

BROTHERTOWN TIMELINE

1646 Rev. John Eliot plans Prayer Towns for the New England Indians

In 1646, Reverend John Eliot first preached to Indians at a site he later called Nonantum ('Place of Rejoicing') in present-day Newton, MA. Making converts to Christianity there, Eliot became encouraged by the possibility of gradual religious, social and political integration of all Indians into colonial society.

Rev. John Eliot planned towns for Indian converts, becoming known as the 'Indian Apostle' for his efforts to convert Indians.

Waban (at Natick, MA) was the first Indian chief to embrace Christianity, and entertained John Eliot in his wigwam when Eliot first went among the Nipmuc as a preacher in their own language on October 28, 1648. By 1650, Indian converts to Christianity had begun moving to Natick to organize what would become the first of several villages known as "Praying Towns", with the Indians in them known as "Praying Indians". Here, as in all of the Praying Towns which followed, Indians would renounce their native language, ceremonies, beliefs, traditional dress and customs -- effectively becoming 'Red' Puritans. Natick was also the place where young educated Indian men would be trained as missionaries to their own people then sent out to convert more Indians and to establish additional Praying Towns.

Daniel Takawambpait was the first Indian minister in New England, being ordained at Natick, Massachusetts, in 1681. Through the next few years fourteen of those towns were established with the total converts numbering about four thousand. By 1674 each of the communities had a school where the Indians were taught to read and write in English. The establishment of those Indian towns met with angry opposition from many of the Indians and settlers alike. However, they prospered until 1675 when King Philip's War created havoc. After the war four of the communities were re-established, but did not continue long. The Natick church, which was originally established in 1660, managed to continue until the death of their last pastor, Daniel Takawambpait, in 1716.

1723 - Samson Occom is born.

In the wigwam of Joshua Ockham, Samson Occom was born in the year 1723, on a certain day which Samson never knew.

MISCELLANEOUS MATTER. Written by Samson Occom

" Since there is great misrepresentations by some concerning my life and education, I take this opportunity to give the world, in few words, the true account of my education. I was born a heathen in Mmoyanheeunnuck, alias Mohegan, in New London, North America. My parents were altogether heathens, and I was educated by them in their heathenish notions, though there was a sermon preached to our Mohegan tribe sometimes, but our Indians regarded not the Christian religion. They would persist in their heathenish ways, and my parents in particular were very strong in the customs of their forefathers, and they led a wandering life up and down in the wilderness, for my father was a great hunter. Thus I lived with them till

I was sixteen years old, and then there was a great stir of religion in these parts of the world both amongst the Indians as well as the English, and about this time I began to think about the Christian religion, and was under great trouble of mind for some time. I thought the religion which I heard at this time was a new thing among mankind, such as they never heard the like before, so ignorant was I, and when I was seventeen years of age I received a hope, and as I begun to think about religion, so "I began to learn to read, though I went to no school till I was in my nineteenth year, and then I went to the Rev. Mr. Wheelock's to learning, and spent four years there, and was very weakly most of the time; this is the true account of my education. SAMSON Occom "BOSTON,"Nov. 28, 1765."

1739 – The Great Awakening

“There was a great stir of religion in these parts of the world both amongst the Indians as well as the English, and about this time I began to think about the Christian religion, and was under great trouble of mind for some time.” That is how Samson Occom described the effect of the Great Awakening on himself when he was sixteen years old.

1743 - When Samson Occom was twenty, he went to study with Rev. Eleazar Wheelock who ran a school.

“At this time my Poor Mother was going to Lebanon, and having some knowledge of Mr. Wheelock and Learning that he had a number of English Youth under his Tuition I had a great Inclination to go to him and to be with him a week or a Fortnight, and Desired my Mother to ask Mr. Wheelock whether he would take me a little while to Instruct me in Reading. Mother did so, and when she came back, she said Mr. Wheelock wanted to see me as soon as possible. So I went up thinking I should be back again in a few days. When I got there, he received me with kindness & compassion, & instead of staying a Fortnight or 3 weeks, I spent 4 years with him.”

Aug 30, 1759 – Suffolk Presbytery, East Hampton, Samson Occom’s is ordained

Meanwhile, Presbyterian leaders in Long Island took notice of Samson's work. He had not been able to go to college and get his theological training because of his poor eyesight; nonetheless, they ordained him August 30, 1759, to go as a missionary among his own people. The Presbyterian fathers had a plan of sending him to the Mohawks. To its shame, the church never paid Samson what it paid its white preachers. But despite his deep poverty and continual bad health, he worked tirelessly to convert Indians and to pass on to them the things he had learned in school.

1761 May 30 Samson Occom visits the Oneida Indians

Invited by Rev. David Bostwick of New York, Occom visited the Oneida Indians. “ We receive the information as well as authenticated that the Oneida Indians (to whom Mr.

Occom is going) make the first motion themselves and earnestly request that a gospel minister may be sent among them.” “... a glorious door seems opening for their (Six Nations) being evangelized and for promoting your (Wheelock) important school.” Occom requested that David Fowler, his brother-in-law go with him for a few months. And on June 10th, the small party set out for Oneida. De Love writes: “Two horses are led out and two Indians leap to their backs, one a Mohegan in his prime, the other an athletic young Montauk – and thus they set forth to carry the gospel and civilization to the Oneida Indians. These were the first missionaries sent out under the auspices of the Connecticut people.” David Fowler remained till the 19th of September, he and Occom began their journey back home., When they returned to the white settlements, they brought with them three Mohawk youths, one of whom was the famous Joseph Brant, to be educated At Wheelock's Indian School.

1765 Samson Occom sailed to England.

Preaching from church to church with his traveling companion Rev. Daniel Whitaker, Samson Occom was a sensation, drawing large crowds. He raised the enormous sum of twelve thousand pounds. The money was banked and its interest drawn to build the new school. Unfortunately, Rev. Wheelock did not abide by his original intent. Instead of using the money primarily for Indian education, he diverted it to the education of "English" youth. All the same, it is largely owing to Samson Occom that the institution we know as Dartmouth University was created.

March 1765 David Fowler approved as a teacher.

Fowler had entered this School at Lebanon, about 1759 and after his return from the Oneidas and Mohawks, in 1761, continued his studies; and in March, 1765, was approved as an Indian teacher and set out for the Oneida Nation on the 29th of April following. He at once commenced his Indian School at Kanawarohare (Canajoharie) with the plan to teach the Oneidas agriculture for support. A famine which visited Western New York that year, obliged the Oneidas to leave their villages in search of food and Fowler returned to New England for further aid and returned again in the fall.

September 8th, 1766 David Fowler married Hannah Garret, and he and his wife moved to Oneida Nation territory.

November 15th, 1772 Joseph Johnson began teaching school at Farmington

“One of the fruits of Occom's labors at Mohegan in those dark days was a revival among the Indians. As Occom ministered there, there was an awakening of new life. Meetings were held in other Indian settlements. Rev. Samuel Ashbow, himself, restored to a sober life, was a prominent exhorter in them- preaching with vigor on "The voice in the wilderness," and "inviting all to set their minds heavenward." Some of the converts were old pupils in the Lebanon school. Joseph Johnson, since his leaving the Oneidas in New York, in the autumn of 1768, had led an abandoned life. In the winter following he was at Providence. Then he went on a

whaling voyage- "wandering up and down in this delusive world." He visited the West Indies and other distant parts. At last he returned to Mohegan, being then only twenty-one years of age. Here he worked for a year on the lands of his uncle, Zachary Johnson, with whom his sister also lived. He was one of the first to be awakened in this religious interest. On the thirteenth of November, 1771, he tells us, he turned anew to the Scriptures and began to call on the name of the Lord. So he returned to the life he had been taught to live in the Indian Charity School. His spiritual father, (Wheelock) who was so distressed by his fall, lived to see him approved as a missionary to the Indians and to mourn his early death." **"We turn on now to a later period which greatly affected the future of this tribe. The story picks up the thread of Joseph Johnson's life. After his radical reformation, as related, he entered with zeal into missionary work among the Indians. Occom had occasionally visited the Christian Indians at Farmington. In the hut of Solomon Mossuck, the foremost in such matters, he held services at many an evening hour. Possibly it was thus that Johnson was directed thither."** On the 15th of November, 1772, Joseph Johnson began work there as Schoolmaster and preacher. His school was kept in a small log house situated on the Indian lands then known as the "West Woods." A number of Indian children were at once gathered. Every Sunday he assembled the tribe for worship, and some of his sermons then preached are still preserved by the Connecticut Historical Society. He was under the pay of the commissioners at Boston and the supervision of Rev. Timothy Pitkin. His salary was L20 a year.

December 2nd, 1773 Joseph Johnson married Tabitha Occom.

He was married by Rev. Ephraim Judson of Norwich to Tabitha, the daughter of Samson Occom, and they established a home among the Tunxis Indians at Farmington.

1773 – The move to Oneida country began

This movement is sometimes referred to as an emigration of seven tribes. It was not. There was no expectation that all of any tribe or in any settlement would remove. Only those who had been drawn together by Christian influences at first thought of it, though provision was afterwards made, necessarily, for such as desired to join them. The earliest idea seems to have been to improve their own condition by a removal from the corrupting influences about them. They also needed lands of larger extent and better quality than they possessed. It had come about, through the clever dealings of the whites, that there were very few acres in any of these settlements well adapted to agriculture. If they must depend upon the soil they wisely concluded that they must remove to some unsettled region and take up a new claim. Occom, the Fowlers, (Jacob and David) and Joseph Johnson were familiar with the Oneida country. They had no doubt that lands could be had for the asking from their Indian friends. So a prospect of new homes was inviting. As this matter was considered further the missionary purpose was added. Occom had long held that something beside the missionary was needed among the Six Nations – the

living example of a Christian community. David Fowler had urged upon his patron the introduction of agriculture among the Oneidas. So the scheme naturally grew to this, that they would establish in the midst of the Western Indians such a community “with a view of introducing the religion of Jesus Christ by their example among benighted Indians in the wilderness, and also of introducing agriculture among them.”

The last feature of this plan concerned the government of the new community. At Mohegan and Charlestown these Indians had protested for years against the power exercised by their sachems. They decided to form a new tribe, governed by such rulers as they might select. Their model was the Connecticut town government, with which they were familiar. Such a town they would establish, in which they would be voters.

March 13th, 1773

The movement began with a general meeting of Indians at Mohegan, March 13, 1773, to hear and discuss the proposal. The “great Company of Indians” met to confer over Joseph Johnson’s great project for the emigration of the New England Christian Indians to new lands in Oneida. “The carrying out of this plan was due in large measure to Joseph Johnson, the son-in-law of Samson Occom. He had an extraordinary energy. He was young and could easily travel to and fro, awakening interest in the subject and perfecting arrangements. Withal he was a natural diplomat, exhibiting great tact in treating with the Oneidas and in unifying the relations of the New England tribes. He brought Occom’s plan into vigorous life. The first move was to have a general gathering of the Indians. This was held at Mohegan, March 13, 1773, and was attended by men, women and children. We have no detailed account of this meeting; but after considerable consultation in the Indian fashion, it was decided to send representatives, one from each settlement, to look up a suitable tract of land in the Oneida country. On account of their spring work this proposed visit was delayed; but Johnson sent a messenger to Sir William Johnson to seek his advice. He gave them encouragement, and in their behalf sent a message to the Oneidas on the matter. That summer he was in the east at the seashore and there nine of the Indians waited upon him and received his promise to secure for them lands among the Oneidas, which was to be effected on his return to Johnson Hall in the autumn.”

After several days of debate, they formed a committee, consisting of one representative from each Indian tribe and directed them to go to Oneida with their request for land. The Indians were unable to send their representatives at once, as they had hoped, but later that summer Joseph Johnson sent an appeal to Sir William Johnson, Superintendent of Indian Affairs, and received his promise to secure land for them from the Oneidas. Joseph Johnson then sent letters to the seven Indian communities describing the status of the project and urging others to join:

Oct 13 · 1773 Joseph Johnson

Farmington, Octr 13th A.D. 1773

This once more, we of the Tribe at Farmington send greeting to all our Indian Brethren at Mohegan, Nihantuck, Pequitt, Stonington, Narragansett and Montauk, Brethren. We love you, and wish your well-being both in this Life and that which is to come. We ask your Serious Attentions a Moment. Dear Brethren, with humility we undertake to write you, begging that ye would remember the Affair of which we so earnestly talked last Spring at the town of Mohegan. We beg that ye would this once more take this Affair under your deliberate Considerations, let it not drop through since we have encouragements on every side. We have encouragement from His Honour, Sir William Johnson, Baronet, and thing look promising. Let us take Courage friends and let us step forward like men. We beg that ye would by all means Send a Man out of Each Tribe, that they may go with us, and Seek a Country for our Brethren, is it not worth while. Surely it is. be so good as to show yourselves me, for General Johnson Expects us at his house [the] last of this month, and if we do not make our appearance, he will think that we are only talkers, and not worthy of Notice. how foolish shall we feel if we be despised by General Johnson. But dear Brethren, we will not multiply words, seeing that ye are men, and it is to be hoped wise men. Consider of things, and do that which is right, by no means be discouraged, but dear Brethren, let us put our trust in that God who ruleth in the Armies of Heaven, and doeth his pleasure among the Inhabitants of this lower World – if God be for us this is Enough, he can comfort us Even in a Wilderness. let us consider of our Condition, let us think of our Children, let us think of time to come. We mention these things to put you in Remembrance.

Brethren, if the men chosen last spring be backward to go to the Mohawk Country be so good as to Send others in their room, and Encourage one another. if Money is scarce, let us try to carry little provisions in our Packs, which will be of considerable help, let the men that go try to get the good will of the Women and let the kind women make little Yoke-hegg. We will try to help them with little Provisions when they go from here. our kind Women send a word of Encouragement and say that they will make a little yoke hegg to give to the travelers.

So we must End. Wishing you all well: and we would beg that those men shall go, come to our town be sure by the 23d day of the Month, as we purpose to Set of from here the 25th of October, or of this month.

Let all Christians pray for us every Day. So farewell.

We whose Names are underneath are united in those things that are contained in this Letter.

Samu Adams

Joseph Johsons

Andrew Corcemp

Scripsit

Charles Wimpey

Moses Sanchuse

**Thomas Corcemp
Solomon Mosuck
Daniel Mosuck**

At the time appointed, the only messengers who went were Joseph Johnson and Elijah Wampy of Farmington. A rumor of the impending war in that country discouraged the others from going. Five Oneidas met them at Johnson Hall on the 27th of October, and in behalf of their tribe made a gift of lands to the New England Indians. A record of this transaction was given to Joseph Johnson and is preserved in the Wheelock papers. These messengers returned in November, and Joseph Johnson himself carried their answer through the Indian settlements.

August 25th, 1774 Joseph Johnson was ordained

He continued teaching at Farmington until the summer of 1774, when he was ordained at Hanover, N.H., on the twenty-fifth of August, in the expectation of undertaking a westward mission. Many of the Tunxis Indians felt his influence. Converts were made under his ministry, and possibly some sort of a covenant organization was effected.

1774 – October 4th – Guy Johnson’s letter to the Oneidas affirming their grant of land to the New England Indians.

By Guy Johnson Esqr. Superintendent of Indian Affairs for the Northern Department of North America &c &c –Whereas the Indians of the Mohegan Narraganset Montock, Pequods of Groton and of Stonington, Nahantick, Farmington, Inhabiting within the New England Governments, Did Last Year represent that they Were Very Much Streightened and Reduced to Such small Pittance of Land that they could no longer remain there and did through the channel of Sir William Johson Bart, late Superintendent Apply to the Six Nations for some lands to Live on Which was at Length agreed to in my Presence at the last Treaty and a Tract allotted them by the Oneidas, And Whereas Some of them have since in Company with the Oneida Chiefs view’d the said lands and Determined on its boundary as followes desireing a Certificate of the Same and that it might be Entered on the Records of the Indian Affairs, Viz. Beginning at the West End of the Scaniadaris, or the long Lake which is at the Head of One of the Branches of Orisca Creek and from thence about twelve Miles Northerly or so far that an Easterly Course from a Certain point on the first Mentioned Course Shall Intersect the Road or Path leading from Old Oneida to the German Flatts Where the said Path Corsses Scanindowa Creek Running into the Lake Oneida. Then the Same Course Continued to the Line Settled as the Limits between the Province of New York and the Indians at the Treaty of Fort Stanwix in 1768, thence Southerly along the said Line about thirteen Miles or so far as that a Westerly Line from thence keeping one Mile South of the Most Southerly Bend of Orisca Creek Shall Reach the Place of Beginning so as to comprehend the Lake first Mentioned – I Do therefore in Compliance With

the Joint Request of the said Oneidas and New England Indians Declare that the Said Oneidas Do Grant to the said New England Indians and there Posterity for Ever Without Power of Alienation to any Subject the Afore Described Tract with its Appurtenances in the Amplest Manner. Also full Liberty of Hunting all sorts of Game throughout the Whole Country of the Oneidas, Beaver Hunting only Excepted. With this Particular Clause or Reservation that the same shall not be Possessed by any Persons Deemed of the said Tribes Who are Descended from or have Intermixed with Negroes and Mulattoes.

Given under my Hand and Seal at Arms at Guy Park, October the 4th, 1774.

The mark of
Consh-quisoh
Turtle

The mark of
Ughmyonge Wolf

The mark of
Canade-gowus
Bear

See Brothertown Indians'

Superintendents' document, #80559, c. 1774-1805; Sir William's Johnson Papers, Sir William's Passing 1774, Proclamation dated October 4, 1774.

1774--Oneida Council to approve land grant for future Brothertown community.

...but all I have to say about the English at present is this, that whilst our forefathers were blind and ignorant, yea drowned in liquors the English striped them, yea they as it were cut off their right hands, and now we their Children just opening their Eyes, and knowledge growing in our hearts and just come to our senses, like a drunken man, I say we now begin to look around and we perceive that we are Striped indeed, nothing to help ourselves. Thus our English Brethren leaves us and laugh. So now brethren we leave the English, those who have acted unjustly toward us in New England and say we leave them all in the hands of that God who knoweth all things, and will reward every one according to their deeds whether good or evil."

1775 – Joseph Johnson received six pounds to cover his expense in the Removal to New York.

The Public Records of the Colony of Connecticut [1636-1776] ... - Page 314

On the memorial of Joseph Johnson, a Mohegan Indian, shewing to this Assembly that he has been at considerable expence in making the necessary preparations for the removal of sundry tribes of Indians out of this Colony, in which undertaking he has the countenance and encouragement of Sir William Johnson and others; praying this Assembly to grant him such sum of money out of the Colony treasury as they shall think fit, as per memorial on file : Resolved by this Assembly, that the said Joseph Johnson shall have six pounds allowed him out of the treasury of this Colony, and the Treasurer is hereby ordered to pay the same accordingly.

1775 – March 13th The following spring the first group of Brothertown Indians arrived at Brothertown and immediately started clearing the land, planting cornfields, constructing log dwellings, and making gardens, including potato patches.

“When the spring opened-and it may have been on the thirteenth of March, as they had planned-the first company of emigrants set out for their new home. How many there were, and what their fortunes were on the way, we cannot tell. Joseph Johnson, David Fowler and Elijah Wampy were among them, as were John Skeesuck, James Shattocks and Samuel Tallman...”

They arrived safely in Oneida country, and immediately set about building log huts in that wide expanse of wilderness, making gardens and planting cornfields.

June 19, 1775 Oneida’s “Declaration of Neutrality”

One of the most serious concerns which faced the colonies in the early days of the Revolution was as to the attitude of the Six Nations. Many have known that the Oneidas remained faithful to the patriots, notwithstanding the strenuous efforts which were made to alienate them; but no one has ever given credit to the Christian Indians of New England for this, to whom it belongs no less than to Samuel Kirkland. They had reached Oneida at the opportune time, and their voices were at once raised in behalf of their white friends. It was they who inspired the “Declaration of Neutrality,” addressed to the four New England Provinces by the Oneidas and dated June 19, 1775. We think, indeed, that one of their number wrote it. They certainly carried it eastward. It begins thus: **“As my younger Brothers of the New England Indians who have settled in our Vicinity are now going down to visit their Friends, & to move up Parts of their Families that were left behind, with this belt by them I open the Rode wide, clearing it of all Obstacles that they may visit their Friends and return to their settlement here in Peace.”**¹ At that date Joseph Johnson was on his way to New York, where he presented a petition to the Provincial Congress on the twenty-first and received L10 New York currency.² In this he states that some had already returned to New England and three more were to follow him to New York for whom he requested a passport. These were John Skeesuck, James Shattocks and Samuel Tallman, and some days afyterwards they joined him. Possibly they were the bearers of the “Declaration of Neutrality,” which contained welcome news.

June 22, 1775 The Colonial Congress of New York Grants a Pass to New London and back to Brothertown.

“Annals and recollections of Oneida County” By Pomroy Jones
“On the 22d of June, 1775, the Colonial Congress of New York grunted a pass to Joseph Johnson, "a Mohegan Indian, and licensed preacher among the Brotherton and Oneida Indians, and his three friends, James Shattuck. John Skesuck and Samuel Tallman, to New London, Connecticut, and back" to Brotherton.”

¹ Mass. Archives, Vol. 144, pp. 311, 312. DeLove Pp. 225, 226

² N.Y. Archives, Rev. 1, 102. DSeLove pp. 226

Between August 14, 1776 and May 8, 1777 Joseph Johnson died.

Indian participation in the Revolution was less restricted by law than for the Blacks in Connecticut. Many of Connecticut's Indian Soldiers were from the Mohegan tribe which resided in New London County. Joseph Johnson was no exception. He traveled with the objective of promoting the Rebel cause. He tried to mediate between the rebel colonies and the Oneidas and their "Six Nations" allies. The climax of these efforts came on February 20, 1776, when he met with, "His Excellency General Washington" at his Cambridge, Massachusetts headquarters, and offered to undertake a mission to what he called the "Back Nations," that is, to tribes beyond the colonies' frontiers. General Washington gave Johnson a letter:

February 20, 1776

Sir:

I am very much pleased to find by the strong recommendations you produce, that we have amongst our Brothers of the Six Nations a person who can explain to them the Sense of their Brothers on the dispute between us and the Ministers of Great Britian. You have seen apart of our Strength, and can inform our Brothers, that we can withstand all the force, which those who want to rob us of our Lands and our Homes can send against us.

You can tell our friends, that they may always look upon me, whom the Whole United Colonies have chosen to be there Chief Warrior, as their brother. Whilst they continue in Friendship with us, they may depend upon mine and the protection of those under my command.

Tell them that we don't want them to take up the hatchet for us except they chuse it, we only desire that they will not fight against us. We want that the Chain of Friendship should always remain bright between our friends of the Six Nations and us. Their attention to you, will be a proof to us that they wish the same. We recommend you to them, and hope by your Spreading the truths of the Holy Gospel amonst them, it will Contribute to keep the Chain so bright, that the malicious insinuations or practices of our Enemies will never be able to break this Union, so much for the benefit of our Brothers of the Six Nations and of us.

And to prove to them that this is my desire, and of the Warriors under me, I hereto Subscribe my name at Cambridge this 20th day ofd February, 1776.

G. Washington.

Written by a secretary and signed by George Washington.

Joseph was still at home in Mohegan with his wife, who was giving birth to his second son, Joseph, when he wrote a letter on March 19th AD 1776 saying he 'would proceed as soon as providence may permit. I can not think it my duty to leave her, while she is in

such poor condition...” On June 3 a merchant advanced him two dollars for the support of Tabitha, William and the just born, or soon to be born, Joseph. Johnson was then on his way to Oneida. He apparently stopped by Gov. Turnbull at Hartford, seeking reimbursement for the merchant and further support for himself.

Johnson knew he was in danger, he had already asked the New York Congress to provide for Tabitha and had requested a gun to protect himself from “silly and wicked Men.” These were certainly dangerous times, in particular for an Indian traveling with sensitive documents.

The place and time of Johnson’s death remain unknown. David Fowler, who was still in the wilderness, wrote encouraging words to Samson Occom on the 14th of August, of the neutrality of the Indians and the health of their company. (Conn. Hist. Soc., Indian Papers) We conjecture that Johnson was then among them or in that region on his mission. His death occurred after August 14, 1776 and before May 1777, when David McClure wrote to Wheelock that “The Churches this way who had a taste of Mr. Johnson’s ministerial Gifts feel for the public in the loss of that zealous, pious, and very promising Indian Preacher.”

1782 – The Oneida Nation formally adopted the Emigrant New England Indians.

...and now Brethren, we receive you into our Body as it were, now we may say we have one head, one heart, and one Blood. Now brethren our lives are mixed together, and let us have one Ruler, even God our Maker, Who dwells in Heaven above, who is the father of us all...Brethren, we look upon you, as upon a Sixth Brother. We will tell you, of all your elder Brothers, the Onoidas, Kiyugas, Nanticuks, Tuskaroras, Todelehonas, these five are your Elder Brothers. But as for the Mohawks, Onondaugas, and the Senecas they are our fathers, and they are your fathers. Brethren, in the Spring we shall expect you here again, then we will shew you a place to settle on...

1782 – Spring – first group returned to Oneida, NY

When the Brothertown Indians returned to Oneida in 1782 they invited some of the Stockbridge Indians to accompany them. They assured them that they would be able to procure a tract of land for their people, which they badly needed as they had little land left at Stockbridge. When they arrived they held a council with the Oneida's. They were adopted by them as was the usual Indian custom and received a promise of a township of land six miles square. It was claimed by some that this tract of land was included in the grant of land given to the seven villages, or so called “New England Indians,” in 1774. This is not true, as the Stockbridge tribe had no thought of migration at that time. Also, at the treaty held at Fort Herkimer in June 1785, the Oneida's spoke of them as their “*younger brethren.*”

All the earlier grants were superseded by the Treaty of Fort Schuyler. A contract, executed at a treaty held at fort Schuyler, (formerly fort Stanwix), by the Oneida tribe or

nation of Indians, on the 22d September, 1788: " the Oneidas do cede and grant all their lands to the people of the State of New York, forever." made this reservation that "the New England Indians (now settled at Brotherton, under the pastoral care of the Reverend Samson Occum) and their posterity, forever, and the Stockbridge Indians and their posterity, forever, are to enjoy their settlements on the lands heretofore given to them by the Oneidas for that purpose ; that is to say: a tract of two miles in breadth and three miles in length for the New England Indians, and a tract of six miles square for the Stockbridge Indians." It will be noticed that the final tract of land for the Brothertown Nation was greatly reduced from that granted them in 1774. The Stockbridge tract was partly in the town of Vernon, Oneida and town of Stockbridge in Madison County. They named their new home New Stockbridge in memory of their old home in Massachusetts.

Some of the Stockbridge tribe moved to their new home as soon as they received their grant, but the real migration did not start until 1785. It was completed in 1788 when there was said to be 420 people in the new settlement.

1784--second group moved to Brothertown, NY

1785--Brothertown name adopted

During the spring and summer of 1785 the remainder of the New England Indians had moved to their new home at Oneida. On Nov. 7, 1785 they met to found a new town. Samson Occum wrote in his diary on that date, "*In the Evening we met on our Temporal and Religious concerns - we met once before but did not come to proceed any Business - But now we proceeded to form into a Body Politick - we Named our Town by the Name of Brotherton, in Indian Eeyamquittoowauconnuck - J. Fowler was chosen clarke for the Town. Roger Waupieh, David Fowler, Elijah Wympe, John Tuhy, and Abraham Simon were chosen a Committee or Trustees for the Town, for a year and for the future, the committee is to be chosen Annually. - And Andrew Acorrocomb and Thomas Putschauker were chosen to be Fence Viewers to continue a year. Concluded to have a Centre near David Fowlers House, the main Street is to run North and South & East and West, to cross at the centre. Concluded to live in Peace, and in Friendship and to go on in all their Public Concerns in Harmony both in their Religious and Temporal concerns, and every one to bear his part of Public Charges in the Town. - They desired me to be a Teacher amongst them. I consented to spend some time of my remaining [days] with them, and make this Town my Home and center.*"ⁱ

Thus the dream of Joseph Johnson, Samson Occum and David Fowler of forming a new settlement which would be governed by the Indians themselves had at last become a reality. They would govern themselves according to the town laws of Connecticut with which they were familiar. As they had severed all tribal relations they would adopt the name Brothertown as that of their nation.

**November 28, 1787 New-Stockbridge ; November 29, 1787 Brotherton
The two tribes ask for money to support Samson Occum and his family as their minister.**

To all Benevolent Gentlemen, to Whom these following lines may make their appearance.

We who lately mov'd from Several Tribes of Indians in New England, and Settled here in Oneida Country. And we also Muhheconnuck Tribe, who lately came from Housotonuk alias Stockbridge, and have settled in Oneida, And finding it our indispensable Duty to maintain the Christian Religion amongst ourselves in our Towns, And from this Consideration, Some of us desired our Dear Brother, the Rev d Samfon Occom, to give us a visit, and accordingly, he came up two years ago this Fall, and he was here a few Days; and his preaching came with great weight upon our Minds. And he has been here two Summers and Falls since. And we must confess to the Glory of God, that God has made him an Eminent Instrument amongst us, of a Great and Remarkable Reformation. And have now given him a Call to Settle amongst us, and be our Minister that we may enjoy the glorious Doctrines and ordinances of the New Testament.

And he has accepted our Call. But we for ourselves very weak, we c'd do but very little for him. And we want to have him live comfortable.

The late unhappy wars have Stript us almost Naked of every thing, our Temporal enjoyments are greatly lesstened, our Numbers vastly diminished, by being warmly engaged in favour of the United States. Tho' we had no immediate Business with it, and our Spiritual enjoyments and Priviledges are all gone. The Fountains abroad, that use to water and refresh our Wilderness are all Dryed up, and the Springs that use to rise near are ceased. And we are truly like the man that fell among Thieves, that was Stript, wounded and left half dead in the high way. And our Wheat was blasted and our Corn and Beans were Frost bitten and kill'd this year. And our moving up here was expensive and these have brought us to great Necessity And these things have brought us to a resolution to try to get a little help from the People of God, for the present; for we have determined to .be independent as fast as we can, that we may be no longer troublesome to our good Friends, And therefore our most humble Request and Petition is, to the Friends of the Kingdom of Jesus Christ, [that they] would take notice of us, and help us in encourageing our Dear Minister, in Communicating Such Things that may Support him and his Family. This is the most humble request and Petition of the Publicks true Friend & Brothers

ELIJAH WIMPEY
DAVID FOWLER
JOSEPH SHAUQUETHGENT
HENDRECH AUPAUMUT
JOSEPH QUAUNCKHAM
PETER POHQUENUMPEC
New-Stockbridge
Novr 28: 1787
Brotherton
Novr 29: 1787.

Feb. 25, 1789 the General Assembly of New York in “*An Act for the Sale and Disposition of Lands,*”

Samson Occom bitterly fought the Treaty of 1788, which limited their grant to 3 miles long and 2 miles wide claiming the Brothertown Indians should own all the lands granted to them by the Oneida in 1774. So on Feb. 25, 1789 the General Assembly of New York in “*An Act for the Sale and Disposition of Lands,*” provided that the Surveyor General should lay out for them “*all that part of the tract of land, formerly given to them by the Oneida Indians, which is included in the cession lately made by the Oneida Indians to the people of this State.*”ⁱⁱ This tract was 6 times larger than that of the Treaty of 1788 and when it was finally surveyed in 1796 was found to contain 24,052 acres. It was said the whites were guilty of using their influence in causing the Oneidas to renege on their grant of 1774. The same condition would again prevail at Little Rapids on the Fox in Wis. in 1832, but they had no Samson Occom to fight for them.

This act also provided that this tract should be called Brothertown and should remain for, “*the cultivation, improvement and use of the New England Indians but without any power of alienation or right of leasing the same lands or any part thereof, for any longer term than ten years and without any power of granting such leases where there shall be any subsisting lease including the same lands.*”ⁱⁱⁱ The clause permitting them to lease their lands was immediately the source of trouble.

Feb. 21, 1791 the Assembly passed a bill “*for the relief of the Indians residing in Brothertown and New Stockbridge.*”

Some of the more shiftless Indians and even Indians from other tribes had infiltrated the settlement with no idea of building permanent homes. They built small huts on the land not recognizing the authority of officers of the town. Yet they claimed tribal rights and began at once to lease their lands to the whites. Some after leasing their lands took up more land. This type of fraud caused a great deal of trouble, and Occom appealed to the General Assembly.

On Feb. 21, 1791 the Assembly passed a bill “*for the relief of the Indians residing in Brothertown and New Stockbridge.*”^{iv} It provided for an annual town meeting on the first Tuesday in April. They would choose a clerk to preside and keep the records, a marshal and 3 trustees. These trustees had the power to lay out lots and to lease a tract, not exceeding 640 acres, the rent of which was to pay the minister and the wages of a school teacher. It also gave them the power to bring action for trespass against any whites and settle cases of trespass and debts among the Indians themselves. They could also levy judgment in a sum not to exceed 20 shillings. This act accomplished little and the leasing of land still continued. Another act was passed in 1792 for their relief, which did no more than the other acts.

The whites themselves became troubled as their leases had nearly all expired. They had improved the land for which they might not receive any pay if compelled to vacate. They therefore petitioned the Assembly in Feb. 1794 for action on their behalf. In their petition they stated that they had 200 farms on the Reservation and 150 families located

thereon. They also had a sawmill and a gristmill, but had no church or school. In October the Brothertown Indians sent a counter claim to Governor Clinton stating that the whites were trespassers on their land and that they should be removed. This petition carried the names of 26 of the most prominent men of Brothertown. Governor Clinton took immediate action and ordered the removal of the trespassers. Some of the principal men of Oneida County interceded for the whites and no action was taken.

July 13, 1792 – Samson Occom died. His wife found him dead on July 14, 1792. He had just completed writing an article and collapsed while walking back to the house.

From the Albany Newspaper, July 13, 1792:

Died at New Stockbridge, in the vicinity, of Oneida, in the 69th year of his age, the Rev. Samson Occom in a very sudden and unexpected manner. About a week before he died he complained to his wife of a very uncommon and distressing pain in his vitals, which occasioned a faintness, but it was soon over –A few hours before his death the same disorder came on again, but as before soon left him, after which he ate as hearty a dinner as usual, told his wife he would ride to one of his neighbors and get him to accompany him to a cedar swamp in search of some timber he was wanting; his wife in vain, remonstrated against it; he went, and just before they came to the swamp he told the man he must rest; asked for water, drank, desired the man to call for help, which he did; he then took off his coat and as the man returned, he said I have done, and appeared inclined to sleep, asked his friend to cradle him down, which done, he folded his hands across his breast, and expired in a few minutes. On Sunday the 15th inst. His remains were decently interred; previous to which the Rev. Mr. Kirkland preached his funeral sermon, from Matt. xxiv.41. Upwards of 300 Indians from different tribes attended.

March 31, 1795. The General Assembly passed, “*An Act relative to Lands in Brothertown*“

The matter of the leased lands was then taken before the General Assembly whose decision was favorable to the Indians, a rare instance of justice in the history of Indian land claims. They passed, “*An Act relative to Lands in Brothertown*“^{cv} on March 31, 1795. They appointed Samuel Jones, Ezra L’Hommedieu and Zina Hitchcock commissioners to examine and settle all matters relating to Brothertown lands. They were authorized to set off a tract of land of not less than 6000 and not more than 10,000 acres for the use of the Indians, dividing the same into lots and apportioning them to Indians, notwithstanding any leases to whites then residing upon them. The remainder of the land was to be sold for not less than 16 shillings per acre, allowing for improvements, if they removed.

Garret Cluett was appointed to make the survey by the Surveyor General. The original tract of 24,052 acres was divided into one tract of 9,390 acres to be occupied by the Indians and the balance of 14,662 acres were sold to the white leases. They received £97, 2s in cash and £15,217, 4s in mortgages at 6%, payable on demand after the first Tuesday of July 1805. The state took over the mortgages and the total amount was invested as the Brothertown Fund. The pound at that time was worth approximately \$2.50 which made

the fund about \$38,417 and the interest \$2160.79 a year. The New York Legislature authorized that the principal should be invested in “the funds of the United States and the interest thereof, as may be necessary shall be annually applied for maintaining a school for the education of Indian Children and the remainder of the interest, if any, shall be applied to the benefit of the Indians residing in Brothertown.”

1795 - John Dean, a Quaker, was commissioned by the Friends in New York city, to labor among the Brothertown Indians as a missionary.

John Dean moved from Westchester to Brothertown, New York, to work for fifty pounds a year on behalf of the Friends in New York City and Elizabeth, New Jersey. His mission was to help and to educate the Indians at Brothertown. John Dean was soon joined by his son Thomas, who succeeded him as agent and served in that capacity for over thirty years. It was the aim of the mission to teach the Indians the ways of the white man: to read and write; to wear shoes; to raise crops and build barns; to run a sawmill; to behave in a moral manner, avoiding liquor. A boarding school was established. The men were involved in a Moral Society, the women in a Moral Society and a spinning school.

Mar 4, 1796 – The New York Legislature’s Act set off the Brothertown Tract into 149 lots.

The New York Legislature’s Act of March 4, 1796 set off their tract into 149 lots and arrangements for town government. The governor and council was to appoint five Indians as “Keepers of the Peace,” or “Peacemakers,” who should hold office as long as the governor saw fit. They were to hold court on the first Monday of the month at Brothertown and hear and determine all disputes concerning debts and trespass where damage did not exceed 5 pounds and also all violations of town laws. Failure to pay fines was punishable to imprisonment of not more than 30 days. They were also commissioners of highway, which were to be four rods wide, with power to lay out and repair the same. The annual town meeting was to be held on the first Tuesday of April and all males that were 21 or over had the right to vote. They would elect a town clerk, two overseers of the poor, two marshals and as many overseers of highway as they deemed necessary. They could also choose fence viewers.

The white commissioners or superintendents of the Brothertown Indians were to determine what persons were entitled to rights, assign lots, advise as to the expenditure of income of invested funds, maintain a school, prevent the sale of intoxicating liquors and in general supervise their affairs. This is from the old court record book dating from 1797 to April 4, 1843

At the same Court of the Peacemakers held in Brothertown of the first Monday in September 1797 Present

David Fowler

John Tuhie

John Skeesuck

Peacemakers

Isaac Wauby

Samuel Scipio

The last entry in the old record book reads, "In 1843 there was no courts held in the Brothertown tribe or nation of Indians in consequence of there being no process returned." Dated Brothertown April 4th 1843

Jas. Wiggins Clerke

Thus after 46 years of service the Brothertown Court closed its books.

1796—1815: Brothertowns build 2 sawmills, a gristmill & 2 school buildings

By 1813 the 60 Brotherton families and 22 widows, had 2,000 acres cleared and under cultivation. "They had ninety cows, thirty horses, sixteen yoke of oxen, ninety-three young cattle, eighty-eight sheep and a great number of swine. They had a grist mill, two sawmills, sixteen framed houses, eighteen framed barns, twenty-one ploughs, seventeen sleds, three carts and three wagons.

The report of the supervisors of 1825 shows that during the year they had manufactured 1,495 yards of woolen, 890 yards of linens, 302 yards of wool and cotton and 188 yards of cotton and linen cloth.

"The greater part of them are men whose lives and characters would disgrace no community being temperate and industrious. They were living in good and convenient houses which were kept clean and neat. Their farms were well fenced. They had good roads and their crops were larger than they needed to use."

April 4, 1809 - Brothertown Indians voted to send a Delegation to Seek Lands Among the Delaware.

The more intelligent men of the Brothertown and Stockbridge Nations had foreseen that the time would come when they would again be compelled to seek a new home. The white people were hemming them in on all sides and were using every means at their command seeking their removal. As early as 1791 Capt. Hendrick Aupaumut, the chief of the Stockbridge tribe and a very close friend of Samson Occom, had gone to visit the Miami tribe at White River Indiana. He went with the idea of introducing Christianity among them, but he seems also to have been looking for a tract of land for his people. In 1802 he again visited at White River to which the Delaware tribe had removed since his previous visit. A council was had with them and an agreement was reached concerning land. He spent the next few years perfecting this arrangement.

By a vote of the town on April 4, 1809, the Brothertown Indians appointed John Tuhie, Sr., John Scheesuch [Skeesuck], Sr., Henry Cuship, and Jacob Fowler as delegates to communicate with the Delawares.³

July 3, 1809, White River

Speech of the said delegates, July 3, 1809, to the Delawares, and the rest of the Wawponohkies, as follows:

³ Jones' Annals of Oneida County, pp. 267-270, *citing* to Brothertown Town Records, pp. 58-60.

"BROTHERS - We sent our salutation to you last year, with a promise that we would pay you a visit, we are very glad that the Good Spirit has enabled us to sit with you at this council-fire today.

"BROTHERS: - Our ancestors and your forefathers were in friendship with each other, but the covenant which they have made with your forefathers has been forgotten by us. Nevertheless, when we heard you were in trouble, we were sorry, and when you were promoting peace among yourselves and your neighbors, we rejoiced.

"BROTHERS: - Our forefathers have had the same fate your ancestors have met with, they have had a long war with the white people. Our people were then numerous, but after many years of storm or war, they made peace, then they found their numbers much lessened, and the white people possessed of their native country, as they have done to your forefathers, and for that reason we have had to move from place to place, as you have also done.

"BROTHERS: - Although we live a great distance from you and in among the white people, ever since we were in being, still we feel our minds drawn towards people of our own color.

"BROTHERS: - We now take hold of your hand, to renew that friendship which subsisted between our ancestors and yours, which has been forgotten for a great length of time, this friendship is extended to the whole of the confederacy, on our part we shall teach our children how to maintain this friendship, that it may last to the latest of our generations.

"BROTHERS: - We take your council-fire to be the front door at which we should enter at first, and here we put down our talk and request you to communicate the same to the whole of the confederacy.

(One belt of wampum delivered.)

"BROTHERS :- As you have a sad experience for many years past, you understand well what poverty is, therefore, we now lay our case before you, as we have not land enough to contain all our people in the east, we should feel happy if you would consider us: May the Great Good Spirit enable us to keep this friendship always bright." ⁴

(Delivered a white belt of wampum, with three black streaks on it, containing ten rows of wampum.)

⁴ Jones' Annals of Oneida County, pp. 267-270 *citing* to Town Records, pp. 58-60; *History of Marshall Township* (1851): A Chapter from Annals and Recollections of Oneida County, as published by Pomroy Jones in 1851 at p. 8.

July 3, 1809 - Answer to the Brothertown delegation's request :- White River.

"At a General Council held by the Wawponohkies (to wit) :-Delawares, Mohiconick, Monssy, Wescoopsey, and Nanticoke Nations, at which time Working Pomseon, a principal chief of the Delaware Nation, delivered a speech to the deputies of the four towns which stand on the banks of the Grand River and River De Trench, also to the Mohekons, and the remnant of the seven tribes of Indians who reside at Brothertown, in the State of New York, as follows:- ⁵

"GRAND-CHILDREN, BROTHERS, AND FRIENDS: - I am happy to see you. I salute you all. It is a happy thing that we are met together so many of us, the remnant of the Wawponohkies, to deliberate upon the welfare of our respective tribes."

"Grand-children: - While we were sitting by the side of this river, in a dismal situation, about twelve months ago, our grand-children, the chiefs and head warriors of the Miamies, arrived and sat where you now sit, and we were sitting where we now are, our business with them was to settle the difficulties which did arise on account of this land."

"Grand-children :- With great satisfaction I now mention to you that last fall the Miamies and ourselves have removed all cause of uneasiness, and we have had a confirmation by the President of the United States, whereby we are assured we may live on these lands without molestation."

"Grand-children Brothers, and Friends: - Be it known to you that you have the same privilege as we have to this land, we can not point out a particular spot for to live on, but you may take your own choice wherever you should be suited on undivided land along this river, there you may build your fire-place."

"Grand-children, Brothers, and Friends: - All our chiefs, head warriors, and young men send their salutations to your chiefs, heroes, and young men: Be it known then that our union is full and complete, and established to-day; therefore, let your eyes be fixed on this place, that your minds may not be fluctuating as heretofore, but easy and settled. This speech is to you all, as we have become one people."

⁵ *Town Records*; "The Coming of the New York Indians to Wisconsin." Wisconsin Historical Collections 4, p. 159.

(Different strings of wampum delivered. Two strings of white wampum to the Brothertown people.)⁶

Here again they had acquired land under the same terms as those granted to them by the Oneidas in 1774.

June 16, 1811 – Letter to the Delaware at White River.

The Brothertown leadership sent the following responsive correspondence to the Delaware on June 6, 1811, accepting their offer of land and setting forth their plan to move to land on the White River in 1812.

To the tribes Composing the Confederation of the wit (i.e.) Dellawars, Mohiconick, Monsey, Wsoopsey & Nanticoky Nations.

Fathers, Brothers & friends: We are sorry that we can not go & see you and talk to you face to face this Spring but it is so with us at this time that we can not see you this Spring – therefore we ~~sent~~ send ~~you~~ our talk and the sentiments of our hearts to you on paper by our Brothers, the Muhheconiks –

Fathers & Brothers: We rejoice ~~to hear~~ in our hearts to hear that the clouds of misunderstanding between the Delewares & Miami's have been blown away and that they enjoy the clear sky & sunshine of peace & friendship to set in –

Fathers & Brothers – Though the path is so long between us and you, and the many sufferings we have - we hope to see you again and talk to you face to face.

Fathers & Brothers – By the help of the great & good spirit we expect either next fall or in spring that some of our Chiefs and young men will go to see you again and smoke the pipe of peace with you.

Brothers – We thank you for good offers you have been pleased to make us of the privoledg [sic] of having lands in your country for us to live upon and we expect in the course of this face or in the offering to with your consent to make choise [sic] of a spot to build our fire place.

Grand Fathers & Brothers – The Chiefs head men & young men of the seven tribes, to wit, Mohegans, Farmingtown, Montock, Pequot, Stonington,

⁶ Jones' Annals of Oneida County, pp. 267-270 *citing* to Town Records, pp. 58-60; History of Marshall Township (1851): A Chapter from Annals and Recollections of Oneida County, as published by Pomroy Jones in 1851 at p. 8.

Narraganset and Nehanticks now inhabiting the town of Brothertown send this salutation to the Chiefs head warriors and young men of the Confederation of the West.

Fathers Brothers & friends may. We hope that the great & good spirit will enable us to better strengthen the chain of friendship that we may become the children of one man –

In behalf of the above named Nations, we here unto set our hands at Brothertown this 16 June 1811.⁷

June 18, 1812 - The Tecumseh uprising and the war of 1812 banished all thoughts of removal.

During this period Tecumseh became powerful, as his brother, Elskwatawa, the “Shauwasee prophet,” preached the extermination of the whites. the great Shawnee chief Tecumseh envisioned that tribes would unite as one to keep the United States from defeating the Indian Nations and forcing them from their traditional homelands. On June 18, 1812, the United States stunned the world by declaring war on Great Britain. Despite losing the Thirteen Colonies to George Washington and the American revolutionaries twenty-five years earlier, England, like many on the European continent, did not take the United States that seriously. The United States was upset at the British navy’s arrogance on the high seas. The ostensible reasons for the war seemed to have been forgotten once the opening shots were sounded. The Americans wanted more than just maritime rights. They were determined to make another attempt at eradicating the British presence in North America and claiming the other half of the North American continent still in the hands of the King of England. Many Americans came to see the 1812 conflict as the second Revolutionary War. The War of 1812 deterred many of our ancestors from moving to White River and many enlisted in the United States service.

Jan 13, 1817 Town votes to send delegation to White River, Indiana

It was not until Jan. 13, 1817 that the town voted to send 5 men to go to White River *“in pursuit of a tract of land heretofore sought for by their [our] delegates sent there in the year 1809, and to get a title to it.”*

May 31, 1817 -

Thomas Dean, Brothertown Indian’s agent and attorney, left Central New York by boat to search out and purchase land in the West for the Brothertown Indians then living in Oneida County, State of New York. Owing to the encroachments of the white population, and their desire to purchase Indian lands in New York, it was deemed desirable to move the Brothertown Indians to the West, where they would have more land, advantageous surroundings, and removed from injurious influence of the white population.

⁷ Original draft of letter with corrections in the Brothertown Collection, in the possession of J. Walentoski.

The boat crew, for the voyage to Indiana, consisted of leading men of the Brothertown tribe, as follows: Paul Dick, Jacob Dick, Thomas Isaacs, Charles Isaacs, and Rhodolphus Fowler. There were also two Indian women aboard, Sarah Dick and Betsy Isaacs, wives of Jacob Dick and Thomas Isaac.. The only white person in the company was Thomas Dean, their attorney, agent, and captain, then only 34 years old.

“ The boat, built by Thomas Dean, at Deansboro, Oneida Co., NY, and carried eleven people with ease, besides chests and other cargo. It was launched into Oneida Creek, ran down the creek to Oneida Lake, out through Oneida River into Oswego River, and down into Lake Ontario. On Lake Ontario they sailed to Niagara and up the Niagar River, portaged around the great falls and sailed to Buffalo. From Buffalo, they sailed on Lake Erie to a harbor near Chautauqua Lake and there portaged the boat into that lake. The waters of Chautauqua Lake are discharged into the Allegheny River, so that it was possible to sail down the Allegheny into the Ohio River and thus reach the mouth of the Wabash River.”

The description of the journey is in a journal kept by Thomas Dean and in his papers at Indianapolis. “Journal of Thomas Dean – A Voyage to Indiana in 1817” published by Town of Marshall Bicentennial Committee 1976. Originally published by John Candee Dean 1918

July, 1817 Article in the Indiana paper, The Vincennes Centinel

“The extensive inland navigation of the western country, is strikingly exemplified by the late arrival at this port (Sunday, July 20) of the elegant schooner built boat, BrothertonEnterprise,” of six tons burthen, from Rome (Deansboro, N.Y.) in fifty days. This boat left the Mohawk River (Oneida Creek), on the first of June last, under the command of Thomas Dean, and is navigated by four Indian men, accompanied by two Indian women and an Indian boy, all possessing habits, manners and education indicative of the most complete and refined civilization. The object of Capt. Dean and company, we understand, is to obtain from the Wabash Indians, the cession of a tract of land for the Brotherton Indians, in consequence of an invitation given by the former. They intend to ascend the Wabash to its source, and by a short portage, to pass over into the Miami of the lake, by which they calculate to return. The whole route will, they calculate, be preformed by the first of September next, making (in the short space of three months including the time spent in curiosity, business and the necessary detention of bad weather), a journey of between two and three thousand miles – belting the states of Ohio and Indiana, and part of the states of New York and Pennsylvania. In circumnavigating this extensive area, which contains between 80 and 100,000 square miles, they have only to pass three portages of about thirty miles. From Rome (Deansboro, N.Y.), they passed through Wood Creek, into the Oneida Lake, from which they descended the Oswego River into Lake Ontario – coasting the south side of that lake, to the Niagara Falls, they carried their boat on wheels from Queenston to Chippawa (a portage of eleven or twelve miles), into the Niagara River, ascending the Niagara, and coasting the north side of Lake Erie, to the mouth of Catoragus Creek, and up it to a portage of eight and a half miles, over which they passed into Chautauque Lake, and down the Conewongo into the

Allegheny. The Allegheny, Ohio and Wabash present a smooth and uninterrupted navigation to the head of the Wabash, a portage of nine miles, connects the Wabash with the Miami of the lake, over which Capt. Dean intends to transport his boat, and descend the Miami into Lake Erie. He will coast that lake to Buffalo, N.Y. In the spring of the year during high water, boats have frequently passed and repassed by water, from the Wabash to the Miami of the lake, without unloading.

“With a striking view, does not this give of the future relative importance of the western states. The waters of this country, are generally speaking, navigable to their source, for boats of considerable burthen, and in numerous places, the waters leading into the Ohio, are connected by short portages, to the navigable waters of the lakes – indeed from the Illinois River, boats can frequently, at a high stage of water, pass into Lake Michigan, as easily as from the Wabash into Lake Erie. Had Capt. Dean ascended the Illinois, and thence into the lakes, he would have doubled the length of his route, and circumnavigated twice the extent of territory which he now will. If the contemplated canal through the state of New York is ever completed, and if the waters of the Ohio were connected by canals with the lakes, I think the opinion may be hazarded, that the states of Ohio and Indiana and Illinois Territory will, in time, become more populous and rich than any other equal extent of country in the United States.”

July 14, 1818, Rev. John Sergeant formed into a new body 11 members of the old church.

The Stockbridge tribe was also preparing to move to White River. Some went in 1817 and many more in 1818. On July 14, 1818, Rev. John Sergeant formed into a new body 11 members of the old church who were moving to Indiana. They were John Metoxen, age 62, Robert Konkapot, 56, Joseph Quinney, John Bennett, 59, Esther Towhusquah, 46, Margaret Quinney, Elizibeth Bennett, 64, Catherine Metoxen, 50, Dolly Mow-ottokhunwoh, 46, and Mary Konkapot.

A few Brothertown families went with this company but disappointment awaited them. Before they had arrived at their destination, they received word that the government had concluded a treaty with the Miami Nation. The land they had intended to settle upon had now become government property. Some of the Brothertown Tribe returned home, others remained with the Stockbridge tribe who made temporary homes in Ohio and Indiana.

March 1821 - David A. Ogden, a member of congress in 1817 and 1818 had become owner of the preemption rights of the Seneca reservation. He desired the removal of the Indians as that would clear all Indian titles and permit the sale of lands to the whites. In his position he was able to exert considerable influence in furthering his scheme. In this he was aided by Lewis Cass, governor of Michigan Territory and superintendent of Indian affairs of the whole Northwest. He also had help from President Monroe and John C. Calhoun of the war department. It was their wish to move the Indians of New York west of the Mississippi River, but this they fought so bitterly that the idea was given up.

Finally the Green Bay region was decided upon as the soil was good which was “watered with many lakes and rivers in which grow spontaneously and without culture immense quantities of wild rice.” Cass also wrote; “It is very desirable to place them in that country. Their habits and strong pecuniary ties, which bind them to the US would insure their fidelity and they would act as a check upon the Winnebagoes, the worst affected of any Indians upon our borders.” Ogden also received aid from another quarter, Eleazar Williams. He was the putative son of Thomas Williams, chief of the Regis Indians, who had dreams of an Indian federation. He had been working among the Oneida Indians as a missionary for the Episcopal church. Williams had broached the subject to them of forming a federation of the New York tribes in the West.

Finally in March 1821 the War department entered into an agreement with representatives of the New York tribes in respect to tour of inspection to Green Bay. They concluded a treaty between the Menomonee and Winnebago Indians that summer by which they acquired 2,000,000 acres for \$2000, one quarter which was then paid. In another treaty in 1822 they bought another tract for \$3000. Eleazar Williams and Capt Hendrick Aupaumut were prominent in these treaties and the Brothertown tribe was also represented.

1823--Brothertown establish small settlement on the east side of the Fox River in Grand Kau-kau-lin, today, Kaukauna, Outagamie County, Wisconsin.

Immediately after the conclusion of the treaty of 1821, the Stockbridge and Brothertown tribes made preparations to leave their New York homes and those in Ohio and Indiana began their wearisome trek to Green Bay. They had only Indian trails to follow, large streams to cross, and scarcely enough food to last them on their way. In 1822 they arrived at Kaukauna. Thus after 4 years of disappointments and hardship they had at last arrived at a place they could call home

April 16, 1827 Brothertowns petitioned the General Assembly of New York for permission to sell their lots, which was granted by an act passed on April 16, 1827.

With this act the superintendants were authorized on the application of any Indian to convey his land in fee simple, receiving one fourth of the purchase money in cash and leaving the balance secured by a mortgage to be paid in installments. The seller and the peacemakers were to acknowledge all deeds, which were to be duly recorded. The proceeds of all common lands were to be expended in the removal of the poor and the residue, if any, in building a new schoolhouse in their new home. All who removed were still to receive their portion of the annuity. This provision in regard to the Brothertown fund was carried out until, by an act passed May 25, 1841, those who had then removed to Wisconsin, received their portion of the principal. Thus the obstacles in the way were cleared. The Indians began at once in 1827 to dispose of their lots. All matters relating to their emigration were placed in the hands of a committee chosen annually, and the affair was conducted with discretion.

Probably no Indian tribe of North America ever emigrated under more favorable circumstances. They had acquired experience and knowledge of government. They had

the means necessary for a good start in a new country. Some of them were well-to-do. The distance was great and they could not transport all their household effects. Fortunately, however, they had a waterway in the Erie canal from Utica to Buffalo and thence they could conveniently reach Green Bay by the great lakes.

May 28, 1830 The Indian Removal Act of 1830 was originally entitled: “An Act to Provide for an Exchange of Lands with the Indians Residing in Any of the States or Territories, and for Their Removal West of the River Mississippi.”

Feb 17, 1831 Treaty establishing the Brothertown Reservation

Samuel C. Stambaugh, Commissioner on the part of the United States, and certain Chiefs and Headmen of the Menominee Nation, on the part of said nation; to which articles, an addition or supplemental article was afterwards made, on the seventeenth day of February, one thousand eight hundred and thirty one. by which the said Menominee Nation agree to cede to the United States certain parts of their land; and that a tract of country therein defined shall be set apart for the New York Indians.

June 25, 1832

The Senate of the United States, by their resolution of the twenty-fifth day of June, one thousand eight hundred and thirty-two ratified the treaty
“Provided that for the purpose of establishing the rights of the New York Indians, on a permanent and just footing, the said treaty shall be ratified, with the express understanding that two townships of land on the east side of Winnebago Lake, equal to forty-six thousand and eighty acres shall be laid off (to commence at some point to be agreed on) for the use of the Stockbridge and Munsee tribes; and that the improvements made on the lands now in the possession of the said tribes on the east side of the Fox river, which said lands are to be relinquished shall, after being valued by a commissioner to be appointed by the President of the United States, be paid for by the Government: Provided, however, that the valuation of such improvements shall not exceed the sum of twenty-five thousand dollars. And that there shall be one township of land adjoining the foregoing, equal to twenty-three thousand and forty acres laid off and granted for the use of the Brothertown Indians, who are to be paid by the Government the sum of one thousand six hundred dollars for the improvements on lands now in their possession, on the east side of Fox river, and which lands are to be relinquished by said Indians:

1831 - -Brothertown families leave New York settlement for Wisconsin.

"The company of 1831 was composed of nearly forty persons, chiefly the large families of William and Elkanah Dick and Randall Abner. Thomas Commuck and his wife Hannah, Isaac Scippo and David Johnson also went in this party. Of these the following were living in 1895: Barbara Dick,

Delila Dick Brusil, Hannah Abner Commuck, Rebecca Abner Johnson, and Elias and David Dick.

They made their settlement at Kaukauna on the Fox River, and built their log houses.

The land was no the best adapted to farming and they did not intend to stay there. The treaty which gave them a township further south on the east shore of Winnebago Lake was then pending and was ratified the following year. Hence, they had not long to remain, and they moved to their final location in 1832 and 1833.”

June 25th, 1832

A larger company reached the new settlement, consisting of forty-four persons, as nearly as can now be ascertained. These included the families of Alexander, Daniel and Thomas Dick, William Johnson, Simeon and John Adams, Ezekiel Wiggins, Abraham Skeesuck, Nathan Paul and John Seketer, besides several men, Jeremiah Johnson, George Skeesuck, Charles Seketer and James Wauby. By the town records they were expecting to start on the twenty-fifth of June. They probably set out about that time, as they were four weeks going from Buffalo to Green Bay and arrived there early in August. The vessel in which the lake voyage was made was THE PRESIDENT.

1834

Another party went in 1834, in which were Elder Thomas Dick and his wife Debora, Patience Fowler, the widow of James, and her children, widow Hannah Dick, James Niles, Jesse Corcomb, Isaac Wauby, Emanuel Johnson, Joseph Palmer and such families as they had. They made the voyage in a schooner named THE NAVIGATOR.

1835

In 1835 There went James Simons, Samuel Skeesuck, Alonzo D. Dick and his family and Solomon Paul. They went in the steamboat UNITED STATES.

1836

One of the largest companies went in 1836, in which were Rhodolphus Fowler and his children, Simeon Hart, Lothrop Dick, William Crosley, John Johnson, Ira Hammer, David Wiggins, George Scippio, John Matthews, Henry Fowler and Erastus Fowler, some of them with families.

Some of these met a tragic death by the capsizing of a boat on the Fox River, where six men were drowned. After this they went in smaller parties as they conveniently could, including widows, Esther Sampson and Amy Johnson, Charles Anthony, Henry Skeesuck, Hezekiah Fowler, John Wauby, Rowland Johnson, Isaac Dick, Alexander Fowler, Laton Dick and Thomas Hammer.

1837--Majority of Brothertowns have migrated from NY to WI

1840 –

William Johnson and wife Charlotte Johnson, were born in New York State and came in the early 1832 to Brothertown. Their children were William and Orrin, Esther, who married John C. Hammer and Nancy, who was the wife of Jonathan Schooner. Nancy and Jonathan Schooner, were born in New York State, and came by boat to Green Bay in 1840. They came by ox team with a few household possessions to Manchester, now Brothertown. They first build a shanty near Nancy's parents, several years later they built this log home. They cleared land that was a wilderness when they came. Jonathan Schooner was surveyor in this town and for the county. Their children were Elisha; Elizabeth, Charlotte, Luther, a baker by trade and Alwilda who died when she was 20 years old of lung trouble. Standing beside her home is Leticia Josephine Keeville who married two Fowler brothers, first William then James.

1841--Some Brothertowns still migrate from NY to WI

Elder Benjamin G. Fowler went in 1846, most of his flock having preceded him. Thus most of the tribe were reunited in their new home.

As some groups were still traveling to Wisconsin, then President Andrew Jackson issued his policy that all Indians would be removed from the lands east of the Mississippi River to Indian Territory. While Wisconsin lands were initially considered undesirable for White settlement, the situation changed when Wisconsin was recognized as possessing fertile farming soil. Based on these findings, the federal government decided to move the tribes further west into Kansas.

One more move was an unbearable thought. Thomas Commuck said, **“Here we have taken our last stand, as it were, 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. The thought is a sad and gloomy one, but the fiat seems to have gone forth, and we must submit.”** (Sketch of the Brothertown Indians by Thomas Commuck from Wisconsin Historical Collections 1859)

The Brothertown Indians sent representatives to Washington D.C. The only alternative to moving to Indian Territory was to petition for individual title to their communally held lands and become citizens of the United States. In 1839, Congress granted the Brothertown Indians full United States citizenship and title to their individual lots in Calumet County, Wisconsin.

1834 - Citizenship

In 1834, the Brothertown demanded individual title to their lands, which at the time were owned communally by the tribe. The Brothertown leaders felt that by doing so the federal government could not force them to move as a tribe. In 1837, they again petitioned for titles to individually held lands, and requested United States citizenship. Again the Brothertown believed they could gain stronger claims to their lands as landowning American citizens, thus preventing their removal westward.

The United States Congress was amenable to this request for several reasons, primarily to create a lifestyle in which the Indians would become more acculturated or more American. In addition, granting the request ended the federal government's responsibilities to the tribe.

1835 – Manchester

The year 1835 found the Brothertowns making important improvements to their town. A road was built following the Lake shore. A large meeting house was built on Lot 28 which was to serve the purpose of a school house, a church and to hold town meetings. They had also laid out the site for a grist mill, dam, mill and tail race. They were building the dam and clearing the land for the mill race.

The school house was one of the first log buildings erected. The school and many of the early improvements were made possible largely through the annuity the Brothertown still received from New York through the sale of part of their land in 1795 by the General Assembly of that state. It also paid the salary of their preacher and teacher.

Their schools were open during the entire year, except for a short time in the spring when their crops were sown, and in the fall during harvest. This method was followed until after the Civil War. The majority were extremely anxious to receive an education and you can find the names of many married people on the school's record. It was the usual procedure for the older people to attend school during the winter and the children during the spring, summer, and fall. During the Civil War many disabled veterans attended school.

July 1836 A sawmill is erected

William Wright was a millwright by trade and had been engaged to build a Flouring Mill at DePere, five miles up the Fox River from Green Bay (which was then called Naverino but afterward named Green Bay). Which he completed by September of the same year. He was then engaged by a Mr. Hotchkiss, Indian Agent at Brothertown, on the east shore of Lake Winnebago, to build a saw and grist mill at that place.

The frame for the saw mill had already been put up, and Mr. Wright was to put in the machinery necessary to get the mill in running order as soon as possible.

In less than three weeks he had the mill sawing lumber, which was run by proprietors, David and William Fowler, who also helped in getting the mill in running order. They were both bright active men, with a good education and business capacity.

Winter of 1836

A Grist Mill was the next in order to build; and it was worked on during the winter and started operations in the spring of 1837. No longer would they be compelled to grind their grain in "mortar and pestle", or bring it by boat from Green Bay. This was the first mill to be erected on Lake Winnebago and the second in the Fox River Valley. One had been built previously at Neenah. It ground the grain for all the settlers in the area for some years. During the busy season the customers were obliged to wait a week for their

grist. During the busy season the mill was operated 24 hours a day. It was a favorite gathering place for the tribe. The mill became too small and lacked water power. In 1848 they rebuilt and installed steam power, but they did not derive much use from the new mill. It burned two years later and was never rebuilt.

1835 – Construction began on the Military Road

After the construction of the mills, the next important improvement was the construction of the Military Road that was to connect them with the outside world. After its completion they would no longer be compelled to bring in their supplies over the back breaking water route of the Fox and the lake.

Early in the year of 1835, Lewis Cass, Secretary of War, issued orders to the 5th regiment, who were under the command of Brigadier General George Mercer to lay out and build a Military Road. It was to run from Fort Howard, Green Bay through Fort Winnebago, Portage to Fort Crawford, and Prairie du Chien. James Duane Doty, who later became Governor of the state and Lieutenant Centre were employed to lay out the road for they were familiar with the routes having often traveled it.

The soldiers at Prairie du Chien were to build the road as far as Portage and those at Portage as far as Fond du Lac. The Green Bay soldiers were to build south as far as Fond du Lac. The soldiers at Fort Crawford and those at Fort Winnebago completed their portion of the road the same year, 1835. They had little trouble in building their part of the road. Most of it passed through prairie, which only required stakes driven at intervals to mark the way. Soldiers at the Bay needed three years to complete their project. They were compelled to cut their way through the dense forest from Green Bay to Calumet Village, a distance of 52 miles, before they struck the prairie between Calumet Village and Fond du Lac. They also had many streams to bridge.

The road was a very crude affair. Its streams were bridged by logs, which were swept away many times during high water. Many large stumps were left in the road and were a constant menace to the traveler. Wisconsin State Highway 55 follows the original road to Sherwood, where it runs in a northerly direction to Wrightstown and then to De Pere. When first built it was almost impassable except in dry weather or after it had become frozen in the fall and winter. During the wet spells they made the trip on foot or horseback. It was told that Mrs. John C. Hammer, an Indian woman of Brothertown, and Mrs. John Thurwachter of Calumet used to make regular trips to the Bay on foot carrying a basket full of eggs on their heads. They would then return the next day with a sack of flour or other groceries on their back. That was a trip of 100 miles there and back. Soon after the road was completed, taverns or half way houses were built to care for travelers who passed that way. The first of these was that of Hoel S. Wright at Wrightstown. The Beach tavern was located a mile south of the Outagamie and Calumet County line. George Bennett ran a tavern at Stockbridge and Alonzo D. Dick at Brothertown. The Old Mission House at Stockbridge was a favorite stopping place for the more prominent people.

October 3, 1837 Six Brothertown men drowned on the Fox River

Lucius Syrenious Fowler's memorial to the six men:

“In memory of Rhodolphus Fowler and a number of others, namely, Henry Fowler, Erastus Fowler, George Scippio, Lathrop Dick and John Curricomb, who were drowned in the Fox River on the 3rd of October in the evening, 1837, just below Rappid De Peare and H. Fowler and John Curricomb were found on the fourth and Geo. Scippio was found on the 6th and they were buried in the burial yard of the Episcopal Mission on the 8th and were put in the grave “viz”, they were put in the North East corner of the yard, George on the north side and John next and Henry next and on the 14th R. Fowler was found and was interred on the 15th next to Henry and Lathrop Dick was found on the 22nd and was buried the same evening. Erastus Fowler was found on the 23rd.”

The party was returning from Green Bay in a large Durham boat, about forty tons capacity. In attempting to pass the rapids the boat overturned and these men were drowned.

January 25, 1838 The Methodist Episcopal Church. The first sermon preached by Rev. George White

The Methodist Episcopal Church was the focal point of the Tribal community for almost 125 years Not only were church services held there, weddings, baptisms and burials but it was a meeting place in which the Brothertown Indians transacted their town affairs. Rev. George White preached his first sermon January 25, 1838, in the old log schoolhouse which stood near the site of the present Brothertown Cemetery (Union Cemetery), and it was here on July 2, 1839 that the partitioning of the Reservation took place. On August 12, 1843, the original log building and school house being insufficient for their needs, plans were started for the building of a chapel or place of worship in Brothertown village. On September 2, 1844, Brother Lucius S. Fowler, Randall Abner, J. C. Hammer, A.D. Dick and O.D. Fowler were appointed a "Committee to superintend the erection of a Chapel or House of Worship to be built during this Conference Year." That church was razed March 1967. The building that was razed was extensively remodeled in 1906. Made of logs but covered with clapboard siding. Three acres of land was purchased from Thomas Commuck for \$35. The original building boasted a tall steeple that housed a large iron bell. In the beginning it had plain glass windows and two single doors facing the highway. Worshippers tied their horses to surrounding locust trees. The tapestries were purchased in Oshkosh for \$25 each. Above the door was a half moon stained glass window, with the date 1906 inscribed on it Seats changed in 1906 from heavy hand hewn pews to seats with wrought iron backs, salvaged from the old Crescent Opera House in Fond du Lac.

The first Methodist Evangelical Church was built prior to November 22, 1837, when Rev. Stebbens, in his diary, writes, “Wed. Nov. 22, 1837, rode to the Brothertown Settlement, called Deansburgh and visited the school. Preached in the afternoon and again the next day, a funeral discourse on the occasion of six of their Nation who were drowned a short time previous. He wrote a good description of the church. It was made of logs hewn on both sides, about eight inches thick, the ends dovetailed together and crevices filled with mortar. It had a pleasing appearance within and without. It had log seats, and the altar was a hewn piece of log. It could seat 100 people and there was standing room for 100 more.

January 15, 1838 Treaty of Buffalo Creek between the United States and the Brothertowns, Munsee, Oneidas, St. Regis, Stockbridges, and Other New York Indian Nations

The tribe was hardly settled in its new location, having been pressured out of New York and pushed off its land at Kaukauna, when a new threat appeared. The federal government entered into negotiations with the tribes in New York and Wisconsin to exchange their land in Wisconsin for land in Indian Territory. On January 15, 1838, the United States concluded a treaty at Buffalo Creek, New York, which stated:

Article 1. The several Tribes of New York Indians the names of whose chiefs, head-men, warriors, and representatives are hereunto annexed ... hereby cede and relinquish to the United States, all their right, title and interest to the lands secured to them at Green Bay by the Menominee treaty of 1831 excepting the following tract, on which a part of the New York Indians now reside [65,436 acres west of Green Bay]...

Article 2. In consideration of the above cession and relinquishment on the part of the tribes of the New York Indians, and in order to manifest the deep interest of the United States in the future peace and prosperity of the New York Indians, the United States agrees to set apart the following tract of country, situated directly west of the State of Missouri, as a permanent home for all New York Indians now residing in the State of New York, or in Wisconsin, or elsewhere in the United States... It is understood and agreed that the above described country is intended as a future home for the following tribes, to wit: The Senecas, Onondagas, Cayugas, Tuscaroras, Oneidas, St. Regis, Stockbridges, Munsees, and Brothertowns residing in the State of New York...

The Treaty of Buffalo Creek (1838), designed to dispossess the six Iroquois tribes and the Brothertowns, Stockbridges, and Munsees of their land and remove them to Kansas territory, put the tribe in jeopardy once again.

For much of its history, the Brothertown Indian's ancestors had found themselves displaced and forced to move. The tribe's initial movement out of New York had been occasioned by a pernicious land grabbing that left them without sufficient tillable land for its members. In New York for fifty years, our tribe found its land reduced by an influx of other Indians, then by unauthorized settlement, and then by state action. The Brothertown moved to Wisconsin, settled on the Fox River, only to move again to the east side of Lake Winnebago. Now, with the tribe having hardly established its community in Wisconsin, it appeared that it would be pressured into moving to the Indian Territory in Kansas. The tribe's one, and possibly only, protection against this was to secure land in the same manner that the lands of the neighboring tribes were secured – by patents in fee simple. By a perversity of law, as long as the land was held in trust by the federal government, common and inalienable, it was subject to loss by government action. It was natural to assume that the best means to protect it was in the same manner

as the property of non-Indians - through private ownership. An editorial in *Wisconsin Enquirer*, June 15, 1839 explained the tribe's motivation in seeking citizenship:

“Among the evils which they have heretofore labored, none probably has had a greater influence in checking their advancement, than the want of wholesome laws among them, or, rather, the want of power, from their peculiar situation, properly to enforce such rules and regulations, as were essential to their happiness and prosperity. Another evil, which doubtless has a dampening effect upon their enterprise, was the fear of being compelled to leave their homes and improvements, and remove farther west, as they supposed it to be the “policy” of the government to endeavor to get them off, and as they knew it to be in the power of a few evil-disposed and discontented of their own tribe, to cede away the whole of their lands.”

October 18, 1838 The Brothertown tribe petitioned the United States Congress to have their land divided in severalty and the rights of citizenship extended to its members.

Petition of the Brothertown Indians:

To the honorable the president and the Senate and House of Representatives of the United States of America in Congress assembled:

The inhabitants of Deansborough, being the tribe of Indians known by the name and style of the Brothertown Indians, who have emigrated from the State of New York to lands ceded and granted to them by the Government of the United States, at the treaty of his Excellency George H. Porter, held at Green Bay in the month of October, 1832, and having met in town meeting, pursuant to previous notice, on the 18th of October, 1838, did unanimously resolve to petition your honorable body for an act of Congress authorizing the Brothertown tribe to become citizens of the United States; and, also, to grant to them a good and sufficient title to the lands ceded to them, to be vested in individual, and not national, security, inasmuch as it was understood, at the time of the cession of said land, that the said tract of land containing 23,040 acres, situated on the east side of Winnebago lake, in the then county of Brown, and Territory of Wisconsin, that the Government promised to secure it to the Brothertown tribe, by giving them a good and sufficient title. That title has never been given. We now unanimously desire and implore the Government of the United States to grant us the privilege of citizenship, so as not to affect any previous engagement made by the Brothertown tribe, or by any person or State with the tribe, but that all such shall remain in full force and virtue, and they further state that they desire the privilege of making the division and partition of their lands among the tribe, so that they may be equally divided among said tribe. And as your petitioners have long since laid aside the ancient manners and customs of our forefathers, and have adopted those of our white neighbors, and have made considerable improvements in almost all the useful arts and sciences of a civilized people, and are still making valuable improvements by building mills, school houses, &c., and being fully sensible of the disadvantages they labor under by being placed in the midst of a dense

population of white people, and without laws, government, or protection, and without a good and permanent title to the lands that were granted to them by most solemn treaty, the Government of the United States will perceive the fitness of this our most earnest request, by an attentive consideration of the facts above stated, for the truth of which, as well as any other information needed, we appeal to the honorable James D. Doty, the Representative of Wisconsin Territory. And your petitioners, as in duty bound, will ever pray.

Done in behalf of said meeting, and signed by the committee appointed for that purpose.

Attest:

Daniel Dick, *Town Clerk*

February 6, 1839 US Congress grants Brothertown US citizenship & individual title to tribal lands.

Rep. No. 244 House of Representatives - 25th Congress, 3d Session:

Brothertown Indians - Wisconsin

February 6, 1839

Mr. Bronson, from the Committee on the Territories, made the following

Report:

The Committee on the Territories, to whom was referred the petition of the Brothertown Indians, in the Territory of Wisconsin, praying that their lands may be portioned and divided among them, and that the rights of citizenship may be extended to them, & c., report:

That they have had the said petition under consideration, a copy of which is hereto annexed, marked A, and that they have given to the subject that attentive and earnest consideration which it merits, importance, and novelty, seemed to require.

The tribe of Indians in question, known as the Brothertown Tribe, now consists of about 350 souls, residing on a reservation of 23,040 acres, on the east side of Winnebago Lake, in the Territory of Wisconsin. They are composed of remnants of various New England tribes of former days, who were, many years ago, induced to settle on lands belonging to the Oneida Indians, in the State of New York, where they kept up a separate organization as a tribe, and became known as the Brotherton or Brothertown Indians. They continued to reside on the lands of the Oneidas until some time in 1833 or 1834,

after the ratification of the treaty hereinafter mentioned. On the 27th of October, 1832, a treaty was made at Green Bay, between the United States and the Menominee tribe of Indians, which was subsequently ratified on the 13th of March, 1833, (vide U.S. Laws, 8th vol., page 1, 170,) by which it was agreed (in pursuance of a proviso annexed to a treaty with the same tribe, made the year previous) that a township of land of 23,040 acres, on the east side of Winnebago Lake, should be reserved and set apart for the Brothertown Indians, and that they should give up the lands and improvements on the east side of the Fox River, which they then occupied, and for which improvements, the Government should pay them one thousand six hundred dollars. This treaty was carried into effect. The Government paid them for the improvements. The township of 23,040 acres, on the east side of Winnebago Lake, was surveyed and located, and the Brothertown Indians removed on to it, and have since occupied it; and all of the tribe now reside on that township or reservation.

Your committee are further informed that the said Brothertown Indians, having laid aside the habits and customs of their ancestors, have abandoned the chase, and have devoted themselves to the cultivation of the soil, and have become both civilized and Christianized, to a higher degree than perhaps any other tribe of Indians on this continent.

Your committee are informed by the Hon. J.D. Doty, the Delegate from that Territory, who is well acquainted with this *community* of Indians, (for tribe they ought no longer to be called, that they have, in all respects, abandoned the savage habits and customs of their forefathers; that they have adopted the religion, language, dress, manners, and mode of living, of their white neighbors; that they have allotted and parceled out their lands among themselves, and divided the same into farms or small plantations, which each possesses, in severalty, and on which they have erected buildings, and made other improvements beyond what are usually found in so new a settlement; that they have a church, in which religious worship is statedly performed by a clergyman of the Methodist Episcopal church, to which sect most of them have attached themselves; that they have schools for the education of their children, in which the ordinary branches of an English education are taught; and that most of the community can read and write the English language, which is the only language common among them.

In fact, your committee has come to the conclusion, not only from the statements of the honorable Delegate, above mentioned, but from other sources, that this band of Indians are not only civilized, by adopting the manners, customs, and habits, of civilized nations, but that their progress has been such as to render them an uncommonly well ordered and respectable agricultural community; and that their mode of living, the neatness which prevails in their dwellings, and their thrifty husbandry, as well as their quiet and orderly behavior, would contrast favorably with almost any community of the same number.

For a more particular account or history of these Indians, and of the inducements held out and protection promised to them by the Government of the United States, on their removal from New York to Wisconsin Territory, your committee would refer to the documents accompanying a treaty with the Menominee Indians, which were presented to the Senate on the 28th February, 1831, and then printed by order of the Senate, and which have been made public; and your committee would particularly refer to the memorial,

remonstrance, and statement of the delegates of the Stockbridge, Brothertown, St. Regis, and Oneida Indians, at that time presented to the Senate, and printed with said document, and forming part thereof.

It seems that, up to this time, they have had no other or further grant or confirmation of their title than that contained in the treaty of the 27th October, 1832, above, alluded to, and in virtue of which the township which they occupy was surveyed and located for them; and that their lands are subject to all the usual rules and regulations appertaining to Indian reservations; and that, while they are, to all intents and purposes, civilized, they are treated as savages, and while they have no laws and government of their own, they are, in a measure, not of the protection and pale of our laws.

Under all these circumstances, it is with no ordinary feelings of benevolence and philanthropy that your committee have come to the consideration of their request to be admitted to the rights of citizenship, and to have their lands portioned and conveyed to them in fee simple; and, in considering this point, your committee are duly impressed with the importance of the right which they ask, and that, however freely it is given to the European or other foreigner arriving on our shores, still it is a right too inestimable to be trifled with, or bestowed without due consideration, and that care should be taken that it is conferred only upon those who will exercise it for the welfare of the republic.

The first point to which your committee directed their attention, in considering this matter, was the wishes and feelings of the people of Wisconsin Territory – of those living in the vicinity of the Brothertown Indians, and who are their neighbors, and whose rights will be more immediately affected by granting the prayer of the petitioners; and it was in view of this point, and from the supposition that the measure was one so immediately affecting the people of that Territory, that your committee were induced to entertain the petition, instead of moving to be discharged from the consideration of it, and referring it to another committee, to which it might, perhaps, more appropriately belong.

In reference to this point, your committee would state that a joint resolution has recently passed both branches of the Territorial Legislature, and as it is believed unanimously, recommending that the prayer of the petitioners shall be granted. This fact has been announced in the public papers, one of which has been shown to the committee, but the resolution itself has not yet been received here, though, as it is believed by the Delegate from the Territory, it is now on the way. This, perhaps, being the most authentic and formal expression of the people of that Territory, through their representatives, assembled in their legislative capacity, might be considered sufficient on this point; but your committee would add that, from the honorable Delegate, as well as from other gentlemen of that Territory, they are informed that there is no objection to the prayer of the petitioners.

In reference to the policy and propriety of the measure generally, and particularly as to the Brothertown Indians themselves, much might be said. In fact, it opens a wide field for the discussion of questions relating to our duty as a nation to the Indian tribes, and our treatment of them; a field which has already been so much occupied by the statesman and philanthropist, that, perhaps, little could be said by your committee which has not already been better said before. But your committee cannot forbear to remark that they

feel a deep interest in the success of the bill which is herewith reported, viewing it as they do as the only effectual means of *civilizing* the Indian – as the consummation of an effort in behalf of which such incalculable exertions, such unwearied zeal, have been expended, and so many millions of treasure lavished by our Government and individuals.

If this experiment shall succeed, (and that it will your committee entertains no doubt;) the hope is fondly cherished that it may lead to results equally beneficial to the civilized and the savage race.

Without in the slightest degree impeaching the wisdom or foresight of the statesman, and the philanthropists who have labored so ardently to civilize the Indian, your committee cannot forbear to remark that the usual efforts on this subject have stopped far short of the real point. The inducements held out have not been adequate to the great end in view. The high boon of citizenship has not been one to which the Indians could aspire. He has been taught the language, the manners, customs, and pursuits of civilized life. The church and the school house, the Bible and cross, have been made to occupy the places of the hunting lodge and wigwam, the tomahawk and the scalping knife; agriculture and its peaceful pursuits have been made to take the place of the chase, and, so far, the Indian has been civilized; but he is an Indian still. He is allowed to see and know, but not to enjoy, all the advantages of a civilized state. The last great and crowning inducement, the right of citizenship, has been denied, and, consequently, all efforts to civilize the Indian have, and, until this boon is granted, ever will, cease at a certain point, and the measure will be but half accomplished. Whether it is judicious to hold out this inducement to the Indian, even remotely, your committee will not now undertake to decide, neither do they think it necessary, in reference to the particular case under consideration. They are well aware of the deep seated hostility that such an idea would meet with by those more immediately in the vicinity of the Indian tribes, and that the first duty of our Government is to our own citizens; and they trust it will not be overlooked, that the first point which the committee took into consideration, in deciding upon this case, was the effect which the measure would have upon the people of Wisconsin, and to be well satisfied of their entire concurrence in the prayer of the petition.

That we, as a nation, owe a deep and lasting debt to the Indian tribes, and particularly to those who formerly inhabited the New England states, will hardly be denied; and now, when an opportunity occurs, wherein we can in some measure repair the countless wrongs which these tribes have suffered at our hands, by extending to this small remnant of their descendants those rights, for the enjoyment and exercise of which they seem to be well fitted as many of our own citizens; when we can, without injury to any one, confer a favor which may be most salutary in its influence, and, as your committee believe, equally advantageous to both parties, it is hoped that the measure which your committee propose will be adopted.

Under the influence of these considerations, your committee unanimously report a bill, herewith, authorizing the Brothertown Indians to divide and partition their lands among themselves, to hold them in severalty, in fee simple, and conferring upon them the right to citizenship.

July 2, 1839

. On July 2, 1839, the tribe met at the old log church and the following Indians; Alonzo D. Dick, Thomas Commuck, Randall Abner, Sr., David Johnson, and Charles Anthony were chosen commissioners to superintend the survey and division of the Reservation. George W. Featherstonbaugh was employed as the surveyor and with the aid of the commissioners made the survey during the months of July, August, and September that same year. The laying out of the land is unusual in the fact that dividing the land in sections of 640 acres was not employed. Instead it was divided into "lots" of 100 acres each, except the northern tier, which measured 19.87 chains in width and varied from 86 to 69.4 chains in length and contained varying acreages. The two tiers of lots east of the base line were divided into half lots, which were 50 rods wide north and south and 160 rods east and west. The half lots east of the second tier were 100 rods wide and 80 long. The reservation is listed as having 240 lots, but lot 86 and 171 which should have been in the north tier are missing. So, by actual count, there are only 238 lots. The division of land and settlement of claims were exceedingly fair and just and show a great amount of work and thought. Following is a copy of the correspondence between the United States land agent, the Indian commissioners, and President Martin Van Buren.

Brothertown Reserve, Wis. Ter.

July 2, 1839

To His Excellency Martin Van Buren
President of the United States

Sir:

I have the honor herewith to transmit a copy of the proceedings of a meeting held pursuant to the Act of Congress approved March 3, 1839 for the use of the Brothertown Indians in the Territory of Wisconsin accompanied by a certificate of Election of Alonzo Dick, Charles Anthony, Randal Abner, Sr., David Johnson, Thomas Commuck, head men of said tribe as a Board of Commissioners under the 2nd Section of the aforesaid Act of Congress, who have this Day been organized as such.

I have the honor to be, Sir, Your Obl. humble Serv't.

John S. Horner

Registrar of Green Bay Land Office and Presiding officer of the meeting of the Brothertown Indians

Brothertown Church
Brothertown reserve, Wisconsin Territory
July 2, 1839

I, John S. Horner, Register of the Green Bay Land Office and presiding officer of the meeting of the Brothertown Indians, convened at their church in pursuance and under the privileges of the Act of Congress approved March 3, 1839, do hereby certify that at the aforesaid meeting, at the time and place aforesaid at an election by Ballot held for their Commissioners under the provisions of the 2nd and 3rd Sections of the aforesaid Tribe of Indians were duly elected by a majority of the whole number of votes of the said Tribe then present. To wit: Alonzo D. Dick, Thomas Commuck, Randal Abner, Sr., David Johnson and Charles Anthony, Commissioners, to make a partition and division of the Township of land containing Twenty Three thousand and forty acres, lying on the East side of Winnebago Lake, in the Territory of Wisconsin, among the members and individuals, or among such of them as by Laws, Customs, and regulations of Said Tribe are entitled to a portion of said Township of Land.

Given under my hand this 2nd day of July 1839 at Brothertown Reserve, Wisconsin Territory.

John S. Horner

Register of Green Bay Land Office and Presiding Officer of the aforesaid Meeting of the Brothertown Indians.

G. W. Featherstonhaugh, Secy of the Meeting.

To His Excellency

Martin Van Buren

President of the United States

Sir:

We the undersigned beg leave most respectfully to report that having at an election held in this Town on the 1st July last been declared by the Presiding officer to be duly elected Commissioners for the purpose of dividing and appointing the Township of Land occupied by the Brothertown Nation of Indians to be held in Fee-simple by them pursuant to an act of congress approved March 3rd 1839. We proceeded forth with to discharge the duties devolved upon us and to carry into effect the provisions of the Law by which we were empowered to act on behalf of our Brethren, and to become in some measure the Dispensers of the munificence of the National Legislature.

For the most part these duties have been of a plain and simple nature and admitting but one principle of their execution, but in some instances they have been found sufficiently complex and embarrassing.

In all cases however we trust that a proper degree of discretion and care will be found to characterize our proceedings, and that our decisions in all difficult cases have been based upon the natural justices and equity of the premises when our action was not restricted by the direct Text of the Act itself.

One of the most important principles, we were called upon to decide is the one involving the right of an individual about to become a citizen of the US to inherit the Title and possession of land from a deceased parent or ancestor, who held it merely by the Indian tenure, numerous claims by virtue of this heirship were presented urging that the claimant in addition to whatever share might be awarded to him in common with the other participants of the land divided, was entitled to certain quantities of land as heir at Law to deceased relatives.

The other circumstances of this class of claims are briefly these, when a member of the Brothertown Tribe of Indians has attained the age of 21 years, or being already of that age, presents himself at the reservation we occupy in Wisconsin Territory and makes choice of an unoccupied tract of 100 acres, it is forthwith assigned to him by the vote of the Nation. Should he die seized of this tract it descends to the next heir or heirs, although they may already occupy and possess similar tracts: a portion however is reserved by proper persons for the maintenance of his widow should he leave one, the custom of bequeathing land not being known among us.

In these cases as in some others the language of the Act of Congress furnishes no guide for our direction beyond the broad injunction to adhere to equity, justice, and the usages of our Tribe.

In point of Equity this additional quantity of Land was for the most part reclaimed from the wilderness and cultivated at much labour and expense by the ancestors of the claimants, and it would appear just that they if any one should be benefited by their industry and enterprise for although there is no relation subsisting among us precisely analogous to that of heirs at law, still it is an immemorial custom for the children to receive the property of the deceased parent, whether consisting in stock, Crops, or the Sole right of Occupying the Patrimonial Farms.

On the other hand we could not settle in our minds how far this custom of our people might conflict with the division contemplated in the Act, under the construction of Equity and Justice implying an equal share to each and all, for an adherence to this custom would certainly occasion a disparity in the size and value of many of the individual shares and the small quantity of land falling to the majority of individuals, being only 60 acre apiece would be still further diminished by recognizing this inheritance, which would extend in some cases to both minors and absentees. Neither were we satisfied that even the acknowledged right of an heir merely to possess and occupy any number of acres during his life time because they were possessed by his ancestor, could entitle him under a new state of things to hold them however numerous in fee simple which would invest him with a permanent and disposable right and title, whereas the former, which was only a privilege as sufferance, was liable to cease at any moment, by the intervention of a treaty between the tribe and the US government.

Occasionally it was necessary to trace the claim back through a whole line of descent and owing to the great want of authentic Genealogical records among us, the utmost care would not enable us to do justice through our customs, and cases not merely hypothetical might be instances where ten of the usual shares would center in one individual. In other cases the very minuteness of these hereditary portions of land would prove no less considerable a source of practical difficulty to all parties. Many minors besides their quota of 60 acres would receive as co-heirs of parties deceased fractions of an acre and these located miles apart, the inconvenience of attending to property thus scattered about the Township, would deter any person from acting as guardian to these minors and such insulated fragments, profitable cultivation being out of the question, would soon be merged into the next contiguous farm without bringing their possessor adequate compensation.

Any conformation of this species of claims would be dangerous in another point of view, as it would doubtfully encourage many of our Tribe under bad council hereafter to contest under some pretext or other the rights of their neighbors however stable, and even

patented and guaranteed to them by the Government itself. We have therefore rejected this species of claims in Lots as not sanctioned by the Act of Congress, as practically dangerous and embarrassing and above all, production of great and unmerited inequality in individual prospects of the Future and feel ourselves compelled to adopt the principle of assigning to each person entitled an equal share of the soil, without regard to its extent and excellence.

In the list of claimants annexed to the report it will be seen that in number all females have been entirely rejected. These individuals had for the most part abandoned the Tribe years ago, by intermarrying with Strangers, generally Indians although in some instances, white men in the vicinity.

The prevalent usage throughout all Indian Races, especially the few that are completely civilized establishes that a wife in all cases follows the condition of the husband and where our men choose a partner for life from a foreign Tribe, she is introduced among the people of her husband, and is considered ever after or until she voluntarily abandons it, as a member of the Tribe to all intents and purposes, on the others should they marry among strangers our women are similarly provided for by them, and thus the wife adopts the nation of her husband and is in return adopted by it. A woman therefore choosing to abide by the fortunes of a new race naturally abandons and loses the protection of her own, and by this change of her nationality divests herself of her former privileges which were her birth right. One of the privileges or benefits we would advert to, is a small annuity derived from the funded property the Brothertown Tribe in the state of NY. No application for this annuity is ever made by a woman who has left the Tribe, but it is peacefully relinquished and increases the general fund or it is received perhaps by the object of some new adoption. This having been the practice for generations and acquiesced in and esteemed a Sacred observance, it was with no small surprise that we recognize in many of this class of claimants the very individuals who had separated themselves from our people at various periods, and after being dead in eye of authority for many years past, now reappear and assuming the character of Brothertown Indians demand a share of the land about to be divided while their children who would be principally benefitted by it are either Oneidas, Stockbridges, or even white persons in the vicinity.

Apart from the absurdity of thus refurbishing up an old abandoned claim precluded by as positive a Law as a Nation in our hereunto most unfortunate and peculiar situation could enact, it is preposterous for the same individuals to pretend to be a Stockbridge and a Brothertown Indian at the same moment of time, as it would be for a subject of Great Britain to claim for some peculiarity in his holding offices of Trust and profit as a citizen of the US, while his allegiance to the Crown was still absolute and paramount to any other obligation.

Under these considerations we have thought that our duty was sufficiently obvious, and have rejected all female claimants who had by their voluntary act exchanged their friends and kindred for a strange or inimical race. This duty was rendered the less painful from the fact that these claimants were well provided for, and that no degree of want or destitution would follow their rejection.

In the actual distribution or appointment of the land in our capacity as commissioners, each individual whether male or female being of age and residing upon the Reservation was allowed to select 50 acres of land invariably of a good quality and lying in a body,

married persons were allowed to select contiguous portions, and all children, persons under age and those even of age but not resident and actual settlers in Wisconsin Territory were assigned 50 acres of land which were drawn to their names by disinterested persons by the usual method of drawing Ballots in scheme of chance or lottery.

With respect to the remainder of each share, Viz.: Few acres, an adequate number of lots containing 50 acres were divided into 5 equal parts and these fractions falling to the members of each family were so chosen as to form a single body by which arrangements their value has been greatly enhanced and the whole rendered more available from the proximity of its parts.

All improvements whether buildings or cultivation have been preserved and secured to the original and legal possessor 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. A Mill which was built a few years ago at the expense of the Nation, together with all its water privileges, property and appurtenances as secured and released to the nation at former periods by instruments the possession of our authorities has been assigned to a member of our Tribe (elected at town meeting held for that purpose) in Trust for the Nation who are the proprietors. Ample security has been required and given for the restoration of the property in question when demanded by proper persons on behalf of the Brothertown nation after they shall have become citizens of the US.

In conclusion we beg leave to State to your Excellency that the execution of the survey of the Township and transaction of the various business, attending its division having become imperative upon us as soon as were declared to be duly elected by the US Office presiding at the election and no provisions to meet the expense having been made to our knowledge by government, we have been obliged during the months of July, August, and September, the most important ones to the farmer, to neglect without recompense our agriculture duties which are our only means of existence, indeed one of our number has been constantly in the field superintending the execution of the Surveys. The principle surveyor engaged by us has also upon our representations been induced to trust to the consideration of the government for his remuneration, under these circumstances we feel assured that your Excellency will authorize the proper office to settle the small demand we make, which is as follows: For pay to Commissioners \$960, for legal council procured by us and service of a Justice of Peace, \$225 and for the salary of a Surveyor, \$ 500. Should and fractional portions of Lots be found omitted in the assignments, we request that they may be patented to Alonzo D. Dick for the benefit of the members of the Brothertown Tribe in the following form:

“To Alonzo D. Dick in Trust for the use and benefit of the Individuals that constitute the Brothertown Tribe of Indians all and each such portions of Lots of Land situated in Brothertown Township as may have been omitted to be assigned to any one in the report of the Commissioners elected July 1, 1839.

All of which most respectfully submitted,

Charles Anthony
Alonzo D. Dick
Randal Abner, Sr.
Thomas Commuck
David Johnson

Thomas Dean was sent from New York to help them with the division of the land.

March 4, 1840 First election in Calumet County

The first election was held in the home of Elkanah Dick. Brothertown Indians elected to office included, John Johnson, Sr., County Commissioner; David Johnson; Thomas Commuck, Register of Deeds. In that first election of the county, the Town of Brothertown was divided into two school districts, school district #2's schoolhouse was erected on Lot 27. The Freewill Baptist Church also conducted their services at the school.

Oct 26, 1841 sale of personal property of Elkanah Dick

The tribe was rapidly clearing their land and bringing it under cultivation. Roads were constructed and their fields fenced in. Frame houses and barns began to replace the small log cabins they had built when they first arrived. Being granted their citizenship in 1839 and the right to hold their land in fee simple spurred them to greater efforts. Now they knew they would not again be compelled to move at the whims of the white man.

To realize how much better some of the homes and farms were equipped than those of the ordinary settler of that time will be seen by the following sale of personal property on Oct 26, 1841, only 9 years after their arrival at Brothertown.

“Know all men by these presents that I, Elkanah Dick of the Town of Manchester, County of Brown, Territory of Wisconsin for and in consideration of the sum of \$1443.90 to me in the hand paid by Elias Dick and Susannah Dick at or before the sealing and delivery of these presents, the receipt whereof I do hereby acknowledge, have parted, bargained and sold, and by these presents do grant bargain and sell unto the said Elias and Susannah Dick, their administrators and assigns all the goods, house hold stuff, implements and furniture and all other goods and chattels whatsoever hereinafter particularly mentioned, that is to say:

Two bay horses at \$90.00 ninety dollars each
One Black colt at \$50.00 fifty dollars
Two yokes of working oxen at fifty dollars a yoke
Five cows at fifteen dollars each
Two calves at five dollars each
Six Hogs at four dollars each
One two horse wagon at sixty five dollars
One ox cart at twenty five dollars
Two steers, one at twenty, the other at thirty dollars

One ox sled at twenty dollars
One pair of sled shoes at seven dollars and fifty cents

One Colender kettle at 11\$
 Eight set of plates and three sets of knives and forks two sets of teacups and saucers at 15\$
 One Brass Kettle at 11\$
 Three sets of silver table spoons and three sets of teaspoons at 8\$
 Six featherbeds and bedding for same at 100\$
 Five Bedsteads 4\$ each
 Three chests at 2\$ each
 Twenty dollars worth of books
 One bureau at fifteen dollars
 One side of sole leather at four dollars and fifty cents
 One side of leather, upper at 275
 One calf skin at 3\$
 One chest of tools at twenty 5 dollars
 One crosscut saw 8\$
 Two looking glasses at 2\$ each
 One clock 50\$
 Five log chains 3\$each
 One two horse harness at 31\$
 One single harness 15\$
 One hundred and twenty pounds of sugar 14.40\$
 Three stacks of winter wheat 75\$ each
 One stack of spring wheat 15\$
 Four hundred and fifty pounds of nails at 10\$
 One smut machine at 75\$
 Amounting to one thousand four hundred and forty three dollars and ninety cents be the same more or less.

Charles Anthony, Justice of Peace Elkanah (his mark) Dick

The smut machine mentioned in the above bill of sale was the fore runner of the present day fanning mill. It was a cumbersome affair equipped with a fan and sieves to remove the chaff, dirt, and kernels of smut from the grain after it had been flailed and winnowed. Previous to the advent of the smut machine the farmer had no way of removing the smut kernels and fine dirt from the wheat. Therefore this was milled with his wheat, which resulted in a very dark and not too palatable flour.

There is a large amount of sugar mentioned in the bill of sale. This was not the white cane sugar of today, but maple sugar which was made every spring by all the settlers in large amounts. They had no other source of sweetening. Long before the Brothertown Indians came to Wisconsin the Menomonee were making sugar and trading it at the Bay for other supplies. It was said some Menomonee families produced a ton of sugar a year.

June 9, 1842, all those entitled to land were issued Letters of Patent to their holding by President John Tyler.

Following is a copy of a patent which was printed on parchment paper and is still excellent condition.

The US of A – No.33

To all to whom these presents shall come, Greeting:

Whereas, by an act of Congress approved on the 3rd day of March, 1839, entitled “An Act for the relief of the Brothertown Indians, in the Territory of Wiskonsin” it is provided “That the township of land containing 23,040 acres, lying on the east side of Lake Winnebago, in the Territory of Wiskonsin, which, by the proviso of a treaty made with the Menomonie Indians of the seventeenth February, 1831, and ratified on the 9th July, 1832, was reserved for the use of the Brotherton or Brothertown Indians, and which, by a subsequent treaty with the Menomonie tribe, bearing date 27th October, 1832, and ratified 13th March, 1833, was further secured to the said Brothertown Indians, may be partitioned and divided among the different individuals composing said tribe of Brothertown Indians, and may be held by them separately and severally in fee simple, after such division shall have been made in the manner “mentioned is said act; and whereas, from the Report of the Commissioners, made pursuant to the aforesaid act, it appears that there “has been assigned” to

Orsamus Fowler

for which he “is entitled to a patent from the US Government” under the said Act certain tracts or parcels of land described in the aforesaid Report as follows viz:

The North half or subdivision of Lot Number 29 being situated in the aforesaid Township.

Now Know Ye, That the US of A in consideration of the premises, and in conformity with the provisions of the aforesaid Act of Congress of the third day of March, one1839 Have Given and Granted, and by these presents So Give and Grant, into the said – Orsamus Fowler – and his heirs, the said tract of parcel of land described: To Have and To Hold the same, together with all the rights, privileges, immunities, and appurtenances of whatsoever nature thereunto belonging, unto the said – Orsamus Fowler – and his heirs and assigns for ever.

In Testimony Whereof, I, John Tyler, President of the US of A, have caused these Letters to be made Patent, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand, at the City of Washington, the 9th day of June in the year of our Lord 1842 and of the Independence of the US the 66

By the President John Tyler
By W. Tyler, Sec'y

Es. J. Williamson, Recorder of the General Land Office

March 7, 1845 Manchester, Wisconsin Ter., Thomas Commuck publishes a book of hymns, "Indian Melodies"

"The work now offered to the public, small as it is, has occupied the attention of the author for the space of seven years; and it may not be amiss to state, that it was not until the year 1836 that he first commenced trying to learn, scientifically, the art of singing; in the acquirement of which, from that time to the present, he has had to encounter and overcome the difficulties attending the same alone, and unaided by any instruction, except what he could obtain by simply reading the rules contained in the few musical works to which he had access. From these works he has been enabled, under the blessing of God, to obtain that amount of theoretical knowledge in music which has prompted him to offer this little volume to the public."

"Some of the reasons which induced him to offer this little volume to the public. The first is that no "son of the forest," to his knowledge, has ever undertaken a task of the kind. Secondly, he is feeble in health, and has a family of seven in number to provide for. Thirdly, And here he begs to be excused for stepping a little aside from the path generally traveled by authors, and telling 'the truth, the whole truth, and nothing but the truth.' He has never known authors to acknowledge their desire of making money by their publications; they generally wind up by declaring, that if such and such an object has been "secured," they feel amply repaid for all their toils. Not so with the author of the Indian Melodies; he feels willing to acknowledge openly and frankly the truth, and he assures his friends and the public, that notwithstanding all other ends which may result from the publication of this work, his object is to make a little money, whereby he may be enabled, by wise and prudent management, to provide for the comfortable subsistence of his household, and be enabled, from time to time, to cast in his mite to aid in relieving the wants and distress of the poor and needy, and to spread the knowledge of the Redeemer and his kingdom throughout the world."

The Indian Melodies were published for the Methodist Episcopal Church in 1845 but his hopes of making a little money failed to materialize, as few copies were sold. In 1856 he drowned in a hole in the ice on Lake Winnabago, whether by accident or by design is not known.

May 13, 1847 The first steamboat on Lake Winnebago

The Manchester, the first steamboat on Lake Winnebago was run from Buffalo, NY to the Fox River as far as the rapids at Kaukauna, being the first steamboat to accomplish the feat. There the boat was dismantled, after which the hull was drawn up the Fox and into Lake Winnebago and at Brothertown run ashore at Samnice Jimmie Creek or Elmwood Beach as it is now known. That winter after the roads were frozen the engine and boiler were brought overland over the road the Stockbridge Indians had cut from Kaukauna to Stockbridge, thence over the Military road to Brothertown where the boat was rebuilt and repaired by the Brothertown Indians that winter. During the first few years she was used mostly for towing log rafts down the Wolf River to Fond du Lac, Neenah, and Oshkosh and transporting supplies. She was the first steamboat to ascend the Wolf River as far as Shawano. In 1847, she was completely overhauled so as to handle passengers as well as freight and a regular schedule of trips was planned.

August 22d, 1855 Thomas Commuck writes “Sketches of the Brothertown Indians” for the Wisconsin Historical Society from Manchester, Wisconsin

“My means of furnishing interesting information, such as would be acceptable to the State Historical Society of Wisconsin, being extremely limited, I have thought that it would not be wholly uninteresting to give a small sketch of the Brothertown Indians, who, as you probably are well aware, are now enjoying all the rights, privileges, and immunities of citizenship, and who now, are a part and parcel of that heterogeneous mass of human beings, of almost "all nations, tongues, and kindred," who have happily chosen Wisconsin as their "Home, Sweet Home;" and although the sketch may contain many grammatical errors, (the writer never having studied that branch of English education,) still, it is hoped, that you will be able to comprehend it.”

“... A few more words and I will close this already too long communication. Here, then, are the Brothertown Indians on the east side of Winnebago Lake, in Calumet County, trying to imitate our white brethren in all things except their vices.--Here we have taken our last stand, as it were, 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. The thought is a sad and gloomy one, but the fiat seems to have gone forth, and we must submit.”

1879 Carlisle Indian Industrial School in Carlisle PA founded by Capt. Richard H. Pratt

Highly religious boarding schools run by the Department of Interior were opened for Native American children. The children were severed from their families on reservations with the ostensible aim of saving them from poverty.

The original boarding school idea came from Gen. Richard Henry Pratt who formed the Carlyle Indian School in Carlyle, Pennsylvania, in 1878.

He wrote in “The Advantages of Mingling Indians with Whites,”

Americanizing the American Indians: Writings by the “Friends of the Indian”

1880-1900 (Cambridge, Mass.: Harvard University Press, 1973), 260-271,
“A great general has said that the only good Indian is a dead one, and that high
sanction of his destruction has been an enormous factor in promoting
Indian massacres. In a sense, I agree with the sentiment, but only in this:
that all the Indian there is in the race should be dead. Kill the Indian in him, and
save the man.”

Systematically, his school and its later extensions stripped away tribal culture.
Students were forced to drop their Native American names, barred from speaking
in their native languages and forbidden to wear long hair. Punitive measures and
torture were rampant.

The Carlisle Indian Industrial School (CIIS) operated in Carlisle, Pennsylvania from 1879
to 1918. During that time, somewhere between 8000 to 12000 students attended this first
non-reservation, co-educational, government funded boarding school exclusively for
Native Americans.

The following Brothertown Indians attended the school as Stockbridge: Fred W Brushel;
Samuel W Brushel; Harry Charles; Lucy Charles; Evaline Hammer; Emily Hardt Floyd;
Gustav Hardt; Herman Niles;

1922 – 1930’s The Six Nation Movement, led by Laura Kellogg Cornelius

The post-World War I period was particularly traumatic for the tribes in Wisconsin. The
Brothertown Indian Nation had already lost its tribal land. The federal government then
began dividing up the lands of the Oneidas, Stockbridge, and Winnebago Tribes for
individual ownership, and many tribal members lost their land, a process that was
exacerbated by the post-war depression. The Six Nations Movement took hold easily
among the dislocated tribes of Wisconsin. The Six Nations Movement started in 1922 and
the Brothertown Indian Nation was approached by 1923 to assist in the Movement.

The Six Nations Movement, led by Laura Cornelius Kellogg, an Oneida, and her non-
Indian husband, Orrin, spread throughout the New York Indian Tribes in Wisconsin and
New York.⁸ Born in 1880 in Wisconsin and educated at a number of prestigious schools,
including Barnard College in New York, she returned to Oneida, Wisconsin, married
Orrin Kellogg, and quickly became active in Indian affairs. The Kelloggs led the Six
Nations Movement allegedly to secure damages from New York State for the land lost by
the tribes in New York including the Brothertown Indian Nation. Supposedly to secure
funds for legal actions, the Kelloggs organized a series of dues-paying clubs. These
clubs held meetings, signed up members, and collected money to pursue the claim. The
Brothertowns had formed various Six Nations Clubs to finance the land claim, including
one at Quinney and at Fond du Lac. The Six Nations Clubs continued into the 1930’s
before all the Indians became disillusioned, realizing, one of their own had swindled
them out of thousands of dollars and their “Indian Money” they had dreamed of was
never coming.

⁸ See “Indian Lives: Essays on Nineteenth- and Twentieth-Century Native American Leaders” by L.G. Moses and Raymond Wilson, ed. (1993) (hereinafter Moses and Wilson); *see also* Who Was Who in America with World Notables Volume V 1969-1973 p.387

1950 -

“In 1950, the Brothertown again demonstrated their endurance when they participated in an action against the federal government via the Indian Claims Commission (ICC), an agency created to settle outstanding Indian claims against the United States. The Brothertown, along with the Oneida and Stockbridge-Munsee, took part in this lawsuit to receive reparation for lands the United States had taken without adequate compensation. After many years of litigation, the Emigrant Indians of New York (as they were called by the ICC) received a cash award. As a requirement of the lawsuit the tribes needed to update their membership rolls to determine who was eligible for payment.”

November 16, 1967

INDIAN CLAIMS MUST BE FILED BY JULY 1968

Washington. The Bureau of Indian Affairs said Tuesday applications for shares of \$1,313,472, to be distributed to members of three Wisconsin Indian tribes, must be filed with the agency's Ashland, Wis. Office by next July 1st.

The tribes are the Wisconsin Oneida, Stockbridge-Munsee and Brotherton, all descendants of New York Iroquois who immigrated to Green Bay in the 1830's.

Congress recently passed a bill by Sen. Gaylord Nelson, D-Wis., to award the grant as settlement for the claim.

1978--US Dept of Interior establishes guidelines for Indian tribes to regain federal recognition

In 1978, the federal government established yet another policy that directly affected the Wisconsin Brothertown Indians. Guidelines were established whereby Indian tribes could regain federal recognition that they had lost for various reasons. This acknowledgment process provided for federal recognition of Indian tribes and established eligibility to receive services provided to Indians. The purpose of the Federal acknowledgment regulations was to recognize that a government-to-government relationship existed between the United States and tribes that had existed since first European contact with non-Indians.

“Procedures for Establishing that an American Indian Group Exists as an Indian Tribe.” The Federal Acknowledgment Project was originally entitled 25 CFR Part 54. The original regulations were redesignated as 25 CFR 83, and published in the Federal Register, v. 47, no. 61, pages 13326-13328, March 30, 1982. In 1994, the Federal acknowledgment regulations were revised and published by the Federal Register, v. 59, no. 38, pages 9280-9300, February 25, 1994

With the advent of the Federal Acknowledgment Project, in 1980, the Brothertown Indians decided to apply for Federal Recognition. The Brothertown Indians were the 67th tribe to apply for Federal Acknowledgment.

1982 – The State of Wisconsin declares the year 1982 as “The Year of the Brothertown”

The State of Wisconsin, through the state legislature, recognized the historic Brothertown Indian Nation with a citation on April 7, 1982. On the motion of Representative Hephner and Senator Hanaway, the State “congratulate[d] the Brotherto[w]n Indians on their 150th Anniversary Celebration in Wisconsin; commend them on the numerous contributions made by their people to the State of Wisconsin; commend the courageous men who fought, from the Revolution to the present, and earned respect and dignity for the Brotherto[w]n Tribe; and wish the Brotherto[w]n Indians continued success in bringing to the public’s attention the important role they play in history.”

Further, The State of Wisconsin Executive Department issued a Proclamation on November 8, 1982, signed by Governor Lee Sherman Dreyfus: “Whereas, 1982 marks the 150th anniversary of the Brotherto[w]n Indians in Wisconsin and we are proud to salute and commend a great Nation of people. . . Now, therefore, I, Lee Sherman Dreyfus, Governor of the State of Wisconsin, do hereby proclaim October, 1982 to October, 1983 the Year of the Brotherto[w]n Indians in the State of Wisconsin, and I urge the citizens of this state to take advantage of this anniversary year to learn more about the history of the Brotherto[w]n Indians and their political, cultural and economic contributions to our state and nation.”

The Year of the Brothertown started on November 8, 1982 with a program in the Wisconsin State Capitol Rotunda in Madison, Wisconsin and continued with a traveling exhibit that consisted of photos and documents depicting the Brothertown Indian Nation’s history, which traveled throughout the state for one year.

1995 the Brothertown Indian Nation Mission Statement

The mission of the Brothertown Tribe is to continue a stable and dynamic government which will promote and maintain the spiritual, physical, intellectual, social, and economic well being of our citizens; to restore and preserve our unique historical, cultural, and traditional beliefs; to preserve and protect our sovereignty in order to achieve self-determination and self-sufficiency; to promote a positive image of integrity, honesty, respect and fairness when pursuing cultural, economic and social initiatives; to promote peace and harmony for the fulfillment of our vision as community where all people can prosper and grow in mind, body and spirit.

The Brothertown Tribe recognizes and accepts the relationships which must be forged between all who will be affected by our sovereignty.

It is in faith we undertake these tasks and it shall be with a spirit of cooperation and friendship that we reach the goals which we have set apart in this document.

1996, the Brothertown Indians of Wisconsin filed a petition for federal acknowledgment.

1999 – The State of Wisconsin Honors the Brothertown with a Historical Marker, Placed on the Corner of the original Brothertown Indian Nation Reservation.

In the year 1999, the Brothertown Indian Nation was recognized by the State of Wisconsin with its own historical marker, recognizing the importance of the tribe to the history of the state. Theodore Stephenson, former Council member and Chairperson of the Nation, was instrumental in having the State Historical Society of Wisconsin, Division of Historic Preservation, draft the text for the marker. He also planned the ceremony when the marker was placed on the corner of the old reservation land. The marker reads: *“The Brothertown (Brotherton) are descendants of the Pequot and Mohegan (Algonquin-speaking) tribes in southern New England. They became a tribe in 1769 when seven Christian and English-speaking communities organized and moved to land in upstate New York. They cleared the land, planted the fields and build houses while under intense pressure to again move west. The Brothertown joined their neighbors, the Oneida and the Stockbridge, and planned a move to Wisconsin. The Brothertown purchased land near Kaukauna which the United States government exchanged for the land called Brothertown Township in Calumet County. Five groups of the Brothertown arrived in Wisconsin on ships at the port of Green Bay between 1831 and 1836. Upon arrival, the Brothertown cleared land and began farming after building a church near Jericho. Today the Brothertown remain a culturally distinct Indian community of about 2,400 with the largest concentration residing in the fond du Lac area.”*

iLove 252

iiLove 286-287

iiiLove 287

ivLove 288

vLove 291