

The Brothertown Who Emigrated to Indian Territory

Rev. Isaac McCoy, government surveyor, preacher, and missionary of the Baptist church, began his ministry near Vincennes in 1810. His first mission to the Indians was on Raccoon Creek in Parke County circa 1818.¹¹⁸ He became the first white resident of Parke county, where he established a religious station and school, and taught a little band of Miami boys and girls and some Christianized Indians who had migrated from the Brothertown tribe in New York.

He was known as "the Apostle Paul of the Baptist denomination to the Indians of Kansas Territory". The first marriage solemnized in Parke county was by McCoy, when he married in 1819 an Indian born at Terre Haute as recorded in his journal, "On the 16th of February I joined in marriage Mary Ann Isaacs, of the Brothertown Indians, ¹¹⁹who had been spending a few weeks at our home, to Christmas Dashney, a half-breed Wea."¹²⁰

Rev. Isaac McCoy, long identified with the settlement of the emigrant Indians in Kansas, was among

¹¹⁸ "Isaac McCoy Papers-Finding Aid-Kansas State Historical Society," <<http://www.kshs.org/>>

¹¹⁹ Mary Ann Isaacs was a member of the Brotherton tribe of New York. Mary Anne Dagenett, "Census and Testimony Relative to New York Indians in Kansas," 1859, typescript copy from National Archives Records Group 75, Special case 29.

¹²⁰ "Greater Terre Haute and Vigo County" Vol 1 Chapter IV The Indians and the Early Settlers by C.C. (Charles Cochran) Oakley 1908 p 24

the earliest advocates and one of the most vocal supporters of the scheme of Indian removal and colonization. In January, 1824, Mr. McCoy visited Washington and presented his idea to give the Indians a permanent home in the western territories, with a seat of government and eventually ask for admission of the territory as a state.¹²¹

On the 17th of December, 1824, the House of Representatives adopted the following resolution: "Resolved, That the Committee on Indian Affairs be instructed to inquire into the expediency of organizing all the territory of the United States, lying west of the State of Missouri, and Territories of Arkansas and Michigan into a separate territory, "to be occupied exclusively by Indians, and of authorizing the President of the United States to adopt such measures as he may think best to colonize all the Indians of the present States and territories, permanently with the same."

Although the Indian emigration bill, as afterward modified, did not pass until six years later, the question of the removal of the Eastern tribes seemed from this time to be practically settled, and in the following year, June, 1825, treaties were made with Kansas and Osages for the purchase of their lands, with a view to the proposed removal into the territory of various Eastern tribes.¹²²

With the onset of westward expansion and increased contact with Indian tribes, President Jackson set the tone for his position on Indian affairs in his message to Congress on December 6, 1830. Jackson's message justified the removal policy already established by the Indian Removal Act of May 28, 1830, by which all Indians would be moved to lands west of the Mississippi River.

"It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation. ...The consequences of a speedy removal will be important to the United States, to individual States, and to the Indians themselves. ...It will place a dense and civilized population in large tracts of country now occupied by a few savage hunters. ...It will separate the Indians from immediate contact with settlements of whites; free them from the power of the States; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of decay, which is lessening their numbers, and perhaps cause them gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community.

What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms embellished with all the improvements which art can devise or industry execute, occupied by more than 12,000,000 happy people, and filled with all the blessings of liberty, civilization and religion?

...The tribes which occupied the countries now constituting the Eastern States were annihilated or have melted away to make room for the whites. ...Can it be cruel in this Government when, by events which it can not control, the Indian is made discontented in his ancient home to purchase his lands, to give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the West on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.

¹²¹ Kansas Historical Quarterly "Some Background of Early Baptist Missions in Kansas, Based on Letters in the Pratt Collection of Manuscripts and Documents" February, 1932 Vol. 1, No. 20, pp89-103

¹²² "William G. Cutler's History of the State of Kansas", published in 1883 by A.T. Andreas, Chicago IL.

...Rightly considered, the policy of the General Government toward the red man is not only liberal, but generous. He is unwilling to submit to the laws of the States and mingle with their population. To save him from this alternative, or perhaps utter annihilation, the General Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement."¹²³

Removal of the Indian tribes continued beyond Jackson's tenure as President. The most infamous of the removals took place in 1838, two years after the end of Jackson's final term, when the Cherokee Indians were forcibly removed by the military. Their journey west became known as the "Trail of Tears," because of the thousands of deaths along the way. White inhabitants of Georgia were particularly anxious to have the Cherokees removed from the state because gold had been discovered on tribal lands. Violence was commonplace in Georgia, and in all likelihood, a portion of the tribe would have been decimated if they had not been removed.

Treaties in 1826 and the Buffalo Creek Treaty of 1838¹²⁴ ceded 197,000 acres of Seneca holdings,

¹²³ President Jackson's Message to Congress "On Indian Removal", December 6, 1830; Records of the United States Senate, 1789-1990; Record Group 46; Records of the United States Senate, 1789-1990; National Archives.

¹²⁴ Regardless of the fact that the New York Indians held title to, and were already living on their lands, on January 15, 1838, the United States government concluded the Treaty of Buffalo Creek in New York. By this treaty the New York Indians gave up all their lands, not only in New York, but also the newly acquired wilderness lands in Wisconsin.

"...a treaty made and concluded at Buffalo Creek in the State of New York, the fifteenth day of January in the year of our Lord one thousand eight hundred and thirty-eight, by Ransom H. Gillet, a commissioner on the part of the United States, and the chiefs, head men and warriors of the several tribes of New York Indians assembled in council..."

WHEREAS, the six nations of New York Indians not long after the close of the war of the Revolution, became convinced from the rapid increase of the white settlements around, that the time was not far distant when their true interest must lead them to seek a new home among their red brethren in the West: And whereas this subject was agitated in a general council of the Six nations as early as 1810, and resulted in sending a memorial to the President of the United States, inquiring whether the Government would consent to their leaving their habitations and their removing into the neighborhood of their western brethren, and if they could procure a home there, by gift or purchase, whether the Government would acknowledge their title to the lands so obtained in the same manner it had acknowledged it in those from whom they might receive it; and further, whether the existing treaties would, in such a case remain in full force, and their annuities be paid as heretofore: And whereas, with the approbation of the President of the United States, purchases were made by the New York Indians from the Menomonic and Winnebago Indians of certain lands at Green Bay in the Territory of Wisconsin, which after much difficulty and contention with those Indians concerning the extent of that purchase, the whole subject was finally settled by a treaty between the United States and the Menomonic Indians, concluded in February, 1831, to which the New York Indians gave their assent on the seventeenth day of October 1832: And whereas, by the provisions of that treaty, five hundred thousand acres of land are secured to the New York Indians of the Six Nations and the St. Regis tribe, as a future home, on condition that they all remove to the same, within three years, or such reasonable time as the President should prescribe: And whereas, the President is satisfied that various considerations have prevented those still residing in New York from removing to Green Bay, and among other reasons, that many who were in favour of emigration, preferred to remove at once to the Indian territory, which they were fully persuaded was the only permanent and peaceful home for all the Indians. And they therefore applied to the President to take their Green Bay lands, and provide them a new home among their brethren in the Indian territory. And whereas, the President being anxious to promote the peace, prosperity and happiness of his red children, and being determined to carry out the humane policy of the Government in removing the Indians from the east to the west of the Mississippi, within the Indian territory, by bringing them to see and feel, by his justice and liberality, that it is their true policy and for their interest to do so without delay.

Therefore, taking into consideration the foregoing premises, the following articles of a treaty are entered into between the United States of America and the several tribes of the New York Indians, the names of whose chiefs, head men and warriors are hereto subscribed, and those who may hereafter give their assent to this treaty in writing, within such time as the President shall appoint.

but the Indians declared that the latter treaty had been obtained by fraud. They presented, December 18, 1841, a petition, as they were about to be deprived of lands by the Ogdens, and this vigorous action of the agents of the Land Company may have been the cause of the idea of westward migration, to consider which councils were called in 1842 and 1846.¹²⁵

By an act of Congress passed on the 3rd day of April, 1843, the sum of twenty thousand four hundred and seventy-seven dollars and fifty cents was appropriated for the removal of two hundred and fifty Indians to the countries west and south of the Missouri river.

This appropriation was granted in consequence of repeated assurances made to the Indian department that this number were anxious to emigrate. One would suppose that out of four thousand eight hundred and eighty-five Indians, belonging to the following tribes: the Seneca, Onondaga, Cayuga, Tuscarora, Oneida, St. Regis, Stockbridge, Munsee and Brothertown, gathering together all the sincere emigrants, such a small proportion of the whole might easily be procured; especially if these candidates for an agency had told the truth when they asserted that large bodies of the Indians were anxious to remove. By these movements the Government had been induced to believe that there really was an emigration party sufficiently large to meet the objects of the late appropriation, and to warrant the appointment of an emigration agent. The Secretary of War, by a letter dated Sept. 12, 1845, addressed to Dr. Abraham Hogeboom, appointed him to that office, instructing him, however, that no movement was to be made unless the full complement of emigrants should desire, in good faith, to remove to the West, and Hogeboom was also explicitly informed that "the Government would not undertake the emigration of these Indians unless two hundred and fifty of them, then residing in the State of New York, exclusive of the Canada Indians, should muster themselves and actually go with the agent."

Ten days after he had written to the war department that the Indians did not think they could emigrate

"The several tribes of New York Indians, -----hereby cede and relinquish to the United States all their right, title and interest to the lands secured to them at Green Bay by the Menomonie treaty of 1831..."

"and in order to manifest the deep interest of the United States in the future peace and prosperity of the New York Indians, the United States agree to set apart the following tract of country, situated directly west of the State of Missouri, as a permanent home for all the New York Indians, now residing in the State of New York, or in Wisconsin, or elsewhere in the United States, who have no permanent homes..." "To have and to hold the same in fee simple to the said tribes or nations of Indians, by patent from the President of the United States, ..." "An act to provide for an exchange of lands, with the Indians residing in any of the States or Territories, and for their removal west of the Mississippi," approved on the 28th day from each other, under such laws and regulations as may be adopted by the respective tribes, acting by themselves, or by a general council of the said New York Indians, acting for all the tribes collectively. It is understood and agreed that the above described country is intended as a future home for the following tribes, to wit: The Senecas, Onondagas, Cayugas, Tuscaroras, Oneidas, St. Regis, Stockbridges, Munsees, and Brothertowns residing in the State of New York, and the same is to be divided equally among them, "

"It is further agreed that such of the tribes of the New York Indians as do not accept and agree to remove to the country set apart for their new homes within five years, or such other time as the President may, from time to time, appoint, shall forfeit all interest in the lands so set apart, to the United States."

"Perpetual peace and friendship shall exist between the United States and the New York Indians; and the United States hereby guaranty to protect and defend them in the peaceable possession and enjoyment of their new homes, and hereby secure to them, in said country, the right to establish their own form of government, appoint their own officers, and administer their own laws;..." "The lands secured to them by patent under this treaty shall never be included in any State or Territory of this Union. The said Indians shall also be entitled, in all respects, to the same political and civil rights and privileges, that are granted and secured by the United States to any of the several tribes of emigrant Indians settled in the Indian Territory."

of May, 1830, with full power and authority in the said Indians to divide said lands among the different tribes, nations, or bands, in severalty, with the right to sell and convey to and

¹²⁵ "Magazine of History with Notes and Queries" Vol. XVI January—June, 1913 "Cayuga and Seneca as Proprietary's."

this fall, he wrote again to the Secretary of War, under date of Nov. 7th, 1845, saying "I have ascertained that two hundred and sixty Indians have enrolled themselves for emigration, and have fixed the time for starting on the 20th inst." A letter from the Commissioner of the War department dated Nov. 14th, gave Hogeboom "A requisition for \$10,000 has this day been issued in your favor, with which you will be charged and held accountable for, under the head of "removal, &c., of New York Indians," per act March 3rd, 1843."

In the year 1846, on the 16th day of May, about forty of the Tuscarora, a portion of the Seneca, and others of the Six Nations in western New York, were now ready to remove from their reservation to new homes at the Little Osage River on the New York Tract in Indian Territory. This removal attempt was conducted by Hogeboom, and his sub-agent, an Oneida Chief of the Pagan Party, or Orchard party, Abraham Denny.¹²⁶ From Hogeboom's muster roll, 271 Indians were mustered for emigration. The roll shows that of this number 73 never left New York with the party, as only 191 arrived in Kansas on June 15, 1846, 17 other Indians arrived shortly, 82 had died on the way and 94 returned to New York. In one year about one-third of them died on account of the sufferings they endured. Mrs. Jacob Doxtator, Catharine, the daughter of Abraham Denny, formerly of Oneida Castle, N.Y. – says her father went with the first Senecas to Missouri and Kansas, when so many sickened and died there, and discouraged them from removing there and Denny was aware of those who died.¹²⁷

John P. Hendrick of the Stockbridge and Alfred Morgan testify that they knew Abraham Denny as a sub agent of Hogeboom in Morgan's Kansas Court of Claim application paper; "My mother emigrated from the State of New York under the agency of Dr. Hockerboone (sp) in 1846 and died in Kansas on the New York tract set apart by treaty made in Buffalo Creek on February 15, 1838." Letter enclosed with the Claim papers: September 9, 1903 State of Wisconsin County of Shawano; "Personally appeared Mr. John P. Hendricks, a member of the Stockbridge and Munsee tribe of Indians, who is of the age of eighty years, deposes and says that he was well acquainted with an old man of the Oneida tribe of Indians by the name of Abram Denny in the Spring of 1846."

"And further deposes and says that this Mr. A. Denny was the Sub-agent of Mr. Hockerboone, who I was informed at the time, was looking for remnants of the Stockbridge Indians for Mr. Hockerboone to emigrate to Kansas, said Indians and also other Indians. And further I was introduced to an old lady, a widow, by the name of Abigail Morgan. And further deposed and say, by conversation at this time, I found she was acquainted with Benjamin Palmer and John Palmer whom I knew and they were also going to Kansas with Mr. Hockerboone Indians....and further I can say, that she was with the emigrating party, that she drew rations just the same as any of the rest, consequently she must have been on the rolls. To the best of my knowledge I think her maiden name was Abigail Onion."¹²⁸

Among the two hundred or so who left New York was Lewis Samuel Denny, the nephew of Abraham Denny. In 1859, Lewis testified to Special Agent Alden S. Stevens of the conditions on the New York tract.

"Lewis Denny¹²⁹ being examined by me testifies as follows: says he speaks and understands the

¹²⁶ Benjamin Franklin Welch, Jr. wrote: "...my grandfather did have land in Kansas. My grandfather Abraham Denny went to Kansas as a delegate with the first band of Oneidas from New York and I believe sometime the next year or a little later he returned to New York and then started back to Kansas with another party or band and he died on or near the Osage River." Records Relating to the Kansas Claims of the New York Indians, application #

¹²⁷ Notes from Oneida Indians taken by Lyman C. Draper, corresponding secretary of the Wisconsin Historical Society, on his visit to the Oneida Reservation (Wisconsin) in 1877, October 30th - November 2nd, inclusive.

¹²⁸ Records Relating to the Kansas Claims of the New York Indians, application #1713, filed by Alfred Morgan in 1901. His address at that time was Gresham, Shawano County, WI. Letter enclosed with the Claim papers: September 9, 1903 State of Wisconsin County of Shawano.

¹²⁹ Lewis Denny, member of the Second Christian Party; signer to the Oneida submission to changes in

English language. He is a New York Indian born in New York and belongs to the Oneida tribe or band and to the Second Christian party of Oneidas. He was thirty-five years of age last March. He is head man or counselor of the Oneida Band of the New York Indians now residing on the Little Osage River in Kansas Territory. He arrived in Kansas in the year eighteen hundred and forty six (1846) with two or three hundred New York Indians in charge of Doctor Hogeboon, superintendant. He took us as far as the Little Osage River in Kansas Territory, three miles west of the state line of Missouri and left us there in charge of Major Brent and told us that was our future home. George Fox, James Cusick, Seneca White, Tallchief and William King, were among the Chiefs and Indians who came with us. He made a claim that year (1846) on Indian Creek, a branch of the Little Osage River and commenced building a house. The next year Major Harvey, the superintendant from St. Louis told us we should have our farming tools so that we could go to work as soon as he could get word to our Great Father. We never got any tools. I was taken sick and having no means or tools could not finish building. Major Harvey said we should have our annuities coming to each tribe of the Six Nations according to the treaty, but we never received any annuities or tools, nor have any of my people since we came into Kansas. He has one daughter now living with him on the Little Osage River in Kansas. Her name is Phoebe Ann Denny and she is five years of age. A man by the name of Lovily jumped the claim which I first settled on and is now living on it, and says I shall not have it for he will die before he gives it up. The New York Indians of the Six Nations then residing in Kansas held a Council in the garrison at Fort Scott in the year 1847. Major Harvey, the superintendant and Major Bunt (or Bunce) were present at that Council and there Major Harvey told us we should have the money coming to us and our farming tools. He also said we should have a blacksmith, a saw mill and a grist mill and a school house and church. And that the widow women should be furnished with teams and cows. But none of them things have ever been done or furnished, although Major Harvey said this would be according to the treaty and ought to be done and should be done.”¹³⁰

Lewis Denny his mark X

They were destitute of everything, and the Government was to have sustained them for one year, and to build houses for them, and provide all the necessaries of life, but they failed in fulfilling their promises on account of the misconduct of Dr. A. Hogeboom. If Dr. Abraham Hogeboom was an agent of the Ogdens is unknown, but that migration of his with two hundred fifteen Indians to Kansas and Indian Territory left the road strewn with dead. "More than half" were "consigned to mother earth", and their condition on reaching the borders of St. Louis attracted universal pity.¹³¹

the Treaty of Buffalo Creek. Jan. 15, 1838.

¹³⁰ The record of Special Agent Stevens' interview with Sarah Abner is found in Court of Claims document #16629: "Testimony as to the identity of Indians claiming to be New York Indians, and to be entitled to participate in the assignment or allotment of lands in the Territory of Kansas, under the provisions of the treaty concluded with certain bands of New York Indians on the 15th day of January, 1838, taken this seventh day of June, 1859, at the Neosha Agency, by Alden S. Stevens, special agent, appointed by the Commissioner of Indian Affairs, with the approbation of the Secretary of the Interior, for the purpose of taking a census of all the New York Indians in the Territory of Kansas.

¹³¹ "Ely Samuel Parker Papers, American Philosophical Society." From 1843 through 1848, the Ely Samuel Parker Papers document the legal battles to resolve the Ogden Land Company's claims to Seneca lands and Seneca efforts to prevent white encroachment. Several letters in 1847 describe the misfortunes of those Senecas who agreed to migrate to the West.

The Chiefs and warriors of the Seneca Nation on the Cattaraugus Reservation, on March 22nd, 1847 wrote to; His Excellency, James K. Polk, President of the United States : "...that a party of the Seneca Nation, consisting of sixty-two persons, together with a portion of the Cayuga, Onondaga and Oneida, residing with us, and a party of the Tuscarora, residing near Lewiston, in Niagara county, left the State of New York last spring to settle in the country west of Missouri. That your memorialists have been credibly informed by letters received from individuals among them, and by the statements of such as have returned, that great distress has, from their first arrival there, existed among them, and does exist without mitigation, in consequence of the insalubrities of the climate; that twenty persons of the sixty-two Seneca were already dead some six weeks since, and about the same proportion of our friends of the other tribes; that many others were sick; that three of the leading Seneca chiefs, one of the Onondaga, one of the Oneida, and a leading man of the Tuscarora, were dead; that the remnant of the people, with very few exceptions, were very anxious to return, but were destitute of the means of doing so; that many of them have sent earnest requests to us for assistance to enable them to do so; but that only a few families among us are able to furnish efficient relief to their suffering friends. In view of all these facts, we would respectfully request the Vice President to furnish the necessary assistance to bring back the remnant of the party to their former homes, and to arrange for the payment of the annuities belonging to them, so that in future they may receive them here."

Anxious for some aid for their brethren, they wrote to the "Society of Friends: "...in reference to the condition of our suffering friends and brethren still remaining in the country west of the Mississippi. We suppose the committee are already thoroughly acquainted with the means used to decoy those Indians off, in contravention of the instructions of the Government to the removing agent. They were flattered with prospects of almost unbounded prosperity. The country was described as a paradise; and they were told that their friends here, who might now refuse to accompany them, would soon be compelled to follow, and that it would be better to go now and get well started in their improvements, &c., as soon as possible. But, when they reached that country, instead of being a paradise, they found it rather a land of desolation, disease and death, and a large proportion of them are now lying beneath the turf. The survivors are discouraged and broken-hearted, in addition to the sufferings from the disease which has swept off their companions, and they are anxious to return."

When the Commissioner of Indian Affairs, at the War department received information at his office that A. Hogeboom had started for St. Louis with a party of New York Indians, on June 10th, 1846, he wrote to the Superintendent of Indian Affairs in St. Louis and did order arrangements for their reception at the place of their destination, with a strong rebuke of Hogeboom for leaving with only about two



hundred Indians. "This act of starting with a less number than two hundred and fifty... was wholly unauthorized, and of course unexpected, but as the party are without the reach of the Department, measures must be taken to subsist them."

However, the government acted too late to make provision for the reception and accommodation of the emigrants, from the hardships and exposures to which they were subjected, and from the unwholesome nature of the climate one-third of them perished within six months after their arrival at their intended residence.

An Oneida woman who travelled with her husband and children in Dr. Hogeboom's party, testified to the suffering endured by the New York Indians because of broken promises by the government. "She came with her husband William King and other Indians of the different tribes of New York Indians to Kansas in the year 1846, or thirteen years ago this month, under the care of Doctor Hogeboom, Superintendent. They landed in Kansas City, there took teams and went directly to the Little Osage river on the New York tract in the now territory of Kansas, where she has since resided. Doctor Hogeboom left them after about three days, and told them that country was their new home and they must go to work. She says there were something like four hundred of the New York Indians who moved to the Little Osage River when they did provisions were furnished them by the government for one year. They were never furnished with any tools for farming purposes. They were promised by Agent Hogeboom that a blacksmith should be sent to them but none ever came. They never received any payments or annuities. The Indians there suffered much by sickness and for want of provisions. Some two years after they arrived there and had suffered much and many had died, a Doctor Wilson came then with two friends, and they took many of the remaining Indians back to New York. Her husband died a year ago last March. She said that previous to and since her husband's death, they have much trouble from the white people in the New York lands, by ordering the Indians to leave their lands, threatening them with violence if they did not. Since his death she has almost continually been threatened and troubled in the same way. Among the whites who have done this is a man living near us on the New York tract by the name of Richard Moore. About a year ago now she went to Kansas City on business and when she returned she found this man, Moore in her house occupying it with his family and he would not go out till he was put out by the United States troops."¹³²

W. Medill, Commissioner, War Department, Office Indian Affairs. On October, 29, 1846, wrote to St. Louis, Mo. again: "Sir: I transmit herewith a copy of a letter just received from James Cusick, one of the party of the New York Indians removed west last summer by Dr. Hogeboom, from which it appears that there has been much sickness and mortality among those Indians, and that they are in a distressed situation. Mr. Cusick's letter, supported by Capt. Burbanks, is calculated to excite much anxiety on account of these Indians. They were removed contrary to the instructions and expectations of the Department at the time, and their having gone west was not known until they were some distance on the route. There was, consequently, no opportunity for making the requisite preliminary arrangement for their comfort and welfare on their arrival west."

Amelia Labedia, who emigrated from New York. And was living on tracts of land in Kansas Territory, wrote of conflicts with squatters who illegally attempted to settle the lands of the New York Indians in 1857. "Now Sir, be so kind as to tell me what is going to be done for us for we have suffered

¹³² The record of Special Agent Stevens' interview with Elizabeth King is found in Court of Claims document #16629: "Testimony as to the identity of Indians claiming to be and to be entitled to participate in the assignment or allotment of lands in the Territory of Kansas, under the provisions of the treaty concluded with certain bands of New York Indians on the 15th day of January, 1838, taken this seventh day of June, 1859, at the Neosha Agency, by Alden S. Stevens, special agent, appointed by the Commissioner of Indian Affairs, with the approbation of the Secretary of the Interior, for the purpose of taking a census of all the New York Indians in the Territory of Kansas., pp33,34,35

a great deal some are almost starving the squatters won't let them do any work so that they can raise any thing to eat they take our fields from us and burn our houses and every thing that is bad. I do believe they are the worst people in the world..."

One family's story of the hardships and route of travel from Wisconsin to Kansas is known through a family record of Sarah Tocus Abner, wife of Randal Abner, one of the leaders of the Methodist Episcopal Church established in Brothertown, and her testimony given to a special agent, Alden S. Stevens. The handwritten family record contains measured distances (as the crow flies), which were added by her descendents in the Ball family. Sarah Abner's account says that she and members of her family had come from the Brothertown settlement in their own boat to Paola, Kansas. Her husband started with them but died on arrival in Indian Territory. Also said a married daughter Sylvia and her husband Daniel Skeesuck and their daughter, Mary; and 2 children, Mary and David Gebeau; another daughter Grace Louise Paschall, and a daughter, Josephine; two grandsons, James and John Wadsworth and a son, Dennison, all were part of the New York Indian party which included members of the Oneidas, Stockbridge and Brothertown tribes. Sally was in her fifties and her husband was 63 when he died as they arrived in Kansas.

Retracing the route they traveled, it seems completely impossible today that they could have survived this trip. We don't know how long it took. They would have left Lake Winnebago and followed the Fox river up to Portage, Wisconsin, 150 miles. At Portage they had to carry their canoes and all their belongings from the Fox river to the Wisconsin river 10 miles or 50 which must have been a truly difficult task. From Portage they went down the Wisconsin river to Prairie de Chein on the Mississippi 120 miles. On the Mississippi to St. Louis 450 miles; at St. Louis they were put on a river steam boat and went up the Missouri to Kansas City 300 miles. Then over land to Paola, Kansas about 50 miles. Teams of oxen made the trip through the wild and uninhabited country, a long and tedious one. When the party lay down at night for a little rest "there was no shelter over them, save one, the broad canopy of heaven." They were at Paola with the Peoria Tribe when from Special Agent, Alden Stevens from the Bureau of Indian Affairs found them. They had traveled hundreds of miles in all kinds of weather, having to stop and forage for food, setting up some kind of shelter at night. The Abner family, having arrived in Kansas in 1852, with other New York Indians were living at Paola when they were interviewed in 1859. They lived at Paola, Kansas with the Peorias until 1873 or when they were moved once again to Indian Territory, Oklahoma.

"Mrs. Sally Abner, being examined by me, testifies as follows: Says she can speak and understand the English Language; She is a New York Indian, belonging to the Brothertown Band; her age is sixty-three (63) years, she came into the Territory of Kansas in the year eighteen hundred and fifty-two (1852); her husband Randall Abner, three daughters, Sylvia, Gracey and Josephine Abner, and one son Dennison W. Abner, came with her, they also brought two grandsons with them, James and John Wadsworth, also one granddaughter, Mary Skeesuck, all Brothertown Indians of the New York band, and all to claim land in Kansas under the provisions of the treaty made and concluded at Buffalo Creek, in the State of New York, with the several tribes of New York Indians, on the fifteenth (15) day of January, eighteen hundred and thirty-eight (1838)."¹³³

"Their company came by way of Winnebago Lake, over the portage between Fox and Wisconsin

¹³³ The record of Special Agent Stevens' interview with Lewis Samuel Denny is found in Court of Claims document #16629: "Testimony as to the identity of Indians claiming to be and to be entitled to participate in the assignment or allotment of lands in the Territory of Kansas, under the provisions of the treaty concluded with certain bands of New York Indians on the 15th day of January, 1838, taken this seventh day of June, 1859, at the Neosha Agency, by Alden S. Stevens, special agent, appointed by the Commissioner of Indian Affairs, with the approbation of the Secretary of the Interior, for the purpose of taking a census of all the New York Indians in the Territory of Kansas. New York Indians,

Rivers, all the way to St. Louis in their own boat; thence in a steamboat to Kansas; they came direct to this place (now Paola), when my husband died; remained here at the Miami Mission till the spring (1853), and then went down into the New York tract and settled on a branch of the Little Osage River called Indian Creek; we built a house there and lived in it about three months; our house was then burned, and all the furniture and clothing of our large family, and also the furniture and clothing of the families of Lewis Pascal and David Gebeau, my sons-in-law, were burned at the same time. Gracey Abner, my daughter, who came with me to Kansas, is alive and has one child, Justina Abner, born in Kansas, and is one year old, both residing in Kansas. My son, Dennison W. Abner, who came with me, is now and has been here, and is nineteen (19) years old. I have also a daughter residing here, who came to Kansas three or four years before I did, whose name is Mary A. Gebeau, wife of David Gebeau; she is thirty-one years old and has two children. James Wadsworth, who came with us, is now here, and is nineteen years old; John Wadsworth is also here, and is fifteen years old. The parents of Mary Skesuck, who came with us, are both now dead. Mary is here, and was ten years old last March. Sally Abner (her X mark) Witness Luther Paschal

“Historical accounts of the Peoria Indian tribe indicate that compassion was a virtue of long standing with them, even in their pre-Christian days. Webster's dictionary defines compassion as "sympathetic consciousness of others' distress together with a desire to alleviate." The Peorias took under their aegis several small tribes which had been reduced in number by wars, disease and whiskey. More unusual was the adoption of the Abner family into the Confederated Peorias, while the tribes were still living in Kansas.”¹³⁴

On 20 June 1864, the Confederated Peorias¹³⁵ adopted six Brothertown members with their children. The provisions of that adoption were submitted as Exhibit A in Court of Claims case #16629, 1:11 as follows

This

agreement made this 20th day of June A.D. 1864, between the chiefs, head men, and councilors of the confederated tribe of Kaskaskia and Peoria, Piankeshaw, and Wea Indians, acting for and in behalf of the said tribes of Indians of the first part, and Dennison Abner, Mary A. Gebeau, acting for herself and her children, Simeon and Ora Gebeau, James A. Wadsworth, John D. Wadsworth, Sarah Abner, acting for herself and her grandchildren, Cordelia Paschal, and Mary Skesuc, and Grace T. Blakeslee, acting for herself and her children, Justina, and Ellen, and Worth Blakeslee, of the second part, witnesseth: That the said party of the first part for and on account of the covenants hereinafter named by the party of the second part, have and by these presents do adopt as members of the confederated tribe aforesaid each of the persons above named of the second partthat they shall forever enjoy all the rights, privileges, benefits, and annuities of said confederated tribe as if they were original members of the same.¹³⁶

Gracie T. Abner wrote to her friend Aby back home in Brothertown, Wisconsin about live in Miami, Lykins County, Kansas, after six years. *“I am well at present and the rest of the family mother is not at home she is away among the sick and wont be at home for a week her health is agreat deal better than*

¹³⁴ "THE PEORIAS A History of the Peoria Indian Tribe of Oklahoma"

Co-authored by Members of the Peoria Tribe Edited by Doris Valley and Mary M.

Lembcke. Printed by the Peoria Indian Tribe of Oklahoma, Miami, Oklahoma.

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¹³⁵ The increased pressure from white settlers in the 1840's and 1850's in Kansas brought cooperation among the Peoria, Kaskaskia, Piankashaw and Wea Tribes to form a confederated tribe for mutual benefit and welfare. By the Treaty of May 30, 1854, 10 Stat. 1082, the United States recognized the cooperation and officially recognized their union as the Confederated Peoria. The treaty provided for the opening of the Peoria-Kaskaskia and the Wea-Piankashaw reserves.

¹³⁶ National Archives, Washington, DC. Morris Gorton (Court of Claims case #16629, 1889-1890, 3:104-105). The provisions of that adoption were submitted as Exhibit A in Court of Claims case #16629, 1:11 .

it use to be Denison don't live at home for his trade wont let him he is trying to learn the blacksmith trade James and John Wadsworth is trying to put in a crop they wont get redy to plant before next week I have made a garden and everything is up nice this spring is backward ...I don't know how you should have herd that mother was coming back for I never rote eny such talk for I no that she aint but it is not because she don't want to for she would com if we could raise money enough for her and the rest of us She would not com and leave the three boys but as to com back there to live she don't want

We have been here so long we like it better than we do there that is the boys and me we can get along better here than we could there and we don't have to work so hard to make a living but still I would like to com look and see you and all the rest of the folks and I will if I live long enough but I hope you will conclude if Same sell his farm to com to Kansas you are young yet there are not so many deaths here as there is there nor eny more sickness that is fatal you get sick every too or three years and you stay at home and if you com here I can take care of you it will be a great comfort to me to assist you in sickness I think you would like the country better than we did when we com six years ago times have altred greatly since that day every letter I get from home they say hard times what kind of country is Kansas I think of coming out there but they don't com no one has ventured out but Ezekil Wiggins and he is not sorry that he has got here The last time I saw him he said if he could send for his family he would not go back to Wisconsin again I herd from him last week and he was well and had got done planting and was well satisfied so far but when he gets the news about his son it will make him homesick I think Alick Dick lives up to the Delawares about 40 miles north of us and Ezekil liv about 50 miles south of us we all live a good ways apart Ezekil lives on the new York tract and we on the Miami lands but if we get out land we shall be altogether after awhile I am in hopes, well you wanted to no all about it so meny times I would like for someone would com out here and see for him self but I will try and see how well I can do

Well Kansas is a rolling country mostly prairie land well watered by large rivers coming from the mountains plenty of timber on these streams for houses and rails plenty of rock for fence line if you want good soil produces good wheat corn potatoes buckwheat sweet potatoes tobacco cotton sugar corn and fruits of all kinds if you want and take paines to have all these things agood country for stock of all kinds such as horses cattle sheep hogs and chickens and so forth and everything else to neumorous to mention there is not many snakes here I have been around agood deal and see som but they run from me and I run from them but there is not as much good water such as spring and wells as I wish there was but if anyone would dig wells they could have plenty since the country has been settled up there is not so much chills and fever as there use to be but it is natural for one to like their old home the best I don't blame you but I would like to see you alllll out here ...this is all the fact as nere as I can give you of Kansas it wont do for them guinies to come out here for they would get sold pretty soon.

.....well it looks like rain this eve ning and I am downhearted I wish you could pop in just now and see me we live in a place that belongs to roxeys little girl there is 27 acres that is broke up for use it is six miles from Paola but that is our nearest post office to get a letter direct for we are down there often we have som first rate neighbours here but all white folks I don't feel quite as free as I would if they were som Indians The Indians here is quite friendly but wont talk much English but the most of them dresses like white folks they don't know how to use fine clothes silk is no object nor cloth coats and blankets they waist more in one year than I could earn in too years there is no good schools here as ther is there that is one thing I don't like there is no church only once and awhile there is no fighting in Kansas just at the present I herd yesterday that there was men appointed to com and run our land but I don't know if it is true “

Already having claims on the Little Osage River in Kansas Territory, were a band of Stockbridge,

that had left Green Bay in 1839 as Benjamin Toucy testified to Agent Stevens in June of 1859.

“ Benjamin Toucy being examined by me testifies as follows: says he can speak and understand the English language, that he is a head man or councilor of the band of Stockbridge Indians, residing on the Little Osage River in Kansas Territory, appointed in council of all the bands residing on the Little Osage, on the 20th day of the month (June 1859) he is a New York Indian belonging to the Stockbridge band, that he came to Kansas Territory in the year 1839 from Green Bay, Wisconsin; and has since resided here. Now resides on the Little Osage River and has a claim there. He is thirty one (31) years of age, has a wife, no children, wife's name is Lucy Toucy. She is a Stockbridge Indian of the New York band, is thirty two years of age. He came with his father and mother, Timothy and Elizabeth Toucy, who are both now dead. About eighty (80) Stockbridge Indians came with them. He claims lands in Kansas for himself and wife under the provisions of the treaty concluded at Buffalo Creek in the State of New York on the 15th day of January 1838 with the several bands of New York Indians. He has a sister by the name of Electa Clark, who is a New York Indian of the Stockbridge band, who came from Green Bay, Wisconsin with him and family and others in 1839, her age is 36 years. She has a son by the name of Abner Abrams, twelve years old. He has another sister whose name is Sarah Ann Toucy, born in Kansas in the year 1842 and is seventeen years of age, all now residing in Kansas Territory.” Signed Benjamin Toucy¹³⁷

Some of the Stockbridge-Munsee Indians who moved to a Baptist Mission in Kansas in 1839, according to their Two Minute books and were reported to be members of the Mission:

Nancy Anthony, Cornelius Charles, Mary Charles, Mrs. Susan Charles, Cornelius Chemawkun, Mary A. Chemawkun, Miss Doxtator, Dolly Doxtator, Mrs. Jemima Dockstader, Mary Ann Doxtator, Abigail Hendrick, Cornelius Hendrick, Eli Hendrick & wife, George W. Hendrick, Mary Hendrick, Susan Hendrick, Thomas T. Hendric, James Jack, Charles Joneycake & wife Jane, Sally Jonneycake, Solomon Jonneycake, Abigail Killbuck, Joseph Henry Killbuck & wife, Susan Killbuck, Catherine Konkapot, Hannah Konkapot, Jonas Konkapot, Levi Konkapot, Lucy Konkapot, Lydia Konkapot (widow), Robert Konkapot (d. Aug 1841), Sally Konkapot, Cathorin (Catherine?) Littleman, Jacob Littleman, interpreter, Jonas Littleman, Louisa Littleman, Prudence Quinney, Henry Skeeekett, Isaac Skeeekett, Mrs. Jacob Skicket, Mrs. Phoebe Skeeekett, Benjamin Towsy, Elizabeth Towsy (Toucy or Tousey), Mary, sister of Timothy Towsey, Timothy Towsey

The testimony of Cornelius Seth, on January 7, 1858, attests to the nature of the Munsee Indians' current status. Seth, Chief of Stockbridges, stated that the Munsee Indians had come from Wisconsin to Kansas Territory in fall of 1839, and verified that they have always maintained a separate organization from all other Indian tribes and do not receive benefits through association with any other Indian nation. He maintained that the Munsees were owed traveling expenses from their 1839 journey from Wisconsin, which was very expensive, and that their numbers were dwindling rapidly "in consequence of want and exposure".

Territory of Kansas County of Leavenworth, Cornelius C. Seth, being duly sworn, says, that he is chief of the Stockbridge Indians of Kansas Territory, that he has known Munsee Nation of Indians for

¹³⁷ The record of Special Agent Stevens' interview with Benjamin Toucy is found in Court of Claims document #16629: "Testimony as to the identity of Indians claiming to be New York Indians, and to be entitled to participate in the assignment or allotment of lands in the Territory of Kansas, under the provisions of the treaty concluded with certain bands of New York Indians on the 15th day of January, 1838, taken this seventh day of June, 1859, at the Neosha Agency, by Alden S. Stevens, special agent, appointed by the Commissioner of Indian Affairs, with the approbation of the Secretary of the Interior, for the purpose of taking a census of all the New York Indians in the Territory of Kansas.

many years; that they emigrated from Wisconsin to Kansas then the "Indian Territory" in the fall of the year 1839. There were one hundred and seventy Munsees who emigrated to Kansas at that time and they left but ten Munsees in Wisconsin. He further says that the Munsees, who came to Kansas, have always maintained a distinct national or tribal organization, separate from other nations or tribes, having their own chief and head men, and regulations, and still do and have though dwindled down to a comparatively small number by death in consequence of want and exposure; that none of their number have gone back to Wisconsin to his knowledge; that the Munsees, when they emigrated from Wisconsin to Kansas, bore their own expenses from Winnebago Lake to Prairie du Chien that provisions were very high priced, at that time, pork being from twenty five, to thirty dollars per barrel, and flour eighteen dollars; and other articles in proportion that the United States has never refunded to them, the sources they expended in emigration as stipulated in a Treaty made in Sep. 1839 by Albert Gallup and it's Stockbridge & Munsee nations of Indians, that the Munsees are poor, needy and homeless; that he knows Gideon Williams, and Jacob Moonhouse to be their acknowledged chiefs & head men; that they and their people have not participated and do not participate in the annuities of any other Indian tribe or Nation and further says not

Sworn to this seventh day of January A. D. 1858 Cornelius C. Seth

Done at the City of Wyandott in the county of Leavenworth and Territory of Kansas, this day and year above written.

Cornelius Seth, Lewis Denny, and Michael Gray, all leaders of Indian groups referred to as "New York Indians", wrote a letter on July 26, 1859 at Wyandot, Kansas Territory to the Commissioner of Indian Affairs, as representatives of their tribes in order to obtain the land entitled to them by the treaty signed January 1, 1838 at Buffalo Creek, New York.

"We, Cornelius Seth a Chief of the Stockbridges and Lewis Denny of the Oneidas and Michael Gray of the St Regis in Kansas Territory respectfully, and earnestly call your attention to the following statements and petitions and statements.

It is, perhaps, known to you that the Indians known as "New York Indians" to whom certain lands in the then Indian now Kansas Territory were granted by the Treaty made on the January fifteenth, day in the year eighteen hundred and thirty eight at Buffalo Creek, state of New York; are composed of the remnants of several Tribes or Nations. In accordance with the stipulations of said Treaty the bands whom we represent came to this territory within the time specified in the treaty but have not as yet found the government as ready to fulfill Treaty stipulations in that, that we have not yet had the three hundred and twenty acres of land per head secured to us the Treaty provides. We are very desirous and petition that this should speedily be done for the following reasons.

1st The White people are continually intruding upon us by settling upon our lands and by taking our timber and committing other depredations.

2nd Some of the Indians who are entitled to the lands are becoming fearful that the promises of the Government will not be fulfilled, Speculators (some of them Agents of the gov't) are taking advantage of those fears and have promised to procure the lands for them provided that these Indians will give them twenty acres of each share for their services while these Indians are entitled to the lands free and should have them without paying any fee Gen Seth Glover of the Paoli Agent offered an agreement to one of us (Cornelius Setter) to get him to sign it

3rd the longer the delay, the more claimants there will be for the lands; for persons who are not N. Y. Indians at all are influencing some of the proper Claimants to get them allowed shares promising a certain amount of money per acre if they succeed in getting them admitted thus invalidating & endangering the rights of the legal claimants by practicing fraud upon the Gov't and they are encouraged to do so by Gov't agents.

Again; We petition that the Stockbridges of Kansas, the Oneidas & St Regis have their lands assigned together in one compact body on the Little Osage River for the reasons

1st That we may if we do choose-, govern ourselves independently of the Munsees and others who have already been persuaded to make arrangements for selling the entire claims of the N. Y. Indians to their same speculators and that without consulting us or those whom we represent and we wish to be so situated that they cant interfere with us.

2nd That by having the lands in a compact form we may not be annoyed by white people settling in among us, availing themselves of the privilege specially granted to us by said treaty of Jan 15 1838. We also earnestly ask that our proportion of the four hundred thousand dollars promised to us by said Treaty of 1838, for school purposes may soon be given to us. Our children have had no opportunities for instructions for several years, and are growing up ignorant which we very much lament.

In addition to this we petition that all the other stipulations of said Treaty be fulfilled. By referring to that Treaty you Hon. Sir will see that we were promised farming utensils, a grist & saw mill a church, a doctor and a blacksmith.

We hope that you will believe with us that it is time, that that Treaty with all its stipulations should be fulfilled. Some of us have again & again begged for our homes to be secured to us and now when almost all our men are dead we begin to have some little hope

We desire that the lands should be secured to us in such a manner as that it cannot be sold to any but the President of the United States

We would here state that we are the chiefs by birthright of the Bands we represent and that we and the persons whose names are given in the lists herewith enclosed came to this Territory between the year 1838 and 1860. Our bands acknowledge as Chiefs.

This we stated to the Special Agent – (A. S. Stevens) and he seemed inclined when we met him at Paoli to recognize us as chiefs but when we met him at Quindaro ¹³⁸he seemed to set us aside and recognize as such a set [of men?] elected by persons who are mostly citizens of the United States and Indians who are not New York Indians and whom our bands do not own as Leaders. It seems to us that he does so because we will not be made tools in his hands to cheat our people and thereby enrich the speculators as some others have done. You will be astonished to learn that some of those who are claimants of the New York Indian lands have sold their entire shares at very low prices receiving in part pay goods from a merchant at Quindaro. We must believe that we were brought to Quindaro to suit the purposes of this man and the other speculators. Some of those who sold the land are Brothertowns who are citizens of the United States have homes in Wisconsin, and reside there, and though now here instead to return there We told Mr. Stevens that they had no right to a portion of the New York lands, but he paid no attention to us. The more he admits as New York Indians the more shares there will be to be bought. ¹³⁹

However, the federal government was already planning to remove the Indian tribes once again, this time to Indian Territory in Oklahoma. Irregardless of treaties made, homes built, schools and churches established, crops planted for livestock and themselves, the New York Indians were once again given the choice of citizenship or removal.

¹³⁸ Quindaro, Kansas, was founded in 1857, three miles up river from where the Kansas and Missouri rivers meet, as a free port that was controlled by individuals who supported the admission of Kansas into the Union as a free state, in which owning slaves was prohibited. Quindaro, an abolitionist town, is just history today, part of Kansas City, Kan. The land belonged to members of the Wyandotte and Delaware tribes.

¹³⁹ Call Number: RH MS 69.5.102 Location of Original: Kansas University

White settlers were swarming over the Appalachian Mountains and into the "West." They viewed the Native peoples who resided there as an obstacle to be conquered or pushed further westward. The white settlers coming into Kansas was so great, it became evident that the Indian reservations there could not be kept intact, and the tribes began making cession of their lands to the federal government, to become public domain.

In the treaty made on the 30th day of May, 1854, it is recited "that the tribes of Kaskaskia and Peoria Indians, and the Piankeshaw and Wea Indians, having recently in joint council assembled, united themselves into a single tribe, the United States hereby assent to the action of said joint council." The treaty also provided for the disposition of the lands of the constituent tribes set aside by the treaties of the 1830's; ten sections were to be held in common by the new Confederation, each tribal member received an allotment of 160 acres; the remaining or "surplus" land was to be sold to settlers and the proceeds to be used by the tribes. These Indians were settled at the Quapaw Agency, in the Indian Territory.

Because its fertile land proved desirable to whites, with the 1854 Kansas and Nebraska Act Congress formally organized those parts of northern Indian Territory into official territories. On May 30, 1854, President Pierce signed the Kansas-Nebraska Bill officially opening the Kansas Territory for settlement except for the Indian allotment lands. The Indians could now voluntarily sell their allotment with the approval of the Bureau of Indian Affairs in Washington and move to Oklahoma. The organization of the state of Kansas in 1861 found the Indian tribes being harassed by illegal taxation of their property and inequalities under state laws. Many of the Indians lost their individual land holdings within a few years.

In 1866 the Indian Commissioner reports "the State of Kansas is fast being filled by an energetic population who appreciate good land; and as the Indian reservations were selected as being the best in the State, but one result can be expected to follow. "Intermingled as the Kansas reservations are with the public lands, and surrounded in most cases by white settlers who too often act on the principle that an Indian has no rights that a white man is bound to respect, they are injured and annoyed in many ways. Their stock are stolen, their fences broken down, their timber destroyed, their young men plied with whiskey, their women debauched; so that, while the uncivilized are kept in a worse than savage state, having the crimes of civilization forced upon them, those farther advanced, and disposed to honest industry, are discouraged beyond endurance."

The Civil War caused considerable turmoil among all the people of Kansas, especially the Indians. The government pushed its plan to remove all the Indian tribes from Kansas to the Indian Territory by the close of the Civil War. Opening up Kansas for white settlement, caused great political turmoil among the "free" or "slave" advocates and the lawless violence became known as "Bleeding Kansas", with the tribes caught in the middle. After the war, most members of the Confederation agreed to remove to the Quapaw Reserve in Indian Territory under the provisions of the so-called Omnibus Treaty of February 23, 1867, 15 Stat. 513. Some of the members elected at this time to settle on their 160 acres, remain in Kansas, separate from the Confederated Tribes, and become citizens of the United States.

APPENDIX

BIOGRAPHY of the BROTHERTOWN INDIANS

WHO MIGRATED to INDIAN TERRITORY

Family Group Sheet for Randall Abner Esq.

Husband:		Randall Abner Esq.
	Birth:	04 Jun 1789 in Stonington, New London, CT
	Marriage:	1812 in Oneida Co., NY
	Death:	13 Aug 1852 in Indian Territory, Kansas
	Father:	James Abner
	Mother:	Mary
Wife:		Sarah Tocus
	Birth:	21 Jan 1795 in Stonington, New London, CT
	Death:	09 Apr 1869 in Indian Territory, Kansas
	Father:	Joseph Tocus
	Mother:	Grace Crosley
Children:		
1	Name:	Hannah Abigail Abner
F	Birth:	21 Aug 1814 in Stephentown, Rensseler Co., NY
	Marriage:	31 Jul 1831 in Brothertown, Calumet Co., WI
	Death:	27 May 1901 in Brothertown, Calumet Co., WI; Hannah Abigail ABNER Commuck was born 21 Jan 1795 in Stephentown, Rensseler Co., NY to Randall Abner and Sarah Tocus Abner, both parents died in Indian Territory, Kansas. Hannah Commuck Chilton Times June 8, 1901 Died at the home of Mr. and Mrs. E. M.
	Burial:	03 Jun 1901 in Brothertown, Calumet Co., WI; Union Cemetery, Brothertown, Calumet Co., WI
	Spouse:	Thomas Commuck
2	Name:	Rebecca Abner
F	Birth:	02 Mar 1816 in Stephentown, Rensseler Co., NY
	Death:	01 Mar 1908 in Brothertown, Calumet Co., WI; Age: 91
	Burial:	Brothertown, Calumet Co., WI
	Spouse:	Simeon Adams
3	Name:	Sylvia Abner
F	Birth:	1823 in Brothertown, Oneida Co., NY
	Marriage:	26 May 1844 in Manchester, Calumet Co., WI
	Death:	13 Nov 1852 in Peoria Reservation, Indian Territory, KS
	Spouse:	Daniel Skeesuck
4	Name:	Lucy Abner
F	Birth:	14 Sep 1825 in Brothertown, Oneida Co., NY; Source: Headstone died 28 Jun 1875 at the age of 49 yr 9 mo 14 days.
	Marriage:	01 Nov 1855 in Taycheetah, Fond du Lac Co., WI
	Death:	28 Jun 1875 in Taycheetah, Fond du Lac Co., WI
	Burial:	Taycheedah, Fond du Lac County, Wisconsin, USA
	Spouse:	Lewis C Coffeen
5	Name:	Marietta Avalo Abner
F	Birth:	1831 in Brothertown, Oneida Co., NY
	Marriage:	Abt. 1845 in Brothertown, Calumet Co., WI
	Death:	1850 in Brothertown, Calumet Co., WI
	Burial:	Brothertown, Calumet Co., WI
	Spouse:	John Welch

6	Name:	Mary A. Abner
F	Birth:	1833 in Wisconsin
	Death:	Bef. 1901 in Miami Nation, Linn Co., Kansas Territory
	Marriage:	03 Aug in Miami Nation, Linn Co., Kansas Territory
	Spouse:	Peter David Gebeau
7	Name:	Grace Jane T. Abner
F	Birth:	17 Jan 1833 in Brothertown, Calumet Co., WI
	Death:	21 Jun 1873 in Miami Indian Territory, Quapaw Agency
	Burial:	Peoria, Ottawa County, Oklahoma, USA
	Spouse:	Luther Paschall
8	Name:	Josephine Abner
F	Birth:	1836 in Brothertown, Calumet Co., WI
	Death:	13 Nov 1852 in Peoria Reservation, Indian Territory, Kansas
9	Name:	Denison W. Abner
M	Birth:	1841 in Brothertown, Calumet Co, WI
	Death:	Feb 1875 in Peoria, IT
	Spouse:	Roges Melzie
10	Name:	Roxy Abner
F		
11	Name:	Sally Abner
F		
12	Name:	James Abner
M		
13	Name:	Joseph Abner
M		
14	Name:	Randall Abner
M		

Notes:

Randall Abner Esq.

!TRIBE: Pequot Stonington, CT "Records Relating to the Kansas Claims of New York Indians" application #843, William Worth Blakeslee. "My grandparents, Randall Abner and Sarah Tocus Abner married in 1812, moved to Oneida, Wisconsin, in 1821 and in 1852 started to Kansas. Randall Abner died the day he reached his destination."

W. De Loss Love, Samson Occom and the Christian Indians of New England. Chicago: Pilgrim Press, 1899.

Pequot tribe. Stonington, Conn.

In 1762 an Indian called "Abner," aged 45, was living in a wigwam at Mushantuxet in Groton. He had six children. James Abner, who with his wife Mary was living at Lantern Hill, Stonington, in 1788, was doubtless a son and the father of Randall. Randall Abner, born June 4, 1789, at Stonington, married Sarah Tocus. They moved to Stephentown, N.Y., and thence in 1819 to Brothertown. He received lot 86. In 1823; was a peacemaker from 1823 to 1831; removed to Wisconsin in 1831 and to Kansas later, where he died in 1852, ae. 63, and she April 9, 1869, ae 73. Chn.: I. Hannah Abigail, b. Aug. 21, 1814, m. Thomas Commuck. II. Rebecca, b. Mar. 2, 1816, m. (1) Simeon Adams, (2) John W. Johnson. III. Randall, who went to Nebraska. IV. Joseph, who was lost at sea. V. Silva, m. Daniel Skeesuck. VI. Lucy, m. (1) Stowe, (2) Coffin. VII. Marietta, m. John Welch. VIII. Roxy. IX. James. X. Denison, who went to Kansas. XI. Grace.

!FEDERAL CENSUS: 1850 -Wisconsin - Calumet County Dist. #36 Census taken June 30, 1850

Notes: (con't)

Line 4 Randal Abner age 61 male farmer Real Estate worth \$5600 born in Conn.
Sarah 55 born in Conn.
Marge 20 born in New York
Grace 16 born in Wisconsin
Josephine 14 born in Wisconsin
Denison 9 born in Wisconsin
Joseph Tocus 61 born in Conn. (Blind)
Samuel Shuntop 72 born in Conn.
Lucy Woodsworth 31 born in NY
James " 9 born in Wisconsin
John " 6 born in Wisconsin
Ramona " 4 born in Wisconsin
Hiram " 6/12 born in Wisconsin
Daniel Rose 25 unknown where born

Source: Record of the Methodist Episcopal Church - At Archives of the Wisconsin Conference of the United Methodist Church. Sun Prairie, WI. "Methodism was introduced into the valley of the Fox River by Rev. John Clark who was appointed missionary to Green Bay in 1832, arriving there July 21 and immediately commenced the work of exploring the country; preaching to the people and gathering the converts in societies. Brothertown and Stockbridge was visited and a class organized in the first named place in the spring of 1835. 1842 - Members reported Whites 27, Indians 106. 2nd Quarterly Conference of Brothertown, Wi., held at Brothertown January 29, 1842... a Board of Trustees was duly elected consisting of R. Abner Sen., David Wiggins, John C. Hammer, and Hezekiah Fowler and Wm Fowler said board being elected "Trustees for purchasing land and erecting a church and parsonage house upon it." "Rev. W. G. Miller in "Thirty years in the Itinerancy" 3rd chapter tells a thrilling story of his work and experiences at Brothertown which began with his first Sabbath April 4, 1845. The log chapel which was hewn inside and outside and would seat about 150 with standing room for 100 more was crowded "packed" to its utmost capacity. Class meeting followed the sermon led by Father Abner, the leader who is described as a "man of age and experience" and universally beloved." A revival of great power broke out and seventy-five persons professed to be converted in the next four weeks.

CLASS RECORDS The General Record of names of Members of the M.E. Church on Brothertown Mission Rock River Conference, for 1843. LEADERS Randall Abner Lewis Fowler Orrin Johnson Daniel Wyatt David Wiggins
Register Names 1. Randall Abner, Leader 2. Sarah Abner etc. Remarks: Those that remain on trial.
Register 30 Joseph Tocas Class Records 1850 Names Randall Abner Joseph Tocas Sarah Abner

Sarah Tocus

!TRIBE: Unknown.

Source: "THE PEORIAS A History of the Peoria Indian Tribe of Oklahoma"
Co-authored by Members of the Peoria Tribe Edited by Doris Valley and Mary M. Lembcke. Printed by the Peoria Indian Tribe of Oklahoma, Miami, Oklahoma.
Pages 63--

Historical accounts of the Peoria Indian tribe indicate that compassion was a virtue of long standing with them, even in their pre-Christian days. Webster's dictionary defines compassion as "sympathetic consciousness of others' distress together with a desire to alleviate."

The Peorias took under their aegis several small tribes which had been reduced in number by wars, disease and whiskey.

An unusual union was the adoption of several Brothertown Indians into the Confederated Peorias on 20 June 1864, while the tribes were still living in Kansas. The Brothertown Indian tribe was formed by uniting six small tribes. A book published in 1893 stated that "...1774, October 24th, the Oniedas gave land also to fragments of various tribes who, 1775, October 20th, organized a new 'nation' called Brothertowns" (Davidson 1893, 16, 17). The tribe drifted westward as did so many others.

The Brothertowns desired to settle in that part of Kansas Territory, specified for New York Indians, an area south of the Pottawatomie and Miami reservations.

One family's story of the hardships and route of travel from New York to Kansas is known through a family record of Sarah Abner, one of the Brothertowns, and her testimony given to a special agent, Alden S. Stevens.

Notes: (con't)

The handwritten family record contains measured distances (as the crow flies), which were added by her descendents in the Ball family. Sarah Abner's account is herewith partially quoted "... that she and members of her family had come from Buffalo Creek, N.Y., in their own boat to Paola, Kansas... She mentioned her husband at the start of the trip but not at the last... She also said a married daughter and her husband and 2 children, Mary and David Gebeau; another daughter Grace Louise Paschall... a grandson and a son ... We don't know the ages of any except Jeanne's great grandmother who was born in 1833 -

Tombstone in Peoria Cemetery. This is seven people so they probably had more than i canoe. I would like to briefly retrace the route they traveled. It seems completely impossible today that they could have survived this trip. We don't know how long it took but it must have taken more than a year and maybe several years. The Trip. They left Buffalo Creek, N.Y., which is located on Lake Erie. They traveled by canoe about 375 or 400 miles to where Detroit, MI is located. Then they had to go up the Detroit river to lake St. Clair then to Mackinaw City, MI on Lake Huron about another 350 or 400 miles - this is measured distance. They probably travelled much farther. From Mackinaw City they went to Green Bay, WI. on Lake Michigan about 250 or 300 miles. Then up the Fox river to Portage, WI, 150 miles. At Portage they had to carry their canoes and all their belongings from the Fox river to the Wisconsin river 10 miles or 50 which must have been a truly difficult task. From Potage they went down the Wisconsin river to Prairie de Chein on the Mississippi 120 miles. On the Mississippi to St. Louis 450 miles. At St. Louis they were put on a river steam boat and taken to Kansas City 300 miles. Then over land to Paola, Kansas about 50 miles. They were at Paola with the Peoria Tribe when the man from the BIA found them. They had traveled at least 2000 miles at a speed of 2 or 3 miles per hour in all kinds of weather. Had to stop and forage for food etc. We don't know how long they had been at Paola when they were interviewed in 1852. They lived at Paola, Kansas with the Peorias until 1873 or when they were moved to I.T. Oklahoma..."

The record of Special Agent Stevens' interview with Sarah Abner is found in Court of Claims document #16629: "Testimony as to the identity of Indians claiming to be New York Indians, and to be entitled to participate in the assignment or allotment of lands in the Territory of Kansas, under the provisions of the treaty concluded with certain bands of New York Indians on the 15th day of January, 1838, taken this seventh day of June, 1859, at the Neosha Agency, by Alden S. Stevens, special agent, appointed by the

Commissioner of Indian Affairs, with the approbation of the Secretary of the Interior, for the purpose of taking a census of all the New York Indians in the Territory of Kansas.

"Mrs. Sally Abner, being examined by me, testifies as follows: Says she can speak and understand the English Language; She is a New York Indian, belonging to the Brothertown Band; her age is sixty-three (63) years, she came into the Territory of Kansas in the year eighteen hundred and fifty-two (1852); her husband Randall Abner, three daughters, Sylvia, Gracey and Josephine Abner, and one son Dennison W. Abner, came with her, they also brought two grandsons with them, James and John Wadsworth, also one granddaughter, Mary Skeesuck, all Brothertown Indians of the New York band, and all to claim land in Kansas under the provisions of the treaty made and concluded at Buffalo Creek, in the State of New York, with the several tribes of New York Indians, on the fifteenth (15) day of January, eighteen hundred and thirty-eight (1838).

"Their company came by way of Winnebago Lake, over the portage between Fox and Wisconsin Rivers, all the way to St. Louis in their own boat; thence in a steamboat to Kansas; they came direct to this place (now Paola), when my husband died; remained here at the Miami Mission till the spring (1853), and then went down into the New York tract and settled on a branch of the Little Osage River called Indian Creek; we built a house there and lived in it about three months; our house was then burned, and all the furniture and clothing of our large family, and also the furniture and clothing of the families of Lewis Pascal and David Gebeau, my sons-in-law, were burned at the same time. Gracey Abner, my daughter, who came with me to Kansas, is alive and has one child, Justina Abner, born in Kansas, and is one year old, both residing in Kansas.

My son, Dennison W. Abner, who came with me, is now and has been here, and is nineteen (19) years old. I have also a daughter residing here, who came to Kansas three or four years before I did, whose name is Mary A. Gebeau, wife of David Gebeau; she is thirty-one years old and has two children.

"James Wadsworth, who came with us, is now here, and is nineteen years old; John Wadsworth is also here, and is fifteen years old.

"The parents of Mary Skeesuck, who came with us, are both now dead. Mary is here, and was ten years old last March.

Sally Abner (her X mark)

Witness:

Luther Paschal

Notes: (con't)

Morris Gorton (Court of Claims
case #16629, 1889-1890, 3:104-105).

On 20 June 1864, the Confederated Peorias adopted six Brothertown members with their children. The provisions of that adoption were submitted as Exhibit A in Court of Claims case #16629, 1:11 as follows:

Exhibit A

This agreement made this 20th day of June A.D. 1864, between the chiefs, head men, and councilors of the confederated tribe of Kaskaskia and Peoria, Piankeshaw, and Wea Indians, acting for and in behalf of the said tribes of Indians of the first part, and Dennison Abner, Mary A. Gebeau, acting for herself and her children, Simeon and Ora Gebeau, James A. Wadsworth, John D. Wadsworth, Sarah Abner, acting for herself and her grandchildren, Cordelia Paschal, and Mary Skesuc, and Grace T. Blakeslee, acting for herself and her children, Justina, and Ellen, and Worth Blakeslee, of the second part, witnesseth: That the said party of the first part for and on account of the covenants hereinafter named by the party of the second part, have and by these presents do adopt as members of the confederated tribe aforesaid each of the persons above named of the second partthat they shall forever enjoy all the rights, privileges, benefits, and annuities of said confederated tribe as if they were original members of the same.

Hannah Abigail Abner

!NOTES:

Chilton Times Journal of April 3rd, 1895 Copy at Wisconsin Historical Society,
Madison, WI. Reel PP74-1614 1895 - Jan 5 - 1896 - June 6

BROTHERTOWN

April 3

Mrs. Hannah Commuck, an old lady 81 years old, walked to Pebles Station
at Taycheedah and back last week, a distance of twelve miles.

!FEDERAL CENSUS:

1850 - Wisconsin - Calumet County Dist. #36 Counted August 16th Line 16

Commuck, Thomas 46 born in CT

Hannah 35 born in NY

Alzuma 17 born in WI

Thomas M. 16

Sarah P. 15

Worthington 10

Victoria 8

Helen 6

Theresa 3

Bertha 1

1860 - Wisconsin - Calumet County, Brothertown Line 37

Ann Commuck age 46 female Indian farmer Real Estate \$600 Personal \$100
born in NY

Alzuma 24 female Indian born in WI

Thomas 23 male "

Sarah 22 female "

Worthington 19 male "

Victoria 17 female "

Ellen 16 " "

Teresa 13 " "

Bertha 11 " "

Alice 8 " "

Omer 6 male "

Notes: (con't)

!DEATH:

Chilton Times Journal - Microfilm at Wisconsin Historical Society, Madison, WI

Mrs. H. A. Commuck, one of the oldest residents of this town, had a very poor spell this morning from old age and weakness of the heart. The doctor thinks she will get over it in a few days. She is some better at the present.

Issue June 8, 1901 Brothertown Column

June 5 DIED, at the home of Mr. and Mrs. E.M. Dick, Mrs. Hannah A. Commuck, of old age. She was born in the State of New York, August 21, 1814 and moved to Wisconsin with her parents in 1831 and located at Brothertown, where she remained until her death. She was married to Thomas Commuck, July 31st, 1831.

She joined the M.E. church and was baptised in May 1840 and has always remained a devoted and faithful member. She was the mother of ten children, all of whom are supposed dead. They were scattered in different parts of the country.

Her husband died November 25th, 1855 but through her wonderful constitution, she was the last of the family to respond to God's call. She died June 3rd, 1901 at 2:20 p.m., aged 86 years 9 months and 13 days. In her death she leaves one sister and a nephew, who reside here; one grandchild in Oconto County and three grandchildren in Colorado to mourn her death.

The sympathy of the entire community is extended to the bereaved relatives in their sorrow.

!DEATH:

Death Records: Wisconsin Historical Society, Madison, WI #0760, Calumet Co. Hannah A. Commuck nee Abner born Conn., dark female, 86 years 9 months and 13 days. Born 8-21-1817 to Randale and Mary Abner, both born in Conn. Husband Thomas, she was widowed. Died 5-27-1901 of old age, buried Brothertown, WI.

Rebecca Abner

!TRIBE: Pequot, Stonington, CT

NATIVE AMERICAN ALGONGUIAN

Love, William De Loss. SAMSON OCCOM AND THE CHRISTIAN INDIANS OF NEW ENGLAND.

1899. (BYU 970.62 L94s) (FHL 970.1 L947g)

!BIRTH:

Page 335, Samson Occom book - says 1816

Wisconsin Old Cemetery Society - Union Cemetery, Calumet County - says 1815

Source:

Records Relating to the Kansas Claims of the New York Indians, application that time was Brothertown, Calumet County, WI. She states, "I, Rebecca (Abner, Adams) Johnson drew South 1/2 of Lot 44 as Rebecca Adams in 1839 at Brothertown, Wisconsin. Randall Abner born June 4, 1889 and died August 13, 1852. Sarah Toucas Abner born January 21, 1795, died April 9, 1869."

!DEATH:

Recorded at Calumet County Courthouse, Chilton, WI. Vol 5 Page 178.

Wisconsin Old Cemetery Society - Union Cemetery, Calumet County

Tombstone inscription reads: Rebecca Johnson / born Mar 2, 1815 died Mar 2, 1908. Inscription:

valley so sweet

But her spirit has taken its flight

dust neath our feet

"She sleeps in the

her form is but

Notes: (con't)

while she is an angel of light."

Source: Chilton Times Journal - Microfilm Wisconsin Historical Society,
Madison, WI #P69-2295 Issue March 7, 1908 Brothertown Column:

Another old settler gone, Mrs. Rebecca Johnson, the oldest person in this section and one of the first settlers in this town, died Sunday morning, aged 92 years, 11 months and 28 days and was buried Wednesday from the M.E. church at 11 o'clock, the Rev. G.A. Fons officiating, with interment in the Brothertown cemetery.

Miss Meta Fowler, of Milwaukee, arrived in town Wednesday, just in time for the funeral of her aunt, Mrs. R. Johnson.

Issue March 14, 1908 Brothertown Column:

Mrs. Rebecca Johnson, one of the earliest pioneers of Brothertown, died at her home here, March 1, 1908, aged 92 years. The deceased was a daughter of Mr. and Mrs. Randall Abner and was born at Brothertown, Onieda County, N.Y., March 2, 1816. In 1830 she was married to John W. Johnson, who died in 1881. In the fall of 1831 they came to Wisconsin, locating first at Greenleaf and coming to Brothertown the following year, where they resided until their death. Mrs. Johnson joined the M.E. Church in 1838, was always a faithful member and took a great interest in the welfare of the church, being a trustee of the same at the time of her death. She had been in feeble health for the past year although able to be around most of the time, and being confined to her bed only a week before her death. The funeral took place from the M.E. church Wednesday afternoon, the Rev. G.A. Fons officiating with interment beside her husband in the Brothertown cemetery. One son and a few distant relatives are left to mourn her death. Grandma Johnson, who was a good, christian woman and mother, will be greatly missed from the community where she did so much good during her long life.

Web: Wisconsin, Find A Grave Index, 1836-2012
about Rebecca Abner Johnson
Name: Rebecca Abner Johnson
Birth Date: 2 Mar 1816
Age at Death: 91
Death Date: 1 Mar 1908
Burial Place: Brothertown, Calumet County, Wisconsin, USA

!FEDERAL CENSUS:

1850 - Wisconsin - Calumet County, Dist. #36 Line 50
Rebecca Johnson age 35 born in New York
Samuel age 2 born in Wisconsin

1860- Wisconsin - Calumet County, Brothertown Line #98
John Johnson age 40 farmer Real Estate \$1000 Personal worth \$300
born in New York
Rebecca 44 born in New York
Samuel 13 born in Wisconsin
Wayland 7 born in Wisconsin
Rosella 3 born in Wisconsin

1870 - Wisconsin - Calumet County, Brothertown Line 121
Johnson, John W. age 51 born in NY farmer Real Estate worth \$3000 Personal
Rebeka 54 born in NY worth \$800
Samuel 22 born in WI
Rozette 13 born in WI

Notes: (con't)

1880 United States Federal Census
about Rebecca Johnson
Name: Rebecca Johnson
Age: 63
Birth Year: abt 1817
Birthplace: New York
Home in 1880: Brothertown, Calumet, Wisconsin
Race: Indian (Native American)
Gender: Female
Relation to Head of House: Wife
Marital Status: Married
Spouse's Name: W. John Johnson
Father's Birthplace: Connecticut
Mother's Birthplace: Connecticut
Neighbors: View others on page
Occupation: Keep House
Household Members: Name Age
W. John Johnson 61
Rebecca Johnson 63

Samson Occom book -

ABNER, -- Pequot tribe, Stonington, Conn. In 1762 an Indian called "Abner," aged 45, was living in a wigwam at mushantuxet in Groton. He had six children. James Abner, who with his wife Mary was living at Lantern Hill, Stonington, in 1788, was doubtless a son and the father of Randall.

Randall Abner, born June 4, 1789, at Stonington, married Sarah Toucas. They moved to Stephentown, N.Y., and thence in 1819 to Brothertown. He received lot 86, in 1823; was a peacemaker from 1823 to 1831; removed to Wisconsin in 1831 and to Kansas later, where he died in 1852, age 63, and she April 9, 1869, age 73. Chn.: I. Hannah Abigail, b. Aug. 21, 1814, m. Thomas Commuck. II. Rebecca, b. Mar. 2, 1816, m. (1.) Simeon Adams, (2.) John W. Johnson. III. Randall, who went to Nebraska. IV. Joseph, who was lost at sea. V. Silvia, m. Daniel Skeesuck. VI. Lucy, m. (1.) Stowe, (2.) Coffin. VII. Marietta, m. John Welch. VIII. Roxy. IX. James. X. Denison, who went to Kansas. XI. Grace.

ADAMS, ADAM. -- Tunxis tribe, Farmington, Conn. A Quinnipiac Indian, nicknamed "Adam" of East Haven, "bought of a squaw" land at Farmington, which he divided Nov. 3, 1756, between his sons, John and Samuel Adam. He signed as "John Adam," but Oct. 10, 1776, he is "Thomas Adams late deceased." He was the head man of the Quinnipiac Indians who exchanged rights at New Haven for lands at Farmington, removed thither and were adopted by the Tunxis tribe. In 1770 he was aged and infirm and soon after died.

John Adams (Adam). New Haven, 1756, and of age, married Sarah -- and moved to Farmington. He was a councilor and landowner: a soldier in the French wars and the Revolution; was at Stockbridge, Mass.; and a founder of Brothertown, where he soon died. Chn.: I. John, b. 1755. II. Sarah, m. Abraham Simons. III. Simeon. IV. Samuel.

Samuel Adams (John, Adam) married Mary, daughter of David Fowler, and settled at Brothertown. He had been a soldier in the Revolution, enlisted in the War of 1812, and was killed at Black Rock. She was living at Brothertown in 1817. Chn.: I. Thankful, m. Stevens. II. John, who with his wife Sally removed to Wisconsin in 1832, and died at Dickenson's Mills. III. Simeon, who m. Rebecca Abner, moved to Wisconsin and died there. IV. Hannah, m. Solomon Paul. V. Emeline, m. Lothrop Dick. Edwin C. Adams, alias Edwin Edwards or Edward Hathaway, an orphan, was brought up by this family. He m.

Notes: (con't)

Lovina Matthews, and moved to Brothertown, Wis. Their son, Arthur Adams, was in Co. G, 36th Wis. Vols., and died in Andersonville prison Sept. 2, 1864.

JOHNSON. -- Mohegan tribe, Mohegan, Conn.

John W. Johnson (John, John) was born at Brothertown, N.Y., Dec. 28, 1818, and died at Brothertown, Wis., Feb. 27, 1881. He married twice, his second wife being Rebecca Abner, the widow of Simeon Adams. She is living at an advanced age, and is one of the most intelligent of women, with a remarkable memory and knowledge of tribal history. Chn.: 1st wife: I. Gazelle M., d. April 20, 1846. II. Jeremiah E., d. Nov. 28, 1851, age 18. III. Emanuel P., d. Oct. 27, 1857, age 19. By 2nd wife: IV. Samuel. V. Wayland L., d. April 4, 1870, age 17. VI. Rozetta C., b. Sept. 1, 1857, m. Stevens, and died March 10, 1878.

Sylvia Abner

[Skeesuck.Ged] Marriage Record: Wisconsin Historical Society, Madison, WI., Fond du Lac Co.

[ABNER.GED] Marriage Record: Wisconsin Historical Society, Madison, WI., Fond du Lac Co.

Lucy Abner

!FEDERAL CENSUS:

1850 - Wisconsin - Calumet County, Dist. #36 Census taken June 30, 1850

Line 4

Randall Abner age 61 farmer born in Conn. Real Estate \$2600

Sarah 55 born in Conn.

Margarety 20 born in NY

Grace 16 born in WI

Josephine 14 born in WI

Denison 9 born in WI

Joseph Toucas 81 farmer born in Conn (Blind)

Samuel Shuntop 72 farmer born in Conn.

Lucy Woodsworth 31 born in NY

James " 9 born in WI

John " 6 born in WI

Ramona " 4 born in WI

Hiram " 6/12 born in WI

Daniel Rose 25 unknown where born

1860 United States Federal Census

about Lucy T Wadsworth

Name: Lucy T Wadsworth

Age in 1860: 41

Birth Year: abt 1819

Birthplace: New York

Home in 1860: Roscoe, Winnebago, Illinois

Gender: Female

Post Office: Roscoe

Household Members: Name Age

William Wadsworth 44

Lucy T Wadsworth 41

Nicholas T Wadsworth 19

Francilia J Wadsworth 15

Mary L Wadsworth 8

1870 United States Federal Census

about Lucy Wadsworth

Name: Lucy Wadsworth

Age in 1870: 51

Birth Year: abt 1819

Notes: (con't)

Birthplace: New York
Home in 1870: Beloit Ward 2, Rock, Wisconsin
Race: White
Gender: Female
Post Office: Beloit
Household Members: Name Age
Wm Wadsworth 53
Lucy Wadsworth 51
Frank Wadsworth 25
Mary Wadsworth 17

Marietta Avalo Abner

!BIRTH: W. De Loss Love "Samson Occom and the Christian Indians of New England" Chicago, Pilgrim Press 1899. ABNER, -- Pequot tribe. Stonington, Conn. In 1762 an Indian called "Abner", aged 45, was living in a wigwam at Mushantuxet in Groton. He had six children. James Abner, who with his wife Mary was living at Lantern Hill, Stonington, in 1788, was doubtless a son and the father of Randall. Randall Abner, born June 4, 1789, at Stonington, married Sarah Tocus. They moved to Stephentown, N.Y., and thence in 1819 to Brothertown. He received lot 86. In 1823; was a peacemaker from 1823 to 1831; removed to Wisconsin in 1831 and to Kansas later, where he died in 1852, age 63, and she April 9, 1869, age 73. Chn.: I. Hannah Abigail, b. Aug. 21, 1814, m. Thomas Commuck. II. Rebecca, b. Mar. 2, 1816, m. (1.) Simeon Adams, (2.) John W. Johnson. III. Randall, who went to Nebraska. IV. Joseph, who was lost at sea. V. Silvia, m. Daniel Skeesuck. VI. Lucy, m. (1.) Stowe, (2.) Coffin. VII. Marietta, m. John Welch. VIII. Roxy. IX. James. X. Denison, who went to Kansas. XI. Grace. !FEDERAL CENSUS: 1850 - Wisconsin - Calumet County, Dist. #36 Census taken June 30, 1850 Line 4 Randall Abner age 61 farmer Real Estate \$2600 born in Conn. Sarah 55 born in Conn. Margarety 20 born in NY Grace 16 born in WI Josephine 14 born in WI Denison 9 born in WI Joseph Tocus 81 farmer born in Conn. (Blind) Samuel Shuntop 72 farmer born in Conn. Lucy Woodsworth 31 born in NY James " 9 born in WI John " 6 born in WI Ramona " 4 born in WI Hiram " 6/12 born in WI Daniel Rose 25 born - unknown

Mary A. Abner

The History of Our Cradle Land by Thomas H. Kinsella Transcribed by Sean Furniss OLD RECORDS. On the 3rd of August the undersigned received the mutual consent of matrimony of David Gibeau and Mary Ebner (Abner), having dispensed with the impediment. Witnesses, Mary Gibeau, Elias Gibeau. J. J. BAX, S. J. On the 25th of May, 1857, the undersigned joined in the bonds of matrimony James H. Benson and Mary Gibeau cahtolicam cum dispensatione dispariatis cultus. (Miami Nation, Linn Co., Kansas Terr.) Witnesses, John Bourg, Mrs. Bourdon. J. SCHOENMAKERS, S. J. BAPTISMAL REGISTER OF THE MIAMI NATION. 1848. On the 29th of February 1852, the undersigned baptized solemnly, Joseph Paul Gibeau, son to Peter David Gibeau and Mary Ebner, born 25th of February, 1852. Godmother, Mary Gibeau PAUL MARY PONZIGLIONE, S. J.

Grace Jane T. Abner

!BIRTH: 1850 Federal Census State of Wisconsin, Calumet County, Dist #36, Grace is living with her parents at Brothertown, WI. and is listed as 16 years old, born in Wisconsin

Wisconsin, Compiled Census and Census Substitutes Index, 1820-1890

Name: Grace Abner
State: WI
County: Brown County
Township: Green Bay

Notes: (con't)

Year: 1855

Database: WI 1855 State Census Index

!KANSAS STATE CENSUS: Kansas State Census Collection, 1855-1925 about Grace Blakeslee

Name: Grace Blakeslee

Census Date: 17

Aug 1865

Residence County: Miami Residence

State: Kansas Locality: Osage

Birth Location: Wisconsin

Family Number: 537

Marital Status:

Married Gender Female

Estimated Birth Year: abt 1838

Race: Indian (Native American)

Line: 15 Roll:

ks1865_6

May 3rd 1859

My Long

Lost Friend I now set down to answer your letter which I received yesterday. I was glad to hear from you once more. I have not got eny news from you since you rote last summer at the time of Almira death, I am well at present and the rest of the family mother is not at home she is away among the sick and wont be at home for a week her health is agreat deal better than it use to be Denison don't live at home for his trade wont let him he is trying to learn the blacksmith trade James and John Wadsworth is trying to put in a crop they wont get redy to plant before next week I have made a garden and everything is up nice this spring is backward than I have none since I came to this country I don't know how you should have herd that mother was coming back for I never rote eny such talk for I no that she aint but it is not because she don't want to for she would com if we could raise money enough for her and the rest of us She would not com and leave the three boys but as to com back there to live she don't want We have been here so long we like it better than we do there that is the boys and me we can get along better here than we could there and we don't have to work so hard to make a living but still I would like to com look and see you and all the rest of the folks and I will if I live long enough but I hope you will conclude if Same sell his farm to com to Kansas you are young yet there are not so many deaths here as there is there nor eny more sickness that is fatal you get sick every too or three years and you stay at home and if you com here I can take care of you it will be a great comfort to me to assist you in sickness I think you would like the country better than we did when we com six years ago times have altred greatly since that day every letter I get from home they say hard times what kind of country is Kansas I think of coming out there but they don't com no one has ventured out but Ezekil Wiggins and he is not sorry that he has got here The last time I saw him he said if he could send for his family he would not go back to Wisconsin again I herd from him last week and he was well and had got done planting and was well satisfied so far but when he gets the news about his son it will make him homesick I think Alick Dick lives up to the Delawares about 40 miles north of us and Ezekil liv about 50 miles south of us we all live a good ways apart Ezekil lives on the new York tract and we on the Miami lands but if we get out land we shall be altogether after awhile I am in hopes, well you wanted to no all about it so meny times I would like for someone would com out here and see for him self but I will try and see how well I can do and you must not dipute my word for you no me to well to no that I would not lie about you if I did steal a book once. Well Kansas is a rolling country mostly prairie land well watered by large rivers coming from the mountains plenty of timber on these streams for houses and rails plenty of rock for fence line if you want good soil produces good wheat corn potatoes buckwheat sweet potatoes tobacco cotton sugar corn and fruits of all kinds if you want and take paines to have all these things agood country for stock of all kinds such as horses cattle sheep hogs and chickens and so forth and everything else to neumorous to mention there is not many snakes here I have been around agood deal and see som but they run from me and I run from them but there is not as much good water such as spring and wells as I wish there was but if anyone would dig wells they could have plenty since the country has been settled up there is not so much chills and fever as there use to be but it is natural for one to like their old home the best I don't blame you but I would like to see you allilll out here after all that I would this is all the fact as nere as I can give you of Kansas it wont do for them guinies to come out here for they would get sold pretty soon. I am don for this world if neal has got Charles I cant survive I don't think let her make much of him if she can for I have nothing to say for her I have bin waiting for him all dressed up I couldn't think what kept him so long well it looks like rain this eve ning and I am downhearted I wish you could pop in just now and see me we live in a place that belongs to roxeys little girl there is 27 acres that is broke up for use it is six miles from Paola but that is our nearest post office to get a letter direct for we are down there often we have som first rate neighbours here but all white folks I don't feel quite as free as I would if they were som Indians The Indians here is quite friendly but wont talk much English but the most of them dresses like white folks they don't know how to use fine

Notes: (con't)

clothes silk is no object nor cloth coats and blankets they waist more in one year than I could earn in too years there is no good schools here as ther is there that is one thing I don't like there is no church only once and awhile there is no fighting in Kansas just at the present I have not herd from James Blood for along time I should of thought you might of filled your letter full just ended it so short I hardly noed it when I get a letter I am so glad I hardly no whether I am on my head or feet James and John sends their love to all the girlies. I anint got eny love eny more it is gon but give my best respect to all inquiring friends fare and nere I don't know as I can rite eny more but I could talk if I could see you face to face We have plenty to eat and drink and ware I cant complain I am fat ragged and saucy I am just that, kiss that little one for me help it that is if it is alive I herd yesterday that there was men appointed to com and run our land but I don't know if it is true did you not get my ambrotyp (?) that I sent you Rite soon and let me no all the news don't set down and rite such short one next time for I like to read
Direct to Paola Leykins county gracy te abner

!DEATH:

Memorial on www.Findagrave.com

Grace T. Abner Blakeslee
Birth: Jan. 17, 1833
Brothertown
Calumet County
Wisconsin, USA
Death: Jun. 21, 1873, USA

Grace's Family:

Grace's parents were Randall Abner and Sarah "Sally" (Tocus) Abner. They were Pequot Indians who began life in Connecticut. Randall and Sally were born in/around Stongington, CT. After they married, they moved to New York and joined with the Brothertown Christians Indians. While living in NY, Randall served as Justice of the Peace and was involved in the negotiations with the US Gov't regarding the future plans being made for the Brothertown Tribe. Living conditions for the tribe had become so disatisfactory, that land in Wisconsin was purchased for the tribe. There is a book that was published in the late 1880s that describes this situation in it's entirety. The book is entitled "Samson Occum and the Brothertown Christian Indians" by W. Deloss Love, PH.D, and can be found online.

Randall and his young growing family migrated with the Brothertown Tribe to Calument County Wisconsin in 1832. There Randall again served as Justice of the Peace, was a census enumerator, and also engaged in farming. Grace T. Abner was born not too long after the move from New York to Wisconsin.

After almost 20 years in Wisconsin, Randall and some of the members of his family left Wisconsin and moved to Paola Kansas, where Randall passed away in 1852. Some time after that, the family had grown through marriages and births of new members. The home (or cabin) they resided in was burned and while they survived, all of their belongings did not. It is unclear if the fire was an accident, or if they were burned out by some of the uprisings against the Indians during the Civil War.

Grace Abner married:

1) Luther Paschall

Children: Justina Paschall b 1858 and Ellen Paschall b 1859/60

2) William Blakeslee on July 15, 1863 in Miami County Kansas.

Children: Worth Blakeslee b 1864 and Randall Bakeslee b 1866

In 1864 the following members of this family were adopted into the Peorial Indian Tribe:

ADOPTED ADULT BROTHERTOWN INDIANS June 20, 1864

Court of Claims Case #16629, 1:1 EXHIBIT A:

D. W. Abner (Grace's brother)

Mary A. Gebeau (Grace's sister)

John D. Wadsworth (Grace's Nephew)

James A. Wadsworth (Grace's Nephew)

Notes: (con't)

Sarah Abner (Grace's mother)
Gracey T. Blakeslee

WITNESS: Wm. A. Heiskel & David Geboe

Children:

Simeon Gebeau

Ora Gebeau

Cordelia Paschal granddaughter of Sarah Abner

Mary Skesue (Skeesuck) granddaughter of Sarah Abner; dau of Sylvia Skeesuck

Justina Paschal (dau of Grace & Luther)

Ellen Paschal (dau of Grace & Luther)

Worth Blakeslee (son of Grace & William)

In 1870, Grace, her husband and 2 sons were censused in Miami County Kansas. It is believed that Justina and Ellen were away at school at the time of that census.

Some of Grace's grandchildren are memorialized here:

John E. Merriss

Elmer E. Merriss

Clinton W. Merriss

Sherman Staton

Daughters of Dennison W. Abner, Grace's brother, are memorialized here:

Edith Abner

Sadie E. Abner

Family links:

Children:

Justina Paschal Merriss (1858 - 1927)*

William Worth Blakeslee (1864 - 1929)*

Randall Blakeslee (1866 - 1887)*

*Calculated relationship

Inscription:

blessed are they who sleep in their Jesus

Burial:

Peoria Indian Cemetery

Peoria

Ottawa County

Oklahoma, USA

Edit Virtual Cemetery info [?]

Maintained by: Rebeltem

Originally Created by: Barb J "John 3:16"

Record added: Mar 28, 2006

Find A Grave Memorial# 13764035

Josephine Abner

[ABNER.GED] BIRTH: 1850 Federal Census for the State of Wisconsin, Calumet County, Dist. #36, Josephine is living with her parents at Brothertown, WI.

Randall Abner

Family Group Sheet for Luther Paschall

Husband: Luther Paschall

Birth: Abt. 1834
 Death: 1887 in Miami, IT, Quapaw Agency, Ottawa Co., OK
 Father:
 Mother:

Wife: Grace Jane T. Abner

Birth: 17 Jan 1833 in Brothertown, Calumet Co., WI
 Death: 21 Jun 1873 in Miami Indian Territory, Quapaw Agency
 Burial: Peoria, Ottawa County, Oklahoma, USA
 Father: Randall Abner Esq.
 Mother: Sarah Tocus

Children:

1 Name: Justina Paschal
 F Birth: 13 Jul 1858 in Peoria Reservation, Indian Territory, KS
 Marriage: 11 Jul 1875 in Peoria Reservation, Indian Territory, KS
 Death: 29 Apr 1927 in Miami, IT. Ottawa Co., OK; Age: 69
 Burial: 29 Apr 1927 in Miami, Ottawa Co., OK; . Burial: Grand Army of the Republic Cemetery Miami Ottawa County Oklahoma, USA
 Spouse: William Walkup Merriss

2 Name: Ellen Paschal
 F Birth: 02 Dec 1860 in Peoria Reservation, Indian Territory, KS
 Death: Oklahoma City, Oklahoma, Oklahoma, United States
 Spouse: Lucien Staton

Notes:

Luther Paschall

TREATY WITH THE KASKASKIA, PEORIA, ETC., 1854. May 30, 1854. | 10 Stats., 1082. | Ratified August 2, 1854. | Proclaimed Aug. 10, 1854. Page 640 Schedule of persons or families composing the united tribes of Weas, Piankeshaws, Peorias, and Kaskaskias, with the quantity of land to be selected in each case as provided in the second and third articles.

families. Males. Females. Total. Number of acres.	Persons or
	Mash-she-we-lot-ta, or Joe Peoria 2
2 4 640 Marcus Lindsay 3 3 6 960 Sam Slick 5 1 6 960 Wah-ka-ko-nah, or Billy 1 0 1 160	
Wah-kah-ko-se-ah 1 1 2 320 Luther Pascal 2 2 4 640 Lewis Pascal 1 1 2 320 John Pascal 1 0 1 160	
Edward Black 3 2 5 800 Sha-cah-quah, or Andrew Chick 3 4 7 1, 120 Che-swa-wa, or Rodgers 2 4 6 960	
John Westley 1 1 2 320 Ma-co-se-tah, or F. Valley 3 1 4 640 Ma-cha-co-me-yah, or David Lykins 3 2 5 800	
Sa-wa-na-ke-keah, or Wilson 1 2 3 480 Na-me-quah-wah 2 0 2 320 Pun-gish-e-no-qua 1 3 4 640	
Ma-cen-sah 1 1 2 320 Yellow Beaver 3 3 6 960 John Charly 3 3 6 960 Bam-ba-cap-wa, or Battiste Charly 2 3 5 800	
Pah-to-cah 2 2 4 640 Lee-we-ah, or Lewis 1 2 3 480 Mah-kon-sah, junior 2 2 4 640	
Baptiste Peoria 3 5 8 1, 280 Ma-qua-ko-non-ga, or Lewis Peckham 5 2 7 1, 120	
Captain Mark 2 2 4 640 Te-com-se, or Edward Dajexat 3 1 4 640 Thomas Hedges 1 1 2 320	
Pah-ka-ko-se-qua 0 1 1 160 En-ta-se-ma-qua 0 1 1 160 Yon-za-na-ke-sa-gah 2 1 3 480	
Aw-sap-peen-qua-zah 4 0 4 640 Kio-kaw-mo-zaw 4 2 6 960 Chin-qua-ke-ah 2 3 5 800	
Peter Cloud 3 - 3 480 Au-see-pan-nah, or Coon 2 1 3 480 My-he-num-ba 3 3 6 960 Kish-e-koon-sah 1 2 3 480	
Kish-e-wan-e-sah 3 1 4 640 Sho-cum-qua - 2 2 320 Pe-ta-na-ke-ka-pa 2 0 2 320	
Pa-kan-giah 2 1 3 480 Se-pah-ke-ah 1 1 2 320 Ngo-to-kop-wa 1 1 2 320	
Kil-so-qua 2 2 4 640 Be-zio, or Ben 1 2 3 480 Kil-son-zah 1 2 3 480 Shaw-lo-lee 2 1 3 480	
Ke-she-kon-sah, or Wea 1 2 3 480 Ah-shaw-we-se-wah 2 - 2 320 George Clinton 2 - 2 320	
Ke-kaw-ke-to-qua 2 2 4 640 Sa-saw-kaw-qua-ga, or Kain Tuck 2 3 5 800 Wah-sah-ko-le-ah 1 3 4 640	
Kin-ge-ton-no-zah, or Red Bird 1 1 2 320 Paw-saw-qua, or Jack Booei 3 1 4 640	
No-wa-ko-se-ah 2 - 2 320 Me-shin-qua-me-saw 1 3 4 640 Chen-gwan-zaw 3 - 3 480	
Ke-che-kom-e-ah 2 - 2 320 Na-me-qua-wah, junior 2 - 2 320 Ta-pah-con-wah 1 1 2 320	

Notes: (con't)

Pa-pee-ze-sa-wah 1 1 2 320 Ta-ko-nah, or Mitchel 2 3 5 800 Pe-la-she 1 1 2 320
Wah-ke-shin-gah 2 2 4 640 Waw-pon-ge-quah, or Mrs. Ward 3 3 6 960 Paw-saw-kaw-kaw-maw - 2 2
320 Ke-maw-lan-e-ah 2 3 5 800 Qua-kaw-me-kaw-trua, or J. Cox 2 2 4 640 Cow-we-shaw 2 - 2
320 Tah-wah-qua-ke-mon-ga 3 1 4 640

Grace Jane T. Abner

!BIRTH: 1850 Federal Census State of Wisconsin, Calumet County, Dist #36, Grace is living with her parents at Brothertown, WI. and is listed as 16 years old, born in Wisconsin

Wisconsin, Compiled Census and Census Substitutes Index, 1820-1890

Name: Grace Abner
State: WI
County: Brown County
Township: Green Bay
Year: 1855
Database: WI 1855 State Census Index

!KANSAS STATE CENSUS: Kansas State Census Collection, 1855-1925 about Grace Blakeslee

Name: Grace Blakeslee Census Date: 17
Aug 1865 Residence County: Miami Residence
State: Kansas Locality: Osage Birth Location: Wisconsin
Family Number: 537 Marital Status:
Married Gender Female Estimated Birth Year: abt 1838
Race: Indian (Native American) Line: 15 Roll:
ks1865_6

May 3rd 1859

My Long

Lost Friend I now set down to answer your letter which I received yesterday. I was glad to hear from you once more. I have not got eny news from you since you rote last summer at the time of Almira death, I am well at present and the rest of the family mother is not at home she is away among the sick and wont be at home for a week her health is agreat-deal better than it use to be Denison don't live at home for his trade wont let him he is trying to learn the blacksmith trade James and John Wadsworth is trying to put in a crop they wont get redy to plant before next week I have made a garden and everything is up nice this spring is backward than I have none since I came to this country I don't know how you should have herd that mother was coming back for I never rote eny such talk for I no that she aint but it is not because she don't want to for she would com if we could raise money enough for her and the rest of us She would not com and leave the three boys but as to com back there to live she don't want We have been here so long we like it better than we do there that is the boys and me we can get along better here than we could there and we don't have to work so hard to make a living but still I would like to com look and see you and all the rest of the folks and I will if I live long enough but I hope you will conclude if Same sell his farm to com to Kansas you are young yet there are not so many deaths here as there is there nor eny more sickness that is fatal you get sick every too or three years and you stay at home and if you com here I can take care of you it will be a great comfort to me to assist you in sickness I think you would like the country better than we did when we com six years ago times have altdred greatly since that day every letter I get from home they say hard times what kind of country is Kansas I think of coming out there but they don't com no one has ventured out but Ezekil Wiggins and he is not sorry that he has got here The last time I saw him he said if he could send for his family he would not go back to Wisconsin again I herd from him last week and he was well and had got done planting and was well satisfied so far but when he gets the news about his son it will make him homesick I think Alick Dick lives up to the Delawares about 40 miles north of us and Ezekil liv about 50 miles south of us we all live a good ways apart Ezekil lives on the new York tract and we on the Miami lands but if we get out land we shall be altogether after awhile I am in hopes, well you wanted to no all about it so meny times I would like for someone would com out here and see for him self but I will try and see how well I can do and you must not dipute my word for you no me to well to no that I would not lie about you if I did steal a book once. Well Kansas is a rolling country mostly prairie land well watered by large rivers coming from the mountains plenty of timber on these streams for houses and rails plenty of rock for fence line if you want good soil produces good wheat corn potatoes buckwheat sweet potatoes tobacco cotton sugar corn and fruits of all kinds if you want and take paines to have all these things agood country for stock of all kinds such as horses cattle sheep hogs and

Notes: (con't)

chickens and so forth and everything else to neumerous to mention there is not many snakes here I have been around agood deal and see som but they run from me and I run from them but there is not as much good water such as spring and wells as I wish there was but if anyone would dig wells they could have plenty since the country has been settled up there is not so much chills and fever as there use to be but it is natural for one to like their old home the best I don't blame you but I would like to see you alllll out here after all that I would this is all the fact as nere as I can give you of Kansas it wont do for them guinies to come out here for they would get sold pretty soon. I am don for this world if neal has got Charles I cant survive I don't think let her make much of him if she can for I have nothing to say for her I have bin waiting for him all dressed up I couldn't think what kept him so long well it looks like rain this eve ning and I am downhearted I wish you could pop in just now and see me we live in a place that belongs to roxeys little girl there is 27 acres that is broke up for use it is six miles from Paola but that is our nearest post office to get a letter direct for we are down there often we have som first rate neighbours here but all white folks I don't feel quite as free as I would if they were som Indians The Indians here is quite friendly but wont talk much English but the most of them dresses like white folks they don't know how to use fine clothes silk is no object nor cloth coats and blankets they waist more in one year than I could earn in too years there is no good schools here as ther is there that is one thing I don't like there is no church only once and awhile there is no fighting in Kansas just at the present I have not herd from James Blood for along time I should of thought you might of filled your letter full just ended it so short I hardly noed it when I get a letter I am so glad I hardly no whether I am on my head or feet James and John sends their love to all the girlies. I anint got eny love eny more it is gon but give my best respect to all inquiring friends fare and nere I don't know as I can rite eny more but I could talk if I could see you face to face We have plenty to eat and drink and ware I cant complain I am fat ragged and saucy I am just that, kiss that little one for me help it that is if it is alive I herd yesterday that there was men appointed to com and run our land but I don't know if it is true did you not get my ambrotyp (?) that I sent you Rite soon and let me no all the news don't set down and rite such short one next time for I like to read Direct to Paola Leykins county gracy te abner

!DEATH:

Memorial on www.Findagrave.com

Grace T. Abner Blakeslee

Birth: Jan. 17, 1833

Brothertown

Calumet County

Wisconsin, USA

Death: Jun. 21, 1873, USA

Grace's Family:

Grace's parents were Randall Abner and Sarah "Sally" (Tocus) Abner. They were Pequot Indians who began life in Connecticut. Randall and Sally were born in/around Stongington, CT. After they married, they moved to New York and joined with the Brothertown Christians Indians. While living in NY, Randall served as Justice of the Peace and was involved in the negotiations with the US Gov't regarding the future plans being made for the Brothertown Tribe. Living conditions for the tribe had become so disatisfactory, that land in Wisconsin was purchased for the tribe. There is a book that was published in the late 1880s that describes this situation in it's entirety. The book is entitled "Samson Occum and the Brothertown Christian Indians" by W. Deloss Love, PH.D, and can be found online.

Randall and his young growing family migrated with the Brothertown Tribe to Calument County Wisconsin in 1832. There Randall again served as Justice of the Peace, was a census enumerator, and also engaged in farming. Grace T. Abner was born not too long after the move from New York to Wisconsin.

After almost 20 years in Wisconsin, Randall and some of the members of his family left Wisconsin and moved to Paola Kansas, where Randall passed away in 1852. Some time after that, the family had grown through marriages and births of new members. The home (or cabin) they resided in was burned and while they survived, all of their belongings did not. It is unclear if the fire was an accident, or if they were burned out by some of the uprisings against the Indians during the Civil War.

Grace Abner married:

Notes: (con't)

1) Luther Paschall

Children: Justina Paschall b 1858 and Ellen Paschall b 1859/60

2) William Blakeslee on July 15, 1863 in Miami County Kansas.

Children: Worth Blakeslee b 1864 and Randall Bakeslee b 1866

In 1864 the following members of this family were adopted into the Peorial Indian Tribe:

ADOPTED ADULT BROTHERTOWN INDIANS June 20, 1864

Court of Claims Case #16629, 1:1 EXHIBIT A:

D. W. Abner (Grace's brother)

Mary A. Gebeau (Grace's sister)

John D. Wadsworth (Grace's Nephew)

James A. Wadsworth (Grace's Nephew)

Sarah Abner (Grace's mother)

Gracey T. Blakeslee

WITNESS: Wm. A. Heiskel & David Geboe

Children:

Simeon Gebeau

Ora Gebeau

Cordelia Paschal granddaughter of Sarah Abner

Mary Skesue (Skeesuck) granddaughter of Sarah Abner; dau of Sylvia Skeesuck

Justina Paschal (dau of Grace & Luther)

Ellen Paschal (dau of Grace & Luther)

Worth Blakeslee (son of Grace & William)

In 1870, Grace, her husband and 2 sons were censused in Miami County Kansas. It is believed that Justina and Ellen were away at school at the time of that census.

Some of Grace's grandchildren are memorialized here:

John E. Merriss

Elmer E. Merriss

Clinton W. Merriss

Sherman Staton

Daughters of Dennison W. Abner, Grace's brother, are memorialized here:

Edith Abner

Sadie E. Abner

Family links:

Children:

Justina Paschal Merriss (1858 - 1927)*

William Worth Blakeslee (1864 - 1929)*

Randall Blakeslee (1866 - 1887)*

*Calculated relationship

Inscription:

blessed are they who sleep in their Jesus

Burial:

Peoria Indian Cemetery

Peoria

Ottawa County

Notes: (con't)

Oklahoma, USA

Edit Virtual Cemetery info [?]

Maintained by: Rebeltem

Originally Created by: Barb J "John 3:16"

Record added: Mar 28, 2006

Find A Grave Memorial# 13764035

Justina Paschal

Source: Records Relating to the Kansas Claims of the New York Indians, application #299, filed by Justina Merriss on September 4, 1901. Her address at that time was Miami Indian Territory, Miami, Quapaw Agency. Her application was rejected.

Letter enclosed:

September 17, 1901

Brothertown,

My Dear Niece,

Your letter came one week ago now I will try to write you a few lines. My eyes will not permit me to write but little in answer to what you asked me to tell you. So do not blame me for I am old and almost blind, likewise forgetful.

Now you wanted my father's and mother names. They were born in Connecticut - were married there. They then moved up to New York State in Onieda Co.. After that went to Wisconsin. In 1852 they went to Kansas. Father and Mother died there.

Now I will give the children's names. Father's name Randal Abner, (senior) was married in 1812. Mother's name was Sarah Tocus before marriage. Now the children's names; Sally, Hannah, Rebecca, Randal, James, Joseph, Silva, Lucy, Mary- Alty, Roxy Josephine, Ramona, Gracy, one not named, then Denison. 15 in number.

Mary Skeesuck.

tribe does not have any share of this fund as I understand, but how you do out there, I do not see, it's so here.

So this is all for now so I will close for this time.

From Your Aunt,

Rebecca Johnson

!DEATH:

Obituary:

Miami News Record Monday May 2, 1927

Last Rites Held for

Mrs. Justina Merriss

Funeral services for Mrs. Justina Merriss, wife of William Merriss, who died Friday afternoon, were conducted Sunday afternoon at the First Christian church. Burial was in G.A.R. Cemetery.

Mrs. Merriss was Miss Justina Paschal before her marriage. She was born at Paola, Kansas; July 13, 1858, and moved to the Indian territory when 15 years old, the family settled in what is now Ottawa County. On July 11, 1873 she was married to Mr. Merriss, the ceremony being performed by the Rev. Thomas F. Richardville.

Three years later Mr. and Mrs. Merriss journeyed to Texas in a covered wagon, returning the same year. In later years, with her husband, she made several trips to California to visit relatives, having returned from the last trip about a year ago.

Mrs. Merriss was a long time member of the Friends church of Miami, taking an active part in missionary work.

Besides her husband, she is survived by three sons, John E. Merriss of Lindsay, CA, Elmer E. Merriss of Muskogee; two daughters, Mrs. Sarah E. Rocker of Lindsay and Mrs. Grace Williams of Miami; a half-brother William W. Blakeslee of Salem, Ore., and 27 grandchildren and eight great grandchildren.

Ellen Paschal

!TRIBE: Peoria On a list of members of Peoria, Wea, Piankeshaw and Kaskaskia Tribe of Indians dated 16 April 1889, she is listed as Ellen Staton, age 29. Records Relating to the Kansas Claims of the New York Indians, application

Family Group Sheet for William Walkup Merriss

Husband:		William Walkup Merriss
	Birth:	13 Aug 1849 in Bucyrus Township, Crawford Co., Ohio
	Marriage:	11 Jul 1875 in Peoria Reservation, Indian Territory, KS
	Death:	13 Dec 1930 in Lindsay, Tulare Co., CA; Age: 81
	Burial:	Miami Indian Territory, Quapaw Agency
	Father:	Joseph Sheffield Merriss Jr
	Mother:	Sarah (Walkup) Walker
Wife:		Justina Paschal
	Birth:	13 Jul 1858 in Peoria Reservation, Indian Territory, KS
	Death:	29 Apr 1927 in Miami, IT. Ottawa Co., OK; Age: 69
	Burial:	29 Apr 1927 in Miami, Ottawa Co., OK; . Burial: Grand Army of the Republic Cemetery Miami Ottawa County Oklahoma, USA
	Father:	Luther Paschall
	Mother:	Grace Jane T. Abner
Children:		
1	Name:	John Edward Merriss
M	Birth:	30 Sep 1876 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Marriage:	16 Aug 1883 in Portland, Multnomah, Oregon
	Death:	06 Oct 1952 in Lindsay, Tulare Co., CA; Age: 76
	Spouse:	Sadie Elizabeth Walker
2	Name:	Martha Ellen Merriss
F	Birth:	02 Oct 1878 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Death:	Miami, IT, Quapaw Agency, Ottawa Co., OK
3	Name:	William H. Merriss
M	Birth:	30 Mar 1880 in Miami, IT, Quapaw Agency, Ottawa Co., OK
	Death:	Miami, IT, Quapaw Agency, Ottawa Co., OK
4	Name:	Sarah Emily Merriss
F	Birth:	06 Jan 1882 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Marriage:	06 Mar 1897 in Peoria Reserve, IT, Ottawa Co., OK
	Death:	19 Nov 1962 in Lindsay, Tulare Co., CA; Age: 80
	Spouse:	Henry Clay Rocker
5	Name:	Grace Belle Merriss
F	Birth:	01 Feb 1885 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Marriage:	18 Feb 1903
	Death:	1933 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Spouse:	Abraham Garfield Williams
6	Name:	Elmer Ellsworth Merriss
M	Birth:	12 Jan 1887 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Marriage:	05 Aug 1918 in Carthage, Jasper, MO
	Death:	19 Feb 1943 in Miami, IT. Ottawa Co., OK; Age: 56
	Burial:	Miami, Ottawa County, Oklahoma, USA
	Spouse:	Lula V. Deathridge
7	Name:	Clinton W. "Lincoln" Merriss
M	Birth:	20 Sep 1888 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Death:	23 Dec 1942 in Fort Gibson, Muskogee Co., OK; Age: 54
	Burial:	Muskogee, Muskogee County, Oklahoma, USA
	Spouse:	Henrietta

8	Name:	Alma Merriss
F	Birth:	19 Aug 1890 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Death:	28 Sep 1904 in Miami IT, Quapaw Agency, Ottawa Co., OK

Notes:

William Walkup Merriss

Source: Velma Nieberding, " History of Ottawa County Oklahoma"

THE MERRISS FAMILY William W. Merriss was born in Crawford County, Ohio, Aug. 13, 1849. His parents were Joseph Merriss of Cuyahoga County, Ohio, and Sarah Walker Merriss of Pennsylvania. Sarah died in 1856 and Joseph married twice again.

His second wife was Rachel Clutter of Massillon, Ohio, and after her death, he married Rebecca Locke of Pennsylvania. From Joseph Merriss' first marriage, three children were born: in addition to William, they were: Daniel R. (b. 1847 - d. 1864); and Martha (b. 1852 -). She married Alfred Baker. By the second marriage, one daughter, Clare E. was born in 1859. She married Enoch Doughty. By the third marriage: John B. (1860 -), Elmer E. (1862 -); Emily, (1864 -) married Jmes Patton, and Sarah (b. 1866 - d. 1868).

The Joseph Merriss family moved to Kansas in 1867, settling in Miami County Rebecca Locke Merriss died in 1869.

In 1868, William W. Merriss, 19 years old, enlisted in the 9th Kansas Volunteer Cavalry and served for six months in a winter campaign under the command of General George Custer. William was mustered out in 1869.

In May, 1870, William Merriss moved to Indian Territory, where on July 11, 1875, he married Justina Paschal, daughter of Luther and Grace (Abner) Paschal. Luther was a Kaskaskia Indian and Grace a Brotherton (New York) Indian.

William W. Merriss moved from the Peoria Reservation to Miami, Indian Territory, in 1900, following his appointment as a Deputy United States Marshall, which office he held until Oklahoma became a state in 1907. He died in Miami, Dec. 13, 1930. Buried GAR Cemetery. In 1974, the grandson of William Walkup Merriss, Charles Elmer Merriss, obtained a veteran's headstone for his grave site from the Veteran's Administration of Washington, D.C. Several grandchildren contributed to the cost of having it placed on his grave. This was 105 years after his military service.

!DEATH: Obituary

William W. Meriss was born in Crawford County, Ohio on August 13, 1849, departed this life on December 13th, 1930 at the age of 81 years and 4 months. Moving with his parents to the State of Kansas, located in Miami County in 1867. In 1868 he enlisted in the army joining the 19th Kansas Cavalry and served six months under General Custer in western Kansas. In May 1870, he came to the Indian Territory locating in that part which is now Ottawa county, Oklahoma. On July 11, 1875, he was united in marriage to Justina Paschal, a Peoria Indian, who passed on to her reward on April 29, 1927.

To this union eight children were born: Martha Ellen; William and Alma, preceding them in death, John R. of Lindsay, Elmer E. Merriss of Miami, OK, Clinton W. Merris of Muskogee, OK, two half-brothers; John B. Merriss of East Highlands, CA and Elmer E. Merriss of Stockton, CA. Two half-sisters; Clara E. Doughty of Alva, OK, and Emily Patton of Caldwell, Kansas. A host of grand and great grandchildren, and other relatives and friends survive to mourn him. The deceased was affiliated in his early life with the Baptist church, which faith he kept until the end. Moving with his family to Miami, OK, Indian Territory, during the summer of 1900, following his appointment as a Deputy United States Marshall, which office he held until Oklahoma became a State in 1907. He resided there until he was called to his reward, December 13, 1930.

Justina Paschal

Source: Records Relating to the Kansas Claims of the New York Indians, application #299, filed by Justina Merriss on September 4, 1901. Her address at that time was Miami Indian Territory, Miami, Quapaw Agency. Her application was rejected.

Letter enclosed:

September 17, 1901

Brothertown,

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Notes: (con't)

James, Joseph, Silva, Lucy, Mary- Alty, Roxy Josephine, Ramona, Gracy, one not named, then Denison.
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Three years later Mr. and Mrs. Merriss journeyed to Texas in a covered wagon, returning the same year. In later years, with her husband, she made several trips to California to visit relatives, having returned from the last trip about a year ago.

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Besides her husband, she is survived by three sons, John E. Merriss of Lindsay, CA, Elmer E. Merriss of Muskogee; two daughters, Mrs. Sarah E. Rocker of Lindsay and Mrs. Grace Williams of Miami; a half-brother William W. Blakeslee of Salem, Ore., and 27 grandchildren and eight great grandchildren.

John Edward Merriss

!TRIBE: Brothertown, adopted by Quapaw Seneca Source: Records Relating to
the Kansas Claims of the New York Indians application #300 file by John E. Merriss on October 5, 1901.
His address at that time was Miami, Quapaw Agency, I.T.

Sarah Emily Merriss

!TRIBE: Brothertown adopted by the Quapaw Senecas Source: Records
Relating to the Kansas Claims of the New York Indians application #305 filed by Sarah E. Rocker nee
Merriss in 1901. Her address at that time was Miami, Quapaw Agency, Indian Territory.

!FEDERAL

CENSUS: 1900 - Indian Territory - Quapaw and Peoria Nations All Townships ED#1 11/11
Rocker, Henry white born Oct 1885 in Illinois Sadie E. Indian
born Jan 1882 in Indian Territory Zella Indian born April 1898 in
Indian Territory

12/12

Wadsworth, John D. Indian born July 1842 in Wisconsin Sarah E. Indian born Feb 1852
in Indiana Avery T. Indian born March 1877 in Indian Territory
Clifford Indian born July 1879 in Indian Territory Lafalier, Frank
Indian nephew born July 1878 in Indian Territory Clarence Indian nephew born Oct 1884 in
Indian Territory

1930

United States Federal Census Name: Sarah E Rocker
Home in 1930: Lindsay, Tulare, California Age: 48 Estimated birth year: abt 1882
Relation to Head of House: Wife Spouse's name:
Henry C Household Members: Name Age
Henry C Rocker 52 Sarah E
Rocker 48 Ernest E Rocker
25 Ray R Rocker 20

Notes: (con't)

Edith Rocker 18
Rocker 16
Jack Rocker 7

Mabel
Margaret Rocker 12

Elmer Ellsworth Merriss

!TRIBE: Peoria Source: Velma Nieberding's book, "History of Ottawa County Oklahoma". Page 485
ELMER E. MERRISS was born in 1887 and died in 1943. In 1918 he married Lula V. Deathriage, who was born in 1889 and died in 1968.

He was born on the Peoria Reservation, attended Chilocco Indian School, Quapaw Boarding School, and Miami Public Schools. He had worked for the Union Agency, Miami Abstract Company, Miami Courthouse, and Beck Mining Company for George and Charlie Beck as bookkeeper. He also was a Notary Public and a fire insurance agent. He was affiliated and active in the Friends Church of Miami.

World War I Draft Registration Cards, 1917-1918

Name: Elmer Ellsworth Merriss County: Ottawa State: Oklahoma Birthplace: Oklahoma;United States of America Birth Date: 12 Jan 1887 Race: Indian (Native American) FHL Roll Number: 1852067

U.S. Indian Census Schedules, 1885-1940

Name: Elmer Merriss Date of Birth: 1886 Age: 32

Gender: Male

Relation to Head of Household: Father

Tribe: Peoria Agency: Quapaw State: Oklahoma

Last Census Number: 86 Previous Census Number: 86

Census Date: 30 Jun 1918

Household Members: Name Age

Elmer Merriss 32

Elma Merriss 9

Clinton W. "Lincoln" Merriss

!TRIBE: Peoria U.S. Indian Census Schedules, 1885-1940 about Lincoln Merriss Name: Lincoln Merriss

Date of Birth: abt 1889 Age: 8 Gender: Male Relation to Head of Household: Son Mother's Name:

Justina Tribe: Peoria Tribe Agency: Quapaw State: Indian Territory Last Census Number: 109

Census Date: 30 Jun 1897 Household Members: Name Age Justina Merriss 37 John Merriss 19 Sarah

Merriss 14 Grace Merriss 11 Elmer Merriss 9 Lincoln Merriss 8 Alma Merriss 5 !FEDERAL CENSUS:

1900 United States Federal Census about Lincoln W Merriss Name: Lincoln W Merriss Home in 1900:

Township 28, Quapaw Nation, Indian Territory Age: 11 Birthplace: Indian Territory, Oklahoma Race:

Indian (Native American) Gender: Male Relationship to Head of House: Son Occupation: View on

Image Neighbors: View others on page Household Members: Name Age William W Merriss 47 Justine

Merriss 41 Grace B Merriss 15 Elmer E Merriss 13 Lincoln W Merriss 11 Alma Merriss 9 1930 United

States Federal Census about Clinton W Merriss Name: Clinton W Merriss Home in 1930: Muskogee,

Muskogee, Oklahoma View Map Age: 41 Estimated birth year: abt 1889 Birthplace: Oklahoma

Relation to Head of House: Head Spouse's name: Henrietta Race: White : Parents' birthplace: View

image Household Members: Name Age Clinton W Merriss 41 Henrietta Merriss 40 !MILITARY:

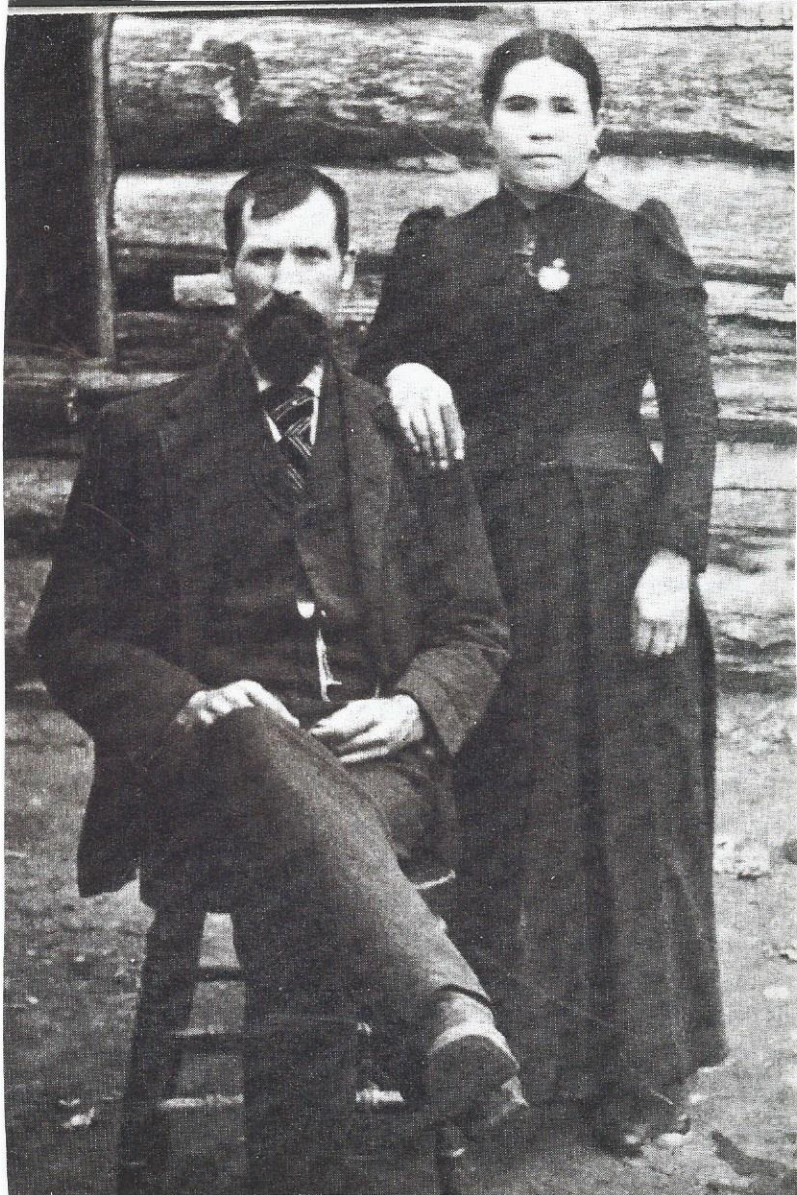
World War I Draft Registration Cards, 1917-1918 about C W Merriss Name: C W Merriss City:

Muskogee County: Muskogee State: Oklahoma Birthplace: Oklahoma Birth Date: 20 Sep 1886 Race:

Caucasian (White) FHL Roll Number: 1851890 DraftBoard: 2 Camp Travis, Texas World War I

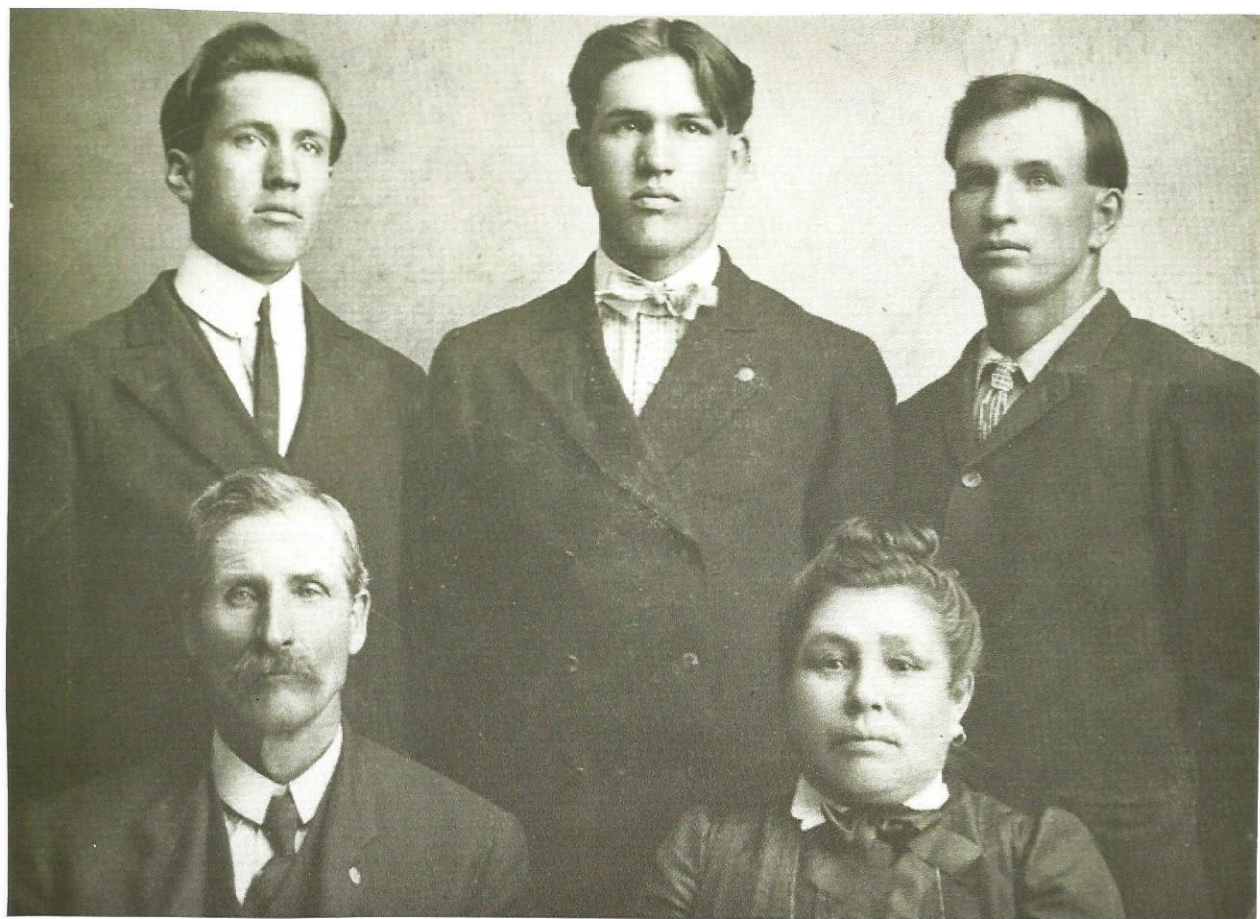
Records about Clinton W. Merriss Given Name: Clinton W. Surname: Merriss Rank: Private - First

Class Unit Staff: Base Hospital Company: Medical Department Detachment Page #: 284



William Merriss married Justina Paschal, daughter of Luther and Grace Abner Paschal, on July 11, 1875.





Elmer Ellsworth Merriss; Sarah E. Merriss Rucker; John E. Merriss; Lincoln W. Merriss; and Grace Meriss Williams.

Family Group Sheet for Abraham Garfield Williams

Husband:		Abraham Garfield Williams
	Birth:	14 Jun 1883 in Ottawa Reservation, Ottawa County, OK
	Marriage:	18 Feb 1903
	Death:	1956
	Father:	John C. Williams
	Mother:	Sarah Louker
Wife:		Grace Belle Merriss
	Birth:	01 Feb 1885 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Death:	1933 in Miami IT, Quapaw Agency, Ottawa Co., OK
	Father:	William Walkup Merriss
	Mother:	Justina Paschal
Children:		
1	Name:	Lulu Elsie Williams
F	Birth:	18 Feb 1903
2	Name:	Abraham Garfield Williams
M	Birth:	02 Apr 1904
3	Name:	Mary Ellen Williams
F	Birth:	27 May 1907
4	Name:	Donald Williams
M	Birth:	18 Sep 1909
5	Name:	Justin Williams
M	Birth:	12 Jan 1912
6	Name:	Vincent Williams
M	Birth:	17 Nov 1914
7	Name:	Williams Grace Jr
F	Birth:	11 Apr 1919
8	Name:	Victoria Williams
F	Birth:	1920
9	Name:	Francis Williams
F	Birth:	15 Apr 1922
10	Name:	Jimmie Williams (grandson)
M	Birth:	25 Feb 1932

Notes:

Abraham Garfield Williams

[ABNER.GED] !TRIBE: Ottawa Source: Velma Nieberding's book "History of Ottawa County, Oklahoma".
 ABRAHAM G. WILLIAMS Abe Williams, a member of the Ottawa Tribe, was born June 14, 1883, on the Ottawa Reservation in Ottawa County. He was the son of John C. and Sarah (Louker) William. Abraham G. (Abe) married Grace Belle Merriss in the early 1900's. Grace was born on the Peoria Reservation, Miami, I.T., Feb. 1, 1885, the daughter of William W. and Justina (Paschal) Merriss. Abe and Grace resided for a few years in Vinta where he worked for the railroad. Because of their growing family, Abe built a large, two-story house on his allotment. This home stood for many years at the junction of Hwy 10 and Will Rogers turnpike near Miami. It was considered quite modern for the time. The John Deere Co. used the farm for new equipment demonstrations. Abe and Grace's children attended St. Mary's of The Quapaws School until it closed in 1927. The children would board at the school during the week, then Abe or one of his brothers would go to Lincolnville by wagon or buggy and bring the

Notes: (con't)

children home. The brothers had a large garden and berry fields and often in the spring a load of watermelons or other produce would be taken to the school for the Sisters and students. Abe and Grace had ten children with nine surviving to adulthood. Abe, Grace and their children were Roman Catholic. They were baptized by the Rev. John Feyen of St. Mary's Church, Quapaw reservation. They lived their entire lives in the Miami area. Abe worked as a mail carrier for the Miami postoffice and at one time served as treasurer for the Ottawa Tribe. Grace Belle Williams died in 1933 at the age of 48.

Abraham Garfield Williams

!TRIBE: Peoria-Ottawa

Mary Ellen Williams

!TRIBE: Peoria-Ottawa

Donald Williams

!TRIBE: Peoria-Ottawa

Justin Williams

!TRIBE: Peoria-Ottawa

Vincent Williams

!TRIBE: Peoria-Ottawa

Williams Grace Jr

!TRIBE: Peoria-Ottawa

Victoria Williams

!TRIBE: Peoria-Ottawa

Francis Williams

!TRIBE: Peoria-Ottawa

Jimmie Williams (grandson)

!TRIBE: Peoria-Ottawa



**Abe and Grace Williams and children
Francis and Vera.**

**Elsie, Abe, Grace Belle Merriss Williams,
Don, Justin, Mary and Vera.**



Family Group Sheet for Ignatius Caleb

Husband: Ignatius Caleb

Birth: 16 Dec 1836 in Ontario, French Canada
Death: 09 Dec 1921 in Lincoln, Franklin Co., KS; Age: 85
Burial: Munsee Tribal Cem., Franklin Co., KS
Marriage: Kansas, Indian Territory
Father: John Rufus Caleb
Mother: Judith

Wife: Grace Ann Dick

Birth: 1844 in Brothertown, Calumet Co., WI
Death: 05 Dec 1878 in Franklin County, KS
Burial: Munsee Tribal Cem., Franklin Co., KS
Father: Alexander G. Dick
Mother: Samantha Seketer

Children:

1 Name: Rufus Caleb
M Birth: Jul 1866 in Greenwood Twn., Franklin Co., KS
Marriage: 14 Jul 1896 in Franklin Co., KS
Death: 1935 in Ottawa, Franklin County, KS; Age: 71
Burial: Munsee Tribal Cem., Franklin Co., KS
Spouse: Lucy Mary Belle Hamm

2 Name: Henry Caleb
M Birth: 1869 in Greenwood Twn., Franklin Co., KS
Death: Franklin Co., KS; Died young

3 Name: Josephine Caleb
F Birth: 26 Aug 1874 in Franklin County, KS
Marriage: 1894
Death: Aft. 1930 in Kansas
Spouse: Frank Grinnell

Notes:

Ignatius Caleb

TRIBE: Swan Creek and Black River Band Chippewa and the Christian Munsee who shared a reservation in Franklin County, KS.

!FEDERAL CENSUS: 10 United States Federal Census
Name: Ignatius Caleb Age in 1910: 72 Estimated Birth Year: abt 1838 Birthplace: Canada Relation to Head of House: Head Father's Birth Place: Canada Mother's Birth Place: Canada
Spouse's Name: Alice
Home in 1910: Lincoln, Franklin, Kansas Marital Status: Married
Race: Indian (Native American) Gender: Male
Year of Immigration: 1838
Household Members: Name Age
Ignatius Caleb 72
Alice Caleb 52
Susa Caleb 8

1920 United States Federal Census
about Ignatius Caleb Name: Ignatius Caleb
Home in 1920: Lincoln, Franklin, Kansas
Age: 84 years

Notes: (con't)

Estimated Birth Year: abt 1836 Birthplace: Canada
Relation to Head of House: Head
Spouse's Name: Alice
Father's Birth Place: Canada Mother's Birth Place: Canada
Marital Status: Married
Race: Indian (Native American) Sex: Male
Home owned: Own
Year of Immigration: Un
Able to read: Yes Able to Write: Yes
Household Members: Name Age
Ignatius Caleb 84
Alice Caleb 63

Caleb, Ignatius Born 1835 in Canada; Died 1921
Kansas Historical Society Index - 68 KHQ - v40 237-9 Kansas History Magazine v6, 4

1885 Atlas - Lincoln S-13 1920 Farm Directory - Lincoln S-13 Franklin County
Marriage Book D: 1882 Franklin County
Family File Probate Court File - C-902
Buried: Munsee Cemetery

Census: 1870 Greenwood - 125 The Caleb family are all descendants of a Christian Munsee Indian from the Ohio Territory named Caleb, who was baptized on 10 November 1790 by Rev. David Zeisberger at the Moravian mission. It was during this time that some members of the Christian Munsee were considering a move to the American West. Over the next few years his family, along with other Caleb cousins and other Christian Munsee, settled in Wyandotte County, Kansas Territory, and then among the Delaware Indians in Leavenworth County.

Ignatius Caleb's parents came to Kansas Territory from the Christian Munsee of French Canada. His parents died when he was very young. The tribal census in 1859 reveals that he was living with a Frederica Caleb, who was, presumably, the widow of one of his uncles.

When the Delaware left for Indian Territory, and then the Munsee land was purchased out from under them, the Kansas Munsee negotiated a new treaty to join with another small band, the Swan Creek and Black River Chippewa in Franklin County. The treaty was drafted in 1859. Ignatius Caleb was only 22 years old, the eldest male in the tribe. As a result, he was the sole blood signer of the Treaty with the Chippewa and Munsee of 1859, which combined the two bands on one reservation. The document shows his X-mark, indicating that Ignatius could not write his own name.

However, the treaty did not end the struggle for the Chippewa-Munsee to retain control of their land. In 1861, the American Civil War came to Kansas, and many Delaware Indians of Kansas volunteered for the Union Army, including Ignatius Caleb. His service took him to action at the Battle of Honey Springs, the last and most significant battle in the Indian Territory.

. Ignatius was married to Grace Ann Dick. Gracy was a Brothertown Indian who had moved to Kansas with her family from Wisconsin. Her ancestry was Narragansett and Montauk. Like the Munsee, the Brothertown were Christian Indians who tried to live a separate peace apart from the world of the white Europeans. Ignatius and Gracy had three children, of which two reached adulthood, Rufus and Josephine, both of whom have many descendants to this day.

In 1863 he was chosen for the Munsee tribal council.

In 1870 Dr. William Nicholson made a tour of the Indian agencies in Kansas and Indian Territory in order to assess the medical and social conditions. He visited the Chippewa-Munsee in October of that year. In his journal he reported a conversation with Ignatius Caleb: "The Muncy chief thinks they would like to go amongst Cherokees - they like to live here and want to be in peace with white people & to follow the Christian ways - but their cattle sometimes go off the reservation & white people shoot them and they have no redress in the law - the white people cut their timber & they have no redress in law - He feels thankful to the Lord for the little payment they are to receive & for all their other blessings - but says they are constantly diminishing in numbers & they would rather be associated with some larger & stronger tribe." As a leader of the tribe, he promoted the idea that his dwindling tribe should join the Cherokee in Indian Territory. In the summer of 1868, Ignatius Caleb and Moses Kilbuck traveled to Cherokee Nation territory to try to move their dwindling tribe into a confederation with the Cherokee. Caleb made at least two

Notes: (con't)

diplomatic trips to the Cherokee, and seemed successful both times, but the agreements were never ratified by the U.S. Senate, so the tribe never moved.

Gracy Caleb died in 1878, in Franklin County, Kansas. She is buried in the Munsee Tribal Cemetery. She left Ignatius with two small children to raise. He was married several times. At age 60 he married Alice Walker on 13 October 1896, in Franklin County, Kansas. In a tribe that had no hereditary chief, Ignatius Caleb is considered to be the last Chief of the Munsee. He died 9 Dec 1921 in Kansas. He is believed to be buried at the Munsee Cemetery in Ottawa, Kansas. The above information is from BrokenClaw.net. Website for Chippewa-Munsee Genealogy database includes members, ancestors, and descendants of the Swan Creek and Black River Band Chippewa and the Christian Munsee, who shared a reservation in Franklin County, Kansas, during the latter half of the Nineteenth Century. These two independent bands had a diverse history which eventually led to their coexistence on a tiny rectangle of twelve square miles in northeast Kansas, hundreds of miles from their ancestral homelands. The database also includes other members of families who married into the Chippewa and Munsee.

Grace Ann Dick**!BIRTH:**

Repository: Caroline K. Andler personal files
Media: Manuscript National Archives
Page: Alden Stevens, Indian Census of Kansas, 1859
Text: Grace Ann, age 14, dau of Alexander Dick

!FEDERAL CENSUS:

1870 United States Federal Census
Name: Grace A Caleb
Estimated Birth Year: abt 1844
Age in 1870: 26
Birthplace: Kansas
Home in 1870: Greenwood, Franklin, Kansas
Race: Indian (Native American)
Gender: Female
Post Office: Pomona
Household Members: Name Age
Ignatius Caleb 33
Grace A Caleb 26
Rufus Caleb 4
Henry Caleb 1

!DEATH:

Caleb, Gracy Ann (Mrs. Ignatius)
Born 1843 in KST (Kansas Territory?); Died 1878
Wife of Ignatius Caleb
Buried: Munsee Cemetery
Census: 1870

Ottwawa, KS, Library website
Publication: Historical Biography facts
Repository:
Media: Other
Text: Gracy Ann Caleb

Notes: (con't)**Rufus Caleb**

Notes: Final Enrollment of the Chippewa-Munsee Band Henry does not appear on the 1900 enrollment list of the tribe, which indicates that either he had moved away or he was deceased. Research courtesy of BrokenClaw.com !FEDERAL CENSUS: 1870 - Kansas - Franklin Co., Greenwood Line 125 Caleb, Ignatius age 33 Indian farm laborer born Canada Grace A. age 26 Indian born Kansas Rufus age 4 Henry age 1 Special Indian Census 1900 - Kansas - Pottawatomie Indian Res., Jackson Caleb, Rufus age 35 born July 1864 in Kansas Father Muncie Mother Brothertown Mary B. age 17 born July 1882 married 4 yr. Grace A. age 2 born Oct 1897 had 2 children - 2 living Edith C. age 4/12 born Jan 1900 1910 - Kansas - Franklin Co., Lincoln Caleb, Rufus age 46 born KS Father born Canada Mother born WI Belle age 27 Gracie age 12 Edith age 10 Joseph age 8

Josephine Caleb

[Josephine Caleb Descendants.GED] Research courtesy of BrokenClaw.com 3.Title: New Westfield Moravian Mission Church Records, 1862 - 1898, fragments, unpublished Author: Rev. Levi Ricksecker, et al. Publication: Franklin County Historical Society Repository: Note: copy in the Dailey family library Media: Manuscript Page: 8 Text: Josephine, dau of Ignatius and Gracy Ann Caleb 4.Title: Census of the Chippewa and Christian Indians Author: Potawatomie & Great Nemaha Agency, KS Publication: National Archives and Records Administration, National Archives Building, Washington, DC Repository: Note: Ancestry.com Media: Official Document Page: 1891, et al. Text: Josephine Caleb; Josephine Grinnell

Family Group Sheet for Ezekiel Wiggins

Husband: Ezekiel Wiggins

Birth: Bet. 1805–1811 in Brothertown, Oneida Co., NY
 Death: 20 Sep 1864 in Indian Territory, Kansas
 Father: Martin Wiggins
 Mother: Betsy Handable

Wife: Elizabeth Paul

Birth: 1812 in Brothertown, Oneida Co., NY
 Death: 08 Sep 1861 in Brothertown, Calumet Co., WI
 Father: Samson Paul
 Mother: Hannah Uncas

Children:

1 Name: Martin Wiggins
 M Birth: 1830 in Brothertown, Oneida Co., NY
 Marriage: 24 Jan 1861 in Brothertown, Calumet Co., WI
 Death: 29 Jan 1863 in Murfreesboro, Rutherford Co., TN; Age: 35
 Burial: Murfreesboro, Rutherford Co., TN
 Spouse: Sarah Ann Reed

2 Name: Ramona Wiggins
 F Birth: 1834 in Brothertown, Calumet Co., WI

3 Name: Polly Wiggins
 F Birth: 1836 in Brothertown, Calumet Co., WI

4 Name: Jesse Wiggins
 M Birth: 1839 in Brothertown, Calumet Co., WI

5 Name: Maria Wiggins
 F Birth: 25 Sep 1841 in Brothertown, Calumet Co., WI
 Death: 13 Nov 1908 in Brothertown, Calumet Co., WI
 Burial: Brothertown, Calumet Co., WI
 Spouse: Almarion DeGroat

6 Name: James Wiggins
 M Birth: 1848 in Brothertown, Calumet Co., WI

7 Name: Ethan Wiggins
 M Birth: 1853 in Brothertown, Calumet Co., WI

8 Name: Aurilla Orilla Wiggins
 F Birth: 1854 in Miami, Miami Co., Kansas
 Death: Mar 1896 in Peoria Reservation, Indian Territory, KS
 Marriage: Peoria Reservation, Indian Territory, KS
 Spouse: John Skye (Kahpacopwah)

9 Name: Samson Augustus Wiggins
 M Birth: Brothertown, Oneida Co., NY
 Spouse: Mary Dortatum

Notes:

Ezekiel Wiggins

!FEDERAL CENSUS:
 1850 - Wisconsin - Calumet Co. Dist. 36
 Ezekiel Wiggins, male born in NY, owns land worth \$100

Notes: (con't)

Betsey, wife, 38, female born in NY
Martin, male age 23, farmer worth \$100, born in NY
Ramona, age 16, female, land worth \$30, born in WI
Polly, age 14, female, land worth \$30, born in WI
Mariah, age 13, female, born in WI
Jesse, age 11, male, born in WI
James, age 2, male born in WI

Kansas State Census:

Post Office Paola, Kansas - Osage Township - County of Miami
August 17, 1865

Line 578/536 Ziekiel Wiggins age 55 farmer owns \$200 born NY
Bethany age 36 born Kentucky
Ethan age 13 born WI
A.O age 11 born WI
S.E. age 2 born Kansas
Lorena age 1/12 born Kansas

Source: Records Relating to the Kansas Claims of the New York Indians, application #237, filed by Ramona L. Baldwin in 1901, says her grandfather, Ezekiel Wiggins, went to Kansas and died there.

Ezekiel died on the New York tract in Indian Territory, Kansas, living with the Peoria Indians. The Peoria Indians were moved once again to Oklahoma - Indian Territory.

Part of a letter written by Gracie Abner on May 23, 1859 about Ezekiel -

"I think you would like the country better than we did when we com six years ago times have altred greatly since that day every letter I get from home they say hard times what kind of country is Kansas I think of coming out there but they don't com no one has ventured out but Ezekil Wiggins and he is not sorry that he has got here The last time I saw him he said if he could send for his family he would not go back to Wisconsin again I herd from him last week and he was well and had got done planting and was well satisfied so far but when he gets the news about his son it will make him homesick I think Alick Dick lives up to the Delawares about 40 miles north of us and Ezekil liv about 50 miles south of us we all live a good ways apart Ezekil lives on the new York tract and we on the Miami lands but if we get out land we shall be altogether after awhile I am in hopes, ---"

Martin Wiggins

!FEDERAL CENSUS:
1850 United States Federal Census
Name: Martin Wiggins
Age: 22
Estimated Birth Year: abt 1828
Birth Place: New York
Gender: Male
Home in 1850(City,County,State): District 36, Calumet, Wisconsin
Family Number: 54
Household Members: Name Age
Ezekial Wiggins 45
Betsey Wiggins 35
Martin Wiggins 22
Ramonnia Wiggins 16
Polly Wiggins 16
Mariah Wiggins 13
Jesse Wiggins 11
James Wiggins 2

Notes: (con't)

1860 - Wisconsin - Calumet County, Brothertown Census taken June 5, 1860

Line 105

Martin Wiggins age 40 male Indian farmer Real Estate \$200 Personal \$100
born in NY

Sampson 9 male Indian born in WI

Ramona 8 female Indian born in WI

Betsy 39 female Indian born in NY

Ethan 8 male Indian born in WI

!DEATH:

Civil War Pension Papers of Martin Wiggins

Martin Wiggins was in Co. E 21st Reg't Wis Infantry Vols. He was a private and died at Murfreesboro, Tenn. of disease. He died of typhoid fever in the hospital on Jan. 29, 1863. He enlisted at Oshkosh on Sept. 5, 1862, age 32, born in Onieda Co., NY. Descriptive Book of Co. E 21st Reg't Wis. Inf.: Age 32 years, height 5 feet 7 inches, complexion dark, eyes black, hair black, a farmer by occupation. He was in the battle of Perryville, Ky and Stone River, Tenn.

Martin Wiggins, mustered into service September 28, 1862, Company E, Infantry 21st, Wisconsin volunteers. Died of typhoid fever, January 29, 1863, in camp near Murfreesboro, Tennessee. The remains removed from battlefield by office of Quartermaster General to the National Cemetery, Grave #5521, Stone River, Tennessee.

!MARRIAGE:

Wisconsin Historical Society Calumet Co. Marriage Records #00993

Mary Jane Denny. People signing. Leander Wiggins, --- Wiggins, Rufus

Skeesuck and Sarah Ann Denny.

2nd Marriage also recorded at Wisconsin Historical Society, Calumet County Marriages #01200. Sarah Ann Reed's father was John Reed; mother was Mary Reed.

Birth: 1828

Brothertown

Oneida County

New York, USA

Death: Jan. 29, 1863

Murfreesboro

Rutherford County

Tennessee, USA

Martin was the son of Elizabeth (Paul) and Ezekial Wiggins, he was a Native American Indian.

Martin married Elizabeth (Denny) on Aug 29, 1850 in Calumet county, Wisconsin. Elizabeth "Betsy" preceded Martin in death.

Martin was the father of Ramona Loretta (Franklin T. Baldwin) of Stockbridge, Wisconsin and Samson Augustus Wiggins (Barbara Stellplug) of Chicago, Illinois.

Private Wiggins fought in the battle of Perryville, Ky and the Battle of Stones River in Murfreesboro, Tennessee where he died on typhoid. His remains removed from battlefield by office of Quartermaster General to the National Cemetery, Grave #5521, Stone River, Tennessee.

Burial:

Stones River National Cemetery

Murfreesboro

Rutherford County

Tennessee, USA

Plot: 5521

Notes: (con't)

During 1865 and 1866, the 111th Regiment United States Colored Troops performed the arduous and gruesome labor of disinterring and then reburying Union soldiers' remains in Stones River National Cemetery. Earnshaw reports that he oversaw the process of disinterring the bodies of Union soldiers from various locations such as Stones River battlefield, Murfreesboro, Franklin, Shelbyville, Tullahoma, and Cowan, within approximately ninety miles of the cemetery. Most of the work of reburying remains in the cemetery was completed by 1867.

Ramona Wiggins

Maria Wiggins

Source: Records Relating to the Kansas Claims of the New York Indians, application #287, filed by Maria A. DeGroat, in 1901.

1900 United States Federal Census
about Maria Degroat
Name: Maria Degroat
Age: 58
Birth Date: abt 1842
Birthplace: Wisconsin
Home in 1900: Brothertown, Calumet, Wisconsin
Race: Indian (Native American)
Gender: Female
Relation to Head of House: Wife
Spouse's Name: Almeson Degroat
Household Members: Name Age
Almeson Degroat 51
Maria Degroat 58

Aurilla Orilla Wiggins

U.S., Indian Census Rolls, 1885-1940 about Orilla Sky
Name: Orilla Sky
Date of Birth: abt 1857
Age: 32
Gender: Female
Tribe: Peoria & C
Agency: Quapaw
State: Idaho
Last Census Number: 23
Census Date: 1 Jul 1889

U.S., Indian Census Rolls, 1885-1940 about Orilla Sky
Name: Orilla Sky
Date of Birth: abt 1857
Age: 30
Gender: Female
Relation to Head of Household: Wife

Notes: (con't)

Tribe: Peoria

Reservation: Peoria

Agency: Quapaw

State: Idaho

Last Census Number: 22

Census Date: 30 Jun 1887

U.S., Indian Census Rolls, 1885-1940 about Orilla Sky

Name: Orilla Sky

[Pon-Gish-E-No-Quah Sky]

Date of Birth: abt 1858

Age: 32

Gender: Female

Relation to Head of Household: Wife

Tribe: Peoria

Agency: Quapaw

Last Census Number: 23

Census Date: 1 Sep 1890

Family Group Sheet for John Skye (Kahpacopwah)

Husband:	John Skye (Kahpacopwah)
Birth:	1860 in Peoria Reservation, Indian Territory, KS
Death:	Abt. 1892 in Peoria Reservation, Indian Territory, KS
Marriage:	Peoria Reservation, Indian Territory, KS
Father:	James Skye
Mother:	Harriet Sky

Wife:	Aurilla Orilla Wiggins
Birth:	1854 in Miami, Mami Co., Kansas
Death:	Mar 1896 in Peoria Reservation, Indian Territory, KS
Father:	Ezekiel Wiggins
Mother:	Elizabeth Paul

Children:	
1	Name: Thomas Joseph Skye
M	Birth: 22 Dec 1879 in Oklahoma City, Pottawatomie, Oklahoma; Indian Territory (Oklahoma)
	Marriage: Abt. 1903
	Death: North Dakota
	Spouse: Annie Murphy
2	Name: Albert Skye
M	Birth: 1880 in Peoria Reservation, Quapaw Indian Agency
3	Name: Esa Skye
F	Birth: 1884 in Peoria Reservation, Quapaw Indian Agency
4	Name: Asa Issy Skye
M	Birth: Abt. 1884 in Peoria Reservation, Indian Territory, KS
5	Name: Clarence Skye
M	Birth: 01 Oct 1890 in Peoria Reservation, Indian Territory, KS
	Spouse: Mary Elizabeth Crawfish

Notes:

John Skye (Kahpacopwah)

Also Known As Kah-PA-Cop-Wah (Peoria name)

!TRIBE: Children all enrolled with the Quapaw Agency.
Source: Records Relating to the Kansas Claims of the New York Indians application #309, filed by William W. Merriss, guardian of the boys, Thomas and Clarence Skye.

U.S., Indian Census Rolls, 1885-1940
Name: John Sky
Date of Birth: abt 1860
Age: 26
Gender: Male
Relation to Head of Household: Husband
Tribe: Peoria Yabe
Reservation: Peoria
Agency: Quapaw
State: Indiana
Last Census Number: 22
Census Date: 26 Aug 1886

Notes: (con't)

Aurilla Orilla Wiggins

U.S., Indian Census Rolls, 1885-1940 about Orilla Sky

Name: Orilla Sky
Date of Birth: abt 1857
Age: 32
Gender: Female
Tribe: Peoria & C
Agency: Quapaw
State: Idaho
Last Census Number: 23
Census Date: 1 Jul 1889

U.S., Indian Census Rolls, 1885-1940 about Orilla Sky

Name: Orilla Sky
Date of Birth: abt 1857
Age: 30
Gender: Female
Relation to Head of Household: Wife
Tribe: Peoria
Reservation: Peoria
Agency: Quapaw
State: Idaho
Last Census Number: 22
Census Date: 30 Jun 1887

U.S., Indian Census Rolls, 1885-1940 about Orilla Sky

Name: Orilla Sky
[Pon-Gish-E-No-Quah Sky]
Date of Birth: abt 1858
Age: 32
Gender: Female
Relation to Head of Household: Wife
Tribe: Peoria
Agency: Quapaw
Last Census Number: 23
Census Date: 1 Sep 1890

Thomas Joseph Skye

Notes: From the various U. S. Indian Rolls, Thomas is described as 1/2 Native American, his lineage coming from Peoria on his father's side and New York (no specific tribe mentioned) on his mother's side, leading to the conclusion that both his father and his mother were also of 1/2 blood. His wife Annie is 1/2 Sioux. All of his children are 1/2 Native American. Skye is a common Scottish name. Thomas is found living with or near several family members from 1906 through 1937. U.S. Indian Census Schedules, 1885-1940 North Dakota State Censuses, 1915 and 1925 about Thomas Skye Name: Thomas Skye County: Sioux Town/City: Solen and Cannon Ball Census Year: 1915 Age: 36 Est. Birth Year: abt 1879 Gender: Male Roll: ndsc_06873 Line: 3 about Thomas Skye Name: Thomas Skye Date of Birth: 11 Dec 1882 Age: 54 Gender: Male Marital Status: Married Relation to Head of Household: Head Tribe: Eastern Shawnee, Miami, Ottawa, Peoria, Quapaw, Seneca, and Wyandot (Shawnee) [Peoria N.Y.] Reservation: Peoria Agency: Quapaw Indian Last Census Number: 306 Previous Census Number: 231 Census Date: 1 Jan 1937 Household Members: Name Age Thomas Skye 54 Douglas K Skye 31

Clarence Skye

World War I Draft Registration Cards, 1917-1918 about Clarence Skye Name: Clarence Skye County:

Notes: (con't)

Ottawa State: Oklahoma Birthplace: Oklahoma;United States of America Birth Date: 1 Oct 1890 Race: Indian (Native American) FHL Roll Number: 1852067 DraftBoard: 0 U.S. Indian Census Schedules, 1885-1940 about Clarence Skye Name: Clarence Skye Date of Birth: abt 1890 Age: 20 Gender: Male Tribe: Peoria Agency: Quapaw State: Oklahoma Last Census Number: 158 Previous Census Number: 162 Census Date: 30 Jun 1910