

PRESIDENT
ROSCOE A. BARNES
3211 N. 24TH PLACE
MILWAUKEE, WIS.

VICE-PRESIDENT
JOHN BURY
ALGOMA,
WISCONSIN

SECRETARY-TREASURER
T. D. WILLIAMS
1737 EAST IRON ST.
MILWAUKEE, WIS.

CHIEF HISTORIAN
ELIZABETH WILSON
813 EAST FRANKLIN ST.
APPLETON, WIS.

THE WISCONSIN METHODIST HISTORICAL SOCIETY

WISCONSIN CONFERENCE OF THE METHODIST
EPISCOPAL CHURCH

June 6, 1937

Dear Mr. Heller,

If any account of your Brothertown historical jaunt was published in the Post-Crescent, it escaped my notice, although I was watching for it. In the meantime I have been to Madison again, and read more in the "Samson Occum and the Christian Indians of New England", and also found out more about the M.E. beginnings from several sources. Consequently the reference to "the oldest Baptist Methodist church in the state" excited my curiosity, as you must have found something further than we discussed when we had that most enjoyable visit at your house. Incidentally when Stanbaugh made his 1831 report on the Menominee claims he said that the M.s were particularly exasperated because the Brothertown settlement on the east bank at the Little Kaukalin was one of their best maple sugar groves.

The Love book says, p. 240 etc. "Some of them went to Wisconsin with Thomas Dean, and they bought a tract on the Fox River 8 by 30 miles"

August 24, 1830 the signatures were of William Dick, Rhodolphus Fowler, and John Johnson; as you surmised the N. Towles in another report of this was R. Fowler.

Page 324 says, "The first emigration of families from Brothertown, N.Y. to Green Bay was in the year 1831, 40 persons, made their settlement and built log houses-did not intend to remain there, as treaty was pending, 1834, 44 persons on The President, Another party in 1834 in The Navigator (This must have been the Baptist group with the pastor, XXXX Dick) in 1835 another party in The United States, in 1836, the largest company including R. Fowler who had previously been out projecting the matter, and six men were drowned in the Fox River. As to the Free Baptist people, this must relate to it "Elder Benjamin G. Fowler went in 1846, most of his flock having preceded him."

I do not know how the author accumulated this next information" About 1840 a Methodist church was organized and a small meeting house built. The congregation was successively ministered to by neighboring clergymen, especially from Duck Creek, named Poe, Frink, Clark, and Halstead. Does this meeting house mean the Brothertown church where Horner met the

tribe in 1839, and had the Baptists, of either branch had a hand in building? You thought they had merely built a school house, in which they held worship. As to these Methodist ministers, Daniel Poe was at Oneida West, Duck Creek, from ~~1835~~ 1836 to 1838, and may have come down during that time, of course. John Clark was the missionary sent out from New York in 1832 who started the Oneida work, as well as other Menominee and Chippewa missions, and was in 1836 presiding elder for the Chicago District, working up from the South to his old fields, and passing through the Calumet missions, in fact we have a reference as late as February 1837 of his being in Brothertown. H.W. Frink was missionary in the Sheboygan Manitowoc area in 1837-38, supposed to cover everything from Lake Winnebago to Lake Michigan, and may have dropped in, at any rate he was the regularly assigned pastor by the Conferences of 1842, 43, and 44; leaving for family reasons in the spring of '45. Jesse Halstead was assigned to Deansburgh, or Fond du Lac and Deansburgh, etc, in 1839, 40 and 41.

Mr. Clark's successor as presiding elder was Salmon Stebbins in 1837, and he reports from Duck Creek that the teacher, Mr. Chubb, had been transferred to the Chippewa work, and Sophia Mudgett and Etherlinda Lee sent for that work. In June 1836, the new school which Miss Lee had opened four miles north of the mission, was torn down by a mob. So it was very interesting, when he passes through Calumet County in November 1837, for him to find Miss Mudgett at Stockbridge, and Miss Lee teaching happily in Brothertown, or Deaneburgh, as he spelled it. The Conference minutes for 1838 say "to be supplied", so I cannot trace here the man who might have been in charge as the first settled pastor, but Jesse Halstead, who was there from 1839 to September 1842, would have been on hand when the lot was bought. Then, as I wrote you, young Miller had a bee in the summer of 1845 to cut and dress the lumber for the new church, and raised some money for it. H.R. Coleman was there in '45-47, but it was in Henry Requa's time that the present church seems to have been finished and dedicated, and I think the building bears the 1848 date, does it not? How does the Baptist congregation come into the picture of the existing edifice? did they worship there? and had there been cooperation in the construction of which our Methodist writers have not made mention?

Any help will be most gratefully received!

Regards to Mrs Heller,

Eugene Mearns