

SCHEDULE

[illegible]

SCHEDULE

[illegible]

ACTIVITY SCHEDULE

[illegible]

So they decided to form a new tribe,
governed by such rules as they might select.
Their model was the Connecticut town government,
with which they were familiar. Such a town
they would establish, in which they would be
voters; and as they purposed to live together as
"brothers" they had an appropriate name for
their town and tribe—

Brothertown
1785

From
Samson Occum
and
The Christian Indians of New England

W. DeLass Love, PH. D
1899

In the Evening we met on our Temporal
and Religious concerns - we met once before but we
did not come to proceed any business - But now
we proceeded to form into a Body Politick - We
named our Town by the name of
Brotherton

in Indian - Eeyamguittoo wauconnuck -

Monday, November, 7, 1785

From the Diary of SAMSON OCCUM

The act of 1789 provided that this tract
should be called Brothertown, and should
remain for "the cultivation, improvement and
use" of the "New England Indians"

Pioneers

Forget not yet, forget not yet
That once we were your peers;
Remember, though the world forget,
We were the pioneers.

We braved the fever swamps by night
The desert's heat at noon;
We wandered, lost to all men's sight,
Beneath the wan white moon.

When in the burning noon of day,
The forest-wind blows sweet,
Forget not us, who made the way
Smooth ground beneath your feet.

We dug the wells we may not drink,
The gold that buys not life;
Spent, in the forest's heart we sink,
Forgotten of the strife.

Brothertown, Wis. July 11, 1900 - Chilton Times

The old oak tree, known as "Council Tree",
and the stake in the Northwest corner of
this town, on Lot 1 was blown down
during the big storm ~~on~~ Friday.

They waste us; ay like April snow
In the warm noon, we shrink away;
And fast they follow as we go
Towards the setting day,
Till they shall fill the land, and we
Are driven into the western sea.

Points of interest referred to in the
Map of Brothertown, Wisconsin

① - Lot 1

Walled in Cemetery of Laton Dick and family
The inscription on his grave stone reads
"An honest man is the noblest work of God"
We understand from people that knew him
that he had lived up to the inscription

Abigail Roberts who was born in 1757
and died in 1854 is buried here. Her
epitaph reads, "Like the corn fully ripe, To
the grave thou hast gone, And thy saviour
in mercy, Hast gathered thee home."
Laton Dick was a ^{peacemaker} of the Brothertown
court in N. Y. in 1837, moved to Wisconsin
shortly after

Wm Crossly drew this lot and
lived on it until Sept 1, 1842 when he
sold it to Laton Dick for \$600. His house
was built near the lake shore

Wm Reed, A Mexican War
soldier, is buried in the South East corner
of the cemetery

Hannah Dick, Mother of Wm Dick,
the first settler at Brothertown

② - Lot 2

1-56

Widow Hannah Sick, wife of Wm Sick ^{1st} and mother of Wm Sick, one of the first settlers at Byethertown. She moved here in 1834 ^{Her husband died in 1814} ~~and her husband was drowned in~~

~~for Rice with five other in 1824~~

She and her two daughters Abigail and Thankful lived on Lot 2. She was born in 1767 and died in 1855

She was one of the very few who could still speak the Sadian language.

③ - Lot 3

The home of Cynthia Sick, wife of Thomas Sick, Jr. who was murdered by the Menominee Indians. He was a son of the Close Communion Baptist Preacher Thomas Sick

④ - Lot 4

Widow Patience Fowler, the wife of James Fowler, who was a peacemaker in 1812 and several years after. He died in 1830 while at work in the field. His wife and eight children moved to Wisconsin in 1834. Her daughter Abigail married Laton Sick.

She held this land until March 23, 1871 when she sold it to Peter Meuer for \$3600. A daughter, Patience was lost in the woods when 12 years old. Some think she was kidnapped by the Menominee Indians

⑤ - Lot 3

Wm H. Dick was a prominent man in Brothertown affairs. He was County treasurer at one time, and served ^{in 1847} in the legislature in 1851 and 1871.

He was the son of Wm Dick, the first settler at Brothertown.

~~He was treasurer of Cal. Co. at one time.~~

He was register of Deeds for Cal. Co. in 1864.

⑥ - Lot 9

William and Catherine Dick settled on this lot in 1832. They built a large log house in which the first Baptist services were held in the state, in 1834 by

the Brothertown Indian, Thomas Dick ^{to Brothertown}. The success of the migration was largely due to him and his brother Elkanah ^{five years}.

He had served as town clerk in N. Y. and also as a peacemaker from 1822 to 1831.

Appointment of Wm Dick as
Peacemaker and Justice of Peace
1822

The People of the State of New-York,
by the Grace of God, Free and Independent:

Know Ye, That We have nominated,
constituted and appointed, and by these Presents
Do nominate, constitute and appoint

William Dick of Brothertown, Esquire,
Peacemaker and also a Justice of the Peace
in and for our County of Oneida
hereby giving and granting unto him all
and singular the powers and authorities
to the said office by law belonging or
appertaining. To have and to Hold the said
office, together with the fees, profits, and
advantages to the same belonging, for and
during our good pleasure to be signified
by our Council of Appointment.

In Testimony whereof, We have
caused these our Letters to be made
Patent, and the Great Seal of our said
State to be hereunto affixed:

Witness De Witt Clinton, Esquire,
Governor of our said State, General
and Commander in Chief of all
Militia, and Admiral of the Navy

of the same, by and with the
advice and consent of our said
Council of Appointment, at our
City of Albany, the sixth day of
March in the year of our Lord
one thousand eight hundred and
twenty-two and in the 46th
year of our Independence

De Witt Clinton

Passed the Secretarys Office the
12th day of March 1822

⑦ - Lot 9

A flour mill was erected here in 1835-36
by the Brothertown Indians under the
supervision of Moody Mann. It was
later transferred to Alb. G. Ellis of Green
Bay and S. H. Featherstonhaugh. The deed
reads "Have good right, full power and
lawful authority under the laws and
usages of said nation, Trustees, W^m Dick
Randall Abner, Thomas Commuck, Ossamus
S. Fowler, William Fowler, David Fowler
David Towner = Witness, M. L. Martin,
Moody Mann, Ariel S. Thadsworth

The Mill race was 80 rods long and
2 rods wide, and the tail race 40 rods
long and 2 rods wide

In 1848 it was converted to steam
power. It burned down a few years
after. This was the first mill erected
on Lake Winnebago and served the settlers
from Plymouth to Oshkosh.

The Mill house served as a jail
for the Kouskapot Brothers, Stockbridge
Indians who had killed Joe Palmer on
July 3, 1836 as he was returning from Green Bay.

They were tried by the Brothertown and Stockbridge Indians and sentenced to be hanged Oct 1, 1836 but they made their escape before that date.

Preacher John Sick, a Seven Day Adventist died here. He had quite a large following

The mill was a favorite gathering place for the Indians

It was said that at certain periods of the year, people who had wheat to ^{grind} were compelled to wait a week before they were able to have their wheat milled

⑧ - Lot 10

Daniel Sick sold the West Fraction of Lot 10 to Victoria Featherstonhaugh, wife of G. H. Featherstonhaugh on Nov 16, 1841, containing $33\frac{41}{100}$ acres for \$150⁰⁰

G. H. Featherstonhaugh was appointed by the Government to survey the Brothertown Reserve in 1838. He served in the Territorial Legislature, was part owner in the Steamboat Manchester. He was well educated and considered a fine artist. He moved to Milwaukee in his later days and died there in destitute circumstances

They have two children buried on this property

(9) - Lot 10

The first store at Brothertown was erected by Moses Buffam for Proctor B. Davis on the West Fraction of Lot 10. He sold the building to G. W. Featherstonhaugh in 1845.

A. H. Hammer and E. M. Dick remembered the store. A road led from the base line road to the store following the lot line of Lot 10 and 11.

G. W. Featherstonhaugh surveyed the Town of Brothertown during July, Aug. Sept 1838, with the help of the Commissioners, Charles Anthony, Alonzo S. Dick, Randall Abner Sr., Thomas Commuck, and David Johnson.

He was paid \$500 for his work. The Commissioners received \$960 for their labor and for settling claims. \$250 was paid the attorney and the justice of Peace.

On Mar 16, 1841, Daniel Dick sold to Victoria Featherstonhaugh $33 \frac{41}{100}$ acres of the West Fraction of Lot 10 for \$150⁰⁰. On July 22, 1845, Geo W. bought from one store building or frame built by Moses Buffam situated and standing upon the south east corner of the fraction of Lot 10. Consideration \$165⁰⁰.



This drawing of George W. Featherstonhaugh, the first signer of the Wisconsin state constitution, is hanging in the home of Michael F. Cudahy, 2405 E. Wyoming pl. It was made, some time in the 1880's, by a clerk who worked for the Cudahy Packing Co.

Picturesque Featherstonhaugh

First Signer of Our Constitution

By CHARLES D. STEWART

Michael F. Cudahy has hanging on the wall of his library at home a drawing of an early Milwaukee character whom he calls "the picturesque old man." And his father had it hanging there before him. It is the portrait of George W. Featherstonhaugh, the first signer of the constitution of the state of Wisconsin. It was drawn sometime in the '80's by a clerk in the employ of the Cudahy packing firm.

Featherstonhaugh was a local political leader in Calumet county, and tradition says that he had been a newspaperman in those parts. As age crept upon him he moved to Milwaukee. As an avocation he made oil paintings which he sold to his admirers; he was a familiar figure in all the downtown barrooms, and he drank his whisky straight.

Now that the Centurama has arrived and people all over the state are having local centennial observances, it seemed time to take G. W. down off the nail and show him off.

"It Behoooves Us—"

He was something more than "picturesque"; but in his latter days the more moral and upright people of the city were very conscious that G. W. spent a good deal of his time in saloons, not asking themselves where else a statesman was going to meet his cronies to settle important questions.

As my boyhood home was on 3rd st., just where the Miller hotel now stands, and he had his room on 4th

st., I saw a great deal of him when I was 12 to 14 years of age. And he engaged my curiosity because I knew he was some sort of a distinguished man.

Three things I learned directly from him; and one was the meaning of the word "behooves." Being sent by two machinists, Murphy and O'Connor, to get them a bucket of beer, I went to the saloon on Spring st. (Wisconsin av.) about three doors east of 3rd st. It was the same location which was later occupied for many years by Ald. John Koerner's barroom. At the end of the bar was a tall, bewhiskered man holding forth on political questions, and as he stretched out his arm he said, "It behooves us to"—do so and so. I had never heard that word before, and as I listened to his talk I was rooted to the spot. By the time I had gathered the whole meaning of "behooves" the beer had gone pretty flat.

Intellectual Ancestry

At another time I learned through him the larger meaning of the word "grammar." In those days the Milwaukee public library was located upstairs where the Penney store now is. Downstairs was Espenhain's store, and a broad wooden stairway led up to the library from the street. I was coming down those stairs with one of Oliver Optic's books when I overtook Featherstonhaugh, who was carrying a large volume. Always curious about him, I looked to see what book he had, and it was entitled "The Grammar of Color." That was the first time I knew that "grammar" referred to anything

outside of language. He was quite a patron of the public library.

Finally I learned from him that if you mix blue and yellow paint they make green. To a boy who had recently been presented with some tubes of Winsor and Newton's oil colors, that was a wonderful piece of information. Knowing that he had read a grammar of color and probably knew everything about pictures, I had ventured to engage him in a few words upon the subject.

George W. Featherstonhaugh was of decidedly intellectual ancestry. His father, of the same name, was once known as "United States geologist." He explored this part of the country in the early nineteenth century and among many books he wrote were "Geological Reconnaissance in 1835 From Green Bay to Coteau de Prairie," and "Canoe Voyage Up the Minnaw Sotor." That is how Minnesota was then spelled. He also wrote on political subjects. That our own George W. Featherstonhaugh was something more than the barroom character of local gossip is indicated by the fact that in his latter days he took to oil painting.

But that he knew his way around a saloon is no doubt a fact. He had a way about him. If he had not sold a painting and was short of funds, Turn to STEWART, page 2, col. 7

he would appear before the mahogany bar and speak as a man who spoke with authority. He would say—"Bartender, let me have a drink—one just about as big as your heart." This latter would indicate that it was not going to be paid for. And he would get it.

The first steps to make Wisconsin a state were taken in 1846. In that year the territorial legislature passed an act enabling the people to say whether they wanted to be a state or not—which they did. Then came the first constitutional convention, of 1846, whose work was rejected by the people. This necessitated the second constitutional convention of 1848, whose work was accepted; and it is to this that G. W. Featherstonhaugh's name is signed. It heads the signers and stands out prominently by its length. Many townships in southern Wisconsin—probably the greater number of them were incorporated in '46—a wave of immigration at that time causing them to spring into being. And so, with so many centennials in the air, it seemed about time to take G. W. from the wall and dust him off.

In his very old age he went to live with a sister in Illinois. John Gregory, Milwaukee's oldest newspaperman, tells me that when Featherstonhaugh was away from the big city and his barroom cronies, he was a very decent old man and did not drink at all.

The Manchester's original name was the Black Hawk when the railroad first came

(10) - Lot 11

The Manchester, first steamboat on Lake Winnebago was rebuilt on Sammie Jammie Creek in 1843. It was run from Buffalo N. Y. to Kaukauna by Capt Peter Hotaling, where it was dismantled so that it could be hauled over the rapids between Kaukauna and the foot of the Lake.

At first it was used for hauling freight but in 1847 it was overhauled to accommodate both freight and passengers.

The following advertisement appeared in the "Fond du Lac Whig" of May 13, 1847

Lake Winnebago Steamboat Arrangement
The Manchester, Hotaling, Master, will run during the season between Fond du Lac and Meenah as follows:

Departing: Leaves ^{Taycheedah} Monday 7:00 A.M.
Leaves - Fond du Lac - 8:00 A.M. for Oshkosh touching at Brothertown.
Leaves Oshkosh Tuesday at 8:00 A.M. for Fond du Lac and Taycheedah touching at Brothertown

Leaves Taycheedah Wed, at 7:00 A.M. leaves
Fond du Lac 8:00 A.M. for Neenah, "port of lake"
touching at Brothertown and Oshkosh

Leaves Neenah Thurs. 7:00 A.M. for Taycheedah
and Fond du Lac touching at Brothertown and
Oshkosh

Leaves Taycheedah Friday 7:00 A.M. leaves
Fond du Lac 8:00 A.M. for Oshkosh touching at Brothertown

Leaves Oshkosh Sat 8:00 A.M. for Fond du Lac
and Taycheedah touching at Brothertown

Fare = From Taycheedah to Brothertown
.25 cts, From Taycheedah to Oshkosh -.50 cts
From Taycheedah to Neenah -.75 cts

From Neenah to Fond du Lac -.75 cts
Meals extra.

Freight: Whiskey per Bbl. .25 cts, Flour, 12 cts
Pork, 25 cts, Grain per bu. .06 cts. Household
furniture per Bbl. 12 1/2 cts. The above charges
for freight are from any of the above ports
for any other ports.

"We take pleasure in inviting the
attention of the public to the steamboat
advertisement which appears in today's
paper. The Manchester is a beautiful
and commodious boat commanded by

(10) Lot 11
2nd

Capt Houghtaling and fitted up for
convenience or pleasure and plies between
Fond du Lac and the Rapids three times a
week and returns on alternate days.

From the gentlemanly bearing and
enterprise of the Capt, the accommodations
offered by the crew, the convenience of the
boat and cheapness of fare and freight, we
hesitate not to recommend this as the
best route to the Rapids or any landing
on the lake shores.

The last freight sailing schooner,
Capt Berndt, commanding, used to haul
lumber to the Becker lumber yard, now
Asteria Beach about 1893. They loaded
sand at the creek at Blomiers for the return
trip to Oshkosh

1949
O.E.H

Calumetville

⑪ - Fond du Lac Co.

The village of Calumetville was first visited by Samuel A. Storrow, Judge Advocate of the U. S. Army in 1817.

He called it the village of Fals-
Avoines, "wild rice" and ^{had}~~was~~ ^{be}~~an~~ ^{and}~~a~~ ^{population}~~number~~ of 150 or enormous Indians.
who were lazy and very dirty but their
^{of vegetables and corn}
fields, were large and well kept.

The Methodist minister, Rev Geo White settled there in 1837 and was the first settler. He performed the first marriage ceremony in Fond du Lac Co. when he united Mr. Rev. White describes the first view of his new home at Calumet in these words:-

We had never before seen a ~~fine~~ prairie
and the impression the sight produced was
exhilarating. It reminded us of the poet's
description of the "sweet fields arrayed in
living green" in the promised land
marriage John A. Buesenwachter and Margaret Burg

George White also conducted a general store and the first Post office. We have a book stamped with the Post office stamp of Calumet Village and his name

~~Barker~~ MILES BLAKESLEY - Died, 1858 - Age 86 years
B. F. WHITE, M.D. Died May 4, 1862 - Age 34 years The White mark on the only
Marty FRANCIS WHITE Died, 1855 - Age 18 years mark on left in the cemetery
CLARISSA, Wife of James Ladd - Died, 1853
Many children were buried here for Guilford State,
O. E. N.
1849
3-12

D. E. H.
1249
3-12

Calumet

In White and other white settlers were buried on a gravel knoll just east of the bridge as you enter Calumetville from the south on Highway 55. When Artesia Beach was plotted, the gravel and the bones of these first white settlers was used to surface the roads. We have one of the large copper pennys they used to place over the eyes of the dead. Given me by Joe Schepp

Albert G. Ellis of Green Bay surveyed the town in 1834; "The stream entering ^{at} Calumet Village though small and barred at mouth ~~is~~ is nevertheless large enough for a harbor for boats and a small pier at the mouth would deepen the water so that it might be entered. The banks are high and beautiful and Calumet Village is a beautiful site." This was written upon the spot over a year before there was a white settler in Fond du Lac County.

Herman Heeson ~~erected~~ ^{erected} a large stone
flour mill, ^{on a hill} on the lake shore, now Atesia
Beach. It was run by steam power. He
also built a large beautiful home on the lot,

William Bock moved the house up to the village in the 90th and used it to store finished lumber from his lumber yard. The mill was erected in 1851.

The village of Calumet ~~in~~ Sept, 1, 1824 contained 30 hunters and three times that number of women and children according to the report of Hy. B. Brewster, Indian Agent of Green Bay. This did not include old men. Chas Guignon of Green Bay and Swan of Manitowoc, both traded with the Menomonee at Calumet in 1824.

Samuel Stambaugh, U. S. Indian Agt. at Green Bay in 1831-1832, in his report to the Secy. of War dated 7/8/31 has this to say of Calumet; "This valley and mountain terminate in this direction, within fifteen miles of the S. E. corner of the Lake, in extensive dry prairie of the choicest soil. There is a considerable indentation in the land at this place; and turning ^{the} last angle of the mountain ascending the Lake, these rich plains, covered with herbage of luxuriant growth, have the appearance of a highly cultivated country. The Indians call

these prairies "Hase-skis-sink" which signifies "Shining Prairies". On the margin of the Lake about the centre of these plains, in front, the Menomonee have a large village, called Calumet; the chief of which, "Little Hare" is one of the Menomonee chiefs who signed the Treaty at Washington last winter." He describes the prairie; "They contain, at a moderate estimate fifteen thousand acres; and are divided into fields, with surprising regularity, of about two hundred acres each, by clusters of oak and hickory surrounding them, so arranged that each enclosure thus formed, appears, in viewing it from the center, to be isolated from the rest. I passed over these plains in August, when they were covered by tall grass and wild flowers, which, at a little distance, gave them the appearance of rich farms, in high state of cultivation; upon close inspection, they losing nothing of their beauty. The soil is of the very best quality for successful cultivation and every acre is ready for the plough of the farmer, without any preparatory labor except fencing.

The Menominee tribe must have had two villages at Calumet at different times for we find them in 1824, when Bevoort passed through, ~~flying~~ on the lake shore where the Boy Scout Camp is now located, they also lived there when Samuel Stambaugh came through in 1831, but Judge Samuel A. Storrow, in 1817 describes the village thus: "Amelioration of the grounds, a few foot paths and traces of habitations denoted that we were near the object of our destination, and shortly afterwards in passing from a wood, we saw it at a distance." It was the village of Gal. Avoines, "wild rice" that is Menominees, situated on the edge of a prairie which borders Lake Winnebago. The lake lay before it on one side [that is, on the west side] and on the other the prairie, rising with a gentle acclivity from the margin of the water. The spot was well chosen for beauty, warmth and fertility. There is nothing about it that indicated a recent commencement. The grounds bore marks of long cultivation and the ^{few} trees that were left standing seemed as if

distributed for ornament and shade. The village has received the name of Calumet; it consist of about one hundred and fifty souls and rarely been visited by whites, except voyagers on the way to the Wisconsin River.

This description and the fact of the large burial ground on the County line, also the numerous fire places that were opened up when when Joe Halfman installed a water system in his barn lead us to believe that Calumetville was the location of the first Menominee village.

They also had a village on lot 125 and lot 126 Town of Brothertown which we believe they used as a winter camp for it was an ideal place for such purpose. A high wooded ridge was just west of the camp, which would protect them from the wind and also gave them a plentiful supply of wood. Water was supplied by a very large spring, east was open country to the Manitowoc River, a distance of about 80 rods. An old Brothertown Indian remembers of seeing

a large log with five or six spots
burned into it, to form mortars in
which to grind their corn, at this camp.
Mr Hoerth who owns part of the land where
the old village stood has found some
copper tools and other relics.

There is a good ford across the Manitowish
River with a rock bottom at this place,
It must have been built by the Indians
as all the rest of the river bottom
is muck and swamps

Calumet Pipe of Peace

That pipe is of a red stone, as bigge as a
fist and as long as a hand. The small reed
as long as five foot in breath, and of the
thickness of a thumb. There is tyed to it
the taylor of an eagle all painted over with
severall colours and open like a fan, or like
that makes a kind of a wheel when he shuts;
below the toppe of the stecke is covered with
feathers of duck and other birds that are of a
fine colour.

Every one smoked his pipe of tobacco, now
they never goe with out it. During the while
there was a great silence.

From Radisson Diary - 1661 - Upper Wisconsin

Break the red stone from this quarry,
Mould and make it into Peace-Pipes,
Take the reed that grows beside you,
Deck them with your brightest feathers,
Smoke the Calumet together,
And as brothers live henceforward!

The Song of Hiawatha
Longfellow

(35) - Lot 17

A large Menominee burial ground was located on the west side of Highway 151 where the present Steffen Garage stands, on It used to be quite a pronounced gravel knoll but in 1900 a gravel pit was opened and since then there is little left of the original burial ground. In 1900, they uncovered 45 Indian graves and many more in later years

They were buried in shallow graves in a sitting position, The majority were facing West, I have a small pipe that I found in one of the graves, it is of clay and very crude.

It must have been a very old cemetery as most of the bones were badly decayed.

the Calumet - Iron du Lac County line

(13)
12 - Lot 18

John Johnson, Sr. was born in 1774. Had two wives, the first was killed when she fell from a wagon. Was a peacemaker of the Brothertown Court in New York from 1805 to 1821 and was titled "Squire Johnson" in honor of his service. He moved to Wisconsin in 1836, where he died in 1860. At the first election in Calumet Co on Mch 4, 1840 he was elected one of the County Commissioners.

He was prominent in the affairs of the Baptist Church

(13) - Lot 20

David Johnson settled in Brothertown in 1832 being one of the eight families to settle here that year.

He operated a blacksmith^{shop} for many years. He was prominent in town and county affairs being elected to a county office at the first election on Mch 4, 1840

(14) - Lot 20

The first school house at Brothertown was built in the center of the Military road.

The first mention we have of this school was on Nov. 22, 1837 when the Methodist Minister Rev. Stebbins rode to the Brothertown Settlement, called Seaburg and visited the school which was under the instruction of Miss Ethelinda Lee. He was pleased with the school and also with Miss Lee. Miss Ethelinda Lee was a graduate of Newbury Seminary, Vermont.

The ^{present} school house and land was sold at public auction Sept 4, 1948 for \$2000⁰⁰

lot 20
5 1/2 of

(15) Lot 21

Widow Martha Johnson, wife of Emanuel Johnson, who died soon after his arrival in Wisconsin. She was a daughter of David Fowler, who served for many years as clerk of the Brothertown Peasemaker Court in N. Y.

Her son Jeremiah W. was mentioned by the early missionaries for his wonderful voice and he was always called upon to sing at their public gatherings and to lead the choir at church.

(16) - Lot 22

Alongo D. Dick came to Wisconsin in 1834. Acted as road overseer at Kausana a few years. Was a member of the state legislature, also the postmaster at Brothertown in 1849. Sold $N\frac{1}{2}$ of Lot 22 and $N\frac{1}{2}$ of Lot 39: 100 acres on Mch 17, 1852 to Moody Mann for \$2000⁰⁰.

Moody Mann supervised the building of the saw mill and grist mill at Brothertown in 1835-1836, also served as the first county judge in Calumet County 1852-56?

He conducted a tavern on Lot 22 until his death in 1855. He choked to death while eating his Christmas dinner.

His family reserved a burial lot on Lot 22. The description of said lot will be found in the Court House in Volume of Deeds "W" page 420.

(17) - Lot 23

Thomas Commuck settled on Lot 23 in 1832 and was one of Brothertown's first settlers.

He was the Brothertown Indian Historian, wrote several articles for the State Historical Association. Wrote a song book of Indian Melodies, was the first Postmaster in 1837 also the first Registrar of Deeds for Calumet Co in 1840, Served as Justice of Peace for many years. Prominent in Methodist Church affairs.

The post office was established under the name of Pequot, Mch 7, 1840

2nd Postmaster

James Creamer, Postmaster, Dec 17, 1845

James Kiness " July 1, 1847

Alonzo S. Sick " April 9, 1849

Warren Ball " April 22, 1851

James Creamer " June 18, 1854

Walton Ball " Jan 24, 1856

The name of post office was changed to Brothertown 5/19-59

Walton Ball " May 19, 1859

Joshua H. Haight " March 23, 1881

George Phillips Jr " Sept 28, 1894

Edgar M. Sick Nov 10, 1897

Office discontinued June 30, 1903, Mail to Chilton

(19) - Lot 23

On Jan 28, 1842, Thomas Commuck sold to the trustees of the Methodist Episcopal Society, who were Randall Abner, John C. Hammer David Wiggins, Hephiah Fowler and J^m Fowler, three acres of land ^{for \$35.00} where the present church now stands "1948" but it was not until 1845 that construction began. A man in the town of Stockbridge furnished the timber and the Brothertown mill sawed the lumber.

Rev. Verson Miller, Commuck, Hammer and Wiggins supervised its construction.

The parsonage was built in 1847 and was sold about 1886. It is the present home of Miss Lizzie Moyer. This is the second Methodist Church in Brothertown. "See note (27)"

The present church measures 48 ft x 28 ft with a 16 ft ceiling. It has a timber frame construction. The sills and plate are 10" x 10" hewn timbers as are also the corner posts. The studdings are 2" x 8" sawed lumber. The ceiling is of the same size.

Rafters are the body of small trees measuring about 3 1/2" to 4 1/2" thick

(19) - Lot 23

The church was remodeled in 1906. The two doors in the west end were closed and a large door placed in the center of the building. The steeple was removed and a new bell installed. ^{Bell} (1909)

Colored and symbolic windows were donated by different members of the ~~congregation~~ ^{congregation}. The old wooden pews were removed and seats from the Fond du Lac Crescent Theatre installed.

This year "1948" electric lights and a large oil burning stove was given to the

This church has been in active service longer than any other Methodist church in the state.

Cutling Marsh in his report for 1846 to Society for Propagating Christian Knowledge, Edinburgh, Scot. writes;

"The Brothertown Indians are making progress in enlarging their farms which are cleared up from the thick forest. They number about 400. Schools are regularly taught in the Town during Summer and Winter and habits of sobriety appear to be gradually gaining ground.
over

Church for the Indian Aid and the
Methodist Conference

(19) - Lot 23

The following is the list of pastors who served Brothertown church as compiled by Rev. D. H. Stone in 1900: -

John C. Clark-1835, George White-1837,
 W. H. Fink-1837, Jesse Halstead-1839, -1842
 W. H. Fink-1842, ^{Wesley E. Miller-1845} W. R. Coleman-1846, Henry Regua
 1847, David Lewis-1848, William M. Osborne, 1849
 Jesse Halstead-1850, M. Woodley-1852, William
 Sturgis-1854, William Spell-1855, T. Orison
 1856, Jesse Halstead-1857, William Robotham-
 1859, A. Guswold-1859, T. Peep-1860,
 J. P. Suffron-1861, A. A. Horton-1862, J. Cole-1863
 T. Potter-1864, W^m A. Anderson-1865,
 J. Boynton-1867, A. J. Brill-1868, W^m Truesdell-1869
 J. B. Cole-1871, J. W. Whitney-1872, R. Blackburn-1873
 J. S. Bolton-1874, C. Baldock-1876, O. B. Clark-1879
 J. C. Robbins-1882, John A. Bevier-1883, W^m J. Ames-1884
 Thomas Ross-1885, C. H. Turner-1888, John Poolay-1890
 C. A. Stillman-1891, F. C. Rochelle-1891, unexpired
 term of Stillman, Daniel Woodard-1892, S. Olsen
 1895, J. F. Decker-1896, J. W. James-1897 and
 H. D. Stone-1899.

They have a Methodist Missionary
 residing amongst them, and a "Methodist"
 Church has been gathered as the fruit
 of Missionary labor amongst them,
 numbering 100 members.

(39) - Lot 23

On February 11, 1866 a Lodge of the
"International - Order of Good Templars was
formed which met in the hall of the
Haight and La Grange store which was
located where Lois Stage now lives.

Following are the minutes of the first
meeting and the name of Officers elected:-

Brothertown Wisconsin

Feb, 11, 1866

Many persons signing an application
for a charter of the I. O. of G. T. Miss Emery,
State Deputy organized a lodge to be called
the "Union Lodge of Brothertown and to
meet Monday evenings.

The officers elect are,

Rev. W. M. Anderson	Worthy Chief Templar
Sister Blount	Worthy Vice Templar
Bro J. W. Dick	Worthy Secretary
Bro. E. M. Dick	Worthy Financial Secy.
Sis. H. A. Anderson	Worthy Treasurer
Bro J. D. Buel	P. W. C. T.
Bro O. S. Johnson	W. C.
Bro O. Johnson	Worthy Marshall
Sis. A. Hammer	J. S. S.

Bro. J. H. Higgins	O. S. G.
Sis Grace Dick	A. M.
Sis O. L. Fowler	A. S.
Sis L. A. Coffeen	R. H. S.
Sis A. Higgins	L. H. S.

Trustees elected for present year, Bro L. S. Fowler
O. S. Fowler and Jonas Kinner. Miss Rosalie Johnson
was initiated in the private works of our order
Recess of ten minutes

Lodge called to order, Motion prevailed that
the Quarterly dues be .25 cts each, also that the
Initiation fees for gentlemen be .75 cts, for ladies
.50 cts, also that any member found chewing
tobacco or gum in the place of the meeting
of the Lodge on Lodge meeting night pay the
fine of .50 cts

Motion also prevailed that officers neglecting
to have their books at the Lodge in time to
commence at the regular hour, pay the fine of .50 cts

Motion also prevailed that ministers
and their wives and "War Widows" be admitted
free of expense.

There being no further business the Lodge
closed in due form

Receipt of the evening \$30.00

Miss Emery
Secy. Pro Tem

The International Order of Good Templars
organized a Temple of Honor and Temperance
on Dec 19, 1877. This was a rigid Temperance
society and anyone breaking its rules
was expelled from the Lodge with no chance
of reinstatement. Following are its first minutes.

Brothertown, Wis., Dec 19, 1877

Organization of Brothertown Temple of
Honor and Temperance on the 19th day
of December 1877.

After a few explanatory remarks
by A. M. Gordon, G. W. R. the temple instituted,
with the following named persons
as Charter Members

Geo S. Fowler, 1 st	Henry A. Fowler
Edwin C. Adams	Geo. S. Fowler
David Fowler	A. M. Quinney
John Miles	Rufus Jacques
A. H. Hammer	Geo Kindness
E. M. Dick	John Hammer
Hiram Johnson	John E. Hammer
Thos. Brushell	O. D. Dick

The following Brothers of Stockbridge
Temple was present and assisted in
the institution

W. E. T.	Edward La Loned
W. V. T.	Frank Cleveland
W. R.	Ogias C. Smith
W. A. R.	Aaron Morris
W. F. R.	Wm Brown
W. T.	Dr Everett
W. U.	Leth Stone
W. S. U.	Leuit Dutcher
W. G.	J. Bowman Bowman
W. S.	Chas
P. W. C. T.	S. S. Maltby

After the initiation, the temple proceeded to elect officers.

E. M. Dick, J. W. Dick, A. N. Duinney, L. C. Adams was on motion appointed as a committee to select a list of officers.

The Committee reported the following list of officers

J. W. Dick	W. E. T.
A. N. Duinney	W. V. T.
E. M. Dick	W. R.
Jas S. Fowler 2 nd	W. A. R.
John Miles	W. F. R.
Hiram Johnson	W. T.
John L. Hammer	W. U.

Jas S. Fowler	W. S. U.
E. M. Dick	W. G.
R. Jacques	W. S.
H. A. Fowler	P. W. C. T.

On motion the W. R. was instructed to cast the vote of the Temple for the different officers reported by the committee which was accordingly done and thereby the foregoing list became the officers of the Temple for the first official term.

On motion the name "Brotherhood" was adopted as the name for this temple.

On motion, Thursday Evening was adopted as the night of meeting

The Officers elect was then duly installed by A. W. Gordon, G. W. R.

The temple then proceeded to nominate Trustees, Bros. Jas. S. Fowler 1st, E. C. Adams and A. W. Hammer was nominated

Motion prevailed that the W. U. be instructed to cast a vote of the temple for the trustees and they to draw lots for terms.

The drawing was as follows. Jas S Fowler 1st one year, E. C. Adams two years, A. W. Hammer for three years

Bro. O. D. Dick was nominated as Temple Deputy
 Motion prevailed that the W. R. cast a vote
 of the temple deputy, whole No. votes cast was 16
 of which O. D. Dick received 16 and was duly
 declared elected. W. S.

W. C. T. appointed the following Finance
 Committee, L. M. Dick, John Miles, T. H. Brushhill

W. V. T. appointed supporters, John Hammer
 W. R. H. S. Thomas H Brushhill, W. L. H. S.

Motion prevailed that Bro J. W. Dick
 be admitted a member of this temple by card.

Good of the order: Remarks for the good
 of the order by Bros. A. W. Gordon, & W. R.
 S. D. Mattby of No 56, D. V. Ewert and L. La Loned
 of 56, David Fowler

A vote of thanks was tendered the
 Stockbridge members for their assistance
 this evening.

Also a vote of thanks was extended
 to brother A. W. Gordon for his services
 in instituting this temple.

The Temple then closed after which
 the sisters of the S. O of S. T. prepared
 refreshments which was highly appreciated
 by all. Receipts for evening \$, L. M. Dick W. R.

All of the C. charter members were
 Brothertown Indians with the exception
 of A. M. Quinney who was a member of the
 Stockbridge Nation.

David Fowler, L. M. Dick, Hiram
 Johnson and James L. Fowler remained true
 to their vows until their death

They held their meetings in the
 Haight and La Grange, ^{store} until Dec 14, 1878,
 when they dedicated their new Temple
 which they had erected on the land now
 occupied by Sehardt Garage (1948)

There were three orders to the ~~Order~~
 10. of S. T. of the Temple, The first was called 'Degree
 of the Heart'; the second; the Degree of
 Charity; the third, the Degree of Royal
 Virtue

Minutes of the Temple of Honor and
Temperance No. 166, July 26, 1879

Brother James D. Fowler, chairman of committee appointed to ascertain the prospects of engaging a steamer for the proposed Temple excursion reported: That he had consulted Cook and Brown of the "Carter" and Neff and Co of the "Tom Wall" and recommended that on account of the "Carter" being in poor condition, that the Temple secure the services of the "Tom Wall" at \$45⁰⁰ rather than the "Carter" at \$40⁰⁰

Temple Hall - Aug 9 - 79

"Brotherhood
Committee Band"

Rule 12 - Bro. John Miles, Com. on music, as having procured the services of the B. C. Band for the excursion on Aug 14 for \$15⁰⁰ and also that he had taken the responsibility of engaging the "String Band".

Moved and carried that the "String Band" be granted free ticket for excursion, J. W. Dick, Rec.

Temple Hall, Aug 16, 79

Rule 12 - Committee on Excursion "stand"

submitted the following

Bought of J. H. Haight and Co	\$35.91
Returned	14.30
Sold	26.98
Cash	5.37

Report accepted	
Tickets sold on trip	56.25
Paid Meffand Co	45.16
Paid for ice	1.20
Balance on hand	10.00

Com. H. A. Hammer
 Moved and carried that the use of the
 Temple building be let to the M. L. church
 on the 9th of Sept, 1877
 Needham Richmond, Rec

See Vol. E - Page 183 of Deeds
 for Calumet Co
 also Vol K - Page 75
 Mill dyke laid out in 1835

(20) - Lot 23

Charles Anthony bought eight acres of land along the Mill Dyke west of the church. The mill dyke was laid out in 1835. In his deed is the first mention of when the dyke was laid out. Thomas Cornmuck sold the land to him on Nov 13, 1843 for \$190⁰⁰. Charles Anthony was prominent in the affairs of the tribe and was also a Notary Public.

H. J. Skeesuck later bought a part of this lot and in 1850 he sold to W. H. Dick and Rowland Johnson Supervisors of the town of Brothertown, and a town house was erected and used as such until 1864.

J. H. Haight had a store here for a number of years before he and Abram La Grange built a store in 1867 on the Thomas Cornmuck homestead

Thomas Cornmuck sold to Moses Stanton of the town of Charlestown in the Co. of Washington and the State of Rhode Island on July 1, 1843, two acres of land south of the land belonging to the Methodist Church. ^{and Catherine Stanton} Moses Stanton sold the land to Warren Ball on June 1, 1850

Charlestown first settled

First Town House - Phillips Store

N $\frac{1}{2}$ of Lot 23 - Vol. G-150 March 1850

H. J. Sheesuck to W. H. Dick and Rowland Johnson
Supervisors of the Town of Manchester
22 $\frac{1}{2}$ rods - \$25⁰⁰, Town House, later Phillips Store

N $\frac{1}{2}$ of 23 - Vol. S-386 - June 6, 1864

Hervey Ball, Town Clerk of Town of Brothertown
to Simon Owens - \$170⁰⁰

N $\frac{1}{2}$ of 23 - Vol. W. 210 March 20, 1866

Simon Owens to Freeman Kelly - \$220⁰⁰

N $\frac{1}{2}$ of 23 Vol. V - 539 Feb 12, 1867 - \$40⁰⁰

Freeman Kelly to Hayward Haight and Richard Hage

N $\frac{1}{2}$ of 23 - Vol. Y-399 Apr. 1868

J. Hayward Haight to George Phillips 500⁰⁰

(21) - Lot 24-25

The first person to be buried in the
Brothertown Cemetery was Newton Mosseuk
who froze to death on Lake Winnebago
in the winter of 1834 as he was returning
from Green Bay

The oldest monument is that of
Joseph Palmer who was murdered by
the Stockbridge Indians on July 3, 1836
It is the oldest marked grave we have
been able to find in the Fox River Valley

Forty one Civil War Veterans, seven of
the War of 1812, five of the First World War
are buried here, ^{and} one of the Mexican War ^{Baptist} Milton Hague

The old Brothertown Preacher, Thomas
Dick and his wife Deborah, who conducted
the first services for the ^{Baptist} church in Wisconsin
in 1834 are also buried here, also Benj. Sargent
Howler, the Free Will Baptist preacher who came
to Wisconsin in 1842, The epitaph on his monument
reads, "He taught the language of his Master
Little children love one another", and
Capt. ^{George} Hamilton, a grandson of Alexander
Hamilton of Revolutionary fame. He was swept
overboard from his boat near Black Wolf and
"about 1870" drowned

The first sheriff of Calumet Co., John C. Hammer,
six Peacemakers of the Brotherton Court of N. Y.
and the last Headman of the tribe, Edgar M. Dick
are also buried here, also Mrs Louisa Fowler,
whose Indian name would be Princess
Monoposuck of the ^{Miantic} ~~Montauk~~ ^{Tribe of Long} Island,
whose ancestry can be traced
back to the landing of the Pilgrim
Fathers

(22) - Lot 24

Phoebe Fowler, nee Kiness was born Feb 10, 1774. Died March 13, 1863. She married David Fowler Jr in 1791. David Fowler was the son of David Fowler, the first successful teacher to be sent to the Oneida Nation, also one of the founders of the Brothertown Nation. David Fowler Jr served as clerk of the Peacemakers Court in N. Y. for several years and was prominent in religious affairs. He died in 1826.

Phoebe Fowler moved to Wisconsin in 1834. In her old age, ¹⁸⁵⁷ she became childish and Orsamus Fowler was appointed Guardian under a \$2400 bond.

(23) - Lot 25

Elkanah Dick came to Wisconsin in 1831 and moved to Brothertown in 1832 becoming one of its first settlers. He served as a Peacemaker in the Peacemakers Court in W. V. for a number of years.

The first election held in the county was at his home in 1840.

Oct 16, 1841

Book A-

Pages 75-76

In 1841 he sold his personal property to his son Elias Dick for \$1443.90, following is the list.

Bill of Sale of Elkanah Dick to Elias Dick

Know all men by these presents that I, Elkanah Dick of the Town of Manchester, County of Brown, Territory of Wisconsin for and in consideration of the sum of One thousand four hundred and forty three dollars and ninety cents to me in hand paid by Elias Dick and Susannah Dick at or before the sealing and delivery of these presents, the receipt whereof I do hereby acknowledge, have parted, bargained and sold, and by these presents do grant, bargain and sell unto the said Elias, ^{and Susannah} Dick, their administrators and assigns all the goods, house hold stuff, implements and furniture and all ^{other} goods and ~~whenever~~ chattels whatsoever

hereinafter particularly mentioned that is to say:-

Two Bay horses at \$90⁰⁰ ninety dollars each,

One Black colt at \$50⁰⁰ fifty dollars

Two yokes of working oxen at fifty dollars a yoke

Five cows at fifteen dollars each

Two calves at five dollars each

Six hogs at four dollars each

One, two horse wagon at sixty five dollars

One ox cart at twenty five dollars

One ox sled at twenty dollars

Two steers, one at twenty, the other at thirty dollars

One pair of sled shoes at seven dollars and fifty cents

One Colander kettle at Eleven dollars

One Brass kettle at Eleven dollars

Eight sets of plates and three sets of knives and forks

two sets of tea cups and saucers at fifteen dollars

Three sets of Silver table spoons and three sets
of teaspoons at eight dollars

Six feather beds and bedding for same at
one hundred dollars

Five Bedsteads, four dollars each

Three chests at two dollars each

Twenty dollars worth of books

One bureau at fifteen dollars

One side of Sole Leather at four dollars and fifty cents

One side of leather, upper, at two seventy five

One Calf skin at three dollars

One chest of tools at twenty five dollars

One cross cut saw, eight dollars

Two looking glasses at two dollars each

One clock, fifty dollars

Five log chains, three dollars each

One, two horse harness at thirty one dollars

One, single harness, fifteen dollars

One hundred and twenty pounds of sugar
fourteen dollars and forty cents

Three stacks of winter wheat, seventy dollars each

One stack of Spring wheat, fifteen dollars

Four hundred and fifty pounds of nails at
ten dollars

One smut machine at seventy five dollars
amounting to One thousand four hundred
and forty three dollars and ninety cents be the
same more or less

Elkanah ^{his} X Dick
mark
Charles Anthony, Justice of Peace

P.S. A smut machine was used for
separating and cleaning grain. The Lyman Morgan
Co manufactured them at Port Washington about 1850

(24) - Lot 207

The old Hop House. Considerable hops was
raised here and stored in the hop house
It was also used as a dance hall

(25) - Lot 27

(25) - Lot 27

In the first election of the County held at the home of Elkanah Dick in 1840, the town of Brothertown was divided into two school districts. School District No. 1 school house was erected on this lot.

The Close Communion Baptists conducted their services here for a number of years also the Free Will Baptist congregation.

(26) Lot 27

One of the first houses made of sawed lumber in the settlement. Built in 1842 and sold to Rev Benjamin Garrett Fowler, a Free Will Baptist minister. He died in 1848 at the age of 74. His grave stone bears the tribute: "He spoke the language of his Master, little children, love one another"

He served as marshal to the Bethel town Court in N. Y. for several years and was a presiding in the same court from 1808 to 1811

(27) - $5\frac{1}{2}$ of Lot 28

The location of the first Methodist Church built before 1837, for in that year Rev Stebbins visited the church and had this to say: "Wed^{Mon} 22, 1837 rode to the Brothertown Settlement, called Deansburgh and visited the school under the instruction of Sister Lee. Was pleased with the school and also with Miss Lee. She possesses much of the missionary spirit, Preached in the afternoon and again the next day a funeral discourse on the occasion of six of their Nation who were drowned a short time previous.

It was a solemn, mournful season.

He also wrote a good description of the church, It was made of logs hewn on both sides, about 8 inches thick, the ends dovetailed together, crevices filled with mortar, It had a smooth and pleasing appearance within and without. It had logs seats, and ^{the altar} was a hewn piece of log. Had a seating capacity of 150 people and standing room for 100 more.

It was here that on July 7, 1839, "John S Horner registrar of Green Bay Land Office, and presiding officer of the meeting of Brothertown

(27)
5/2 of Lot 28
no 2

(27) - 5/2 of Lot 28

Indians" convened the tribe to divide claims and make partitions of land;

The Rev Geo White conducted services in absence of regular pastors

In later years it became known as the old Pole house because a flag pole had been erected in front of the building. In 1880 or thereabout it was torn down and a small log house built which became the home of Lyman P. Fowler, who was a Civil War Veteran, served as Register of Deeds for Calumet Co. and represented the tribe at Washington on their claims against the Gov't

Co. D-22nd Vol.

1853

capacity. In attempting to pass the rapids the boat overturned and these men were drowned.

Smaller Durham boats of about twenty tons were used after this accident.

This is the only reference we have of the number of men drowned, the scene of the accident and the place of burial.

Rhodolphus Fowler, born 1791, was the son of David Fowler, Sr., one of the founders of Brothertown N. Y. Rhodolphus served as Peacemaker and Town Clerk for the Brothertown Indians in New York. Lyman Palmer Fowler was his son, Orasmus David also a son.

Henry and Eleastus Fowler were sons of James Fowler who was killed in a quarrel at Utica, N. Y. in 1832. Phebe, a daughter married Lucius Syrenius Fowler.

George B. Scipio, born May 18, 1795, a son of Obadiah Scipio. He married Bathsheba Paul.

Lothrop Dick, a son of William Dick Sr. and a brother of W^m Dick, one of the first settlers of Brothertown, Wis. He married Emeline Adams.

John Curricomb, a son of Jesse Curricomb. This family was not prominent in the affairs of the Brothertown Tribe.

The obituary was given me by Ellis Syrenius Johnson, a grandson of Lucius Syrenius Fowler.

March 30, 1938,

O. E. Heller

(28) - Lot 28

Joe Palmer's widow drew lot 28 in 1839. Her husband was murdered by two Stockbridge Indians by the name of Konkapot as he was returning home from Green Bay, Wis. July 3, 1836. The Konkapot brothers demanded of him the jug of whiskey he was carrying. He refused and in the fight that followed he was hit on the head with an axe and killed. The Konkapots were placed in custody and locked up in the Millhouse at Brothertown where I now live. A trial was held by the Brothertown and Stockbridge tribe and they were sentenced to be hung on Oct ²⁴ 7, 1836 at the Lake shore between the dividing line of the two Reservations but some time before the first of Oct, friends of theirs from the Stockbridge Tribe liberated them and they disappeared.

This was the first crime committed ⁱⁿ ^{Calumet Co.} and one of few verdicts of death by hanging in the State.

Cutting Maish in his report to ^{the} Society for Propagating Christian Knowledge, Edinburgh, Scot. on Jan 15, 1838, has this to say: "A horrid

murder was committed by two young men belonging to this nation a year ago last July "1836" upon the body of a Brothertown Indian in a drunken frolic. They were afterwards tried by a joint council of the two nations, convicted and sentenced to be executed upon the gallows. But by the assistance of their friends succeeded soon after in making their escape. This affair gave rise to a very serious difficulties both amongst the people and in the church as some of the friends of the murderers were members.

The Murder of Joseph Palmer

The tragedy occurred July 3, 1836, at the house of Peter and Jacob Konkopot, two Stockbridge Indians. They had already reduced to small measure an immoderate supply of whiskey, when Joseph Palmer, a Brothertown Indian, in company with another of his tribe and a white man, entered their cabin. The latter party had just returned from the Fox River with a full jug of "fire water" being then an unknown commodity of sale in Calumet Co. They drank several times, but with this fresh supply the Konkopots loud demands for more continued and increased beyond the bounds of reason or consociate fellowship. Palmer therefore refused to be robbed further of his "Fourth of July", whereupon he and his comrades were assailed by their crazed and unreasonable companions, one wielding an ax and the other a club. Being unarmed the former were unable to defend themselves. Palmer was literally hacked and beaten to pieces. The other two escaped.

Without going into details, the murderers

were arrested, tried in October before a commission chosen from both tribes, and sentenced to be hanged near the dividing line between the two Reservations.

On the day preceding that fixed for the execution, "October 24, 1836" they escaped across Lake Winnebago in a boat furnished by friends and were never recaptured.

(29) - Lot 29

Orsamus S. Fowler was very prominent in the affairs of the town. At one time was considered very wealthy. Served as Registrar of Deeds and County Treasurer for a number of years.

His daughter Abba taught the Brotherton school for years. Every one thought highly of her and many of the Civil War Veterans wrote to her while in the service. Their letters show the high regard they felt for her.

She married Edgar M. Dick, a Civil War Vet.
~~He~~ Orsamus S. Fowler was commissioned a Major in the 29th regiment of the Militia of the ^{state}, on the 17th day of February 1858 by Governor Alex. W. Randall.

On April 20, 1857 he bought 305 1/2 acres for delinquent taxes for which he paid a sum of \$14⁸⁸ to Andrew F. Hanssen, Clerk of County Board of Supervisors of Calumet County.

(29) - Lot 29

Milton Sprague had a blacksmith shop at the junction of State Highway 55 and 151

He enlisted in the Navy at the age of 12 years as a cabin boy, served through the Mexican war. Was discharged for disability, for which he drew an ^{\$8.00} pension

His daughter, ^{Kate} Mrs N. S. La Prairie is still living "1948" at the age of 94. She still remembers the location of the old Log church on Lot 28, and her description of the building coincides with that of Rev. Stebbin in 1837.

"He was born in Broome Co, N. Y., Aug 22, 1821. At twelve years of age he shipped on a man-of-war and for sixteen years remained in the U. S. service, visiting ^{most} of the ports of the world. When he left the service, he was captain of the fore-castle. In 1849 he returned to Broome Co. and married Miss Elizabeth Ellwood, and, in 1857 came to Wisconsin and located in Calumet Co. His wife died in 1880 and two of his sons. He has five children now living Milton, Alec, Kate, Mary and Frank, "1881"

History of Northern Wisconsin - 1881
Page 188

(31) - Town of Stockbridge

Eliphalet Matthews was born in 1782 and carried the name of Eliphalet Adams, having been adopted by Sarah Adams Simons, until about 1804 when he assumed his real name.

He was prominent in tribe and town affairs in Brothertown N. Y. Was Peacemaker in the Brothertown Court for twenty years, and for his services was called "Esquire Matthews".

He moved to Wisconsin in 1839 and died Sept. 5, 1851.

(32) - Lot 56

The first saw mill was erected on this lot in 1836. The dam and mill race are plainly visible today, "1948". It was a good job of engineering. The mill pond was supplied with water from springs at the head of the dam.

(33) - Lot 52

The private burial ground of the Morrill family. Three members of the family died within nine months. Ellen Died July 10, 1863¹⁹

John, Died July 28, 1863 and Henry, Died Apr 19, 64

Henry Morrill was born Apr 28, 1847, Enlisted in Co E., 21st Wis. Vol. INF which was mustered into the service Sept 5, 62. Sent to the front two weeks after being mustered in without guns or equipment, Fought at the

He was the youngest soldier to enlist from Brothertown. He died at the age of 16 years, 11 months and 21 days.

Battle of Perryville Ky, Oct, 8, 1862. Just a month after being mustered in. Received guns and equipment just before going into battle.

(36) - Lot 17

Randall Abner, a Peguat Indian, from
Stonington, Conn. Born June 4, 1789, moved to
Brothertown N. Y. in 1819, was a Peackmaker
of the Brothertown Court from 1823 to 1831. Removed
to Wisconsin in 1831 and later to Kansas where
he died in 1852. He was a Notary Public
also Trustee of the Methodist church.
Was prominent in Brothertown affairs

He and Thomas Sean, journeyed to Washington
to petition for their removal from N. Y. and
they who located their home in Brothertown Wis
and at Little Rapids on the Fox

(37) - Lot 18

Lucius Syrenius Fowler, moved to Wisconsin in 1834. Bought the South $\frac{1}{2}$ of Lot 18-50A. - from Isaac Scipio of Kirkland, in the County of Oneida N. Y. on Apr 15, 1841 for \$200.

Ellis Johnson, a grandson still lives in the house built in 1842. It is the only property held by the same family for over a century in the town and I believe the oldest in the county.

Lucius Fowler was an excellent farmer, he and Lator Dick were considered the best in the town. A devout church member and Trustee of the Methodist church for many years and one of the few who never drank.

(38) - Lot 36

William Fowler, Born 1815. Enlisted in Co. E. 21st Wis Vol. Inf. and was killed in Action at the Battle of Perryville, Ky on Oct 8, 1862 just a month after he enlisted.

He was erecting a mill just east of Iphigene Dicks home on the Mill creek when he enlisted, the mill was never completed.

He^{as} a Representative in 1845 to the Fourth Assembly of Territory of Wisconsin consisted of Brown, Calumet, Fond du Lac, Menominee, Marquette, Sheboygan and Winnebago Co.

Bishop

Bishop Kemper and Mrs Elizabeth Therese Baird had stopped at his home in the early forties and speak highly of the family.

(40) - Lot 23

E. M. Dick, the last headman of the tribe and the last Postmaster at Brothertown,

Active in the cause of Prohibition, was a ~~candidate~~ candidate on Prohibition ticket for Congress in 1900

Served in Co. E. 21st Wis Vol. Inf. and was shot in the wrist at the Battle of Perryville.

Operated a barber shop and was Notary Public for many years. Had an excellent education. He was a credit to any community

History of Chenango and Madison Co. of N.Y.
James E. Smith
Pub. by J. Mason and Co.
Bryant's 1880
Page 84

The Pioneer

Through the deep wilderness where scarce the sun
Can cast his darts, along the winding path
The Pioneer is treading. In his grasp
Is his keen ax, that wondrous instrument,
That like the talisman ^{trans}forms
Deserts to fields and cities. He has left
The home in which his early ^{years} days were passed,
And led by hope, and full of restless strength,
Has plunged within the forest, there to plant
His destiny. Beside some rapid stream
He rears his log-built cabin. When the chains
Of winter fetter Nature, and no sound
Disturbs ~~the~~ echoes of the dreary woods,
Save when some stem cracks sharply with
Then merrily rings his ax, and tree on tree
Crashes to earth; and when the long keen night
Mantles the wilderness in solemn gloom,
He sits besides theuddy hearth, and hears
The fierce wolf snarling at the cabin door,
Or through the lowly casement sees his eye
Gleam like a burning coal.

Alfred B. Street

Rev. John Williams, of Deerfield, Mass.,
Ancestor of Eleazar Williams

and his family

He, were captured by the French and Indians
with 100 others at the destruction of Deerfield, 1704
and taken to Canada. His wife was killed
when she was unable to keep up with the
rest of the prisoners. About 21 were either
murdered or died of exposure during the
three hundred mile march to Canada.

the quote "In a few instances the captives
were purchased of the Indians, by the
French, and the others were at different lodges
of the Indians.

During his captivity, Mr Williams visited
various places on the St. Lawrence. At
Montreal he ^{was} humanely treated by Gov.
Waudreuil. In his interviews with the
French Jesuits he uniformly found them
using every endeavor to convert him and
others to their religion. However, most of the
captives remained steady in the Protestant
faith. And in 1706, fifty seven of them were
by a flag ship, conveyed to Boston. A considerable
number remained in Canada, and never
returned, among whom was Eunice Williams,
daughter of the minister, she became a

Feb. 29. 1704

The Book of the Indians on Geography and History
of the Indians of North America, which Edition
transl. B. S. Webb. Boston
The Plan of the Royal Society of Boston
Antiquaries, Nov. 1704 of M. R. and M. R.
at Constantinople
Historical Society

1841

firm Catholic, married an Indian, by whom she had several children, and spent her days in a wigwam. She visited Deerfield with her Indian husband, dressed in Indian style, and was kindly received by her friends.

All attempts to regain her were ineffectual. Rev. Eleazer Williams, late a missionary to the Green Bay Indians, is a descendant. He was educated by the friends of missions in New England at Dartmouth College.

Eleazer Williams was raised a Catholic, in Canada, educated by the Congregational Church in Mass. After the War of 1812, he embraced the Episcopal faith.

The names of his parents were Tom Williams and Mary Williams. Eleazer Williams was born at Caughnawaga, "Sault St Louis" near Montreal about 1792. He married Madelone Jourdain of Kankana on March 3, 1823. She survived her husband 28 years. Died July 22, 1886 and was buried in Woodlawn Cemetery, Green Bay, Wis. He died Aug 28, 1858 at Hogsburg, New York.

Eleazer Williams was a member of the Masonic Order.

Rev. Eleazer Williams

In 1816 a mission was established at Oneida Castle by Bishop Hobart and Rev Eleazer Williams, the fratative son of Thomas Williams a distinguished Mohawk Chief of the St Regis tribe was placed in charge. Mr Williams was a descendant of Rev John Williams, who, with his family and parishoners were made captives by the Indians at Deerfield, Mass in 1704. He was liberally educated, and officiated as lay reader, Catechist and school teacher. His labors were eminently successful, and resulted in conversion to Christianity of a large number of those who had hitherto been known as the ^{the} pagan party.

January 25, 1817 they sent Gov De Witt Clinton an address adopted in council and signed by eleven of the head men of the nation, and expressed a desire to be known as the Second Christian Party of the Oneida Nation. In 1818, this party sold a piece of land for the erection of a chapel, which ^{was} dedicated as St Peter's Church, Sept 21, 1819 by Bishop Hobart, who confirmed in all five hundred persons connected with this mission. Mr Williams removed to Green Bay with a portion of the

History of Caughnawaga and Oneida Co
James H. Smith
Rev. J. H. Mearns and Co
1880
Page 64

a
grandson

O.E.H.
1949

Dartmouth
College

nation, and was succeeded in the mission here, in 1822 by Solomon Davis, who removed who removed to the same place with another portion.

The Chapel was removed to Vernon in 1840. Mr Williams was at one time the subject of considerable speculation as to his being heir to the throne of France. It was said, and an effort was made to prove, that he was the lost Dauphin, the son of Louis XVII, whose fate was enshrouded in mystery. - From "Hammond's History of Madison County."

Page 64

Methodist Influence, Brothertown

Rev. Dan Barnes established a Methodist mission among them in 1829. They were supplied at first by missionaries from among their own race, educated for the purpose, among whom were Williams and John Dextator from Canada. Rev. Dan Barnes was their first white preacher after the establishment of the Methodist mission. He remained with them three years, and was the instrument of a revival more powerful than any they had hitherto experienced. The morals of the people, which had hitherto been sadly neglected were now assiduously cultivated

The first Methodist mission chapel was built at the Orchard in the south west corner of Vernon, and it, together with the land, was sold in 1833, by the company of Indians who removed in that year to Green Bay.

Another house was soon ^{after} erected in the same locality, near their burying ground. About the same time the "Windfall" party built a meeting house, about three miles south of Oneida Castle, in the town of Lenox.

①

"The Orchard was named from an old and very large orchard in the south west corner of Vernon, which was set out by the Indians long before the first ^{white} settlers came in, at which time it was said to have been an old orchard. From it the Indians living in that locality are known as the Orchard Party."

Page 65

Brothertown Indians

The Brothertown Indians were adopted by the Oneidas during the latter half of the eighteenth century. They located mostly upon and near the Oriskany in the town of Marshall, Oneida Co. They derived their name from the fact of their being a union of many tribes or brothers.

Presbyterian
Influence
Brothertown
and
Stockbridge

Having no common language, they adopted that of the English. Rev Samson Occum, a highly educated ~~educated~~ Mohegan Indian was a celebrated preacher in this tribe, with whom he remained many years in that capacity. He visited England to solicit aid for the Indian school at Lebanon, Conn. and while there was the recipient of many marked favors, occupying the pulpits of the "noblest chapels in the Kingdom" including Whitfield's and the chapel of Georgette, before whom he preached, and ~~when~~ by whom he was presented with a gold mounted cane, which he carried during his subsequent life. He possessed a cultivated mind and pleasing manners, and was often called upon by the early settlers to preach, attend funerals and solemnize marriages. He died at New Stockbridge in 1792

THE LAST WILL AND TESTAMENT OF HANNAH CHICKS
A Stockbridge Indian

In the name of God, Amen. The seventh day of March One Thousand Eight Hundred and Fifty two.

I, Hannah F. Chicks of the Town of Stockbridge in the County of Calumet and State of Wisconsin, being sick and weak of body, but of perfect mind and memory, Thanks be given unto God; therefore calling unto mind the mortality of my body, knowing that it is appointed unto all men once to die, make and ordain this my last will and testament, that is to say the first of all I give and recommend my soul unto the hand of Almighty God that gave it and my body I recommend to the earth to be buried in decent Christian burial at the direction of my executor nothing doubting but at the General Resurrection I shall receive the same again by the Almighty power of God and as touching such worldly estate where with it hath pleased God to help me in this life I give demise and dispose of the same in the following manner and form.

I give and bequeath to my nephew Levi Konkapot one of the heifer calves either of my cows may have in the coming Spring, the same to be chose by him.

I give and bequeath to my sons John N. Chicks and Joseph T. Chicks and my daughter Betsy Wyott each one cow.
I give and bequeath to my son Joseph T. Chicks fifteen dollars on account of borrowed money.

I request that the boys James and Jackson Chicks may be taken charge of by my son John M. Chicks. I give and divide to my son John M. Chicks my little over than two acres of ~~land~~ lot with all the appertuances thereto belonging lying on the west end of ^{lot} No. 85 and partly in lot 86 in Stockbridge Reserve upon which he now resides. I direct that my debts

shall be paid from the residue of my personal property so far as the same may be sufficient and if anything remains after the payment of debts, that the same be divided equally between my sons John M. Hicks and Joseph T. Hicks and my daughter Betsey Hyatt.

I thereby appoint my son John M. Hicks to be the executor of this my last will and testament.

In witness whereof I hereunto set my hand and affix my seal, the day and year first above written Hannah ^{her} Hicks [Seal]
mark

The foregoing will and testament was signed and sealed in the presence of us who have hereunto subscribed our names as witnesses

Eleanor Cole

Recorded Oct 18, 1854
at 9:00 A.M.

L. P. Fowler Rec.

Suey ^{her} Jacobs
mark

"L. P. Fowler, Register of Deeds was a Brothertown Indian

Stockbridge Treaty of 1839

The Stockbridge Indians ceded to the United States "the east half of the tract of forty-six thousand and eighty acres of land, which was laid off for their use on the East side of Lake Winnebago, in pursuance of the treaty" of Oct 27, 1852

WIS. HIST. COLL.
VOL XV-P161

For this land the United States agreed to pay one dollar per acre, which amounted to \$8,767.75; besides this \$3,879.30 was paid for improvement already made thereon. It was further stipulated that in ^{the} event of Indians desiring to move farther westward, the government should pay expenses of an exploring party of three of their number, also the cost of removal of the tribes

Execution of a Stockbridge Indian

WIS HIST COLL
VOL XV-P167

Cutting Marsh report to the Society for Propagating Christian Knowledge, Edinburgh, Scot., June 1840. He wrote; "The other was a man who was excommunicated about three years ago for intemperance and other sins. He lived in this manner becoming worse and worse until about the middle of February when one evening he entered the dwelling of a member of the church who lived alone and murdered him in cold blood for the sake of robbing him which he did and then made his escape, but was

pursued and brought back, tried by the Nation, condemned and executed in March.

This was the first execution which ever took place in the Nation and the whole transaction was conducted in a most deliberate and decided manner, and the effect will unquestionably be highly salutary upon the people."

From the History of Northern Wisconsin-1881-P. 174

"In the winter of 1840, a Mr Sherman was murdered in Stockbridge by Isaac Littleman. The murderer had heard that Sherman possessed quite a large sum of money, and as he lived alone in a secluded spot, thought his crime could be committed with safety. He therefore supped with his victim and it is supposed when they both had retired, killed him with an ax, in cold blood. The murder was not discovered until a week after, when the corpse nearly eaten by rats was found by distant neighbors frozen solidly to the bloody floor. Littleman was arrested denied his guilt, but his premises were searched and some of the dead mans

property was found in his possession.

He then admitted his crime and when about to be hanged, confessed to a second murder, committed at De Pere.

This was the first murder of a white man, the trial of the prisoner being conducted by the Stockbridge Indians

Through all this blood shed, the Mill at Brothertown continued to grind peaceably on. In 1840 Daniel Whitney, of Green Bay, did for Stockbridge what Mr Mann had done for Brothertown, But the outcome was different. He erected a grist mill and operated a store in connection with it. The Stockbridges not so prudent or so fortunate as their contemporaries, became involved in debt. Many of their farms were sold to white settlers and in fact this seems to be the turning point backwards in their prosperity as an Indian tribe

Daniel Whitney erected his mill on Lot 23, Town of Stockbridge. On Feb 22, 1844 the mill dam, mill, dike and 5 acres of land was conveyed to him by Jacob Chicks to whom

J. B. D. was an Attorney at Stockbridge
An Uncle of Mrs Ross Simpson of
Manitowish

Book of Abstracts
J. B. D. was
1843 to 1853
J. P. Jordan Bay 4th.
1853

Stockbridge
INDIAN
CELL

Stockbridge Indians

The Stockbridge Indians, who derived their name from that of their native home in Mass, were ministered to by Rev. John Sergeant, who came with them and established a church immediately after their settlement at Stockbridge.

Sixteen of the four hundred and twenty composing the tribe, constituted the original membership of this church. Mr. Sergeant regularly spent six months of the year at New Stockbridge till 1796 when he removed here with his family and continued to reside with them till his death, Sept 7, 1824, having served these Indians as missionary for thirty six years. In 1796 the Legislature granted him a patent for a mile square adjoining Stockbridge, which was presented to him by the Indians. In 1818 about one fourth of the tribe removed to the west. In 1821, the Six Nations, together with the Stockbridge, St Regis and Mionsee tribes purchased of the Menominees and Winnebagoes a large tract of land upon Green Bay and the Winnebago and Fox rivers in Wis. In 1822, a large part of the tribe remaining

See Winnebago - Indian Reservation for Wisconsin History of this
for details 1937
CHAPTER 11-3-4

not
correct
OZ.

in 1843
The lot was allotted, and also on the same date Joseph L. Chick gave a warranty deed to Whitney for the mill race two rods in width. Jacob Chick sold him 7 acres of land in lot 23 for the mill site and store on the same date. Whitney must have erected his mill and store on the Stockbridge Reservation four years before he could get a legal title.

The mill race and dam are plainly visible today, "1949"

For transfer of land for lot 21 See Vol. of Deeds, B-43-44-45-46
B-46-47-48-49
" " " " 22 See Vol of Deeds F-311-312-313
" " " " 23 See Vol of Deeds - B-43-44-45-46
See Page 11 Book of Abstracts, mentions 7 acres for mill site. Dec 18, 1848

removed to that territory, and the rest soon followed. There they have made considerable advances in civilization, and are generally sober and industrious.

The copy from Mrs Hammonds History of Madison County the following sketch of the illustrious "Shenandoah" which originally appeared in Jones Oueida:

the name which stands more prominent^{ly} upon the page of history, and which will be remembered until the original inhabitants of this continent are forgotten, is that of Shenandoah, the white man's friend.

He was born about the year 1706, but of his younger days little or nothing is known. It has been stated, but upon what authority the writer does not know, that he was not an Oueida by birth, but was a native of a tribe living a long distance to the northwest and was adopted by the Oueidas when a young man. In his youth and early manhood, Shenandoah was very savage and intemperate. In 1755 ~~while~~ while attending a treaty in Albany, he became excessively drunk at night, and in the

morning found himself divested of all his ornaments and clothing. His pride revolting at his self-degradation, he resolved never again to place himself under the power of fire-water, a resolution which it is believed he kept to the end of his life.

In appearance he was noble, dignified and commanding, being in height much over six feet, and the tallest Indian in his nation. He possessed a powerful frame, for at the age of eighty five he was a full match for any member of his tribe, either as to strength, or speed on foot; his powers of endurance were equal to his size and physical power. But it was to his eloquence and mental powers, he owed his reputation and influence. His person was tattooed or marked in a peculiar manner. There were nine lines arranged by three's extending downward from each shoulder, and meeting upon the chest, made by introducing some dark coloring matter under the skin.

He was, in his ripen years, one of the noblest counselors among the North American tribes; he possessed a vigorous

mind, and was alike sagacious, active and persevering. As an enemy he was terrible - as a friend and ally he was mild and gentle in his disposition and faithful to his engagements. His vigilance once preserved from massacre the inhabitants of the little settlement of German Flats; and in the Revolutionary war his influence induced the Oneidas to take up arms in favor of the Americans.

Soon after Mr Kirkland established his mission at Oneida, Shenandoah embraced the doctrines of the gospel, and for the rest of his life he lived a consistent Christian. He often repeated the wish that he might be buried by the side of his old teacher and spiritual father; that he might go up with him at the great resurrection; and several times in the latter years of his life he made the journey from Oneida to Clinton hoping to die there.

Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing

5
civilized and polished society in his better days. He evinced constant care not to give pain by any remark or reply. — To a friend who called upon him a short time before his decease, he thus expressed himself by an interpretation:

"I am an aged hemlock; the winds of a hundred winters have whistled through my branches; I am dead at the top. The generation to which I belong has run away and left me; why I live the Great Good Spirit only knows; pray to my Jesus that I may have patience to wait for my appointed time to die" —

After listening to the prayers read at his bedside by his great-grand-daughter, Shenandoah yielded up his spirit of the 10th day of March 1816, aged about one hundred and ten years. Agreeably to a promise made by the family of Mr Kirkland, his remains were brought to Clinton, and buried by the side of his spiritual father. Services were attended in the Congregational meeting house in Clinton and an address ~~and an~~ was made to the Indians by Dr Backus, President of Hamilton College, interpreted by Judge Dean; and after prayer

and singing appropriate psalms, the corpse was carried to the grave, preceded by the students of the college, and followed in order by the Indians, Mr. Kirkland and family, Judge Dean, Rev Dr Norton, Rev Mr Ayres, officers of the college and citizens.

Shenandoah was buried in the garden of Mr Kirkland a short distance south of the road leading up to the college. A handsome monument stands in the college burying ground, with the following inscription:—

Shenandoah, This monument is erected by the Northern Missionary Society in testimony of their respect for the memory of Shenandoah who died in peace and hope of the Gospel, on the 11th of March 1816, Wise, eloquent and brave, he long swayed the Councils of his Tribe, whose confidence and affection he eminently enjoyed. In the war which placed the Canadas under Great Britain, he was actively engaged against the French; in that of the Revolution he espoused that of the Colonies, and ever afterwards remained a firm friend of the United States.

History of Shenandoah and Medicine Co
p. 11 Smith

Pub. by S. Mearns and Co
1880

Page 63

Under the Ministry of Rev Mr Kirkland he embraced the doctrines of the gospel; and having exhibited their power in a long life, adorned by every Christian virtue, he fell asleep in Jesus at the advanced age of 100 years.

Rev. Samuel Kirkland

Rev Samuel Kirkland was for many years a distinguished missionary among the Oneidas. He was born in Norwich, Conn, Dec 1, 1741 and educated at Dr Wheelocks Indian School. In 1761 he was sent to the Mohawk Indians to learn their language. He entered Princeton College in 1762 and in 1764 returned to the Mohawk country to teach school and perfect himself in that language. He received his collegiate degree in 1765, and in that and the following year was employed among the Senecas. July 9, 1766 he was ordained at Lebanon as an Indian missionary, and in July following took up his residence at Oneida Castle, continuing to labor among that tribe for forty years.

In the summer of 1769, he married in Conn. Jerusha Bingham, an excellent

woman, wellfitted by her good sense and devout heart to become the wife of a missionary" with whom he soon returned to his chosen field of labor. He acquired great influence over the Oneidas, who was thus deterred from taking sides against the Colonists during the Revolutionary War. during which he was in the employ of the United States as Chaplain. In 1779 he was Brigade Chaplain in General Sullivan's campaign against the Indians in Western N.Y. At the close of the war he remained with the Oneidas and in 1788 assisted at the great Indian council for the extinction of their title to the Genesee country. The Oneidas made him the recipient of a tract of land, and so sensible was the State government of the value of his services that in 1789, it granted him a tract of land two miles square in the town of Kirkland, whither he removed. In 1792, he made a liberal endowment of land for the purpose of forming a school, which was originally called ~~Kanawasto~~ Hamilton

Oneida Academy and was incorporated as Hamilton College, May 24, 1812.

He died after a life of much public usefulness Feb 28, 1808. He was a noble man, the friend of his race, both red man and white, and a long line of good deeds proclaim his zeal and liberality in promoting the interest of religion and learning. His labors among the Oneidas were in many instances attended with happy results; a large portion of the nation espousing the Christian religion while he was with them, among them the great chief Shingandoah.

David Fowler,

One of the students, David Fowler, a Montauk Indian, "entered the Indian school at Lebanon, about 1759. He early showed an aptitude for agriculture, and it was Dr Wheelocks opinion that he would make a good farmer if he ever should have the advantage of experience. In June 1761, he accompanied Samson Ocom to the Oneidas and in Aug. returned with three Indian youths. He was approved as an

Wheelocks Narrative for 1771
Page 19.
Doc. Hist. N. Y. 2500-

Indian teacher in March, 1765 and set out accordingly for Oneida Nation on the 29th of April. He shortly wrote Dr Wheelock the following letter from his new residence:—

Kanavaroohare in Oneida June 5, 1765

"Honored and Rev Sir:— This is the twelfth day since I began my school; eight of my scholars are now in the third page of their spelling book. I never saw children exceed these in learning. The number of my scholars is twenty six but it is difficult to keep them together; they are often roving from place to place to get something to live upon. I am also teaching a singing school. They take great pleasure in learning to sing. We can already carry three parts of several tunes. I am well contented to live here, so long as I am in such great business. I believe I shall persuade the men in this castle, at least some of them, to labor this year. They begin now to see that they could live better if they cultivated their lands than they do now by hunting and fishing.

I ask the continuance of your prayers that God would give me grace, and fill my heart with love of God and compassion to perishing souls; and that God would make me an instrument of winning many souls; ~~and that God before to Christ~~; before I leave this world.

Please to accept much love and respect, from your affectionate and unworthy pupil.
David Fowler

The famine which visited Western N. Y. this year obliged the Oneidas to remove in search of food to another quarter, and David Fowler returned to New England for further aid. — He is stated to have been alive in 1811 at Oneida, an industrious farmer and a useful man.

He died March 31, 1807, aged 72 at Brothertown N. Y. Was Senior Peacemaker from 1796 to 1807. A Trustee of the Brothertown Tribe in 1785. Had nine children. His wife was Hannah Garrett, a daughter of the noted Miantic chief Harmon Garrett

Doc. West. IV
P. 353-4

Samuel and
the four sons
P. 345-
P. 346

Welch, and Baldwins

New Guinea was a tract of 300 acres in the south part of the Indian Reservation in Stockbridge, the use of which was given by the Stockbridges, to the Mohawk Valley slaves, who became a numerous colony, outnumbering their Indian benefactors, and included among other families the Welches, Fiddlers, Baldwins, Cooks and Mitops. They came in soon after 1800 and remained till the Indian lands were sold to the State when the remnant dispersed.

Albert G. Ellis

One of the best known of the American pioneers of ~~the~~ Green Bay and the valley of the upper Wisconsin River, was born in New York State in 1800. At the age of sixteen he entered a printing office as apprentice and three years later was engaged by Eleazer Williams as secretary and assistant. He visited Green Bay with the latter in 1821 and next year came to remain, being appointed catechist and lay reader by the Episcopal church. Under their auspices he began a school at Green Bay. In 1827 he was appointed inspector of provisions, and the following year deputy surveyor. In 1830 Ellis accompanied an Indian delegation to Washington and was again surveying from 1833 to 1836. In 1837 he was made surveyor-general of the Territory of Wisconsin and was a member of Territorial Legislature in 1836 and 1841-44 and once acted as speaker. In 1845 he became sub-agent for the Chippewas and in 1853 receiver for the northern ~~Wis.~~ land office, where upon he removed to Stevens point. General Ellis was one of the first editors in the state

History of Chippewas and Madisons Co. N.Y.
Stockbridge
Page 709

Wis. Historical Coll Vol XX

Page 317

Camp Smith

Was built in 1820 by Col. Joseph F. Smith who being dissatisfied with the location of the military post at Fort Howard, had it removed three miles up the river and a half a mile from the bank, on a slightly hill in the quarter of Green Bay now known as Allouez. The troops were quartered here about two years but were then removed again to Ft. Howard.

and assisted in founding the Green Bay "Intelligence" in 1833, at Stevens Point he established the "Pinery". He died at the latter place Dec 23, 1885.

Page 220

Indians In Nov, 1823 he brought 56 Stockbridge Indians to Green Bay from N. Y.

See Vol-2-3-7-8 of Historical Collections for articles written by him

Walk-in-the-Water

Was the first steam boat on Lake Erie and the first to visit the upper lakes and was built 1818. It made a trip to Green Bay in 1821 loaded with troops where it arrived Aug 5. It blew ashore at Buffalo during a storm on Oct 31, 1822 and was wrecked. The engine was saved and placed in a new boat the next year.

It is that Coll. Vol. XX

Page 240-

Daniel Whitney

Was born in New Hampshire in 1795 and visited Green Bay at the beginning of American occupation in 1816 to look over the prospects of the new country. In 1819 he returned with a stock of goods and opened a store at Green Bay. For many years he was the most enterprising and active promoter in this. He founded the lumbering industry on the upper Wis. River; built the shot tower at old Helena; laid out town sites, and carried on numerous enterprises in all portions of the state, giving employment to many men, transportation facilities, etc. Whitney was averse to holding public office, and attended only to his private enterprises. At Green Bay he laid out the site of Navarino, where he lived until his death, Nov 4, 1862. He was a vestryman of the Episcopal church, and benevolent in his disposition and habits.

See also this Hist. Coll Vol 12 - P. 274

0.2.14 He owned considerable land in the Town of Stockbridge and some in Brotherton. Built a store and mill at Stockbridge - 1840

Joseph Jourdain

Was born at Three Rivers, Canada, in 1780 and came to this in 1798. He was the village blacksmith, and in 1820 entered a claim for land which was confirmed. His house stood until 1884 when it was destroyed by fire.

In 1823 he was appointed blacksmith for the agency and in 1834 removed in that capacity to Winnebago Rapids, near Little Lake Butte Des Morts, where he thenceforth made his home. He died in 1866 while on a visit to Green Bay and is buried at Allouez.

He married in 1803 Marguerite Gravelle, by whom he had eight children. His daughter Madeline became the wife of Eleazer Williams. Another daughter Christine married Paul, son of Augustin Grignon.

He was a clever silversmith and converted silver dollars into silver table ware. Mrs Ross Grignon has shown me samples of his work and they were beautiful "O & T".

this Hist Coll Vol XX

Page 100

Book of Abstracts, N.B. Deed
Dec 20 to 24, 1850. Tax Title for
8777.75 acres = 1851. " "
2306.27 acres = Bought by Warranty Deed - 1844-1851
669.60 acres
11749.62 Total

Page 221

0.2.14

about 9000
1855

Stockbridge Indian
Cemetery

Article-IX - About seven and two fifths
acres bounded as follows: Beginning at the
northeast corner of Lot 89, in the centre of
the military road: thence west along north
line of said lot, fifty four and a quarter rods,
thence south thirty eight and a quarter rods;
thence east twenty eight and a quarter rod;
thence north thirty four and a quarter rod;
thence east twenty six rods: thence north
four rods to place of beginning, comprising the
ground heretofore used by the Stockbridges to
bury their dead, shall be patented to the
supervisors of the town of Stockbridge, to be
held by them and their successors in trust
for the inhabitants of said town, to be used
by them as a cemetery, and the proceeds from
cemetery lots and burial places to be applied
in fencing, clearing and embellishing the grounds,

Francis Huebschman, Indian, Commissioner

Contains 7.45 acres with road

Article-IX of the Treaty between the
United States of America and the
Stockbridge and Munsee Indians
February 5-1856

Holy Trinity Church
Jericho, N.Y.

E 1/2 of Lot 80 - Vol. - Y - Page 635 of Deeds, May 25, 1868

Joseph Schmitz to John Martin Henni,
S. D. Bishop of Milwaukee and his Successors
the Roman Catholic Bishops of Milwaukee,
in trust, Consideration \$1.00 Contains 10 acres

Plan for Brothertown School House
at Brothertown, New York built in 1796

We are of the opinion that the logs be
collected and sawed into pieces about 4 or five
inches thick and as wide as the Timber will
admit of, to be placed on top of each other and
joined and dovetailed together. The building
then to be boarded on the outside, with boards
to stand upright, not lengthwise, these boards
may be planed so as they can be painted if
thought necessary at a future day.

The roof to be shingled, the lower pieces of
the building to be Pitch Pine or White Oak to
prevent decay. The house should stand above
18 inches from the ground underpinned with
Bricks or stone and till this can be done it may
remain perhaps till next year supported on Blocks.

The Floor should be Pitch Pine plank or if
not to be had of White Oak and sealed above
with boards. The Floor and ceiling should be
grooved but need not be planed.

Plan of Building

Twenty four feet by Thirty feet in the clear.
Nine feet high in the clear.

Door in the middle of the Front and two
windows each side

Two windows in the West, none in the North
Chimney in the East, Windows 12 lights - 7x9 in.

Commissioners Edmund Prior
Thomas Eddy

Elizah Kempey, a Brothertown Indian,
was first School Master in the new School House,
discharged for behaving improperly.

Taught three months, Salary \$25²⁵ for three months

Hannah Dick, a daughter of David Fowler,
the first teacher to the Oneidas was employed
after Kempey, for the same salary.

The Commissioners speak of her as a
"sober young Indian woman."

John Dean, a Quaker was employed after
Hannah and he remained as the teacher for
many years

1796 Cost of School House

	L	S	d
To Carpenters and Joiners Work	65	0	0
To building the Chimney and furnishing the brick, lime, iron, sand and timber for mason	22	0	0
To 50 [#] of 10 penny nails at $\frac{1}{6}$ \$s lb	3	15	0
To 15 [#] of 20 do do at $\frac{1}{4}$ do	1	0	0
To 15 lbs of 8 do do " $\frac{1}{8}$ do	1	4	0
To 8000 shingles at 5/1000	2	0	0
To Glass for Windows	4	0	0
To transporting nails	0	8	0
To 7000 Shingles at 20/1000	7	0	0
To transporting do.	1	12	0
To boards delivered at School House	34	0	0
To Sleds and Beams	3	10	0
To cutting and drawing timber	5	0	0
To laying foundation for School House	4	0	0
To Hinges for Door	0	16	0
To latch and Ketch for door			
To receipting, receiving and payment out of money for above articles	2	0	0
To sum paid Joseph Kirkland for time, trouble and expense in procuring the above	10	0	0
	L	167	5-0

Commissioners Edmund Prior
Thomas Eddy

Brothertown Annunity

The Brothertown Indians original Tracts of land in New York contained 24052 acres but by the "Act of 1795" passed March they ceded back to the State of New York, 14662 acres for which they received £14405-65-8P

This was held in trust and the State paid them an annuity of \$2160.79 which was paid in supplies, live stock, tools, teacher salary and etc.

Following is a list of supplies and etc furnished them after paying for the building of the school house for the year of 1796

To the following Articles supplied by order of William Floyd and delivered by J. Kirkland as per Kirkland Yc Viz.

3 Bbls Pork at	£ 9 per Bbl	27-0-0
4 Yoke Oxen with yoke and harness		122-18-0
98 Bushels Indian Corn		45-4-0
6 Cows		81-12-0
53 Sheep		41-0-0
3 Sets harrow teeth		7-17-8
Log chains		4-8-2
37 # Pork	at 18	1-4-8
17 # Hogs Lard	at 1/	0-17-0

3 pairs large Plow Irons 6-7-6
To frosturing, Oxen, Cows and sheep after purchased before to be forwarded 1-0-0

To cash paid John Post for storing goods sent from New York 0-3-0

To goods sent one of their Peacemakers to assist in transporting the above from John Post to Brothertown 0-5-10

To this sum paid J. Kirkland for receiving, receipting and paying out money for above articles 3-10-0

To this sum paid J. Kirkland for his trouble, time and expense in purchasing and providing the above Articles 6-13-0
£ 350-0-0

\$875.00

To the following Goods sent them in June last, Viz

To 2 Doz awl shafts at 1/9 0-3-6

To 1 Gross Awl Blades 1/ - 1 Doz Trivets 3/6 0-9-6

To 2 Packs 4 1/2 pairs 23/ - 3 doz Spelling Books 4/ 3-5-0

To 500 C. hapel needles 1/ - 1 Gross Tassels 14/ 1-4-0

To 4 Doz Cutteaws 54/ - 3 Hammers 9/9

1/2 doz. ink Powder 4/6 3-10-3

To 3 Doz Frying Pans 1752 lbs at 1/13 9-17-5

To 1 Blank Book 4 Quires 14/ , 1 do Quires 23/ 1-16-0

To 1 Box wafers $\frac{1}{2}$, 1 man paper $\frac{2}{1}$			
150 quills $\frac{22}{1}$ $\frac{7}{6}$	\$	S	P
			1-12-6
To 2 doz Bibles $\frac{10}{1}$, 3 doz Testaments $\frac{72}{1}$			8-16-0
To 1 doz Scythes $\frac{72}{1}$			3-12-0
To 2 doz Axes $\frac{90}{1}$			9-0-0
To 12 Pieces Tow Cloth, 202 yds at $\frac{2}{1}$			21-0-10
To 3 Gross blue cups and saucers $\frac{39}{1}$			5-17-0
To 2 doz flowered Tea pots $\frac{26}{1}$			2-12-0
To 1 Cask for do do $\frac{4}{1}$ - for Hoes and etc $\frac{6}{1}$			0-14-0
To 5 doz Hoes at $\frac{60}{1}$			15-0-0
106 ^{lb} Tea $\frac{3}{2}$			16-18-2
Carting			0-2-0
To 2 Pieces Brown Broad, $49\frac{3}{4}$ yds $\frac{12}{16}$			31-1-10
To 6 do Flannel check, $118\frac{1}{4}$ yds $\frac{2}{8}$			15-15-4
To 6 do Coating 131 yds $\frac{5}{9}$			37-13-3
To 2 do 3 point Blanket 104 yds $\frac{10}{8}$			10-8
To 1 do 3 point Blanket			4-5-6
To 1 do 3 point Blanket			4-14-6
Advance 28%			19-8-0
Exchange paid			5 8 8
			24-16-8
			44-3-0
To 2 Hhds $\frac{22}{1}$, coopering $\frac{3}{1}$, carting $\frac{2}{6}$			1-7-6
To 1 Bbl Fish delivered to David Fowler			2-9-7
			238-0-8

595.08

Dec 12, 1797

To Cash paid Jacob Taylor for cartage
of Goods to Fort Schuyler 8-0-0

To Cash paid for Kirklands draft favor
William S Tracy, being for his Salaries
Attorney to Brothertown Indians from
26th May 1796 to 26th May 1797

	50-0-0
	58-0-0

July 29, 1797

To Joseph Kirkland Bill favor of
R. H. Kirkland being the sum
allowed Elijah Kempsey, Junr for
teaching school three months at
Brothertown

\$196.00

	20-8-0
	78-8-0

Brothertown Cornet Band

as organized in Jan, 1876

The Chilton Times Jan 22, 1876

The following persons have organized a
Cornet Band at Brothertown in this county, viz:

J. W. Humphrey, Teacher

Lewis Fowler, First cornet player

John Hammer, Second " "

J. D. Fowler, First "B" cornet player

J. D. Fowler 2nd, Second "B" " "

Lathrop Fowler, First Alto

E. M. Dick, Second Alto

Hiram Johnson, Third Alto

Andrew Dick, First Tenor

Solomon Miles, Second Tenor

J. W. Dick, Helican

Lewis Fowler, Tuben base

Laton Johnson, Bass drummer

Simon Hart, Snare drummer.

They are pleased to announce that they
will give a concert and dance at Chilton
when the roads are passable, due notice
of which will be given

This band traveled one season
with a Circus, Forepaws

Timber

Chilton Times, Feb, 22, 1873

The largest stick of hewn timber ever brought to this village was hauled here on Saturday evening. It was brought from the farm of John Forkin Jr., two miles west of this village, "Chilton" - was owned by T. McCarthy, hewed by good workmen and measured 58 ft in length and squared 28 x 34 inches.

Chilton Times, March 8, 1873

A stick of timber was recently cut down and hewed on the farm of Geo. D. Breed, near the village. It squared 36 inches and was 40 ft long. Were it not for a blunder made in falling the tree, the stick up to the limbs would have measured 61 ft. At one time this monarch of the forest was ably addressed by Geo. Hobart in his usual eloquent style on account of its size and beauty.

Chilton Times, Feb. 22, 1873

One day last week Carl Darling and another person clubbed a bear to death in a cedar swamp near Hayton. He was a whooper in size. Landlord Wilhelm of Hayton purchased the hide.

Conservation

Chilton Times, Jan 29, 1876

Assemblyman Horst has introduced a bill in the legislature to prevent the hunting of deer with dogs in Calumet County; his bill requiring owners of dams in Manitowish and Calumet counties to provide suitable slides for the passage of fish was indefinitely postponed.

Electa Quinney
and
Daniel Adams

Although because of his modesty he may never have revealed the fact to his white friends, Antigo was for several years the home of a man who was the son of Wisconsin's first Protestant missionaries and also of one of the states earliest teachers of a free public school. He was John Clark Adams, who died at his home in the town of Antigo Jan 2, 1896. His father was Daniel Adams ^{his marriage was Electa} and his mother before ^{her marriage} was Electa Quinney.

The Rev. Daniel Adams, a Mohawk Indian from Canada visited the Stockbridge Settlement at Statesburg, now South Kaukauna, in 1832, with Rev. John Clark and conducted services. Both are said to have been Methodist. When the Rev. Mr. Clark left he placed Daniel Adams in charge of the congregation, and Electa Quinney in charge of the school and Sunday school. In the summer of 1833 the two were married.

The "History of Methodism in Wisconsin" mentions Daniel Adams, saying that the "Oneida mission continued to grow in members and future promise under the care of Daniel Adams.

Antigo Daily Journal, Dec 9, 1948
Cale J. Holman

Adams died in Indian Territory

Electa Quinney spent six years in the famous foreign Mission school at Cornwall, Conn., and had part of her education at Clinton, N.Y.. She taught her own people in that state before coming to Wisconsin.

The first settlement of Stockbridge Indians was begun in 1822 on the south east side of the Fox River, 21 miles from Green Bay, near Grand Kaukaulin, "Big Rapids". It was given the name of Statesburg.

There is some discrepancy in the dates for the opening of Miss Quinney's free school. According to one source it was in 1828 and according to another in 1832. It may be that she was teaching in the mission school then serving Indians only, on the earlier date.

An addenda to the book "Muh-he-ka-me-ok" published in 1893 by J. N. Davidson is the following tribute to Electa Quinney.

"The Hon. E. Miner of Mecedah, one of her pupils says that she was a better teacher than the average of teachers of today. Her methods, many of them were similar to those of the

present day. The pupils were mostly Indian children, but the language used was English. Dabell and Smith arithmetic, Webster's spelling book, the old English reader, Columbian orator and Woodbridge's geography were her text books. There was no Wisconsin then, all Michigan, on both sides of the lake. The Indians were poor in mathematics but excelled in penmanship. She rarely whipped; opened her school with prayer. It was modeled after the best public schools of New England at that time. Sixty three years find great improvements in the school system in Wis. but whether a child at present gets any better knowledge of elementary branches seeing the first ten than ^{he} did then is to be doubted."

The Rev. E. S. Miner was a member of this state Senate in 1871-72, and son of Rev. Jesse Miner, first religious instructor of the Stockbridge's at Statesburg.

The claim that Electa Quinney was the first school teacher in Wisconsin is not made by Mr. Davidson, however. In his ~~Annals~~ "Unnamed Wisconsin", he notes that a Caronne Russel was imported from the east in 1828 to teach the children of five American families in

John Quinney
Vol. 101 - Page 222-223-224 - No. X
1824
Jacobs School

Shanty Town, now part of Green Bay.
In his "Men-he-ka-ne-ok" he says that
according to the information available,
the first Wisconsin teacher was Jean
Baptiste Jacobs. He was an English fur and
came to Green Bay in 1800 having lost all his
property in Canada, through the perfidy of
his brother. He attempted to regain his fortune
in the fur trade, but in this he was not
successful and opened a school about 1800.

According to Margaret Gleason, Reference
Librarian of the Wis. Hist. Society, records of
the very early days of Wis. are at times
inadequate when it is a matter of establishing
a fact. At many of the principal forts "post schools"
provided instruction for children of officers
soldiers and prominent citizens. The school
at Fort Prairie du Chien, for example was
providing instruction as early as 1817.

The Quinney family was one of the most
notable in Stockbridge. Munroe History.

One John Quinney was assistant to Rev John
Sergeant who is credited with translation
of the shorter, "Westminster" catechism into
Meshekanuck, the Stockbridge language.

A son was made ~~sachem~~ chief of the
tribe in 1777. The original form of the name
Quinney was Quaw-aw-skaunt.

John H. Quinney born in 1797, grandson of a
soldier of the Revolution, was educated in a high
school at Yorktown, N. Y. He was one of the
master spirits in moving his people to the
Green Bay region, and for many years
was the business agent of his people as
John C. Adams was later. After the treaty
of 1832, he accompanied his people from Statesburg
to Stockbridge, Calumet Co. He ~~has~~ was
elected grand sachem of his people for a
term beginning in 1852. He died at Stockbridge
three years later.

In the trunk of John C. Adams discovered
on the W. H. Sawley premises several years ago
was an itemized store statement of J. H. Quinney
in account with Daniel Whitney, prominent
Green Bay pioneer, dated 1833.

A portrait of John H. Quinney was presented
to the State Historical Society by his sister
Mrs Electa H. Candys

Austin Quinney was another prominent
member of the family.

Concerning Electa Quinney, Supt Henry Severin of New Holstein, Calumet Co wrote; "She was highly respected by the whites and moved in the best society at Ft. Howard. She married Daniel Adams, a Methodist clergyman, at that time a missionary to the Oneidas and spoken of as a pious and intelligent man. With him she moved to Missouri, where he became pastor of a band of Senecas. After his death she became the wife of a Cherokee editor, "Cardy" with whom after some years, she returned to her home in Stockbridge which her son has lately sacrificed in order to push a claim that his kinsmen believe they have against the United States."

The son referred to is John Clark Adams of whom the Langlade County Special of Feb 1, 1896 said in his death notice that "he even mortgaged his farm to pay his expenses" in the service of his people.

According to Otto E. Heller of Chilton R. 3 who lives at Stockbridge? and who is a student of Stockbridge and Brothertown lore, on her return to her old home community

Electa Quinney located on a farm two miles south of the village. There she died in June 1885 she is buried in the old Stockbridge cemetery three quarters of a mile north of Stockbridge

Presumably John Clark Adams is buried in the same cemetery as his body was sent from Antigo to Stockbridge for burial. While there is no direct evidence to that effect, a Claud Adams who died in Antigo in 1896 several months after John C. and was buried at Stockbridge, is believed to have been a brother.

John or Jean Baptiste Jacobs taught a French school at Green Bay during 1826-27 according to "Narrative of Andrew J. Vieau, Sr. Wis. Hist Coll. Vol-11 Page 225"

I Gagnon and John Lawe speaks of Jacobs and his school in 1821. Quote, (Translated from the French) Grand Caquing, "Kaukauna" Oct 22, 1821

"As for Jacobs and his School, I leave it all to you, but at the same time note that the price of \$2⁰⁰ is too high and \$5⁰⁰ should be enough".
L. Gignon to John Lawe

O. E. Heller

Brothertown Settlement
at
Little Kaccalin, "Little Rapids"

From the report of Samuel Stambaugh, U.S. Indian
Agent at Green Bay, 1831-1832, Indian Agency Green Bay Nov. 8, 1831

"There has been no settlement made here by any
of the New York Tribes, claiming under purchase made
from the Menominee's, other than those I have
mentioned. About twenty of the Brothertown tribe
arrived here this fall, ¹⁸³¹ and have commenced a
settlement at Little Kaccalin, on the river,
a distance less than two hundred yards.
They could have settled upon land set apart
for them by the Treaty made last winter, -
I advised them to do so on account of their
own comfort and safety, and strove to
convince them that their conduct in
settling upon land in direct opposition
to the provisions of the Treaty, which had
already received the sanction of the President,
and had been laid before the Senate, would
be construed as a disregard of the authority
of the Government, and might be prejudicial
to their interests. They replied, that they
had their "own boundaries" and would
settle where they pleased on any land
which had been obtained originally from
the Menominees, by the New York Tribes,

Wis Hist Coll
Vol XV-P407

and which they afterwards had purchased.

They are now erecting huts at this place and appear determined to retain their position.

The principal Menominee Chiefs have earnestly demanded the removal of the Brothertowns. They appeared much exasperated, at first, and it was with difficulty they could be restrained from using force to remove the intruders. I assured the Menominees that the removal of the stranger Indians upon this land would not impair their treaty stipulation with the U.S., nor diminish the kind feeling entertained toward them by the government, but that, should the Treaty be ratified by the Senate, all its provisions would be carried into effect. With this assurance the ^{chiefs} left me apparently satisfied, although some of their finest sugar Camps are on land occupied by the Brothertown Indians, which will be much injured if not entirely destroyed by their settlements.

Fox River

The Fox River has a fall of only four inches to the mile from Oshkosh to Portage but has a fall of 170 ft. from Neenah to De Pere, the greatest fall being in the nine mile ^{stretch} between Appleton upper lock and Kaukauna's lower lock which is 134 ft.

There are 17 locks, situated as follows on the Lower Fox:

Neenah-Menasha	1 lock	8.6 fall
Appleton	4 locks	35.5 fall
Kimberly	1 lock	9.7 fall
Little Chute	1 lock	14.4 fall
Combined Locks	2 locks	21.8 fall
Kaukauna	5 locks	50.0 fall
Rapide Croche	1 lock	8.6 fall
Little Kaukauna	1 lock	7.0 fall
De Pere	1 lock	9.0 fall

There are seven on the Upper Fox, Eureka, Berlin, White River, Princeton, Grand River, Montello, Governor Bend, Ft Winnebago, and Portage City.

The canal was completed in 1856 but would not accommodate boats of more than three foot draught. The Aquila started from Pittsburgh that year, following the Ohio to

to the Mississippi then up the Wisconsin
then down the Fox to Green Bay. She was
was the first boat to use the canal.

There were 62 steamboats built in
the Fox River Valley between the years
1844 to 1908 for use on the Fox River and
Lake Winnebago, The Manchester built at
Brotherstown and Taycheedah being the first.

Twenty one were built between the years
1861 and 1870

S. J. Goodrich Lease

South $\frac{1}{2}$ of Lot 23, Brotherstown, Wis

This Indenture made this 16th day of April,
1864 by and between Luina Hart, Elizabeth
Wiggins, Emma Luck, and O. J. Fowler,
Guardian for Pursey A. Hart and Abby A. Hart,
parties of the first part and S. J. Goodrich,
party of the second part, witnesses that
the said parties of the first part for the
consideration hereinafter mentioned has
demised, granted and to ~~form~~ let unto the
said part of the second part his heirs
executors, administrators and assigns all
that tract piece or parcel of land
known as the South half of Lot No. Twenty
three (23) Situated and being in the town
of Brotherstown, County of Calumet and State
of Wisconsin with all the privileges and
appurtenances thereto belonging.

To have and to hold the said demised
premises with the appurtenances unto
the party of the Second part for and during
the term of three years from the first day
of April 1864 until the first day of April A.D. 1867
fully to be completed and ended.

And the party of Second part for himself

his heirs, executors, and assigns does covenant
and agree to pay or cause to be paid,
to the said parties of the first part, their
administrators or assigns, one third of all
produce raised on said premises as follows;
one third of all small grains in the half bushel
one third of all the corn, in the ear in the crib
one third of all the potatoes in the hole
one third of all the fruit in the basket
one third of all the hay in the stack
and will use and improve the said
demised premises in a good husband like
manner, and the parties aforesaid for
themselves respectfully each and with the
others do further covenant and agree as follows,

That said party of the second part is to have
the whole crop on some ten or twelve acres of
unimproved land on the above mentioned premises
the two first crops for improving the same.

And the parties of the first part agrees to pay
the party of the second part for all the fence that
he may put on said premises.

In presence of
The Barne

Lurina Hart
Elizabeth Whiggin
Emma Luck
O. D. Fowler

Cutting Marsh

Son of Samuel White and Sally (Brown)
Marsh, was born in Danville, Vermont July 20, 1809.
His ~~given~~ name was derived from his
paternal Grandfather's maternal grandfather,
Cutting Moody. The early years of our
subject were passed upon his father's farm.
From 1819 to 1822 he spent in preparation for
college at Phillips Academy, Andover, Mass.
He graduated from Dartmouth College in
1826, he was licensed to preach by the
Andover Association of Congregational
ministers; and on Sept. 24, 1829 was ordained
as a foreign missionary at Park Street
Church in Boston. In October, he departed
for his field of labor among the Stockbridge
Indians of the Northwest, as a missionary of
the American Board of Commissioners for
Foreign Missions.

Reaching Detroit on his way to Green Bay
November 1, 1830, ^{"1829"} he found that the last boat
for the season had been gone for two months.
Accordingly he went to Maumee, Ohio, where
there was a mission among the Ottawas.
Here he spent the winter. In the ensuing
spring he started for Green Bay, which point

he reached Friday, April 30, 1830. Upon the very next day he traveled by boat up the Fox River to the station of the Stockbridges at Grand Kaskasin, then called Statesburg and now known as South Kaukauna. Although he reached his destination late at night and very weary, he preached the next day, (Sunday May, 2, 1830. his first sermon to his new charge.

When in consequence of the treaty of the U. S. with the Menominee Nation of Oct, 27, 1832 and the acceptance of the new cession, proposed by said treaty, by the Stockbridges and other New York Indians, the Stockbridges removed to their new lands, Marsh accompanied his people.

On Nov. 2, 1837, Marsh married at Stockbridge, Eunice Osmer of Buffalo, N. Y. born in 1798 at Whitestown, N. Y. She had taught among the Ojibways at Fort Gratiot from 1821 to 1824, and from 1824 until about the time of her marriage, as a teacher in a mission school at Maskinac.

Marsh's labors for the Stockbridges continued until the American Board discontinued its work among them in 1848

"Presbyterian"
C. E. H.

He preached his final sermon under the Board, at De Pere, Oct. 29, 1848. Marsh reported frequently of his work and of the condition and characteristics of his Indian charge to the American Board and also to the Society for Propagating Christian Knowledge of Edinburgh, Scotland, which latter Society also gave aid to the Stockbridge mission.

From 1848 for about three years Marsh was a home missionary in Northern Wis., with Green Bay as his home. In 1851 he removed to Waupaca, situated on an Indian reservation, the land of which had just been opened for settlement.

He died at Waupaca July 4, 1873. His wife, who had been his wise and faithful helper, died Dec. 27, 1855.

A photograph of cutting Marsh may be seen in Wisconsin Historical Collections Vol. XV

This report of 1842 again
mentions a revival among
the Brothertown

Extracts from the annual report of
Cutting Marsh to ^{the} Society for Propagating
Christian Knowledge, Edinburgh Scotland
Concerning the Brothertown Nation

Stockbridge Near Green Bay, this Rev. June 1841

"There was an interesting revival of religion
amongst the Brothertown Indians on a
Reservation South of this last winter, under
the labors of the Methodist and some fifty or
more indulged hopes of having passed from
death into life."

Scottish Report for 1846, May 1

The Brothertown Indians are making progress
in enlarging their farms which are cleared
up from the thick forest. They number about 4 hundred.
Schools are regularly taught in the town during
Summer and Winter and habits of sobriety
appear to be gradually gaining ground.

They have a Methodist Missionary residing
amongst them, and a Methodist Church has
been gathered as the fruit of Missionary labor
amongst them, numbering 100 members. The
Oneida tribe lives between 30 and 40 miles
distant, and there are 730 in the settlement.

They are making progress in clearing up farms
and in building comfortable homes but make little
progress if any in moral and intellectual
improvement

Francis Huebschmann, Superintendent
to
Hon. George W. Many penny, Com. of Indian
Affairs, Washington, D. C.

Milwaukee, Feb. 23, 1856

Sir: I have the honor to enclose a treaty
with the Stockbridges and Munsees, concluded
in conformity to your instructions. In consequence
of the complicated difficulties at Stockbridge, and
the factious spirit ruling among the Indians,
the task imposed upon me was not an easy
one, and required extraordinary patience and
forbearance. I believe I have used all proper
means to make the arrangements contemplated
by the treaty as acceptable to all parties
interested as could be expected under the
circumstances. However, about one fifth of the
Indians, headed by Austin E. Quinney and
mostly consisting of members of the Quinney
family, did not sign the treaty, but without
giving any sensible reason. The only two
objections raised by Austin E. Quinney to the
draft of the treaty were: First, That the issue
of patents to land, to be apportioned to the
individuals of the tribe, was contemplated.

This objection was virtually obviated by
amending the treaty, so that the application
for a patent to be made after ten years, has
first to be consented to by the general council

of the Stockbridges and Munsee

His second objection was, that there was no provision made for the payment of a claim he himself has against the tribe. Though I invited him to submit the claim to me for examination, he did not do so, and, from what I learned from himself and others, it appears that it would, if submitted, not bear very accurate examination, as about half of it is made up of high charges for masts furnished councillors of the Stockbridges, and the other half for funds advanced to a certain Chandler, on his share of the twenty thousand dollars, to be paid under the amendment of the treaty of 1848 for procuring the adoption of said amendment.

The real objection on the part of the Jurnneys to the reorganization of the Stockbridges and Munsee under this treaty is, no doubt, the certainty staring them in the face, that their rule over the tribe will be at an end if the treaty is ratified. To show what use this family has made of their power over the tribe, I will only mention a few instances.

Though claiming to hold their lands again in commonalty in consequence of the law of Aug 6, 1846, Austin E. Jurnney, by barter and trade carried on with widows and other Indians, and by advancing to them a few provisions, pretended to have bought their lots of land, and, under the treaty of 1848, he not only received pay for the improvements on all these lands, (1440 acres, \$2.760, (32), but of the sixteen thousand five hundred dollars paid under V. article of the treaty of 1848, he received \$3,083, while under a proper per capita apportionment, the share of his family would not have been much more than about three hundred dollars. The interest of the \$16,500, to be paid "as other annuities are paid by the United States," has been apportioned in direct violation of said treaty until the Stockbridge affairs came under my superintendence, in the same manner as the \$16,500, under art. V. had been paid; and for the benefit of Saml Miller even that illegal apportionment was falsified so as to pay one half of \$1,662.50 and the interest on the other half instead of \$412.50, the proportion to which he would have entitled by the quantity

of land held by him at the treaty of 1848,

Austin E. Quinney realized about a thousand dollars more by selling his pretended right of occupancy to lots, so that it appears, that he has received about seven thousand dollars in addition to what he has received of the money paid to his tribe by the State of New York, and it is no doubt mortifying to him that his share of moneys hereafter, is to be no larger than that of any other member of the tribe. A great part of the funds received from the State of New York has been used by Quinney family for their own aggrandizement and the sending of delegations to Washington; and the wishes of a majority of the Stockbridges in relation to the application of those funds have been frequently disregarded, and at the present time Sam'l Miller has been sent by Austin E. Quinney as a delegate to Washington with a part of these funds, in direct opposition to the wishes of the majority.

I proposed to Austin E. Quinney and his followers to patent to them lands at Stockbridge, and to make other stipulations favorable to them,

if they preferred to remain there and to separate from the tribe; but as they would not declare their willingness to accept such provisions, and as

Quinney declared that he would probably desire to remove with the others if the lands to be selected were of good quality, and deeming it more beneficial to them, that they should remove with the others and be settled by themselves, if they preferred it, in some corner of the new reservation, I did not feel prompted to provide for their remaining at Stockbridge, and increased the sums to be paid in proportion to their number.

I made no secret, since my visit to Stockbridge during the forepart of December last, of the arrangements contemplated in relation to lands and land titles of Stockbridge, (Articles XII and XIV,) and it appeared generally satisfactory to white settlers; yet there will be always found meddlesome individuals, and it appears that, at the request of a resident of Stockbridge, who, however, has no land himself, a lawyer of Green Bay had drawn up a petition or memorial asking the treaty to be amended.

When I saw the document, no names were attached to it, and I have inquired afterwards, if it has been signed by any body and forwarded, I read it very hastily; but it left the impression on my mind that little legal knowledge was displayed by its author. Since the authority to issue patents, given by the law of 1843 was destroyed by the repealing act of 1846 and the list of patents to lots to be granted under the treaty of 1848, is imperfect and incorrect, the settlers at Stockbridge, if they understand it, will be the last to object to authority being granted to ^{the} proper officer, to issue patents; and the investigation of sales made by Indians provided for, I think, will not be seriously objected to, except by such who are afraid that the consideration paid by them would be found to have consisted of whiskey.

The minimum price fixed in the treaty for the land, to be sold by the United States government is not too high nor unjust to any class of the settlers at Stockbridge. Those who settled here shortly after the treaty

of 1848, and bought out, for a small consideration, the right of occupancy of Indians, to their houses, clearing, and fields, have since mostly confined themselves to cultivating the fields already made and raised fine crops, without paying any taxes or bearing any of the hardships of a new settlement. It has not been so much by their labor that these lands have become valuable, as by the settlements and improvements made in the surrounding country and the general prosperity of the State. The settlers who have recently squatted on lots of land at Stockbridge, have gone there with the perfect knowledge of the price which was expected to be fixed on those lands, and since it has become known that the treaty was signed, that part of State has been under great excitement, and many have flocked to Stockbridge to make claims and to avail themselves of the privileges contemplated to be extended to actual settlers by the treaty. It is feared that there are even more settlers and claimants than lots of land, and if the price should be reduced, the excitement would, no doubt, become more intense and the land officers

Art XIX, - Minimum price of \$10.00 per acre for lots fronting Lake Umbagog on each side of the Military Road and all the land in the three tiers of lots next to Lake Umbagog and at \$5.00 per acre for remainder of lands in said Town of Stockbridge.

would find it more difficult to settle the conflicting claims. The privilege of entering lands at the terms of payment, as prescribed for actual settlers in Art. XIX, granted to a number of Indians by Art XVI, was considered by all as very valuable, which seems to prove beyond a doubt, that the price is considered very moderate. If the petition above referred to has been signed generally by the settlers at Stockbridge, they have done so in consequence of its being represented to them, that it could do no harm to try to get the lands from the government at a less price, and not because the price is too high or unjust to any one of them. A power of attorney of the Minors of New York to their delegate is herewith enclosed,

Very respectfully, your obedient servant,
Francis Heebachman

Superintendent

Hon. George W. Manypenny
Commissioner of Indian Affairs
Washington, D. C.

Stockbridge
N. Y.

SAMSON OCCUM - CHRISTIAN INDIANS OF
NEW ENGLAND - Page 318

Early History of the Presbyterian Church among the Stockbridge Indians in this

On the twenty fourth of July, 1818, Rev John Sergeants assembled the tribe in anticipation of pilgrimage to White River, Indiana where they had procured a tract of land from the Miami Indians and intended to make their home.

The old church was dismissed and formed into a new body with eleven of their number, for whom he transcribed the Confession of Faith and Covenant in English, adding in their own language a Covenant especially adapted to their circumstances. On the fifteenth of August following, some having gone, and more being ready to depart, another meeting was held, at which the chief Hendrick Aupumut, in a "large speech" presented to them from the old church a copy of Scotts Bible "to read on Lord's Day and at other religious meetings."

Following are the names and ages of the eleven original members, July 24, 1818

age	62	John Metoxen, Deacon	* Margaret Quinney
	56	Robert Konkafot	-64, Elisabeth Bennett
	*	Joseph Quinney	-52, Hannah Konkafot
	59	John Bennett	-50, Catherine Metoxen
	79	Esther Towhusquah	-46, Dolly Now-ottokhunavoh

* Mary Konkafot

* Chief

On the way to White River they were favoured with two opportunities whilst passing through Ohio of communing with other churches. But the sacrament was never administered to them, nor they did not having any preaching whilst they remained there which was a period of three or four years: still they met regularly on Sabbath and held public worship amongst themselves, whilst there three members died. In 1822 they removed to Green Bay with the rest of the remaining colony but had no congregational or presbyterian preaching until 1827 when the Rev. Jesse Miner being sent out by the American Board on a exploring tour spent a few weeks with them. Deacon John Metoxen was educated at the Moravian school at Bethlehem, Pa., was an orator of rare power, and frequently preached to his people. He died April 8, 1858, aged 87 years. He was a loyal supporter of the tribal party.

1833

Cutling Marsh wrote, "The deacons of the church John Metoxen and Jacob C chicks are interesting and exemplary men and use the office of a Deacon well. The former is at present the head man in the nation. His natural talents are respectable; he is judicious and discerning and perhaps no one

The Minnabago-Moravian Board - for July 1937
The plan referred to was the same as that of Eliezer Whelock for the New England Indians, which would teach them agriculture, housekeeping, manual arts and the English language, also the Christian Religion.

possesses more influence in the nation - modest and affectionate but yet decided in his opinions. He is old and gray headed and he looks forward to the time when he must die, this seems to increase his anxiety to do his people good. It is pleasing yet affecting to see and hear him at times addressing his people. He is rather large in stature and comely in his appearance and when he speaks to his people it is like an aged father to his beloved children, whilst tears trickle down his aged cheeks, until his feelings become too big for utterance, still the intensity of his feelings never betray him into anything boisterous or fanatical, whilst he presses upon their mind and consciences the all important truths of the gospel.

His wife is also a member of the church and adorns her profession.

The Stockbridge Bible

This plan, so like that of the best Indian schools of today, and having elements relating it to the work of John Eliot in the seventeenth century, was matured as early as 1743, and through the Mass. Indian Comm. received wide publicity

Post Office Tabloid, Gov't Records

A stage route service in the Mail Route Record, 1837-1842 describes a route as follows:—
 Green Bay
 De Pere
 Bridgeport
 Monominie (Discontinued in 1837)
 Stockbridge (Discontinued July 2, 1841 - Returned Jan 29, 1842)
 Buttes Des Morts, Calumet Co. Dis July 14, 1839
 City of Winnebago, Calumet Co. = High Cliff, near rocky Mamm
 Pequot, Calumet Co. = Brothertown in 1859
 Pipe Village, Calumet, changed to Calumet village
 Dec, 1839

Taychedah, Fond du Lac Co.
 Fond du Lac, Fond du Lac Co.
 Waupun, Dodge Co.
 Frankfort Dodge Co, changed to Waushara
 Fort Winnebago,

Total of 115 miles and back once a week.
 Leave Green Bay every Wed. at 6:00 A.M.
 Arrive at Ft Winnebago every Saturday at 5 P.M.
 Leave Ft Winnebago every Wed at 6:00 A.M.
 Arrive at Green Bay every Sat. at 5:00 P.M.

Service to commence on the 1st of July

1838

Contractor, Samuel Newland at \$1200 ⁰⁰/₁₀₀ per annum in stages.

Photograph of the Bible, Page 37 - Winnebago - Jan 5, 1934

both in the colonies and in England. Though the times were unpropitious, much interest was aroused among philanthropists; Frederick, Prince of Wales, headed a promising subscription list with a gift of twenty guineas, but the French war interfered with the work of collecting enough additional money to justify the immediate opening of the school. The prince had been approached through his chaplain, Rev. Francis Ayscough, who was personally so deeply moved that he asked Sergeant to receive as a gift from himself to the congregation at Stockbridge a bible he was sending. This was the great book seen by Colton at the Fox River church, "1830" - "Editors Note"

It was, says Samuel Hopkins in Hist. Memoirs, 122, "one of the largest sort, finely gilt, bound up in three [sic] Vol. large Folio, which now "1753" adorns the Pulpit at Stockbridge, and is made use of for the Benefit of the Congregation, every Lords Day". The book was transferred to Stockbridge, Mass., in 1929, through its purchase from the Stockbridge Indians in Wisconsin by Miss Mabel Choate of Boston. It is preserved in the John Sargeant house.

The Moore brothers at Stockbridge sold the bible to Miss Choate

Miss Mabel Choate of Boston, 1753 - Winnebago - Jan 5, 1934
 Considered as a memorial to her parents, the noted Puritan and diplomat, Jos. Rogers Choate.
 Only one piece of furniture, a table is a reproduction