

The history of the country lying east of Lake
Winnebago prior to the 19th century was uneventful
as it was not used for the permanent home of
any tribe of Indians. A few roving bands of
Menomonees passed through each spring to
make their summer home at what is now known
as Calumetville. A village of Winnebago
was located at Gaycheedah. A few French
trappers and fur traders lived here for a short
period, but the country did not attract any
white settlers as they considered it too poor
to live in. This then was the land that
a small party of Indians found when they came
here in 1834 to make a new home for themselves and
their tribe. It would be well for us to see what
manner of men these were who had the courage
to build for themselves homes in a wilderness
that the whites deemed too poor to live upon.

These ~~Indians~~ were not ordinary flakket
Indian but ~~the majority~~ were highly civilized
and Christian Indian. At the beginning of the 17th
there lived
In 7 villages of the States of Conn, R. I, and Long Island
lived the remnants of 7 tribes of Indians
the Mass. Pequots, Mohegan, Montauk, Miantic
Farmington, and Stonington

John Eliot had tried to Christianize these Indians
but with little success but it remained for
Elder Wheelock to conceive the idea of building
a school and educating a number of Indian boys
and to send them out to educate the different
tribes. In the summer of 1743 an Indian
woman brought her small boy to Wheelock's school
and told Wheelock she wanted him to be taught
the English language for a few weeks, but
he proved so apt that instead of staying a
few weeks he stayed four years. This young
boy was Samson Occum, the founder of
Brooktown Indian S^{chool}, ^{which existed for many years}
a Presbyterian Minister in 1749 at the age of 27.
He preached and taught school at Montauk for
12 years. In 1754 he induced his brother-in-law
David Fowler to attend Wheelock's school.
It is interesting to note that the celebrated
Mohawk Chief Joseph Brant attended school
with David ~~Fowler~~. Fowler was ordained a
schoolmaster in 1765 at Lebanon. Wheelock says
of him, "A youth of good ability whose activities
and prudence and fortitude have much recommended
him."

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In 1761 O'conn and Fowler were sent to N. Y.
to try and educate the Oneida Indians. They
were well received and made rapid progress
until famine struck the Oneidas when they
were compelled to return to P. S. During the
famine Fowler made a trip to ^{for money} Boston on
foot a distance of 400 miles each way in
20 days. from that time on he was known as
the Indian Mercury.

1765 The funds for support of Wheelock's school
was well nigh exhausted and the trustee
conceived the idea of sending O'conn to
England to preach and then show the English
people what could be accomplished among the
Indian tribe. He preached in all of the noted
churches of England and before he returned he
had interested Lord Bathurst and through
his assistance the Bathurst college was
founded.

O'conn early reached the conclusion that
if the remnants of the seven tribes were to
exist it would be necessary for them to move
away from the influence of the whites, ^{and} with
that in mind he and Fowler again
visited the Oneida and bargained for a
strip of land.

upon which to make a new home. Ocom⁴
states that he wished the new settlement to be
a living example of a Christian community.

The name Brotherton was suggested by Brainerds
settlement of the same name in Pa.

They received a grant of land from the Quilley
in 1774 and a few families moved there but Rev
war broke out and their new homes being in hostile
country they were compelled to move. The Stockbridge
Indians in Western Mass. invited them to their
settlement. They lived ^{there} with them until the end of the
war.

1785 They again moved to Quilley and on Nov 7

they organized the town of Brotherton

1791 - The assembly passed an act for the relief of
the Brotherton Indians. Three white Trustees
were appointed to help them conduct their
affair but they proved themselves so capable
that the trustees were more or less figure head

Their laws were copied from the old Conn
Blue law and were strictly adhered to

They held court the first mon of every month
when three to six men served as judges or
known at that time as peace makers. These
courts were held in N Y from 1796 to 1843 - Dis

They built a school house which was also used
as a church, and ^{two saw, a grist} mill, made their own roads
and otherwise lived exactly as the white people of
Conn.

They were granted the right to lease their lands
to the whites for a period of 10 years. At the
end of the ten years the whites demanded the
right to buy as they had made so many improvements
they would receive nothing for if they were compelled
The Legislature finally granted them the right
to sell. This finally forced them in the same
condition they were in Conn and P.I. They were
again compelled to hunt a new land. This
brockered them and thither they sent Thomas
Dean. Their Quaker friend to find a new
home In 1832 they concluded a treaty with
the Menominee Indians for a tract of land on the
east shore of Lake Win.

This was the class of people that
came to the east shore of Lake Win.
They ^{cut} ~~chose~~ the first tree built the first
house and had indeed made it a

land of plenty before the first white came

They were here five years before Ford had a settler. Three after the building of the Wain. They gathered all the grain for Osh. & D. L. for a number of ^{years} They built the first steam boat. They occupied all county offices until 1857. X4

But the same thing that happened to them in Conn, and N. Y. was bound to happen to them here, in 1839 Congress granted them their citizenship and 6 1/2 acres of land. They immediately began selling their lands to the whites until today they are all but forgotten and only a few are left

They themselves knew that they were soon to be forgotten. for this is what their historian Thomas Commuck says, "Here we are 70 years ago 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"

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

This is the history of one of the most outstanding
tribes of Indians of the United States not in the
way of war but in ^{tribute} that of Peace
that greater ^{tribute} can be paid to them, then
that a park be established in their name as
a living memorial