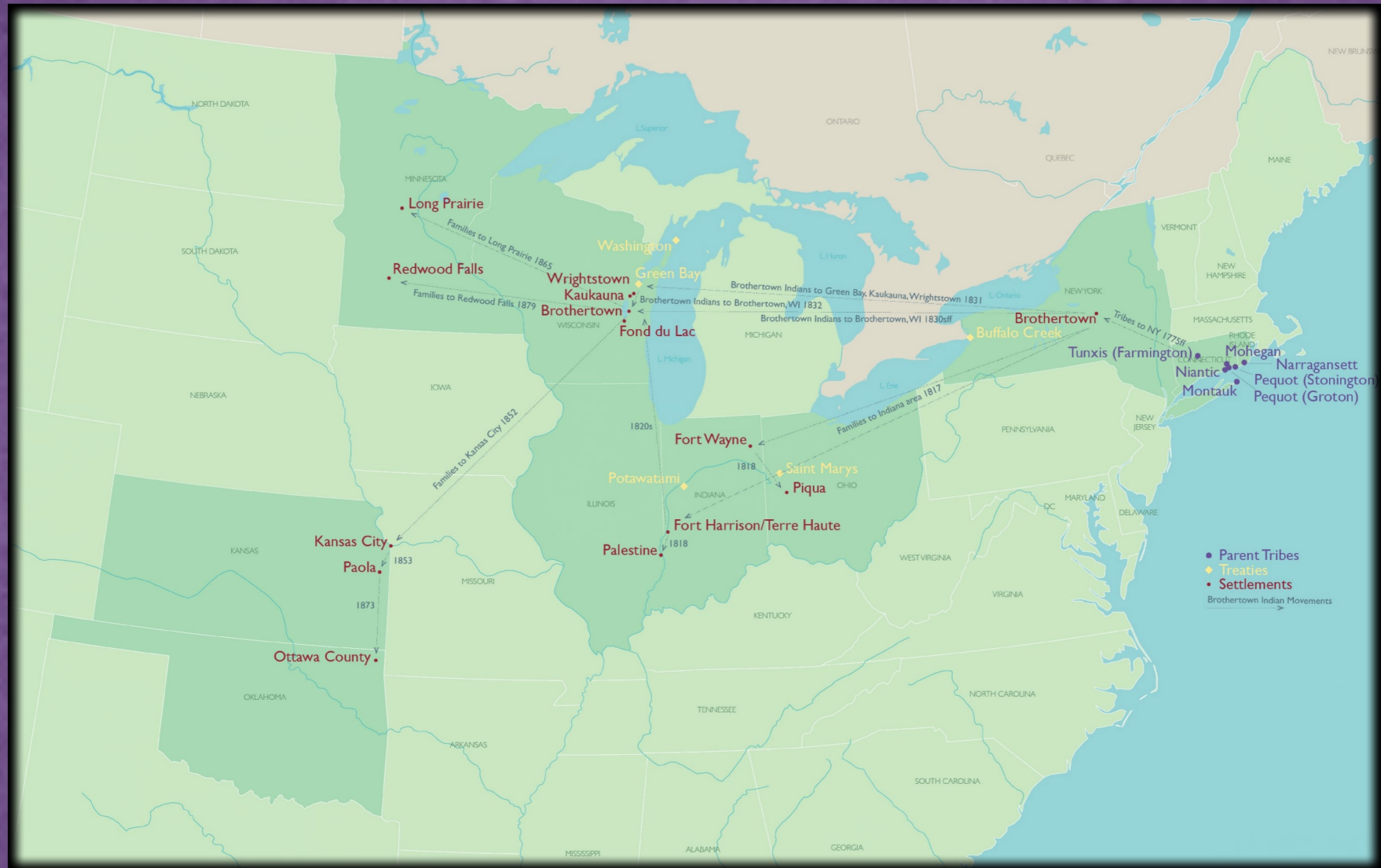


Journey of the Brothertown Indians

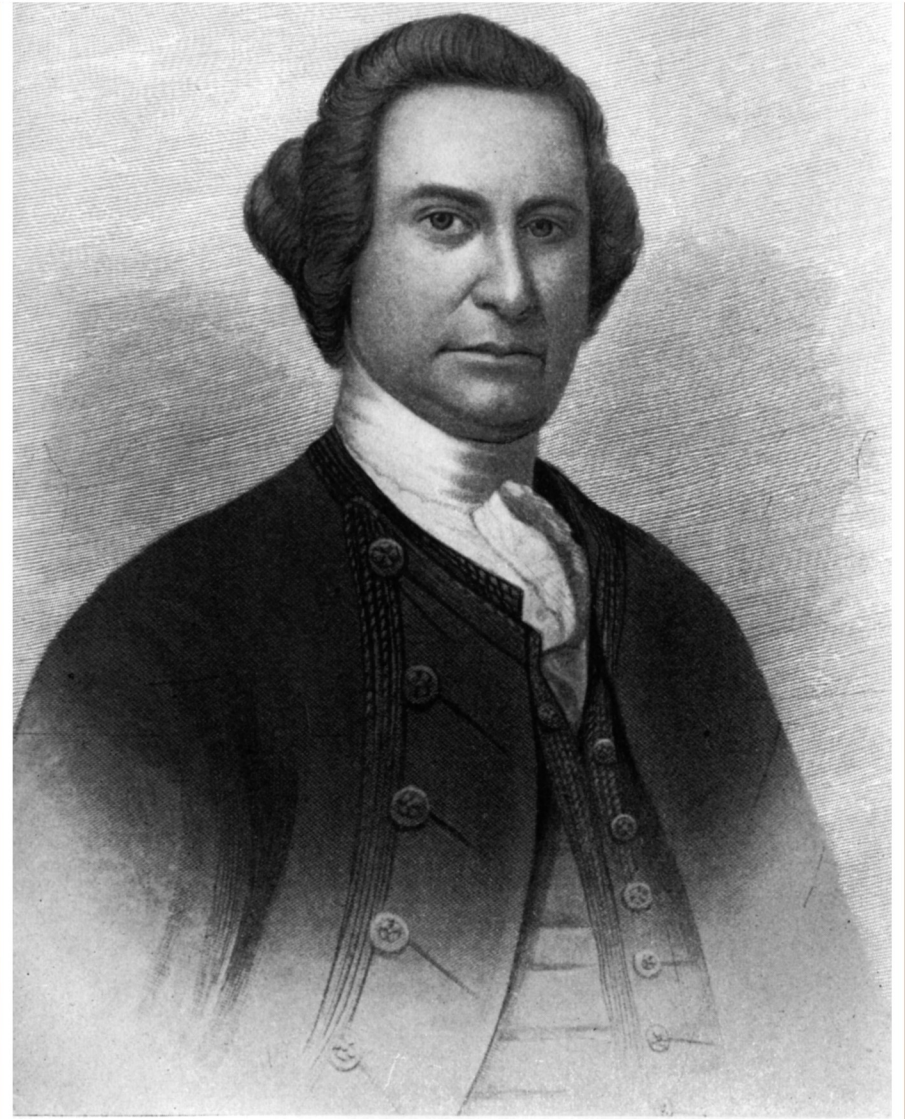


The Emigration and Migrations of the Brothertown Indians

A 2020 Calumet and Cross Heritage Society Historical Calendar

Sir William Johnson, Baronet (c. 1715-July 11, 1774)

Johnson, the British Superintendent of Indian Affairs for the northern colonies, was a strong supporter of the East Coast Indians' removal to Oneida lands. He advised and assisted Joseph Johnson (no relation) who laid the groundwork for the new community which would eventually be known as Brothertown. Sir William died unexpectedly so it was his nephew, Guy, who officiated at the contract signing ceding Oneida land to the East Coast Indians on October 4, 1774.



Wm Johnson



Johnson Hall

The names of the following individuals and communities must be remembered as important friends of the Brothertown Indians during their emigration and migrations: The Oneida who granted the original reservation land; Sir William Johnson who helped pave the way; the Stockbridge who provided shelter during the Revolutionary War and have remained close by; and Thomas Dean who, for 30 years, worked tirelessly for their safety and well being.

January 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
As part of the Treaty of Buffalo Creek (1838), the New York Indians ceded all of their lands in New York and Wisconsin for land west of the Mississippi. Request for citizenship by the Brothertown Indians becomes imperative if they want to remain in their new home on the east side of Lake Winnebago.			New Year's Day			
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
	1817: Brothertown votes to send 5 representatives to White River (Indiana) seeking land		1838: Treaty of Buffalo Creek concluded			
19	20	21	22	23	24	25
	1774: Joseph Johnson delivers speech at Oneida Council house at Kanawarohare Martin Luther King Day					
26	27	28	29	30	31	Background: Depiction of the Hiawatha wampum Belt of the Iroquois Confederacy of which the Oneida Nation is a part.

Oneida Indians Cede Land To East Coast Indians

By Guy Johnson Esquire, Superintendent
of Indian affairs for the Northern Department of
North America, &c, &c.

Whereas, The Indians of Mohegan Narragansett
Montock Pequots of Horton, and of Stoneington, Nahanatic, Tar-
mington, inhabiting within the New-England Governments, did
last year represent, that they were very much streightened and
reduced to such small pittances of land, that they could no
longer remain there, and did through the channel of Sir
William Johnson 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 allowed them
by the oneida chiefs, viewed the said Lands, and determined
on its boundary as follows, desiring a certificate of the same, and
that it might be entered on the records of Indian affairs Viz:
Beginning at the West end of the scaniadaris, or the long lakes
which is at the head of one of the Branches of Orisca Creek
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 pathway leading from old Oneida to the
german flats, where the said path crosses Scanindowa Creek
running into the oneida Lake, then the same course continued to
the line settled as the limits between the province of Newyork and
the Indians at the Treaty of Fort Stanwix in 1768, thence South-
eily along the said line about thirteen Miles, or so far that a
Westerly line from thence keeping one line 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



Left: Guy Johnson
and Karonghyontye
by Benjamin West

Old Guy Park House,
Amsterdam, N. Y.

request of the said Oneida and the said New England Indians
Declare that the said Oneidas do grant to the said New England
Indians, and their posterity forever, without the power of alienation
to any subject the afore described Tract with its appurtenances
in the amplest manner. Also full liberty of hunting all sorts
game throughout the whole Country of 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 intermixed with Negro
or Mulattoes.

Given under my hand and seal at Am-
sterdam the 4th 1774.

(Signed) Guy Johnson

We the chiefs in Testimony of the foregoing after
the character of our Tribes unto the day and year above mention-
ed the mark of X Karonghyontye The mark of X Karonghyontye
The mark of X Karonghyontye The mark of X Karonghyontye

Received the fourth of February, 1785, and here occur
Test. (Signed) Geo. Willis. Sec-
A True copy from the public records of the State
Connecticut-Examined this 17th day of September-17
By (Signed) George Willis. Sec.

Background photo: Guy Park house in Amsterdam, NY; home of Guy Johnson. The Oneida document granting land to the East Coast Indians was signed here on October 4, 1774 and overseen by Sir William Johnson's nephew and son-in-law, Guy Johnson.

February 2020

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

The Initial Treaty between the Menominee and the US transferring land to the NY Indians occurred on February 8, 1831. This treaty was contested and eventually renegotiated with a second treaty signed October 27, 1832. The treaty was ratified by the US Senate on March 13, 1833. These treaties with the Menominee are collectively known as "The Treaty of Washington". These treaties granted a "township of land" on the east side of Lake Winnebago to the Brothertown Indians.

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1831: Initial Treaty between Menominee and US transferring land in present-day Wisconsin to the NY Indians

Groundhog Day

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Lincoln's Birthday

Valentine's Day

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Presidents' Day

1776: General George Washington pens a letter to Joseph Johnson (Mohegan/Brothertown)

Washington's Birthday

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1789: NY Assembly ratifies and confirms Oneida land grant to the Brothertown; also confirms the name "Brother Town"



Though the Brothertown Indians no longer live in "old Brothertown" in New York, their presence is well remembered in stories of local lore, homes built by the Brothertown, cemeteries, and various signs acknowledging their time spent here.

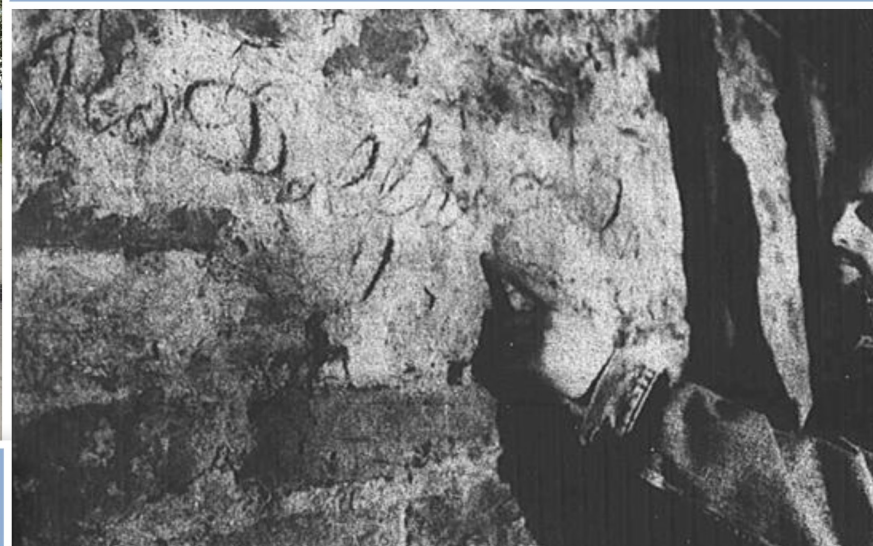


Above: Old Brothertown Meeting House in New York




The Rodolphus Fowler home in "Old Brothertown" New York. The road on the right leads to Samson Occom's home (Bogusville Hill Rd).

HANDWRITING FROM THE PAST-- Craftsman Dean White of Deansboro points to the signature of Rodolphus Fowler, a Brothertown Indian who wrote his name in the mortar of a wall of White's home on Route 12-B between 1795 and 1800.
April 11, 1996 Courier article, photo by Charles Kershner



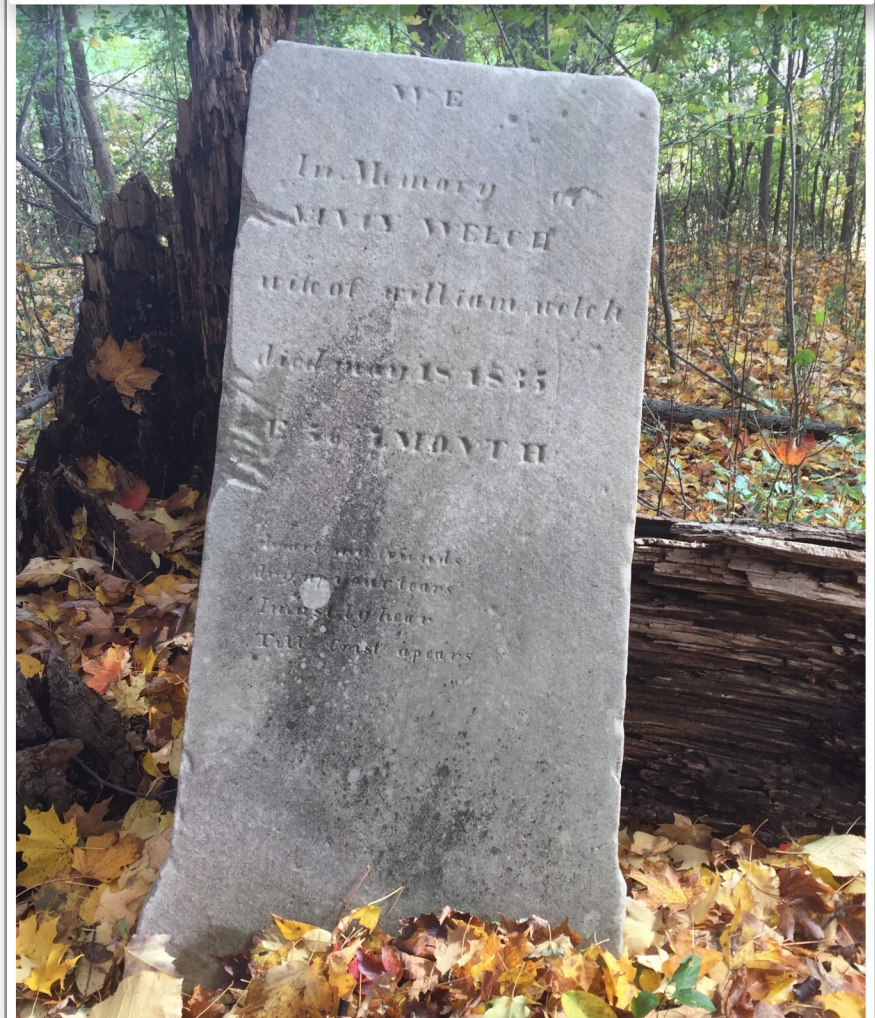
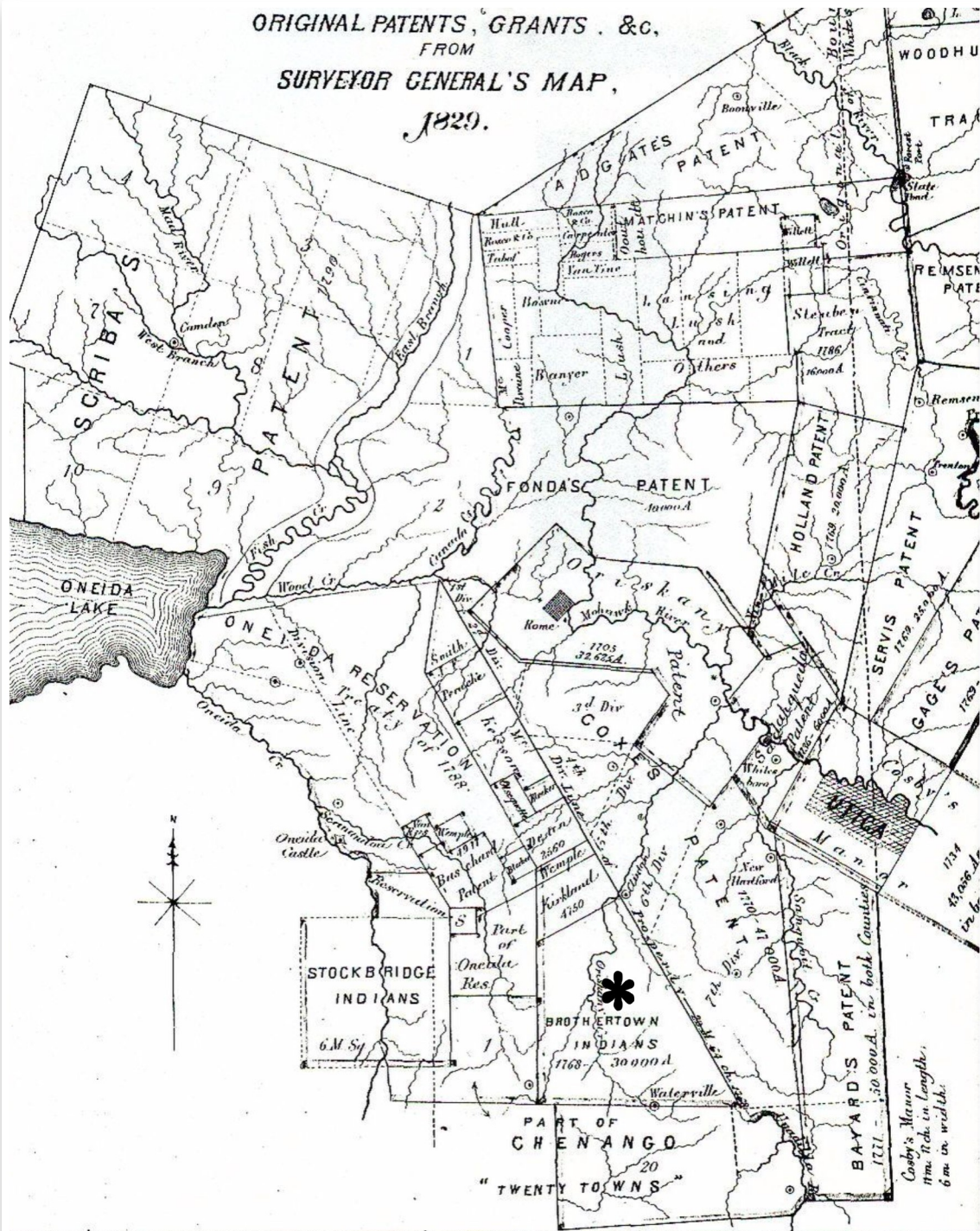
The Revolutionary War broke out shortly after the first Indians made their way to the new lands in Oneida. Initially neutral, they ended up siding with the Colonists and were burnt out of their settlement by British supporters in 1777. Many spent the remainder of the War with the Stockbridge in Massachusetts. When they returned the Stockbridge came also. The Oneida granted them land to live next to the Brotherton. The 2 tribes have ever since journeyed and lived side by side: from New York to Indiana, Green Bay, Lake Winnebago, Minnesota, and Kansas.

March 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 1840: The initial Brotherton town name of Deansborough is changed to Pequot	2	3 1839: Congress approves Brothertown citizenship	4 1796: "ACT for the relief of the Indians who are entitled to lands in Brothertown" passes	5	6	7
8	9	10	11	12	13 1773: Indians from 7 towns meet in Mohegan to discuss emigration 1775: First emigrants set out for NY lands 1833: Treaty with Menominee ratified	14
15	16	17 St. Patrick's Day	18	19	20	21
22	23	24	25	26	27	28
29 1772: Joseph Johnson pens letter to Moses Paul and in April, 1772, becomes first Native American in print	30	31 1795: General Assembly passes "An Act Relative To Lands in Brothertown"	*The 1795, "An Act Relative To Lands in Brothertown", divided the original New York reservation into 2 sections: 1 for the Brothertown Indians and the other for the whites who had settled therein. The monies arising from this "sale" went into an annuity which was paid to the Brotherton annually on the "first Monday of August".		 Left: Marker in Kaukauna, Wisconsin; a tribute to Revolutionary War Hero Hendrick Aupaumut (Stockbridge)	

Background: 1778 Sketch of a Stockbridge Mahican by Von Ewald (Wikimedia Commons)

ORIGINAL PATENTS, GRANTS, &c.
FROM
SURVEYOR GENERAL'S MAP,
1829.



As problems and pressures of encroachment upon their NY lands increased, the Brothertown Indians began looking for a new home. At a town meeting April 4, 1809, 4 Brothertown delegates were chosen to communicate with the Delaware Indians about land in Indiana Territory. These delegates, John Tuhie, Sr; John Skeesuck, Sr. ; Henry Cusick; and Jacob Fowler, delivered a speech, along with belts of wampum, to the Delaware, and the rest of the Wawponohki, on July 3, 1809. Plans to migrate to White River were interrupted by the War of 1812. While several Brothertown families did move to Indiana, the Delaware ceded their lands to the US Government in 1818 with the St Mary's Treaty before the Brothertown Tribe could make formal plans to relocate.

April 2020

Sunday

Monday

Tuesday

Wednesday

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Saturday

Between September 17 and October 6, 1818, 6 treaties, known as the Treaties of St Mary's were signed selling much of the land in Indiana to the US government. Several Brothertown Indians were individually allotted land in the 5th treaty (October 3) between the US and Delaware Indians: Isaac Wobby (Pequot/Brothertown), Jacob Dick (Narragansett/Brothertown) and Solomon and Benoni Tindell.

April Fool's Day

1809: The Brothertown appoint John Tuhie, Sr; John Skeesuck, Sr; Henry Cusick, and Jacob Fowler as delegates to communicate with the Delaware Indians about purchasing land in Indiana

1824: At a town meeting, the Brothertown Indians vote to purchase land at Green Bay

Good Friday

1827: NY Assembly passes act granting Brothertown Indians permission to sell lands

1772: Joseph Johnson becomes first published Native American

Background: Cemetery markers in "old Brothertown" in New York

Easter

Thomas Dean (August 17, 1778-June 15, 1842)

Agent, Attorney and Friend to the Brothertown Indians

A Journey to Indiana in

1817

Journal of Thomas Dean



**Excerpt from Reminiscences
of Deansboro; an address of
Rev. Samuel Miller
delivered at Deansboro, NY
January 3, 1909:**

"Mr Dean had a face
...beaming with benevolence
as if he had a heart for
everybody and especially for
his wards the Brothertown
Indians, who revered,
honored, trusted and loved
him as a father. A pity that
all our Indian agents were
not like Thomas Dean!"

BRIEF SKETCH OF THE LIFE OF THOMAS DEAN

My grandfather, Thomas Dean, was a very methodical business man, who left a chest of papers, containing letters, contracts, accounts, legal documents, etc., all filed in perfect order. There are old letters from Quaker friends and relatives dating back to 1799. In this chest, now in Indianapolis, was found the journal of a journey made by him in 1817, which is published in full herewith. This journal is the simple record of a voyage made one hundred years ago, from central New York to central Indiana, all the way by water.

The purpose of the journey was to secure 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 incident to the presence of the white population on the weakness of the Indian character.

The New York Indians were the remnants of seven tribes of New England Indians, who had been moved to Oneida

When the Brothertown Indians first reached the shores of Lake Winnebago in Wisconsin, they named their new town "Deansborough" after Thomas Dean who had spent almost 30 years helping them. Later the town was renamed "Manchester" and eventually, "Brothertown".

May 2020

Sunday

Monday

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Wednesday

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Saturday

On May 31, 1817, Thomas Dean, Paul and Sarah Dick, Thomas and Betsy Isaacs, Charles Isaacs, Rudolphus Fowler, and Jacob Dick began their trip to White River Indiana in the hopes of obtaining land. Some Brotherton, including Elijah Wobby and his wife, Jane had already moved to the area. While Wobby, Jacob Dick, and the Tindells were able to retain land through individual mention in the St Mary's Treaty, the Brothertown Tribe as a whole would not relocate to Indiana. It would be over a decade before they would attempt to remove to Green Bay. Unbeknownst to them, this land deal would not turn out much better

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Mother's Day

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1817: Thomas Dean sets sail with several BT in hopes of obtaining land in Indiana

1784: Oocom accompanies Jacob Fowler, Anthony Paul, and several other families migrating from CT to NY

1846: Dr. A. Hogeboom sets out with 200 of the New York Indians to Indian Territory (Kansas)

Armed Forces Day

1830: Andrew Jackson's Indian Removal Act passed

Brothertown Economy and Agriculture



In New York wild ginseng was harvested, sold, and shipped to China.

Above, left is a photo of Mary Francis Welch Coyhis gathering ginseng in Wisconsin.

Wild turkey, potatoes, beans, squash, wild rice, and corn were some of the foods cultivated and enjoyed by the Brothertown Indians

Foreseeing additional forced moves in their future the Brothertown Indians demanded individual title to their lands in 1834. They petitioned again in 1837, also requesting US citizenship. On March 3, 1839, Congress granted these requests.

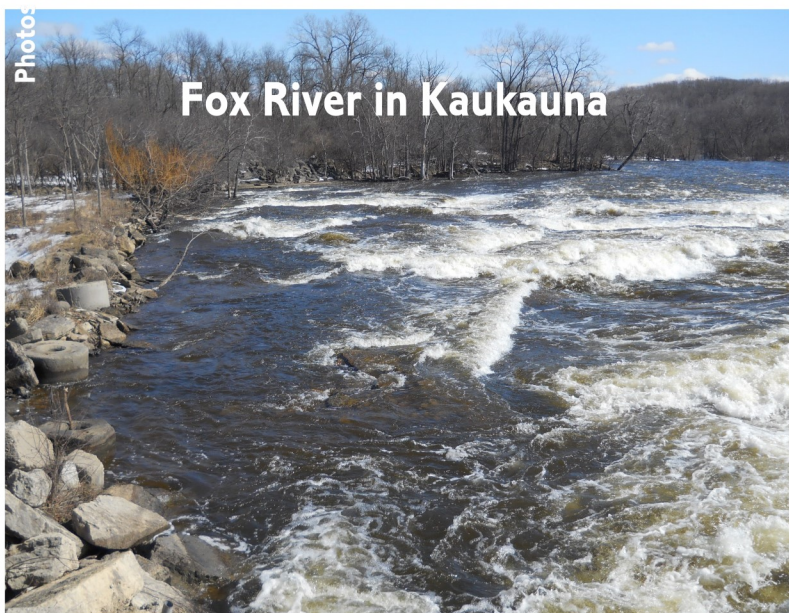
June 2020

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6 1811: Brothertown Indians send reply to Delaware Indians accepting land offer in Indiana Territory
7	8 1842: The Brothertown are issued individual Letters of Patent to their land holdings by President John Tyler	9	10	11	12	13
14 Flag Day	15 1842: Death of Thomas Dean, Brothertown ally	16	17	18	19	20 1864: Peoria Indians adopt the Randall Abner family by Council decree
21 Father's Day	22	23	24	25 1832: US Senate ratifies Feb. 17, 1831 treaty thereby establishing the Brothertown Reservation on the east shore of Lake Winnebago	26	27
28	29	30	Although Congress approved the Brothertown Indians' request for citizenship on March 3, 1839, the provisions called for were not completed until November. The last date that the Brothertown Indians were federally recognized was November 26, 1839.			



Photo by Mark Baldwin

Fox River in Wrightstown Wisconsin

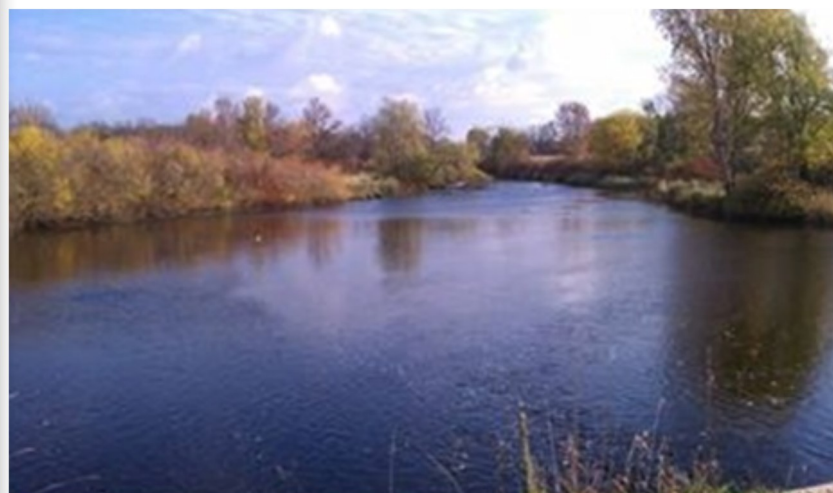


Fox River in Kaukauna

Both the Coffeen and Coyhis families migrated from the state of New York to Wisconsin. Some of them probably came overland by covered wagon. Some came by boat thru the Great Lakes. They wintered at Fort Howard (now Green Bay) the first year. Making huts of logs with one side open and building their fires in the open side. Many of these people did not survive the long cold winter and the primitive conditions of living. In the spring the survivors traveled to Lake Winnebago and settled on the Eastern Shore.



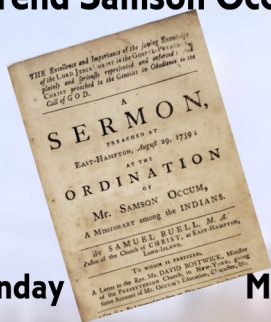
Above: Handwritten note of Mrs. Gladys Laura Coffeen Werth (1918-1992) (right)



Left: "Lot 199" in Brothertown, WI which, to this day, is still owned by the Coyhis-Coffeen-Werth family.

Photos submitted by Paul Werth

Reverend Samson Occom (Mohegan/Brothertown), Presbyterian minister, is honored with a feast day on the liturgical calendar of the Episcopal Church (USA) on July 14th.



July 2020

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

			1	2	3	4
					1809: Brothertown Indians, seeking land, deliver speech to the Delaware Indians in Indiana Territory	Independence Day
5	6	7	8	9	10	11
			1774: Occom and David Fowler set out for Oneida to meet with J. Johnson and others and decide on land boundaries			1774: death of Sir William Johnson
12	13	14	15	16	17	18
		Samson Occom Day 1792: Death of Rev. Samson Occom in NY		1772: Moses Paul writes to Occom from the New Haven jail		
19	20	21	22	23	24	25
					1774: Occom and Fowler reach Oneida and continue on to Kirkland's and see their brethren	
26	27	28	29	30	31	Background: Lot 199 of the original reservation in Wisconsin. This is the only known original lot still in the possession of a Brothertown family: the Coyhis-Coffeen-Werth

Kansas: New York Indians Emigrate to Indian Territory

President Andrew Jackson's Indian policy involved moving all Native Americans west of the Mississippi. In 1846, more than 200 New York Indians were led by Dr. Abraham Hogeboom to land in Indian Territory near current day Kansas City, KS. The trip, largely spent on the water and occasionally carrying canoes across land, was rough. About 1/3 of the party died on the way. Life here was extremely difficult. The provisions, tools, doctors, blacksmith, schoolhouses, homes, etc promised them by the US government, never arrived. Nor was this territory free of the effects of racism. An interview with Sarah "Sally" (Tocus) Abner [Brothertown] on record at the National Archives says, in part, "She is a New York Indian belonging to the Brothertown Band; ...she came into the Territory of Kansas in the year (1852), her husband Randall Abner [Pequot/Brothertown], three daughters, Sylvia, Gracey, and Josephine Abner, and one son Dennison W. Abner, came with her, they also brought two grandsons with them, James and John Wadsworth, also one granddaughter, Mary Skeesuck [whose parents died in Kansas orphaning 10 year old Mary], all Brothertown Indians of the New York band...."

"We built a house there (near Little Osage River) and lived in it about three months; our house was then burned, and all the furniture and clothing of our large family, and also the furniture and clothing of the families of Lewis Pascal and David Gerbeau, my sons-in-law, were burned at the same time."

The "Confederated Peorias" (Peoria Indians) mercifully adopted the Abner family by decree of their Council on June 20, 1864. The family lived with them in Paola, Kansas until 1873 when they removed with a large portion of the Peoria tribe to Indian Territory in Oklahoma.



Randall Abner was a leader of the Methodist Episcopal Church in Brothertown and Peacemaker in both New York and Wisconsin. He migrated with his family to Indian Territory in what is now Kansas where he died upon arrival in 1852.

August 2020

Sunday

Monday

Tuesday

Wednesday

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Saturday



Background and left: Mrs. Justina Paschal Merris is the granddaughter of Randall and Sarah (Touce) Abner and daughter of Grace Abner. She was born in Paola, Kansas July 13, 1858 and moved to Indian Territory (now Ottawa County, Oklahoma) at the age of 15. She married William Merris in 1873 and bore 8 children, all born in Ottawa County. Justina was laid to rest in Kansas in 1927 at the age of 69.

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1778: Birth of Thomas Dean, Brothertown ally

1821: The Treaty of Green Bay

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1774: Joseph Johnson licensed to preach

1759: Samson Occom ordained by Samuel Buell

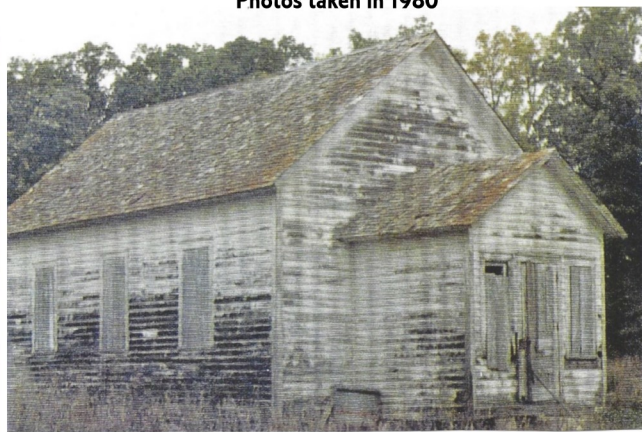
Miles Marcellous Johnson



Above: The Whitesville Methodist Church

Below: The Whitesville School

Photos taken in 1980



Brothertown Indians in Long Prairie, Minnesota

Exerpts from Caroline Andler's "The Brothertown Indians Who Moved to Long Prairie, Todd Co., MN" (full text available at BrothertownCitizen.com):

"...as children grew up the land either had to be divided to provide for those needing a place to live, or the children had to move away. The economic conditions of the 1870's through the 1880's made it difficult for small farmers to meet their costs and pay their taxes. Many lost their land or sold off acreage to the hundreds of Germans pouring into the area."

"The Civil War saw every able bodied man at Brothertown joining in the fight.... When the war was over, life did not seem to be the same in Brothertown; there were too many vacant places; too many friends gone. Some began thinking of the lands in Kansas they had refused but reports coming back from those who had gone to Indian Territory in the 1850's were discouraging. The land [in Kansas] was bleak, sparsely timbered and the whites and native Indians had both treated them harshly. The Whitesville settlement in Minnesota was attractive because of the luxuriant grass and the rich bottom land, flanked by fine timber on the higher lands."

"In the late 1870's and 1880, the Brothertown families of Miles Johnson, Orrin Johnson and his large family, William Johnson and his sons, Laton D. and Hiram; John and David Shelley, Lewis F Fowler, and Rufus Skeesuck with his young wife Amanda Fowler and two young sons, all moved to the Whitesville settlement six miles west of Long Prairie."

All photos on this page submitted by Caroline Andler



ARCHIE MADISON'S sawmill at Long Prairie, MN



Left: Phoebe Johnson Shapely and her husband William who migrated from Brothertown to Todd County Minnesota about 1878. Photo submitted by Lani Bartelt

September 2020

Sunday

Monday

Tuesday

Wednesday

Thursday

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Saturday

On September 7, 2012, the Bureau of Indian Affairs stated in their final determination that since Brothertown's "tribal status was terminated by an 1839 Act of Congress", "Only Congress may restore the tribal status of Brothertown and its government-to-government relationship with the United States."

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1772: Samson Occom preaches at the execution of Moses Paul

1797: First recorded meeting of the Brothertown Peacemakers

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2012: BIA's final determination "only Congress may restore the tribal status of Brothertown..."
Labor Day

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Constitution Day

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1785: Occom sets out again for the new settlement in NY

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Left: Mercy L. Johnson Fowler who moved to Minnesota Territory in 1882





Lura Fowler Kindness, circa 1934, hugs her "Records of the Brothertown Indians" book (1788-1901). A photostat of this book can be found at the library in Madison or online at brothertowncitizen.com



Photos submitted by Caroline Andler

Right:
Brothertown, WI
community barn
or house
raising-dancing
and food followed



Brotherton Indians hold reunion in area

Regional Report

CHILTON — The Brotherton Indians, descended from tribes which originally resided in New England, conducted a reunion recently in Calumet County.

Their ancestors were Pequots, Narragansetts, Mchegans, Tunnix, Montauks, Wappingers, and other Indians who were decimated by famine war, and disease, and who migrated to New York around 1785.

Bonded together in fellowship, that band of Christian Indians formed the Brotherton Tribe.

The common language of English was adopted, and they called themselves, Brothertowns, or Brothertons, after their settlement.

Land encroachment forced the Brothertons to move to Wisconsin where they were granted a reservation on the east shore of Lake Winnebago in 1832.

According to June Ezold, tribal chairperson for the Brotherton's, pressures to remove the Brothertons to Kansas arose, and the Brothertons saw U.S. citizenship as a way to prevent removal.

They applied, she said, and received U.S. citizenship in 1839, with the understanding that the benefits of citizenship were in addition to the rights, privileges, and protection to which their tribal status entitled them.

From 1839 to the present, the Brotherton Indians have func-

tioned as a distinct tribal entity with one foot in each of two worlds, Ezold said.

According to Ezold, they have maintained their tribal identity, while being active in the larger non-Indian community.

Throughout that time, Ezold said, the Brothertons have tried to clarify their tribal status. "We, like many other tribes, have been denied access to the federal trust relationship on highly questionable grounds," Ezold said.

Betty Schilling
Chilton Correspondent
849-9256

In 1978, a procedure for the recognition of tribal government was established. It's called the Federal Acknowledgment Project.

In 1980, the Brotherton Indians decided to apply for "recognition" of its tribal to government status.

In their efforts to reorganize, a nine-member council was elected, and several committees were established in order to gather and research the tremendous amount of information which the federal government is requiring in order to be recognized as an Indian tribe.

There are seven criteria which must be met in order to finish the Brotherton's petition for federal acknowledgment.

They are: Repeated identification by federal authorities; long-standing relationships with state government based on identification of the group (Brothertons) as Indian; identification as an Indian entity by records in courthouses, churches, and schools; repeated dealings with a county, parish, or other local government in a relationship based on the group Indian identity; identification as an Indian entity by anthropologists, historians, or other scholars; repeated identification as an Indian entity in newspapers and books; repeated identification and dealings as an Indian entity with recognized Indian tribes or national Indian organizations.

Ezold said they are still in need of information such as birth records, ancestry charts, and individual history charts, in order to update the Brotherton Indian roll.

Anyone with information should send it to Ezold at Route 4, Box 90-1, Arbor Vitae, Wis. 54510.

The goal, Ezold said, is to achieve federal rerecognition of tribal status.

Anyone 18 years of age or older, a descendant of a Brotherton Indian, and not on the rolls of any other tribe may become a member of the Brotherton Indian Nation and vote in tribal matters.

Since reorganizing in 1980, several accomplishments have been made by the Brotherton Indians.

They have been awarded the Administration for Native Americans Status Clarification Grant, which funds much of the research needed for the acknowledgement petition; publish the Brotherton Messenger, a bi-monthly newsletter which serves as a forum of communication to all Brotherton Indians; possess a traveling photographic exhibit currently on display throughout the state; have a proclamation by former governor Lee Dreyfus stating from October 1982 to 1983 as the Year of the Brotherton Indian; and a citation from the Wisconsin Legislature congratulating the Brotherton Tribes' 150th anniversary in Wisconsin.

The pilgrimage back to the site of their reservation on east side of Lake Winnebago recently commemorated the end of their celebration year which marks their 150th anniversary in the territory and state of Wisconsin.

The Treaty of Green Bay, signed in the Territory of Michigan on August 18, 1821, was later vigorously contended and never made into law. It took many more negotiations and another decade before the issue was finally resolved by two treaties (February 8, 1831 & October 27, 1832) collectively known as the "Treaty of Washington.". This "Treaty With The Menomonies" was ratified by the US Senate on March 13, 1833.

October 2020

Background and above news article taken from the Herald Times Reporter p 10 October 27, 1983: "Frieda Doxtator, 81, of Chilton (center) was the oldest Brotherton Indian to attend a recent Brotherton Indian reunion in Calumet County. She is with June Ezold (left) tribal chair and Barbara TerBeest (right) tribal secretary."

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

On October 16, 1826, the US government entered into a treaty with the Potawatami. One of the provisions of this treaty granted "one quarter section of land" in Indiana to each of the 58 Indian scholars in Rev. Isaac McCoy's care. The following orphaned Brothertown children of Jacob Dick and Thomas Isaacs were included in this grant: Charles Dick, Susanna Isaacs, Harriet Isaacs, Angelina Isaacs, Jemima Isaacs, and Betsey Plummer (stepdaughter of Thomas Isaacs). (Indian Affairs, Laws and Treaties Vol II)

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1818: 5th treaty of the 6 St Mary's treaties signed

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1774: Contracts signed by Oneida gifting land to the East Coast Indians

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Indigenous Peoples Day
Columbus Day

1773: J. Johnson writes from Farmington to update and encourage the 7 Indian communities on the emigration

1826: Treaty with the Potawatomi, in part, grants Indiana land to the orphaned children of Jacob Dick and Thomas Isaacs

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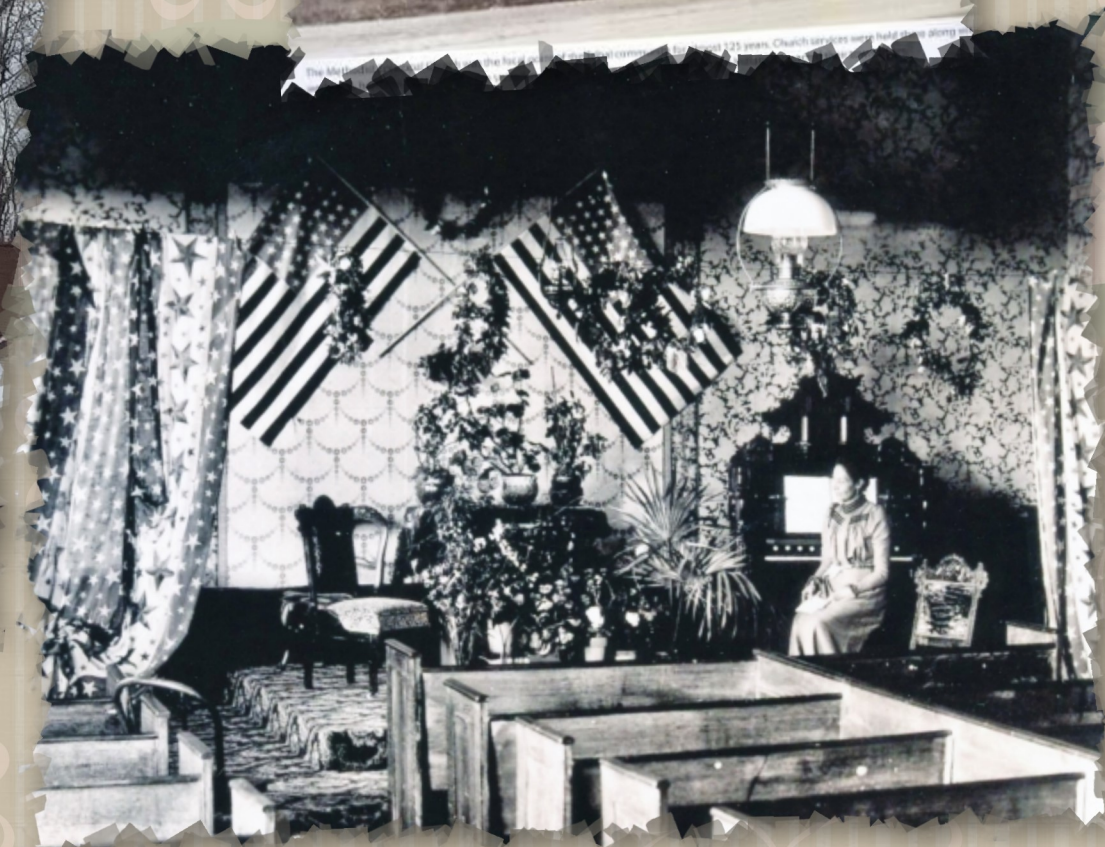
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1773: Johnson & Wampy meet Oneida leaders at Johnson Hall
1832: Treaty with the Menominee provided Brothertown land on the east side of Lake Winnebago
1982: WI governor declares "The Year of the Brotherton Indians"

Halloween

Brothertown's Methodist Episcopal Church 1842-1967



The Methodist Episcopal church in Brothertown, Wisconsin was first built in 1842 and rebuilt (above) in 1845 on a lot donated by Thomas Commuck. Eventually the building fell into disuse and was razed in 1967. The stained glass windows, added in 1906, are now at Calumet County Historical Society while the bell rings in services at the Oneida church.

November 2020

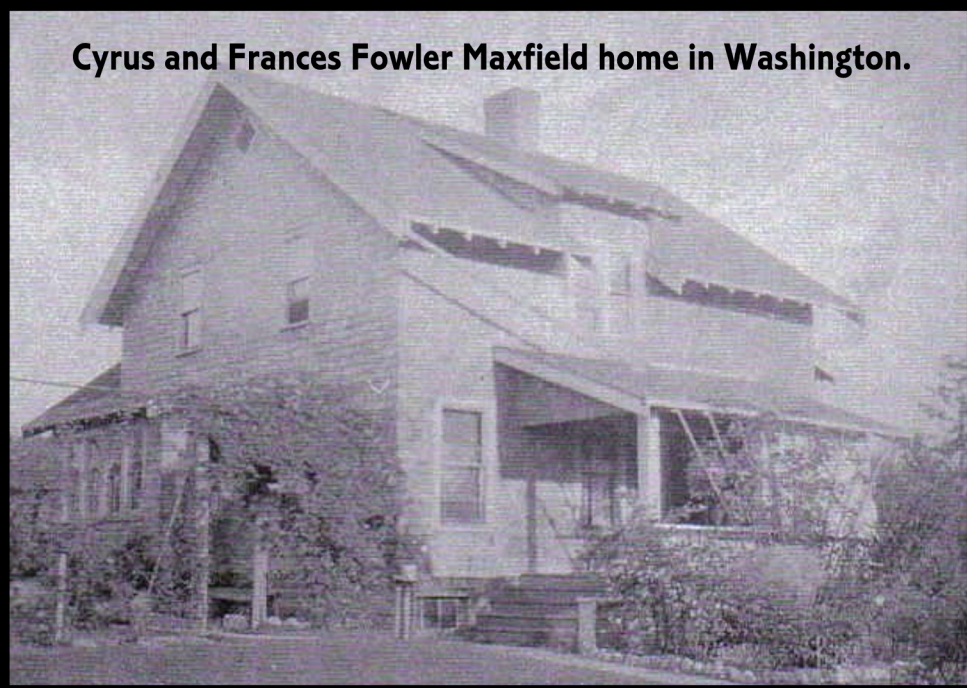
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3 1785: Occom officiates at the first wedding conducted in the new settlement	4	5	6	7 Eeyawquittoowauconnuck /Brothertown Day 1785: Brothertown forms "into a body politick" in NY
8	9	10	11 Veterans' Day	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26 1839: Last day the Brothertown Indians were federally recognized Thanksgiving	27	28
29	30	From Occom's journal entry November 7, 1785, "But now we proceeded to form into a body politick we named our town by the name of Brotherton, in Indian Eeyawquittoowauconnuck. J. Fowler was chosen clerke for the town, Elijah 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..."				

Photos on this page submitted by Marilyn Maxfield King.



Frances Fowler Maxfield with husband Cyrus and son Herbert, migrated to Washington in the 1880's.

Cyrus and Frances Fowler Maxfield home in Washington.



Frances Fowler Maxfield at age 60

While some Brothertown Indians, such as John Shelley, migrated from Brothertown, Wisconsin to Minnesota and then to Washington, others, like Frances Fowler Maxfield and her family traveled directly from Brothertown to Washington

Background photo from the Otto Heller Collection: Includes two sheets of paper handwritten by Letitia Keevil: "William Johnson and wife Charlotte Johnson, great grandparents were born in New York State and came to Brothertown Wisconsin in early 1800, settled on what is now Ed Beimers (?) farm. They were parents of Elisha Johnson who became blind; William Johnson who died in Long Prairie, MN; Orrin who died in Long Praire, MN; Esther Johnson who was the wife of John C. Hammer; Nancy Johnson who was the wife of Johnathan Schooner. They were born in New York State and came by boat to Green Bay in 1840, then came by Oxteam with a few household possessions to Manchester (now Brothertown). They built a shanty near the parents of Nancy Johnson Schooner. After years they built a log house, a picture of same I have in my possession. They cleared land which was a wilderness when they came. J Schooner was surveyer of this town and county. Their children was as follows: Elisha Schooner, Elizabeth Schooner, Charlotte, my mother, Luther O. Schooner, a baker by trade. Alwida who died when she was 20 years old of lung trouble."

December 2020

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday



Left: Herbert Fowler Maxfield (1882-1961) emigrated to Washington in the 1800's

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Christmas Eve

Christmas Day

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1830: Thomas Dean pens letter to President Andrew Jackson on behalf of the Brothertown Indians

Throughout the 1800's and 1900's, many individuals and families continued to emigrate from Brothertown Wisconsin. Some went to Wrightstown, Fond du Lac, or other nearby cities while some went as far as the Pacific Coast. A large concentration of Brothertown Indians can be found in Washington. Among these are descendants of Phoebe Johnson Shapley, Frances Fowler Maxfield, and John Shelley.

Historical Timeline of the Migrations of the Brothertown Indians

~March 29, 1772	Joseph Johnson (Mohegan/Brothertown) pens a letter to Moses Paul which becomes first Native American publication when it goes to print in April of 1772	~August 18, 1821	The Treaty of Green Bay was signed and later contested
~July 16, 1772	The condemned Moses Paul writes to Reverend Samson Occom (Mohegan/Brothertown) from the New Haven jail	~April 6, 1824	At a town meeting, the Brothertown Indians vote to purchase land at Green Bay
~September 2, 1772	The execution of Moses Paul at which Rev Occom delivers a sermon which is printed and reprinted and is a top seller here and in Britain	~1824	The Brothertown purchase land from the Menominee for \$950
~March 13, 1773	East Coast Indians gather in Mohegan to discuss the practicability of removal to New York	~October 16, 1826	Treaty with the Potawatomi, in part, grants Indiana land to the orphaned children of Jacob Dick and Thomas Isaacs (Indian Affairs, Laws, and Treaties, Vol II)
~October 13, 1773	Joseph Johnson writes to the seven Indian communities updating and encouraging them on the emigration	~April 16, 1827	NY Assembly passes act granting Brothertown permission to sell land in anticipation of the Tribe's move
~October 27, 1773	Joseph Johnson and Elijah Waumpy meet with Oneida leaders at Johnson Hall	~May 28, 1830	Andrew Jackson's "Indian Removal Act" passes
~January 20, 1774	Joseph Johnson delivers a speech on behalf of the East Coast Indians at Oneida Council House in Kanawarohare	~February 8, 1831	The first of 2 renegotiated treaties (collectively known as "The Treaty of Washington") with the Menominee signed selling land in present-day Wisconsin to the New York Indians. The Brothertown had paid \$950 for a share of this land in the August 18, 1821 treaty. The 1821 treaty was vigorously contested and renegotiated.
~July 11, 1774	Death of Sir William Johnson, Superintendent of Indian Affairs for the northern colonies	~1831	About 40 Brotherton migrate to the Kaukauna area
~July 24, 1774	David Fowler and Rev Occom reach Oneida in New York	~June 25-August, 1832	Approximately 44 Brotherton travel to the Kaukauna area
~October 4, 1774	Oneida cede land to East Coast Indians officiated by Guy Johnson, nephew of Sir William Johnson, at Guy Park	~1832ff	The Brothertown migrate to the east shore of Lake Winnebago
~March 13, 1775	First emigrants set out for Oneida country	~October 27, 1832	The 2 nd of the renegotiated treaties known as "The Treaty of Washington" signed with Menominee provided Brothertown land on the east side of Lake Winnebago
~February 20, 1776	General George Washington's letter to Joseph Johnson	~March 13, 1833	Renegotiated treaty with the Menominee ratified
~1777	The emigrants are burnt out of their new homes by British supporters; many spend the remainder of the Revolution with the Stockbridge in Massachusetts	~1834	The Brothertown Indians establish first Baptist congregation in WI
~May 8, 1784	Samson Occom accompanies Jacob Fowler, Anthony Paul, and other families emigrating from CT to NY	~January 15, 1838	Treaty of Buffalo Creek concludes causing NY Indians to cede all their lands in NY and WI and move west of the Mississippi. When requests by the Brothertown Indians for individual title to their Wisconsin lands (1834) was not responded to, the Tribe was forced to request citizenship (1837) to achieve the same.
~September 22, 1785	Rev Occom sets out again for the new settlement in NY	~March 3, 1839	Congress approves Brothertown petition for citizenship
~November 3, 1785	Rev Occom officiates at first wedding in the settlement	~March 1, 1840	The original town name of "Deansborough" is changed to "Pequot"
~November 7, 1785	Rev. Occom notes in his journal that on this date the Brotherton formed "into a body politick" and "named our town by the name of Brotherton, in Indian Eeyawquittoowauconnuck"	~July 2, 1829	Brotherton meet at old log church and choose commissioners to supervise the survey and division of the Reservation
~February 25, 1789	New York assembly ratifies and confirms Oneida land grant to the East Coast Indians along with the town name: "Brother Town"	~November 26, 1839	Last date the Brothertown were federally recognized
~March 31, 1795	The New York General Assembly passes "An Act Relative To Lands in Brothertown" which divided the original reservation in half; one side for the whites and one for the Brothertown Indians	~June 9, 1842:	The Brothertown are issued individual Letters of Patent to their land holdings by President John Tyler
~March 4, 1796	"Act for the relief of the Indian who are entitled to lands in Brothertown" passes	~1842	Brothertown build first Methodist Episcopal church in WI
~September 4, 1797	First recorded meeting of the Brothertown Peacemakers	~1845	Second ME church built on Thomas Commuck's lot
~April 4, 1809	The Brothertown appoint John Tuhie, Sr; John Skeesuck, Sr; Henry Cusick; and Jacob Fowler as delegates to communicate with the Delaware Indians about purchasing land in Indiana	~May 16, 1846	Dr. A. Hogeboom sets out with 200 of the New York Indians to Indian Territory in Kansas
~July 3, 1809	The Brothertown Indians deliver speech to the Delaware in Indiana	~1852	Randall Abner migrates with his family to Indian Territory in Kansas and dies upon arrival
~June 6, 1811	The Brothertown Indians send a reply to the Delaware accepting their land offer in Indiana	~June 20, 1865	Peoria Indian Council adopts Randall Abner family
~January 13, 1817	The Brothertown Indians vote to send representatives to White River, Indiana in the quest for new lands	~1870's-1880's	Many Brothertown Indians, including Johnsons, Shelleys, Fowlers, and Skeesucks, move to MN
~May 31, 1817	Thomas Dean, agent, attorney, and friend of the Brothertown, sets sail with Paul and Sarah Dick, Thomas and Betsy Isaacs, Charles Isaacs, Rudolphus Fowler, and Jacob Dick for Indiana in the hopes of negotiating land for the Tribe	~1880's	Some Brothertown Indians move from Minnesota to Washington; others migrate from WI to WA
~Sept.-Oct., 1818	Series of 6 "Treaties of St. Mary's" signed selling much of Indiana to the US. The 5 th , signed October 3, allotted land to the following Brotherton: Isaac Wauby, Jacob Dick, Solomon & Benoni Tindell	~October 27, 1882	"The Year of the Brotherton Indians" declared by Wisconsin governor, Lee Dreyfus
		~September 7, 2012	Bureau of Indian Affairs determines that as the Brothertown's "tribal status was terminated by an 1839 Act of Congress," "Only Congress may restore the tribal status of Brothertown and its government-to-government relationship with the United States."

Right: Home of Louise Fowler on Lot 9 of the Brothertown Reservation.

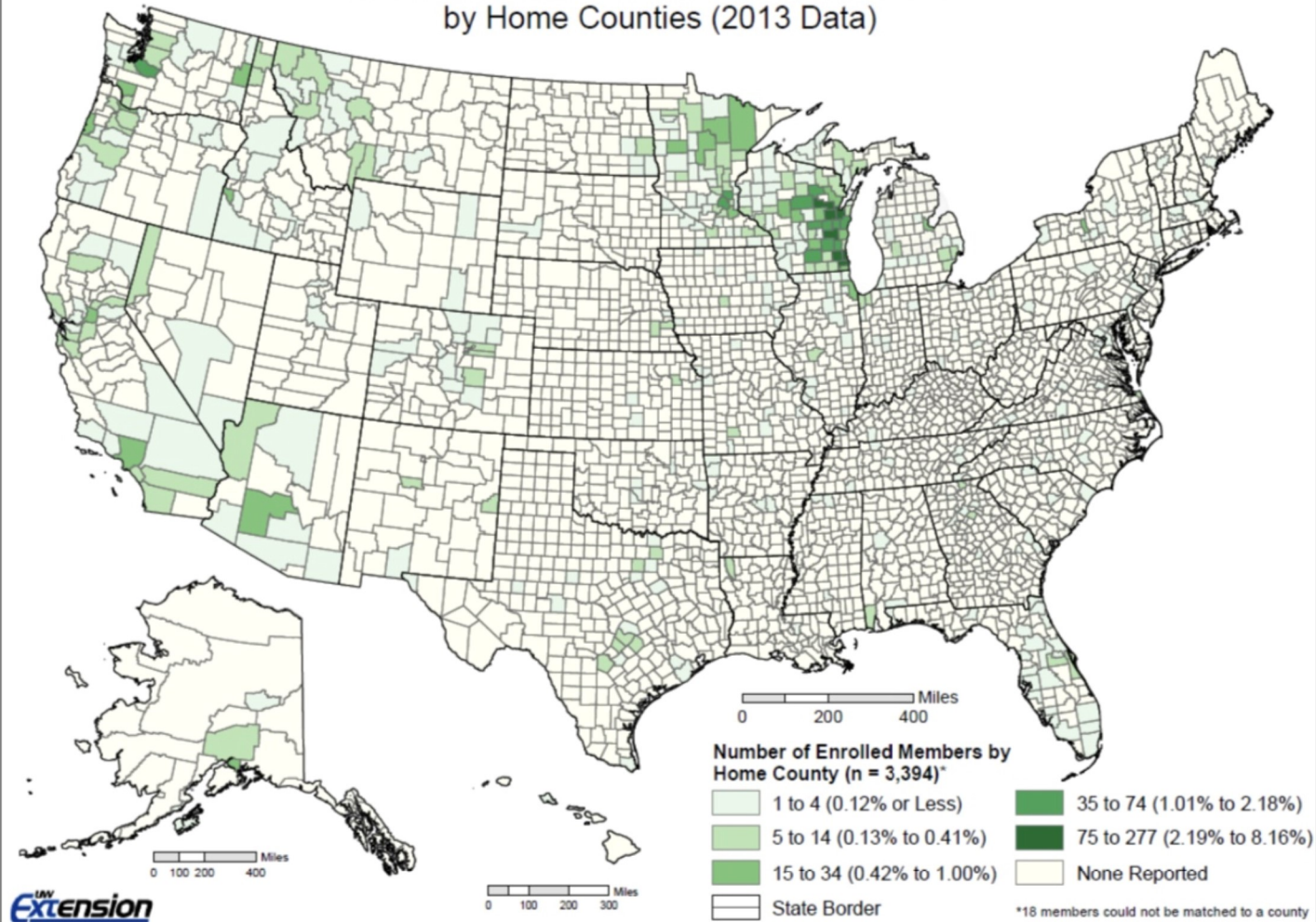
Photos taken from the unpublished "Wisconsin" by Caroline Andler



Left: Making repairs to the Brothertown Harbor.

Background: Winter Photo of Lake Winnebago with Brothertown on the far right. Photo submitted by Seth Elsen.

Brothertown Indian Nation Enrolled Members by Home Counties (2013 Data)



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