

LIFE OF SARAH BIRD NORTHRUP RIDGE

Arlen D. Poole*

Sarah Bird Northrup was born December 7, 1804 at New Haven, Connecticut to John W. And Lydia Northrup. (1) John Northrup was Steward at the Missionary School in Cornwall, Connecticut in the early 1800's. Sarah, age 14 when the young Cherokee, John Ridge of Georgia, entered the missionary school, is described as "blonde and beautiful". (2)

Meeting and Marriage to John Ridge

John Ridge, son of Major and Susannah Ridge of Georgia, was sent to the Missionary School in Connecticut in 1818, about age 16, to continue the education he had received in missionary schools in Georgia. After a year or more at the school, John became ill with a recurrence of a hip ailment and was housed with the Northrup family for some time. Mrs. Northrup normally saw to John's care, but Sarah and John became very close. Sarah told her parents that she loved John and aimed to marry him. They sent her to New Haven to stay with her grandparents hoping the attraction would fade. However, Sarah returned to Cornwall in three months. John wrote to his mother telling her of his wish to marry Sarah but she refused her consent because she wanted him to marry a Cherokee girl. John persisted, expressing his love for Sarah and his mother finally gave her approval. John then asked Sarah to marry him and they asked for her parents' approval. Their objection was due to John's health. So in 1822, Mrs. Northrup told John that he must go home and regain his health in the milder Georgia climate. She said he would have their consent for marriage if he could return within two years without using his crutches.

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FLASHBACK

In 1823, after returning to Georgia, John worked at the annual council of the Cherokee as interpreter. John's health so improved within a year at home, that he requested his parents' permission to return to Cornwall to ask for Sarah's hand in marriage. In December 1823, John traveled with his Father to Washington where he spent a few days. In Cornwall, the Northrups found his health suitably sound.

John and Sarah's marriage took place at her parents' home on January 27, 1824. The reaction of the townsfolk was serious enough that all decided it best that John and Sarah leave at once, with her parents accompanying them on the first leg of their trip to Georgia. (4)

The town of Cornwall was outraged and the furor increased even more when John's cousin Elias Boudinot married Harriet Gold, 19-year old daughter of Deacon Benjamin Gold. Her father initially forbade the marriage and Elias went to seminary in Andover, Massachusetts. Harriet became quite ill after the denial, such that her parents finally relented and surrendered "to God's will". When Elias completed his studies at Andover, and Harriet recovered from her illness, and they were married March 28, 1826 in her parent's home, despite the considerable outrage in the town. The newlyweds left for Georgia in a hired coach. The Mission School in Cornwall soon closed its doors in the face of public antipathy and waning contributions. (2)

Life in Georgia and Children

John and Sarah lived for a time with his parents near present day Rome, Georgia. The first of their seven children was Clarinda, who was mentally retarded. The 1850 Census of Benton County, Arkansas, lists the seven children and shows Clarinda's age as 24, giving a birth year of approximately 1826. John Rollin was born March 19, 1827. (3) Herman, Aeneas, Susan and Andrew Jackson followed, and Flora, the youngest was born in Georgia on April 5, 1837. Sarah was quite occupied having and raising seven children during her 13 years in Georgia.

During these first years back in Georgia, John was much in demand as an interpreter with the Creek Indians who were in treaty negotiations with the U S government for their land. He was the target of slander for his activities such that rumors were started that he was abusing Sarah. Missionary Reverend Butrick wrote her parents saying these rumors were



Sarah Bird Northrup Ridge

Photo courtesy www.paulridenour.com

FLASHBACK

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CONTENTS

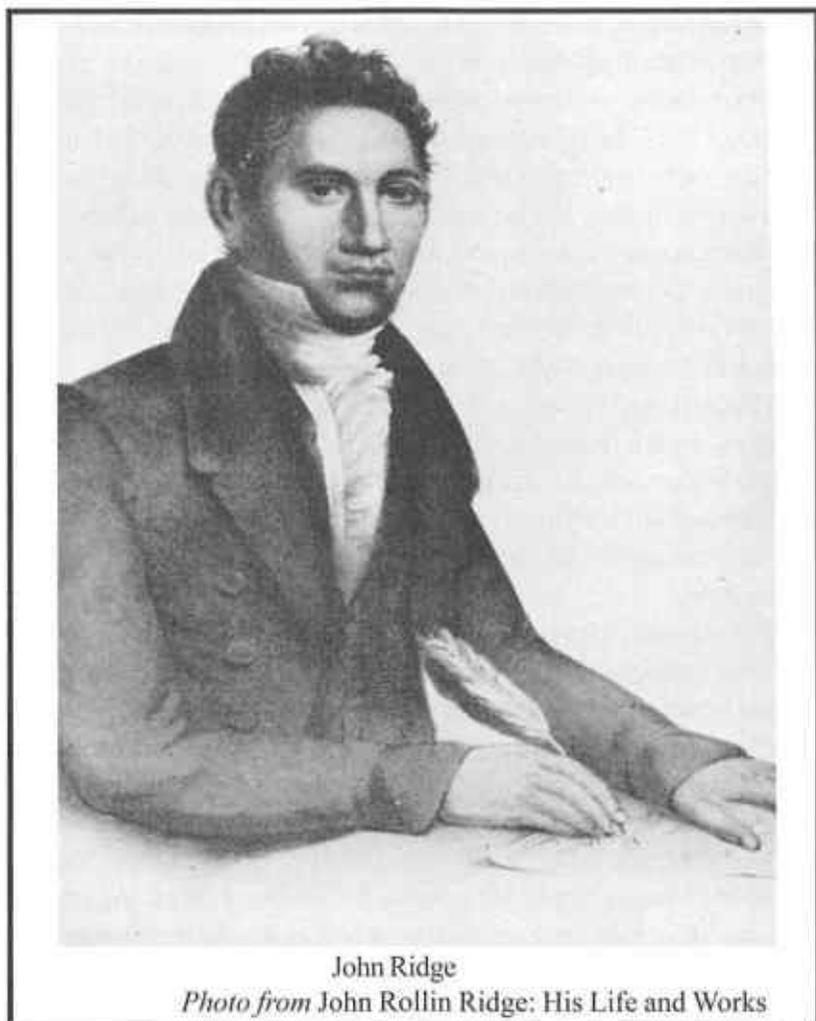
Life of Sarah Bird Northrup Ridge by Arlen D. Poole	49
Fayetteville City Officials by J.B. Hogan	67
News and Notices	82

Cover: One of the Fayetteville Fire Department engines in front of the Block Street Station, ca. 1924. Fire Chief Clyde Walters is behind the steering wheel. (Photo courtesy Special Collections Department, University of Arkansas Libraries, LOC 1362)

LIFE OF SARAH BIRD NORTHRUP RIDGE

completely false. The text of his letter was published in the *Religious Intelligencer*:

The father of Mr. [John] Ridge is —— a gentleman. His mother, a pious devoted Christian, is also a lady. They live not like the common white people in the southern country, but rank among the first. J[ohn] Ridge and his wife live with them. They have an apartment by themselves. And as I have understood by the Cornwall students, your daughter dresses richer, and appears more



FLASHBACK

like a lady, than when at Cornwall. I am confident . . . that she is not called to engage in any manual labour than what she pleases; and she has universally appeared cheerful and contented, whenever I have seen her at their house. (4)

Jeremiah Evarts of the American Board for Foreign Missions verified Butrick's report after he had visited the Ridge's saying "as to the inquiry whether young Mrs. Ridge is contented and happy, it is certain she often says she is, and surely she ought to know". (4)

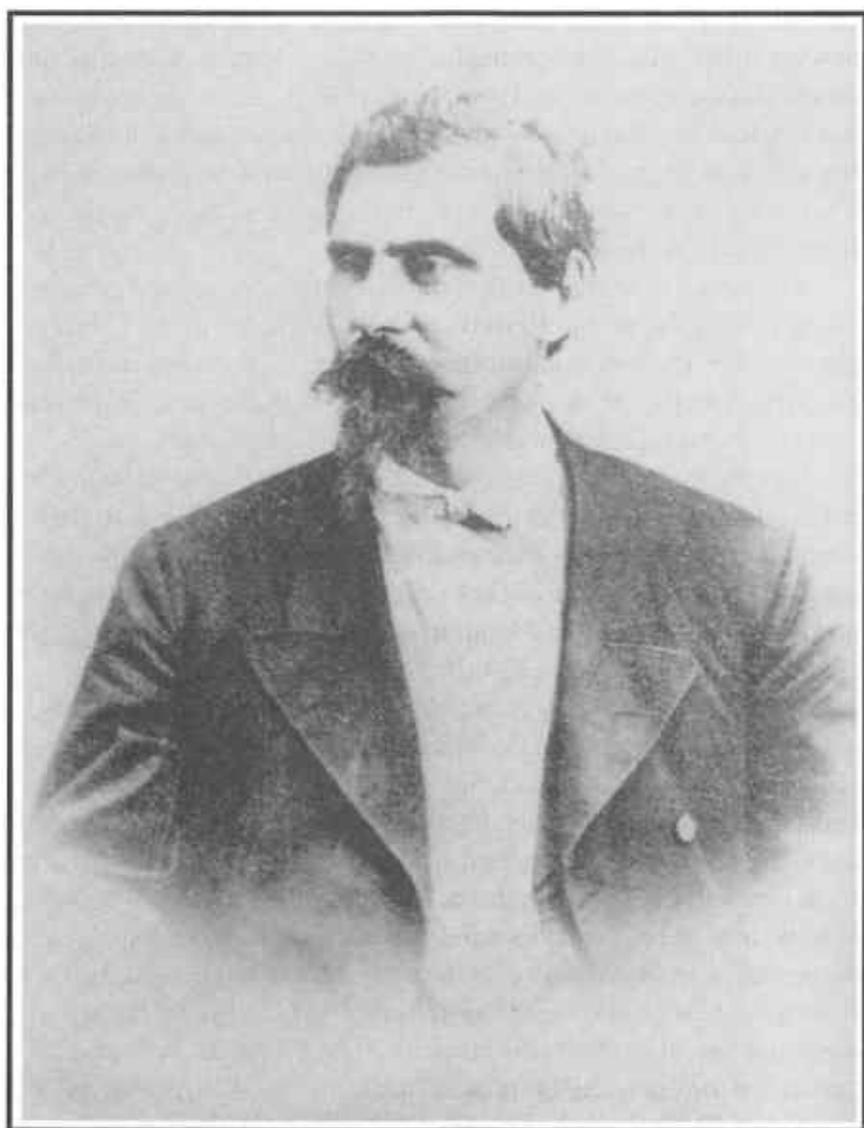
For their services to the Creeks, John and his father received several thousand dollars in payments. (4)

Major Ridge continued to prosper through stores, farming and operating a ferry. John became known as a lawyer among the Cherokee and acquired considerable wealth for himself. So about the time John Rollin was born, they left his parent's house which John had worked to upgrade into a fine home that still stands today near Rome, Georgia. With their family and eighteen slaves, John and Sarah settled about six miles away. John Rollin remembers their home as "a large, two-storied house on a high hill, crowned with a fine grove of oak and hickory, a large clear spring at the foot of the hill, and an extensive farm stretching away down the valley, with a fine orchard on the left." The estate was known as Running Waters after the stream that ran from the spring. (4) There were some 430 acres of land in this estate and John soon acquired another 100 acres with orchards and another ferry which provided the family with more income.

While his early life could have been idyllic, John Rollin grew up hearing of the tensions between his Cherokee people and the whites of Georgia. John and Sarah's house was the site of many meetings concerning Cherokee politics in which John was one of the leaders, though never a chief of the Cherokee as many have called him. He was elected president of the National Committee of the Cherokee Council in 1830.

The Ridge family built a school in 1834 near John and Sarah's house and Sophia Sawyer was hired to teach the Ridge children and others of the area. Miss Sawyer had been sent as a missionary teacher to the Brainerd School teaching female students. She eventually moved to establish a school in New Echota where her students included two sons of

LIFE OF SARAH BIRD NORTHRUP RIDGE



John Rollin Ridge
Photo from John Rollin Ridge: His Life and Works

FLASHBACK

Cherokee slaves. The school grew to thirty students but her relationship with the other missionaries deteriorated. She was hired to teach at the Ridge-built school after the school at New Echota was closed because of alcohol being sold in the courthouse where that school was located. Miss Sawyer initially resisted working for the Ridge's because she had doubts about John's religious views. However, through her friendship with Sarah and Harriet, Elias Boudinot's wife, she was finally persuaded. John Rollin attended Miss Sawyer's school until their move to Indian Territory in 1837.

Removal of Cherokees

It is not possible to describe Sarah's and John's lives without some discussion of the Indian Removal policies of the U.S. and Georgia governments. The Ridges initially resisted the removal, but was, ultimately, involved in drafting the treaty that resulted in the Cherokee removal and the Trail of Tears. This involvement defined the rest of their lives.

John Ridge, and his father, Major Ridge worked for several years with Chief John Ross opposing the U. S. and Georgia efforts to write a treaty for removal. A drastic measure was needed against possible future betrayal of the Nation. An old law called the Blood Law that prescribed death for anyone who "sold lands in treaty without the authority of the nation" was passed October 24, 1829. (4)

In June 1830, the State of Georgia passed a law annexing "large slices of Cherokee land" to several Georgia counties. (4) Georgia citizens began to intrude on Cherokee land and commit acts of violence against the Indians, knowing the Cherokee had no legal recourse in Georgia courts against them. These intrusions increased after gold was discovered in the area, some on Cherokee lands. Cherokee leaders realized their only hope was to work through U S courts for relief from the Georgia intrusions. Despite the best efforts of the majority of Cherokees and many elsewhere in the U S, President Jackson refused to interfere with Georgia's right to expel them and take their land and property. The Cherokee council sent a deputation to Washington to protest their continued harassment. (4) All efforts met the same result. The Administration refused to do anything to support the Cherokee against Georgia and continued to recommend the Indians remove to the west for their own good.

John Ridge and Elias Boudinot worked through the U.S. government to get relief for the Cherokee people. They found much support—even

LIFE OF SARAH BIRD NORTHRUP RIDGE

to the Supreme Court—but President Andrew Jackson refused to do anything to support the Cherokee and give relief from the Georgia intrusions and acts against them. He repeatedly told them that the best thing for them was to accept a treaty and move to the West. John Ross continued to oppose any treaty



and the majority of the Cherokee sided with him. True to his word to not enforce the Supreme Court's decision, Jackson made no move to stop Georgia from beginning a survey of Cherokee lands in preparation for a lottery of the lands to the whites of Georgia. After a meeting with President Jackson in March 1832, John finally conceded the futility of continuing to resist removal. Ross' supporters began to call the Ridges and Boudinot traitors. Boudinot eloquently responded that their patriotism consisted both in "love of country and the love of the people", saying "as a friend to my people, I cannot say peace, peace, when there is no peace". (4) Ross continued to fire the hopes of the people with his anti-removal message and convinced them to reject a treaty proposed by the U S. Yet another delegation was sent to Washington, this time with Ross at its head. The Ridges hoped this group, and all Cherokees would see the futility of continued opposition and work to make a treaty with the U S.

The Georgia lottery resulted in the properties of many Cherokees including the Ridges, Boudinot and even Chief John Ross being assigned to white Georgians. Georgia Governor Lumpkin, in appreciation of their support for removal, allowed the Ridges and Boudinot to remain in their houses "until such time as they remove to the West". This, of course, aroused more anger among the Cherokees who claimed Major and John Ridges and Boudinot were bribed. John Ridge wrote to Ross in

FLASHBACK

Washington to advise him of the escalation of Georgian actions against many Cherokees, including acts of violence. Ross' house was occupied by whites so, on his return from Washington, he found his family, with his wife Quatie sick, restricted to a small part of their own house. He was forced to move to a small cabin across the line in Tennessee.

Efforts began to agree on a treaty by both the U. S. and Chief Ross. However Ross insisted on allowing Cherokee who wished, to remain in Georgia, but this was rejected by Jackson's people. The Ridge party, knowing they had no broad support among the people, avoided making a treaty. Ross' brother Andrew did, but it was rejected by Congress. Finally the Ridges agreed to a treaty and returned to Georgia. Talk began of killing the Ridge party for what was viewed by the majority of the Cherokees as treachery.

These were surely hard times for Sarah and John's family. While John was in Washington, Sarah had to ask the military to eject people from their land after the ferry which John owned was taken over. (4) John eventually had to ask for payment from the U.S. for his losses. With Georgians taking more Cherokee lands, many of the Indians had no homes or means of support, so the Ridges and others with means, began to offer food as was the custom of the tribe.

After several attempts to gather the Cherokee in council to consider the treaty and Chief Ross' refusal to accept it, the Ridges and the U.S. held a council at New Echota to which all Cherokee were invited. On December 29, 1835, the Treaty of New Echota was signed by the Ridges, Boudinot and 17 other Cherokee, representing a minority of the Cherokee Nation. Major Ridge reportedly said after signing with his mark, "I have signed my death warrant". (5)

The Treaty of New Echota provided \$4,500,000 to the Cherokees for exchanging their lands in the East for 13 million acres in the West. They would also receive eight hundred thousand acres in the West, estimated to be worth \$500,000. The plan also included a perpetual annuity to provide for a school fund, a feature prized highly by the Ridge's. (4) Terms of the New Echota Treaty stipulated the Indians had to remove themselves by May 23, 1838.

Major Ridge, his family and several children, including Clarinda, daughter of John and Sarah, made plans to travel to their new home in the West. The Major Ridge Party left by boat in March 1837 led by a Capt.

LIFE OF SARAH BIRD NORTHRUP RIDGE

John Young. John Ridge continued to settle his and his father's affairs, as well as working as president of a Cherokee council established to work with the government and Cherokees to settle their affairs, before moving west. These settlements included compensation for property lost by Cherokees when they left Georgia and funds to support their emigration.

John sent his ferry man, Childers, to Indian Territory to purchase land and take his horses and most of his slaves. He kept three slaves to drive the carriage, cook and care for the children during their trip west.

John, Elias Boudinot and their families left in September 1837 on their journey. Boudinot had married a missionary named Delight Sargent after Harriet Gold Boudinot died. They traveled to Nashville where John visited former President Jackson. From there they traveled into Kentucky, crossed the Ohio River into southern Illinois, then crossing the Mississippi River probably at Cape Girardeau, Missouri. They crossed southern Missouri, arriving in late November 1837 at Honey Creek in northeastern Indian Territory. John Rollin wrote that the trip for a ten year old, was "a zestful voyage among new flora and fauna". (5)

Life at Honey Creek

One of the Ridge's priorities at their new home was to establish a school for their children and others. So they wrote to Sophia Sawyer who had moved back East before the Ridges left Georgia. She traveled by boat to New Orleans, then up the Mississippi and Arkansas rivers to the New Dwight Mission station just northwest of Fort Smith in Indian Territory. The Ridges sent a party to escort Sophia to Honey Creek.

John had managed to get a house built, land cleared and crops planted. Having found his parents in good health, he went into partnership with his father in a large store to provide supplies for the Cherokees. He spoke highly of the land they had settled on. He did say the people who settled further South along the Arkansas River did not have such good surroundings and recommended the government settle the Cherokees yet to move further North where land was better and cheaper. (5)

John and Sarah made a trip to New Orleans, Pittsburgh and New York in March 1838 to buy merchandise John was convinced would be needed by the emigrating Cherokees. They also visited Sarah's parents who then lived in South Lee, Massachusetts. John became ill while there and had to stay to recover while Sarah traveled alone back to their Honey

FLASHBACK

Creek home. She arrived back in summer 1838 and John followed in September. The family thrived during the next few months as the rest of the Cherokee began to arrive. The store was doing well though much of the merchandise was being sold on credit to the arriving Cherokee because they were to receive per capita payments under the treaty. These credit accounts amounted to \$9,000 or more and most were never collected.

The Trail of Tears

Bitterness over the treaty signed by the Ridge party grew during the forced part of the removal known as the Trail of Tears. Over 13,000 Cherokees were forcibly removed from their homes by an order of General Winfield Scott issued May 17, 1838. They were marched to four camps for what was expected to be a short stay before their journeys West were to start. The removal from their homes was abrupt, sometimes brutal, and allowed for no gathering of goods and supplies. Weather and other factors resulted in a considerable delay leaving the people in crowded and extremely difficult conditions for months. A report from a Dr. Butler in "Myths of the Cherokee" by James Mooney gives a figure of 2000 dying in the camps.(24) Reports from earlier contingents, and the delays, caused Chief Ross to propose that he take over management for moving the remaining Cherokee himself. General Scott accepted this and the first detachment led by a Cherokee, John Benge, departed on October 1, 1838. The Benge route included Fayetteville during the latter part of the journey. The area of their campsite in Fayetteville is marked on the north side of Sixth Street, just southwest of Fayetteville High School. Cherokee who moved on their own are considered part of the treaty party and not part of the Trail of Tears by many. A missionary, Rev. Butrick, who traveled with one of these latter contingents, wrote "All the suffering and all the difficulties of the Cherokee people [were] charge[d] to the account of Messrs. Ridge and Boudinot". (5) This was the general belief of most of the forcibly removed people including Chief John Ross.

Turbulent Times in Indian Territory

After all had arrived in Indian Territory, a series of meetings concerning a government for all Cherokees was held with the "Old Settlers", Cherokees who had moved years before, and the majority of the recently removed Cherokees. Events in and around these meetings raised the ire of many

LIFE OF SARAH BIRD NORTHRUP RIDGE

who felt the Ridge party plotted with the Old Settlers to control the government against the Ross party and the majority of the Cherokees. After one of the meetings failed to achieve any agreements between the parties, a group of Ross party men met, and sentenced Major Ridge, John and Elias Boudinot to death under the Blood Law that these men had worked to get re-established in 1829 back in Georgia. Stand Watie, brother of Elias Boudinot was said to also have been named. The plotters drew lots to determine who were to kill the treaty party men. (5) No evidence exists that John Ross knew of this deadly plan.

In the early morning of June 22, 1839, some 25 men rode up to John and Sarah's house at Honey Creek. Three men entered the house and after a pistol misfired, they dragged John from his bed, into the yard and stabbed him to death. Sarah and their children watched as the killers threw his body into the air and stomped on it while he bled to death. Sarah was finally allowed to go to John but he could not speak due to his wounds and soon died. John Rollin was to carry that memory for the rest of his life as did Sarah. John's body was wrapped in a sheet and carried into his house where Sarah, his Mother and family surrounded him.

Another group rode to the house Elias Boudinot was building in Park Hill. This was near the home of the missionary Samuel Worcester, with whom Elias was working to translate and print religious and other material for the Indians. He was called to get medicine for a sick Indian and was struck in the head with a hatchet and stabbed. Worcester and the carpenters building his house came unsuccessfully to his aid.



Elias Boudinot Tombstone
*Photo courtesy
www.paulridenour.com*

FLASHBACK

Major Ridge was riding to see one of his slaves who had been loaned to a friend. Some accounts say he was going to Van Buren (5) but others have said he was going to John Latta's place in Vineyard near present day Evansville, Arkansas. (6) He was shot from his horse and died at Graystone Creek near present day Dutch Mills, Arkansas in western Washington County. He initially was buried near there but his body was moved to the Polson-Ridge-Watie Cemetery near his Honey Creek home in about 1868 after the Civil War.

Stand Watie was warned after Boudinot was killed, and he left the area, possibly avoiding another murder.

Sarah moves to Fayetteville with her children

After the murders of John, Major Ridge and Elias Boudinot, Sarah felt that "every night our sufferings would be terminated by assassination from the murderers of my husband". Sarah later recalled "the Indians considered my property as public plunder ... they destroyed or stole my chickens, killed my cattle and hogs andturned their horses into the fields ——to destroy all the corn in their power". (5)

To escape this terror, Sarah, with her children and some slaves, and Sophia Sawyer, the teacher and their friend, moved to Fayetteville, some fifty miles from Honey Creek. They arrived July 1, 1839, nine days after John's murder. (5) Apparently Sarah's brother, William and his wife had come to Honey Creek to work in the Ridge store. William died shortly after coming to Fayetteville, and his wife and child stayed with Sarah until early 1840. (12)

In November or December, Sarah went to visit Elias Boudinot's widow and her children. According to a letter from John Rollin to Reverend Greene, secretary of the Board of Foreign Missions, Sarah became ill after returning from her visit and required medical attention, apparently still distressed from the tragic events of the past year.

At some time in 1840, Sarah purchased property and a two room, "dogtrot" log cabin just west of the Fayetteville square. The cabin had been built by M.H. Clark in the mid 1830s.(7) In July 1839, Clark sold the house to J.M. Sheppard who sold it to Sarah. (8) She apparently made some improvements to the property to accommodate her family. (7) Various records indicate Sarah paid from \$1,375 to \$2,409.85 for the house and property which included three additional town lots. (8)

LIFE OF SARAH BIRD NORTHRUP RIDGE



Ridge House in Fayetteville

*Photo courtesy
Special Collections Department,
University of Arkansas Libraries (Pic 3041)*

The larger figure may include the cost of improvements. There was difficulty obtaining a deed for the property as Sarah sued J.H. Stirman and Sheppard heirs in May 1847. (15)

In June 1842, Sarah wrote to John Spencer, Secretary of War, pleading that “to atone for the Government’s negligence” in failing to protect them after the removal, she asked that they be “compensated for the pecuniary losses we have sustained .. to enable me to support and educate the children of my lamented husband”. (22)

John Rollin relates that he, his sister and brothers attended Sophia Sawyer’s school with some 30 students, most of whom were boys. He told Rev. Greene in a letter that Fayetteville was a place where “the people sometimes fight with knives and pistols and some men are killed here, but the people do not seem to mind it much”. (23)

Sarah moves to Osage Prairie area in Benton County

Sometime in 1842, Sarah moved to the Osage Prairie area near present day Centerton, Arkansas, to work to settle John’s estate. Hugh Anderson

FLASHBACK

who lived in that area, had been assigned part of John's estate to manage after John's death. George W. Paschal, John Ridge's brother-in-law, appeared in Benton County court in May 1845 representing the children of John and Sarah, in a suit filed by Sarah against Anderson. John's estate was listed consisting of 19 slaves with value of \$7,000, cattle and horses, household and farming goods valued at \$1,500. Also included in John's estate were goods he and Major Ridge had purchased to be sold in their store, valued at \$21,270.80 and credit in the amount of \$9,631.06 which had been extended mostly to Cherokees for goods bought at the store. Half of the goods, valued at \$10,635.40 were credited to John's estate and half to Major Ridge's estate. Sarah sued Anderson to recover the money he had gained when the goods from the store were sold at auction. John's slaves were also to be used by Anderson on his property. Sarah sued for equal shares of John's estate for herself and for her children. (9)

In October 1844 Sarah wrote to John's cousin, Stand Watie from Osage Prairie asking his help in getting corn for feeding her family and in locating a slave woman who had been stolen from her. (8) Copies of two General Land Office patents dated January 1851 and November 1854 indicate that she acquired 240 acres of land located just a mile and half south of Centerton, Arkansas. (22) Most likely she lived on this property some time before the patents were issued.

In December 1844, complaints were received by Cherokee Nation Commissioners on behalf of Ridge heirs. Claims were for \$30,000 invested and contracted, \$10,000 extended credit because of promises of per capita payments to Cherokees, lost valuable improvements and participation in orphans fund when they left Nation. (20)

In May 1847, a report was made in Benton County court by Commissioners appointed to set Sarah and each of the children's share of the estate. Anderson was ordered to present to another Commissioner of the court account records and to pay the claims to the commissioner. By October 1849, Hugh Anderson had died and Robert Mecklin was appointed as Administrator in his place. (10) Mecklin later established the Ozark Institute at Mt Comfort. (5)

As the court case dragged on, George W. Paschal was also trying to gain a payment from the Government for John Ridge's death for Sarah and her children based on a treaty signed between the Ridge-Boudinot and Ross factions in 1846. He finally received \$5,000 for each family.

LIFE OF SARAH BIRD NORTHRUP RIDGE

(11) However, based on the Cherokee tradition of clan membership being based on the mother's clan, he sued Sarah and children for the amount of their settlement, claiming that he and his wife, John's sister, also named Sarah, should be granted the money. J.W. Washbourne, who had married Sarah's and John's daughter Susan in 1847, became Sarah Ridge's lawyer. Paschal and his wife filed suit in Benton County but it was not prosecuted. Sarah Paschal divorced George and moved to Texas.

Sarah Ridge remained in Benton County as she is listed in the 1850 census there with her seven children. During the period that she lived in Benton County some of her older children continued studies in Fayetteville. Sarah returned to Fayetteville by 1854 where she spent several months returning her house to a livable condition as described in a letter to her sister Eliza in which she reported on her children. Susan had been so ill she was brought to Sarah's house so she could be cared for, and likely Susan's two children as well. Her son Herman had a farm one and a half miles from his Mother's but lived with her as "it is too lonesome to stay by himself". Aeneas expected to get possession of his property and engage in business shortly. Andrew was still with his Mother engaged in studies, trying to decide what to do, until he came of age. Flora was studying with Sophia Sawyer at the Female Seminary. Lizzie, Rollin's wife had left to join him in California. (8)

Sarah became established in Fayetteville, hosting church meetings as described in the Journal of J.L. Dickson on December 18, 1854. She also hosted a tea for other women of the area as described in Marian Tebbetts Bane's Journal. (13)

Sarah dies in Fayetteville

On March 31, 1856, Sarah died after a severe case of pneumonia. Rev. S. Wells preached her funeral at Mt Comfort. It was said in her obituary that after the murder of John in 1839, Sarah truly bore "dead heart in a living bosom". (1) Several attempts have been made to locate her grave there but only a number of unmarked or unreadable stones were found.

On October 6, 1856, Sarah's children divided her estate among them according to a court record found in the Washington County Arkansas Miscellaneous Record Book, 1841-1879 located at Fayetteville Public Library reference section.

FLASHBACK

In 1858, Aeneas as administrator for John Ridge' estate, sold the house and property to Joseph Holcomb on installment plan. (16) J W Washbourne became administrator after Aeneas' death. Deed was recorded on sale to Joseph Holcomb on May 10, 1861. (18)

Sarah's Children

John Rollin killed a Judge Kell in Benton County in 1849, reportedly in self-defense. (8) He was never tried for the crime. Kell was reputed to have been involved in the June 1839 murders and John Rollin had a desire for vengeance for his Father's murder. After the Kell killing, John Rollin lived for a time in Missouri and briefly returned to Arkansas. In 1850, he migrated to California for the Gold Rush and stayed, becoming prominently involved in the newspaper business. His wife, Elizabeth Wilson of Fayetteville, joined him there. John Rollin died in Grass Valley California October 5, 1867. (5)

Clarinda was evidently mentally retarded, requiring care all her life. Records indicate her estate was being processed in 1859 after Aeneas died.

Herman Daggett was killed in 1864 near the family home at Honey Creek while fighting with Confederate Cherokee troops during the Civil War.

Aeneas married Mavis Saunders in 1858 in Springfield, Missouri. They built a home in Fayetteville where Aeneas was to practice medicine but he died in September 1859. Obituary indicates he was buried in Yell Cemetery at Waxhaws. (17) Another report says he is buried at Mt. Comfort near his Mother. Possibly he was moved there after the Waxhaws cemetery was abandoned.

Susan Catherine married Josiah Woodward Washbourne in 1847. She died August 21, 187,1 at her sister Flora Polson's place in Honey Creek area. (19) She and her husband are buried at Polson Cemetery near Honey Creek where John and his father are also buried. (21)

Andrew Jackson married Caroline Doom in 1856 in Austin Texas. He practiced law in Texas, moving to Grass Valley, California where John Rollin lived. He is buried there. (1, 5)

Flora Chamberlain married Dr. William Davis Polson in 1856 in Fayetteville. They lived in Indian Territory and are buried at the Polson Cemetery also. (21)

LIFE OF SARAH BIRD NORTHRUP RIDGE

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