

Mrs. Casto displays a sugar bowl that her grandmother brought to Indian Territory on the Trail of Tears. It is beautiful china piece believed to have come from England. She also shows a picture of the Corntassel family standing in front of their log house on Pawpaw Creek about 1880. Betsie Buzzard is also in the picture. She was the beloved woman of the community as it was she and her sister that gathered up orphans and raised them.

Northwest of the Casto home about three miles is the old Shanahan Community. Richard Shanahan was an Irishman who came to this country as a little boy from Ireland. He came to Vinita as a young man and married a Cherokee woman who had a considerable amount of land. On this land Shanahan developed a fine farm and lived out his life. He and his wife contributed much to their community, including land for the original Shanahan school. The old country school no longer functions, but the building of later construction serves as the Community Center. Frank remembers seeing the old school when he was a little boy going with his father to Vinita in a wagon. The Shanahans were religious leaders and he would preach at different places around the country. His wife traveled with and played a little portable organ they carried. The Castos remembers when the Shanahans would come to Timpson Chapel to hold church service.

John Marker was a Delaware who lived long ago around Vinita. He was telling Mr. Casto about a time when he was hunting in the hill country along Grand River. It was wild and unsettled country in those early days. As Marker walked thru the woods alone a movement in a big tree caught his eye. He look up and saw an Indian way up in the tree stretching out a deer hide. He went on a ways and stopped and waited for the man to come down. When he came down they got acquainted. The other Indian was one known as Sam Boney, who loved hunting and spent much time in the woods. Boney was also known to be a little bit wild and could be mean if pushed, but they got along well. Boney was that kind of Indian from whence he came or what he did no one knew.

Mr. Casto traces some of his ancestors. His grandfather King came out of Alabama and went into the Cherokee reservation in North Carolina where he married Mary Widge, a Cherokee. They went to Iowa for a while, then down into Missouri. His father then came to Indian Territory. He came as a claimant, but for some reason did not get on the rolls as an allottee, possibly because he did not have the ten dollars that some of the white people in charge of the recording would take to put anyone on the Indian rolls. He says he has known of just such cases where white men actually bought their way into the Indian rolls just to get land.

Mr. Casto shows a set of old handcuffs used in the period before the Civil War. These artifacts of long ago belonged to his father who at one time was connected with law enforcement. He also shows a black stone tomahawk head in perfect condition and which shows use that was found along Grand River many years ago.

Since 1914 the Timpson Chapel Community has been organized to preserve their community life and to maintain and care for their cemetery. These humble Indian people cherish the sacred memory of their people who have been placed at rest in this cemetery. Each memorial day they follow an established program and service. Thirty years ago, Ben Franklin lived and was a good Indian speaker and in 1939 and again in 1941 delivered the Memorial Day speech. These two addresses are recorded as follows which bespeak the feelings of these people.