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## **Healing Haunted Histories A Case Study of Native, Settler, and Queer America in Champaign County, Illinois**

In 1838 the United States government forcibly moved all of the Indigenous Potawatomi people then living in Indiana to Kansas. Their “Trail of Death” through Illinois intersected with what is currently a park, donated to the University of Illinois in 1946 by Robert Allerton—a Mayflower descendent, philanthropist, and (closeted gay) heir to stockyard and land fortunes. Adjacent to the trail and within the park grounds are cemeteries for White colonists whose time there overlapped with the time of the trail and who were left interred by Allerton.

Using Elaine Enns’s and Ched Myers’s *Healing Haunted Histories: A Settler Discipleship of Decolonization*, we will explore what it might mean for non-Indigenous people (“re-settlers”) to now live on this same, wounded land. Though the authors do this work from a Christian Mennonite perspective, the work is open to all who want to learn about why Indigenous justice remains significant and what might be healing responses.

### **Background**

I originally taught this as an eight-week course at the University of Illinois Osher Lifelong Learning Institute (OLLI) in the fall of 2022. Because OLLI courses do not assign homework, I built the course assuming no one had read Enns’s and Myers’s work. And rather than focus on Elaine Enns’s case study—a Mennonite family’s immigration and relationship with First Nations peoples—I chose to emphasize local histories of Indigenous removal, colonialism, and relationship.

### **Use in Congregations and Faith Groups**

Enns’s and Myers’s book provides significant theological support for their argument that healing our haunted histories is a necessary obligation for people committed to Christianity. I do not include that here because my original course was taught in a secular setting. However, I have included prompts that may serve as homework involving an examination of your own scriptural, theological, and/or spiritual understandings and connections. I have not provided answers in these sections as I hope you will work toward them for yourself. Do not be afraid to say “I don’t know.” A lack of knowledge may prompt an exploration and understanding of the depth of our nation’s woundedness.

## **Structure and Requirements**

This version of the course is comprised of six 90-minute sessions. We will make significant use of Enns's and Myers's reflection questions. I will encourage you to see how my research into local history might encourage you to do the same in your own personal context. Perhaps that could also be a form of homework. I have also included PowerPoint files which correspond to the content for each week, which you are welcome to use, amend, and edit as you are so moved.

**Week One:** The Matter of Stories

**Week Two:** The Landlines of the Potawatomi

**Week Three:** The Bloodlines of the Allertons

**Week Four:** The Songlines of the Potawatomi, the Allertons, and Rebecca Peck Hutchinson Matsler

**Week Five:** The Landlines and Bloodlines of Robert Allerton

**Week Six:** Healing Haunted Histories

## Week One: The Matter of Stories

**Goal:** *Engage with the potential social and material consequences of how stories are told, by whom, when, and where. Become familiar with nomenclature for Indigenous identities.*

1. Introductions and Locations
  - a. What is your preferred name?
  - b. What brought you here today?
  - c. Where are we? How many ways could we use to describe this location?
  - d. Who gave us permission to be here?
  - e. Who was here before us?
  - f. How did you come to live in this geographic place? How many different ways could you tell that story?
  
2. Storytelling
  - a. Why does it matter how a story is told?
  - b. What is the matter of storytelling?
    - i. Material
    - ii. Spiritual
    - iii. Economic
    - iv. Other?
  - c. Do untold stories matter?
  - d. Do untold stories *have* matter? What kinds?
  
3. Three Kinds of Stories
  - a. In this course we will follow three kinds of stories offered by Elaine Enns and Ched Myers.
  - b. Landlines: Places of personal, communal, ancestral inhabitation, past and present.
  - c. Bloodlines: Family and/or social groups (not necessarily “of blood”)
    - i. Who might you include in your bloodline?
    - ii. Is there anyone you might not include even if you are biologically related?
  - d. Songlines: Traditions that inspire justice and compassion and that sustain endurance, resilience, and healing. Note: “Songlines are an antidote to the temptation to be hypercritical of our settler forbears. A presumed moral superiority of hindsight, through which we would disassociate from their complicity, cannot exonerate us from our own.”
  
4. Telling Your Stories
  - a. Why did your family come to North America?
    - i. What is a push or a pull?
    - ii. Opportunism, distressed immigration, forced relocation?
    - iii. Promise of work? Incurring of immigration debt?
    - iv. Did they have documents permitting their migration?
  - b. What kind of geography did they leave versus settle on?

- i. How many generations had lived in their place of origin before they left?
    - ii. What was their socioeconomic status before settling?
  - c. What gaps are you aware of in your family's story of migration?
  
- 5. Case Study: Allerton Park and Retreat Center
  - a. For this course, we will use the Allerton Park and Retreat Center in Illinois as a case study for applying landlines, bloodlines, and songlines as a practice of healing from White guilt and toward responsive and responsibly grounded living.
  - b. Allerton Park is
    - i. 156 miles southwest of Chicago, IL;
    - ii. 26 miles southwest of Champaign, IL;
    - iii. located on the 1838 Potawatomi Trail of Death;
    - iv. a burial ground for colonists including members of the Rebecca Peck Hutchinson Matsler family (1840s); and
    - v. a gift to the University of Illinois by Robert Allerton and John Gregg in 1946.
  
- 6. Enns's and Myer's Key Terms and Assumptions for Doing this Work
  - a. Haunting: Both identity and history are populated by ghosts that are neither present nor absent. The spirit of past violence inhabits both places and people.
    - i. Do any examples come to mind? Any with "matter"?
  - b. Colonizer: Settlers from Europe whose descendants continue to "re-settle" or recolonize as we/they move around the land.
    - i. Note: Non-Indigenous people of color may also function as re-settlers but, because of the history of chattel slavery and the importation of male Asian laborers, for example, they are not included as colonizers.
  - c. Decolonizing: The struggle for the repatriation of Indigenous land and life.
    - i. This is a goal of the book this course is based on. How does that feel?
  
- 7. Primer on Indigenous Identity
  - a. A look at the current terms different Indigenous groups do and do not use
  - b. What is the "matter" of these language choices?
  - c. The following definitions are quoted from Native Americans in Philanthropy (<https://nativephilanthropy.org/2020/11/24/indigenous-identity-more-than-something-else/>).
    - i. Aboriginal—Aboriginal (with a capital 'A') is commonly used to describe the Indigenous peoples of mainland Australia. However, "aboriginal" with a lower case 'a' is synonymous with Indigenous as both words describe the original inhabitants of a geographic location.
    - ii. Alaska Native—Alaska Natives are the Indigenous peoples of Alaska. This is also a very distinct legal and political classification under U.S. law.
    - iii. American Indian—A term that refers to the Indigenous peoples of the contiguous United States and usually excludes Alaska Natives and Native Hawai'ians. This term is more commonly used in academia and as a demographic label. According to the Indigenous Futures Survey, this term has

fallen out of favor with Indigenous people as only 4 percent of those surveyed choose to identify as “American Indian.” However, like “Alaska Native,” it has a very important legal and political classification because this is the term referenced throughout U.S. statutes that govern the nation-to-nation relationship between tribes and the federal government, grounded in the Constitution and individual treaties.

- iv. First Nations—A term that refers to the Indigenous peoples of Canada.
- v. Indian—Some Natives use “Indian” or “NDN” as a colloquial or slang name for each other and it can be a very common and personal reference among Native people and communities. However, it is almost never acceptable for non-Native people to use this term outside of the following appropriate contexts:
  - 1. Organizational names such as Bureau of Indian Affairs or Indian Health Services
  - 2. Names of federally recognized tribes (e.g., Eastern Band of Cherokee Indians, Menominee Indian Tribe of Wisconsin)
  - 3. “Indian Country” is a legal reference for tribal lands and jurisdictions but it’s also used as a collective name for Native communities in the United States.
- vi. Indigenous—The original inhabitants of a geographic location. It is often used as an umbrella term for Native peoples no matter where they originate from. Also, when referring to Indigenous peoples, be sure to capitalize the word.
- vii. Native American—A term that refers to American Indians and Alaska Natives and usually excludes Native Hawai’ians. This term is also often a broader reference to people from tribes that are not federally recognized.
- viii. Native—This term has recently gained popularity as many feel it is more appropriate and accurate than “Native American” as a descriptor for peoples whose ancestry predates America as a country. Native is also sometimes used as a synonym for Indigenous.
- ix. Native Hawai’ian—Native Hawai’ians, or Kanaka Maoli, are the Indigenous peoples of Hawai’i. It is considered inappropriate and inaccurate to address Native Hawai’ians as Native Americans since the Kingdom of Hawai’i was a sovereign nation overthrown in a coup led by American businessmen with the help of U.S. troops.

## 8. Space for Faith

- a. What are our religious traditions’ relationships to land?
- b. Do our religious traditions have a history of colonizing land, protecting land, both, or neither?
- c. What scriptural story might speak to the human relationship to land? To the encounter between different peoples on land?
- d. Do our traditions privilege one group’s land claims over others?

## 9. Wrapping Up

- a. What questions are surfacing for you?
- b. What feelings?
- c. Next week: The Landlines of the Potawatomi

## Week Two: The Landlines of the Potawatomi

**Goal:** *Become familiar with the Potawatomi.*

1. Introductions
  - a. What is your preferred name?
  - b. What word did you leave with from the last meeting?
  - c. Did our class prompt any conversations in your families?
2. Review
  - a. Landlines: Places of personal, communal, ancestral inhabitation, past and present.
  - b. Bloodlines: Family and/or social groups (not necessarily “of blood”)
    - i. Who might you include in your bloodline?
    - ii. Is there anyone you might not include even if you are biologically related?
  - c. Songlines: Traditions that inspire justice and compassion, that sustain endurance, resilience, and healing.
  - d. Haunting: Both identity and history are populated by ghosts that are neither present nor absent. The spirit of past violence inhabits both places and people.
  - e. Colonizer: Settlers from Europe whose descendants continue to “re-settle” or recolonize as we/they move around the land.
  - f. Decolonizing: The struggle for the repatriation of Indigenous land and life.
3. The Potawatomi
  - a. Today there are several federally recognized Potawatomi bands in the United States and Canada.
    - i. Note: The issue of federal recognition is tied to treaties and compensation. Tribes do exist that are not federally recognized or that have had their recognition revoked as part of the United States’ colonial history (through today).
  - b. United States
    - i. Citizen Potawatomi Nation (Shishibéniyéék), Oklahoma
    - ii. Forest County Potawatomi Community (Ksenyaniyéék), Wisconsin
    - iii. Hannahville Indian Community (Wigwas zibiwniyéék), Michigan
    - iv. Match-E-Be-Nash-She-Wish Band of Pottawatomi (also known as the Gun Lake tribe) (Mthebnéshiniyéék), based in Dorr in Allegan County, Michigan
    - v. Nottawaseppi Huron Band of Potawatomi (Nadwézibiniyéék), based in Calhoun County, Michigan
    - vi. Pokagon Band of Potawatomi Indians (Pokégnek Bodéwadmik), Michigan and Indiana
    - vii. Prairie Band of Potawatomi Nation (Mshkodéniwék ), Kansas
  - c. Canada

- i. Caldwell First Nation (Zaaga'iganiniwag), Point Pelee and Pelee Island, Ontario
- ii. Chippewas of Nawash Unceded First Nation (Neyaashiinigiing), Bruce Peninsula, Ontario
- iii. Saugeen First Nation (Saukiing), Ontario (Bruce Peninsula)
- iv. Chippewas of Kettle and Stony Point (Wiiwkwedong), Ontario
- v. Moose Deer Point First Nation, Ontario
- vi. Walpole Island First Nation (Bkejwanong) on an unceded island between the United States and Canada
- vii. Wasauksing First Nation (Waaseyakosing), Parry Island, Ontario
- viii. For this case study we will be focused on the Citizen Potawatomi Nation (Shishibéniyéék) in Oklahoma

#### 4. The Citizen Potawatomi Landline Story in Their Words

- a. Over several millennia, the *Neshnabek/Bodewadmi* have told the story of their creation and eventual destruction. Believing that the Earth and their existence have been manifested in a succession of four worlds, each end is met with great devastation, humility, and sacrifice.
- b. This includes a story of a great flood that marks the beginning of the fourth and current existence.
- c. 800–1300 CE Migration
  - i. Heeding the first prophecy that they must leave their home on the East Coast of North America, the *Neshnabek* begin a mass migration inland from the Atlantic Coast to the Great Lakes Region. Led by the sacred *Megis* shell of their *Midewewin* Lodge, the journey consisted of seven stops with the beginning and end signified by a turtle-shaped island. Today, these locations are known as Montreal, Niagara Falls, the Detroit River, Manitoulin Island, Sault St. Marie, Spirit, and Madeline Islands.
  - ii. Question: What type of migration is this? Opportunistic? Stressed? Forced?
- d. 1200 CE Dispersal at Niagra
  - i. Ojibwe, Keepers of Medicine, north and west of Lake Superior
  - ii. Odawa, Keepers of the Trade, villages to the north of Lakes Superior, Michigan, and Huron
  - iii. *Bodewadmi*, Keepers of the Fire, south to the coasts of Lake Michigan
- e. 1600 CE Trade with the French
  - i. Early European contact brought fur trade and a short-lived time of prosperity for the Potawatomi people. By 1679, the Potawatomi had helped develop fur trading in Wisconsin, and trading relationships with the French and other Europeans led to intermarriage between the two cultures.
- f. 1628–1815 Wars
  - i. From 1628 to 1815, the Potawatomi participated in nine major conflicts. These included the Beaver Wars, the Fox Wars, the French and Indian



War, Pontiac's War, the American Revolutionary War, the Northwest Indian Wars, the Osage War, the Battle of Tippecanoe, and the War of 1812.

- ii. Question: How might the participation of one Indigenous group in battle against another haunt current policy for and perception of Native peoples?
- g. September 1838
  - i. In early September, 1838, General John Tipton called for a council of Potawatomi leaders at Menominee's village near Twin Lakes in Indiana to discuss the issue of removal. In reality, the general had no intention of *talking* about removal—the Potawatomi were leaving Indiana whether they wanted to or not. Tipton had been assigned the task of removing Indiana's remaining Potawatomi population by Governor David Wallace, who believed the Potawatomi couldn't live alongside a more "civilized" American population.
  - ii. "On the morning of September 4, 1838, a band of 859 Potawatomi, with their leaders shackled and restrained in the back of a wagon, set out on a forced march from their homeland in northern Indiana for a small reserve in present-day Kansas. To minimize the temptation for the Potawatomi to try to escape and return home, militia members burned both fields and houses as the dejected members of the wagon train departed. "What type of migration is this?"

#### 5. The Potawatomi Trail of Death

- a. In the words of its conductor, Judge William Polke (as written by his agent, Jesse C. Douglass)
- b. Polke also served as a delegate to the Constitutional Convention
- c. Weds, 12 Sept 1838
  - i. "Nothing of importance occurred during the remainder of the day. The Indians appeared to be well satisfied with the distribution of the goods. A very old woman—the mother of the chief We-wiss-sa—said to be upwards of an hundred years old, died since coming into camp."
  - ii. (Note from the Potawatomi: While on the Trail of Death, We-wiss-sa's mother had a difficult time keeping pace, necessitating numerous stops and slow progress. Becoming frustrated, a council was drawn between her family and the party's headmen to discuss the option of killing her as a means to alleviate the issue.)
- d. Fri, 14 Sept 1838
  - i. "...not unfrequently, persons thro' weariness and fatigue take sick along the route...We place them in the wagons which are every day becoming more crowded and proceed...As we advance farther into the country of the prairies water becomes more scarce—the streams are literally dried up, and we have reason to fear that unless soon refreshed with rain, our

future marches will be attended with much pain, and suffering. To-day we made 18 miles. Two deaths took place this evening.”

- e. Sat, 22 Sept 1838
  - i. “At 8 o’clock we left our encampment and entered the prairie at Sidney. The day was exceedingly cold. The night previous had brought us quite a heavy rain, and the morning came in cold and blustry. Our journey was immediately across the prairie, which at this point is entirely divested of timber for sixteen miles. The emigrants suffered a good deal, but still appeared to be cheerful. Tonight, however, two Indians were found to have possessed themselves of liquor and become intoxicated. They were arrested and put under guard. We are at present encamped at Sidoris’s Grove, sixteen miles distant from Sidney. Water quite scarce.”
  - ii. Note: This is about 20 miles from Allerton Park and Retreat Center.
  - iii. Questions:
    - 1. What do you make of the language?
    - 2. Do you sense any contradictions?
- f. Mon, 24 Sept 1838
  - i. “We find a good deal of difficulty in procuring wagons for transportation—so many of the emigrants are ill that the teams now employed are constantly complaining of the great burthens imposed upon them in the transportation of so many sick. Subsistence and forage the same as yesterday. A child died during the evening.”

#### 6. Space for Faith

- a. The Trail of Death staff included a Christian pastor. Why might that have been?
- b. What is your understanding of the role of historic Christianity in the forced migration of Indigenous peoples?
- c. What are our contemporary religious traditions’ stances in relationship to Indigenous groups?

#### 7. Current Trail Marker in Monticello, IL, Northeast of Allerton Park

- a. This sign is off a busy road without a sidewalk. It is attached to a chain-link fence on an industrial site. The dead themselves *may* be buried a few blocks away at a cemetery, but this is unclear.

#### 8. Map of Monticello and Allerton

- a. The red Google marker is the site of the sign. The red line indicates the Trail of Death, the star a colonist cemetery, both through the current Allerton Park and Retreat Center.

#### 9. Citizen Potawatomi Landline

- a. Their landline story begins millennia ago in the American northeast.
- b. They emigrated, following prophecy, to the Great Lakes.

- c. The people who became the Citizen Potawatomi forcibly walked the Trail of Death to Kansas but they are now in Oklahoma.
- d. “The journey was a 660-mile trek for which the Potawatomi were not prepared and through terrain to which they were not accustomed. The heat was oppressive and water was often scarce. They had only a few hundred horses to carry people and supplies, and promised additional wagons did not arrive before their departure; so, even the weak and elderly were forced to walk. The pace . . . and conditions of the march debilitated the health of travelers. A day rarely passed that a member of the party did not die, usually a child, forcing their bereft and exhausted families to leave the bodies behind in hastily dug graves. In the end, more than forty people died during what the Potawatomi came to call the Trail of Death.”

#### 10. Wrapping Up

- a. Do any of your landlines intersect with that of the Citizen Potawatomi?
- b. During the Trail of Death? Before or after?
- c. Does the trail “matter” (have material consequence) in your own landline story?
- d. How might it matter to those in present day Indiana, Illinois, Missouri, and Kansas?
- e. Since the Potawatomi were not indigenous to Illinois, and do not have any sovereign land in Illinois, do current Illinoisans have any reason to care?
- f. Are we haunted?
- g. Next week: The Bloodlines of the Allertons

## Week Three: The Bloodlines of the Allertons

**Goal:** *Become Familiar with the Allertons.*

1. Introductions
  - a. What is your preferred name?
  - b. Did last week prompt you to do any research about Indigenous peoples?
  - c. Any insights you would like to share?
  
2. Review
  - a. Landlines
  - b. Bloodlines
  - c. Songlines
  - d. Haunting
  - e. Colonizer
  - f. Decolonizing
  
3. New: White Guilt
  - a. Do you know this phrase? What does it mean?
  - b. Have you experienced White guilt?
  - c. Is there any downside to White people feeling guilt about past or current racist White actions?
  - d. White guilt is an effective tool of White Supremacy.
    - i. Allows focus to remain on self/White people
    - ii. Centers the conversation and energy on Whiteness rather than the subjects of racism
  - e. Shake it off: Feel the feelings then return attention and energy to learning from and supporting marginalized peoples.
  
4. Review: Citizen Potawatomi Landline
  - a. Migration to removal
  
5. Space for Faith
  - a. What relationships do our spiritual traditions expect us to have with the people who came before us and those yet to come?
  - b. How do our traditions support us in hearing the truth of others?
  - c. Do our spiritual traditions promote self-righteousness or self-emptying? What scriptural examples do we have?
  
6. Allerton Family Bloodline
  - a. In 1946 Robert Allerton donated land crossed by the Potawatomi Trail of Death to the University of Illinois.
  - b. What was his bloodline (family and/or social group)?

## 7. Allerton Family History

- a. All of the following is from *The Allerton Family History*, by Walter S. Allerton, published by Samuel W. Allerton in 1900.
- b. <https://archive.org/details/historyofallerto1900alle/page/n5/mode/2up>

## 8. Allerton Colonialism

- a. Isaac Allerton (1583–1585), possibly born of Dutch and Saxon people (?), arrived in North America on the Mayflower in 1620.
- b. Isaac is Robert's great, great, great, great, great, great, great grandfather.
- c. We do not know the circumstances of his migration (push, pull, indentured, free, etc.).

## 9. Allerton Settlers

- a. Isaac, Jr.
  - i. Graduated from Harvard in 1650
  - ii. Fought in King Phillip's War against Indigenous people in 1675
- b. Isaac III, b. 1655
  - i. Farmer in Connecticut
  - ii. Fought in the Indian Wars (unclear which)
- c. John, b. 1685
  - i. Moved from Connecticut to Rhode Island as a "freeman" (free of all debt)
- d. Isaac, b. 1725
  - i. "During his lifetime he possessed several mementoes of the Mayflower . . . among others a broad-axe which had been used to hew the timbers of the first house built by the Colonists, and a fuzee-gun taken in battle from an Indian warrior . . ."
- e. Ruben, b. 1753
  - i. A physician who served in the Battle of Saratoga, a turning point in America's favor during the Revolutionary War
- f. Samuel, b. 1785
  - i. "He was a very industrious man, never idle a minute, and brought up his children to believe that true religion is 'Love to God and Good Will to Man.'"
- g. What do these brief biographies suggest about the Allerton bloodline?
  - i. What does having this much information about the Allerton bloodline suggest?
  - ii. Do you have this much detail about your own bloodline? Why or why not?

## 10. Samuel Waters Allerton

- a. Born 1828 in New York (10 years before the Potawatomi Trail of Death)
- b. Impoverished childhood
- c. Grew up to rent farms, then own them, on the East Coast
- d. Samuel then "drifted West, and for the first year fed and raised cattle in Illinois."
- e. Did not like the weather in Illinois, went home

- f. Merchant with a brother in New Jersey but didn't like it: "he desired to deal on a larger scale."
- g. Borrowed \$5,000 to move back to Fulton County, IL and wed in 1860 (30 years after the Indian Removal Act and 22 years after the Potawatomi Trail of Death)
- h. Began the Chicago stock trade
- i. "The Civil War broke out (1861). The nation needed money. Congress passed the National Bank Act, issuing bonds to secure the circulation . . . the nation had never had anything but Red Dog and Bob-tailed currency; and to start a National Bank would aid the government . . ."
- j. Samuel co-founded the First National Bank of Chicago, helping to establish a standard national currency.
- k. "He bought land, and is today (1900) the largest farmer in this country, who cultivates his land; cultivating about forty thousand acres, in the very best manner. He loves to buy land that does not produce anything, and make it bloom and blossom like a rose."
- l. ". . . interested in ranches, and gold mines; has interests in Dakota, Nebraska, Iowa, Illinois, Indiana, Ohio, Pennsylvania, and New York."
- m. And lastly,
  - i. ran for mayor of Chicago;
  - ii. started the Chicago cable car line;
  - iii. had homes on very affluent Prairie Ave in Chicago as well as in Lake Geneva WI, and Pasadena, CA; and
  - iv. was buried in Chicago.

#### 11. Allerton Family Bloodline

- a. What do we know about the Allerton family and/or social groups?
- b. Consider Samuel's capacity to borrow \$5,000–\$179,525 in today's money.
- c. What type of settler was Samuel?
- d. Consider the contrast between Potawatomi removal and Allerton "drifting."
- e. How do their landlines speak to their family bloodline and/or social groups?
- f. Samuel was born in New York. Who gave him permission to settle in Illinois, California, and more?
- g. What is the "matter" of this storytelling?
- h. What untold stories from his settling may still be at work today?
- i. How might their bloodlines be haunted (populated by ghosts that are neither present or absent) or touched by the spirit of past violence?
- j. Does his story haunt us?

#### 12. Wrapping Up

- a. Do any of your landlines intersect with those of the Allertons?
- b. Does your bloodline look or feel, even to a small degree, like that of the Allertons?
- c. Next week: The Songlines of the Potawatomi, the Allertons, and Rebecca Peck Hutchinson Matsler

## **Week Four: The Songlines of the Potawatomi, the Allertons, and Rebecca Peck Hutchinson Matsler**

**Goal:** *To reflect on the often-hidden portions of historical narratives, including good done between strangers and to meet a family of White settlers who are buried, in part, near the Trail of Death on Allerton Land.*

1. Introductions
  - a. What is your preferred name?
  - b. Did the Allertons show up during your week?
  - c. Is there a family like theirs that you and yours might have intersected with (for good or bad)?
  
2. Review
  - a. Landlines
  - b. Bloodlines
  - c. Songlines
  - d. Haunting
  
3. Reminder about White Guilt
  - a. White guilt is an effective tool of White Supremacy.
    - i. Allows focus to remain on self/White people
    - ii. Centers the conversation and energy on Whiteness rather than the subjects of racism
  - b. Shake it off: Feel the feelings then return attention and energy to learning from and supporting marginalized peoples.
  
4. Review: Citizen Potawatomi Landline
  
5. Review: Allerton Family Bloodlines
  - a. Colonialism followed by cross-country settling
  - b. Detailed family history going back seven generations from our primary subject, Robert Allerton
  - c. Most generations participated in war against Native peoples.
  - d. Accumulation of massive wealth and influence by Samuel Waters Allerton, Robert's father.
  - e. All Americans are beneficiaries (for good or for ill) of Samuel's innovations in cattle, finance, transportation, and farming.
  
6. Today: Songlines
  - a. Traditions that inspire justice and compassion; that sustain endurance, resilience, and healing.

- b. “Honoring ways our people acted decently by practicing solidarity, mutual aid, and friendship—often the hardest stories to hold onto in the settler historical record—helps us recover our full humanity.”
- 7. Space for Faith
  - a. Are our religious traditions a songline for us? Can they be a songline for us and a trauma for others?
  - b. What stories or rituals act as songlines?
  - c. Are there any that serve as correctives for when we are not inspired to practice justice and compassion?
- 8. Possible Songline of the Potawatomi
  - a. Understanding the human story to include cycles of destruction?
  - b. “Over several millennia, we *Neshnabek/Bodewadmi* have told the story of our creation and eventual destruction. Believing that the earth and our existence have been manifested in a succession of four worlds, each end is met with great devastation, humility and sacrifice.”
- 9. Possible Songlines of the Allertons
  - a. Family history of migration?
  - b. Family connections?
- 10. Possible Songlines of Rebecca Peck Hutchinson Matsler
- 11. Cemeteries of “Pioneers”/Colonial Settlers at Allerton Park and Retreat Center
  - a. Sheppard family site includes Matsler, Sheppard, Anderson, Carlyle, Hutchinson
  - b. West family site’s oldest is from 1835 (three years before Potawatomi Trail of Death)
- 12. William Hutchinson
  - a. James Hutcheson (b. 1781 in VA) + Mary Onstott (b. 1788 in MD) = William Hutchinson (b. in 1818 or 1819 in KY)
  - b. Died 1847 (age ~28) of pneumonia
  - c. Nine years after the Potawatomi Trail of Death passed through the area
  - d. William Hutchinson married Rebecca Peck in Piatt County, the site of the Allerton land, in 1846, one year before he died.
- 13. Rebecca Peck
  - a. Enoch Peck (b. 1802, in WV) + Elizabeth Ater/Aiter (b. 1805 in OH) = Rebecca Peck (b. 1828 in OH)
- 14. Rebecca Peck Hutchinson Matsler
  - a. After the death of her first husband, Rebecca married local landowner George Washington Matsler (b. 1819 in OH) in 1852.



15. George Washington Matsler

- a. In 1836, Matsler purchased the highlighted 40 acres. This was two years before the Potawatomi were forcibly marched through.
- b. The Allertons purchased the lot to the east one year later.

16. Possible Illinois Settler Songlines?

- a. What “traditions that inspire justice and compassion, that sustain endurance, resilience, and healing” might Rebecca have encountered and/or relied on after her move from Ohio to Illinois, subsequent widowhood, and remarriage?
- b. Faith
- c. Generational history of migration
- d. Music
- e. Children

17. Your Family Songlines: Pay attention to what you know and how you know it.

- a. Can you identify songlines in your family? Are any from your ancestor culture of origin or immigrant experience?
- b. Did your ancestors have a faith practice? What were the spiritual impacts of migration?
- c. What spaces in your community stewarded songlines, if any?
- d. Are any in danger of being lost? Should they be preserved?
- e. Do you have any songlines that narrate courage, compassion, and conscience?
- f. Do they evoke heroism or humility?
- g. Is there sufficient social and historic context that goes with the telling or have they morphed into individualistic or moralistic tales?
- h. Are you able to tease out troubling aspects of settler denial or dysfunction that might be woven into otherwise liberating songlines?
- i. How might these stories be critically revised?
- j. What are examples of resilience in your community? Of solidarity with other people, especially those who were marginalized?
- k. What ethnic expressions have been retrained in the transmission of songlines?
- l. How did/do ancestral songlines stand in tension with race, class, and gender socialization or expectations, then and now?
- m. Were any individuals or social movements inspirational to your ancestors and family?
- n. What are the hidden stories of grassroots goodness and neighborliness?
- o. Are there songlines you would like to strengthen or even recontextualize for your life today?

18. Wrapping Up

- a. How might more stories that lift up solidarity, mutual aid, and friendship be retained?
- b. How do we balance telling the good and the bad?

- c. How do we do so without either the condemnation or reification that stalls healing?
- d. Next week: The Landlines and Bloodlines of Robert Allerton

## Week Five: The Landlines and Bloodlines of Robert Allerton

**Goal:** *Get to know Robert Allerton.*

1. Introductions
  - a. What is your preferred name?
  - b. Did you take any of last week's questions back to your own families/bloodlines?
  - c. What did you learn?
  
2. Landlines and Bloodlines of Robert Allerton
  - a. Born in Chicago in 1873
  - b. Father Samuel Waters Allerton was 45 and wealthy
  - c. 35 years after the Potawatomi Trail of Death
  - d. 26 years since Robert Hutchinson died
  - e. 21 years since Rebecca Peck Hutchinson married George Washington Matsler
  - f. Only eight years after the end of the American Civil War
  - g. Grew up on affluent Prairie Avenue
  - h. Attended prep schools in Chicago and on the East Coast
  - i. Best friends with the True Value Hardware heir
  
3. Columbia Exhibition
  - a. Attended the 1893 World's Columbia Exhibition near his home
  - b. Celebration of the 400th anniversary of the arrival of Columbus
  - c. Robert was 20.
  - d. Moved by the art exhibition, Robert gives up on plan to join Samuel's business in order to go to art school.
  - e. These pieces are among those that were on display.
  - f. The two vases were later purchased by Robert and donated to the University of Illinois.
  - g. For five years, Robert studied painting, drawing, and sculpture at Munich's Royal Academy of Fine Arts and academies in Paris.
  - h. At that point he decided he would never be a great artist and destroyed his work.
  
4. Allerton Mansion
  - a. Robert took on the family land in Illinois contingent on Samuel giving Robert the money to build this home in Piatt County.
  - b. With \$50,000 (\$1,773,880 today), Robert studied architecture in England then built this mansion in 1900 (color image of it today).
  - c. The estate became a model of production farming that attracted experts from around the world.
  
5. Life with John Gregg
  - a. Robert, a part of the University of Illinois Campus Plan Commission since 1919, met John Gregg at a University of Illinois "Dad's Day" event in 1922.

- b. Robert stood in as John's father since John's own parents had died.
- c. One of John's many campus memberships included the campus chapter of the Ku Klux Klan.
- d. Said John in 1984: "Robert Allerton was invited over there for lunch before a football game and he didn't have a son and I didn't have a father, so we were paired off and lived happily ever after."
- e. In 1938 after a trip through Asia, Robert and John purchased 300 acres on Hawai'i that had been owned by (hereditary) Queen Emma Kalanikaumaka'amano Kaleleonālani Na'ea Rooke.
- f. Note: The Native Hawai'ian monarchy had been overthrown by a coup orchestrated by American businessmen in 1893.
- g. John designed the home, Lawa'i-kai, "near the ocean."
- h. Later used in *The Thorn Birds*, *Fantasy Island*, and *Raiders of the Lost Ark*

#### 6. Allerton Park

- a. In 1946 Allerton donated the Piatt County land, which the Potawatomi crossed and on which Rebecca Peck's first husband is buried, to the University of Illinois.
- b. Largest donation to the campus at the time
- c. Illinois continues to use it for research as well as recreation.

#### 7. Adoption

- a. In 1960 Illinois became the first state to allow adult adoption.
- b. Robert Allerton legally adopted John Gregg as his son, the first in the state and the nation.
- c. This became a not-uncommon practice for queer couples prior to marriage equality.

#### 8. Art

- a. Robert studied and bought art all of his life.
- b. He was an honorary president of the Art Institute of Chicago, and the main building is named after him.
- c. Robert donated over 6,600 pieces, making him the top donor in their history.

#### 9. Botanical Gardens and Death

- a. Together with others, John and Robert successfully lobbied Congress for the creation of a National Tropical Botanical Garden.
- b. Created in 1986.
- c. Robert died that same year.
- d. The Hawai'ian property went to the botanical garden, though John lived on it until his own death.

#### 10. Space for Faith

- a. In many ways, Allerton's story can support the Great Man Theory of history. Do our religious traditions promote that notion? What is their relationship to singular historical males?

- b. What do our faith traditions teach us about the unnamed and the unrecognized? Is there a scriptural story that comes to mind?

#### 11. Questions

- a. Could John's and Robert's story have been told differently?
- b. What would that have "mattered"?
- c. What does this version of the story suggest about their bloodlines?
- d. What was at stake?
- e. How might their lives have been different if Robert and John were "out"?
- f. How might Champaign County, IL, have been different if the largest donation the University of Illinois had received to date (Allerton Park) had come from an openly queer person?
- g. Is there any relationship between Robert's apparent ignorance of and/or silence about the Native lives lost on his land and his own silence?
- h. What role might being a Mayflower descendant have had in Robert's life? The relationship between his bloodlines and landlines?

#### 12. Wrapping Up

- a. Millions of Americans have benefited from the Allerton family's industry and generosity.
- b. Millions of Americans have also suffered because of that family's industry and generosity.
- c. How can we actively relate to those legacies, and those of barely and unnamed Native and settler people?
- d. Next week: Healing Haunted Histories

## Week Six: Healing Haunted Histories

**Goal:** *Explore possible means of generating healing.*

1. Introductions
  - a. What is your preferred name?
  - b. Since starting this course, what have you learned about the land you live on?
  - c. Has that changed your posture or attitude toward it at all?
  
2. Haunted by History
  - a. Both identity and history are populated by ghosts that are neither present nor absent.
  - b. The spirit of past violence inhabits both places and people.
  - c. Whether we personally know the full story or not, elements of the story have real matter in our shared world.
  
3. Example: Hupas of California
  
4. Example: The Alamo
  - a. The Tap Pilam sued “for violating its civil rights by excluding its members from formally participating in the archeological work taking place at the site and barring the group from participating in a ceremony at the Alamo Church, among other claims.”
  - b. The Tap Pilam continue to be barred from having a seat at the leadership table, including decisions about Native remains.
  
5. Example: The Miami of Oklahoma Lawsuit
  - a. The Miami were one of many Native groups forcibly relocated to Illinois and then beyond.
  - b. In 2000 they sued for 2.6 million acres in central Illinois related to the 1805 Treaty of Grouseland.
  - c. The suit included 15 private landowners because the state did not exist in 1805.
  - d. The state claimed the Miami wanted it for a casino; the tribe said it was for prairie reclamation and cultural centers.
  - e. In 2001 the Miami withdrew the suit: “We recently began a complete review of our legal strategy and concluded that those 15 innocent people and their families should not be unfairly singled out . . . . We want to be good neighbors with the people of Illinois and our lawsuit against these families sent the wrong message . . .” —Tribe Chief Floyd Leonard
  
6. Haunted by History
  - a. The Allerton bloodline role in colonization is well documented. That of ordinary settlers, much less so. Either way, we can start to write a new story.

7. Decolonization
  - a. Settlers from Europe whose descendants continue to “re-settle” or recolonize as we move around the land. Decolonizers struggle for the repatriation of Indigenous land and life. The following are examples.
  
8. Resource: SURJ Indigenous Solidarity
  - a. Rethinking Thanksgiving
    - i. Address foundational myths behind Thanksgiving.
    - ii. Know whose land you are on.
    - iii. Know where your water, heat, electricity, and other resources come from.
    - iv. Know your family’s history.
    - v. Challenge cultural appropriation.
    - vi. Understand what Christianity has to do with justifying land theft.
    - vii. Engage in local struggles and build relationships.
    - viii. Work for repatriations of land and Indigenous sovereignty.
  
9. Nod to Repatriation: Entrance Fees
  - a. Pay a personal “entrance fee” when travelling.
  - b. Research whose land it was/is.
  - c. Reach out to the related tribal body and ask permission to enter, even if that body is no longer on that land.
  - d. Make a small entrance fee donation.
  
10. Nod to Sovereignty: Voluntary Tax
  - a. Shuumi Land Tax would go toward:
  - b. “...establishing a cemetery to reinter stolen Ohlone ancestral remains and building urban gardens, community centers, and ceremonial spaces so current and future generations of Indigenous people can thrive in the Bay Area.”
  - c. <https://sogoreate-landtrust.org/>
  - d. Do you live in the East Bay? Do you live in Oakland, Berkeley, Albany, El Cerrito, Richmond, San Pablo, San Leandro, Alameda, Piedmont, Hayward, Union City, Fremont, Pleasanton, Castro Valley, Pinole, Livermore, Moraga, Orinda, El Sobrante, Kensington, Danville, Walnut Creek, Martinez, Pleasant Hill, Benicia, or Vallejo?
  - e. \$400/year for someone who owns a three-bedroom home in that region
  
11. Actual Repatriation
  - a. One three-nation study found Indigenous-managed lands were richer in vertebrate species compared to existing protected areas.
  - b. Respectful Return: Could the University of Illinois return some of the land, such as Allerton Park, in its collection, too?
  
12. Restorative Solidarity
  - a. What other haunted histories could this practice be applied to?

### 13. Space for Faith

- a. Are we aware of any restorative efforts by our faith traditions? Why? Why not?
- b. Do we know how our church/synagogue/temple came to own this land? Why? Why not?

### 14. Wrapping Up

- a. "When I began this course, I felt . . ."
- b. "As the course progressed I found that . . ."
- c. "As the course ends, I now feel . . ."
- d. Thank you!



## Resources for Researching Your Own Place

### Enslaved

“Explore or reconstruct the lives of individuals who were enslaved, owned slaves, or participated in the historical trade.”

<https://enslaved.org/>

### Federally Recognized Tribes Search (U.S. Department of the Interior, Indian Affairs)

Search by state.

<https://www.bia.gov/service/tribal-leaders-directory/federally-recognized-tribes>

### Indigenous Digital Archive IDA Treaties Explorer

“While treaties between Indigenous peoples and the United States affect virtually every area in the USA, there is as yet no official list of all the treaties. The U.S. National Archives holds 374 of the treaties, where they are known as the Ratified Indian Treaties. Here you can view them for the first time with key historic works that provide context to the agreements made and the histories of our shared lands.”

<https://digitreaties.org/>

### The Indigenous Solidarity Network

“The Indigenous Solidarity Network initially grew out of SURJ (Showing Up for Racial Justice), Catalyst and other folks’ work at Standing Rock and following ongoing solidarity efforts with Standing Rock fighting the DAPL pipeline and to protect the water. It has since become a network to share resources, and actions for non-Native people to be in solidarity with indigenous struggles.”

<https://surj.org/resources/indigenous-solidarity/>

### Invasion of America, from University of Georgia

“Between 1776 and 1887, the United States seized over 1.5 billion acres from America's Indigenous people by treaty and executive order. The Invasion of America shows how, by mapping every treaty and executive order during that period. It also contains present-day federal Indian reservations.”

<https://usg.maps.arcgis.com/apps/webappviewer/index.html?id=eb6ca76e008543a89349ff2517db47e6>

### LANDBACK

“LANDBACK is a movement that has existed for generations with a long legacy of organizing and sacrifice to get Indigenous lands back into Indigenous hands. Currently, there are LANDBACK battles being fought all across Turtle Island, to the north and the south.”

<https://landback.org/>

### National Centre for Truth and Reconciliation (University of Manitoba)

“The NCTR is a place of learning and dialogue where the truths of the residential school experience will be honoured and kept safe for future generations. The NCTR was created as

part of the mandate of the Truth and Reconciliation Commission of Canada (TRC). The TRC was charged to listen to Survivors, their families, communities and others affected by the residential school system and educate Canadians about their experiences. The resulting collection of statements, documents and other materials now forms the sacred heart of the NCTR. The NCTR Archives and Collections is the foundation for ongoing learning and research. Here, Survivors, their families, educators, researchers, and the public can examine the residential school system more deeply with the goal of fostering reconciliation and healing.”

<https://nctr.ca/>

### **National Congress of American Indians**

“The National Congress of American Indians, founded in 1944, is the oldest, largest and most representative American Indian and Alaska Native organization serving the broad interests of tribal governments and communities.”

<https://ncai.org/>

### **National Indigenous Women’s Resource Center**

“The National Indigenous Women’s Resource Center, Inc. (NIWRC) is a Native-led nonprofit organization dedicated to ending violence against Native women and children. The NIWRC provides national leadership in ending gender-based violence in tribal communities by lifting up the collective voices of grassroots advocates and offering culturally grounded resources, technical assistance and training, and policy development to strengthen tribal sovereignty. Our staff and board of directors consist of Native women from throughout the United States with extensive experience and commitment to ending violence against Native women and their children. NIWRC's staff bring decades of expertise in building the grassroots movement to increase tribal responses to domestic violence and increase safety for Native women.”

<https://www.niwrc.org/>

### **Native Land Digital**

“Native Land Digital strives to create and foster conversations about the history of colonialism, Indigenous ways of knowing, and settler-Indigenous relations, through educational resources such as our map and Territory Acknowledgement Guide. We strive to go beyond old ways of talking about Indigenous people and to develop a platform where Indigenous communities can represent themselves and their histories on their own terms. In doing so, Native Land Digital creates spaces where non-Indigenous people can be invited and challenged to learn more about the lands they inhabit, the history of those lands, and how to actively be part of a better future going forward together.”

<https://native-land.ca/>

### **NDN Collective**

“NDN Collective is an Indigenous-led organization dedicated to building Indigenous power. Through organizing, activism, philanthropy, grantmaking, capacity-building and narrative change, we are creating sustainable solutions on Indigenous terms.”

<https://ndncollective.org/>

### **Territory Acknowledgment**

“Territory acknowledgement is a way that people insert an awareness of Indigenous presence and land rights in everyday life. This is often done at the beginning of ceremonies, lectures, or any public event. It can be a subtle way to recognize the history of colonialism and a need for change in settler colonial societies. However, these acknowledgements can easily be a token gesture rather than a meaningful practice. All settlers, including recent arrivants, have a responsibility to consider what it means to acknowledge the history and legacy of colonialism.”  
<https://native-land.ca/resources/territory-acknowledgement/>

### **Tribal Nations and the United States: An Introduction from the NCAI**

“(T)his guide provides the information necessary for members of the public at large to understand and engage effectively with contemporary Indian Nations.”  
[http://www.ncai.org/tribalnations/introduction/Indian\\_Country\\_101\\_Updated\\_February\\_2019.pdf](http://www.ncai.org/tribalnations/introduction/Indian_Country_101_Updated_February_2019.pdf)

### **Unrecognized Tribes in the United States by State**

[https://en.wikipedia.org/wiki/List\\_of\\_unrecognized\\_tribes\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/List_of_unrecognized_tribes_in_the_United_States)

### **U.S. Department of the Interior Bureau of Land Management General Land Office Records**

“The BLM General Land Office Records website provides online access to federal land conveyance records for the Public Land States, which are states that were created out of the public domain. The website offers access to images of more than five million federal land title records issued since 1820. The site also has images related to survey plats and field notes dating back to 1810.”  
<https://www.blm.gov/services/land-records>