

At the beginning of the eighteenth century, there lived in the valley of the Housatonic River in Western Massachusetts the remnants of the once mighty tribe of Muck-he-con-new Indians. They were living in wigwams and log shacks much the same as their fathers had before them. In 1724 they sold ~~themselves~~ two township of land to the whites for £460, three barrels of cider and thirty quarts of rum but kept two small reservations for themselves. Some efforts had been made to christianize them but with little success and it was not until 1734 that a determined effort was made ^{to} civilize and christianize them. In that year the governor of Massachusetts summoned two of their chieftains, Konkapot and Unupachene, "grave, desirable and prudent men" to come to Springfield to be commissioned Captain and Lieutenant respectively in the British Army for services rendered the Colonies during the Indian war. They ^{were} approached as to whether a missionary would be acceptable to them. They thought it possible but wished to have the approval of the tribe. Therefore a tribal meeting was held at Great Barrington on July 8th 1734. A four day conference was held. The Dutch traders who furnished much whiskey ^{to} the tribe opposed the introduction of a missionary but through the influence of Konkapot a unanimous consent was given for the establishment of a mission.

July 8, 1734

John Sergeant

Accordingly John Sergeant, who had received the degree of M.A. at Yale College and was still a tutor there, was asked if he would undertake the work. His reply was, "I should be ashamed to call myself a Christian or even a man, and yet refuse to do what lay in my power, to cultivate humanity among a people naturally

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ingenious enough, but who, for want of instruction, live so much below the dignity of human nature, and to promote the 'salvation of souls perishing in the dark when yet the light of life is so near them'

Oct 13. 1734

He held his first service in the wigwam of Lieut. Umpachene, which was said to be fifty or sixty feet in length, on Sunday Oct 13th 1734.

Dec 9. 1734

On Oct 21st they ^{started} building the mission at Great Barrington and the work was pushed so rapidly that the school was opened Tuesday Nov 5th.

He returned to Yale on Dec 9th to finish his third ~~year~~ and final year of tutorship. He took with him a son of Kunkaput and Umpachene that they might learn the ways of a Christian life and that they in return should teach him the Indian language.

July 1, 1735

ordained

Aug 31, 1735

On July 1st 1735, he returned to his mission and was ordained at Deerfield Aug 31st.

His first plan was the establishment of a village for his people over which he could watch with greater care. It was also his idea to bring in a few despicable white families that the Indians might benefit by their association. Here again he made the mistake so many missionaries had made before him, for once the white had settled among the Indians it was only the question of a short time before the Indians were crowded out.

May 1, 1736

The Indians ^{scattered} surrendered their lands and a township of excellent land, known as the 'Great Meadow' was procured for them, to which they moved in 1736. They incorporated the town in May 1739 as West Stockbridge.

INC
May 11, 1739

Stockbridge

Home - 1737

Sergeant built a house here in 1737 and the same year a Meeting House of thirty feet broad and forty long together with a school

30x40
Meeting House

MO 03

Boarding
1749

Death
July 27, 1749

53 Families
20 Houses

Ayscough
1745

Edwards
1749-1758

West
1758

Whites

House" was begun at the expense of the Colony. His success among the Indians led him to have a Indian boarding school erected in 1749. But he was never see it used for he died on July 27th 1749 at the age of 39 years. Thus the Muk-he-con-neus after only a few short years had lost their first and most trusted friend. At his death the settlement contained fifty three families of Indians; who had built twenty houses after the "English style". Of the 218 individuals, 129 had been baptised, forty two of whom were communicants.

The school which he had established, when he became a missionary amongst the Stockbridge Indians was largely supported by gifts, many from prominent people of that day, Frederick, Prince of Wales was one of them, Another was Rev. Dr Francis Ayscough, Chaplain to the Prince. The Rev Ayscough thought so highly of the project that he made a personal gift to Sergeant of a large two volume Oxford Bible in 1745. This was the famous Bible that was to follow the tribe through ^{all} their journeys and after nearly two centuries to finally find a resting place in the home from whence it came, the John Sergeant House at West Stockbridge Mass.

Shortly after the death of John Sergeant the Rev. Jonathon Edwards became pastor at the Stockbridge settlement. During the French and Indian wars in 1755-56 he refused to leave ~~to leave~~ his flock but continued to carry on his work. He remained at Stockbridge until 1758 when Stephen West took his place.

Sergeant's plan of allowing a few desirable white families to settle among his Indian

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Distinction

John Sergeant

1775-1824

had resulted in more and more settling among them until they numbered ^{out} the Indians. In the church there was more or less distinction being made between the white and Indians and it was finally decided in 1775 that the Indian portion of the church should be committed to the care of John Sergeant, a son of their first minister. He was to remain with them until his death, in 1824.

Revolution

1776

Cap W Goodrich

35

H. A. - Jac Kin

Cap Yokers

Rangers

Cap. D. Ninkham

Co - 30 White Pl

The Revolutionary War was a serious blow to the tribe as nearly all of the able bodied men joined the Army. Many enlisted in the company of Captain William Goodrich of which Jehoiachim ~~W. Tothkin~~ W. Tothkin was second lieutenant. There were thirty five Stockbridge Indians in this company which included two of their chieftains, Hendrick Auparumut and Jacob Konkapot. Timothy Yokers became captain of a company of Indian rangers. The tribe sent a full company to White Plains under Captain Daniel Ninkham, of whom thirty were killed and others died of disease.

1781

Brothertown

At the close of the war the tribe was greatly reduced in number, their land had been sold except for a small portion. Five years of war had left them restless, lazy and dissatisfied with their surroundings and anxious to find a new home. In this they were encouraged by a group of southern New England Indians who had sought refuge among them at the outbreak of the war.

This group which consisted of the remnants of the Narragansett, Pequot, Niantic, Montauk, Mohegan and Stonington tribes which

were living in small villages near Charlestown R. I. had in 1774 acquired a large tract of land from the Oneida Nation ^{in N. Y.} six miles west of the present city of Utica on the Oriskany Creek and a number of them had begun a settlement there in 1775 but the war forced them to find a more friendly country. Having sold ^{all} of their property at their old home they turned to the Stockbridge Nation for protection, who had long been their friends.

It was therefore only natural that at the close of the war when the Stockbridge were in trouble, ^{for themselves} to offer them assistance in procuring a tract of land from the Oneidas. In 1783 when the New England Indians, who later adopted the name of Brothertown for their tribe, returned to Oneida they took with them a number ^{of the chiefs} of the Stockbridge Tribe. These chiefs held a council with the Oneidas and requested that they be ^{also} given a tract of land. At this council they were adopted by the Oneida tribe and given a tract of land six miles square adjacent to the Brothertown tract on the west.

stockbridge
1785
420
No settlement was made by them ~~until 1785~~ until 1785 when 420 migrated to their new home. They named their settlement New Stockbridge in memory of their old ^{home in} Massachusetts.

John Sergeant failed to migrate with them in 1785 as no provision was made for his payment as pastor to the tribe and it was not until 1787 when his salary ^{was} assured that he came to minister to his flock but it was said his family did not join him until 1796.

While Sergeant remained away from the Stockbridge tribe from 1785 to 1787, they were being cared for by the celebrated

Lamson Occom

No 06

ENGLAND
1765

Brothertown preacher, who had been sent ~~to~~ in 1765 to England to solicit funds for Wheelock's Indian Charity School at Lebanon Conn. and while there preached in the Kings private chapel and most of the important churches.

DEATH
1792

He conducted services on alternate Sundays at Brothertown and New Stockbridge and was so well received that when Sergeant arrived the membership of Sergeant church were for a time unable to decide whether to return to his church or not but at the death of Lamson Occom in 1792 the Stockbridge were again united in their church.

WHITE RIVER
1791

The country of the Brothertowns and Stockbridges was some of the best of the state and soon attracted the attention of the whites who again began crowding the Indians. As early as 1791, only six years after the settlement at New Stockbridge, they ~~went~~ sent Capt Hendrick Aupaumut and Good Peter to the Miami tribe, on the White River in Indiana on a good will tour and to prospect for land. More visits were made in the years that followed and in 1809 Hendrick Aupaumut with a delegation from Brothertown and Stockbridge went to White River to petition the Delawares, who were living on the land occupied formerly by the Miamis, for a tract of land for their people. The Indians at White River replied to their request in these words; "Grand children, Brothers and Friends: Be it known to you that you have the same privilege as we have to this land, we cannot point out ~~to~~ a particular spot for you to live on; but you may take your own choice wherever you should be suited on undivided land along this river, there you

PETITION
1809

No. 07

Tecumseh

1812

1817

may build your fire-place. The Tecumseh uprising and the War of 1812 prevented them from beginning their settlement but at a town meeting held at New Stockbridge on Jan 13, 1817 they choose five men to go there, "in pursuit of a tract of land heretofore sought for by their delegates sent there in the year 1809 and to get a title to it". Two families went in 1817 and more the next season

Church

1818-July 24

On July 24th 1818, John Sergeant assembled the tribe. The old church was dismissed and eleven of their number who were to migrate, formed into a new body with John Metosen and Joseph Tuinney as Deacons and again on the fifteenth of August when another group was preparing to leave, their old chief Hendrick Appaumut

Aug 15, 1818

presented them with a Bible to be read on the Lords Day. but before they reached their destination, word was received that the land the Delaware Indians had promised them

Isaac Wauby

40 White River

had been sold to the government. Some turned back, others stayed with friends near Piqua Ohio but the greater part, about forty in number, moved on to White River.

Ogden Land Co

1821

The Ogden Land Company and other powerful groups had begun action for the removal of the Six Nations of New York to land across ~~the~~ the Mississippi. They refused to go but at length, they ^{Nov 1821} persuaded them to accept land at Green Bay. As soon as the Treaty of 1821 was signed with the Menominee and Winnebago Indians at Green Bay, the group at White River and those in Ohio began the long hard trek through the wilderness to Wisconsin. They were compelled to ford several large rivers, the Chicago River being the worst, They had only Indian

Mo. 08

Indian trails through which to drive their stock which sometime strayed and was lost.

Grand Kakalin
1822

Their course led them along the west shore of Lake Michigan to Manitowoc, thence overland to the Bay and then up the Fox River to "Grand Kakalin" as it was then known.

36 AGE
1823

They arrived in the summer of 1822 and made their settlement ^{which they called Statesburg} on the south banks of the Fox at Kaukauna. The next year Alb. D. Ellis who had acted as secretary and lay reader for Eleazer Williams, came with fifty six more Stockbridge Indians. More came as they disposed of their property in New York among them was their old chief Capt Hendrick Aupaumut, John W. Quinney, the chief who was to figure so prominently in tribe, came with the last of the tribe, about thirty of the poor, in 1829.

J.W.2. - HA
1829

Their preacher John Sergeant did not migrate with them because of age. He did not live to see the last of his flock go, among whom ^{Sept 7, 1824} he had ~~his~~ spent his whole life. He died in 1824.

1824
Rev Jesse Miner

He was succeeded by the Rev. Jesse Miner, who in July, ¹⁸²⁷ came to South Kaukauna under the auspices of the American Board. This was the first organized ^{Protestant} church in the State. Until

First org. Church

Rev Miner had arrived at Statesburg, they had been without any religious services except those conducted by John Metoxen, deacon of the church formed by Sergeant at New Stockbridge in 1818 when they were about to migrate to White River. Rev. Cutting Marsh was impressed with Metoxen and in his report to the Scottish Society ~~the~~ wrote; "The deacons of the church are interesting and exemplary men and use the office of a deacon well. The former at present is head

John Metoxen

man in the nation. His natural talents are respectable; he is judicious and discerning and perhaps no one 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 feeling 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 Rev Jesse Miner returned to his family during the winter of 27 and 28 but on Apr 26, 1828 ^{she} he received a letter from missionary board instructing him to remove to Statsburg. He was instructed to preach and establish a good common school among his people and also to construct a house 26 X 32 feet in dimension and two stories in height. He returned to ^{with his family} Naukauna in June of 1828 and at once set about erecting his home on the south bank of the ^{"1823"} Tom ~~con~~ the site of ^{present} railroad shops but he ^{at the age of 49} was not to complete it for he died on Mch 1829. He is buried in the Kelso Cemetery at Naukauna.

A log church and school house had previously been erected on land which later was known as the John Brill farm and a cemetery opened across the

HOME
1828

26 X 32 FT

road. This church and cemetery were on the hill about a mile south west from the house Miner erected. In this old cemetery, of which no trace is left, lies the body of Capt. Hendrick Aupaumut, one of the eleven known Revolutionary Soldiers buried in Wisconsin. He came of a long line of Muck-he-con-new chiefs who later formed the Stockbridge tribe. He was born in 1757 and educated at the John Sergeant Mission at West Stockbridge, Mass. At the beginning of the Revolutionary War he enlisted in Col Pattersons Regiment of Mass Volunteers. He served under various commanders during the entire period of the war. He is cited in various War Dept. records and was presented with a sword at the hands of General Washington himself. He was with Gen. William H. Harrison in his campaign against Tecumseh and his brother, "the Prophet" and later with the same general in the War of 1812. He was active in the removal of his tribe from Stockbridge, Mass to Stockbridge N. Y. ^{in 1783} and from there to White River in 1818. He and John W. Quinney remained in N. Y until 1829 to complete the sale of the Stockbridge lands and to assist the poor in their removal. He died in 1830 and lies in an unmarked grave in the old cemetery but ~~was~~ on June 14, 1928 the S. A. R. erected a tablet, ^{in his memory} on a street near where he lies buried.

After the death of Jesse Miner the missionary board appointed the Rev Cutting Marsh, M. D. to fill his place.

Rev. Cutting Marsh was well fitted ^{at} for his position. He had received training at Phillips Academy and Dartmouth College, studied theology at Andover Theological Seminary and also medicine. Rev. Dr. John E. Chapin

wrote of him, "He was the product of the sober thrifty, self-reliant and stalwart life of New England; the son of a pious home and the pupil of that truly high education which leads a man to covet usefulness rather than treasure and to rejoice in sacrifice rather than in ease."

As to his ^{of him} personal appearance, the best description we have is in a speech delivered by the Rev W^m Crawford at Green Bay at the fortieth anniversary of the ^{organization of the} Congregational Church in January 1876, *Quote*; "On the day following the organization (Sunday Jan 10, 1836) public services were held in the Military Hospital in Fort Howard. Imagine a long building, a story and one half in height, with a broad flat roof, and dormer windows; a wide portico in front, supported by nondescript columns; the site thirty rods north of Main Street bridge, on the west side of the street running along the banks of the river. A congregation comprising the families at the fort as well as people of the two villages, gathered in the long halls. Beds are on either sides arranged after the manner of berths. Rev. Cuthbert Marsh, a tall gaunt man, slightly stooping, with thin face, strong and plain features, and earnest look, - a methodical, angular, kindly man - delivers the discourse."

His task at Statesburg was not an easy one for he found much drunkenness among them. Whiskey was being brought to them by the traders at Green Bay. They were discouraged from being compelled to leave their rich lands in New York and rumors had it, that they would be compelled to move again in a short while. Concerning this condition Mr Marsh writes in his report of 1831. "Suffice it to say

that these troubles have in a large measure paralyzed their efforts to improve their farms and erect frame buildings, this has been very depressing to their spirits and consequently their progress in habits of civilization has been much retarded;--- Should they be compelled to remove again I fear it would entirely ruin the tribe for it is reduced exceedingly low, and has been very much scattered in consequence of its removal from the State of New York.

It would seem to us that the criticism of Rev. Marsh regarding their condition at that time was not fair to the Stockbridge Tribe. They were without white guidance and many of the whites that they met were not of the best type. They were alone in an unfriendly country and naturally homesick for their old home but they did make efforts to establish a permanent settlement, they cleared their land, laid out and built roads, held religious services even though they had no regular pastor and when Rev Jesse Miner came in 1827, they helped him build the parsonage and the building which was to serve as their church and school. One of their tribe, Miss Electa Twinney, ^{in 1828} a sister of John W. Twinney, was the first teacher, and it is claimed by some, to be the first woman teacher of a free public school in Wisconsin. The Hon. E. Miner of Necedah, one of her pupils at Stateburg said of her; "she was a better teacher than the average teacher of today. Her methods many of them were similar to those of today. The pupils were mostly Indians children, but the language used was English.

Abell and Smith arithmetic, Webster's spelling

Book, the old English reader, Columbian orator and Woodbridge geography were her text books.

Miss Quinney taught the school one year when she was replaced by Jedidiah Dwight Stevens who also taught Sunday school and conducted religious services until the arrival of Cutting Marsh. He gives the number of the tribe as two hundred twenty five of which fifteen men and twenty seven women were church members.

The opinions of Cutting Marsh was not entirely shared by Chauncy Hall who had been appointed to assist ~~Mr~~ Marsh at Kauhanna for he wrote July 2, 1834 thus, "The condition of the Indians among whom we dwell presents much that is truly encouraging to the missionary, and methinks a view of them as they collect together for the worship of God, or talk of his love in their dwellings, would make the heart of one destined to labor among ^{the} uncivilized Indians, where no Gospel has extended its benign influence, to rejoice in view of what the Lord has done, and encourage him to pursue his labors assured that He who has done so much for these Indians is able ^{also} to extend the work and will do it through the instrumentality of His children. The church among the Stockbridge Indians consists of sixty or seventy members, Most of them adorn their profession. Several who had wandered from the path of duty have recently returned with apparent penitence, and, as far as I know, their lives give evidence that it is sincere. The church is, temperance church, agreeing to abstain from the use of all strong drink, not excepting wine, beer and cider. Most of the tribe are members of a Temperance society which exerts a salutary influence. At their last annual meeting, a few weeks

since, they resolved to give up the use of wine, strong beer and cider. (The resolution had before existed but in the church.)"

"Perhaps from what I write, you will conclude that we are among a people so civilized that we have nothing to remind us that we are on missionary ground. Truly we are among those for whom 'the Lord has done great things'. Yet had I time and room I could tell you with all that seems to be cheering much that would lead you to feel that, if we are not in the midst of heathenism, we have enough to remind us of heathen wretchedness, enough to call forth the compassion of feeling hearts, enough to call forth our unwearied labors and to lead us to ask with sincerity for an interest in our prayers. --- Our meetings are well attended and our Sunday school is interesting. About half the people have removed to the ^{new} station about twenty miles from us and forty from Green Bay, the nearest white settlement. The expect to remove there in a few months, as well as the remainder of the people; have yet to remove the timber and erect a dwelling."

The rumor that they would again be compelled to move on and which had so seriously impeded the progress of the settlement at last became a fact.

The Menominee Indians objected to the settlement of the New York tribes upon their lands even though bought and paid for, and several times ratified by treaties between them.

Finally the Government by the Stambaugh Treaty of Feb 8, 1831 acquired all of the eastern division of the Menominee tract estimated

at two and a quarter millions acres, of which the tract occupied by the New York Indians were a part. Congress would not act upon the treaty until provisions were made for the Stockbridge and Brothertown Nations. Finally a clause was inserted into the treaty whereby the Stockbridge Nation received two townships and the Brothertown Nation one township of land on the east shore of Lake Winnetago.

Thus after ten short years at Kaukauna they were again compelled to build new homes in the wilderness. It is not to be wondered that they were discouraged. They had been told they would derive much good from associating ~~th~~ with the whites, therefore they had left their homes scattered along the Housatonic River, to build the settlement at West Stockbridge ^{Mass} in 1736. Here they were crowded out by the whites and again compelled to chop out a home in the forest at New Stockbridge N. Y. in 1785. Their stay here was short for again the whites cast covetous eyes on their land and in 1818 they started moving to White River, where the whites had beaten ^{out} them, of the land they had intended to live upon. In their treaty of 1821 they thought they had at last found a permanent home at Kaukauna but only to find themselves again compelled to move to a desolate wilderness.

They began to clear the land, at 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 Jourd'au, John W. Chicks and Daniel Davids as Trustees. The Board was also allotted Lot 1 of SE 1/4 of 85 and Lot 2 of 86. This land was on the west side of the ^{military} 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 Gov't 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. Colweir 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 ~~already~~ 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 ordered 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 Osmer 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 Schoen 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.

Murder
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 21, 1840} to the "Society for Propagating Christian Knowledge, at Edinburgh Scotland, about the church affairs at Stockbridge has this to say of the murder;

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"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~~ 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.

Stephens who bought Lot 175, Sept 2, 1843, only a few months after the treaty was signed, Paul D. Hayward bought in Sept 28, 1843 as did Geo 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.

Vernon G. Miller, the Methodist minister who was located at Brotherhood 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 \$16500 invested in stocks.

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 title, 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 \$10.00 per acre. Those lots east of the third tier should sell for \$5.00 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 ~~their~~ 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

Amusing

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 Aupaumut 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 ~~so~~ 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 ~~he~~ ^{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 \$10,000 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 Muncies under the 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 \$16,500 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 Shinglerland, ^{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 ~~old~~ pioneers pass through its door, James Duane Doty, Samuel Watten Beall, Bishop Kemper, Morgan L. Martin, Alb. G. Ellis, Colwert Pier, Charles Dignon 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 ~~for~~ ~~though~~ 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 beades 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 any one "gazing about, sleeping, scribbling 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 2, 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 $7\frac{45}{100}$ 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 the 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 \$5 ^{as} 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 ^Mine had found on the Fox in 1827. The census of 1850 shows how far they had fallen in their agricultural development. Austin Tenney 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 Shingland had 176 acre, six cleared, made 200 lbs of maple sugar, Elisha ~~Koh~~ 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, "Where 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	E. Sherwood
Cutling Marsh	1844	H. Moon
Daniel Whitney	1844	Ansel Huntington
W ^m Lustis	1844	Isaac Jacobs
Moses Merrill	1844	John W. Abrams
Jacob Horn	1844	Rob. Forbes
John Drake	1844	Eliphalet Marthers
Hoel S. Wright	1844	W ^m Gardner
Geo Cook	1844	Mathew Goodell
Henry Modlin	1844	Geo H. White
Geo T. Bennett	1844	William Scott
Francis Gilbert	1844	Edward Howell
Daniel Whitney	1845	
Arnold Rhodes	1846	
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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