

Many if not all of you ~~have~~ at some time or other have followed the East shore of Lake Umbagog on Highway 55 or the Old Military road as we old timers are pleased to call it.

You have noticed the wonderful farming country the most productive in the state and you have passed through a number of quiet sleepy little villages whose name denoted the name of some person or some physical character of that locality but there is one village whose name is unusual and you may have wondered why the name ^{of Barrethton} was selected when there were so many other to choose from. It is a long story as to why this name was selected and goes back to landing of the Pilgrim Fathers. ~~I shall give you a brief outline of the events leading up to the settlement of Barrethton.~~

The New England States were populated at that time by many Indian nations, of which the Massachusetts Mochian, Montauk, Pequot and Niantic were the largest, but numerous was among them and the white had reduced their number to such an extent that in 1740 there were only seven small villages left. ^{in 1740} ^{by 7.1 and 1740} Major Wheelock, a Presbyterian minister saw that something must be done to save the remnant of the tribes. ^{with that in mind} He established a school for the Indians known as Wheelock Indian Charity School at Lebanon Conn. for ^{the} purpose of teaching the Indians the English language and also Agriculture.

His first pupil was a undomesticated Mochian Indian boy, ^{by the name of Sanson} who came to learn to speak and write

~~speak~~² the English language. He intended to remain
only a few week but Wheelock prevailed him to stay
seven years. He was ordained a Presb. Minister, and
was such an outstanding character, that when
Wheelock ran short of ^{money} funds to operate his school
he was sent to England to solicit funds. While
there he preached in most of the noted churches
and delivered a sermon to the King of England
in his own chapel. - (Earl of Dartmouth)

On his return to America he saw that if his
people were to survive they must be moved away
from the influence of the whites. With this in
mind he and his ^{Monteough} Brother in law ^{David Fowler} a school teacher to
the Oneidas went to the Oneida Nation and
petitioned for a ^{Parcel} grant of land. It was granted
them, This was in 1774 but the Rev. was prevented
their moving. A few that had already gone to
New York fled to their Mohican friends on the
Houstonic River, ^{at Stockbridge} in Mass.

after the Rev. ⁱⁿ 783 they removed to N. Y. ^{and prevailed upon the} In one of their ^{Stockbridge} first town meetings, laws were drawn up and
^{stringent} a name was selected for their new home.
Samson Occum at this meeting declared that
as they were to live together as one big family
and each considered the other a brother their
town should be called Brothertown.

They erected ² mills and a school house which
also served as a church and town house. They made
rapid progress in clearing their land and in
improving their education.

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They held a Peace³ makers Court every month where all differences were tried and judged by 5 Peace makers. I have their court records which ^{date} ~~date~~ ^{kept records} back just 150 years. It shows excellent ^{justice} ~~friendship~~ and would do credit to any white, court

They were not long to enjoy their home for the whites were covetous of their good land and improvements and as early as 18⁰⁹ ~~18~~ the Stockbridges ^{who had moved to N.Y.} began looking for a new home, ^{in Indiana}

The Miami tribe on the White River, ^{in Indiana} promised them ^{some} ~~land~~ and in 1818 the Stockbridges and a few of the Brothertown tribe left their N.Y. home for White River but when they arrived ~~there~~ they found the U. S. Govt had made a Treaty ^{with the Miami} and the land they were supposed to get was now Govt land. The Stockbridges ^{then} began the weary trek to Kaukauna where they arrived in 18~~22~~ ²² but the Brothertown turned back to N.Y. In 1824 they sent a delegation to Green Bay to ^{bargain} ~~endeavor~~ for ~~some~~ land from the Menominee Indian, they were successful in this as the Menominee sold them a tract of land 8 miles wide and 30 miles long East of Little Rapids for which they paid \$950 cash. A few moved there the following year but the Menominee reneged on the deal saying they were losing their best maple sugar forests. The Govt interceded and decided against the Brothertown people, so they lost their new home

and also the money they had paid for it.

The Govt after the ^{Stapleburg Treaty in 1831} ~~Treaty of the Cedars~~ allotted two townships ^{on the east shore of Lake Winnetago} to the Brothertown and Stockbridge, the Brothertown Reservation contained 23040 acre while the Stockbridge contained 46000 which was a long ways from what they had bargained for.

The Brothertowns at Little Rapids immediately started for their new home. Few of us realize what it meant to build a home in the wilderness far from any other human being. Judge Storow, Judge Advocate of the U.S. Army, wrote a good description of this land when he ^{made the trip in 1817} from Green Bay to Chicago following the east shore of Lake Winnetago. He states that it took him three days to travel from Kaukauna to Calumet. He was compelled to cut a trail for his horse nearly all the way and it ^{was} rarely that they were able to see the sun. He knew that it was heavily timbered by oak, elm, basswood and maple that grew to enormous size for as late as 1873 two timbers were delivered to Chilton, ^{one} that squared 28 x 34 and was 58 ft in length, the other squared 36 x 36 and 40 ft long but would have measured 60 ft ~~long~~ if it had not been damaged by falling.

Seven families arrived at Brothertown in the early summer of 1832, they picked locations along the streams for their homes, built small log houses and started to clear land for their grains. The first two years were exceedingly hard, all of their supplies had to come from Green Bay by water which meant portaging at the various rapids on the Fox

and then the dangerous trip across the lake.

Their principal diet those first few years was game fruit and corn. The corn was usually ground up in a mortar or else they made hominy of it.

In 1834 the 80 year old Indian Baptist minister Thomas ^{Quick} arrived with his following. He conducted the first services of that denomination in the state. The Reservation was also surveyed that year by Jeremiah Manchester. It was called the town of Manchester ^{in the old records} for a number of years and the little village they had started was called Beansburgh in honor of their Quaker friend and agent who had labored so long among them.

It was also ^{the year} that their cemetery received its first body, that of Newton Mossuck who froze to death on the lake after a trip to Green Bay for supplies.

The first marked grave bears the date of 1836 and this inscription, "He was murdered by the Stockbridge Indians at Stockbridge."

They had made rapid progress in clearing ^{land} and building new homes, and in 1836 they built a grist mill and a saw mill. also a school ^{house} and church.

Rev. Stebbins ^{circuit rider} preached in the church in 1837 and he comments on the fact that both the inside and outside of the logs were beveled, which gave it a very neat appearance. He states it would seat 150 people with standing room for 100 more. ~~He also stated that~~ He found the school being taught by missionary teacher by the name of Etherinda Lee.

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who was making good progress in his ^{work}. He also conducted memorial services for six of the tribe who were drowned in the Fox a short while ^{before} when their boat loaded with supplies capsized.

He also remarks on the fine voices of the choir and the clean feather beds.

It was in this same church that in 1839 John S. Horner, Registrar called a meeting to allot the land of the Brothertown Reserve to each man, woman and child of the Nation, each to receive 50 acres.

This was also the year they received their citizenship. They held the first Co. Election in 1840 at the home of Elkanah Dick and they filled all of the county offices until 1852. Several of their members were elected to the State Legislature and ^{two} of their members were ~~the~~ Register of Deeds after the Civil War, but the whites were ^{had} again crowding them out, the Civil War, claimed many, and epidemics took a heavy toll. Some moved away and today we find only 5 members remaining in Brothertown. 90 years ago they knew what lay in store for them for their poet and historian Thomas Commuck had this to say "Here we have taken our stand and 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."

They were a kindly, friendly people to those they trusted, first to offer aid in time of sorrow

or trouble expecting nothing in return
 Their education was superior to the majority
 of their white neighbors ~~and~~ They ^{also} had a keen
 sense of humor, and were very much inclined
 to play pranks upon each other.

Most of the women were neat, clean and excellent
 cooks and housekeepers

We have lived among them all our lives and
 we feel honored to have had them call us friends

Johnson
 Fowler
 Dick
 Abner
 Hammer
 Adams
 Crossly
 Simons
 Samson

Solomon
 Simeon
 Randel
 Hezekiah
 Jeremiah
 Abraham
 Orsamus
 Amon
 Elkanah

Thankful
 Cynthia
 Patience
 Lovenda
 Derusha
 Abigail
 Electa
 Demima
 Desdemona

Boat 1843
 Stage Route 1847
 Stock, Cit 1843

High Cliff
 Friends of our Native Landscape
 10/11/47