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April 24/40

Calumet County has many beautiful spots but in my opinion none can compare to the view that you have from the top of the hill on Route 157 just east of ^{the junction} Highway 5.

Below you see fertile well kept fields, pleasant farm homes and in the distance the curving shore line of beautiful Lake Winnebago and on a clear day away ^{miles} to the south you can see ~~and on the~~ ^{1 1/2} to the south, while directly across the lake lies Oshkosh, and to the N. W. we can see the ~~smoke stacks~~ ^{chimneys} of Menasha and Menasha which seem to rise out of the water of the lake.

Centuries ago this spot must have appealed to others for just south of the road on the brow of the lime stone ledge are many Indian mounds which prove that the mound builders must have used it as a camp site for years.

A Century and a quarter ago a far different sight would have met your eye for all the land ^{to the north} below ~~and as far~~ as the eye could see was a dense and dismal forest without a human habitation. A faint Indian trail ran along the lake shore from Kaukauna to Fox Chase. The only Indian encampment ^{on this trail} was at Calumetville.

Few white men had ever visited this region ^{it was} ~~for~~ deemed unfit for use either for trapping or agricultural purposes.

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The first record ^{have} of a white man
traveling ^{the} this trail was in 1817 when ^{sampled}
a storeroom, judge advocate of the army, ^{he states}
that the thickness of the forest prevented
the rays of the sun from reaching the earth
and if they ^{not} had Tomahawks to cut the
brush ^{from the trail} they would have been unable to take
their horse with them. He speaks of Calumet
as a spot well chosen for beauty, warmth and
fertility and the few trees standing looked
as if they were left for ornament and shade.

He evidently did not know that ^{what}
^{population of these} the trees he saw ^{was} were common to the
country lying south of Calumet and that
these spots were known as Oak openings.
He writes that the population of Calumet
was about 150 Menominees and that that
they were both dirty and lazy.

Such was this ^{country} when in the early
summer of 1832 a ^{small} group of ^{Indians} ~~families~~ landed
at Brothertown here to make their
future home and establish the first strictly
agricultural community in the state.

Before going further it is fitting that
that we should know what manner of
men they were and what caused them
to settle in a wilderness that other
people shunned.

In the fall of year of 1743 there came to the door
 of Eleazar Wheelock Indian Charity School at
 Lebanon Conn. a small, ^{19 years old} undernourished Mohegan
 Indian boy who asked that he be admitted for
 a few weeks that he might learn to read and
 write the English language. ^{instead of staying} ^{in his school} ^{at the school}
 a few weeks Wheelock kept him ~~for~~ ^{for} years,
 fitting him for the ministry. This boy was
 Samson Occum, the founder of the Brochettown
 tribe of Indians. ~~His life is unique in the history~~
~~of the American Indian.~~

When the English landed at Plymouth Rock in
 1620 the ~~states of~~ Mass, Conn, R. I., and Long Island
 were ruled by six prominent ^{alone} tribes of Indians,
 namely the Narragansetts, the ^{Montauk} Mohegan, the Pequot, the Nipantic, ^{the} and
 the Farmington but disease and war with the
 English and among themselves had so reduced
 their ranks that by 1740 they were only
 a few hundred left living in poverty in
 seven small villages near Charlestown, R. I.,
 numerous attempts had been made to christianize
 them but with not a great deal of success and
 after a great many years of unsatisfactory efforts
 the missionaries reached the conclusion that
 if the Indians were to be christianized
 it must be through the efforts of their own
 people. With this in mind they established
 what was known as Wheelock's Indian Charity School.

It was Wheelocks plan to select promising young men from the tribes, teach them the Bible, to read and write and how to cultivate the land.

Samson Occum was Wheelock's first Indian pupil ^{school} ~~who~~ he thought would be able to carry out ^{their} ideas but before Occum could finish, he had trouble with his eyes from over work and was compelled to leave school.

Knowing that he had sufficient education to teach ~~school~~ they sent him to Montauk, L. I.

To open a school among his old friends. He stayed twelve years. He not only taught school but held services among the different tribes while here he induced Joseph Johnson and his two future Brother in laws, David and Jacob Forder to attend Wheelock's school. All became prominent in Indian affairs, Johnson in their removal to N. Y. David as ^{the first} teacher among the Oneidas and Jacob became an instructor at Dartmouth college in 1774 ^{after having} taught among the Oneidas four years.

It is interesting to note that among David's schoolmates in '76 was Joseph Brant the celebrated Mohawk chief and whose sister was a consort of Sir Wm Johnson.

Occum had accomplished so much good at Montauk and among the surrounding tribe that the Long Island Presbytery ordained him as a

famine his first son was born.

Minister on Aug 30, 1759. He continued to
preach at Montauk and Mottagen until 1761, ~~then~~
then ^{the} ^{of N.Y.} ~~Carida~~ ~~having~~ asked for a minister, that
they might learn to worship the white man's God.
It was decided to send Occum to preach
and young David Fowler as a teacher among
them. Fowler was not only to teach the
English language but also farming because
he was considered a skillful farmer.

Occum preached among the Oneidas for two years
when he was called home by the Society and prepared for
a mission to England but David continued to teach
school under extreme difficulties. The Oneidas were
very poor and could not furnish him with a decent
home in which to live, half of the time he did not
have enough to eat. Famine struck the tribe
for three years in succession. In 1765 frost killed
Oneida crops, in 66 vermin and in 67 some kind of
a worm ~~at their crops~~. During one of these years
he established a name for himself as the Indian
Mercury. He traveled to Lebanon and Boston after
after funds to buy food for the starving Indians.
He covered over 800 miles in less than 20 days with
only two days of rest, and it was during this

He closed his school in 1767 and returned to Montauk

The Missionary Society in 1764 had very little money
left to carry on their work among the Indians
and they conceived the idea of sending Occum

to collect funds and to show the English people
to England as a living example of what could
be accomplished among the Indians under proper
guidance.

He was well received in England, ^{when he arrived} He preached to
to King Geo III in one of his private chapels and also
in nearly all of the noted churches in England and Scotland.

The Earl of Dartmouth became his very good friend
and made a large donation and ~~when~~ the funds
had all been collected which amounted to
£ 12000, Dartmouth was chosen Pres. of the trustee
to care for it, in which capacity he acted
many years. ^{The name of} Leazar Wheelock's Indian charity school
was changed to Dartmouth College in his honor.

After two years in England Ocum returned
home. His experience in preaching among the whites
both in the Colonies and England had proven to
him that if his people were to survive as a
nation it would be necessary for them to
get away from the influence of the whites, where
they were absorbing all his vices and little of his virtues.

He began looking for a new country for his
people and it is only natural that he should turn
to his friends, the Oneidas. ^{Oct 25, 1773} With that idea in
mind they called a meeting of the seven villages
to discuss the plan. It was decided to petition
the Oneidas for a grant of land and young Joseph
Johnson ^{was chosen} to present it. ^{To the Oneida at Onondaga} The speech he delivered to

Brethren, since we have received you as brothers, we shall not confine you or pen upon up to ten miles square!

We have much land at our disposal, and you need not fear that you shall not have land sufficient for you, and your children after you. We would have you to fix your minds here and here along and when ye come to live up here, we desire that ye would not hearken to the invitations of other Nations, who may invite you to go further back.

Brethren we say let your minds be at ease, be not troubled but come and settle down in Peace and live in Peace forever.

Brothers, we do not understand that your purpose to go homeward tomorrow; but Brethren don't take it hard, we think that ye must continue with us two days longer, the reason is this. Some Chiefs, or heads of the Six Nations, are coming up from Sir Williams with a speech from his honor, and we think that it will not be handsome or that it would not be so well for us to meet them in the woods; We think it would be best for us to see them here in this Council house, also we think that it would be very proper for you to be here when Sir William's speech will be delivered as it is concerning you and your New England Brethren. This is all we have to say at present

to the Oneidas is very interesting. He tells of their poverty, their vices and how their few remaining acres are being taken from them and since the Oneidas had so much if they could not spare them a small part of their land so they could live in peace.

after both sides had delivered speeches for two days the Oneidas granted them land in the following speech —

Twelve of the Oneida chiefs went with Johnson to Sir ^{the British} Johnson to ratify the grant, thus they were assured of a new home in the forest far from the whites.

A few young men went the next spring to build houses and prepare land and plant crops so that there would be food and shelter for their families that winter. Many could not go because of debts which must be paid before they removed, and the fear of war with England held many back.

Fowler and Johnson continued ^{working} among the Oneida in an endeavor to have them remain neutral. Johnson at one time carried a letter from Geo Washington to them ^{showing them for their neutrality} but the war eventually caused the few remaining to move. Most of these went to old Mohegan friends at West Stockbridge, Mass where they remained until the end of the war. ~~Most of the men enlisted in the American army and lost heavily.~~ ^{at the end of the war}

They had not forgotten their land in N. Y.
and when peace was declared they immediately made
plan to return and for the hospitality shown them
by the Stockbridges they were asked to go with them,
promising ~~that~~ that the President would grant them
land also. This the President did and the
migration began but took more than two years
before they ~~had~~ ^{had} settled in their new homes

On Nov 7, 1785, they met ^{occasionally in his diary that} to elect a chairman and
five trustees, a fence viewer and road overseer. They
laid out ^{their village and} the principal roads. And as they intended
to live like brothers they called their town

Brothertown. They made rapid progress in
clearing the land, building homes and roads.
but they were not long to live in peace for as
soon as some of the land was improved the whites
began to move in. They rented the land from
some of the more shiftless Indians and began building
homes and otherwise improve the property. The length
of lease was for ten years but at the end of that
time they refused to move unless their improvements
were paid for which the Indians could not do.

They petitioned the N. Y. Assembly for relief
and a bill was passed in 1795 which set off 148
lots containing 9587 acres for their use, the balance
or 14662 acres was sold to the whites. All whites
on the 148 lots were compelled to move and all
Indians on the land sold receive a lot.

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They were also granted their own town Govt.
 an Annual town meeting ^{was} to be held on ^{the} first Tuesday
 of April, all males over the age of 21 had the right to
 vote. Five were to be elected as Peace Makers with
 the power to hold court ^{on the 1st Monday of each month} and settle all disputes
 concerning debts, trespass ~~and such other troubles~~
~~might occur~~. ^{and transact such other business as might come before it} Power to fine up to 5 or 30 days
 in jail. Half of the fine to revert to the town and
 half to the complainant. They were to elect a town
 clerk, 2 marshals, 2 overseers of the poor and as many
 overseers of the roads as needed, also they were to enact
 such rules, regulations and by-laws as was deemed
 necessary.

The rules and regulations were very strict and
 rigidly enforced. He could take a lesson from
 them. Today, I will state a few of the more important
 ones. Widows were to work one half as much as men
 on all public work. ^{2nd} No woman shall speak in
 court unless it is to ask a particular question and her
 cause must be presented by a man. ^{3rd} No playing
 of cards or dice, or bet or win any sum of money.
^{4th} No travelling, working, work of necessity excepted
 fishing, shooting, hunting or any unlawful exercise
 on Sunday.

Stringent laws were made against immorality
 profanity, drunkenness, theft idleness, neglect of
 children and marriage of persons of negro blood

The money received for the sale of land was held in trust by the state but they received an annuity of \$2050 a year. No cash was given the Indians but the annuity was used to build their school houses, saw mills, grist mill, ^{and pay for} salary of the teacher, ^{and for} farm implements live stock and home necessities

Three Commissioners were appointed to look after their affairs and protect their interests but during the latter years these were only figure heads as the Indians had proven they were able to care for themselves

Their monthly court was held regularly and all manner of cases came before them and it must be said that they decided the cases fairly.

I have their old Court Record book which is a model of carefully kept records. Wm De Loss Love has this to say of it, "The Town Records of Brotherton which were kept with commendable care until there were not enough Indians remaining in town to fill the office are an interesting memorial of Indian civilization altogether unique in American history".

The first meeting was held in 1797 and the last in 1841. The first Senior Peacemaker was our old friend David Fowler who held the office until his death in 1807, and the first clerk was his son David.

Their farming activities compared favorably with their white neighbors for in 1813 they had 2000 acres under cultivation, as an incentive for clearing land they gave 25 acres additional to each family whom had cleared 30 acres out of the 50 allotted him. A census taken in 1812 showed they had grown 11300 bu of grain 3400 bu potatoes. In 1825 they made 1495 yds of woolen cloth 890 yds of linen, 302 yds of wool and cotton, and 188 yds of cotton and linen cloth.

Samson Occum continued to preach to them and also the Stockbridge Indians even though they had no salary to offer him. John Sergeant, preacher of the Stockbridge did not come with them because

noted chief and Rev. Soldier

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they could not guarantee him a salary but as soon as a salary was assured he came and a quarrel ensued between Occum and ^{them} Sergeant as to who should preach among ^{them} but the Brothertons remained loyal to Occum until his death in 1792 when other denominations entered the field and a good deal of confusion followed, most of them dropped the Presbyterian church and joined the Close Communion Baptist and the Free Will Baptist, the first under the leadership of Thomas Dick and the last under Benj. Barrett Fowler. Both Brotherton Indians

as the years went by they were again forced to acknowledge that they could not hope to compete with the whites which ^{them} had surrounded, and that again they would have to move to a new country.

The Stockbridge Indians, always a restless people had been looking for a new place to move as early as 1804 when they sent Capt Hendrick Cupanmut, their to White River, Ind to acquire a claim from the Miami Indians. He took some of the Brotherton Indians with him in 1809 and the Miami granted them land to be taken up wherever they saw fit but the War of 1812 halted all thoughts of Migration and nothing was done until 1818

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When the Stockbridge started to move to
White River, ^{a few of the Brothertons going with them} when they arrived they found
that the Govt had concluded a treaty with
the Miami and the land they had bargained
for now no longer belonged to them and
they were compelled to move on, some ^{Brothertons}
returned to N.Y. but the Stockbridge, ^{and a few of the Smiths} began the
long weary trek to, ^{the} new country of Green Bay
where they arrived four years later at Statesburg or
South Hankama.

In 1821 negotiations were carried on between the
Mey Indians and the Menominees to purchase land
near G. B. It was a long drawn out affair but
the Menominees agreed to sell 2 million acres for
\$2000, 1/4 of which was paid. In 1822 another
treaty was made by which they acquired another
tract of land for \$3000. which was all the land
worth at that time.

In 1824 the Brothertons at a town meeting
decided to send a delegation to Green Bay to
buy them a separate piece of land. They
bought a strip 8 miles wide and 30 miles long
on the east side of the Fox from De Perre to
Little Rapids. They paid \$950 cash from
their annuity.

We have no record if any came at that time to settle on their new land. In 1830 when they came ^{day} to get out of their land they were represented by W^m Dick Rhodolphus Fowler and John Johnson. The Menomonees denied their claim saying that they needed the land as it contained their best sugar bush.

The Govt investigated the matter and in spite of the treaty's several times ratified and ~~of the same~~ paid for, proceeded in the Stambaugh treaty of 1831 to acquire all lands. When this treaty came before the U.S. Senate to be ratified they refused to do so unless the W. Y. Indians were taken care of. Three townships of land was then granted the ~~land~~ ^{land on the base side of T. N.}. The Brothertown were to receive 1 Township containing 23040, Even an Indian could see the difference between this and the 153600 acres they had bought and paid for. A number of families moved ^{from N. Y.} to Kaukauna during the summer of 1830 but they had no intention of staying there as they considered the ^{land} unsuitable for farming.

They began their migration to Brothertown during the summer of 1832, it consisted of the families of W^m and Elkanah Dick, Randall Abner Thomas Commuck, David Johnson and Isaac Scippio. I wonder how many of us have ever thought of the hardships these first settlers must have overcome.

They were compelled to bring their goods by boat from the Bay up the swift running Fox which has the remarkable fall of 190 ft in 30 miles. through the rapids at De Pere, Little Rapids the mile long rapids at Kankana and over the 8 ft fall below Appleton.

On arriving at Brothertown they were compelled to clear land before they could put up a home. They were 50 miles from a doctor or a store, ~~and~~ they evidently were satisfied with ~~their~~ ^{their} new home. They evidently were satisfied for more came in 1832 and 33 and in the summer

of 1834 Elder Thomas Dick, the 80 year old Baptist Minister came with his followers. He has the honor of holding the first Baptist services in the state.

A preliminary survey was made of the Township this year by Jeremiah Manchester under the supervision of Thomas Deon, the Brothertown Indian agent, who had taught school for them, acted as their attorney and had helped them select their land in this

Their village was known as Beansburgh, and the township as Manchester for a number of years in their honor. Beansburgh was later changed to Pequot.

A number of the first settlers built homes along the old Indian trail as was the first store.

The unoccupied land in M. T. was sold and the money received was used to bring the widows and their families to it and the balance built their first school house. There has been much speculation as to when the first M. E. church was

erected but, believe it was about this time for ^{it} ~~pro~~
 constructed of logs hewn on both sides and about
 6 inches thick the ends dovetailed together, crevices
 filled with Mortar. ^{a hewed log was the pulpit} It was a large building capable of
 seating 150 people with standing room for 100 more.

If it had been built in '36 or later it would
 no doubt have been built of sawed timbers as
 they built a saw mill that year. ~~In this church~~
~~they met in 1839 to draw their lots of land.~~

In 1842 plans were made for the building of
 the present church which was completed in 1845.

In the winter of '35 and '36 they built a small
 grist mill and a saw mill, the first on Lake
 Minnebago. They ground all the grain for miles
 around, some coming as far as Plymouth, and ^{St. Louis} ~~St. Louis~~
^{until 1840} and it was a common occurrence to wait two
 or three days for the grain to be ground.

They built the first buildings ^{at Fond du Lac}
 for the land company in 1836, and for Colwell ^{its first settlers} ~~year~~ ^{year}.

The Military Road was built this, which gave
 them an overland route to the Bay, but which
 could be used only in dry weather or after it was
 frozen.

The first major crime was committed ~~in~~
~~year~~ when Jos. Palmer a Rochester Indian
 was returning from Green Bay on the 3^d of July
 with a gallon of whiskey. He was met by two
 Stockbridge Indians who demanded that

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he give them the whiskey. It led into an argument in which he was hit on the head with an axe and killed. On the 5th the stockbridges were taken into custody and a joint trial was held by the Brotherton and Stockbridge Indians and it was decided the killer was to be hanged in Oct on the line between the two Reservations but before the date of hanging they escaped. The old Mill house on my lot was used as the jail.

A mail route was established in 38 from Ft Howard to Ft Winnebago. Samuel Newland was the first carrier. He received a salary of \$1200 and made the round trip once a week but it was not until 1840 that the Govt established a regular postoffice. It went by the name of Osgood until 1859 when it was changed to Brotherton.

In 1837 their first tragedy occurred when in late Oct a number were returning from Green Bay in a large Durham boat loaded with winter supplies. In passing through the Rapid at Des Pere the boat overturned and six were drowned among whom was Rodolphus Fowler, the old Peacemaker and his two sons. They were buried in the old Episcopal burying ground at Des Pere which I have been unable to find. Rev Steffins, the Circuit rider, preached their funeral sermon in the old log church at Brotherton Nov 22nd

Chiltons first settler, Moses Stanton came from
A. I in 1844 and bought a small piece of land in the
in the village, he held it until 1850 when he sold to
Halton Ball

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Nov 1839

an act was passed by Congress, granting them their citizenship and allotting to each Indian 64 $\frac{1}{2}$ acres of land. The township was surveyed by G. H. Featherstonhaugh assisted by the Indians and on July 2 they met at the church to draw their lots. Consideration was given those who who had already made homes and they were allowed the lots on which they lived. The balance they drew for. Few ever lived on the lots they drew East of Leitchville but bought a few acres from the lot owners along the Old road and the military road. They had always lived in a close community and it was natural they should do so here.

was held

The first Co Election, in 1840 at the home of Elkanah Dick and the Mission House at Stockbridge and the following were elected Co Rmms. John Johnson Sr. Daniel Dick and David Fowler. They and all of the other Co. officers were Brothertown Indians

^{was} G. H. Featherstonhaugh bought the first steam boat on the lake in 1843, Peter Houghtaling Capt. They ran the boat from Buffalo to the Rapids at Kaukauna where it was dismantled. It was rebuilt at Brothertown and named the Manchester. It made regular trips from F. S. T. Fay, Osh. Broth. and Meenah and ran as far north as Shawano on the 10th of

Moody Mann, the old Millwright was elected
co judge in 1852. He held court at his tavern
1/4 south of the village. He held ^{this} office until his
death in 1855.

A stage line was established by White and Morrow
about 1847 that ran from S. B. to F. D. L. once a
week. I have a number of freight bills dated 1848
some of the entries are missing, all the people that
were with them from Columbusville were entered,
as Dutchmen but they knew the names of the Indians

By 1850 they had cleared most of the land, ^{2 miles}
^{widely of the lake,} had built a large number of frame houses and barns
the farms were well stocked and Joseph Schaefer
in his book "The Winnebago - Horicon Basin" writes
that they were better farmers and better educated
than the early white settlers.

They held nearly all of the county office ^{until 1855}
was elected to the Territorial Legislature and
Alonso Dick and W. H. Dick to the State Leg.
Oscar Fowler a major of 29th Regt. State Militia
^{also Peabody - 1858}

The schools were kept open the whole year except
during planting and harvest time. The small
children went to school during the spring, summer
and fall, and the older during the winter. It was
a common occurrence for married people to attend
school and during the war some of the disabled
soldiers attended.

They served faithfully in the war of the Colonies and ~~and~~. They lost many men in the French and Indian War. In the Rev. the majority of the men were ^{of the nation} killed. A few fought in the War of 1812 and in the Civil War they furnished more than 70 men. I have nearly 100 of their letters written at ^{different} the fronts. They are some of the most interesting Civil War letters I have seen.

~~They are very descriptive of the life they lived.~~
Only one complained of the life of a soldier. He saw no reason for any one living in the dirt and suffering hardship just to free the negro, who was not able to care for himself and who in all of his actions was little better an animal. One tells of the peaches and apples orchards of Mo. another feels badly because he has been ill so much and has been unable to fight the Rebels but his wish was gratified for about a month latter he fought in the battle of Chickamauga and was shot through the hand. Another lay in the trenches at Petersburg waiting for the order to charge the smoke and the heat was so great they could hardly breathe. His buddy had become insane.

One told how the teamsters had to watch their horses when they fed them grain so that the soldiers would not steal it from them on the march from Atlanta to Savannah and in another latter letter he tells of their raids in S. C. and how much they had to eat.

Two were taken prisoner at the battle of Cold Harbor and died at Andersonville Prison three months later.

But the conditions which caused them to move from New England and N. Y. soon overtook them here. As soon as they became citizens and their lots and allotments to them they began selling to the whites and liquor, the curse of all Indians, made its appearance. They made strenuous efforts to overcome the habit, for they built a temperance Hall and the I. O. G. T. a temperance organization had a membership of 270 at one time, but in spite of all they continued to drink and waste their substance. The whites drove some very sharp bargains. One 5 acre lot in East Brothertown, which is now one of the best farms in the town was traded for an old team of horses. Many lost their land through foreclosure of their mortgages.

Each year ^{after 1850} found their number decreasing, some moved away, many died, the different epidemics of disease which swept through them, ^{the Civil War took a toll} ~~in 1890~~ ^{in 1890} there were 150 living, in Brothertown. Today there are only 13 left, none younger than 50 years of age, a few short years and the Brothertown Indians of unmixed blood will have ceased to exist.

They knew what fate held in store for them for as early as 1852, Thomas Commuck, their historian wrote: - "Here we have taken our stand and are resolved to meet manfully that overwhelming tide of fate which seems destined in a few short years to sweep the Red Man from the face of existence, and their sage, John

Collins Fowler sums it all up in these few words: - "It is not for the Indians to have anything. They should never live in the same community with the whites for they will soon be stripped of all they have and left by the road side. Ah! yes my people are dying away and we shall soon be gone."

Thus we leave them sincerely hoping that they have found the justice and peace for which they so long sought in that land far beyond the setting sun

5/9/40
D. M.