

They began to clear the land, ~~at~~ ⁱⁿ their new home at Stockbridge during the summer of 1833. They also built the parsonage and Mission house for Cutting Marsh that year but returned to Kankana for the winter. The mission house was located on Lot 4 of the NW 1/4 of Lot 128 and contained $7\frac{13}{16}$ acres. ~~It~~ was allotted to the Missionary Board in 1843 with Timothy Jourdane, John M. Chicks and Daniel Davids as Trustees. The Board was also allotted Lot 1 of E 1/2 of 85 and Lot 2 of 86. This land was on the west side of ^{military} the road opposite the Mission House.

Cutting Marsh and half of the tribe removed to Stockbridge the next year but even before they were firmly established in their new home, dissensions arose among them. The Govt had never given up the idea of moving them to land across the Mississippi. Some wished to go and others felt they should remain at Stockbridge. With this condition existing it ^{is} no wonder that the tribe made small progress in clearing the land, finally conditions became so bad the Government by the Treaty of 1839 bought the east half of the reservation which contained 23040 acres of land and which now constitutes the town of Chilton. They were to receive \$1.00 an acre and a large tract of land in Kansas. They were to receive ^{also} transportation and support the first year. One third of the tribe decided to move but when they arrived ^{in Kansas} they found the climate unhealthy, the country bare of wood and the water bad. The government failed to care for them that first winter and many died. Some returned to Stockbridge during the following years.

In 1836 the Military road was built through the town. The road had been laid out by James Duane Doty and Capt Centre and work

started at Green Bay in 1835. It wasn't much of a road even for those days and was nearly impassable except in very dry weather or after it was frozen but even then it was better than the long, hard trip up the Fox. Colwert Pier, the first settler at Fond du Lac was one of the first white men to travel the new road and he writes of stopping at the Mission House.

It was also this year that the first murder was committed at Stockbridge. Joseph Palmer, a Brothertown Indian was returning home from Green Bay with supplies which included a jug of whiskey. When he arrived at Stockbridge he stopped at his friends, the Konkapot brothers. It being the 3^d of July, they had already started to celebrate the Fourth and were ~~drunk~~ drunk and out of whiskey when Palmer arrived. They insisted he share his whiskey with them, which he refused to do. In the argument that followed he was hit on the head with an axe and killed. The murderers were taken into custody by the Brothertown Indians and a trial for murder ordered. At the trial the Konkapots were found guilty of murder and order to be hanged on Oct 30, 1836 from the old Council Tree on the lakeshore at the dividing line between the reservations. A few days before the date of the execution they escaped and nothing was ever heard from them again. They ^{were} locked up in the Mill house on the lot where I now live.

On July 1, 1838 the first mail route came through the village. The route was from Green Bay to Fort Winnebago once a week, a distance of 115 miles. The first Contractor, was Samuel Newland at \$1200 a year.

Cutting Marsh, who had remained single through his missionary labors at last decided he would ~~marry~~ marry. He had become acquainted with Eunice Ormer of Buffalo, N.Y., who had been a missionary teacher since 1821. His suit was successful and they were married Nov 2, 1837

Daniel Whitney, one of Green Bay's most prominent white pioneers and promoters decided Stockbridge needed a grist mill. He therefore built a mill and store on Lot 23, on the south side of the lake road on the Schren farm in 1840, the mill race and dam were on lot 22 and 21. Evidence of the race and dam are still clearly visible. This mill was built before the land was divided into lots and it was not until ^{Feb 22- 1844} he received a warranty deed for the same

The Government tried to encourage the Indians in building their own mill that year ~~The mill to be erected~~ on Roberts creek and even sent them the mill stones for the project but nothing was done. I have one of the stones on my lawn at Brothertown.

Stockbridge was again to be the scene of another murder in 1840. A Mr Sherman, a white man, who lived alone some distance from near neighbors was visited by Isaac Littleman, who had heard Sherman had considerable money at his home. They had supper together, and after Sherman had gone to sleep Littleman killed him. In the struggle Sherman fell to the floor and when found a week later by his neighbors, he was lying ^{frozen} in his blood and badly eaten by rats. Cutting Marsh in his report, ^{of June 2, 1840} to the "Society for Propagating Christian Knowledge, at Edinburgh Scotland, about the church affairs at Stockbridge has this to say of the murder;

1104
"The other was a man who ~~about~~ 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 ~~he~~ one evening he entered the dwelling of a church member who lived alone and murdered him in cold blood for the sake of robbing 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.

This is one of the very few cases of hanging that occurred in the State

The Government by the Treaty of 1843 ^{March 3} granted the Nation ~~the same~~ citizenship and lands allotted to them. This treaty brought the dissensions they had since coming to Stockbridge to a head. Two parties were formed, one the Tribal Party, who wished to retain their tribal status and the Citizens Party who wished to own their lands in severalty and become citizens. In the treaty no restrictions were placed on the sale of land and many immediately began to sell to white settlers, others lost theirs through debt, many would not pay taxes. The first to profit by the sale of land was ~~to~~ has.

Stephans who bought Lot 175, Sept 7, 1843, only a few months after the treaty was signed, Paul D. Hayward bought in Sept 28, 1843 as did Geo W. White, the Methodist minister at Calumet. Whitney had as early as ^{March 4} 1840 bought Lot 99 and received a Warranty deed from Elizabeth Johnston, which he ^{did} ~~could~~ not place on record until Mch 1844. We cannot understand how he could receive a Warranty Deed three years

before the land was allotted and she received her citizenship. He had also built his mill and store on land that he did not own.

Wesson G. Miller, the Methodist minister who was located at Brothertown and ^{who} was instrumental in building the new church, ^{there} introduced Methodism to the Stockbridge Nation in 1845. He built up quite a congregation which did not please Cutting Marsh as he had worked so hard to hold the tribe together and therefore felt that his efforts had been wasted.

A stage coach service from Green Bay to Fond du Lac had been established in 1847 by Morrow and White with coaches twice a week. They stopped at Bennetts Tavern at Stockbridge.

The trouble between the two factions of the tribe had built up to such proportions that the Government again stepped in with the Treaty of 1846 which would return the whole tribe to their tribal status and their land to commonalty.

The citizen party strongly objected, stating they had received their citizenship which could not be taken from them without cause, they had improved their holdings, while the tribal party had disposed of much of theirs, others had lost theirs through debt, others had moved away and if the land was again held in commonalty they would again share equally. The treaty also provided the enrollment of such as wished to retain their citizenship.

The authorities soon found that this treaty accomplished nothing and therefore another treaty was enacted in 1848 in which the tribe agreed to sell all the land on Lake Winnebago and accept ^{72 sections of} land in Minnesota. \$20000 was to be paid to them and \$18500 invested in stocks _{16 500}

nothing much was done about this treaty, ^{either} the tribe refused to move to Minnesota fearing the Sioux Indians. Many white men had settled among them and were worried about their titles, others waiting to buy land and the tribe itself dissatisfied, so again the Government drew up another treaty in 1856. It called for their removal to land adjoining the Menominee Reservation on the South, ^{in Shawano Co.} Relinquishment of all claims of the treaty 1848, including the \$20000 and \$16500 and all annuities since the treaty of 1843. They were to receive \$41000 for future improvements and \$25550 to remove. Those that wished to remain should enroll and patents would be issued on the land they held. Only 21 enrolled, of which two later withdrew their names. Five of these were men and the balance women. Of the one hundred and twenty one who signed the treaty only thirty five could sign their names. This fact does not speak well for the advancement after four generations of Christian teaching.

The Treaty also stated the price of land to be paid for by the new settlers. The first three tiers of lots adjacent to the lake was to be sold at \$10⁰⁰ per acre. Those lots east of the third tier should sell for \$5⁰⁰ an acre. These prices ^{the sale} was considered very favorable and was eagerly awaited by the whites.

Even after this treaty the Indians objected to ~~this~~ leaving the pleasant country in which they had lived only a generation. They could hardly be blamed for this, for the land they had received in return was of very poor quality.

It is interesting to determine the reasons for the internal strife among the tribe, although

it is considered bad form to speak ill of the dead, it becomes necessary, if we would know the truth of the Stockbridge Nations troubles.

The Stockbridge Tribe had always been ruled by the Head Sachem and his counsellors, sometimes wisely and at other times to the detriment of the tribe. John Metoxen served them long and well as had Capt Hendrick Apfaint but when they came to Stockbridge John W Quinny became their chief. He had received a good education and was highly intelligent. He had been an active agent in their removal to Wisconsin. He appeared for his tribe before M. Y. Legislature and U. S. Congress eleven times from 1822 to 1850 and spent a total of sixty three months during that time pressing claims for his tribe. He early saw that if the tribe forfeited their tribal status, it would deprive him and his counsellors of their power over the tribe and ~~as~~ this would mean the end of handling the funds due the tribe, much of which remained in his and his counsellors hand. This fact and that of jealousy caused the rift that exists to this day. Through the treaty of 1843 he was allotted nine lots containing 421 acres of land, He mortgaged six lots for \$4800 to Daniel Whitney and which he never satisfied. In 1852, he appeared before Congress and pleaded that he might be granted his citizenship, which he had renounced in 1846 and that they grant him a tract of 360 acres of land in Stockbridge where he might spend his last days. Three of the lots he desired are the same he mortgaged for \$800 each to Whitney and for which ^{Whitney} received a tax deed in 1850.

Congress did pass an act for his relief in 1853 granting him \$1000 or as much more or less as determined by the chiefs ^{and} counsellors of the tribe,

from the tribal funds" The council consisted of Austin Quinney as chief, two other Quinney and three of their friends. Instead of the \$1000 more or less that Congress thought sufficient they allowed him \$15,456⁴³ for his services to the tribe.

Austin E. Quinney, who became head sachem after John W. Quinney, served the tribe no better. The quote from the report of Francis Huebschmann Superintendent of Indian Affairs. "The real objection on the part of the Quinneys to the reorganization of the Stockbridges and Munsees under this treaty '1856' 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 mention a few instances. Though claiming to hold their land again in commonalty in consequence of the Treaty of 1846, Austin E. Quinney 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} lands, and, under the Treaty of 1848, he not only received pay for the improvements on all these lands, [1440 acres, \$2,760.63] but of the \$16500 paid under V article of the Treaty 1848, he received \$3,083, while under a proper per capita apportionment, the share to his family would not have been more than \$300. He also realized about \$1000 more by selling his pretended rights of occupancy to lots, so that it appears, that he has received about \$7000, in addition to what he received of the money paid to his tribe by the State of New York. A greater part of the funds received from the State of New York, has been used by the Quinney

family for their own aggrandizement and sending of delegations to Washington; and the wishes of a majority of the Stockbridges in relation to the application of these funds have frequently been disregarded, and at ^{the} present time Sam'l Miller has been sent by Austin E. Tunney as a delegate to Washington with a part of these funds, in direct opposition to the wishes of the majority.

Cutting Marsh, who labored among them for eighteen years wrote of them; "Even now in the third and fourth generation which has risen up since the first introduction of religion amongst these Indians, fickleness, want of integrity of character, want of principle, want of love of truth, aversion to mental effort and an inconquerable aversion to restraint are amongst my severest trials.

When he left the Mission in 1848, he wrote that his life had been wasted for he had accomplished so little, where he had planned so much.

Jeremiah Slingerland, ^{a Stockbridge Indian} educated at Bangor Theological Seminary became the successor to Cutting Marsh. He conducted services until 1853 when the old church was allowed to lapse.

The old Mission House had many of the interesting ~~the~~ pioneers pass through its door, James Duane Doty, Samuel Hattan Beall, Bishop Kemper, Morgan L. Martin, Alb. G. Ellis, Colver Pier, Charles Grignon and Daniel Whitney are a few.

It has the distinction of having ^{had} more silver within its walls at one time than any house of worship in Wisconsin. All the payments made to the Stockbridge Indians, which was in silver passed through its door. At one

payment alone, 80,000 silver half dollars ~~from~~
~~through~~ were paid to the tribe.

The building was also used for public affairs and we wonder if it was not used in the trial of Isaac Littleman for murder.

In the early days of the church, two tithing men or beadle were chosen to keep order in the church during services. They were armed with long switches with ^{which} they slapped the ears and backs of anyone "gazing about, sleeping, snoring and all other indecent behavior." From my observations we could still use them today.

They write, ^{in 1859} that the "old Indian church is nearly extinct and a church of whites about to be organized.

In 1851, Thomas M^e Lean bought Lot 16 and 17 and on Jan 7, 1853 he platted the 135.3 acres into fifty blocks. Here he intended to build the village of St Catherine. A Catholic Church was erected on Lot 11 & 12 in Block 14. The cemetery was south of the church and across the road called Main Street on Lots 1-2 in Block 27. The church and cemetery were about a 1000 feet east of the shore line. Main Street ran East and West, was 80 ft in width and 2 1/2 rods long. The center of the road was on the division line of Lot 16 and 17. We understand some people were buried in the cemetery, which were later removed and placed in the present Catholic Cemetery.

The Treaty of 1856, reserved ⁴⁵/₁₀₀ acres in Lot 89 as a burial place for their ^{dead}. A Patent was to be issued 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.

Here ^{are} buried Electa Quinney, who taught one of the very first free public schools in Wisconsin, John Metoxen, who lead the migration from New York to White River Indians and then to Kaukauna in 1822, Jeremiah Slingerland the Indian preacher and teacher, John W. Quinney and Austin E. Quinney, Head Sachems of the tribe in Wisconsin.

As we have seen ^{that} they immediately upon receiving their citizenship and their land in severalty ~~through~~ ^{they} the treaty of 1843, began selling their lands to the whites. It is surprising how soon the land was gobbled up by the whites. In the years of 1843-44-45. forty white families had acquired land, the ^{largest} ~~biggest~~ number of sales, ^{for that three years} ~~was in~~ 1844 when 24 Indians sold their land to the white. The largest number of acres of land held by a single individual was $8771\frac{3}{4}$ procured by Daniel Whitney through tax titles deeds during the week of Dec 20-26, 1850 and in 1851 ^{he} received tax deeds on ~~an~~ additional 2,306 acres. He had previously bought by ~~Warrant~~ deed 669 $\frac{1}{2}$ acres. His holding at the end of the year 1851 was 11,078 acres or 220 acres more than half of the total acreage of the township. We do not know how much land he still held when the reservation was opened up for sale after the treaty of 1856. If he still held it at that time and received the price of \$10 and ^{as} 5 an acre, established by Government, it can be seen that he had turned a "pretty penny".

During their quarrels they had neglected to clear their land and failed to cultivate the land already cleared. They were living in poor homes, their education had been neglected,

They had greatly deteriorated from the progressive settlement that Rev Jesse M. M. had found on the Fox in 1827. The census of 1850 shows how far they had fallen in their agricultural development. Austin Terrence, who owned 1200 acre of which 250 were improved, valued at \$10000, with \$1370 worth of live stock only raised two hundred bushels of wheat, Jeremiah Shugland had 176 acre, six cleared, made 200 lbs of maple sugar, Elisha ~~Konk~~ Konkapet made 400 lbs of maple sugar, 500 lbs of butter and 40 bushels of corn. This is a fair example of the entire tribe.

They should not be blamed too greatly as much pressure had used to remove them from Stockbridge as soon as they began occupying the land. At no time were they sure of retaining any part of it. Whiskey was easy to get and this alone has been the downfall of all Indian tribes. John W. Quinney in a speech at his old home in N. York 1854, just a year before his death said, "There are the 25000 in numbers and the 4000 warriors who constituted the power and population of the Great Muh-he-con-new Nation in 1604. They have been victims of vices and disease, which the white man imported. The small pox, measles and "strong waters" have done the work of annihilation.

Even after the Treaty of 1856 they fought their removal but by 1860 the last remnants of the tribe had finally left the reservation they had only occupied for one generation.

All that were left were those ^{few} that had retained their citizenship and of those

few are left today.

We hope the tradition that they cherished
 "has come true," that far beyond the setting
 sun, upon the smiling happy lands, we shall
 be gathered with our fathers and be at rest."

A list of the first white men to acquire land
 from the Stockbridge Indians after the Treaty of 1843

Alex Price	1844	L. Sherwood
Cutling Marsh	1844	H. Moon
Daniel Whitney	1844	Amel Huntington
W ^m Eustis	1844	Isaac Jacobs
Moses Merrill	1844	John W. Abrams
Jacob Horn	1844	Rob. Forbes
John Drake	1844	Elephat Marthers
Joel S. Wright	1844	W ^m Gardner
Geo Cook	1844	Nathan Goodell
Henry Modlin	1844	Geo H. White
Geo T. Bennett	1844	William Scott
Francis Gilbert	1844	Edward Howell
Daniel Whitney	1845	
Arnold Rhodes	1845	
Joshua Jones	1845	
H. E. Eastman	1845	
Laton Dick	1845	
John Marthers	1843	
School Commissioners	1845	
Alonzo J. Sampson	1843	
Jesse Mills	1845	
L. Goodell	1845	
Geo White	1843	
James Lane	1845	
Chas Stephens	9/3 / 1843	
Paul S. Hayward	1845	
W ^m Gardner	1845	

Stockbridge.
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