

Most of the counties of the state have some particular spot which is noted for its history or its beauty. Calumet is fortunate in having one locality which combines both for the early settlement of Brothertown to my knowledge is without parallel in the history of the United States and view you have from the top of the hill just east of the junction of Highway 55 and 151 is unsurpassed by ~~anything~~ for beauty.

Below the hill you see fertile, well kept fields and pleasant farm-houses and in the distance the curving shore line of beautiful Lake Winnebago, Fond du Lac is barely visible to the south, to the north west the chimneys of Neenah and Menasha seem to rise out of the waters of the lake and after dark the lights of Ashboosh have the appearance of thousands of burning tapers.

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

the Mound Builders.

A century and a quarter ago a far different sight would have met your eye for below stretched a dark and dismal forest as far as the eye could see. Few had ever visited this section for it was deemed unfit for use.

A faint Indian trail ran along the shore from ~~Menah~~ Menah to Taychedah and the first record we have of a white man using this trail was 1817 when ~~he travelled from Ft~~ Howard Samuel A. Storrow, Judge Advocate of the U. S. Army went from Ft. Howard to Chicago. He writes that the forest was so dense that it prevented the rays of the sun from reaching the earth and if they did not have their hatchets to cut the brush from the trail they would have been unable to take their horse with them. He speaks of Calumetville which lay at the edge of the forest and prairie as a spot well chosen for warmth, fertility and beauty and that the few remaining trees seem to have been left for ornament and shade.

The population of Calumet was about 150 of the Menominee Indians and that they were both dirty and very lazy.

Such was this country when in the early summer of 1832 a small band landed at Brotherton, here to make their future home and establish the first strictly agricultural community of the state.

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

In the fall of the year 1743 there came to the door of Eleazer Wheelocks Indian Charity School at Lebanon, Conn., a small undernourished Mohegan Indian boy who asked that he be admitted that he might learn to read and write the English language.

Instead of staying a few weeks, Wheelocks found him so apt a student that he kept him four years fitting him for the ministry.

This boy was Samson Occum the founder of the Brothertown ^{tribe of} Indians.

When the English landed at Plymouth Rock in 1620 Mass., Conn., R. I. and Long Island was ruled by six prominent tribes of Indians, the Narragansetts who alone numbered more than 25000 people, the Pequots, the Niantic,

the Mohegan, the Montauk and the Farmington but disease and war among the English and themselves had so depleted their ranks that by 1740 only a few hundred remained living in poverty in seven small villages near Charlestown, P. I.

Numerous attempts had been made to christianize them but without 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 thought in mind they established Wheelocks Indian Charity School. It was Wheelocks idea to select promising young men from the different tribes, teach them the Bible, ^{give them} a good education and how to cultivate the land.

Samson Occum was Wheelocks first Indian pupil whom he thought would be able to carry out their ideas but before could finish school he had trouble with his eyes from over work and was compelled to leave school.

Knowing he had sufficient education to teach school they sent him to Long Island to open a school among his old friends, the Montauk Indians. He stayed there twelve years. He not only taught school but held services in the different Indian villages. While there he induced Joseph Johnson and his two future brother-in-laws, David and Jacob Fowler to attend Wheelocks school. They later 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 in Dartmouth College after having taught among the Pequots four years.

It is interesting to note that among Davids schoolmates was Joseph Brant, the celebrated Mohawk Chief and whose sister was consort of Sir Wm Johnson.

Occum had accomplished so much good at Montauk and Mohegan and surrounding tribes that the Long Island Presbtery ordained him a minister on Aug 30, 1759

He continued to preach at Mohegan for two more years and when the Oneidas in 1761 asked that a minister be sent to them, so that they might learn to worship the white man's God, it was decided to send Ocum and David Fowler as a teacher among them.

Ocum preached among the Oneidas for two years when he was recalled by the Society to be fitted for a mission to England but David continued to teach school under extreme difficulties. The Oneida being poor and shiftless could not furnish him with a decent home in which to live and half of the time he and his family did not have enough to eat. Famine struck the tribe for three years in succession. In 1765 frost killed their crops, in 66 vermin, in 67 some kind of a worm. It was during this famine that David established a name for himself as the Indian Mercury. He travelled, ^{on foot} from Oneida to Lebanon and Boston to solicit funds for relief of the starving Indians, a distance of 800 miles in less than twenty days with only two days of rest. He closed his school in 1767 and returned Montauk.

The Missionary Society in 1764 found themselves with very little money with which to carry on the work among the Indians and they conceived the idea of sending Ocum to England to solicit funds and show the English people a living example of what could be accomplished among the Indians under proper guidance.

He left for England in the winter of 1765, he was well received and made much of, he preached to King George III in his private chapel and in all of the most noted churches in England and Scotland. The Episcopal Church offered him the degree of D. D. if he would accept their ~~church, which he refused,~~ offer

The Earl of Dartmouth became his very good friend and when Ocum had finished collecting the funds which amounted to £12000 Dartmouth was elected president of the trustees to care for it. He held this position for many years.

The name of Wheelock's Indian Charity School was changed to Dartmouth College in his honor.

After two years spent in England Occum returned home. The Society had failed to care for his family properly during his absence and they had been compelled to live on what their friends gave them.

Occum's experience in preaching among whites in 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 absorbed all of his vices and little of his virtue.

He began looking for a new country for his people and it is only natural that he should turn to his old friends the Oneidas. With this idea they called a meeting Oct 22, 1773 of the seven villages to discuss the plan. It was decided to petition the Oneida for a grant of land, they chose Joseph Johnson to present it. The speech he delivered at Oneida Castle is interesting, he speaks of their poverty, their vices and how their few remaining acres are being taken from them

and since the Oneidas have so much if they would not grant them a small part of their land so that could ^{come and} live in peace.

After two days discussion the Oneida not only granted them land but also adopted them as younger brothers in the following speech: "Brethren, since we have received you as brothers, we shall not confine you or pen you 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 alone 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."

Twelve of the Oneida chiefs accompanied Joseph Johnson to Sir W^m Johnson where the grant was ratified thus assuring them a home in the wilderness far from the whites.

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

Fowler and Johnson continued working among the Oneida in an effort to have them remain neutral. Johnson at one time carried a letter from Geo Washington to them, thanking them for their neutrality but the war eventually caused the few remaining to move. A few returned to Mohegan but the balance of them went to Mohegan friends at West Stockbridge Mass. where they remained until the end of the war but they had not forgotten their land in N. Y. and when peace was declared they made plans to return and for the hospitality shown them by the Stockbridges, they were asked to go with them, promising that the Oneidas would grant them land also. This the Oneidas did and the migration began

but it was two years before they were finally settled.

On Nov 7, 1885, Occum wrote in his diary that they had met in a body politic to elect a chairman, five trustees, a fence viewer and a road overseer, also to lay out their village and the principal roads and since it was their intention to live together as brothers they would name their town Brotherstown. This is the first mention of the name by which they were to be known here after.

They made rapid progress in clearing the land and building homes but they were not long to live in peace for as soon as some of the land was cleared the whites began to move in. Some of the more shiftless Indians began renting their land for a period of ten years at the end of that time the whites refused to move unless their improvements were paid for, even then some refused to move.

The Indians petitioned the N. Y. Assembly for relief and a bill was passed in 1795 which caused their land to be surveyed and 148 lots or 9587 acres set aside for their use,

the balance of 14662 acres was sold to the whites. All the whites were then compelled to move from the land allotted to the Indians.

The money received from the sale of land was held in trust by the state. The Indians receive an annuity of \$2150 a year. This was not paid to them in cash but was used to build their sawmills, grist mill, school house pay salary of teachers, buy farm implements and home necessities. They received this annuity until 1841 when N.Y. State paid them the principal.

Three commissioners were appointed to look after their interest and protect their rights. In the latter years there were only figure heads for the Indian proved they were able to conduct their own affairs.

They were also granted their own town government. An annual town meeting was to be held on the 1st Tuesday of April. All males 21 years of age had the right to vote, five were to be elected as Peace Makers with power to hold court on the 1st Monday of each month and settle all disputes concerning trespass, debts and transact such other

business as might come before it. They were also to enact such laws, regulations and by laws as was deemed necessary. They were also to elect a clerk, two constables two overseers of poor and as many overseers of the road as needed. The Peace Makers had the power to fine up to £5 or imprison for 30 days. Their laws were rigidly enforced. The following are a few. It was unlawful to play card or dice, no betting for money, ~~women~~^{widows} to work one half as much as men on all public work, no woman shall speak in court except to ask a particular question and her cause to be presented by a man.

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

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

I have their old Court Record Book which is a model of carefully kept records.

Wm De Los Love has this to say of it,
 "The Town Records of Brothertown which were kept with commendable care until there were not enough Indians remaining in the town to fill the offices are an interesting memorial of Indian civilization altogether unique in American history."

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

Their farming activities compared favorably with their white neighbors for in 1813 they had over 2600 acres under cultivation, as an incentive to clear more land, each family whom had cleared 30 acres of the 50 allotted to them was to receive 25 acres additional. A census taken in 1812 showed that they had raised 16300 bu. of grain and 3400 bu. of potatoes. In 1825 they made 1495 yards of woollen cloth, 890 of linen, 302 of wool and cotton and 188 of cotton and linen cloth. They were well supplied with live stock and farm implements.

Ocum continued to preach to them and also the Stockbridge even though they had no salary to offer him. John Sergeant, preacher of Stockbridge did not migrate to N.Y. because they could not guarantee him a salary but as soon as that was assured, he came.

A great deal of trouble followed, some of the Brothertowns joined Sergeant, but the majority remained faithful to Ocum until his death in 1792.

after Ocum's death other denominations entered the field and this caused a great deal of confusion. The majority of the Brothertowns dropped the Presbyterian church and joined the Close Communion and Free Will Baptist, the first under the leadership of Elder Thomas Dick, the second under Benj. Garrett Fowler, both Brothertown Indians.

As the years went by they were again forced to acknowledge that they could not hope to compete with the whites which had surrounded them and that again they would be compelled to move to a new country.

The Stockbridges, always a restless and dissatisfied people had been looking for a place to move as early as 1802 when they sent their noted chief

and Rev. Soldier, Capt Hendricks Afsawmut to White River, Ind. to acquire a claim from the Miami Indians. In 1809 he took a delegation of Brothertown Indians with him. The Miami granted them land to be taken up wherever they saw but the War of 1812 halted all thoughts of migration and nothing was done until 1818 when the Stockbridge started to move to White River, a few of the Brothertowns 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 no longer belonged to them and they were compelled to move on. Most of the Brothertowns returned to N. Y. but the Stockbridge and a few Brothertowns began the long weary trek to the country of Green Bay, where they arrived four years later at Statesburg or South Kaukauna.

In 1821 negotiations were carried on between the N. Y. Indians and the Menominees to acquire land at Green Bay. It was a long drawn out affair but the Menominees agreed to sell 2,000,000 acres for \$2000, $\frac{1}{4}$ of which was paid

Jan 1822 they acquired another tract for \$3000 which was all the land was worth at the time.

In 1824, the Brothertown at a regular town meeting in N. Y. decided to send a delegation to Green Bay to buy a separate piece of land. They bought a strip eight miles wide and thirty miles long on the east side of the Fox which ran from De Pere to Little Rapids. They paid \$950 cash from their annuity.

We have no record if any lived on this land at this time, but think not for in 1830 they sent Rhodolphus Fowler, Wm Dick, John Johnson and their Indian agent to lay out the land. The Menominees denied their claim saying that it contained their best sugar bush and if they parted with it, they would starve.

The Gov't investigated the matter and in spite of the treaties several times ratified and the land paid for, proceeded in the Stambaugh Treaty of 1831 to acquire all lands of the Menominee. When this treaty came before Congress to be ratified, they refused to do so until the N. Y. Indians were taken care of. Three townships of land was then granted to the Stockbidge, Munsee and Brothertown on the east side of Lake Winnebago. The Brothertown Indians were to receive one township

Containing 23040 acres of land. Even an Indian could see the difference between this and the 153600 acres they had bought and paid for. *Naukanne*

A number of families moved from N. Y. to ~~this~~ in the summer of 1831 but they had no intention of staying there as they considered the land unsuitable for farming.

They began their migration to Brotherton in 1832, it consisted of the families of ~~Wm~~ and Elkanah Dick, Randal 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 all their goods up the swift running Fox which has the remarkable fall of 170 ft in 35 miles. Through the rapids at De Pere, Little Rapids, the mile long rapids and portage at Grand Kakalin and over the eight foot falls at Appleton. On arriving at Brotherton they were compelled to clear land before they could build their homes. They were 50 miles from a doctor or a store.

But they were evidently satisfied with their new home for more came in 1833 and in 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 Town this year by Jeremiah Manchester, assisted by Thomas Sears, the Brothertown Indian Agent, who had been their teacher, attorney, and who had helped them select their land in it. They affectionally called him their white father. They named the township Manchester and their village Searsbury in their honor. They retained these names for a number of years but their village was changed to Regent and the township to Brothertown about 1840.

The unoccupied land in N. Y. was sold and the money used to bring the widows and their families to Wisconsin, the balance built their first school. The schools were usually taught by people of their own tribe but in 1837, Ethelinda Lee, a Methodist missionary teacher taught their school. She had previously taught at Smithfield or Kimbuck for the Oneida but for some reason they became angry and tore down her school after which she came to Brothertown.

There has been much speculation as to when the first Methodist church was erected at Brothertown but I believe it must have been about this time for it was built of logs hewn on both sides, about 8 inches thick, the ends dovetailed together, and the crevices filled with mortar, a hewn log served as pulpit. It presented a very good

appearance. It had a seating capacity of 150 people and standing room for 100 more.

If it had been built in 1836 or later it no doubt would have been of sawed timber ^{they} as then had a sawmill. Plans were made to build the present church in 1842 but it was not completed until 1845.

In the winter of 1835 and 36 they built the first grist mill and sawmill on Lake Minnetonka. The mill ground all the grain for miles around some coming as far as Sheboygan and it was a common occurrence to wait two or three days before your grain could be ground.

The Military road was built in 1836 which gave them an overland route to the Bay but it could only be used in dry weather or after it had become frozen. It was on this road that the first crime was committed shortly after it was built. Joseph Palmer, a Brotherton Indian was returning home from Green Bay with a jug of whisky on the 3^d of July when he was met by two Stockbridge Indians by the name of Konkapot, they demanded that he give them the jug, in the quarrel that followed he was hit with an axe and killed. Konkapot was taken in custody on the 5th and a joint trial was held by the Brothertons and Stockbridges.

Konkapot was found guilty of murder and sentenced to be hung on Oct 30, 36 on the dividing line of the two reservations but before the date of execution he escaped. The old mill house on my lot was used as the jail.

In 1837 their first tragedy occurred when in late October a number were returning from Green Bay in a large Senham boat loaded with winter supplies. In passing through the rapids at De Pere, their boat overturned and six were drowned among whom was Rhodolphus Fowler the old Peace Maker and his two sons. The bodies were buried as found in the Episcopal burying ground near De Pere. Rev Stebbins, the Methodist circuit rider preached a funeral sermon for them on his trip through here on Nov 22. He wrote that it was a solemn and mournful occasion.

The Gov't established a mail route in 1838 from Ft Howard to Ft Winnebago. Samuel Newland was the first carrier, he received \$1200 a year and made a round trip once a week, no regular postoffice was located here until 1840 when Deansburg was changed to Peguot which name it kept until 1857 when its present name was given it. Peguot's first post master was Thomas Commuck, one of the first settlers and when the office was closed in 1892, its post master was

Edgar M. Dick, a grandson of another first settler. This postoffice also served Chilton for a number of years.

An act was passed by Congress in 1839 granting them their citizenship and allotting to each Indian $6\frac{1}{2}$ acres of land. The township was surveyed by G. W. Featherstonhaugh assisted by the Indians and on July 2 they met at the church to draw their lots. Consideration was given those who had already made homes and cleared land, they were given the lots on which the improvement had been made.

Few ever lived on the lots they drew that lay East of French but bought a few acres along the Old road and the Military road. In the East they had always lived close together and it was only natural that they should do so here.

They held the first County Election in 1840 at the home of Elkanah Dick and the Mission House at Stockbridge. John Johnson, Sr. Daniel Dick and David Fowler were elected County Commissioners, they and all other county officers were Brothertown Indians.

The first steamboat on the lake was in 1843, S. W. Featherstonhaugh bought the boat at Buffalo and Peter Houghtaling, its captain ran it to the Rapids at Kaukauna where it was dismantled and the parts taken to Brothertown, where it was rebuilt by Moody Mann and the Indians. It served Ft. Snodgrass, Oak. Menck and the different villages along the lake for many years. It also hauled logs down the Wolf from Shawano.

In 1852 they elected Moody Mann, the first County Judge for Calumet Co. He held the office until his death in 1855. Calumet County had no court House until 1857 and it was the custom for County Officers to have their offices in their own home.

A weekly stage line was established by White and Morrow of Green Bay in 1847 that ran from the Bay to Fond du Lac.

After 20 years in their new home they had cleared most of the land for a depth of two miles along the 4 miles of lake shore, had built two schools, a log and a frame church, a large number of frame barns and houses, 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 Offices until 1855. They sent H^m Fowler to the Territorial Legislature while Calumet Co was still a part of Brown Co. and Alonzo Dick and H^m N. Dick to the State Assembly.

Gov. Alex Randall in 1858 commissioned Orsamus D. Fowler a major of the 29th Regt State Militia.

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 and during the war disabled soldiers to attend school.

They served faithfully in the wars of the country. They lost many men in the French and Indian Wars. In the Rev. the majority of the men of the tribe were killed. A few fought in the War of 1812 and in the Civil War they furnished more than 70 men, one family alone had six sons in the army.

I have nearly 100 of their letters written at the different fronts. They are the most interesting letters of the Civil War I have ever read. In all the letters only one complaint of his life as 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 his actions was little better than an animal.

One tells of the peach and apple orchards of Missouri. Another feels badly because he has been ill so much and has been unable to fight the Rebs but his wish was gratified for about a month later 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 a few days before.

One told how the teamsters had to watch their horses when they fed them grain so that the soldiers would not steal ~~the~~ grain 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 they stripped the plantations of all food stuffs and were living high

Two were taken prisoners at Cold Harbor in June 1864 and died at Andersonville Prison in Sept 1864, one day apart.

But the conditions which caused them to move from New England and New York soon overtook them here. As soon as they became citizens and they received their land, 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 most of them joined a temperance organization known as the A. O. B. P. They built a hall in which to hold their meetings and at one time they had a membership of 270 but the temptation was too great and they continued to drink and waste their their substance and the whites were too shrewd and drove many sharp bargains. The majority lost their land through foreclosure of mortgages and nonpayment of taxes

Each year after 1850 found their number decreasing, some moved away, many died of the different epidemics of disease which swept through them, The Civil War took its toll, but T. B. ^{caused} took the greatest number of deaths.

In 1890 there were 150 living in the Town of Brothertown, today there are only 15 left none younger than 50 years of age. A few short years and the Brothertown Indian 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 the old 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.

O. F. N.

5/9/40 Kiwanis Club of C. Hilton