

My Mother (Katharine Read Hughes) told me that her father (Rev. J. Leighton Read) mentioned to her that the Jesse James Gang had been in the neighborhood of the Indian Academy his father, Rev. J.J. Read, worked at, in Wapanucka, Oklahoma.

An article with information about Mary C. Greenleaf, who served at the Wapanucka Academy, is also included.

Here's an article posted by Randy Sumpter on his website that gives some detail about that. Also, is information about Mary Combs Greenleaf who was at the Wapanucka Academy.

JESSE'S HIDEOUT By RANDY " JESSE JAMES" SUMPTER

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<http://www.KnightsOfTheGoldenCircle-KGC.com/JessesHideout.htm>

Much has been written and said about the Jesse James Hideout located outside of Wapanucka, Oklahoma. There are legends and tales of lost treasure, killings, double crosses, Confederate Army occupation, Indian slavery, trespassers, night diggings, secret KGC activities, burials, deceit and the list goes on and on in reference to this mysterious property. Some is fact and much is fiction but each year brings more.

There have been searches by individuals, teams, experts, amateurs and a whole list of others with different agendas. Rumors have circulated about gold being found and taken off the property only to be sold in a foreign land. Coins, jewelry, guns and other items of interest have been pulled from the ground and written about. There's a large rock quarry where evidence of prior workings can be found. The Delaware Creek snakes it way through the property amid the trees and rocks. The Chickasaw Rock Academy ruins are still visible and shrouded in mystery. Wildlife is abundant and some of it is deadly. Large boulders and caves dot the landscape and fuels the imagination of things buried in the ground. There are even headstones marking graves of those who once worked in the nearby Academy.

You will find much on this land and the present owners try to guard it as best they can. Being private property, permission must be gained. The past is reflective about those who ignored the signs and came on the property to do illegal hunts. True, some items of interest were pulled from the ground but the spirits of long ago still guard the real treasures that others have sought but never found.

Being an invitee to the property I found the genuine hospitality of the present owners very likable. I was treated with respect and learned much about the history in the area. I

witnessed first hand many rock carvings, symbols and other markings that can be found amid the ever-growing wilderness. The stories were told about the various outlaw groups and individuals that once roamed and hid out on the property. I found evidence of the Confederate occupation of the old Chickasaw Rock Academy and was impressed by the various clues left behind by the Indians, Knights of the Golden Circle and yes, Jesse James. I took photographs of shadow signs, initials carved in rock, dates in stone and much more. To say the least, I was very impressed by this maze of mystery.

I've known about the history of this area for many years. I knew about the exploits of Jesse James and those of the Confederate Army that once camped there and used the old Academy as a hospital. The Rock Academy was once home to a few teachers who taught the Chickasaw Indian girls and boys about present society during that time. One teacher was **Mary Greenleaf** who ventured out to this wild land to teach. Mary was born in Newburyport, Mass in 1800 and died in 1857. She was laid to rest on the property and her grave is still there. Much about the history of the Rock Academy can be found on the Chronicles of Oklahoma website so I'll won't dwell too much into it right now.

For years, treasure hunters and others have come to this property in search of the fabled big ones. To date, none have found what they have searched for and much info has been publicized in the past to add more airs of mystery. Yes, there is a puzzle here, a very elaborate one filled with codes that somehow elude the brightest minds. There is a large underground tunnel system where reported KGC treasures lie in wait to be brought out. Some of the more famous ones were published in Schrader's book, "JESSE JAMES WAS ONE OF HIS NAMES." These are listed as, Fat Man's Greed, Fat Man's Misery and Old Rock Crossing Treasure. You can also throw in a few more that others don't like to talk about or know. Namely, Jesse James' hidden vault and an Indian Treasure cave. There's much more to all of this but I'm not at the point to reveal everything in this story.

A man once said, "the property is coded in such a way that I doubt it will ever reveal it's secrets." So, let's look at the various codes and see why the mystery remains unsolved. The Knights of the Golden Circle had a set or series of codes that mainly applied to all depositories and caches they buried. The Indians had a coding system and since Stand Waite was part of the Confederate cause you can bet it's a knock-off of the old Confederate Code that's been well published. And then we have Jesse James and his various codes. Jesse was great at being an outlaw but he was much better being a man who was taught a code and using that code to secret away his personal caches. On this property, I personally found the code Jesse James used and I have long suspected this code existed. It's no wonder no one else has ever found any of his personal caches; they have all been looking in the wrong place for them.

Jesse used a code that uses multiple substitutions of certain signs and symbols along with a few other factors that I won't reveal here. (Not everything is going to be free in this life and some info like this must be protected) Some symbols carved in stone are actually decoys and means something else than what we have been led to believe. There are plenty of signs that Jesse left and are evident on the property. His initials appear in various places, there are dates and numbers and many other offerings for those in search

of his past wealth. But, not all appears, as it seems to be.

What I'm about to reveal here is from my own research, info gathered from old maps, code-breaking techniques and from a lot of personal observation in the field. I also gained much knowledge from the works of Albert Pike and from various Masonic documents. Be it known, this code has never been revealed before in any format and you are reading it for the very first time. I will go on record as stating this, "I will not give out the complete code nor will I field any inquiries from anyone on this subject. I'm not trying to be hard, but I'm part of a team that has goals for recovery and my word to them is a bond I won't break. I'll field inquiries from others who may live on land where some of the signs and symbols Jesse James used is present and something could be worked out with our team to investigate if treasure is actually buried there or not." With this in mind, I'll go into more detail.

Much has been published about signs and symbols and their relationship to KGC and Outlaws. Most of what is written and displayed details such objects as turtles, owls, turkey tracks, snakes, eyes and the list goes on and on. True, there is a time and place for these old standards to fall into play but they have nothing to do with the idea behind the James Code. In fact, the present explanations surrounding these mentioned signs and symbols don't apply correctly in this case. My example is as follows.

On one property I came across where legend stated Jesse James hid out and buried a few of his personal caches, I found the obvious turtle carvings, the turkey tracks, shaft arrows, snakes, hearts, crosses, numbers, letters and much more carved in stone and on trees. Previous written logic tells us to follow the turtle until we find another turtle or else cross a line that intersects with another line. "Follow the turkey tracks, I've been told by a few scholars." I remember this well and I lost many hours and a few days walking around like a fool finding nothing else to support this claim. When it comes to Jesse James don't follow the turkey tracks or the line from the turtle in hopes of finding another one on the other side of the hill or across the creek. NO! Here's the scenario. A large rock revealed to me the following; J.J. initials, 1872 date, a turtle looking east, an arrowhead pointing East (by the way, no shaft on this one) and a triangle with an impression of a dot inside of it. The old conventional way of deciphering this would send us merrily on our way East in search of other signs or "walking the line as we have read about." I decided to use the James Code, and by doing this, I found something else that comes into play. The J.J. initials are not to be used as presented, they mean something else. The 1872 date must be broken up and applied to a substitution system. The turtle looking east is actually a reverse sign looking back west. The arrowhead pointing East is used in such a way that you don't follow the point, you follow the direction of one side which was West. The triangle with a dot inside is your distance marker and with the dot present means a measurement of distance and this was determined by using portions of the date and a multiple substitution factor. (This I cannot reveal) The combination of these signs in relationship to each other headed me West and after walking a certain distance I came upon a cliff, which had many rocks covering up an obvious cave. Once the rocks were removed, I found what I was looking for and that my friends will remain secret with me. By the way, this was in Missouri.

The above example worked well on that property and Jesse didn't always use the code on smaller caches. The code can only be used when certain signs and symbols are grouped together and a few other markings are present. I don't want to lead anyone onto a path trying to convince them it's an absolute truth and would apply everywhere since it doesn't.

Now, back to the property known as Jesse James' Hideout in Oklahoma. There are many initials, crosses; shadow signs (I have a beautiful picture of a large cross on a rock that I didn't know was there until the pics were developed) turkey tracks, turtles, hearts and much more. The James Code would apply there, but not for the fabled KGC caches, which are deeply, buried underground. There are many small caches and a couple of large caches. It takes time, a sense of intelligence and a team that has real knowledge to bring in any of these to a complete recovery. The coding on this property is amazing and the actual coding starts miles away and works inward. Will the big ones ever be found? Who knows! I will go on record and say this, Jesse James and his caches can be found using the same code I used in Missouri, but it will take a team well equipped to combat the rattlesnakes and other dangers found there. There are many factors working on this property against such a recovery, but I feel with this new code Jesse used the task could be completed. Time will tell and maybe the spirits of long ago will be kind.

Grave of Mary C. Greenleaf:

Birth: Jan. 3, 1800
 Newburyport
 Essex County
 Massachusetts, USA

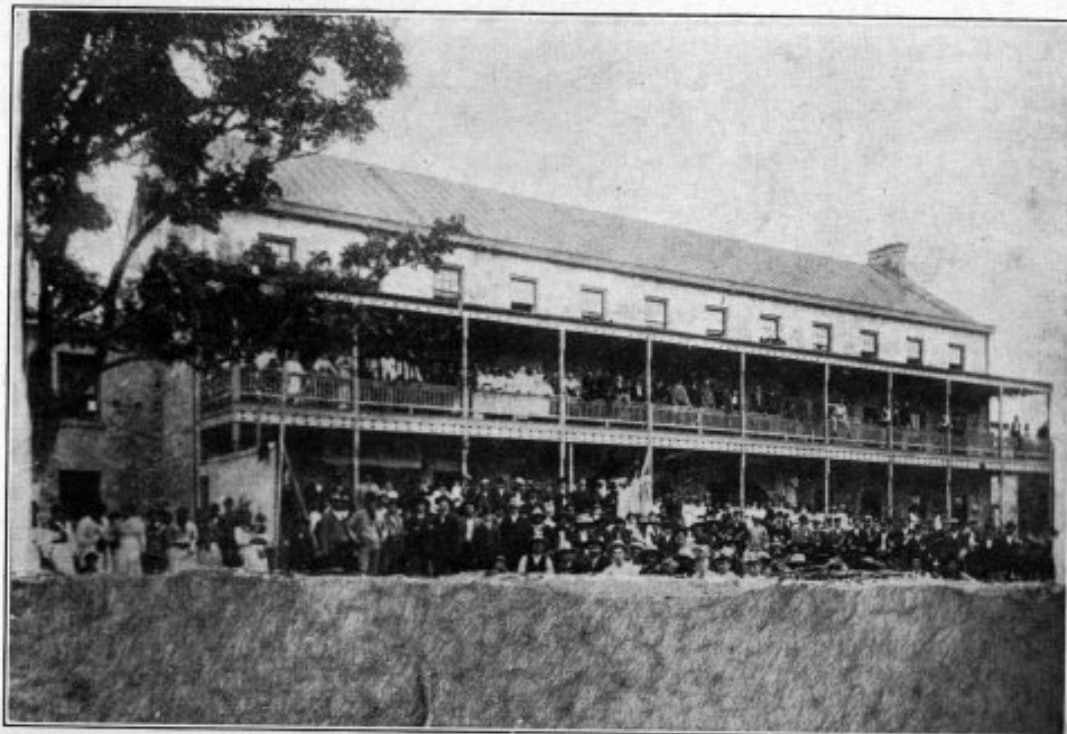
Death: Jun. 26, 1857
 Wapanucka
 Johnston County
 Oklahoma, USA

Burial: Rose Hill Cemetery
 Wapanucka
 Johnston County
 Oklahoma, USA



GRAVE OF MARY C. GREENLEAF, WAPANUCKA INSTITUTE





COMMENCEMENT AT WAPANUCKA INSTITUTE, 1885



WAPANUCKA INSTITUTE TODAY

**The Tishomingo Capital-Democrat
Tishomingo, Oklahoma**

Thursday, March 3, 1938

Article about an old site of tumbling pile of rock, decaying wood, and found memory of some teachers and the thousands of people who received their education at the school. During the existence of the school, a large number of teaches and missionaries at different times were from different states . among them was **MARY G. GREENLEAF, who died after only a short year of service. Her remains were laid to rest under one of the many large trees, close to the work and building she loved. On her deserted grave is a broken headstone that bears this inscription: MARY GC. GREENLEAF, born Jan. 3, 1800, died Jan. 26, 1857.** The land and building were sold a few years ago at public auction to Mr. GILLESPIE, adding to his already large ranch. The passing of this old academy and landmark closes another chapter in history.

At one of these, is a broken marble tombstone bearing the inscription,

In memory
of
MARY C. GREENLEAF
born Newburyport, Mass
January 3, 1800
died June 26, 1857.
For only one year was she permitted
to labour as a missionary among the
Chickasaws but her labour was not
in vain.

Time passed and Mary Greenleaf was forgotten. During the years since the abandonment of the academy, visitors to that historic spot have come away wondering about the words engraved on the marble tombstone on the lonely hillside— "For only one year was she permitted to labour among the Chickasaws—."¹⁷

Like many another large, abandoned ruin in a wooded hill country filled with caves and deep chasms, all of which stir the imagination, many stories were told about the old academy. There were stories of buried treasure, of the gold and silver loot hidden somewhere in the region by a gang of outlaws who had their rendezvous in those hills many years ago. Finally, people came for miles seeking the treasure, dug into the graves, especially the one with the marble marker. Disappointed in not finding the object of their search, they half heartedly replaced the earth and buried away to dig again for riches elsewhere. Legends began floating around in the vicinity of Wapanucka about the lonely missionary buried at the old academy. Wanting to learn the real history of Mary Greenleaf, the writer, after correspondence with persons at Newburyport, Massachusetts, and other places in New England, in 1928, learned the story of her life.

¹⁷The tombstone bears the name of the stone-cutter in the lower corner—"L. Tunnah. L. Rock."

Mary Coombs, Greenleaf was the daughter of Ebenezer and Jane Coombs Greenleaf. Her mother was the daughter of Captain William Coombs, an American sailor during the Revolution and a prominent citizen of Newburyport, Massachusetts. Her father, Ebenezer Greenleaf, was the son of a soldier of the Revolution and a member of the family whose name distinguished in American history.¹⁸ The name is thought to be of French origin (Huguenot), from the name *Feuillevert*. There was Simon Greenleaf, born in Newburyport in 1783, the great American

¹⁸The following notes in regard to Mary C. Greenleaf were secured through the efforts of Mrs. M. F. Manville, a member of the Ada Chapter of the Daughters of the American Revolution. They form a part of Mr. J. H. Snyder's compilation of material in regard to Wapanucka Academy. Since these notes are of especial interest concerning the genealogy of Mary C. Greenleaf they are added here.

"Mary C. Greenleaf, for information concerning whom M. F. M. has written, was the daughter of Ebenezer and Jane Coombs Greenleaf of Newburyport, whose residence, said to have been built in 1799, is the house now numbered 87 High Street in that city. According to the Greenleaf Genealogy she was born January 31 (not January 3) 1800; but the only record in the city archives is that of her baptism May 12, 1800 at the Old South (Presbyterian) Church, where the remains of the evangelist George Whitefield repose. Her brother, William Coombs Greenleaf, was a Presbyterian clergyman who died in Springfield, Illinois, July 22, 1851. Furthermore, the writer has been told (by one who has read it) of a printed tract, commemorating the Christian virtues of Jane Coombs Greenleaf, Mary Greenleaf's mother. It would seem, therefore, that for her chosen work, Mary Greenleaf could scarcely have had a fitting heredity or helpful environment.

That she was the *daughter* of a soldier of the Revolution, however, seems unlikely from the following facts. Ebenezer Greenleaf, Junior, her father, was born October 4, 1763. The only record of war service by an Ebenezer Greenleaf is that of a private in Capt. John Bayley's Company, Col. Michael Jackson's Regiment, who enlisted April 1, 1777 and was discharged May 26, 1777, at a time when Ebenezer Greenleaf, Junior, was not yet fourteen years of age. This record would appear to apply more probably to Ebenezer Greenleaf, Senior, her grandfather, and though there is at least one other available of that name, the Greenleaf Genealogy lends support by assigning this service to the above, as well as service in the previous war.

On her mother's side, Mary Greenleaf was most certainly a granddaughter of a sailor of the Revolution, as her mother, Jane Coombs, was the daughter of Capt. William Coombs, distinguished citizen of Newburyport until his death in 1814. In June 1777,

Capt. Coombs rendered an account against the Board of War for three months wage allowance from Dec. 4, 1776—Mar. 4, 1777 and for the value of the schooner Boston which had been taken. Later, he was Masters Mate on the ship Vengeance, Capt. Thomas Thomas, Commander, which sailed from Newburyport in the summer of 1779 on the ill-fated Penobscot Expedition that resulted in the loss of the ship and the return of those on board by foot through the wilderness.

In conclusion, it is plain that the remains of Mary Coombs Greenleaf are entitled to all marks of consideration and respect which should come to a faithful Christian worker and to a granddaughter of Massachusetts veterans of the war of the Revolution and of the earlier Colonial Wars."

The old records at Newburyport show that Mary Greenleaf was baptised in the Presbyterian Church there, on May 12, 1800. So it wasp the spirit of the Church that fostered her life from the beginning. Educational advantages for girls were limited in the early part of the 19th Century, but Mary Greenleaf drew depths of knowledge from thorough study of the Bible and other books like that written by Watts and Doddridge. By her inheritance she was gifted as a writer. Through her work as a student, she was said to have "acquired a natural turn of thought and happy mode of expression." Early in the 1850's, she wrote the *Memoirs of Mary Greenleaf*, dedicated to her mother, which were published and widely read in religious circles of that day.

From girlhood, her one ambition was to enter the foreign mission service. Duty at home interfered with her purpose for thirty-four years, for her mother suffered total blindness while Mary was still a young woman. Besides caring for her mother and keeping the home, she taught a primary school, devoted herself to church work, taught a Sunday School class, and befriended the poor in trouble and sickness. Her pastor wrote the following estimate of her personality:

"She was a lone woman, untitled, without riches, and there was naught else in her circumstances or even her character, to obtain for her wide influence, an influence above others her equals or superiors in most respects, save her religion, the grace of God that was within her. * * * She was absolutely unafraid of bodily harm by day or night. She was strong, simple, buoyant, fearless and serene. * * * In her tongue was the law of Christian kindness— I would not eulogize her beyond measure— I know that sometimes her manner, her directness, tinged even her kindness with a shadow. Yet in such instances, it was manifest that no malice or uncharitableness moved her tongue— those who felt the temporary grievance, upon reflection paid respect to the intention that could be easily and cordially forgiven. "

After the death of her mother in 1855, Miss Greenleaf was free to undertake the work she had long contemplated. Yet there was another obstacle in the way. The Presbyterian Mission Board usually selected its workers from young applicants. Strong in faith, she made the trip to New York to interview the authorities of the Board, and to her joy, received an appointment. In 1856, she came to the Indian Territory and was stationed at

Wapanucka Academy. Happy in her work and charmed by the beautiful location of the school, she wrote back to her friends in the East, describing the flowers and birds, the hills and prairies of the surrounding country. She told about the Indian children for whom she had a deep affection and, especially, about the little Chickasaw girl whom she named Jane Greenleaf after her mother.

Early in the summer of 1857, an epidemic of dysentery broke out in the school. Experienced as a nurse, Miss Greenleaf devoted herself to caring for the sick children. Despite her devoted attention, some of them died. At last, she herself was stricken with the disease and died.

When word of her death and burial at Wapanucka reached Newburyport, a memorial service was held in the Old South Presbyterian Church of the city, attended by the friends who had known and loved Mary Greenleaf. The memorial sermon was delivered by the pastor, Reverend A. G. Vermilye, the concluding words of which were in the form of a personal tribute:

"But it was the love of Christ constrained thee; and therefore we will not deplore thee. Thy memorial is made; thou art resting from thy labours; thou art with Christ forever. And for thy body, we are content with its grave— there beside the limestone dwelling, the scene of its latest toils— there by the prairies' verge, with Indian girls to strew flowers upon it, and to water it with their tears— there where the martins have their home and the robin sings— there where the golden coreopsis blooms and passion flowers grow, fit emblem of devotion like them. There shall it lie undisturbed— where thy companions and pupils lam it— to 'sleep the years away' till the Savior shall come and gather it and fashion it 'like unto His glorious body.' We leave thy honored dust in hope— while for ourselves we will ponder and remember thy Christian life and tranquil death— we will speak often in memorial of thee— and pray that all thy prayers, thy life and death, may be sanctified; that we may learn to follow thy faith to the land of vision and of bliss."

Mary C. Greenleaf. *Life and Letters of Miss Mary C. Greenleaf* (Boston, 1858), frontispiece picture, below:



Miss Greenleaf's memoir was compiled a year after her death for the Massachusetts Sabbath School Society. It contains a notable example of her local outreach for the church and the spirit, which led to her missionary life: "Wakened to a livelier sense of the soul's inestimable value, she thought out another method of scattering ... the good seed. She resolved to place in the hand of each operative in the five manufactories in town a religious tract.... In one case, the agent upon whom, she called to ask permission, proposed that she should leave them in his charge, to which she readily assented. When this last enterprise was discovered by a few of her sisters in the church, they insisted that she should permit them to defray the pecuniary expense attending it." (p. 144)

"The Image of Women Teachers in Indian Territory in the Nineteenth Century"
 American Educational History Journal, v34 n1 p39-54 2007, is source of
 following information:

Mary Coombs Greenleaf sought to take her place among the many frontier teachers who preceded her in 1800s. However, her destination--Indian Territory--was distinctive from previous American frontiers in that it was the geographical solution to a long record of Indian eradication policy. Mary Greenleaf was fifty-six years old, having just lost her mother, and although older than many, she was similar to those women pioneer teachers whose character and personality have been portrayed in the literature and art of the West. By examining the journals and correspondence of Mary Greenleaf and three other women teachers (Ellen Whitmore, Sue McBeth, and Emma DeKnight) who went to Indian Territory, this paper examines the rich character and broad experiences of these women and how their lives compared to conventional images such as that in Paul Nesbit's poem, "Oklahoma Women Pioneer." The authors compare characteristics of women teachers in Indian Territory to those outlined in Kaufman's study who went to the Midwest and Far West. This paper investigates the extent to which frontier teaching presented a way for these women to realize professional goals and express independence, self-worth, and individualized identity, which contrasts with Nesbit's narrow portrayal of such women as strictly architects of Zion.