

with much interest

We have been reading ^{early} the history of
Calumet County as printed in your paper
by different writers but we do not quite
agree with some of the information given.
We have lived among the Brothertown Indians
for 64 years and during the last 15 years have
accumulated a ~~rather~~ large collection of their
recalls and history. Your articles may be
~~used, thus as reference~~ and it seems
as if they might receive a wrong impression
of our first settlers, the Brothertown and Shoshone.
No mention ^{in the articles} has been made of Sanson
O'Brien, The Mohegan Presbyterian minister of
R.I. who originated the plan to unite
the remnant of the Narragansett, Mohegan, Pequot, ^{of R.I. - Conn and I} and
Montauk, Meantick and Farmington into one
tribe which would seek a new home among
their friends, the Onondagas of N.Y. and it
was he who suggested that as they were to
live together as brothers they should name
their ^{new} village Brothertown. When they had
their settlement formed they drew up stringent
laws against immorality, profanity, drunkenness,
theft, extortion, idleness, neglect of children

and marriages with persons of negro blood.

Fifty eight of them moved to their new houses in the spring of 1775 but the Rev was compelled them to move again and we find them living with their friends, the Stockbridge Indians on the Housatonic River in Western Mass until the end of the war when they induced the Stockbridge Indians to apply for a grant of land from the Oneidas bordering their grant of 1774. The Oneidas gave the Stockbridge Indians a tract of land 6 miles square. A survey of the Brothertown lands in 1796 contained 24,052 acres of which the State of N.Y. sold ^{the same year} 14,662¹/₂ to settle the difference which had arisen between the Brothertown Indians, white renters of Indian lands.

Here the two tribes lived in peace, built homes, two mills, a school house which also served as meeting house and church. They drew up laws which coincided with the Blue laws of Conn. ~~but~~ they were not long to enjoy this peace for the whites were again covetous of their land. In 1802 they began looking for a new home. This task was delegated to the celebrated Rev Soldier and Stockbridge chief Capt Hendrick Aupaumut, who by the way

is one of the very few Rev. soldiers buried in
 his grave ^{on the Blue farm} is at Kankana but a marker
 has been erected in 1928 by the D. A. R. at a
 intersection of streets at South Kankana.

He received a promise of some land on the
 White River in Indiana but little was done
 until 1809 when a definite promise of land was
 given them by the Miami tribe at White River.

The war of 1812 halted the removal. But in
 the fall of 1817, and summer of 1818. The Stockbuds
 and a few of the Brothertons began their migration
 to what they supposed was to be their new
 home. But when they arrived at White River they
 found that the govt. by a treaty had bought
 a large tract of land ^{from the} Miami of which
 theirs were a part.

Part of the Brothertown people turned back
 but the Stockbuds Indians began the long
 slow trek to Green Bay where they arrived
 in 1821-22. They settled at South Kankana which
 was called Statesburg. ^{Deacon} John Metown, a Stockbud,
 Indian conducted church services until the
 arrival of Rev. Jesse Minster. Rev. Cutting Mast
 says of Metown "In points of general intelligence
 manliness and integrity of character he will
 not suffer in comparison with any white men

4

^{and arguments}
The treaty between the Stockbridge, Brotherton
and N.Y. Indians with the Gent and Appenonice and
Shinabag or Tiches would fill a good sized volume
which we will not even try to discuss. It
is enough to state that instead of the
153600 acres the Brotherton Indians bought
and paid for they received 23040 acres on the
east shore of Lake Shinabag or land at that
time considered worthless.

A number of Brotherton Indians arrived
on the Fox ⁱⁿ 1831 but with no intention of
staying there and in the spring of 1832
seven families made their way to Brotherton
there to make their last home. Their first
thoughts after building their home was to
establish a school, church and mill.
In 1834, the 84 year old, ^{Switzerland Indian.} ~~Switzerland~~ Communion Baptist
Minister, Rev Thomas Dick came with his
flock. He ~~conducted~~ ^{the first} Baptist service to be
held in the state at the home of Mrs Dick ^{in Brotherton}
In the same year a preliminary survey of
the township was made by Jeremiah Manchester
and the township was known by that name
for a number of years. In the winter of 35 and
36 timber was prepared for their grist mill.
We do not know exactly when ^{or where} the first school
and church was built but ~~believe it was~~
used for both purposes as that was the custom

~~in May~~ but on Nov 22, 1837, Mr. Stebbins, the Methodist minister writes that he had called at Okauchung and visited the school under the instruction of Ethelinda Lee and was pleased with it. Preached a sermon that evening and next day a memorial service for 6 of the nation that had drowned in the ^{of a short} time before.

Rev. Messon & Miller writes ^{in 1837} The chapel was constructed of logs. These were hewn on both sides thus giving a smooth appearance both within and without. It contained ~~wood~~ seats that would accommodate about 150 persons and furnish standing room for 100 more.

Rev. George White who settled at Calumetville in 1837 and who performed the first marriage ceremony in Fond du Lac ^{Co} conducted occasional service in this church. It was also here that ^{July} ~~only~~ ¹⁸³⁹ John S. Hower, registrar of Green Bay Land Office and presiding officer of the meeting of the Brothertown Indians convened the tribe to decide claims and make partitions of their land" - Page 6

Rev. Jesse Halstead filled the pulpit from 1837 to 1842 and then H. W. Fink for another three years. Messon & Miller was in charge in 1845 and it was under his direction that the present church at Brothertown was erected. The land for the church had been procured as far back as 1842 from Thomas Cammock for \$35-50. Randall Abner, John C. Hammer, David Whiggins, William Fowler and Hezekiah Fowler were Trustees

Each Indian, man woman and ~~children~~ received 50 acres of land. "All improvements whether buildings or cultivation were preserved and secured to the original and legal possessions and fortunately owing to a partial survey of the Reserve having been made some years ago very little difficulty has occurred in effecting this end."

The cost of surveying and allotting the land to the members of the Beothatommation was as follows.

Pay to the Commissioners

Legal Council and Justices of Peace

Surveyors Salary, J. W. Featherstonhaugh

\$960.00

225.00

500.00

The majority of the nation settled along the old Military road and west to the lake, few if any lived east of Jericho. It was said some had never seen the land they had drawn. A number were quite wealthy for that time. We have a copy of a bill of sale for personal property dated Oct 1841 only nine years after their arrival which is for \$1443.90 and includes everything from horses, oxen grain in the stack to silverware and featherbeds.

It was on July 1, 1843 that Thomas Commuck sold to Moses and Catherine Ross Stanton of Charlestown, R.I. ¹ a two acre parcel of land adjoining the land of the Methodist church. They held title to this until June 1, 1850 when they sold it to Warren Ball who ~~later~~