Newburg, NY beginning in 1708. By the mid-1700s, Maryland and Virginia territories had many German towns.

The major departure ports for immigration to America were Amsterdam, Holland; LeHarve, France; Bermen and Hamburg, Germany. The latter two were the main ports for European emigration from 1832-1934. Hamburg's original emigration lists and indexes are housed in the State Archives in Hamburg. Included in these records are references to emigrants who sailed overseas directly from Hamburg, and also those to whom traveled indirectly via Hamburg to other European ports before traveling on to the United States.

The records show passenger's name, hometown, age, occupation, date of departure, ship, and sometimes marital status. The number of children and destination are also noted. The place of origin shown on the passenger list was not always the birthplace of the person. However odds were though that the place of birth was near the passenger's hometown. The Church of Latter Day Saints Family History Library has microfilmed and indexed many passenger lists. They can be contacted at: Family History Library, 35 North West Temple Street, Salt Lake City, Utah 84150. There are many German emigration lists online at [www.home.att.net/~wee-monster/emigration.html](http://www.home.att.net/~wee-monster/emigration.html).

There were prominent ports of arrival in America were Philadelphia in 1683, New York and New Orleans beginning in 1820 and later the arrivals of emigrants were recorded for the ports of Baltimore and Galveston.

One needs to take in account that many Germans migrated into Germany from within Europe. There are four major examples of this:

[1] In the 12<sup>th</sup> century the King of Hungary invited German settlement in Transylvania, the eastern-most province of his country which was under - populated and open to invasion from the East. About five thousand settlers accepted the invitation, coming mainly from Rhineland. These Germans were later known as Saxons.

[2] In 1731-38 over thirty thousand German Protestants were expelled from Austria by the catholic prince-bishop. They settled in Prussia.

[3] Catherine the Great of Russia invited Germans to colonize areas of the Ukraine and along the Volga River. From 1763-1862 most Germans that accepted her invitation came from Hesse and the Rhineland.

[4] In 1945 Czechoslovakia regained the Sudetenland. This German-speaking area had originally been taken from Austria in 1919 and was given to the new country of Czechoslovakia. In 1938 it was reunited with Germany. After 1945 the three and a half million German inhabitants were expelled by force and their properties seized.

After the Second World War, thirteen million Germans returned to Germany. Most settled in West Germany. Many of them came from Czechoslovakia, Poland and the USSR.

The boundaries of Germany have been changed through the years. Events like the Peasants Revolt in 1525, the Thirty Years War from 1618-1648, the Balkan Revolt in 1875, the Bulgarian Crisis of 1885, and WW II were contributing factors.

In the 17<sup>th</sup> and 18<sup>th</sup> centuries the area we know as Germany consisted of 1789 kingdoms, prin-

cipalities, grand duchies, and dukedoms. They became states, counties, districts, then towns and parishes. Germany as an undivided nation existed only from 1871 to 1945, a brief period of 74 years, and today with the reunification of East and West.

One unifying and centralizing force in the Germanic area was the Church. Parish Records were kept in Lutheran churches beginning in 1540. Catholic church records date from 1583. The Reformed church has surviving records from 1650. Parish records list birth, christening, confirmation, communion, banns, marriage, death, burial, and even emigration information. Many are filmed by the Family History Library and can be searched at [www.familysearch.org](http://www.familysearch.org). Most entries of parish records, registers, and family books, were written in Latin and in Old German Script until the mid-19<sup>th</sup> century.

Illegitimacy was common in rural areas of Germany. The children were always baptized, but often the entry was upside-down or sideways to emphasize the difference.

In a search of records, remember that it was common in Germanic areas in the middle 1700s to use only the second baptismal name in official records later in life. The first name was that of a parent or grandparent and was given as a compliment, but never used officially. So *Oskar George Weber* would only appear as *George Weber*. German surnames, prior to 1850, usually changed in spelling due to translation or phonetics. Examples: *Klein* translated is *Little*, and *Gruhr* would become *Gerr*, and *West* to *Vest*.

Grave registers can be of great help. Although these records were a duplicate of the entry of burial in the church records, they often contained additional information such as the date of death and the exact age.

Church receipt books give details of payment received from church members for services. Such as bell-tolling for a funeral that list the name of the deceased and the date of death. And payment for the burial plots and funeral clothes.

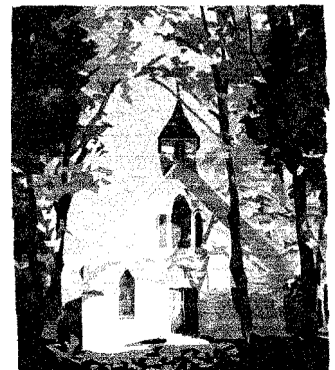
Most children were between the ages of 13 - 20 when they were confirmed in both the Catholic and Lutheran churches. Confirmation records list the child's name and place and date of birth; name and occupation of the father.

When you write to a church organization or parish office, be sure to enclose an addressed air mail envelope and at least 2 International Reply Coupons - both of which you can get at your local post office.

The address to the Evangelical Church headquarters [E.K.D.] is:  
 Rat der Evangelischen Kirche in Deutschland  
 Jebenstrasse 3  
 10623 Berlin

To contact the headquarters of the Catholic Church write to:  
 Sekretariat der Deutschen Bischofkonferenz  
 Kaiserstrasse 163  
 53773 Bonn

For contacting the Jewish Church write to:  
 Zentralrat der Juden in Deutschland  
 Fischerstrasse 49  
 40477 Dusseldorf



### Bibliography

Baxter, Angus. In Search of Your European Roots. Baltimore, 1985 [repr.1994].  
 Jensen, L.D. . Genealogical Handbook of German Research. Pleasant Grove, Utah, 1980.

Schweitzer, George, PhD, ScD. German Genealogical Research. FGS Conference 2004, T-44.

[www.familysearch.org](http://www.familysearch.org)

[www.feefhs.org](http://www.feefhs.org)

[www.genforum.genealogy.com](http://www.genforum.genealogy.com)

[www.home.att.net/~wee-monster/emigration.html](http://www.home.att.net/~wee-monster/emigration.html)

[www.rootsweb.com](http://www.rootsweb.com)

German Research Association, P.O. Box 711600, san Diego, CA , 92171-1600.

American Historical Society of Germans from Russia, 631 D Street, Lincoln, NE , 68502

### German Genealogy Research

Different Types of Records & How to Use Them

By Stacy Goff Blundell

Passenger lists and Church registers are wonderful sources of information when doing German genealogy but there are other helpful records available.

Civil registers list birth, marriage, and death. They are found in each town's Register Office and also in the State Archives. They exist from 1875 following the unification of Germany. The death registers are very useful because they often give the names of the parents of the deceased and any surviving children in addition to the place and date of death.

The probate system in Germany is complicated. Once a lawyer had drawn up a will, a copy was deposited in the District Court House for the area in which the testator was *living*. The local authorities then notified the Civil Register Office in the district where the testator was *born*. When he/she died, the Civil Register Office in his/her place of death notified the Civil Register Office in his/her birthplace. Then the Court of Law at the location of the will was notified. The court then executes the will. Original wills are either in the District Court House or in the State Archives in each province.

Regular Censuses were taken on a country-wide bases beginning in 1871. Other enumerations were taken at irregular intervals in various areas of the country. They were traditionally conducted through the states and provinces, rather than through the central government. To obtain a copy of any census, it is necessary to know the full name of your ancestor and the names of his/her spouse and children, and the city, or parish, or village that they lived in. This will help distinguish between people with the same surname. Since many census records were destroyed during the Second World War, it is wise to first contact the central census authority and ask if the census record exists for the location in question. Their address is:

Statistisches Bundesamt

Gustav Stresemann Ring 11

Postfach 5528

65189 Wiesbaden

Police registration started in most of Germanic states in about 1840 and controlled internal movement. The records include full name, family details, date and place of birth, and occupation. The records are usually held in local archives, police headquarters, or state archives.

Military records are incomplete and not always easily accessible but they are worth researching because every male was mandated for military service in the state armies. The military lists in general date back to the early 1700s and are in the state archives.

When a person wanted to establish citizenship in a city or town, or get married, or join a guild, he/she would have to produce a certificate of birth. The individual had to produce a letter from the priest or pastor in his/her birthplace and the civil authorities would then issue the certificate.

Guild records can provide valuable information for you. The guild, like a union, permitted its members to work only at a particular trade, in a particular place. It made sure that a newcomer in town became a citizen before he joined the guild. The guild records list the person's name, his trade, the names of his wife and children, the date and birthplace, and the date and place of his marriage, and the date of his arrival in the city and his entry into the guild. The guilds exercised so much control over their members that they could dictate the area of the city in which they lived, and even whom they married, preferably the daughter of another guild member. The records are either in local archives or in state archives, and they date back in many cases to the early 17<sup>th</sup> century.

The Local Family Books for a particular area will list all the members of every family, even the deceased and their relationship with each other. The source of information was the church register, both Lutheran and Catholic. Today some 150 books are in print. You will find the books or manuscripts in local and state archives. About half of the completed books refer to districts in the Lander of Baden and Hessen-Nassau.

German Lineage Books date back in some cases to the late 18<sup>th</sup> century when the first book was published. They contain the details of descent of bourgeois families not the nobility. Each book contains family trees of various German families which are organized on a regional basis. All the families in the book are from one district. Some 200 books have been published.

Funeral sermons as a source of genealogical information are very unique to Germany. They originated in the 16<sup>th</sup> century for a rather odd reason. When the Reformation reached Germany, it meant the end of ornate and impressive funeral masses in the Catholic Church. The end of this kind of ceremony left a gap in the lives of many people, mainly among the Lutherans and Calvinists. So the funeral sermon was born and took the form of a eulogy at the graveside. Some sermons were entirely religious in content, but many were biographical and recounted the whole life of the deceased with details of births, marriages, public or military service, and other important events. After the ceremony the sermons were printed and circulated to all the friends of the family. There are well over a hundred thousand of these preserved in various archives and cover the period from about 1550 up to around 1800.

These last three sources mentioned may well be of great value to your research. Remember, though, that the Lineage Books are confined to the bourgeois

families, and the Funeral Sermons confined to the wealthier Protestants; only the local Family Books record everyone - Catholic and Lutheran, rich and poor, in fact all classes of society.

The best place to start German research is to determine the exact place of your ancestor's origin - the place where they were born. One might ask relatives and family friends that are here in the United States if they have any information. Another way to locate other researchers is to check out Internet queries for the same surname you are researching at sites such as

[www.genforum.genealogy.com](http://www.genforum.genealogy.com) and at surname pages at [www.rootsweb.com](http://www.rootsweb.com).

Once you know where your ancestor was born, find the location on a map or in a gazetteer. Study the area by asking what happened there during your ancestor's lifetime, what made his/her family leave? Towns and counties change due to political divisions as states become populated and grow.

Become familiar with the parish or town of your ancestor in case you have to write to them for records. There is a standard form letter that you can download from Family Search to use when writing to a parish for record information. First search the catalog at [www.familysearch.org](http://www.familysearch.org). The records then can be ordered from your local FHC.

To research the lost territories beyond the Oder-Neisse border with Poland contact the Central Office for Genealogy, Kathe-Kollwitz-Strasse 82, 04109 Leipzig. There are Genealogical Study Groups in all the main centers of what was East Germany.

Many new additions have been made to our German research holdings in The Grant Foreman Collection at the Muskogee Public Library. There are also the Family Search International Genealogical Index of Germany in five CDs as well as Family Search's International Genealogical Index of Continental Europe and Southwest Europe. The following are also helpful: Kevin Hansen's, Map Guide to German Parish Registers, and J. Konrad's, German Family Research Made Simple, and Ernest Thode's, Address Book for Germanic Genealogy.

Coming to America wasn't easy for your ancestor, but in their hearts, they believed it was worth it.

### **Bibliography**

Baxter, Angus. In Search of Your European Roots. Baltimore, 1985 [repr.1994].

Jenson, L.D. Genealogical Handbook of German Research. Pleasant Grove, Utah, 1980.

Schweitzer, George, PhD, ScD. German Genealogical Research. FGS Conference 2004, T-44.

[www.home.att.net/~wee-monster/emigration.html](http://www.home.att.net/~wee-monster/emigration.html)

[www.familysearch.org](http://www.familysearch.org)

[www.feefhs.org](http://www.feefhs.org)

[www.rootsweb.com](http://www.rootsweb.com)

German Research Association, P.O. Box 711600, San Diego, CA 92171-1600.

American Historical Society of Germans from Russia, 631 D Street, Lincoln, NE, 68502.

**Cobb Family History – by Isabel Cobb (born 1858)  
Bradley County, TN and OK, Cherokee Nation, Indian Territory**

This letter is on file at the Oklahoma Historical Society  
Transcribed by Danny Williams  
<http://www.geocities.com/dannyroywilliams/cobb/isabelcobb.html>

In February 1870 our father Jos. B. Cobb sold his farm on Candy's Creek, E. Tenn., 3 ½ miles N.W. of Cleveland in Bradley Co. to a Mr. Julian, an M. E. preacher and we turned our faces westward to the far off Indian Ty. Being part Cherokee Indian we all had a right to land in the Cherokee nation. We had relatives and acquaintances who had emigrated and sent glowing accounts back. So we came. There were six of us children, Isabel, Billy, Mattie, Joe, Alex and Sam. All of school age except the two youngest boys. No longer would we trek a mile and a half across Candy's Creek to school where Mr. Niblo taught us our first lessons in geography and guided us thro' the old blue backed spelling book and where a contest in spelling almost broke up the tie of friendship between us and one, Pocahantas Cowan, of our dearest loved cousins. and no longer would we walk the slim foot log across the Creek and hie us to school, two miles to a school in a grove near Mr. Kirby's where a Mr. James Rucker with a short leg, big owl eyes and a quid of tobacco bulging out one cheek, a switch under on arm, hopped about among his students, a terror to the little ones. But he was counted a good teacher in those times. Our timid heart never swelled and beat with more pride than one evening he overtook us going home, he on his pony with his crutch across the saddle in front of him, he said, "Well, Bell, you beat them all spelling". We had had a spelling of the whole school, a string of boys and girls, some young men and grown girls standing round the room against the wall. I well remember standing at the foot and spelling them all down and going to the foot again. It was the custom to go to the foot and then climb to the head again. It was also customary for the pupils to study aloud; the humming becoming so loud sometimes the teacher had to subdue it be rapping with his cane. Nannie and Will Kirby, Melissa and Dan Shipley, Nannie and Lou Beard, Darthula and Fannie Bradford, John and Annie Lea were pupils in that school at that time.

Across the Ridge where the other school was went the families of Larrisons, McReynolds, Normans, Clingans, Cowans and Cobbs. Aunt Bell rode a pony to school. Everybody was kind and thoughtful of her. One evening her pny did not come for her as usual and she walked home. It occurred that the pony had turned to the right on top of the ridge and gone to Walkers who knew him and sent him home.

The Clingan homestead was a fine old place 3+ miles N.W. from Cleveland, half mile east of Candy's Creek at the foot of a ridge called Candy's Creek Ridge which ran almost north and south. The place had been homesteaded by Grandfather Alexander Clingan, born February 20, 1801- Alex he was called for short, that must have been about the time he married our grandmother Martha (Patsy) Blythe, born January 31, 1812, daughter of Wm Blythe of Blythe's Ferry. The Blythes had emigrated from So. Carolina at an early date, and this William married Nancy Fields, granddaughter of Richard Fields, later of Texas history and about one eighth Cherokee

Indian. Mother had several young brothers – Elijah, George and Frank.

Patsy Blythe, their daughter, our grandmother born May 11, 1828, was sixteen when she married Alex Clingan and started housekeeping at the homestead in a cabin which was later replaced by a substantial two story weather boarded Ell building with three chimneys and twice as many fire places, a long front porch looked out on the big road and the Ridge beyond at the foot of which was the family graveyard.

A cellar beneath with folding outside doors on south side of the house, all surrounded by hard maple and cedar trees – which in the memory of the grandchildren were large trees with a walk thru to the front gate where there was a large plank for a mounting board – everybody rode horseback in the early day – not even buggies had come into use, so the women and girls had to have an elevation from which to mount their horses which in those days were saddled for them with sidesaddles – disgraceful to ride astride.

What was called the Big Road passed in front of the house running north and south from Cleveland several miles north till it turned West and crossed Candy's Creek bridge and east to Georgetown.

Near the Lea place-Mrs. Lea, widow of Frank Lea, raised several orphan children, Elvira, Carrie, Mary John and Annie Lea. Johnny married Lottie Beard later and Annie married Will Kirby after we moved from Tenn.

I saw Annie Lea Kirby at the Kirby home in 1881 when on a visit after graduating at Glendale, O. On this trip I visited Uncle Henry at Morganton and he took me to see Aunt Fannie Howard. We ate one meal with Aunt Fannie Howard's daughter, cousin Betty Cruzes – the best dinner! Among those poor hills and rocks, one wondered how the people could set such good tables. Aunt Fannie's son, Cousin Jimmy Howard was home. I think he was a member of the Legislature.

Southeast and south of the house which sat on an elevation not amounting to a hill, was a branch of clear sparkling spring water taking its origin in a spring up on the Ridge, the waters of which had been dammed by a huge log over which the water fell in a cascade about two feet high and crossed the road and ran on down thro' the meadow with other springs along its course one of which furnished the house with water and cool milk and butter from the log spring house and near it the family washing was done, the big black pot and wooden tubs with a bench and battling stick, not even wash boards to help get the dirt out, but plenty of soft soap.

An orchard was set which yielded in the day of us grandchildren delicious great big apples –one called the horse apple.

Children came thick and fast to this little grandmother, 7 boys and 9 girls, all of whom she raised to be grown except the eldest who died in infancy. Her neighbors called her a good general and her commands if such they might be called were seldom ques-

tioned but usually obeyed to the letter. Tasks set the girls to do were accomplished readily. Many a beautiful quilt and much fine needlework were wrought by these girls who also were experts at cooking and among the older ones the spinning wheel and loom gave forth fine works of linen and beautiful counterpanes and coverlets.

The younger girls took their turn in the fields at light jobs like dropping corn or using the hoe in covering it. Our mother said she had celebrated a good many of her birthdays dropping corn on the 13<sup>th</sup> of April. The 4 or 5 grains of corn must be dropped exactly in the check where the two furrows crossed – the furrows being laid off by the boys who could run the straightest row with their one horse bull-tongue plows. No such thing a scorn planters and cultivators in those days, and grandfather raised fine corn on his creek bottom land.

And when it came to wheat, no new fangled drills could take the place of the man with his sack of wheat strung over his left shoulder while his right hand scattered broadcast over the mellow freshly harrowed ground the wheat by handfulls, then followed the harrow to cover the seed, or sometimes a big brush was used to cover with, drawn by horses or oxen. And then at harvest time, in June usually, when the wheat and oats fields had grown yellow and ready to cut, men with cradles went thro' them cutting and gathering into bunches which the binders picked up and tied into bundles which in turn were bunched into shocks and carped so that rain did no damage th' the shocks might remain in the fields for days or weeks. Finally the thrashing was done by the tramping of horses feet or the beat of the flail on a floor or level clean place on the ground-then of course the grain must be winnowed and cleaned and stored.

The first threshing machines were run by horse power – 8 or 10 horses so that threshing was a big and expensive process. A hackle was a lot of sharp nails set in a board which could be held in the lap or set on a table. The coarse fibers were called tow and was spun and woven for coarse towels or straw ticks.

If a crop of flax had to be cared for, it was cut with sickles, tied into bundles ready for the brake which crushed off the outer stiff coat of the stalk leaving the soft fibre which was hackled and made ready for the spinning wheel, the little ones the spinner sat down to and operated with her foot on a pedal.

Wool and cotton were carded into rolls and spun on the big spinning wheel turned by hand. Thread on the brooches from those wheels was made into hanks on the reel, also turned by hand, and these were then ready to be washed and dyed ready to be woven into cloth on the bid loom in a vacant room upstairs or in fine weather out beside the house.

So you see those boys and girls were busy, each one fitting in where he or she could be of most use in carrying on the business of this establishment started in a tiny cabin by a young couple among the foothills of the Smoky mountains of E. Tenn, the management of a big housefull of children.

A school was kept in a log school house across the ridge; writing school and singing



school became common and parties and dances called the young folks together. There were picnics, barbecues, shooting matches, camp meetings and singing and wedding in those early days.

Aunt Polly, Aunt Lizzie, Aunt Martha and Mother Evaline all left the home nest before the Civil War broke out. Andrew F. Cowan claimed Aunt Lizzie and carried her off to Morganton, Blount Co. where he ran a store. John Spriggs wooed and won Aunt Polly and lived near Ooltawah in a big 2 story frame house on a farm. Jos. B. Cobb met Evaline at her sister's in Morganton and it was not long till they were married, Dec. 1857 and went to Morganton his home town to live, at first with father's mother, his father having died in 1856 or pneumonia and also his young brother James. But Mother wanted a house of her own, so they moved a to a double log cabin where I [Isabel] was born October 25, 1858.

Cyrus W. Norman claimed Martha and took her to live at his home with his parents not two miles away.

Much could be written of the great preparations for the weddings – Old Mariah Soles was there for days baking cakes, bread, chickens, etc. in ovens round a big fire in the fireplaces. At one wedding a roast whole pig with a red apple in its mouth graced the table along with nine other kinds of meat we have been told.

The wedding cake was iced, dressed and decorated as only Old Mariah knew how to do it-and much merriment attended its cutting as it contained a ring, a thimble, and a dime. The fortunate (or unfortunate as the future might develop) young landy who cut and drew the ring was supposed to be the next one to get married. She who drew the thimble was doomed to be an old maid, while the one who drew the piece of money would marry a rich man.

The knot was tied good and fast by a minister and without any thought of its ever being untied except by death. "Until death do us part" had real meaning. No divorces ever occurred in those days among the members of our family. Indeed divorced people were considered disgraced in those days.

Soon after the four oldest girls were married the war came on. Uncle Will [William Clingan] had been in Texas for several years and under the influence of his surrounding, he took sides with the south till on a visit back to his old home where his father and younger brothers were staunchly for the Union, Uncle Judge having gotten up a company of men and marched off to war. His attitude changed especially when he saw how his father and family were being treated by his neighbors of opposite side, so he went back to resign his commission but Uncle Will was take prisoner by the Federal Forces and sent to Camp Chase, O.

Uncle Jimmy [James Clingan], a young man barely old enough to enlist, took typhoid fever and died 6-5-63 in Nashville attended by our father and Uncle Cyrus Norman who were in the Commissary Dept. there.

Our father and mother had moved just before the war began from Morganton to a far three miles down Candy's Creek from grandpa Clingans, Mother was left alone, for father had to go, with her three small children, myself, Billy and Mattie – all having been born near Morganton – two or three of father's young brothers were with her, one or two at a time stayed with mother part of the time but considered Aunt Melinda's house as home since their mother (our grandmother) died in Jan. '61. They were Uncles Tommy, Billy, and Henry. Uncle Tom would have in the army but was incapacitated from rheumatism and was walking on crutches – he was older than Uncle John and Sam both young captains fighting for the Union, he had his home at his sister's and Aunt Melinda Cowan at Red Clay, Ga. whose husband Wm. Cowan had been forced to leave home as had also our own father. Most of our neighbors sympathized with the confederacy – the South- feeling ran pretty high and bitter – even brother fought against brother and father against son – so father and Uncle Wm. Cowan left home in the dead of winter traveling by night to avoid capture, and reached the union line at Nashville where they found employment in the service of the government without enlisting as fighters, for they were ever opposed to shedding a brother's blood be he of the north or south.

Father was in the Commissary Dept. while in Nashville in 1863 while mother and her four small children were left at home to try to keep the little they had from being carried off by the Yankees, usually. But her pig pens and chicken roosts were frequently raided.

On Feb. 21, 1863 she gave birth to her fourth baby – a boy weighing 15 lbs. named for his father – Jos. B. Cobb who was away and did not see him till he was 6 mo. old. I can faintly remember the night Jo was born. A midwife old Aunt Betsey Lane and her husband Anderson came down the Creek in a canoe by torch light. Dr. John Long from Cleveland came later and said Jo weighed more at birth than he did at 6 months, tipping the scales at 15 pounds.

The neighbors who came to help in this time of need and anxiety came down the Creek in a canoe at night by torch light. If I remember right they were Anderson Lane and his wife Betsey, under whose care, Mother never lacked for attention – not the chores outside – for father's and mother's brothers were on hand when needed. Uncles Tom Cobb, the rheumatic cripple and his two younger brothers, Wm C. and Henry C. Cobb who made their home at Aunt Melinda Cowan's, father's only sister, who lived at Red Clay, Ga. tho' just over the line in Tenn. were always available when help was needed that they as boys could supply – and her own young brothers Elijah, George and Frank who lived nearer.

As before mentioned father sold his farm on Candy' Creek and started to emigrate to the West. Before starting a visit must be made to the old home so all went to Grandma's but Grandma was there no more. She had died in Aug. 1868 (from a spider bite and blood poison)-4 yrs after Grandfather had died from smallpox, contracted when he went to Knoxville to see Uncle Judge, his son Capt. J.K. Clingan.

The children left at home after the death of both parents were Adaline, Judge Keith, who was Capt. in the Union Armn, Lillie, Elijah, George and Isabel- these six were there when as a family, we visited them in Feb. 1870 before leaving for the West. But while there we were to witness the wedding of Aunt Lillie and Uncle George. Aunt Lillie (her brothers and sisters always called her "Sis" and we children called her Aunt Sis), a very favorite aunt with long curls round her pretty head, ever ready with smiles which dimpled her cheeks. It was no wonder that father's young brother, a young graduate in medicine, fell in love with and married her in that Feb. of 1870.

Uncle George also a young medical student had wooed and won Darthula Bradford, pretty, curly haired blue eyed blushing Tulie (we called her at school) barely sixteen. They were married at her mother's home where this writer was often a guest of her younger sisters Fannie, Ella and Abbie.

It was quite a treat for us children – these weddings and gatherings of young people for in the years that followed they enjoyed nothing of the kind in their wind swept pioneer prairie home in the Indian Territory.

One day there on this farewell visit at this dear old place, Billy our oldest brother 10 yrs. old went riding across the Creek (Candy's) with Uncle Judge and came back wet to the skin by the showers of rain – not feeling very well. The next morning he was broken out thick with measles – of course this meant a delay in our starting for the last chick of us had his turn but all got thro' nicely except Alex who was troubled (as was our mother and father) with earache, abcess and discharge thro' all our hard trip by train, boat and wagon.

As I remember the younger children were puny, whining and restless all the way, requiring ceaseless attention and care on the part of mother. At Chattanooga as were changing trains, an unearthly blast from a nearby engine not only scared Alex but was agony to his sore ear.

Before leaving Aunt Addie took Mattie and me to a photographer's and had our pictures made – mine was very unnatural looking with corkscrew curls all over my head from having endured the rough curl paper bumps for a day and night (think of torturing a child thus to satisfy the pride of two or three young aunts).

After we left, the two young married couples continued at the old home fore a short time only as the old home had been sold in 1868 to Mr. Harrel and possession must be given.

We left in the spring of 1870 and Uncle Andy and Aunt Lizzie Cowan followed in the fall of '70 and uncle Billy and Aunt Lillie and Aunt Belle in the spring of '71 all bound for the Cherokee nation, Ind. Ty.

Uncle Billy's folks must have stayed at Aunt Minerva's (Mrs. Arthur McDonald) for several weeks. A letter to uncle Judge from McD. at Ooltwah speaks of having left some

chickens, mean and fruit cans for him to dispose of and Puss (Aunt Addie) was to send Aunt Minerva's brass bucket by Aunt Lizzie to be put off at Ooltwah. Uncle Billy also said they had a letter of 15 from Uncle Lige who gone west in '68 shortly after Grandma's death 1<sup>st</sup> of Aug. and he mentioned Mother's new baby girl Addie Malinda born 9<sup>th</sup> Sept. As a girl of 12 yrs. I well remember that day. to go back a little, two young men came west with us, Tom Purcell and George Marlow.

Lewis Downing was principal chief at the time of our arrival in the territory in 1870 who I believe died in office and whose term was filled out by one W.P. Ross, a fine man and a gentleman educated at Princeton University who served on educational board and prominent in school circles in our young days. it was thro' his influence Eastern teachers were brought here and taught in the seminaries. The Miss Noyes of Mr. Holyoke among them. After them came Miss A. Florence Wilson who continued at the helm for 25 years.

Miss Mary Stapler, a loved teacher was her able assistant till her health forced her to retire, a daughter of John B. Stapler, pioneer merchant of Tahlequah and Jane Hicks, one of the first students at the seminary before the war.

Miss Eloise Butler was also a teacher and Miss E. Jane Ross, sister of W. P. Ross.

Miss Butler married Dennis Bushyhead, prin. Chief of the Cherokees then and two children, Frances and Butler came of this marriage. Mary who had made her home for at least part of the time with Leon Ross and wife. Leon being brother of Adda Ross Norrid, grandson of Chief Jno. Ross. The Rev. W. A. Duncan married Mrs. Florence Lazalier Caleb whose daughter Florence (Florry) was near of an age with Mary Duncan Shelton and Emma and John (Red John) and Jennie who died young.

But to continue our journey after a visit at Webber's Falls. Our next stopping place was Tahlequah, the Capital and educational center of the Cherokees. One little incident occurred on the road between The Falls and Tahlequah, was the over turning of one of the wagons, loaded with household goods, but as I remember nothing was broken not even any part of our new cook stove.

Father had gone ahead and had engaged a small house on the hill east of town – a house said to be haunted because some woman had committed suicide there. What was most remembered was that pigs and fleas infested the dust about the place so that we had to rid ourselves of the hoppers before getting in bed at night. The month or two we spent here while Father looked about for a place to buy for a permanent home, we children went to school down in town.

One memorable event was a spelling match conducted by Spens S. Stephens who was the teacher at the Eureka school some 5 or 6 so. west of Tahlequah – a contest for a beautiful bay pony bedecked with gay ribbon, as he grazed about in the Capital yard where the contest was held and where a long line of contestants from various neighboring schools including the town school stood waiting. Johnnie Stapler then a

boy of 10 or 12 was among the number, a fine looking fellow with eyes as yet alert and bright as any but afterwards he became blind and passed thro' life not seeing. He married Ella Morgan (sister of Gid and Frank) and left a son John and daughter Nelle.

Johnnie Stapler's father, John W. Stapler was for years the leading dry goods merchant of Tahlequah. His wife was Jane Hicks, sister of Dan Hicks.

Their children were James who married Lelia Breedlove.

Mary who was one of our loved teachers at the old Seminary being first assistant under Miss Florence Wilson but after a year or two of teaching she contracted tuberculosis and died, a beautiful young woman.

John Jr. married Ella Morgan, was blind many many years before he died in the year 1935. Maggie died of the same dread t.b. a young woman.

Living in Tahlequah at this time (1870) were Uncle James Blythe, his wife, Aunt Jemima (Rogers) and their girls. Love, Josie, Ellen Howard and Fannie –Elvina the oldest had married John Foreman, son of Rev. Stephen Foreman of Park Hill. Love married and died soon. Josie, a beautiful young woman later married a man named Cass and became the mother of Bruce and Ethel Cass, cousin Josie's second husband was Dr. Arnold by whom she had one child – a daughter who later became the wife of may of Bartlesville – Buck by name. After the death of Cass, she (Josie) married Geo. Keeler, a wealthy man of Bartlesville whose first wife was also our other's cousin, Clare Gilstrap who left a son Fred Keeler.

Ellen Blythe-Howard we called her, married Wm Miller, lived in Bartlesville, had three children. Fannie married-Marks, lived in Vinita, and has a son that is an M.D. Her daughter, Marjorie, married but died young of cancer.

Father found a place on the prairie in CooweesKoowa Dist. 10 miles north of Ft. Gibson – the Steadman place with a spring as the main attraction, 10 A+ of land in cultivation, a log cabin for a kitchen and bed and living room: another log cabin chicken house, a log spring house and the hull or frame of a new cabin with roof extending over for a porch and kitchen (we made them).

We hung up quilts and blankets and father laid a floor of rough planks to make a room in which to welcome a newcomer – a baby sister who came the 9<sup>th</sup> of Sept. What a place for Mother at such a time. And no doctor nearer that Ft. Gibson.

A neighbor (Mrs. Wash Mayes) who lived on the bak of the river (Grand) came after urgent asking and helped but the post doctor from Ft. Gibson had to be called before Mother was up again. It makes me shudder now to think what that brave uncomplaining mother went thro' at that time. And other times when chill and fever among the children, border on warfare with the Creek Negroes when our brother Billy was killed by them and Alex Cowan (a cousin) wounded in summer of 1880.

Some men had gathered and attempted to Lynch Law for stealing cattle. This , of course, enraged the negroes and the battle ensued near Gibson Sta. and W. D. Clinger's [Clingan] place.

## Mystery Photo



**This picture was found in a box in the attic of Mr. John Louis Stine and Mrs. Gladys Marie Horton Stine. Possible surnames would be Stine, Horton, Ward, or Reynolds. Possible locations would be Yahola, Muskogee County, Oklahoma; Haskell, Muskogee County, Oklahoma; Paden, Okmulgee County, Oklahoma or Okmulgee, Okmulgee County, OK. If you recognize anyone in this photo please contact Alissa Hill at [gagefinder11@yahoo.com](mailto:gagefinder11@yahoo.com).**

## **A Firsthand Account of Discovery** by Wally Waits

Rhoda Cope's life is fascinating because elements keep emerging from the historical past. Unable to sleep one night, I decided to start work on her biography.

Rhoda was born the fourth of November 1800 in a Tennessee farm house. Her early marriage ended when Allen Waits died in 1832 in Jackson County, Alabama. Four years later Rhoda married her oldest child's father-in-law, George Woodard Sanders.

Rhoda's marriage to Old Buck Sanders resulted in the birth of six additional children. Of these only the three older ones grew to adulthood: Newt, Wash and Osina. Wash and Newt have well documented lives, but not Osina. The mystery of Osina's life has once been summed up as that of a brief one. The question of what became of her has plagued me for over twenty-five years because mothers and daughters are forever linked.

Osina was born 22 Jun 1839 in the western part of the newly created county of Madison in northwest Arkansas. Her full given name was Osina Malona Woodard Throckmorton Jackson Sanders. The Woodard name is known to reflect kinship to the Woodward family of George's ancestry. Given that her father was politically active, Jackson possibly denotes her father's political leanings. Osina and Malona are rare surnames, but there is no known connection to families carrying them.

Osina appears on the 1840, 1850 and 1860 censuses in Madison County. In the last of these censuses she is the young wife of James Leatherwood and the mother of Dick Johnson Leatherwood. Beyond this nothing further was known except for the comment of a distant relative who said that there was something disgraceful associated with her.

As I sat down to start on Rhoda's biography, I decided to try yet again to unravel Osina's mystery because I was sure that the two were intertwined. A general search for Osina Sanders failed to turn up anything new. However, a search solely for her given name of Osina turned up several hundred hits. None of the search results appeared promising because they did not show any connection to the Sanders, Waits, Cope or Leatherwood families. Furthermore, nothing indicated any connection with northwest Arkansas where she grew up.

A few of the hits were sampled out of general curiosity without any hope of finding a connection. One sampled hit was for the widow of a Union veteran who was applying for her Widow's Pension from Kansas. Geographically, that was about as close as the hits were. Osina Morris (William's widow), however, was not who I was looking for.

Still wanting for some reason to not really tackle the biography of Osina's mother, I began re-tracing the research steps I had taken decades ago when the trail first petered out. I looked at the 1840-1860 census records again without learning anything new. When I conducted a search for her husband on Ancestry, I noticed that there was a reference to a James Leatherwood in the Civil War service database. Checking it I saw that he had served in a Union regiment. "Oh, yeah," I said to myself as I recalled having seen that before. Nothing new there either.

As I sat there at about 5:00 in the morning, I realized that I had reached the same point in this research as I had before. In summarizing what I knew about Osina, I asked myself "What did the information tell me that I did not know before?" Well, nothing at all. Then I asked "What happened next?"

What followed the 1860 census was the outbreak of hostilities between states rights and anti-slavery forces. Northwest Arkansas was not solidly pro-Southern or pro-Northern in the sentiments of family members. As a contested area there were many who suffered at the hands of those who held sway at the moment. Those who could flee left the area.

Osina's father was a slave-holding Virginian. Her mother's family were slave owners as well. Her brother Wash reportedly rode with Quantrill's Raiders as a Southern sympathizer. Her half-brother William S. Waits was shot down by Jayhawkers who opposed slavery.

With all of these southern connections, I had always assumed that Osina's path would have led her to Texas if she fled. But this morning, I realized that would not have been likely since she had a husband who served for the North. That meant that she would have fled northward for safety. The idea began to grow that here at last was another avenue of research that I had not researched before.

One thing was clear however. If I was going to continue searching for Osina after the Civil War, I would have to give up searching for her under the names of Waits, Sanders, Cope and Leatherwood. Searching down those paths had already produced no tangible results.

With this realization, I realized I was only left with the slender thread of her husband's military service and the vast area of the northern states as refuge. Remembering the Kansas connection with an Osina on one of the earlier hits, I revisited the record to see whether I had overlooked tidbit of information. The only new information that I notices was that Osina Morris was applying for her pension in 1919. By itself, this was not helpful. Yet the date suggested that this Osina at least was not ruled out.

I decided to see whether there was anything else I could learn about this grieving woman who must have only shortly ago had to bury her mate. The 1900 census located William and Osina Morris in Kansas City, Kansas. Osina's birth date is listed as "Jun 1839." This matched my Osina's birth date I realized in excitement. So, too, did her place of birth (AR), her father's place of birth (VA) and her mother's place of birth (TN).

Apparently, the elder relative's recollection of a scandal was that this young woman had chosen to follow her husband after the commencement of the Civil War. When the war was over, she returned her parents' home in Madison County in order to claim her share of her father's estate. After that she seems to have lost her first husband and to have then married another Union soldier, an Iowan cavalryman, with whom she lived the remainder of her life.

Now that I have solved the logic problem of what happened to Osina, the next step is to request the pension file for William and Osina Morris. Osina's application will contain a form that documents her marriage to William Morris. This document will give the name she married under. The postman can't arrive soon enough.

The search for Osina Sanders ended with the arrival of her husband's United States pension file from the National Archives. I had thought the \$37.50 cost was expensive until the envelope with the copies of each document in the file arrived. Altogether, there were 269 pages. As a doctor, her husband filed many requests over the years. Thus, it is possible to closely follow his movements as he and his family shifted residences.

Osina Sanders is mentioned in only two documents in her husband's pension file. In her application for widow's pension, she had to state when and where she and the veteran were married as mentioned above. What was unexpected was her statement that she divorced her first husband, James Leatherwood, in Fayetteville, Arkansas in 1866. This divorce might explain the "unsavory" opinion by a distant relative a hundred years later.

The other document was a copy of a marriage certificate issued in 1883. What is puzzling about this instrument is that Osina and William Morris were finished having children by that date. As such, it seems that this marriage might have occurred to repair some legal imper-



fection in an earlier marriage. One scenario might be that her divorce in 1866 was a "horseback" one in which Osina and her first husband agreed to separate without a formal court-ordered divorced taking place.

An enquiry to the University of Arkansas at Little Rock Law Library revealed the following sources that contain the appropriate legislation governing divorces in Arkansas in 1866:

*Digest of the Statutes of Arkansas* by Gould, 1858, Chapter 59, Sections 1-13 cover Divorces. At the end it says [Approved Dec. 18, 1837, and in force from and after March 10, 1838].

*Code of Practice in Civil and Criminal Cases for the State of Arkansas*, Little Rock: Price, 1869. This covers "Alimony and Divorce" in Sections 456 through 464. Its text is different from that of the 1858 statutes.



Note: The University of Arkansas Law Library does not have records of divorces..

MUSKOGEE COUNTY GENEALOGICAL  
SOCIETY  
LIBRARY VOLUNTEER OF THE QUARTER  
AWARD

PRESENTED TO:  
LINDA STOUT

MARCH 2006



## The Final Resting Place by Sue Tolbert

Benjamin Franklin once said: "Show me your cemeteries and I will show you the true character of the people."

There is nothing more moving, and at the same time full filling as standing at the grave of an ancestor. It somehow solidifies the connection between me and them even though the years between our lives are many. As a genealogist, I have a driving need to find those graves, not just for the data that the tombstone might provide for me but simply to know where they are. These are *my* ancestors. I see their faces in my mirror. Their graves are my connection to the past.

Finding the grave of an ancestor in Muskogee County is not always an easy task. Many, many graves are unmarked. Many of our pioneer ancestors died while traveling and were buried along the road. No one remembers where they are. There are those graves that now are in the midst of a farmer's field, sometimes plowed over, sometimes trampled by cattle, sometimes bulldozed into nearby creeks and are lost to us forever.

At one time or another, there have been those who cared enough to make recordings of the information on the gravestones in some of our county cemeteries and have published them. The earliest ones are from the 1930's done by the WPA. The most recent, done mostly by interested local people, are published on the Internet. The Muskogee Public Library has most of those that are listed in the bibliography at the end of this article.

Beginning with this issue of the Quarterly we will publish information on a cemetery located in Muskogee County, including location, directions and something about the people buried there.

### ADAIR CEMETERY

#### LOCATION: T15N R20E Sec. 9

East of Ft. Gibson on land once owned by Mark Anderson, Cherokee, who came to the Territory before the Trail of Tears, and before Ft. Gibson was built. Also owned by Lafayette Adair, the Munn Family, Henry Joliff and presently owned (1992) by Dr. R. W. Nicholson.

SURVEY DATE: 1973, 1992

SURVEY LOCATION: *Our People & Where They Rest*, 8:69;

Surveyed but not published by Muskogee County Genealogical Society.

Online: <http://www.usgenet.org/usa/ok/county/muskogee/>

FURTHER INFORMATION: Grave of J. Lafayette Adair born 22 July 1826, died 11 Feb. 1861, a Mason. "This cemetery contains a number of graves, only one marked by a carved stone. The other graves are or were marked by sandstones and are of soldiers from both Union and Confederate armies who used the house there as a hospital, and of unknown whites and Indians who lived near or were passing by. Most of the stones, if not all of them, are deteriorated or misplaced."

-----From *Our People & Where They Rest*

## Muskogee County Cemetery Bibliography

1. Benge, Robert, sexton, compiler. *Cherokee National Cemetery and Ft. Gibson Citizen's Cemetery*. Muskogee, Oklahoma: Muskogee County Genealogical Society, 1991.
2. Benge, Robert, sexton, compiler. *Cherokee National Cemetery (Citizens Cemetery), Ft. Gibson, Oklahoma*. Ft. Gibson, Oklahoma: Ft. Gibson Genealogical and Historical Society, 2002, 1992.
3. Brooks, Bertie Brown, compiler. *South Bethel Cemetery, Braggs, Oklahoma*. Muskogee, Oklahoma: Private Publisher, 2000.
4. Emler, Sue and Elsworth, Carole, compilers. *Muskogee County Cemeteries. 2 vol.* Gore, Oklahoma: 1982.
5. Lester, Gary, compiler. *Muskogee County Cemetery Guide. 3 vol.* Braggs, Oklahoma: Greenleaf Creek Publishing and Services, 1995.
6. Lester, Gary and Tina, compilers. *Ft. Gibson National Cemetery*. Braggs, Oklahoma: Greenleaf Creek Publishing and Services, 1995.
7. Lester, Gary and Tina, compilers. *Cemetery Relocation Records of Grand and Eucha Lakes*. Braggs, Oklahoma: Greenleaf Creek Publishing and Services, 1995.
8. Lloyd, Hazel, compiler. *A Collection of Oklahoma Tombstone Inscriptions. 1943-49, pt. 1*.
9. Melson, James E., compiler. *Greenhill Cemetery – Muskogee, Oklahoma*. 4 vol. Muskogee, Oklahoma: Privately Published, 1994.
10. Mills, Madeline Seikman. *Relocated Cemeteries in Oklahoma and Parts of Arkansas, Kansas, Texas*. 1974.
11. *Muskogee County Genealogical Society Quarterly*. Muskogee, Oklahoma: Self published, 1983-2005.
12. Nickerson, B. Delores and Voss, Jim, transcribers. *Interments-Ft. Gibson National Cemetery; Ft. Gibson, Oklahoma*. Muskogee, Oklahoma: Muskogee County Genealogical Society, 1991.
13. Penquite, Deone Duncan and Penquite, Walter Heck, compilers. *Cemeteries of Muskogee County, Oklahoma. 2 vol.* Muskogee, Oklahoma: Muskogee County Genealogical Society, 1988, 1992.
14. Spotts, Arta Sue, compiler. *Haskell Cemetery*. Muskogee, Oklahoma: Muskogee County Genealogical Society, 1996.
15. Tyner, James W. and Timmons, Alice Tyner, compilers. *Our People and Where They Rest. 12 vol.* Oklahoma: Various Publishers, 1969-76.
16. Wiedel, Lillie Hodge, compiler. *Middleton Chapel Cemetery*. Muskogee, Oklahoma: Muskogee County Genealogical Society, 1988.

100 YEARS AGO  
Items extracted from newspapers  
by Barbara Downs

Muskogee Phoenix, January 2, 1906

CITY LOCALS

Vest Reynolds, a merchant of Yahola, spent Sunday and Monday in the city the guest of friends.

Miss Edith Marsh has returned from Denison and Sherman, Texas, where she spent the holidays with her sisters.

Clarence J. Marshall left Sunday for Tulsa to take a position with the Armour Packing Co.'s branch office in that city.

Rev. O. E. Goddard, pastor of the First Methodist church, has returned from a visit to his brother at South McAlester and to friends at Fort Smith.

The M. E. T. company is putting in a switch near the car barns for the Burns lumber company, a new institution which ships lumber in over the Mary D route.

Excavation has begun on each side of Court street viaduct and concrete sidewalks will be put down.

Muskogee Phoenix January 5, 1906

MARRIAGE LICENSES

The following marriage licenses were issued at the clerk's office on Thursday: Tally Manuel and Miss Mollie Rector, Taft; Perry Dykes and Miss Mabel Bridgeford, Bristow; Pike Bolding and Miss Jay Richardson, Warner; Walter Leonard McAlee and Miss Grace Peral Redman, Wealaka; Louis D. Waring and Miss Mary Alice Orcutt.

CITY LOCALS

There is at present six men at work in the shops of the Muskogee Electric Traction Company at the car barns. It is now the plan of the company to enlarge this plant in the spring.

J. C. Dyer has moved from his farm north of town to Muskogee, where he will make his home.

Get your meals at Jim and Joe's place if you want satisfaction, 210 North Cherokee Street.

TO WORK FOR WATER POWER

H. G. Baker departed Wednesday night for Washington where he will work for legislation in behalf of the Grand River Power Company.

Muskogee Phoenix January 6, 1905

EAGLES ELECT OFFICERS

Muskogee Aerie No 537, Fraternal Order of Eagles, met in their lodge rooms on Wall street Thursday evening and elected the following officers: Charles H. Sudhoelter, W. P., W. W. Momyer, W. V. P., Joe Schiberl, W. C., W. B. Shoenhair, W. S., H. A. Veale, W. T., H. R. Blake, W. C., J. H. Koehler, inside guard, I. W. Russell, outside guard. Trustees, W. D. Brewer, R. H. Scofield, and J. B. Dudding. P. P. Nesbitt, Aerie physician.

The application for membership from ten persons were favorably voted upon. The officers will be installed at the next meeting.

MUSKOGEE POENIX January 7, 1906

A. O. U. W. OFFICERS

The A. O. U. W. Lodge of this city installed officers Friday night as follows:

Dr. J. W. Hains, Master Workman, Louis Griffin, Foreman, J. A. Ward, Overseer, Frank Crawford, Recorder, Sid Flanigan, Guide, George Brown, Financier, C. E. Hart, Receiver, C. Pierson, I. G. Mr.s Haggwert, O. G.

Muskogee Phoenix February 21, 1906

#### MARRIAGE LICENSES

The following marriage licenses were issued at the office of the U. S. clerk  
Tuesday: J. L. Skrivin, Kansas City and Miss Mary Brenda, Oklahoma City,; Jas. R. Lawson and Miss Margaret Whitaker, Muskogee; Albert Clark and Miss Della Fdaily, Warner.

#### NEW LIGHTS IN CITY HALL

The city hall has lately been equipped with additional lights, encased in what is known as the Meridian globes, which are of a frosted glass effect, making a soft light. It was not thought these lights were needed until they were put in by the light company, but it has been found that it made a decided improvement.

Muskogee Times-Democrat February 24, 1906

#### HYDE Park to be Formally Opened for the Season on Easter Sunday

The formal opening of Hyde Park this season has been postponed from Easter Sunday to Saturday April 21 by Manager Kinney who has acceded to the wishes of the church people of the city.

On learning that the park was to be opened on Easter Sunday the ministers of the various churches got together and protested against it to Mr. Kinney, and he decided to postpone it.

The carpenters have been busy at the skating rink this week putting in the new hard wood floor, but it will not be finished for use tomorrow. It will be finished some time next week and will be opened with a grand masquerade skate and prizes will be given to the person wearing the best masque. On the opening night a good orchestra will furnish music. The masquerade skate will probably be held Thursday night and later on a dance will be given. The floor of the new rink will be the largest and best for dancing to which the people of Muskogee will have access.

About the only amusement at the park tomorrow will be the two hour excursions on the Chaperel on the river, for which they charge twenty-five cents.

Muskogee Phoenix March 2, 1906

#### "MARY D" LEAVES TODAY.

The "Mary D" will probably leave port today for the regular trip down the river to Fort Smith. The boat was due to go out yesterday, but owing to the high wind and the fact that more cargo could be secured by waiting until today it was decided to lay over. The boat is heavily laden and will return here with the biggest cargo that she has ever carried.

Muskogee Phoenix March 3, 1906

#### MASQUE SKATE TONIGHT

There will be great things doing at Hyde Park tonight, as the masque skate is on the program. The new hardwood floor at the hall is completed, an orchestra has been engaged and the Electric Traction company will run cars every 15 minutes. It's a settled fact that all who go to the park tonight will have a good time. The park management will give a prize for the best costume or makeup and there will be other features to make the evening interesting.

## "Dollars for Documents"



Genealogists may have noticed in recent years a fund drive to collect money for microfilming National Archives records, called the Genealogical Coordinating Committee (GCC)-NARA Gift Fund.

The gift fund has been renamed the Malcolm H. Stern NARA Gift Fund, in memory of the prime mover in establishing the GCC. The fund drive is known as "Dollars for Documents."

Rabbi Malcolm H. Stern (1915-1994) was the founder and first president of the GCC, and the creator of the Gift Fund. Rabbi Stern's contributions to genealogy over a 44-year period are monumental. He wrote many articles for genealogical and historical publications. He was best known for *Americans of Jewish Descent: 600 Genealogies (1654-1838)*, which documents the genealogies of Jewish families that arrived during the American colonial and federal periods. He held Fellowships in the National Genealogical Society, the New York Genealogical and Biographical Society, and the American Society of Genealogists. He was the 1988 recipient of the Federation of Genealogical Societies (FGS) George Williams Award "for outstanding contributions to the FGS and to the genealogical community."



### A Million Dollar Project

A dramatic goal

**Raise \$1.25 million to microfilm two major collections of the National Archives:**

- **War of 1812 pension and bounty-land warrant records**
- **United States Colored Troops (USCT) compiled service records**

The Federation invites the genealogical community, private donors, corporate sponsors, lineage societies and other interested parties to help make it happen!

The GCC, formed in 1980 to create an umbrella organization for the growing number of national genealogical groups, was disbanded at the genealogical society conference in San Diego in May 1995. The primary aims of the

organization were to coordinate conferences, to develop standards for genealogical research, to assist records preservation efforts, and to allow for better communication among genealogists. The consensus reached at the meeting of the group in San Diego was that these aims have been achieved and the group had served its purpose. However, one of the most important efforts of the GCC has been the GCC-NARA Gift Fund,

which would continue as the Malcolm H. Stern NARA Gift Fund.

The Gift Fund, established in 1983 by GCC, is a nationally supported program to finance the creation of finding aids and the microfilming of valuable research materials now preserved in the National Archives and Records Administration in Washington, D.C. These microform copies, produced without government funding, are then distributed to the 13 National Archives Regional Archives for use by researchers.

The contributions of genealogists throughout the country have assisted in the preservation of the following records since the founding of the Gift Fund:

1983

- Microfiche of Street Indexes to the 39 larger cities for the 1910 census. M1283: Cross Index to Selected City Street and Enumeration Districts, 1910 census. Microfiche (Record Group 29: Records of the Bureau of the Census).

1986

- Galveston Passenger Arrival Records, 1896-1948. M1359: Passenger Lists of Vessels Arriving at Galveston, Texas, 1896-1948 (Record Group 85: Records of the Immigration and Naturalization Service, 1891-1957).

1988

- Canadian Border Crossings (1895-1954) indexes allocated to the 6 northern NARA regional archives. (Record Group 85: Records of the Immigration and Naturalizations Service, 1891-1957. Note: \$14,000 allocated to 5 regional archives, with residual funds applied to "wish list" of southern tier regional archives).

1991

- T1224: 1920 Census Enumeration Districts, 1830-1950. The Gift Fund provided the rolls for the 1920 Census Enumeration Districts for placement in the 12 regional archives.

1992

- M1747: Index to Records Relating to War of 1812, Prisoners of War, 1812 (Record Group 94: Records of the Adjutant General's Office, 1780s to 1917).

1994

- M2019: Records Relating to War of 1812 Prisoners of War. The Prisoner of War lists are indexed by M1747. (Record Group 94: Records of the Adjutant General's Office).
- M2014: Burial Registers for Posts, Camps and Stations, 1768-1921. (Record Group 92: Records of the Quartermaster General).
- M1845: Card Records of Headstones Provided for Deceased Union Civil War Veterans, ca 1879-ca1903. (Record Group 92: Records of the Quartermaster General).
- M2025: Registers of Applications for the Release of Impressed Seaman, 1793-1802, and Related Indexes. (Record Group 59: Records of the Department of State).

1996

- M2075: Record of Appointment of Substitute Clerks in First-and Second-Class Post Offices, 1899-1905. (Record Group 28: Records of the Post Office).
- M2076: Index and Registers of Substitute Mail Carriers in First-and Second-Class Post Offices, 1885-1903. (Record Group 28: Records of the Post Office).
- M1846: Record Cards of Carriers Separated from the Postal Service, 1863-1899.
- M1826: Proofs of Citizenship Used to Apply for Seamen's Protection Certificates for the Port of New Orleans, Louisiana, 1800, 1802, 1804-07, 1809-12, 1814-16, 1818-19, 1850-51, 1855-57. (Record Group 36: Records of the U.S. Customs Office).

2002

- M1085: Investigative Case Files of the Bureau of Investigation, 1908-1922. (Records Group 65, Records of the Federal Bureau of Investigation) [2002]

Access to this information is through any of the regional National Archives, but also through any LDS (Mormon) Family History Center in the world.

The Federation of Genealogical Societies (FGS) administers the Malcolm H. Stern NARA Gift Fund. FGS uses 10% of contributions to offset the cost of administering the Fund. Additionally, the FGS NARA Filming Committee will continue to take suggestions for items to be microfilmed. Ideas are solicited from anyone interested in genealogy. The aim is to find material at the National Archives, or its branches, of major interest to genealogists.

Last modified: March 23, 2004

Copyright ©2005 Federation of Genealogical Societies . Permission is granted for genealogical societies to make copies for non-commercial use within the society. All other rights reserved.

<http://www.fgs.org/fgs-naragift.htm>

## **A History of Muskogee Hospitals**

### ***Camp Gruber Field Hospital* 1942-1945**

A military general hospital for servicemen and their eligible dependents. Closed after WWII.

### ***City Detention Hospital* 1912-1918**

Standpipe Hill. City owned, specialized.

### ***Dorcas Hospital* 1914-1918**

N. 3<sup>rd</sup> Street. A ten bed, privately owned general hospital founded by Susan Hewitt.

### ***Grace Henry Hospital* 1918-1920**

1212 S. 3<sup>rd</sup> St. An eight bed, general hospital.

### ***Martha Robb Hospital – St. Mary's Hospital* 1893-1911**

212 S. Main. A ten bed, privately owned general hospital which is considered to be the first privately owned general hospital in Indian Territory. The founder of the hospital was Francis B. Fite, M.D., who came to Muskogee in 1889 after practicing medicine in Tahlequah a year with his brother R. L. Fite, M.D. The hospital was a renovated two story wooden house. The hospital boasted as having the first X-ray machine in Indian Territory. In 1906, the name of the hospital was changed to Martha Robb Hospital, honoring a daughter of A. W. Robb, a close friend of the owner and a prominent Muskogee businessman. A nurse's training school was operated there.



***Missouri, Oklahoma and Gulf Railroad Hospital*** 1912-1924

132 S. 3<sup>rd</sup> St. A twenty bed general hospital owned and operated by the railroad, primarily for railroad employees and their families. Formerly known as Dr. Tulley's Hospital. It operated a nurse's training school from 1913-1924.

***Morrison Sanitarium and Nurses Training School*** 1911-1917

805 N. Main St. and later 220 Elgin St. A fifteen bed privately owned general hospital.

***Muskogee Army Air Base Hospital*** 1942- ? A fifty-nine bed military general hospital for servicemen and their eligible dependents. Closed after WWII.

***Muskogee General Hospital*** 1928-1959

518 Baltimore St. A ninety four bed city owned and operated general hospital located in the remodeled Spaulding Institute.

***Muskogee Hospital*** 1922-1926

Located on Agency Hill [now Honor Heights]. A twenty-five bed, city owned and operated hospital. Sold to the Veterans Administration in 1926.

***Muskogee Hospital Association*** 1911-1913

S. 20<sup>th</sup> St. A ten bed, city owned and operated hospital.

***Muskogee Provident Hospital*** 1938-1958

914 Altamont St. A thirty four bed city owned and operated general hospital for black citizens.

***Muskogee Regional Medical Center*** 1959-present

300 Rockefeller Dr. A municipally owned and operated general hospital. Originally Muskogee General Hospital.

***The Oklahoma Baptist Hospital*** 1911-1962

6<sup>th</sup> and Fondulac. A twenty-five bed non-profit general hospital built and operated by the Oklahoma Baptist Convention of Oklahoma City. The building was recently torn down.

***Physician and Surgeons Hospital*** 1913-1926

907 S. Junction A twelve bed, city owned general hospital.

***Veterans Administration Medical Center*** 1923-present

Honor Heights Drive. A federally owned and operated general hospital for eligible war veterans. Originally named the Soldier Memorial Hospital. At one time it was a state owned hospital for Oklahoma veterans.

Information from: *Hospitals In Oklahoma: A History, 1824-1990* by Cleveland Rodgers (Oklahoma Heritage Association, Western Heritage Books, Inc.) p. 106-107.

**Our MCGS Cookbook**  
**Muskogee County Genealogical Society General Information**

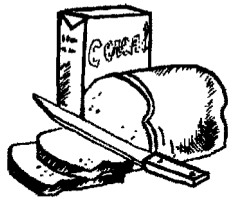


**Our cookbook has arrived! Get yours today!**

164 pages of tempting recipes passed down through the generations, as well as those of more recent times, contributed by our members and friends. Included are cooking tips, herbs & spices, hints for baking breads and desserts, tips on napkin folding, measurement & substitution chart, equivalency chart, food quantities for large servings, microwave hints and a calorie

The cookbook committee spent many long hours collecting, typing and organizing these recipes. We thank them for all their hard work.

Cookbooks are available for purchase in the Grant Foreman Room, at Society meetings, or by mail. Cost is \$11 if purchased locally, \$13 if purchased by mail.



The Foreword to our cookbook was written by George G. Morgan, author of "How To Do Everything With Your Genealogy".

George is coming to Muskogee March 23, 24 & 25, 2006 to present a Writer's Workshop and Genealogy Seminar. Mark your calendars now!

**Order from:**  
**Muskogee County Genealogical Society**  
 c/o Muskogee Public Library  
 801 W. Okmulgee  
 Muskogee, OK 74401

**Muskogee County Genealogical Society**  
**801 W. Okmulgee**  
**Muskogee, OK 74401**

## Application for Membership

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

\_\_\_\_ 1 year membership with Quarterly subscription: \$21.

\_\_\_\_ 1 year membership without Quarterly subscription: \$11.

**Membership shall begin with payment of dues and shall run for the calendar year thereafter.**  
*Make check payable to:* Muskogee County Genealogical Society

**Quarterly back issues are available at \$5 each. Queries are free to members and \$1.00 for non-members. Articles and contributions for the quarterly should be sent to the above mailing address**

MCGS meetings are held the 4<sup>th</sup> Thursday of each month at 7 p. m. at the Muskogee Public Library, 801 West Okmulgee, Muskogee, Oklahoma.

*SURNAMES YOU ARE RESEARCHING:*

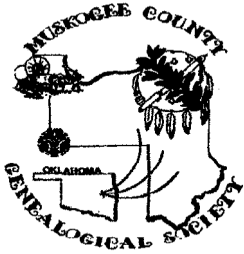
<i>Name</i>	<i>Event</i>	<i>County</i>	<i>State</i>	<i>Year</i>

Comments:

I hereby release this information for a surname exchange or publication by the MCGS.

Signature \_\_\_\_\_ Date: \_\_\_\_\_

Please submit an ancestor chart with your application.



*Quarterly Publication*  
*Jan-March 2006*

801 W. Okmulgee  
Muskogee, OK 74401

## **Return Service Requested**

---

### **MCGS Quarterly Publication Information**

#### **Editorial Policy:**

The Editors invite contributions of public records, articles, Bible records, and transcripts from members and non-members. Contributions should be those focused on the history of Indian Territory and Muskogee County and its families. Neither the Editors nor the Board of Directors of the Muskogee County Genealogical Society take responsibility for errors of fact/data submitted. The views expressed in articles and reviews are those of the authors concerned and do not necessarily reflect the views of the Editors, the Board of Directors, nor the Members of the MCGS. The Editors retain the right not to publish material that is inconsistent with the policies of the MCGS.

#### **Manuscript Submission:**

Persons wishing to submit manuscripts or material for publication in the MCGS Quarterlies are requested to send their electronic files in Rich Text format to the following email address:  
mucogeso@yahoo.com      All other material may be mailed to the address listed above. Material that