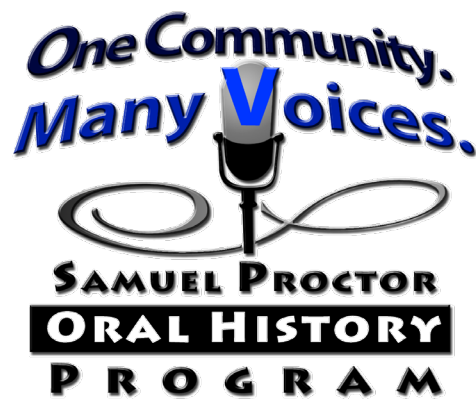


Joyce McGhee

Poarch Creek Project
CRK-009A

Interview by:

Dr. J. Anthony Paredes
March 24, 1972



University of Florida • Samuel Proctor Oral History Program • Paul Ortiz, Director
P.O. Box 115215, 241 Pugh Hall, University of Florida, Gainesville, FL 32611-5215
(352) 392-7168 www.clas.ufl.edu/history/oral

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Samuel Proctor Oral History Program
College of Liberal Arts and Sciences
Program Director: Dr. Paul Ortiz

241 Pugh Hall
PO Box 115215
Gainesville, FL 32611
(352) 392-7168
<https://oral.history.ufl.edu>

CRK 009A Joyce McGhee
Southeastern Indian Oral History Project
Interviewed by J. Anthony Paredes on March 24, 1972
44 minutes | 21 pages

Abstract: Joyce McGhee, wife of the late Chief Calvin McGhee, speaks on her personal history with her husband, their childhood and children, and Chief McGhee's legal battle for better educational access and an end to busing discrimination against dark-skinned children. These fights resulted in the establishment of the Indian school in Headapadida and access to high school in Atmore. Chief McGhee was also involved in legal action over land rights, which was ongoing at the time of the interview. She speaks on how her husband was made the chief because of his tireless work advocating for his people. He also supported the Lumbee Indians in their legal struggle against the Ku Klux Klan. She reflects on the memory of Chief McGhee as a righteous and well-respected man. The interview concludes with a more detailed discussion of his fight for a better school and equal bus access to the high school.

Keywords: [Poarch Band of Creek Indians; Chief Calvin McGhee; Activism; Education]

SAMUEL PROCTOR
ORAL HISTORY

P R O G R A M
University of Florida

CRK-009A

Interviewee: Joyce McGhee

Interviewer: Dr. J. Anthony Paredes

Date: March 24, 1972

P: Testing one, two, three, four, five, six, seven. This is March the twenty-fourth and this is Mrs. Joyce McGhee. Just say your name, and . . .

M: I am Joyce McGhee, the wife of the late Chief McGhee. My husband was the late Chief Calvin W. McGhee, Chief of the Creek Indian Nation East of the Mississippi. He and I have known each other from childhood. We—when we was very small—used to go with his grandmother to a strawberry field and we would pick strawberry together, something around when I was maybe six or seven years old. Later, we grew up to be practically grown, still in touch, seeing one another along. But, later years, I was nursing in the Brewton hospital when we finally made up our mind that we would be married to each other. My husband, before this time, after he got grown, he was a great interest in his people. All his life, he tried to do something more. He would remember things that his father would say to him concerning the government and the land, which was due them, someday, they would get. Never was anything done or said about it concerning the government until my husband got involved into a school. After our children begin to attend school, which we had five boys—the oldest one, Roy, Curtis, Frank, Houston, and Dewey. Well, when they began to want get old enough to be in school, the second boy came home several times telling his father that other boys of his age, that went to school in town, had different books or seemed like they knew more than he knew, was going to be in the same grade. My husband and I began to try to look into it and see something about it. He called his people together on several occasion, but they would say to him, oh, it's been like that so

long, there's nothing we can do now. But my husband never did stop. He and I went to Mr. Weaver, who was the original Mr. Weaver. The Mr. Weaver, who are in our office now, it was his father. We went and give him all of our details concerning our children and their displeasing over this school, which was a little plank house out, you might say, in a pond. No play facilities, nor no playground. Well, we never could get anything done. The school authority would not do anything for us. But then my husband went to see our attorney at Monroeville, Alabama. I have records that will prove who the attorney was and how he became on this school. But, before he started on this school, in several occasions, he would go to the law, go with his older people, and try to help to get them out of little things that may would have occurred.

[Break in Recording]

M: On one occasion, he used to like very much and tell me about one of his—he was a cousin to my husband, but he called him Uncle. But, anyway, he had a little drinking, something concerned about drinking and abusive language. So, he went, my husband at that time, could have been around seventeen years of age. But, anyway, he went to court with this old man. Someone had advised him to get him a lawyer and it would not, he would come out of it. Since he was an old man, he never been in any kind of trouble. So, he went and paid the lawyer seventy-five dollars to defend him. When my husband, being up there with him, said when the judge called this old man and asked him was he guilty or not guilty, the old gentleman said, yes, Your Honor, I'm guilty, but the man's sitting right there with your money in his pocket. Now this was the lawyer who was

supposing to defend the old man. This old man was what we would consider— and he was considered a full-blooded Creek Indian, but he was truthful. Going on with the school at this time after Calvin and I was married and our children begin to find different thoughts of this schooling—

[Break in Recording]

M: Well, later, my husband got to attend court, but the court of Escambia County ruled out at every time. So, then, the man in Monroeville told my husband, said, carry it to Supreme Court in Mobile. So, that is what he did. He filed it in Supreme Court in Mobile. I have evidence that will prove all of this, what I am saying to you. My husband worked very diligently and times was hard. We didn't have too much to live on, we had those boys in school. But, on the other hand, after we got the case in court, my husband furnished my children transportation to Atmore to school. The whole four years during this battle was fought, which hurt us very bad. But, on the other hand, he did prove his point to his people—that they could be more recognized.

P: Could you talk about what you told me once before about the offer to pick up the light-colored children, the light-skinned ones, but not the dark-skinned?

M: **Is that okay?**

P: We're on now, **yeah.**

M: Well, one occasion, he was told that they would pick up the light-complected children. The busses, they could right to town, but the dark-complected children

could not go on these busses to town. My husband told them. He said, I have light children. He had light children, also, dark children. Some of his brothers was dark, some of his sisters was light, and some of them was dark. So, on the other hand, he would not settle in that category. He told them that he wanted equal rights for his people to ride the bus out to a school, which would be more available for them. It'll be more **possible**. Since he's got these children in school, they have made **N.R.** nurses, head. . . sergeants in different branches of the Army. Also, our oldest son became chief after four and a half years after he went into the Navy on a sixth grade education. So, the school he fought for did a great deal. Of course, our oldest children didn't get too much of the school because they had already gone out in this little, called it Indian Consolidated School, which was a three-room little plank house and it taught them from the first to the twelfth grade. But, anyway, going on, the children later got this nice Indian school out here in Headapadida, what is known as the Indian school.

P: And also they got to ride on the busses?

M: Also, the bus picked them up, carried them to the school of they choice, especially in our Indian school. After they finished the sixth grade, they went on in to Atmore to finish up through high school, which the high school did our people a lots of good. I've said many things. My husband worked his life out for his people. He loved them very much. The greatest thing that he did was that he visit in and around and amongst them and talk them and beg them to go and register and be capable of voting because that was something that his parents never did do. They never did teach their children that there was such thing as

registering to vote for any officer that's coming in. But, after my husband got into his age where knowledge, more so than anything else, and he knew that the Indian people needed to vote. To vote to have a right in their election, which would be of lots of benefit and help to them. Also, my husband, during fighting the case for the school, he learned that the government was paying off for the land. He went and contacted first Mr. Frank Horn of Atmore, Alabama. Explained to him about the things he'd heard his father say about the government owed them land and had never paid for it. So, the little piece in the paper, clipping, he showed to Mr. Horn. Mr. Horn contacted then, at that time, Mr. Hugh Rozelle, which the two went to Mr. C. Lenore Thompson. They put this case. They went to Washington and filed this case on docket. At this time, there is one part of the case that hasn't been settled, but Docket Twenty-One has been settled and the reward is waiting whenever we can get the people in Muskogee, Oklahoma, to accept us as Creek Indians back here, which they have done for a few, but some have been having trouble of making the proof of being who they are. And many of them says, only give us our birthrights, that is most important thing to us at this time. But, at this time, we are having a hearing again in Washington, D.C., June the fifteenth. Now, that will be concerning some Florida land, which we'll also take in for the Florida Seminoles and the Creeks of the East of the Mississippi. I don't know about the West, the West will come in on Docket Twenty-One, which has already been won.

P: What was the little clipping that you're talking about? The little clipping . . .

M: The clipping that he found in fighting and doing this school case was a clipping that the government had put out and said all tribes of Indians had the right, at that time, to sue the government for the treaties that had been signed to them that had never been paid for. So, that was in . . . it must have been about 1949. Because, anyway, he filed this case on January 9, 1950. So, during his lifetime, from 1950 up until he passed away, June 10, 1970, he fought continually for his people. He worked on the lineages, finding out who they was and how they come into the Creek nation. He made a real good success and doing this, he has a lots of collection. It's documented proof that he has collected on the Creek Nation east of the Mississippi, which he was very fond of.

P: Would you tell about how it was that he was officially made the chief?

M: Why, my husband was the chief of his people east of the Mississippi—it was because they all knew him from childhood as being a person that would work and do something that would be more valuable to his people. From time to time, he did great things for them. Besides fighting the school case, he also did lots of individual stuff for his people. So that when the meeting was called together for the council and the original chief, there was some like five lawyers at present, and three or four hundred people was at present. They elected him to be the permanent chief. That was . . .

P: I don't know. Oh, [19]50 or [19]51, something like that.

M: 1950, well, we'll see. Look now a minute.

P: You want to turn that off?

[Break in Recording]

M: This meeting was held at the . . . Episcopal Church wasn't it?

P: At the Perdido Episcopal Church.

M: This meeting was held at the Perdido Episcopal Church at Perdido . . .

P: October 19—

M: October 9, 1950. I've got so—since that time, my husband has put his whole entire time on and for the Creek Indians east of the Mississippi, which he called them all of his family. He would tell me many times, if you are an Indian, you are of my people.

P: Do you want to talk about he's always travelling around?

M: He was on the road most of his time, day and night. I was with him. He made some a hundred and twenty trips to Washington. I made with him around ninety-six trips to Washington. We went up, he went for the occasion of hearing of the court, also occasion of going to the Library of Congress and Archives of History. Of looking up different things for his people to help them out in proving who they was. But, anyway, he was in many states, different states, many counties and many courthouses. He was lucky enough to meet many governors, congressmen, senators, and also two presidents. For each he was very proud to meet and be in conference with them. I have records of where my husband had been in many places. They all seem to think of him as a great man, which I do also. I have a telegram that was sent from the Indian Claims Commissioner for

my husband to meet there on the attorney fee, which he was glad to go. Of course, the Creek people thought their attorneys did not have a right to have they money until they got they money. My husband told them that those attorneys had won the case that they was fighting for and they was eligible of having their money, which was given to them at ten percent, which went into with all of the lawyers for the west and also the east. When my husband passed away at that time, he had met so many congressmen and senators, they all wrote me letters, telling me of their sorrow they was, and of the loss that the United States had lost, and the person that he was of his family. From governors, senators, also from the vice-president of the United States of today. He wrote me a very nice letter, which I was proud of, and I was happy to know that he felt in the way he did concerning my husband. He is one that we hadn't met to be with in person. Me and my husband made our first trip to Oklahoma while Chief Bear was the chief at that time. We visited his home, we thought lots of them and they seems to think lots of us. Anyway, while we was over at the council meeting with the Creek Indians of Oklahoma, my husband and **Chief McIntosh** also, tears come in their eyes when they departed. They looked around and said it was almost like losing a brother when they separated from one another. But, anyway, after that, we had been with Chief Dode McIntosh on many occasion. Also, we been with him at different pow-wows and he has been with us in our home. We feel very close to Chief Dode McIntosh, who is the principal chief of Oklahoma, of the west. The last trip we made, when he sent in the last part of his people's papers that would entitle them to share in docket twenty-one, he wrote a note and asked

that he would like to come out and explain to them if there was any doubt of any of the people that he couldn't verbally make a sworn statement to knowing them and knowing of their Creek blood. So, two weeks and two days before he passed away, Mr. **Clyde Busey** of . . .

P: Muskogee.

M: Muskogee, Oklahoma called him and told him to try to come out. So we did, we was out there. He said and explained to him, he told him who and who and who and who. He said, if you'll send someone down to go travel with me, all of these people that you have doubt of, I can carry them to the places recognized by their name and to the older people who will verify that they was Creek Indians. One of those people specifically, **Sarah Dunne**, who here people was having some difficulty in getting them to accept the papers. My husband talked and pleaded with those people, telling them who he knew was Creek Indian of his tribe. On our way back home, my husband looked around to me and he said, well, Doc, if we don't never make another trip, he said, I feel that my people are all in good shape. He said, I feel that my people will be acknowledged and be enrolled in Docket Twenty-One. So, on that occasion, that was our last trip that we made on. But he said some more things and I said to him, I said, Doc, I wouldn't have said that like that. He said, well. He said, there's some people gonna live with their conscience. I'm going to have to die with mine and I want to be ready when that time should come around. So, he was. He was happy when he passed away. He met with his people Sunday week before he passed away. In other words, the Sunday after he came from Oklahoma. He met with them at the Indian school

and he told them all how he found everything and how happy he was that he thought everybody was in perfect shape to be entitled to their part of Docket Twenty-One. Another thing I can recall of my husband bringing to my attention one night. We were sitting looking at the news and we heard about the Lumbee Indians over in North Carolina. He looked over at me and he said, Doc, he said, I'm scared to go and meet the daddy's drum when they undertake them, because they're not going to fly up and run like they think they will. Said, I only wished I could be over there just to help do my little bit. If I had been with Red Eagle, I would have had to been on his side, because I don't think any man would not have just give up his home and walked out without a little fight. Anyway, he did not want any way of taking and having anything taken through violence. What he did at all times, he tried to do it in a lawful manner. So, the next morning, after we was listening at the news, he wondered—we was having coffee—and someone knocked at our door. He came to the door and there was three great, large Indian men standing at the door. He invited them in to have coffee with us, so they did. When they came in, they told him they had got his name from the news from time to time and they had come over to see him. And they was from the Lumbee tribe of North Carolina and then he said, oh, yes, said, I was speaking to my wife about you last night. Said, we was hearing some things on the radio. Said, well, so what we all here, we wonder, if we needed you, could you be of any assistance to us? If the time comes to that point? He told these gentlemen, he said, I am with you all the way in my heart and I will be with you in person if it comes to that point. Although, he says, I will be with you when the meeting that

you are going to have with Senator Irving who are in Washington. Also, at that time, he did. Whenever Irving had his meeting with the Lumbee Indians, we was over there for three days, had a great time with the Lumbees and **Judge Manne**, who sat down and explained the case to my husband, what had come up. My husband made the remark to him and told him, said, well, I told my wife that an Indian, if he was an Indian, he just would not run without working things out. So, he said, I'm very happy that things has worked out, and the problem will not be of what it has been.

P: This was the occasion of the Ku Klux Klan trying. . .

M: This was the occasion when the Ku Klux Klan was trying to do something. They was trying to take over something from the Lumbees. Anyway, they was real fool because they did not make any headway at it. Because the gentlemen told my husband, said, the first thing we done, we put the lights out, which would make everybody the same color at that time. So, we was very happy to have the three gentlemen in our home, have coffee with them. My husband offered them, if they wanted, to stay over and meet all the others that they could be right here at our home, that we'd be glad to have them. But, they said they only want to see him see how he felt and he was sure that his tribe would do whatever he asked them to do.

P: How did the Lumbees know about your husband?

M: Well, they had read of different articles concerning my husband. They said, from the articles that they had read from different newspapers, that they knew he must

have been a man that would be easy to talk to and easy to understand other Indians' problems. Which, he told them, if you are a Indian, I feel that you are my people. As he spoke to them, he said, as the blood run through your veins, it also run through the ones that was on the Trail of Tears that we have read and which we have known about that was very heartbreaking. So, if you are Indian, you are part of me also.

P: You have told the major things that Chief Calvin did and some of his feelings about things. Now, I think it would be good if you could offer a personal comment on what kind of man he was. And you might include in that your statement that you made once before, about it seemed like he was McGillivray all over again in a sense.

M: Many times I have spoken to my husband on different occasion that we would be on. Some that I can't even think of in mind at this time. But, anyway, I will tell him; I would say, Doc, as he usually called, we called each other. That was our name for one another. So I would say, Doc, you make me think of so much I read of Alexander McGillivray, of different things he'd write of. And it seemed to me like this is something that I have heard of before, that you are reliving his life. Many things that come around, it makes me think of so much of the things of General Alexander McGillivray wanted to do for his people and what he did do for his people. As he said on his dying bed, he said, don't let the Great White Father forget the promise he made to me or to us as we met with him. . . Where was George Washington University at?

P: In Baltimore or New York City, one of those two.

M: Wherever, at George Washington was at, that is where Alexander McGillivray went and with some of the others, such as Big Warrior was with him and **Selmenack**. There must have been maybe eight or ten of the Creek men rid horseback from here out there. And, from the time my husband was with President Kennedy, that was the second meeting with the president that we knew anything about, or the chiefs of the Creek Nation east of the Mississippi. Alexander McGillivray was with George Washington in 1791. 1791, and President Washington made Selmenack, who was with him, who was a nephew of Alexander McGillivray, he give him a medal to wear around his neck, which was known of by the family, many times spoken of. While they was with Washington in 1791, this medal, I suppose it to be buried with Selmenack over in Pass Christian, Mississippi. Other times, we would speak of so many times that something would happen like that. And I still yet have got a feeling that my husband, knowing the life that Alexander McGillivray lived, knowing how he felt of his people, it made me, many times, wonder if Calvin wasn't living the life over that Alexander McGillivray once lived. Since he had been doing something for his people even before he was begin to come a manhood.

P: How would you like for, say for all time of the future, how would you like. . .

[Break in Recording]

M: Now, since my husband is gone, and I know there's nothing more he can do, he done enough for his people and for the, I'll say the entire nation, because he

brought many thoughts to the nations in many states that he thought and I thought it really helped the benefit of many people, their ideas and the way they should train themselves and different things like that. So, I think, and I do believe they do, I think the people should look at him as a **righteous** man who believed in the right thing. He did not want to hurt anyone. He'd always tell me, he raised his children for their word to be their bond. He would tell them many time to never turn railing for railing. If he couldn't do something good for someone, not to do anything at all. That was his complete life. I think all of the generation of his people that knew him would give this exact word for him. I remember at his death, at the funeral, we had so many people wonderful people there to just put in a few words of how they thought of Chief McGhee. The man they thought he was, the life they thought he lived. It would make you feel real good to know that someone had actually thought that much of you. Now, after my husband has passed away, there is many people from other states that comes in here with their children to even see his gravesite. They go to his gravesite, which I am trying to get a picture of him in his tomb with his costume on, so the children will, at that time, know the image of who are in the grave. I think that my husband had friends all over the United States because I have heard from different people who he had met that I had not met with him. Congressmen and senators of other states that personally knew him, they all give a great name for him, which me and the children highly appreciate.

P: Just today while I was here, someone came looking for . . .

M: Today, while myself and Mr. . .

P: Paredes.

M: Paredes was talking and looking over different papers that I had concerning what Calvin had done and where he'd been, there was a gentleman from Chilton County came in, and he had met with my husband over in **Casita Caves** up in north Alabama. So, he was telling us that he was up there on one pow-wow with my husband and how he felt concerning my husband, which also made me feel good. That was his first visit down here, his first time to be in our home, but he had just come in during the time we are looking over some things that I have here of Calvin's.

P: Let's see, now.

M: One thing that made my husband so interested in the education for the children was because he did not have the chance to get any. When he was back a young person in the childhood, well, his parents, at the first beginning, paid someone that would come through here that would know how to write and read. They would pay him fifteen cent a day for each child, for him to go out and teach them how to read and write. So, my husband was with this bunch that they begin with. At being the man that come in wasn't even a teacher or had papers or a license to teach, but he could learn them how to read and write. So, he was with that bunch. Later, in his last years, I think maybe he was grown at this time, the county did send a Ms. Emma **McCally**, who was a Creek descendent also. But she was sent in on the last year of my husband. He was what you would say then a grown man. But, from time to time, after our children would complain about

their school they was going into and the school the other children was going into, how different it was, and about how the Indian was looked at. They was looked at like they was a low class or a low grade or some way another. It made the children feel handicapped. They couldn't feel free like other children. Well, my husband was the man of the courage that he just opened the way out for hisself and we had one son also did the same thing. He just didn't take no for an answer, he just went on up, and he was the one who was telling me and my husband concerning the school. So, he would go to the board meetings. He would go, he would meet the board meeting before he got to school that we have now. Anyway, they would put him off and tell him he would have to come back and meet another again. Once I knew he was with the school superintendent, and so the school superintendent, he throwed his pencil and made this remark, well, that's just how it is. He said, some of them can ride and some of them can't. Said, the light ones, of course, can get on the bus and ride, but, he said, Calvin, for your children, we'll send a bus out there to get your children in case you won't involve none of the others. My husband told him, no. He had light brothers and dark brothers. He had light sisters and dark sisters. Their children, some was light and some of them was dark. To him, they was all equal as one. He would not. So, when this gentleman put his pencil on the table, my husband threw his hat on the floor at that time. He said, now, there it is. He's free to ride anyone that wants to ride it, because, he said, I will not compromise for something like that. My people are of all one family and, he said, we are what you would call a Creek nation out there. Said, there are many different families, which are all Creek and

are all, some way or other, run back into the line with the others and I will not compromise for anything that would hurt any of my people. We only asking for something that would be right for our coming in children.

P: Then McGhee went to the . . .

[Break in Recording]

M: After that, my husband went and he carried a couple of the men.

[Break in Recording]

P: Go ahead.

M: My husband carried a couple of men up with him, so the education board in Montgomery would not consider to help them. So, he asked them, told them that he wanted to go over and talk with the governor. So, this gentleman told him, said, oh, you can't see him. Said, he's too busy. He said, oh, yes I can, 'cause, said he is my governor, too. And said, that's a promise he made on his campaign. Anyone wanted to see him, they could see him in his office. So, I'm going over there. If I can't see him today, I'll wait till tomorrow. I'll see him tomorrow. So, he went on over to the Capitol and he told who he wanted to see, and someone went into his office and told him who was outside. At this time, it was lunch hour, so Governor—at that time, Folsom—he said, send him right on in, I'll take my noon hour with them. So they did. They all had dinner together and they talked. Governor Folsom was very kind to him and he was very helpful. He was at the right hand to help to do anything he might could. He give him some

good advice. He taken that advice that he give him. For which he told him, he said, if the Escambia County won't do anything for you, said, you carry it to Supreme Court in Mobile. Said, they will help you. My husband did just that. After they would not do something here in Escambia County, he filed a suit—at least, his attorney did, who was C. Lenore Thompson, Hugh Rozelle, and Frank Horn. They sued this case in the Supreme Court in Mobile. So, before the summons was sent out to the school board in Escambia County, they begin to hunt my husband up and they told him, what do you want us to do? What are you asking for? So, he told them he was only asking for a decent school and for the children to ride out to a high school and to be treated as they should be treated as American Creek Indians. During the time of the first proceeding, trying to get to school, one of my husband's cousins—who is now my daughter-in-law—Jack Daughtry had two beautiful girls who was twins, which one of them is my daughter-in-law. And to get them on the bus, he would go outside and stand in the road, in the middle of the road, and he would not move. But, they did not take his children. He eventually wound up boarding his children in Atmore to get them in school. In the meanwhile, during this time, he lost his home. The only home he had, the only one he ever had, and he have not been able to have one since. He put a note on his home trying to get these children in a school in Atmore, which he did, board them by the week and sent these girls on in to school.

P: What was the court—

[Break in Recording]

M: The case in Mobile never did come to trial, which it ought to have been, so my husband was out lots of money. He had a big debt on him by sending our children to school. And also, Mr. Daughtry, Jack Daughtry, lost his home in the meanwhile. And if he'd counted on the court, I feel that this Escambia County of Alabama would have had to have paid the losses to these two men, which was fighting for the rights of their children to have an education. But anyway, when they come to my husband and he was glad to get to school and to get everything back and normal, he taken them at their word, they put the school up there. And it only teaches from the first to the sixth. That time, the children are eligible to go out to any other school for their higher education. On many occasion, my husband would meet different school officials on this thing, before he ever could get it solved, and get it brought down to a point. I remember one Indian girl was left at the school in Atmore, was left standing on the premises. The children said, Daddy, this girl was not got on the bus. Said, she was there, but said, they drove off. So, he went to the head of the official of the buses and he made a complaint, my husband did. He said, now, I don't want this to happen anymore. He said, I went and picked this girl up and carried her, delivered her home. I don't want this to come on. He said, well, what do you want me to do? Go out there and get each individual Indian and put them on the bus in, personally? Calvin said to this gentleman, he said, I don't care how you get them on the bus, just since you get them on the bus. In these four years of fighting for this school, me and my husband got in pretty bad critical shape. Many things—because he put his whole time in whatever he was doing. On the other hand, during the fighting of this case

is when he learned about that he could sue the government. So, he got right off on in his school into the government. Meanwhile, when my husband finally won the school after twenty years of fighting—four years fighting for the school—and the treaties of the United States. After he won that, it left me and my husband in somewhere like seven thousand dollars in debt, which we was lucky enough to have it all redeemed by the time he passed away, excepting three thousand dollars, which are still owing on the place concerning that at the time of his death.

P: That was, you had to mortgage your place? Did you sell a piece of property too?

M: No, we didn't sell anything **to help**.

[Break in Recording]

M: I have spoken many times to many different people and I would tell them, the greatest things I thought my husband ever did for his people was when he got them in a good school and when he got out to many counties of Alabama among all Indians and got them to go out to register. Many times, I have said this to different ones, that I thought that that was two of the greatest issue my husband had done. Otherwise, this treaty that the United States owed the Creek people, that was a great advantage and will be a great advantage to the Creek Indians. Oftentime, he have spoken to me and said, one comes along and sow it and another reap it. So, he sowed the good seed, but maybe his people will reap the good of it in their time to come.

[End of Interview]

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