Shawuskukhkung - Bartholomew Scott Calvin

By Caroline K. Andler, Brothertown Indian Nation Peacemaker
In the collection are two sketches of Bartholomew Calvin drawn by William Allison in Burlington, NJ in 1832 during Calvin's visit to New Jersey.
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Bartholomew Scott Calvin or Shawuskukhkung (Wilted Grass), American Indian teacher and Delaware sachem, a Chief or headman, is said to have been born at or near the Indian village at Crossweeksung (Crosswicks), Burlington County, New Jersey. The date of his birth is uncertain, but it was probably about 1756 to 1758. He was the son of Stephen Calvin, interpreter, teacher, and spokesman for the Delaware Indians of New Jersey. The name of his mother was Mary Store, the daughter of a Delaware sachem named Weequehela, sometimes written Quaquahela, and Sara (Sarah) Store. Mary and her Mother, Sara Store were considered leaders of the tribe and often signed important documents.

The earliest inhabitants in the present State of New Jersey were part of the great group of Algonquians which held most of the territory east of the Mississippi other than the Iroquois country. They called themselves called themselves "Lenni Lenape," meaning original people. The whites who settled the colony chose to call the Indians "Delawares" after the river along whose banks and tributaries they lived. Weakened by war and disease, increasingly dominated by other tribes, and living on lands wanted by colonists, relations with their white neighbors became increasingly difficult for the Delaware.

Weequehela, known as the "Indian King of East New Jersey," was a strong leader, protecting his people’s interest against the unrelenting incursion of white settlers. Living among European settlements, he and his people struggled to come to terms with their white neighbors. Weequehela was the son of an important sachem of the tribe. As to the family of Weequehela, there is uncertainty as to who his father was, one possibility is that his father was Metapis, or Metapes. However, a contemporary document identifies his father as Ireesick. From a letter written in 1708 by William Leeds of Burlington County regarding a land dispute.

"(Richard) Stout made some pretense to by the Indian Right but he did not of the Right owner, for my father (William Leeds) was obliged to buy it of Ireeseek, Wequehelas father, and Stout allowed him for so doing. (Quoted in Stillwell’s Historical miscellany, Vol. III, p. 449).”

Ireesick aka Isarick, had sold tracts of land in Monmouth County, along the Raritan and South Rivers in Middlesex County, along the Millstone River and elsewhere. Metapis and Isarick signed an Indian deed for lands on Raritan River on June 7, 1677.

Weequehela, respected the traditions of his ancestors. “He was an Indian of great note and account, both among Christians and the Indians that resided about South river. He lived with a taste much above the common rank of Indians, having an extensive farm, cattle, horses and Negroes, and raised large crops of wheat, and was so far English in his furniture as to have a house well provided with feather beds, calico curtains, &c. He frequently dined with governors and great men, and behaved well.” He is known to have dressed in the high style of the period breeches, linen shirts, and buckled shoes, and lived in a wood-frame house containing fine china
and elegant furnishings. He also was said to have been an owner of black slaves and a bootlegger of illicit alcohol as well as a mill operator. An influential leader, he often successfully defended his people in colonial courts against charges of theft, assault, and murder. Land was evidently often part of the price of justice. On May 11, 1715, for example, Weequehela signed a deed handing over Lenape land to colonists on the same day that two of his people were acquitted of murder charges, not a coincidence.

Records indicate that Weequehela signed more than twenty deeds relinquishing portions of his people's remaining lands in Monmouth and Middlesex counties, New Jersey, between 1675 and 1716. Though he evidently sold some land for political purposes, Weequehela complained that he had signed other deeds after being made drunk by his white neighbors. In 1727, a year marked by tensions that nearly led to a war between Indians and colonists, Weequehela finally lost patience with his greedy neighbors. While in a drunken rage, he killed a land speculator named Samuel Leonard during a violent argument over a particularly unjust land transaction. After surrendering himself to provincial authorities, Weequehela was quickly tried and hanged.

Bartholomew's father, Stephen Calvin, interpreted for David Brainerd, the noted missionary of the New Jersey and New England Indians. Bartholomew Calvin himself recalled in 1832 that “the preaching of David Brainerd was the means of awakening and converting my poor mother.” Crossweeksung had, in fact, been the scene of a remarkable revival among the Delaware in 1745 and 1746 during Brainerd's ministry.

Stephen Calvin, was probably born in the Indian settlement at Cranbury, New Jersey. In Smith’s History of New Jersey, he is referred to as “an Indian from Cranbury”. His Indian name is unknown. Many Indians adopted European names largely because the newcomers had difficulty pronouncing the Indian names, and because the Indians were trying to imitate the ways of the white people. The Indians baptized into Christianity were given first names from the Bible, and last names of prominent Presbyterians and Quakers.

Stephen Calvin held a prominent place among his people at Brotherton. He served as the reservation schoolmaster and was considered an elder. The noted historian, Samuel Allison, delivered an address to the New Jersey Historical Society on January 21, 1875. He commended in part, “My grandfather, Samuel Allison, frequently visited Brotherton and considered Stephen Calvin to be an excellent teacher, He collected money from his neighbors to purchase books for the school.”

In 1758 Stephen Calvin was among the leaders of the New Jersey Delaware south of the Raritan who were granted power of attorney to transact all future business with the government, respecting lands. The other Indians were Tom Store, Moses Totami, Isaac Still, and John Pompshire. The conference was held at the Forks in Eaton, Pennsylvania on October 8, 1758 and ended October 26, 1758. Stephen Calvin, besides representing his people also served as interpreter of the Delaware and Minisink languages. When the Conference finally concluded, the purchase of land for a reservation south of the Raritan was approved. On June 15, 1759, Governor Bernard wrote to the Lords of Trade in England informing them “...and that he had laid out a town for the Indians in Burlington County, greatly to their satisfaction”

“I went to Burlington County to lay out the Indian Town there. I have before informed your Lordships that by agreement with the Indians south of the Raritan. They released all their claims in the province, in consideration of a tract of 3,000 acres to be purchased for their use. This purchase was made and the Indians are removed to the place. It is a tract of Land Very suitable for this purpose, having soil good enough, a large hunting country and a passage by
water to the sea for fishing. It is out of the way of communication with the Wild Indians and has a sawmill upon it serves to provide them with timber for their own use and to raise a little money for other purposes. To this place I went with three Commissioners for Indian Affairs, where we laid out the plan of a town, to which I gave the name of Brotherton & saw a house erected being one often that were ready prepared; and afterwards ordered lots of land to be laid for the Indians to clear and till, the land already cleared being to remain in common till they all have acquired themselves separate property, by their own industry. We also made an appointment of a house & lands for a Minister, I having engaged Mr. Brainerd a Scotch Presbyterian for that purpose, for which he is most peculiarly suited. The next day I had a conference with the chiefs, at which they expressed great satisfaction at what had been done for them and I assured them that the same care of them should be continued and exhorted them to order, sobriety and industry. The whole number of them at present does not amount to 200 and when we have gathered all in the province they will not be 300. If I can but keep them from being supplied with rum, for when there are laws strict enough, I shall hope to make them orderly and useful subjects.”

Described as “the Indian schoolmaster in West Jersey,” Stephen Calvin participated as interpreter at two conferences preliminary to the settlement; and he was one of the signatories to articles that assigned the Delaware a tract of 3000 acres in Burlington County in lieu of all their other claims except for certain hunting and fishing rights. In pursuance of this agreement, Calvin moved with his Delaware people to the first Indian reservation established in America, Brotherton or Edge Pillock (now Indian Mills), a few miles south of Crossweeksung.

Bartholomew Calvin grew up there, probably taught by his father, who continued as schoolmaster, as well as by David Brainerd’s brother John Brainerd, missionaries, with the Society in Scotland for Propagating Christian Knowledge. The Society sent its missionaries to set up schools and churches to educate and Christianize natives. John Brainerd established churches and schools at Crosswicks, Cranbury and Bethel starting in 1742, after his death in 1747, his brother, John continued his work. He had supervision over the Brotherton reservation for many years and sent some of his most promising pupils to continue their studies at Princeton.

Thomas Brainerd wrote in “The Life of John Brainerd---“:

“In June, 1861, in company with Rev. Samuel Miller of Mount Holly, we paid a visit to Brotherton, now called in the neighborhood Shamung, or Indian Mills. A morning drive of fifteen miles with light buggy and two horses, through a well cultivated country and on a good road, brought us to the ancient farm of Stephen Calvin, father of Hezekiah and Bartholomew Calvin (Brainerd’s pupils) around noon. Stephen Calvin was a substantial farmer, and an elder in Brainerd’s church. One hundred years ago his dwelling was the home of genuine hospitality, but dwarf pines and scrub oaks have so reclaimed their occupancy of the soil, that Mr. Miller and myself found only an open orchard of ancient trees to indicate the existence of former cultivation. We measured some of those apple trees and found them more than six feet in circumference.”

Even before the move to Brotherton, Bartholomew’s older brother Hezekiah had come to John Brainerd’s attention as a talented boy who might profit greatly from the instruction available at Moor’s Indian Charity School conducted at Lebanon, Connecticut by Eleazar Wheelock. Hezekiah Calvin came to Wheelock’s school as a small boy in 1757, arriving on the same horse that had carried one of the school’s first two students home to die. To Wheelock--whose Presbyterianism did not preclude an enthusiastic component of superstition--this
replacement of one student lost with one gained, arriving on the very same horse, was a sign of
divine favor. But Calvin did not turn out to be the miraculous purveyor of Christianity his arrival
may have augured for Wheelock. The twelve letters Calvin wrote to Wheelock between February
1766 and the fall of 1768, as well as several letters about him from others, tell of his loneliness,
doubts, drinking, and general cultural dislocation. Posted in 1766 as a schoolteacher to Fort
Hunter, New York, Calvin found himself burdened with complicated community demands,
persistent discipline problems in his school, and chronic headaches. He did not speak the
language-- later he described himself among the Mohawks as a "dumb stump that has no tongue
to use" --and he felt isolated both from his family and from Wheelock.vii

Hezekiah returned to Brotherton in 1768, confused, prone to drink, and uncertain of his
future. “Hezekiah Calvin is capable enough,” Brainerd informed Wheelock in 1772, “but he will
not be anything; he seems to choose to be a useless creature after all the encouragements I can
give him.” After Hezekiah ended up in jail after forging a pass for a black man, Brainerd
transferred his expectations to young Bartholomew. Hezekiah went back to his people in New
Jersey, writing several letters on their behalf to various officials, along with his cousin, Andrew
Wooley, up to 1788. What became of him after that is unknown.

Hezekiah’s downfall probably left an impression on Bartholomew Calvin that stayed with
him after his matriculation at the College of New Jersey. Unlike Hezekiah, who had enjoyed the
support and comradeship of Indian classmates in Connecticut, Bartholomew was now isolated
from all vestiges of his own society. Even though he had been reared as a Christian in a
Delaware community strongly affected by European ways, he no doubt found the environment of
a colonial college alien and perhaps intimidating. Furthermore, as Bartholomew probably knew,
his only known Indian predecessor at Princeton another Delaware named Jacob Wooley (Class
of 1762), who had also been at Wheelock’s school, had fared no better than had Hezekiah.
Bartholomew did at least have the company of Nathan Calvin, probably another brother, who is
believed to have been a grammar school student.

The date of Calvin’s enrollment and the years of his residence at Nassau Hall are not entirely
certain, but an entry in Princeton storekeeper Thomas Patterson’s account book is helpful in
fixing the dates of his attendance at the College. Bartholomew and Nathan had an account with
Patterson that was marked as paid in full on September 30, 1774. Calvin’s studies were
sponsored by the Society in Scotland for the Propagation of Christian Knowledge and in his old
age Calvin informed a missionary of that society that “in his second year in college, the funds
failed in consequence of the revolutionary war and he was obliged to abandon his studies.”
There are also two entries in the College steward’s accounts of tuition and room payments that
appear to refer to Calvin. The first of these is on an undated list of payments which reads
“Calvin – Scot.” With the amount paid completing the entry. “Scot” is believed to be the
steward’s notation to himself that the account was being paid by the society in Scotland
mentioned above. The steward may have also been using the word: scot” in its meaning of
“money assessed or paid.” Whatever the explanation for the entry on this list, the name “Calvin
Scott” appears on another list for the period May 25m 1773 to September 25, 1774. No person
of this name is known to have been a student at the College at this time, however, thus the
second entry is also thought to refer to Calvin. The discrepancy between the two entries may be
simply a copying mistake by the steward, who seems not to have been familiar with the Indian
student’s full name.
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When Calvin’s studies were interrupted by the commencement of hostilities between the colonies and the mother country, “he shouldered his musket and marched against the common enemy.”

Calvin joined the Revolution War in Pennsylvania. The Revolutionary War record card, located at the Pennsylvania State Archives in Harrisburg, Pennsylvania, is a transcription of data extracted from original records. The limited data on Calvin’s record: Name, Calvin, Barth; Time attested, September 10, 1780, a soldier of the Pennsylvania Line who saw active duty.

James M. Van Valen in “The History of Bergen County, New Jersey, wrote; “At the breaking out of the Revolution he left his studies to join the patriotic army under Washington, serving with credit during that struggle.”

Samuel Copp Worthen wrote in the July 1929 iVol. V, no. 1 issue of “The Genealogical Magazine of New Jersey”, “No account of the New Jersey Indians would be complete without some mention of Shawuskukhkung, or Wilted Grass, commonly called Bartholomew S, Calvin, who was born at Crosswicks (near Trenton), probably about 1756. He was sent to Princeton by the Scottish missionary society before mentioned, but during the Revolution abandoned his studies to join Washington’s Army.”

Calvin spent the rest of his life with his Brotherton kinsmen first in New Jersey, then in New York, and finally in Michigan Territory (later Wisconsin). His career can be followed through his public activities as a spokesman for the Delaware of New Jersey. Some details of his personal life have been learned as well, but very little is known about the community life and internal organization of the precarious Indian society of which he was a leader.

During these times, the Delaware tribe, now in Ohio, made at least two attempts, in 1767 and in 1771, to encourage the New Jersey Delaware at Brotherton to join the main body of the tribe. Later in 1777, when William Franklin was Governor of New Jersey, Stephen Calvin tried to represent the Brotherton Indians in disposing of the reservation land so that the people could move west. Among the names on the petition list were some that had been forged by Calvin, and as it turned out, many of these people had no desire to leave the Brotherton Reservation at that time. Governor Franklin informed those Indians who wished to leave that they were free to do so, and that those who wished to stay would continue to be under the protection of the Province of New Jersey.

After the Revolution, Calvin returned to Brotherton, where he succeeded his father as schoolmaster and left a reputation for being “an excellent teacher.” He is said to have had as many white as Delaware students, and his school was supported by collections from white neighbors. The Delaware of New Jersey did not prosper at Brotherton, however. As early as 1775, John Brainerd had complained that both the mission house and parsonage were in intolerable condition.

January 6th 1780, Be it known by this, that it has been in our consideration of late about settling of white People on the Indian Lands, And we have concluded that it is a thing which ought not to be, & a thing that will not be allowed by us, that of renting or giving Leases for said Lands, hereafter, no, not by the proprietors themselves without the consent of the rest much more
by those who has no Claim or Rite here, & we have further resolved, that all Leases given
heretofore by those who have no rite shall be accounted as null & Void & of none effect. - We
have come upon those resolutions we hope for our better living in friendship among one another,
may be that there is some which does not like white people for their Neighbours, for fear of
their not agreeing as they ought to do. it might be about there children or about something they
have about them we know not what. Again it may be the white Man may do something either
upon Land Timber or something after which some one of the proprietors would not like & from
thence would come great deal of Disquietness, & many other ways which may plainly be seen
into, by those that have any sense or reason - We are exceeding glad when we see we are like to
live in Quietness among one another without giving any offence to one another, & this one of
keeping white people from among us will be a great step towards it, & for this reason we intend
to stand by or rather stand Hand in hand against any coming on the Indian Lands without we all
agree as one to let him come, For the further strengthening of this we have interchangeably set
our hands & marks as Witnesses, Joseph [inserted: his mark] Micty Bartholomew Calvin, Jacob
Sekkit Robert [inserted: his mark] Skikkit, Derrick [inserted: his mark] Quaquise Benjamin
[inserted: his mark] Nicholas, Mary [inserted: her mark] Calvin, Hezekiah Calvin

The Stockbridge Mahican invited the unhappy New Jersey Delaware Brotherton Indians to
join them at New Stockbridge, on Oneida lands in New York territory. The Stockbridge are said
to have extended an invitation to them in substantially the following picturesque and
characteristic language: “Kinsmen! Our necks are stetched as long as cranes’, looking toward
your firesides! Pack up your mat and come eat out of our dish!”

The move was seriously considered by the New Jersey Brotherton because it was not as long
as going to Ohio where the main body of the Delaware were residing. There also might have
been a sentimental reason because Rev. David Brainerd had at one time served the Mahican as
well as the New Jersey Delaware Indians. In 1796 the lands of the Brotherton Indians were
placed under the care of white trustees, and in 1801 Calvin and twenty one others asked the New
Jersey Assembly to assist them in relocating to a community near Oneida Lake, New York. In a
petition that Calvin is thought to have written and that was signed by four other persons bearing
his surname, the Brotherton Indians assured the assembly that they did not intend to “leave you
entirely, but…were only removing out of one of your doors into another.”

In 1801 the Indians who still lived on the Brotherton reservation, numbered about sixty-
three. They petitioned the State of New Jersey for permission to sell their lands to obtain money
to travel north to join the Stockbridge Indians. Three fourths of the Indians consented to sell the
land. Their names as well as their petition are preserved in the New Jersey archives. The State
consented to sell the land and appointed commissioners to arrange for the sale. The land was
divided into lots of not more than one hundred acres each. These parcels were to be sold at
public sale starting May 10, 1802. Twenty-two different buyers purchased the land for $2.00 to
$5.00 per acre. Some of the money from the sale was given to the people to pay for the cost of
the move. The remainder of the money was invested in United States securities for their benefit.

The sale of this reservation land, which was not approved by the Congress of the United
States, was in violation of the non-Intercourse Act of 1790. This Act stated that no Indian lands
should be sold without the approval of Congress.

In May of 1802 Elisha Ashatama (Lashar Tamar), last chief of the Brotherton Indians, along
with Calvin and sixty to eighty of his Delaware brethren moved with the proceeds to New
Stockbridge, the Indian settlement in Oneida and Madison counties in New York. A few stayed
behind, some becoming integrated into the local communities of South Jersey and some taking to the hills of North Jersey and Pennsylvania. Chief Tamar stayed for a time with his people in New York, but eventually returned to New Jersey and settled on a farm near the town of Rancocas.

Thomas Brainerd in his book of the life of the Brainerd brothers wrote, "---and aged persons told us they remembered the final departure of the Indians for their new home in Western New York. One venerable lady said she remembered well the morning of their exit. Her father was employed, among others, to transport them on his wagon to Amboy or Brunswick. Their scanty furniture, their rude Indian relics and treasures, the aged, the sick, and the little ones, were packed in the vehicles, and the healthy marched on foot. Perhaps "whistling aloud to keep their courage up" or in defiance of their painful destiny, the cavalcade moved off with the music of violins. Whatever their purpose or spirit in this mode of departure, the requiem of a dead nation, the dirge of a Christian congregation, and the funeral rites of a noble scheme of Christian philanthropy.

"By a singular providence, the cavalcade tarried a night on the Indian field at Cranberry, on the precise land occupied by Bethel, their former home, and we cannot but believe that this incident reveals in their memories a lingering recollection of their better days under the ministry of sainted pastors David and John Brainerd.

"The Hon. Pomroy Jones of Westmoreland, Oneida County, N.Y. on a letter to us says: - "When the Delaware immigrated to Oneida in 1802 or 1804, they passed my residence in Westmoreland. They had twelve wagons for their baggage and those too feeble to journey on foot. The wagons the next day, when on their return to New Jersey, again passed my house. I presume they had been hired for the occasion." They were welcomed in New York by a kindred people, the Stockbridge, originally from Massachusetts. They were close neighbors of the Oneidas and of several New England Indian remnants who had banded together and also assumed the name Brotherton or Brothertown.

It is important to note that the Delaware were not alone in adversity and in their problems with their white neighbors. The Indians on Long Island, New York, and those in Southern New England had also become more and more dissatisfied. They too moved away from their ancient homelands after Joseph Johnson, a Mohegan Indian from Connecticut, journeyed to the Oneida Nation in Madison County, New York to relate to the Oneida the plight of his people on Long Island. The Oneida agreed to provide the needed land for the Long Island Indians and for the southern New England tribes who wished to move.

In 1775 Joseph Johnson led the first group to Oneida, New York. Although all were Algonquian speaking people, their dialects differ so much that they chose to accept English as their common language. These immigrants called their new settlement Brotherton (not to confuse with the New Jersey Brotherton). The Indians who made up Brotherton were Pequot from Stonington and Groton, Tunxis, from Farmington, Mohegan, and Niantic, all from Connecticut. The Narragansett came from Rhode Island, and the Montauk from Long Island.

After the Revolutionary War the Mahican and allied tribes, living mainly at Stockbridge, Massachusetts, were also granted permission by the Oneida to settle in their territory. Their move began in 1783 and by 1786 all of those who had chosen to move were living at New Stockbridge,
New York. It is necessary to relate this background in order to understand how the New Jersey Brotherton Indians were to fit with these brother Algonquians.

In 1805, Mr. Jacob Cram, a missionary, left Exeter, New Hampshire and proceeded on a mission from the Massachusetts Missionary Society, to the State of New York, in Stockbridge, he met with the Brotherton Delaware Indians

_Saturday. Visited a family of Delaware Indians, where was an old man sick, not able to converse with us. He was a member of John Brainerd’s church in West Jersey, but did not remember Mr. David Brainerd. He came to this place to enjoy public worship, and was much rejoiced when he came to the house of God in this place. He was quite affected when I spake to him of the house on high, of the love of Christ, and when we went to prayer._

_Stockbridge is 6 miles square. It is thought there are nearly 500 souls properly inhabitants of this town; 60 of whom are remains of Mr. David Brainerd’s people from West Jersey, who came to this place in 1802._

_About two years hence, Mary Calvin, one of the Delawares from Jersey died, who dated her conversion at the time of the great awakening under the ministry of Mr. David Brainerd; she was distinguished for her piety to the day of her death._

_There are two schools taught in this town, both by Indians. One by John Wautuhgnaut, the other by Bartholomew Calvin, son of Mary mentioned above. He was educated at Princeton by Mr. Sergeant’s advice. I left one of Dr. Watts’ Psalms and hymns for him, from the Cent Society. There are upwards of twenty communicants, Indians, in the church at Stockbridge._

Although they were now a part of a much larger, though heterogeneous community, neither Calvin nor his tribesmen flourished in their new home. All the Indians near Lake Oneida had been introduced to Christianity, and the Stockbridge and Brotherton in particular had found a spiritual leader in the renowned Indian preacher Reverend Samson Occom. Nevertheless, the assimilation of Protestantism and the accelerating infringement of European civilization on their own cultures were difficult and disorienting experiences for these displaced peoples. Calvin shared in the general malaise. He continued to teach school, and he was associated with a Baptist church. But as he admitted to the reverend Cutting Marsh, the missionary friend of his old age, he became intemperate and at times drank excessively, still from time to time the upbraiding’s of his conscience were very severe and sometimes he would resolve on reformation, yet so strong was the habit, that he as often broke his resolutions and ruin seemed inevitable. Calvin was not among the members of a new Indian congregation organized at New Stockbridge in 1818. Despite his advanced age and his drinking problems, Calvin remained a leader among his people.

In 1822 the New Jersey Brotherton petitioned the New Jersey Legislature to request that the balance of their account, which now amounted to $3,551.23, be placed in a Utica New York bank. In this year and until 1824 the New Jersey Brotherhrot along with the Stockbridge and Oneida Indians and the Brothertown Indians, also moved from New York State to a new tract of land near Green Bay, Michigan territory, now the State of Wisconsin. This land was purchased jointly from the Menominee tribe. Some records state that about forty New Jersey Delaware ended up in Statesburgh, now Kaukauna, Wisconsin. It was probably not until 1840 before all of those who wanted to leave New York did so. Some of the New Jersey Brotherton returned to New Jersey. Some later went to Wisconsin directly from New Jersey according to Stockbridge-Munsee tribal documents.
They did not keep their tribal identity as shown in the following important document. [It is important to note that the name Brothertown occurs incorrectly both in the title and in one of the notations in the body of this agreement. The Brothertown Indians were those from southern New England and Long Island. The intended people were the Brotherton, the name by which the Indians from New Jersey Reservation were known. The name of the Muhheconnuck is also spelled inconsistently (ed.)]. This document read in part:

"Articles of agreement made [and] entered into at Vernon in the State of New York this 23rd day of September in the year one thousand eight hundred and twenty-three between Bartholomew Calvin, Jonathan C. Johnston, Stephen Calvin, Jeremiah Johnston, Charles Tanseye (Tousey) chiefs and head men of the Delaware tribes of Indians formerly from the State of New Jersey of the one part & Solomon A. Hendrick, John W. Quinny, Austin Quinney, Thomas F. Hendrick, Benjamin Palmer, Frances Aaron & Sampson Auwothommaug, chiefs and head men of the Muhheconnuk [sic] Tribe commonly called the Stockbridge Indians of the other part. Witnesseth article first that the Muhheconunck [sic] Tribe or nation of Indians for and in consideration of the stipulation herein made of the part and behalf of the Brothertown [sic] Indians do hereby cede grant bestow to said Brotherton Indians and to their scattered brethren in the state of New Jersey, to them and to their offspring stock & Kindred forever an equal right title interest claim with us the said Muhheconunck Tribe or nation of Indians and are to be considered as a component part of the Muhheconunck or Stockbridge nation to all the lands comprehended within and described in the two treaties made at Green Bay with the six nations & the St. Regis Stockbridge Munsee nations of Indians the eighteenth day of August in the year one thousand eight hundred and twenty one …" xvii

From the signing of this 1823 article of agreement, the New Jersey Brotherton and the Stockbridge Indians acted together. This document not only identifies the Indian leaders of the two tribes of that time, but clearly indicates that they were aware of other scattered Delaware left in the state of New Jersey. Moreover, this article clears up the matter of the similarly named Brotherton and Brothertown Indians. The New Jersey Bratherton did not merge with the southern New England and Long Island Brothertown group as is so often and incorrectly stated.

Shortly thereafter, Calvin moved again with some forty Delaware and a larger amount of Stockbridge to these new lands in Michigan Territory, a relocation that was desired both by the federal government and by the New York land companies. Their first settlement was at Stateburgh, or Grand Kaukalin, twenty miles from Green Bay on the Fox River, and they were joined there in 1827 by a Congregational minister. The following year there was a revival at the settlement, and Calvin was one of several persons who became members of the Stockbridge congregation organized in New York a decade earlier. The conversion experience that preceded Calvin’s admission to the church seems finally to have released him from his dependence on alcohol.

The first missionary in Statesburgh, who died shortly after the 1828 revival, was replaced in 1830 by Cutting Marsh, whose annual reports through 1848 provide a fascinating commentary on the life of this transplanted Indian community. Cutting Marsh was the American Board’s missionary to the Stockbridge from 1830 until 1848; while at Statesburgh near Green Bay Michigan Territory on May 2, 1831 he wrote in his report to the Secretary of the Society in Scotland for Propagating Christian Knowledge, who had supported Calvin at Princeton and that had for some time financially assisted the Stockbridge congregation. Marsh told with some amazement of his discovery of an old Indian man who had enjoyed the society’s patronage
almost sixty years earlier. Describing Calvin after his recent renewal of faith and rescue from the plague of liquor. Marsh informed the society: “Seldom have I seen one who appears to possess more of the grace of humility, this is manifest in all his deportment, but especially in prayer, here he seems a suppliant indeed. His humility seems to arise from a deep sense of the sinfulness and depravity of his heart by nature and of the greatness and holiness of God.

“The church consists of forty-three members, many of whom were gathered in as fruits of the revival whilst Mr. Miner was living. They generally walk orderly, many adorn their profession, and on the whole appear to give as much evidence of personal piety as members of churches generally amongst white people. Many of them appear emphatically to be brands plucked from the burning; having been in times past very much addicted to intemperance with its kindred vices. To mention one example. The case of an old man whose name is Bartholomew Calvin, Delaware by nation, who is now 70 years of age. In 1771 or 2 at the solicitation of the Soc. in Scotland I believe for Propagating Christian Knowledge he was selected by the Rev. John Brainerd, brother of David B. In order to give him a liberal education; but in his second year in college, the funds failed in consequence of the revolutionary war and he was obliged to abandon his studies. For many years afterwards he taught school and about 25 years ago united with a (Baptist) church, but became intemperate & at times drank excessively, still from time to time the upbraiding’s of his conscience were very severe & sometimes he would resolve on reformation, yet so strong was the habit, that he as often broke his resolutions & ruin seemed inevitable. But God in the riches of his grace & mercy saw fit to rescue him when he seemed ripe for an aggravated destruction after he had drunk of the intoxicating cup until reason & intellect were almost destroyed. In the way above mentioned he lived until about 3 years ago when the revival commenced under the Rev. Mr. Miner preaching, he was then awakened and is now an eminent example of temperance & sobriety. Seldom have I seen one who appears to possess more of the grace of humility, this is manifest in all his deportment, but especially in prayer, here he seems a suppliant indeed. His humility seems to arise from a deep sense of the sinfulness & depravity of his heart by nature and of the greatness & holiness of God. When inquiring of him at a certain time respecting his feelings, “Sometimes,” he replied, “my sins rise so high before me and appear so great, and that I inquire is it possible that such a sinner as I am ever to be saved?” At another time, at a church meeting when the members were expressing their feelings in turn “I have,” says he, “a great many doubts (about myself) that I am not a Christian, because I see so much sin in my heart. Still I find something within which hates those very thoughts & feelings which arise there, so that I am encouraged still to hope and now I am an old man & must soon die and it: seems as tho’ Satan was more busy & the conflict became more severe the nearer I draw to the close of life. But I am determined that if I must perish to perish at the feet of my divine Lord & Master.” One circumstance more I cannot forbear to mention as it will show the state of his mind under severe trials. Last winter when the measles prevailed amongst the children, his only son who is but a lad had them and for a while his recovery was doubtful. But the old man viewed distinctly the hand of God in this dispensation of providence & was afraid he was going to cut off his only son from the land of the living so that his name would be no more remembered. (This I believe is characteristic of the Indian almost as much as it was of the Jews. He looks upon it as a great calamity not leave a son behind him to keep alive his name) but he bowed with a childlike submission and says “It is fit that God should take away this my only son & thus cause that the name of such a sinner as I have been should rot in oblivion.” Having brought up his family in that irregular manner which every man who leads a life as he did, it
could not be expected, that they would when old afford him much consolation; still some of them conduct well & one of his daughters is now a member of the church and gives abundant evidence of being a Christian. Perhaps many more of those beloved Christians who prayed & contributed for the support of this man when a youth have long since gone to rest, but I trust they will ere long meet him in heaven; & if any still remain it may be interesting to them to know that after between 50 & 60 years their prayers are heard & answered. Tho’ seed lie buried long in dust it shan’t deceive their hope.”

In 1832 Calvin returned to New Jersey as the delegate of the “original people.” He was seventy-six years old, white haired, and an eloquent speaker, when he addressed the legislature of New Jersey in March. He lost no time and went straight to the heart of the matter, hunting and fishing rights had never been bargained away by the tribe in the 1758 treaty to which Calvin’s father had been a party, and there was some subtle reference to using the courts. Still, he allowed that the members would look with "an eye of pity" on the plight of the Lenni Lenape.

“My brethren, I am old, and weak and poor, and therefore a fit representative of my people. You are young and strong, and rich, and therefore fit representatives of your people, but let me beg you for a moment to lay aside the recollections of your strength and our weakness that your minds may be prepared to examine with candor the subject of our claims.

Our tradition informs us, and I believe it corresponds with your records, that the right of fishing in all the rivers and bays south of the Raritan, and of hunting in all unenclosed lands, was never relinquished, but on the contrary was expressly reserved in our last treaty, held at Crosswicks in 1758.”

The legislature voted "by fair and voluntary purchase and transfer," to pay $2000," as a memorial of kindness and compassion to a once powerful and friendly people.

In return, Bartholomew on March 12, 1832, at the State House in Trenton, delivered the following address that forever eased the consciences of a state.

"Bartholomew S. Calvin takes this method to return his thanks to both houses of the state legislature, and especially to their committees for their very respectful attention to, and candid examination of the Indian claims, which he was delegated to present.

“The final act of official intercourse between the State of New Jersey and the Delaware Indians, who once owned near the whole of its territory, has now been consummated and in a manner which must redound to the honor of this growing state. And, in all probability, to the prolongation of a wasted, yet grateful people. Upon this parting occasion, I feel it to be an incumbent duty to bear the feeble tribute of my praise to the high toned justice which, in this instance, and so far as I am acquainted, in all former times, has actuated the councils of this commonwealth in dealing with the aboriginal inhabitants.

“Not a drop of our blood have you spilled in battle; - not an acre of ground have you taken but by our consent. These facts speak for themselves, and need no comment. They place the character of New Jersey in bold relief and bright example to those states within whose territorial limits our brethren still remain. Nothing save benisons can fall upon her from the lips of a Lenni Lenape.

“There may be some who would despise an Indian Benediction; but when I return to my people, and make known to them the results of my mission, the ear of the great Sovereign of the
Universe, which is still open to our cry, will be penetrated with our invocation of blessings upon the generous sons of New Jersey.

“To these gentlemen, members of the legislature, and others who have evinced their kindness to me, I cannot refrain from paying the unsolicited tribute of my heartfelt thanks. Unable to return them any other compensation, I fervently pray that God will have them in his holy keeping – will guide them in safety through the vicissitudes of this life, and ultimately, through the rich mercies of our Blessed Redeemer, receive them into the glorious entertainment of his kingdom above.”

The entire Legislature rose to shouts of acclamation, and Calvin returned to his people in the west, ending all official connection between the Delaware people and the State of New Jersey.

Returning to Michigan Territory, Calvin made final move in 1834 with the Stockbridge and Brotherton Delaware to a new settlement on the east shore of Lake Winnebago. His family at that time consisted of at least two daughters, one of whom was also a member of the Stockbridge church, and an only son described as “but a lad” in 1831. He revered the memory of the Brainerds and found spiritual guidance in David Brainerd’s memoirs, but he was troubled by occasional anxiety over the certainty of his salvation as well as by a serious illness in 1833. In June 1840 Cutting Marsh reported to the Scottish society that Calvin had died in the interval since his last yearly report, saying:

“It is perhaps sufficient to say that he held out firm to the last, and gave most satisfactory evidence of being a child of God. He devoted much time so long as he was able to reading, but his Bible and Hymn Book were his most constant companions, and in conversation showed that he was familiar with them. He possessed naturally a strong mind and a retentive memory, and so long as strength held out was a constant attendant upon public worship and other religious meetings, and in the house of God seemed to receive with great “weakness” the engrafted word.”

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i Richard S. Walling: web site: http://spotswoodhistory.tripod.com

ii The Colonial History of New Jersey by Samuel Smith p329


The fact was, he was an Indian of great note and account both among Christians and Indians, of the tribe that resided about South-river, where he lived with a taste much above the common rank of Indians, having an extensive farm, cattle, horses and
negroes, and raised large crops of wheat, and was so far English in his furniture as to have a house well provided with feather beds, calico curtains, &c. He frequently dined with governors and great men, and behaved well, but his neighbour, captain John Leonard, having purchased a cedar swamp of other Indians, to which he laid claim, and Leonard refusing to take it on his right, he resented it highly, and threatened that he would shoot him; which he accordingly took an opportunity of doing in the spring 1728 [7], while Leonard was in the day time walking in his garden or near his own house, at South-river aforesaid.


v Documents relating to the Colonial History of the State of New jersey Vol 9 “Administration of Governor Bernard” pp174, 175
vi “The Life of John Brainerd, The Brother of David Brainerd and His Successor as Missionary to the Indians of New Jersey...” by Thomas Brainerd p418
vii “Early Native American Writing” New Critical Essays Edited by Helen Jaskoski

"PRAY SIR, CONSIDER A LITTLE": Rituals of Subordination and Strategies of Resistance in the Letters of Hezekiah Calvin and David Fowler to Eleazar Wheelock, 1764-1768 by Laura Murray. pp15-41

viii “Historical Collections of the State of New Jersey containing general collection of the most interesting facts, traditions, biographical sketches, anecdotes, etc Relating to the History and antiquities, with Geographical descriptions of every township in the state.” by John W. Barber and Henry Rowe published for the Authors by S. Tuttle, 1294 Chatham Square, New York 1844 pp510, 511, 512

ix RG-13 Records of the Pennsylvania Historical and Museum Commission; Division of Archives and Manuscripts. Revolutionary War Military Abstract Card File Ca. 1775-1783. Bartholomew Calvin’s card is located A-Pennsylvania Archives; %-Series Number; VIII- Volume number within series; 118 – Page on which a publishe version of the document can be found. Also; Pennsylvania Archives Second Series, Published under the direction of W.S. Stenger, Secretary of the Commonwealth Vol XIII 1887

x “History of Bergen County, New Jersey” by James M. Van Valen; Chapter 1 Indian History.


xiv Brotherton New Jersey’s First and Only Indian reservation and the communities of Shamong and Tabernacle That Followed” by George D. Flemming p 58
VOTES AND PROCEEDINGS OF THE TWENTY-FIRST GENERAL ASSEMBLY OF THE STATE OF NEW-
JERSEY.  TRENTON, Tuesday, February 7, 1797.

The house met.

Mr. Hough, from the committee to whom the petition of Joseph Salter, Thomas Holinshead and Josiah Foster, commissioners, appointed to take charge of the lands at Brotherton, in the county of Burlington, belonging to the Indian natives, reported,

THAT they have examined the letters sent by the Indian natives from Stockbridge, in the state of New-York, to the Indians at Brotherton, likewise their answer to them, and their petition to the aforesaid commissioners, and are of opinion, that it is reasonable and just to grant them the prayer of their petition, and that a committee be appointed to report a bill, which they submit to the house.

By order of the committee,

SAMUEL HOUGH.

To which the house agreed; whereupon, Messrs. Coxe, Wallace and French were appointed a committee for that purpose.

Calvin, Bartholomew (fl. 1780)(Statement sent to Joseph Saltar on 20 January 1798 from Indian Mills, New Jersey)

The below document was written and signed by those Brotherton residents, including the five leaders of the community - called by Foster as the Proprietors of the reservation - who wished to remove to New York to the Stockbridge Mohican land. It was this group that the signers of the 1797 petition was referring to.

Brotherton Jany 20th 1798

Gentlemen/ [addressed to Joseph Saltar]

We the poor Indians at Brotherton, having met on Saturday the 20th of Jany 1798, agreeable to publick notice given, for the purpose of taking into more serious consideration, as well as, in peace & friendship to assemble together, to consult each other’s minds, & make a publick expression of our sentiments, respecting the propriety of leaving our fine place in Jersey, & moving to our grand Children

This is therefore, to inform you that we unanimously, to make this our public expression, that we still acquiesce in the same opinion we were in before. In witness whereof we have here unto set our hands the day & year above written.

Your Humble Servants.

Jacob Skekit
Bathw. Calvin
Benjamin Nicholus
Mary [inserted: her mark] Cavin Senior
Mary Moore
Elias [inserted: his mark] Ashatama
Rebecca [inserted: her mark] Calvin junr.
Robert [inserted: his mark] Skicket
Mary [inserted: her mark] Calvin
Job [inserted: his mark] Skicket
Catherine [inserted: her mark] Skekit
Elizabeth [inserted: her mark] Skekit
Ann [inserted: her mark] Joshua
Sarah [inserted: her mark] George
Rebecca Nicolus
Isaac [inserted: his mark] Skicket
David [inserted: his mark] Moore
Ruth [inserted: her mark] Quish
Isaac Ashatama

xv “The Life of John Brainerd, The Brother of David Brainerd and His Successor as Missionary to the Indians of New Jersey...” by Thomas Brainerd pp418,419

xvi The Massachusetts Missionary For the Year 1805
Summary Report of Mr. Cram’s Late Mission July 26, 1805 Vol III pp 383,

xvii The Delaware Indians of New Jersey, From Colonial Times to the Present” by James Lone Bear Reve

xviii Wisconsin Historical Collections Vol XV pp6,7,8 “Lands for Stockbridge and Brothertown [sic] Indians”

xix Collections of the State Historical Society of Wisconsin Edited and Annotated by Reuben Gold Thwaites, Secretary and Superintendent of the Society; Vol XV pp52,53,54 MARSH’S REPORT TO THE SCOTTISH SOCIETY, 1831 Cutting Marsh was the American Board’s missionary to the Stockbridge from 1830 until 1848; at the same time, he was the missionary of the Society in Scotland for Propagating Christian Knowledge, which had for many years given some financial support to the Stockbridge mission. his is the first of Marsh’s annual reports to the Scottish Society. Statesburgh near Green Bay Michigan Ter. May 2 d 1831 Written to the Sec. of the Soc. in Scotland for Propagating Christian Knowledge.

xx “Historical Collections of the State of New Jersey containing general collection of the most interesting facts, traditions, biographical sketches, anecdotes, etc Relating to the History and antiquities, with Geographical descriptions of every township in the state.” by John W. Barber and Henry Rowe published for the Authors by S. Tuttle, 1294 Chatham Square, New York 1844 pp510,511, 512
APPENDIX
The Descendants of Bartholomew Scott Calvin

*Generation One*


   *Children:*
   + 2 i. Polly Marian Calvin b. 1803.
   3 ii. Catherine Calvin.
   4 iii. Bartholomew Scott Calvin Jr.
   + 5 iv. Sophia Calvin b. 1783.
   + 6 v. Hannah Calvin b. 1811.
   7 vi. Elizabeth Calvin.
   + 8 vii. Lucretia Calvin.

*Generation Two*


   *Children:*
   9 i. Stevens Peters b. 1842.
   10 ii. Livingston Peters b. 1840.
   + 11 iii. Sterling Peters b. 1843.

3. Catherine Calvin.
4. Bartholomew Scott Calvin Jr..

5. Sophia Calvin, b. 1783 in Crosswicks, Burlington Co., NJ, buried in Fond du Lac, Fond du Lac Co., WI, d. 24 Sep 1875 in Stockbridge, Calumet Co., WI. She married Job Moore, b. in New Jersey, Monmouth, New Jersey, United States, d. 1837 in New Jersey, d. 1850.

   Children:

   12 i. Mary Moore.
   + 13 ii. Polly Moore b. 1794.
   + 14 iii. Elizabeth (Betsy) Moore b. 1810.
   + 16 v. John Moore b. 1819.
   17 vi. Henry Moore b. 1821.
   + 18 vii. Jacob E. Moore b. 10 Sep 1826.


   Children:

   + 19 i. Thomas Jefferson Chicks b. 1833.
   20 ii. Abraham Chicks b. 1835.
   21 iii. Martha A Chicks b. 2 Apr 1846.
   + 22 iv. Mary Chicks b. 1844.

7. Elizabeth Calvin.

8. Lucretia Calvin, b. in New York, d. 28 Mar 1872 in Oneida Nation Burial Ground, Oneida Co., NY. She married Peter Doxtator.

   Children:

   23 i. Cornelius Doxtator.
   24 ii. Hannah Doxtator.
   25 iii. Catherine Doxtator.
   + 26 iv. Moses Doxtator b. 15 Mar 1813.
   + 27 v. Mary Doxtator.
   28 vi. Elizabeth Doxtator.

Generation Three

10. Livingston Peters, b. 1840 in Wisconsin. He married Hannah Chicks, b. 16 May 1852 in Michigan, buried 6 Jan 1936 in Red Springs Cem., Shawano Co., WI, d. 3 Jan 1936 in Twn of Red Springs, Shawano Co., WI, d. 3 Jan 1936 in Red Springs Cemetery, Shawano Co., WI.

   **Children:**
   + 29 i. Pauline Peters.  
   + 30 ii. Harrison Peters.  
   + 31 iii. Bessie Peters.  
   + 32 iv. Mrytle Peters.  
   + 33 v. Millie Peters.

12. Mary Moore. She married Joseph McCallister.

   **Children:**
   + 34 i. Richard James DeGroat b. 2 Apr 1812.  
   + 35 ii. John Morris DeGroat b. 1 Jan 1819.  
   + 36 iii. Jane DeGroat.  
   + 38 v. Josiah DeGroat.  
   + 39 vi. Amsey DeGroat.  
   + 41 viii. Emily DeGroat b. ABT 1825.  
   + 42 ix. Gabriel DeGroat b. 1 Apr 1832.

14. Elizabeth (Betsy) Moore, b. 1810 in New Jersey, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 29 May 1896 in Fond du Lac, Fond du Lac Co., WI. She married (1) Henry Bowman, in New Jersey, b. 1815 in New Jersey, d. 1847 - 1850 in Stockbridge, Calumet Co, WI. She married (2) John Newton I. Chicks, b. 1804 in New Stockbridge, Oneida Co., NY, d. 1881 - 1883 in New York, b. 1804 in New Stockbridge, NY.  
   **Children by Henry Bowman:**
   43 i. Bartholemew Bowman b. 1828.  
   44 ii. Catherine Bowman b. 1836.
+ 45  iii. Lewis Bowman b. 1827.
+ 46  iv. Hannah Bowman b. 4 Oct 1828.
  47  v. Jesse Bowman b. 1839.
+ 48  vi. Job Bowman b. 1843.
+ 49  vii. Mary Jane Bowman.

15. Job Moore, b. 20 Dec 1811 in Indian Mills, Monmouth Co., NJ, d. BEF 28 APR 1884 in Stockbridge, Calumet Co, WI. He married Elizabeth Smith, b. 1820 in Monmouth Co., NJ, d. 29 May 1896 in Fond du Lac, Fond du Lac Co., WI.

   Children:
+ 50  i. Hope Moore b. 12 Feb 1838.
  51  ii. Caleb M. Moore b. 1840.
+ 52  iii. Jacob E. Moore b. 1844.
  53  iv. Austin Moore b. 1844.
  54  v. Tietta Moore b. 13 Feb 1848.
  55  vi. Fillmore Moore b. FEB 1850.
  56  vii. Ezakiah C. Moore b. 5 May 1850.
  57  viii. Job Moore b. 8 Aug 1855.
  58  ix. Hannah Moore.


   Children:
  59  i. Mary Moore b. 1854.
  60  ii. Catherine Moore b. 1856.

17. Henry Moore, b. 1821 in New Jersey, b. 1820. He married Diana Davids, 4 Aug 1846 in Fond du lac Co., WI.

18. Jacob E. Moore, b. 10 Sep 1826 in New Jersey, d. 1904 in Wisconsin. He married Martha N. Quinney, b. 1829 in Kaukauna, Outagamie Co., WI, d. 18 Dec 1880 in Stockbridge Res., Calumet Co., WI.

   Children:
+ 61  i. William Godolphin Moore b. 12 Jul 1855.
  63  iii. Irving Moore b. 26 Oct 1860.
  64  iv. Pursia Moore b. 22 Nov 1867.
  65  v. Persia Moore.
  66  vi. Emeline Moore.
   
   **Children:**
   
   + 67  i. Elenore Chicks b. 2 Mar 1854.

20. Abraham Chicks, b. 1835.


22. Mary Chicks, b. 1844 in Wisconsin. She married Albert Miller, b. APR 1847 in Wisconsin, b. APR 1847.

   **Children:**
   
   + 68  i. Avery Miller b. NOV 1865.
   
   + 69  ii. Orpha J. Miller b. 1871.

23. Cornelius Doxtator.

24. Hannah Doxtator.

25. Catherine Doxtator.

26. Moses Doxtator, b. 15 Mar 1813 in Lenox, Madison Co., New York, buried in Stockbridge, Calumet Co., WI, d. 9 Jun 1891 in Oneida Reservation, Outagamie Co., WI. He married (1) Elizabeth Cornelius Doxtator, b. 10 Mar 1834 in Oneida Reservation, Outagamie Co., WI, d. 1923 in Oneida Reservation, Outagamie Co., WI. He married (2) Unknown.

   **Children by Elizabeth Cornelius Doxtator:**
   
   + 70  i. Dolly Ann Doxtator b. 1852.
   
   
   + 72  iii. Samuel Louis Doxtator b. 14 Sep 1854.
   
   + 73  iv. Lucretia Jane Doxtator b. 15 Dec 1856.
   
   + 74  v. Phebe Ann Doxtator b. 17 Dec 1858.
   
   + 75  vi. Peter Jonah Doxtator b. 9 Oct 1862.
   
77 viii. Martha Doxtator b. 5 Aug 1867.
78 ix. Hannah Doxtator b. 6 Aug 1870.
80 xi. Electa Doxtator b. 4 Apr 1873.
81 xii. Jemina Doxtator b. 1877.

Children by Unknown:
82 xiii. Jim Doxtator b. 1851.

27. Mary Doxtator. She married Peter Doxtator.

Children:
+ 83  i. Elizabeth Doxtator b. 1808.

28. Elizabeth Doxtator.

Generation Four

29. Pauline Peters.

Children:
84  i. Irene Moon.


32. Mrytle Peters.

33. Millie Peters.


Children:
85  i. James DeGroat, b. ABT 1846 in New York.
86  ii. Lydia DeGroat, b. ABT 1848 in New York.
87  iii. Almira DeGroat, b. ABT 1851 in Madison Co., NY, d. 28 May 1900 in Sheridan Twp., Redwood Co., MN, b. 1845.
iv. Lodusca DeGroat, b. 18 Feb 1851 in Madison Co., NY, buried in Redwood Falls, Redwood Co., MN, d. 1 Jan 1929 in Redwood Falls, Redwood Co., MN. She married Alexander Rhodes, 10 Dec 1869 in Calumet Co., WI, b. 6 Jun 1845 in Stockbridge, Calumet Co., WI, buried in Redwood Falls, Redwood Co., MN, d. 6 Jan 1929 in Redwood Falls, Redwood Co., MN.


ix. Orrin DeGroat, b. 20 Apr 1865 in Madison Co., NY, d. 1920 in Redwood Falls, Redwood Co., MN. He married Catherine Maria Johnson, 9 Sep 1883 in Stockbridge, Calumet Co., WI, b. 12 Mar - APR 1863 in Stockbridge, Calumet Co., WI, d. 16 Feb 1897 in Redwood Falls, Redwood Co., MN.

x. Gordon DeGroat, b. 1869.


   Children:


   ii. Almarion DeGroat, b. 17 Dec 1848 in Town of Onondaga, Onondaga Co., NY, buried in Brothertown, Calumet Co., WI, d. 12 Nov 1908 in Brothertown, Calumet Co., WI. He married Maria Wiggins, b. 25 Sep 1841 in Brothertown, Calumet Co., WI, buried in Brothertown, Calumet Co., WI, d. 13 Nov 1908 in Brothertown, Calumet Co., WI.


viii. Emily Jane DeGroat, b. 4 Mar 1863 in Town of Granby, Onondaga Co., NY, buried in Oneida, Outagamie Co., WI, d. 20 Jan 1941 in Oneida, Outagamie Co., WI, d. 8 Jan 1941 in Oneida, Outagamie Co., WI. She married Albert Baxter Johnson, 24 Aug 1881 in Calumet Co., WI, b. 24 Jul 1852 in Stockbridge, Calumet Co., WI, buried in Methodist Ind. Cem., Oneida, Brown Co., WI, d. 12 Oct 1936 in Oneida, Brown Co., WI.

ix. Edward Christopher DeGroat, b. 17 Jun 1865 in Town of Granby, Onondaga Co., NY, buried in Methodist Cem., Oneida, Outagamie Co., WI, d. 11 Nov 1927 in Oneida, Outagamie Co., WI. He married Electa Mary Johnson, 16 Nov 1884 in Calumet Co., WI, b. 14 Feb 1866 in Stockbridge, Calumet Co., WI, buried in Methodist Cem., Oneida, Outagamie Co., WI, d. 14 Jun 1939 in Oneida, Outagamie Co., WI.


37. Eliza Ann DeGroat, b. ABT 1820 in New Jersey, d. 18 Jul 1898 in Union Corners, Town of Lenox, Madison Co., NY. She married Richard D. DeGroat, b. FEB 1815 - 1820 in New Jersey, d. 28 Apr 1901 in Lenox, Madison Co., NY.

Children:

104 i. James DeGroat, b. 1845 in New Jersey, d. AFT 1865.
105 ii. Martha H.E. DeGroat, b. 1846 in New Jersey, d. AFT 1892.


38. Josiah DeGroat, d. BEF 1903.


41. Emily DeGroat, b. ABT 1825 in NY. She married (1) James Palmer, b. 1808 in New York, d. 28 Jan 1884 in Shawano Co., WI. She married (2) Charles Rollins, b. ABT 1816 in Indiana.

   Children by Charles Rollins:

   108 i. Alice Quinney Rollins, b. 1874 in Wisconsin. She married Jacob Henderson, b. 1866 in Maryland.

42. Gabriel DeGroat, b. 1 Apr 1832 in Augusta, New Stockbridge, Oneida Co., NY, buried MAY 1868 in Lakeside Cem., Stockbridge, Calumet Co., WI, d. 16 May 1868 in Stockbridge, Calumet Co., WI, b. 1 Apr 1830 in Augusta, New Stockbridge, Oneida Co., NY. He married Louise Cornell, 8 Mar 1853 in New York, b. 16 Aug 1835 in Navarino, Onondaga Co., NY, buried OCT 1927 in Sumas, Whatcom Co., WA, d. 24 Oct 1927 in Sumas, Whatcom Co., WA.

   Children:


   110 ii. Cynthia Jane DeGroat, b. 13 Dec 1856, d. 26 Jan 1930. She married Bradley Pearce.


   112 iv. Ruth Elnora DeGroat, b. 6 Mar 1862, d. 1869.
43. Bartholemew Bowman, b. 1828 in New Jersey.

44. Catherine Bowman, b. 1836 in New Jersey.

45. Lewis Bowman, b. 1827 in New Jersey, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 14 Jul 1858 in Stockbridge, Calumet Co., WI. He married Hannah Jahoiakim.

   Children:

   113 i. Edward Bowman, b. 15 Feb 1835 in New Jersey, d. 2 Apr 1890, b. 1836 in Wisconsin. He married Mary Jane Brushel, b. 10 May 1831 in Brothertown, Oneida Co., NY, d. in Richmond, Shawano Co., WI, d. in Shawano, Wisconsin.

46. Hannah Bowman, b. 4 Oct 1828 in New Jersey. She married Unknown.

   Children:

   114 i. Francis (Doc) Marion Bowman, buried in Indian Cem., Stockbridge, Calumet Co., WI, b. 10 Jan 1867 in Stockbridge, Calumet, Wisconsin, USA, d. 9 Oct 1915 in Stockbridge, Calumet Co., WI. He married Caroline Polly Jourdan, ABT 1897 in Wisconsin, b. 26 Nov 1865 in Town of Stockbridge, Calumet Co.WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 16 Jan 1954 in Stockbridge, Calumet Co., WI.

   115 ii. Mary Jane Bowman, b. 1870 in Stockbridge, Calumet Co., WI.

   116 iii. Albert Bowman, b. 1873 in Stockbridge, Shawano Co., WI.


47. Jesse Bowman, b. 1839 in New Jersey.


   Children by Arvilla Miller:

   119 i. Emma Bauman Bowman, b. 15 Nov 1868 in Stockbridge, Calumet Co, WI. She married George Melvin Johnson, 1893 in Wisconsin, b. 23 Feb 1868 in Chilton, Calumet Co., WI, d. 22 Jun 1936 in Racine, Racine Co., WI, b. 23 Feb 1868.

49. Mary Jane Bowman, b. in New Jersey, d. BEF 1870 in Stockbridge, Calumet Co., WI. She married Jeremiah Welch, 4 Feb 1854 in Fond du Lac, Fond du Lac Co., WI, b. 9 Mar 1835 in Marshall, Oneida Co., NY, buried in WI Vet Home, King, Waupaca Co., WI, d. 27 Feb 1902 in King, Waupaca Co., WI, b. 1835 in New York.
Children:

120 i. Sophia Welch, b. 1854 in Wisconsin. She married John Meany, 25 Nov 1883 in Town of Eden, Fond du Lac Co., WI, b. in Fond du Lac, Fond du Lac Co., WI.

121 ii. Jesse Welch, b. 1855 in Wisconsin. He married Mary Elizabeth Smith, d. 1923 in Stockbridge, Calumet Co., WI.

122 iii. Clinton O. Welch, b. 6 May 1857 in Wisconsin. He married Bessie E. Barber, 22 Mar 1893 in Appleton, Outagamie Co., WI, b. in Connecticut, d. in Minneapolis, Hennepin Co., MN.


124 v. Eugene Welch, b. 1861 in Stockbridge, Calumet Co., WI.

50. Hope Moore, b. 12 Feb 1838 in Monmouth Co., NJ, d. 14 Dec 1877 in Stockbridge, Calumet Co., WI. She married (1) Lewis Welch, JUN 1855 in Stockbridge, Calumet Co., WI, b. 1836 in Marshall, Oneida Co., NY, buried in Mattoon, Langlade Co., WI, d. 1 May 1900 in Township of Hutchins; Mattoon, Shawano Co., WI. She married (2) Thomas Jefferson Chicks (See marriage to number 19).

Children by Lewis Welch:

125 i. Delphina Welch, b. in Stockbridge, Calumet Co., WI.


127 iii. Elmer Fremont Welch, b. 26 Mar 1862 in Stockbridge, Calumet Co., WI, buried in Red Springs Cem., Shawano Co., WI, d. 8 Mar 1922 in Hutchins, Shawano Co., WI. He married Mary J. McCracken, 14 Jan 1901 in Hutchins, Shawano Co., WI, b. 1866.

128 iv. Gilbert Welch, b. DEC 1869.

129 v. Daisy Elizabeth Welch, b. 29 May 1875 in Stockbridge, Calumet Co., WI, buried in Pearson, WI, d. DEC 1944 in Leona, WI, b. 1875 in Wisconsin, b. 1876. She married (1) Remick Elbin Knowles, 29 Jan 1891, d. 17 Feb 1899. She married (2) Anton (Tony) Amerson, 4 Sep 1901 in Hutchins, Shawano Co., WI, b. 1860 in Norway, d. 24 Dec 1940 in Wisconsin, b. 1860.

51. Caleb M. Moore, b. 1840 in New Jersey, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 8 Jul 1860 in Stockbridge, Calumet Co., WI.

52. Jacob E. Moore, b. 1844 in Stockbridge, Calumet Co., WI, d. 1 Dec 1883 in Wisconsin, b. 1847 in Stockbridge, Calumet Co., WI. He married Orra M. Johnson, b. 1843 in Brothertown, Calumet Co., WI, d. 28 Feb 1879 in Stockbridge, Calumet Co, WI.

Children:

130 i. Edward Moore, d. BEF 1901.
131 ii. Carrie Moore, b. 1867 in Calumet Co., WI, d. BEF 1901 in Stockbridge, Calumet Co., WI, b. 1867 in Stockbridge, Calumet Co., WI.

132 iii. Cary Moore, b. 1867, d. BEF 1901.

133 iv. Austin Ellis Moore, b. 15 Jul 1869 in Stockbridge, Calumet Co., WI, buried in Methodist Cem., Oneida, Outagamie Co., WI, d. 23 Feb 1954 in Oneida Twp, Outagamie Co., WI, b. 1870 in Wisconsin. He married Mathilda Augusta Paeshel, 15 Oct 1895 in Brant, Calumet Co., WI, b. 1868, buried in Methodist Cem., Oneida, Outagamie Co., WI, d. 1921 in Oneida Reservation, Outagamie Co., WI.

53. Austin Moore, b. 1844 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 21 Jun 1865 in Stockbridge, Calumet Co., WI.

54. Tietta Moore, b. 13 Feb 1848 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 17 Nov 1860 in Stockbridge, Calumet Co., WI.

55. Fillmore Moore, b. FEB 1850 in Stockbridge, Calumet Co., WI.

56. Ezakiah C. Moore, b. 5 May 1850 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 3 Nov 1860 in Stockbridge, Calumet Co., WI.

57. Job Moore, b. 8 Aug 1855 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 17 Nov 1860 in Stockbridge, Calumet Co., WI.

58. Hannah Moore.

59. Mary Moore, b. 1854.

60. Catherine Moore, b. 1856.

61. William Godolphin Moore, b. 12 Jul 1855 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 3 Jan 1918 in Stockbridge, Calumet Co., WI. He married Josephine Quinney, b. 23 Jun 1858 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1932 in Stockbridge, Calumet Co., WI.

Children:

134 i. Jessica Moore, b. 4 Aug 1878 in Stockbridge, Calumet Co., WI. She married John Wesley Denny, 3 Nov 1895 in Stockbridge, Calumet Co., WI, b. 6 May 1878 in Brothertown, Calumet Co., WI, d. 24 Feb 1904 in Fond du Lac, Fond du Lac Co., WI.

135 ii. Mary M. Moore, b. 28 Feb 1881 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1903 in Stockbridge, Calumet Co., WI.

136 iii. Edward E. Moore, b. 9 Aug 1886, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1913 in Stockbridge, Calumet Co., WI.
iv. Ralph D. Moore, b. 21 Jan 1897.

62. Simeon Moore, b. 12 May 1857 in Stockbridge, Calumet Co., WI. He married Mary Elizabeth Smith, b. 6 Nov 1855 in Stockbridge, Calumet Co., WI.

*Children:*

   i. Edna Moore, b. 22 Jun 1885.
   ii. Mable Moore, b. 13 Nov 1894.

63. Irving Moore, b. 26 Oct 1860 in Stockbridge, Calumet Co., WI.

64. Pursia Moore, b. 22 Nov 1867 in Stockbridge, Calumet Co., WI. She married Aaron.

65. Persia Moore.

66. Emeline Moore. She married Whitney.


*Children:*

   i. Adeline Hammer.
   iii. Halbert C. Hammer, b. 18 Nov 1877. He married Mary Aaron Butler, 7 Jun 1903 in Calumet Co., WI, b. 1882.
   v. Barbara Hammer, b. 3 Sep 1889 in Charlestown, Calumet Co., WI, d. 20 Sep 1890 in Calumet Co., WI.
   vi. Mary E. Hammer, b. 28 Jan 1884 in Charlestown, Calumet Co., WI, buried in Stockbridge Reservation, Shawano Co., WI, d. 25 May 1899 in Stockbridge Reservation, Shawano Co., WI.


68. Avery Miller, b. NOV 1865 in Wisconsin, b. NOV 1865. He married Inez Davids, b. JUL 1873 in Gresham, Shawano Co., WI.

Children:

149 i. Ernest Miller, b. JAN 1892 in Wisconsin.
150 ii. Claude Miller, b. JUL 1895 in Wisconsin, b. JUL 1895.
151 iii. Gertrude Miller, b. MAY 1898 in Wisconsin, b. MAY 1898.
152 iv. LeRoy W. Miller, b. 12 Dec 1903 in Wisconsin.


Children:

153 i. Mildred Beaulieu.
154 ii. Robert Beaulieu.
155 iii. Myrtle Beaulieu.

70. Dolly Ann Doxtator, b. 1852. She married Thomas House.

Children:

156 i. Daniel Doxtator, b. 13 Nov 1870.


Children:

158  ii.  Chauncey Doxtator, b. 15 Sep 1887 in Stockbridge, Calumet Co., WI. He married Rhoda H. Wheelock, 31 Jul 1903 in Onieda Res. Mission, Outagamie Co., WI, b. in Onieda Res., Brown Co., WI.


164  viii.  Elizabeth Doxtator, b. 11 Jan 1897 in Onieda Reservation, Brown Co., WI. She married Jonas Denny, b. FEB 1886 in Onieda Reservation, Brown Co., WI.

165  ix.  Peter Juneau Doxtator, b. 15 Dec 1880, d. 20 Mar 1899.

166  x.  Hannah Doxtator, b. 29 Apr 1895.


       *Children by Charlotte Denny:*

167  i.  Ruby Doxtator.

168  ii.  Theresa Doxtator, b. 15 Oct 1907 in Wisconsin, d. 24 Sep 1995 in De Pere, Brown, Wisconsin, United States of America.

169  iii.  Celinda Jones Doxtater, b. 1912. She married John Metoxin.

170  iv.  Laura Doxtator, b. 1909.

171  v.  Helen Doxtator.

Children by John Henry Menner:

172 i. Frederick Menner, b. 27 Sep 1881.
173 ii. Emilie Menner, b. 22 Oct 1883, d. 25 Nov 1899 in Fond du Lac, Fond du Lac Co., WI.
174 iii. Moses Leonard Menner, b. 4 Aug 1885.
177 vi. Elizabeth Matilda Menner, b. 4 Jan 1892 in Fond du Lac County, WI, d. 20 Nov 1924. She married Gustav Otto Kulow, 5 Dec 1911, b. 16 Nov 1886 in Milwaukee, Milwaukee Co., WI, d. 19 Apr 1966 in Fond Du Lac, Fond Du Lac, WI.
179 viii. Percule Menner, b. 10 Oct 1894.

Children by Unknown:


74. Phebe Ann Doxtator, b. 17 Dec 1858, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1936 in Stockbridge, Calumet Co., WI. She married Osceola Quinney, 6 Jan 1878 in Calumet Co., WI, b. 10 Jun 1839 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1889 in Stockbridge, Calumet Co., WI.

Children:

182 i. Elizabeth Quinney, b. 1880 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1897 in Stockbridge, Calumet Co., WI.
183 ii. Lucinda Quinney, b. 1882 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1890 in Stockbridge, Calumet Co., WI.
184 iii. Olive P. Quinney, b. 1882 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1883 in Stockbridge, Calumet Co., WI.
185 iv. Hannibal Quinney, b. 1886 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 1920 in Stockbridge, Calumet Co., WI.


Children by Alvera Lillian (Vera) Larson:

i. John William Doxtator, b. 15 Nov 1896 in Freedom, Outagamie Co., WI, buried in Stockbridge, Calumet Co., WI, d. 11 May 1986 in Chilton, Calumet Co., WI. He married Fredricka Isabel Welch, 24 Nov 1924 in Quinney, Calumet Co., WI, b. 9 Jun 1902 in Red Springs Reservation, Shawano Co., WI (daughter of Bertwood Welch and Elizabeth Metoxen), buried in Stockbridge, Calumet Co., WI, d. 12 Jul 1993 in Chilton, Calumet Co., WI.


v. Anna Lillian Doxtator, b. 17 Feb 1895 in Wrightstown, Brown Co., WI, buried 3 Feb 1928 in Indian Cem., Stockbridge, Calumet Co., WI, d. 31 Jan 1928 in Fond du Lac, Fond du Lac Co., WI, b. 1895 in Stockbridge, Wis. She married Cyral Jim Denslow, 2 May 1911 in Calumet Co., WI, b. 3 Dec 1887 in Town of Stockbridge, Calumet Co., WI, (son of Caroline Polly Jourdan), buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 11 May 1956 in Town of Stockbridge, Calumet Co., WI.


vii. Alice E. Doxtator, b. 9 Aug 1900 in Stockbridge, Calumet Co., WI, d. 9 Aug 1902 in Stockbridge, Calumet Co., WI.
viii. George Doxtator, b. 21 Nov 1903 in Stockbridge, Calumet Co., WI, buried in Indian Cem., Stockbridge, Calumet Co., WI, d. 14 Feb 1960 in Stockbridge, Calumet Co., WI. He married Betty Haddon, 15 Nov 1941 in Calumet Co., WI, b. in Atlanta, GA.

Children by Rachel Quinney:

ix. Alice Doxtator, b. 1888.

x. Girl Doxtator, b. 1889.


Children by Mariette L. Charles:

i. Eva Doxtator, b. 1885.

ii. Chub Doxtator.

iii. Alfred Doxtator.


v. Sarah Doxtator.

Children by Ellen Fuller:

vi. Milo Doxtator, b. 18 Feb 1893, d. 3 Nov 1953 in Onieda, Brown Co., WI. He married Cecilia Baird, b. in Oneida Res., Brown Co., WI.

vii. Charity Doxtator, b. 1895 in Oneida Res., Brown Co., WI.

viii. Mary Doxtator, b. 1897.

ix. Rosa A. Doxtator, b. 1900 in Wisconsin, d. in Morgan Siding, WI, b. 1899. She married Frank Doxtator, b. 4 Aug 1895 in Onieda Reservation, Brown Co., WI, d. AUG 1971 in Bowler, Shawano Co., WI.

x. Anderson Doxtator, b. 11 Jul 1901.


xii. Mary Doxtator, b. 1897.

77. Martha Doxtator, b. 5 Aug 1867.

78. Hannah Doxtator, b. 6 Aug 1870.

80. Electa Doxtator, b. 4 Apr 1873.

81. Jemina Doxtator, b. 1877.

82. Jim Doxtator, b. 1851.

83. Elizabeth Doxtator, b. 1808 in Madison Co., NY, d. ABT 1861. She married John Wilber, in New York, b. in New York.

   Children:
   210 i. Sarah Ann Wilber, b. 1830 in Oneida Co., NY. She married Benjamin Pye, 16 Jan 1846 in Fond du lac Co., WI, b. 1825 in New York, d. 27 Nov 1885 in Stockbridge Res., Shawano Co., WI, b. 1826 in New York, d. 27 Nov 1885 in Shawano Co., WI.
   211 ii. Judah Wilber, b. 1833 in Oneida Co., NY.
   213 iv. Andrew J. Wilber, b. 1836 in Stockbridge, Calumet Co., WI, d. BEF 1901.
   214 v. Alexander Joseph Wilbur, b. 1838 in Stockbridge, Calumet Co., WI, d. 10 Sep 1875 in Shawano Co., WI. He married Frances Jane Jourdan, 31 Jan 1873 in DePere, Brown Co., WI, b. 31 May 1848 in Stockbridge, Calumet Co., WI, buried in Shawano City Cem., Shawano, WI, d. 29 May 1907 in Town of Wescott, Shawano Co., WI, b. 21 May 1847 in Shawano Co., WI.
   215 vi. Mary Eliza Wilber, b. 1842, d. BEF 1901. She married Slingerland.
   216 vii. Jane Wilber, b. 1844.
MILITARY:

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Associated Battalions and Militia.
1775-1783.
VOLUME I

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ALPHAUETICAL LIST OF REVOLUTIONARY SOLDIERS.

[The following alphabetical List of Soldiers of the War for Independence has been compiled chiefly from the Depreciation Account books in the office of the Auditor General of Pennsylvania. It is difficult to distinguish between those of the Line, the Association, Rangers, or Mil-
itia and many of them, no doubt, appear in the rolls already published; yet it has been deemed proper to print this list as it is. It contains nearly ten thousand names, and, as will be seen hereafter, but a small proportion of those heroes who gave us the heritage of liberty and free government we enjoy.

SOLDIERS OF THE REVOLUTION.

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