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THE COMING OF THE NEW YORK INDIANS TO WISCONSIN.

BY JOHN NELSON DAVIDSON, A. M.

Before the waters of the Great Lakes had found their present pathway to the sea, they had an outlet through the region that lies to the south and the southwest of those Archaean mountains that we call the Adirondacks. In time, for some reason that we will leave the geologist to explain, the overflow of the great waters of the interior forsook its ancient channel. There were changes of level, and a diverting of the waters. Of these, some flowed in new directions, and some kept their old course, to be known in time as the Mohawk. But there was no constricting of nature, there was no tearing apart of the earth. The banks of the ancient though now divided river, with its tributary valleys and their enclosing hills, were left unharmed.

In accordance with the law of conquest, this great gateway through the Appalachian range to the interior of North America was held, when the French first came to the St. Lawrence and the Dutch to the Hudson, by the strongest of all the peoples of the eastern portion of our continent. It is no part of our narrative to tell the story of the Ojibwas, "the men surpassing all others," the "Five Nations" of the British, the "Trojais" of the French. They did surpass their neighbors of the same race, both in war and in council, and had they been wise enough to form a true nation instead of a mere confederacy, several pages of American history might now bear a very different record.

* Address delivered before the Wisconsin State Historical Convention at Green Bay, September 7, 1899.

every word of our story is of those who should be called "English rather than New York Indians." These were the "Commons and the Stockholders" of Metchewick. The first names of these tribes were being and were being given with the whites. So far as I know, the Stockholders are only Indians whose tribal name was adopted as a direct result of Christian teaching. Such teaching some of their ancestors must have had almost from the first coming of Pilgrims to the north. Thus we find that their future governor, Edward Coley, wrote in December, 1621: "We have found the Indians very faithful in their covenant of peace with us, very low and ready to pleasure us." And there are abundant other words to show that both Pilgrims and Puritans were diligent in giving Christian instruction to the savages.

It was in 1646 that the Apostle Eliot began his "evangelic labors" among them and of other places where there were those or where the Indians met "to worship God and sacrifice Sabadin." Says John Piske: "In 1674 there were four hundred Indians who professed to be Christians." It is evident that Eliot did not toil alone. Nearly fifty teachers and assistants were employed in this great work. No pains were spared to teach the Indians to read and to write, and in a comparatively short time the proportion of them who could do both, more than the corresponding number among the inhabitants of the present day. The necessary cost was met, in part, by the "Society for Propagating the Gospel among the Indians in North America," which was incorporated by the first Long Parliament in 1649, perhaps at the suggestion of the king, and almost certainly as a result of the labors of Eliot, who, and almost certainly as a result of the labors of Eliot, secured the gift for the printing of the first Bible published in America—the translation made by Eliot into the language of Massachusetts Indians.

It is to be compared with the existing "Society for the Propagation of the Gospel in Foreign Parts."

Aside from the Pequot and King Phillip wars, the men of New England fought but little with the Indians, save as many of these were allies of the French in the so-called French and Indian War—time was in which the prize was the possession of the furthest and greatest part of the North American continent.

"They live much the better and I generally for the English," says Lefflor, "and themselves know it, or at least their Sachems and Sagamores know so much, for before they did nothing but spite and destroy one another." Even the Pequot War and that commonly called by the name of King Phillip were, in part, wars of Indian against Indian. After these conflicts were over, fragments of many tribes were left, and of some of these was contrived a century later, the "nation" of Peabodians. In this intervening time there had been worldly and less worthy successors to the Apostle Eliot. Good, peditic, ridiculous, misunderstood and maligned Cotton Mather had been indistinguishable in labors for the Indians, as for every body.

When Mather died (1728) there was a Mohegan home on the west bank of the Thames, in Connecticut, and in this home a boy of five years or thereabout to whom had been given what was probably the name of his mother's family—Sampson. The father seems to have been a leader in founding a village of his people. In this village a missionary school was established upon Sampson Ocean—for it is he of whom I am writing—was ten years old. Soon, however, the school was given up as a failure. But a minister of the neighborhood visited these people once in two weeks during the summer. This was the time of the Great Awakening in New England, and young Ocean, after persistent study, became a successful teacher of his race. He even aroused great enthusiasm among the higher classes of whites, and once preached before King George III.

In his comprehensive work, Ocean visited the Carolinas, going first in 1761. He made ready the way for Samuel Kirkland, the results of whose work yet abide among that people. For their sake, Kirkland went down almost to death. Thus he won

acts of rage and became the true founder of what was in years called the First Christian party of the Onondas. The converts were the truly first-born of Skomohach.

After his sailing that was repeated in two years by the only Premier Williams. During the Hutchinsonian War, and's service to the cause of the colonists was great. Sir

John Johnson, the majority's general agent for Indian affairs in the North, died in 1779, but his son and successor, Sir John Johnson, sought to enlist the Six Nations on the British side. Johnson's great influence, Johnson successfully will-

ed so far as the Onondas were concerned. These he at first agreed to keep in a state of neutrality. At that time it was the wish of the colonists and of Congress to keep the Indians gathered out of the conflict. Later, when the Onondas were drawn into the contest, about 250 of them, under the leadership of Skomohach, served as part of the American force. It was

wise reluctance that Washington accepted the services of them, but Skomohach and his band seem to have brought no credit either upon their religion or upon the colonial army, associated with the Onondas in service to the American cause.

Kinsmen who in 1713 or in the years immediately following they had received from the Carolines? These were the converts. By their course in the Revolutionary War these

tribes must have been separated, in some degree, from the rest of the other Iroquois, and these, perhaps, they were the converts to welcome the New England and Long Island Indians.—Narragansetts, Pequots, Montanks, Molagans, the Nechicks (of Fannington), and perhaps others,—why, under such it was that the "Five Nations" became the "Six Nations."

Oceom seems to have exercised a missionary's care over seven parishes: Abbeegan, Monahk, Long Island; Xantla, Graton, Farmington, Stratford (Connecticut); and Charlestown, Rhode Island; and Fort, William de Long Love, of Hartford, Connecticut, 1831.

Very little before the Onondia county (New York) Historical society. In accord with this statement is an expression used in the book of *Brookhaven Records*—"the remnant of the seven tribes," *Henry Jones's Annals of Onondia County*, p. 205.

the teaching of Oceom and his people. William David and the old Bowyer had been induced to give up what was left of their old tribal organizations, form a new tribe and, as such, a new band. This policy of removal and union was adopted because the way for the Onondas' goal of their gift of ten miles square of land was made in 1775, and some of the families interested moved westward about that time. But it was not until 1784 that there was any considerable emigration of Oceom's people and the New York "Brotherhood" was not organized until November 7, 1784. Oceom was present, and thereafter spent his summers with his people or with the Stockbridge, among whom he died July 14, 1792. Whites as well as Indians were the objects of his pastoral care, and "even to this day his name is venerated among the descendants of those whom he taught."¹

Oceom and Kinsland planned to establish a missionary school in the region of their labors. Thus in 1703 the Hamilton Onondia Academy was founded. From this planting grew Hamilton College whence, among others, there came to Wisconsin, while she was yet unnamed, Morgan Lewis Meritt, Jedediah Dwight Stephens, of the Statesburg mission, and Lewis Honore Jones, one of the founders of the seminary which finds continued life in the preparatory school connected with Beloit College.

The other Indian emigrants from New England to New York, the Amheh-kasabock, or Stockbridge, have a story that invites recital, but we must be content with the latest synopsis. They were the constant friends of the colonists, and a wall of defence to western Massachusetts from the Indians of Canada. Their first minister was John Sergeant, who in character, ability, and devotion ranks with Elliot. He was early translated, dying in 1749, but his work continued. In the Indian training school which he founded, some Mohawks, Onondas, and other

¹ *Ibid.* Jones, according to his own statement, was one of the children in a family that "venerated the name" of Oceom.

and received more or less of education. All this was before the coming of Kitchener to the Oneidas, and his work on the part of our people has been justified by the fact that a number of our young men had been educated in the school that he called Sagoyew's, deriving it to the cause of Indian education. Not without history, persuasion did those of our men and boys come to the Massachusetts mission at Stockbridge, and there the parents of some of them formed for their a home—as lately during the Revolutionary War, did the family of Kitchener. What wonder that the generous and liberal Oneidas have the Stockbridges? Do come and dwell beside them? It is probable that as in the case of the Oneidas, the invitation was given before the war. But the years of actual removal began with 1788 and ended with 1789.

According to the example set by many of the Pigeon and their fathers, and so often followed by spiritual descendants, these makers of New England, a church of the emigrants organized (1785) before the majority of them had left their old home. Then it was that the migrating Indian men were fraternally dismissed from the church that had its footing in the baptism of a Mohican convert—the church was to become in their behalf the spiritual home of Cyrus, "the man who laid the estate," and his illustrious brothers. It was in accord with a custom of emigrants, that the new one should be called by the name of the old. Thus Stockbridge in New York came to be—New Stockbridge, as it was called for many years. Occom's people also were coming to their new home. So it came to pass that the Oneidas, the Stockbridges, and the Brothertowns were gathered together in one of our great gateway leading toward the West.

Before many years had passed, those who had come from New England were ready for another migration. Many impulses led to such movement. Emigration was in the air. While men were moving westward. To Madawks and Cayugas who had remained loyal to the king, there had been given new

land in Canada. The Indians from New York were accompanied by a company of migrating people of whites. The Brothertowns were directed to the frontiers, they had more rapidly following their lands through their own possessions and the Stockbridges following neighboring. The conservative guides and generous spirit of Occom did not accomplish, even in part, his desire for the return of diverse tribes. Indians are more readily dispersed than united. The settlements among all the Christian Indians found it difficult, in the midst of temptations offered by white men, to hold in check the less stable portion of their people. Moreover the Stockbridges who shared in a century-old invitation given by the Oneidas to come and dwell beside them in their Western home. This invitation had already been accepted by the Delaware whom, after an Indian fashion, the Stockbridges called their grandfathers. In time, the Delaware also extended an invitation to their Stockbridges and Brothertown grandfathers to remove to the West and occupy the land that had been promised them. This was done in a formal manner "at a general council held at White river (Indiana), July 3, 1809, by the Wawpooquies (to-wit): Delaware, Maticoneck, Messer, Wescopsey, and Nanticoke Nations, at which time Working Tomson, a principal chief of the Delaware Nation, delivered a speech to the deputies of the four towns which stand on the banks of the Great river and River De Trochu, also to the Maticones, and the remnant of the seven tribes of Indians who reside at Brothertown, in the state of New York."⁷¹

The title of the Stockbridges to their land on White River had been asserted in a carefully guarded manner, December 21, 1808, by President Jefferson. One of their Revolutionary warriors, Hendrick Amputant, who served in the campaign against Burgoyne, is named in this document and called "captain." Whether or not business connected with this land claim

⁷¹ Extract from "The Book of Brothertown Records," as found in *Annals of Oneida County*, pp. 263, 270.

Anything to do with his coming to the West, I cannot say. In 1810, and for some years later, Arrington was in the West country. Thus so long regard him as a promoter of the proposed emigration of the Stockbridges and Kothowas, who for a time after he removed to New York, had so closely united under Occen's persuasion as to form companies that held public service annuities at Hendrick Arrington's among the Stockbridges, and at David Fowler's among the Brothertowns.

While in Indiana, Arrington was one of the most effective opponents of Tecumseh and his brother, Haskawana, the "chief," in the war in which General (afterward President) Harrison won his military reputation. In the War of 1812-15, such to that part of the West was merely a continuation of one already existing. Arrington, who dropped his Indian name for Hendrick, took the American side and became, if he had not been already, an officer in our army.

We may regard it as exceedingly probable that, as was the case at the time of the Revolution, so in the early years of the century that is now about to end, war delayed a westward migration of these New England Indians. Their first leader in this proposed movement was practically displaced from his chief office on account of drunkenness. He was succeeded by his son, Solomon Chhannowewannum Hendrick, who was a strong advocate of the policy of emigration. Two families went in 1817. But this Hendrick of unpropitiousable Mohogun we did not go with them, nor did he lead the larger company that went in 1818. Its departure was made the occasion of a religious solemnity, for among its members were some of the best of the Indian children, in a spiritual sense, of John Arrington, of David Brainerd, and of Jonathan Edwards.

The leader of this new emigration was John Metoxen, a man who had been educated among the Moravians at Bethlehem, Pennsylvania. He was at this time about forty-eight years old. When young, Mr. Metoxen was a man of great bodily

strength," and engaged or was compelled to engage in many hard-fought personal combats." From all we know of the man's personal character we may believe that his fighting was of necessity and not choice. In those days an Indian on the frontier who was independent enough and strong enough to defend himself and his people had need to be an exponent of muscular Christianity.

On leaving New York, Metoxen and some of his people did, as had been done in 1785, when the Stockbridges were leaving Massachusetts—they organized a church, according to the simple policy of the Pilgrims. The leader of the company, "than whom a man of more exalted worth cannot be found upon earth," was chosen deacon of the church, and faithfully did he discharge the duties of his office. He and his people took an overland course, halting on the Sabbath days. When they sang the psalms that David Brainerd¹ had translated into Algonquin for their fathers, and Deacon Metoxen read Scripture lessons and Scott's comments thereon.

They spent the winter in the vicinity of Piqua. Before Metoxen and his company reached their destination—the White River region in Indiana—the Algonquians and the Delaware Indians had sold their land, almost under occupation. Thus the newly arrived Stockbridges were left mere tenants at will of the United States government. Moreover the influence of the politicians and the people of Indiana, then a full-fledged state, was exerted constantly to hasten the time when all Indians must leave for homes or stopping-places yet farther to the west—or the north, or the south, the Indians did not care which.

To the northward and far distant, as journey's must needs be made in those days, was a region within the Stockbridge tribe—so Metoxen and others of the old men used to affirm—had been invited many years before to remove. But their tribal grandchildren, the Ojagwiquies, who were said to have given the

¹ Calvin Cotton's *Tour of the American Lakes*.

² Brown, *History of Missions*, II, p. 94.

For had themselves had the land which, according to the story they were now more than willing to share with their neighbors kindred. The village of the Fox was no longer one of the Outagamis.

And the promise which the Stockbridge men have known to be by fulfilled had any considerable effect in turning the minds to the Green Bay region as a possible home, seems likely, and Menoken and his men were not in a position to effectively in presenting any claim, even if it had been made. Yet, as we shall see, there were at work influences which, after four years of waiting, a home was secured for in the land wherein a dwelling-place had been offered to the fathers. Of these influences let us begin with the most

previous to 1834, and in that year especially, the government of the United States took active and efficient measures to have the purchase of a tract of land, in the Northwestern Territory, for the accommodation and future settlement of the New York Indians. This was done for the avowed purpose of trying in effect beneficially a compromise with the Stockbridge and Oneida tribes for lands on the White River purchased by the Delawares and partly owned by the former; to accommodate them and their red brethren of New York a permanent home remote from the vicinity of any white settlement and the temptation to the use of ardent spirits, that of Indian improvement? It was also a desirable object of the government to place these friendly Indians, who had considerable advances in civilization and improvement, distant centers, where they might serve to check or have the distracted or hostile savages of that region. Their loyalty to the American cause and the assistance they afforded in the course of the Delawares. The Marston seem to have been led in consequence of having taken sides against the colonists in the American Revolution. From towns in New York, Canada and Michigan and elsewhere, some came in later years to Wisconsin, and they few there were of them have united with the Stockbridges.

And in the late war was also accused as an additional reason for the occasion to them of the first migration of the government."

During those years Mr. Callorn, now secretary of war, and there is reason to believe that he favored the project of removing the New York Indians to the Wisconsin region, with the view of making it an Indian Territory of the North, and thus reducing the number of possible free states.

But the United States government could not compel removal; it could only promise it. Nor had the State government of New York any pretext for treating the Indian tribes within its jurisdiction as, to her excluding disgrace, Georgia a few years later treated the Cherokees. A juster public sentiment in New York permitted no official aggression upon even the feeblest of the tribes. Yet the people and the government of New York were never sorry when any of the Indians were disposed to remove voluntarily, and were ready, practically, to bid them not to stand upon the order of their going.

And some there were who, as we have seen, wanted only a place to which to go. Deprived,—unjustly, as they doubtless thought,—of the one they expected to secure, the Stockbridge Indians found, in seeking another, a worthy and influential ally in the American Board of Commissioners for Foreign Missions, and effective support in the churches forming its constituents. As certain missionary adjustments then stood, the proposed westward migration so eagerly desired by many or most of the Stockbridges, would put their church and its people under the care of the Board. Moreover there had been, in 1802, a short-lived Connecticut mission on Mackinac Island, and the establishment of its successor under Rev. William Montague Ferry may have been one of the coming events that cast their shadows before.

Of all members of the Board, and of all the friends of the

Report of Commissioners Erasmus Root and James McCall, to Wis. Hist. Coms., xli, p. 208.

Dr. Morse's no one seems to have been more active in their view than Dr. DeWitt Morse, an eminent Congregationalist of Green Bay, the best American geographer of his time, and the first of the favour of the religious. It would seem that early in June, 1825, Dr. Morse was in correspondence with several John Sergeant, pastor of the Stockbridge church, in view to the projected removal westward of that people. "This gentleman (Dr. Morse) counselled the Indians and their friends to take immediate measures to have a visit paid, by some distinguished agents of the Western tribes to select a proper point for them, and open negotiations for a cession of lands. Dr. Morse himself was thought to be the very person to undertake a mission. Application being made to the secretary of the Dr. Morse was commissioned to make a general tour among Northwestern Indians, with a view of founding a better understanding between these tribes and the government. What- ever other purposes may have occupied the attention of this missionary, it is certain that of securing a western resort for the Stockbridges and other New York tribes was a leading object, though the prior has no evidence of collusion in the matter at this date, with the Ogden Land Company. Green Bay a joint specially visited by Dr. Morse, where he spent nearly three weeks and preached the first Protestant sermon ever delivered at that place." Almost certainly this was the Protestant sermon ever preached in Wisconsin, and probably the first of any kind delivered in the English language, so far as Green Bay is concerned. Dr. Morse arrived at Green Bay on Friday, July 15, 1826, we may assume that this historic sermon was preached there on the following Sunday, July 19.

Some Account of the Advent of the New York Indians into Wisconsin by Gen. Albert G. Mills, in *Wis. Hist. Colls.*, II.

"I do not forget that Rev. Samuel Andrews' Process of "blue law" and of 1818. He officiated at a marriage at Prairie du Chien, in the summer of 1818. He officiated at a marriage at Prairie du Chien, and baptised children at Green Bay. But there is no evidence that he ever attended public worship at either place, and the presumption is that he did not do so."

When Dr. Morse, having ended his long and victorious journey through in New York, he advised them to migrate to the Green Bay region and, on the suggestion that they would do so, said to them things like these: "You will never again be dispersed. The white man will never go there. He will never desire those lands. They are too far off!" His advice accorded well with the inclinations of the Stockbridges and probably even better with the eager desire of the Ogden Land Company, whose interest in the matter is best explained by a brief digression.

The Charter the Massachusetts Province extends West to the South Sea and must therefore rest upon the Gulf of California near the North Part of it." Thus wrote Rev. Samuel Hopkins, of West Springfield, in his *Historical Memoirs of Peter John Sergeant*, published in 1755. When, however, the claim of Massachusetts to jurisdiction in what is now central and western New York was found to be practically untenable, there was effected between the two states a compromise by which Massachusetts yielded all her rights save those of proprietorship—subject to the rights of the Indians—in a tract of about six millions of acres. This claim of Massachusetts the State sold in April, 1788, to a company represented by Nathaniel Gorham, of Charlestown, and Oliver Phelps, of Granville, Hampden county. The consideration was one million dollars, payable in a scrip that had become depreciated. It is evident that there was a clause for land speculation on a large scale. The Holland Land Company bought the pre-emption right that Phelps, Gorham and their associates had secured, and in 1810 sold it to the Ogden Company.

In addition to the plan according to which Dr. Morse and the Stockbridges were working, there came to be another project as far exceeding theirs as an inflated balloon is larger than the solid materials of which it is composed. This project, or

*That is, if we can trust the Indians' memories and statements as reported by Mr. Catton in his *Tower of the American Lakes*.

imagined nothing less than the removal of all the
from New York and Canada, and would have established
what is now Wisconsin, an Indian empire. This
at least, the first part of it—had the favor of the
and Company.

that we have seen so many and such diverse agencies
to secure, if possible, the removal of Indians from New
I have learned of some preparation for their coming
ing, it is pertinent to inquire how many of them
make the proposed change. On the part of the Stock
who had remained in New York, and on the part of
settlers—those, in short, who may be called the New
Indians—there seems to have been no hesitation.

was quite otherwise with the Iroquois. Of those, so
the Onondas made the removal, that this part of our
may confine itself to that one tribe, and to the man
to himself for some years, if not their leader at least
prominent figure among them. This Eleazar Wil-

for it is he of whom I write—was of a half-breed fam-
were precisely, one of mixed blood—a family of the
branch of the Algonks. But when the Five Nations
policy became determined enemies of the French, the
Carolines separated themselves from the remainder of
ple, and founded a settlement, once called St. Regis,
St. Louis on the St. Lawrence. Thibault was brought
daughter of Rev. John Williams, the "redeemed" cap-
Deerfield, Massachusetts. But Eunice was never given
was married to an Indian, and in manner of life be-
of her husband's tribe, and in religion a Roman Cath-
Her grandsons, Thomas, who bore the surname of his
-ctors, fought on the British side during the Revolu-

tion between him and Sir John Johnson; there spring-
country alike. Other causes may have tended to bring
Williams into sympathy with the Americans. Scarcely
war over before we find him in New England, appear-

only for the purpose of visiting his wife and child? At Stock-
bridge his predecessor was Rev. Samuel Willard. This was
in 1782.

About five years afterwards, as nearly as Mr. Wight's own best
authority can determine, there was born to Eleazar Williams
and his wife—a woman of mixed blood, though an Indian in
appearance—a son, to whom the parents, probably in honor of
some New England ancestor or kinsman, gave the name Eleazar.

It is evident from the story of his ancestry that our Eleazar
Williams had the magic key of blood relationship wherever it
to unlock the doors of many of the best homes in New Eng-
land. "He was in Massachusetts, among enthusiastic religio-
ists, as the embodiment of the Deerfield tragedy, and all the
tremendous traditions of a century of prayer meetings, mournful
and stern recollections of invasion, fire and blood, hostility to
Romanism, veneration for the memory of John Williams, and
pained affection for poor Eunice, whose perversion was looked
upon as a misfortune rather than a crime, all centered in him
so that he found himself a hero from the alphabet, a predestined
crosser and missionary of Protestantism, and became imbu-
red with all the feelings in the social atmosphere around him."

Thus writes Dr. Hays and adds: "The Williams family
were in the habit of carrying him [Eleazar] round the coun-
try to exhibit to different branches of the wide extended stock,
as one by whom an honor was conferred upon them."

Not alone among his kindred did Eleazar Williams excite
interest and aid helpers. Through its general court the
commonwealth of Massachusetts made a grant of \$550 to aid
in his education. The bill for that purpose passed the senate
on the 13th of June, 1804, and the house on the 15th. Eleazar
was then in Boston, having attended the missionary anniversary
the preceding month. The grant made by the common-
wealth.

¹ See Wight's "Eleazar Williams," *Puritan Club Publications*, No. 7.
This romance is a model of its kind—thorough, accurate, palatable,
and just.

of Elizabeth's education was supplemented by gifts of books from the American Missionary Society, the Massachusetts Missionary Society, and perhaps others.

It can hardly be said that she was generally his own secretary; it is in New England only that Williams received a share of attention, but also in Canada. Indeed, Elizabeth attracted more attention than was good for him.

At the revival of 1802, in Longmeadow, Elizabeth was one of those who were deeply affected. We may suppose that about this time she became a member of the church. We may presume that his parents did not object to his yielding to the influences in which they had placed him. For father and his mother visited Longmeadow in January, 1803, and we hear of no objection on their part to the revivings he was receiving.

In 1806 he began to study with Dr. Wadsworth of Massachusetts, where descendants of the Rev. John Williams resided, where descendants of the Rev. John Williams resided. In May, 1807, he was at Hartford. "In December, 1807," he became a pupil of the Rev. Enoch Hale of Westbury, Mass., with whom he continued nominally, until April, 1812. Thence he went into army service. "I am sent to the front under date of July 27, 1812," "to prevent the American forces taking up the hatlet against the Americans. I find my situation is very critical. Indeed, I hope God will do me what to do." His going into the army was a source of great grief to his beneficent parents in New England. Indeed, his former relations to some of them seem to have been resumed. Their feelings in regard to his going in military service must have been occasioned, by their probable fear of its effect upon his character. Many of them, being Federalists, regarded the war

as a national calamity.

as needless and wicked and they did not wish to pay what they thought

the national is one of the attractive elements of the work of the nation. How much more when the student is a soldier! Apparently Williams had lost some of his power to please unless to please those who knew him well. He was known both in New England and at St. Regis. He sought fresh fields and pastures new, perhaps because he really preferred the bondage therein and possibly because there seemed to be in those new fields more to which he could have access. Henceforth, until he comes to the Green Bay region, his home is in New York, not in New England nor among the Cayugaes. Moreover, he makes a change of ecclesiastical relationship and June 21, 1812, was confirmed in New York as a member of the Episcopal church. "He connected himself with our church from conviction, and appears warmly attached to her doctrines, her apostolic ministry and her worship," says the journal of the diocese of New York for 1815.

Williams's change of church did not involve abandonment of his intention to become a missionary. But the door at St. Regis, that he once thought of entering, must by this time have been effectually closed. If he had sought possible parishioners there, some of them might have asked unpleasant questions about their share of the tribe's annuity.¹ In another direction lay a field at once more hopeful and less carefully guarded. That was where Kivikland had done his life work; and there among the Oneidas, Williams began (March, 1816) his missionary. At no time of his life did his abilities show to better advantage. First, he won to himself and his mission those who had already become Christians. Next, he applied himself in a fashion truly Indian, to the conversion of the pagans, who formed much the larger part of the tribe. For those the Quakers had done much philanthropic work, and thus Williams's

¹ Which, as tribal agent, he drew from 1812 to 1820 and never accounted for.

was made light of. Under his public challenge to accept the Christian faith, the savages regarded as a body, accepted the faith and chose for themselves in their political relations the name Seward Christian party.¹

It was in the year wherein Williams won his victory over the Seward party (1817) that the first of the Stockbridge emigrants to the West. Williams abjured or originated independent the project of removal. He must have known what a had done thirty years before. The Indian who had led before a king, had gathered fragments of tribes into a house that lay toward the West, and of these fragments "assembled a new 'nation.'" Could not a man whom Williams probably regarded as greater than Ocean had entire tribes a mere distant West and there unite them into a confederacy? What Williams proposed to establish in this region according to Mr. Ellis,² who had every opportunity of being a "grand confederacy of embers, but all under one and head; the government to be a mixture of civil, military and ecclesiastic; the latter to be permanent." Elsewhere Mr. Ellis writes Williams's scheme of government "a plan to unite with one supreme head." But in order to have an empire, you must have Indians, and these became why indeed of Williams. The Stockbridges, who were in the westward movement, do not seem to have paid the slightest attention to Williams's dreams of sovereignty. It did persuade the First Christian party of the Oneidas to what appears to have been a reluctant consent to the party organization. The Seward Christian party became almost as against the project. The Saviors gave a hearing to them, but Red Jacket and others successfully withstood. Among the Oneidas and the Tuscaroras his failure, perhaps not so marked, seems to have been complete. In each of these tribes he found one or more individuals

¹ *Wis. Hist. Colls.*, viii, p. 295.
² *Ibid.*, p. 268.

who consented to make trial, at least, of his project. The Carthaginians, or St. Regis tribe, he took it upon himself to misrepresent.

In the winter of 1816-20, Williams was the most prominent figure in one of the parties of "New York Indians" that sought and obtained from the war department permission to visit during the following summer, the barbarous tribes living in the vicinity of Green Bay. The other party, the Stockbridges, was that in which Dr. Morse was especially interested. His westward course was followed by delegations from both parties as far as Detroit. There they turned back on learning of Bowyer's treaty with the Menomonees. This, Dr. Morse characterized as "an arrange of wretched speculators to defraud them of valuable lands." Aided by the Stockbridges and perhaps by others, Dr. Morse made such representations to President Monroe that he took upon himself the responsibility of rejecting the treaty without even submitting it to the senate.

Thus, with renewed hope, New York Indians went to Green Bay in 1821. The Moussees had a representative, Solomon C. Hendricks was leader of the Stockbridges. That not Williams held the like position in the other delegation, it is probable, Mr. Ellis thinks, that the New York Indians could have secured all the land they wanted. But "some of the more shrewd among the French and Indians very soon penetrated the ambitious designs of Williams, which was no less than a total subjugation of the whole country, and the establishment of an Indian government of which he was to be sole dictator."³ Under these circumstances all the New York delegates could secure was a strip of land five miles or less wide, crossing the Fox River at right angles, having there the Little Chute (Little

¹ *Wis. Hist. Colls.*, ii, p. 425. This was published, he it remembered, while Williams was still living. Mr. Ellis accompanied the Ironsides party as far as Mackinaw, where his journey was interrupted by illness. But when both delegations returned from Green Bay he was able to return with them to New York.

independently of the strong and sweeping northwest and south-west as far as the Dominion of Lord Wellington held the land.¹ The same provisions in some of the original treaties of old treaties, and the whole as well, could be of great value to them. This treaty was made August 5, 1821.

As Landon had no reliance of copying and his people really refused to leave New York, he advised the acceptance of the shabby offer, and though nobody was satisfied his advice was followed. We cannot doubt that between what the commission was able actually to do and what Williams had said it was going to do, there was a very great contrast. It could not be expected that the report he and his delegates must needs make would please their people. Naturally, the party opposed to removal was, at least for a time, greatly strengthened. The Oneidas took the lead in repudiating the purchase, and in "expressing in the most earnest manner possible their determination never to remove."²

They sent an address to Bishop Doane³ denouncing Williams as one who was scheming to deprive them of their houses and make them vagabonds and vagabonds. They begged his bishop to remove him at once from his office as religious teacher among them. If there was any opposition to this request, even among the First Christian party, it does not seem to have made itself manifest. But, to use the words of Dr. Hauston, "the bishop paid no attention to them and did not even deign to reply."⁴ This action or want of action on his part, and Williams's unwillingness for the office of Christian pastor, provoked the way, no doubt, for a third missionary movement among the Oneidas—that of the Methodists, for the beginning of which, however, I find no earlier date (though I believe there was one) than 1820.

¹ These titles were then possessors of nearly all the region that is now Wisconsin. We must except the Ojibwa tribe on Lake Superior and possibly also a small tract adjacent to Illinois and claimed by the Sacs and Foxes.

² *Wis. Hist. Coll.*, II, 426.

³ *Ibid.*, November 27, 1821.

I gave all opposition which was combined, it would be entirely to the Oneidas. The provisions of migration referred to the support of their journey, and in 1822 a party sent out by them to Wisconsin Bay. They having seen of the Indians of the name and such assistance was derived for their New York "Grandfather" and others) was the chiefly to the Oneida and the Oneidas. These seem to have changed their minds in the course of the year and, accordingly, the Menomonees were induced to give to "the Stockbridge, Oneida, Tuscarora, St. Regis and Menomonees" all the rights, title, interest and claim which they themselves had previously possessed to an immense tract whose southern and eastern limits—both on Lake Michigan—were the mouth of the Milwaukee River and the Bay de Neigre. The northern boundary was the height of land between Lakes Michigan and Superior; the western was, in part, the course of the year before and, in part, the Milwaukee River. The consideration was a "thousand dollars in goods to be paid in land, and one thousand dollars more in goods to be paid the next year, and a similar amount the year following. The treaty was concluded 1822, September 23d." The Menomonees reserved "the free permission and privilege of occupying and residing upon the lands herein ceded." In other words, they and the new comers were to be joint occupants and possessors in common of said lands, with this important provision in favor of the more civilized tribes: "That they, the Menomonee nation, shall not in any manner infringe upon any settlements or improvements wherever which may be in any manner made by the said Stockbridge, Oneida, Tuscarora, St. Regis or Menomonee nations." It will be seen that the New York Indians had made the better of the bargain.

But in giving his approval (March 19, 1823) to this treaty President Monroe limited the rights of "the Stockbridge, Tuscarora, Oneida, and Menomonee" to the Menomonees.

¹ The Indian tribal relationship, the Stockbridges are "grandfathers" to the Menomonees. The Winnebagoes, as is well known, are of the Dakota stock.

² See *Wis. Hist. Coll.*, II, 428, note.

Ona. The same a. St. Regis, and Minnec tribes, or Nations, of Indians, a certain portion of the country therein described which has been on Sauganegon Bay, Green Bay, Fox River, that part of the former purchase made by said tribes * * * which lies south of Fox River"—these articles forming what might be called the inland boundary—and a line drawn on the shore of Lake Michigan back to the head of Sauganegon Bay.

The homelss band of Stockbridge, in Indiana, must have been glad enough to hear of the successful issue of the negotiations carried on at Green Bay by their tribal brethren and friends. No doubt they made haste to leave the White River country if indeed they had not left it before the good news reached them.

Thus it came to pass that some time in the late summer, or in the autumn, of 1822 the little company of Christian Indians, of which Meoxen was leader, was making its way along the western shore of Lake Michigan. Even if they had canoes—and this supposition accords with probability and well-founded tradition—these pilgrims and strangers must needs have gone slowly. For they had cattle, whose pastures were but parts of their pasture. Moreover, it is not unlikely that the men had to get out of forest and take the greater part of the food required by the common need. Their journey must have been one of many days. They had great difficulty in making their cattle swim the Chicago River. But at last a bold leader of the band changed in and the others followed.

Not many, "there in the fall," when they reached the Grand Kabalin, the site of Kankana, did Meoxen and his party make an end of their migration. There was the first settlement in the Wisconsin region, of any of the New York Indians,—in fact, of any body of people who had been trained in distinctly American ideas. We may say of Meoxen and of some of his followers, that in character and purpose they were kinship of Menschel Tucker and the men of the second Mayflower. The

* Wis. Hist. Colls., II, p. 429.

first of the five colonies of the Ordinance of 1787, and the last had seen its pilgrim, ago as such has its Plymouth. Meoxen, our Plymouth—then by Kankana—has its Grand Hill where in real the bones of those of his first voyagers, piled in the soil, founded by the first John Sauganegon, buried by the grace of God, American soldier in two wars, and—also, that we should have to say it—buried at last by the temptation of man.

Against this besetting sin of his people, Meoxen exhorted, as we know from a letter that he wrote from "Cades, Green Bay, December 2nd, 1823," the second year after his coming to the Fox River valley. In that year, the first of the Stockbridge emigrants from New York joined their fellow-travelers in the West. Some of them had been yielding to the temptation of drunkenness. Meoxen, as the leader in the little church, was writing to his pastor, the second John Sauganegon, "Our brethren," he says, "appear to be quite different from what they were when I first saw them. I trust that some of them are choosing God for their portion, remembering that he is the only true source of happiness for the immortal soul, and grieving because they had forsaken the only King of the Universe. * * * It is true indeed that the soul was made for God—it came from God and can never be happy but in returning to Him again. Thus we may have reason to believe that the Spirit of the Lord is moving upon them, saying, 'Arise ye and depart, for this is not your rest. If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God.'" This letter of Meoxen's¹ throws light not only upon the moral dangers of his people, but suggests what customs he and those like him were trying to establish. The church of which he was deacon was the first one not Roman Catholic in all the region that is now Wisconsin. He to whom this letter was addressed died September 7, 1824. His life and the schooling of his people in New York ended almost together. Like

¹ A part of which is to be found in Miss Jones's history of Stockbridge, where I take the extract to be found above.

John D. Lambert of Leveque he never saw the land to which his book were referring.

In the year of St. Ignace's death, some of the Misses went to the West. Probably the largest St. Ignace congregation of any one year was that of 1826. Prior to that year the location of New York passed itself not indeed by any large band of the Stockbridge Indians by paying them full value for it. The first emigrants, the poor of the tribe, were taken to the West in 1823, under the leadership of John W. Quinney. As has been intimated, the cost of the removal of the entire tribe was not by the sale of its land.

When the first of the Brothertown came, and where they settled, is not quite certain. Mr. Ellis gives 1823 as the year, and Little Kakaha as the place. In making this last statement, he is probably in error. Certainly some time previous to 1820 they formed a settlement, traces of which may still be seen, close beside that of the Stockbridge.

We turn again to the Oneidas and their old man of the sea, Alexander Williams. He regarded the treaty of 1822 as a grand triumph, and with his delegates remained the following winter in the country wherein he was soon to be the most important personage. The Oneida delegates made their headquarters at the Little Kakaha (Little Rapids) where, in the following summer or autumn, a small party of their people, under the leadership of Neddy Asiqueet, formed a settlement. This increased, until in 1825 it numbered 150. These returned in that year and mixed with the largest company of their people.

Wis. Hist. Colls., iv, p. 328.

Reporting the winter of 1834-5, Mrs. Mary Price (Rowley) McMillan of Oshkosh wrote me under date of November 25, 1891: "Rev. Cutting almost held service as far as I know. He held service at the mission buildings that winter and at the time, I think. We were unable to attend as it was nearly two miles from us, and the roads were always bad. He used to come and have prayer and singing at our house. There was a large settlement of Brothertown farther up where it is called the Brothertown settlement."

that had yet come on from New York, in establishing the tribal home within the present Oneida reservation.

But aside from the First Christian party of the Oneidas, and another exception yet to be noted, the Indians remained throughout. By 1827 it was manifest that comparatively few Indians had ever left, and that fewer still had any purpose of coming. The party among the Menomonees that were avowed to the treaty of 1822 had become doubtful. Moreover, Williams had been found here, as he had been found everywhere, to be totally untrustworthy. Accordingly, in 1827, a treaty known as that of Little Platte des Alets, was made with the Menomonees by Gov. Lewis Cass and Thomas T. McTearney. In this, even the just claims of the New York Indians were almost ignored. In contending against the ratification of this treaty, Williams appeared before President Adams as the representative of the St. Regis tribe. The potent influence of the New York senators secured the rights of those whom they regarded as in a sense, the wards of their State; and in 1830 the United States government made another attempt to adjust the points of difference between the contingents from New York and the Indians of unnameal Wisconsin. Francis Root, James McCaul, and J. T. Mason were appointed by President Jackson as commissioners on the part of the United States. They found it impossible to reconcile the conflicting interests. The New York Indians still wanted more land than they needed, and the Menomonees, supported by the Winnebagoes and the Green Bay whites, utterly refused to be bound by the treaty of 1822. For the attitude of the New York Indians, McCaul seems to hold Williams in part responsible: "He has the advantage of a liberal education and [is] said to be a cunning man, and claims, in right of his wife, a large tract of land. * * * I expect he will make us differently in satisfying the New York Indians, in making them believe their claim is more extensive than it is." Of some, at least, of the public proceedings on this occasion,

Addresses and Papers of the President, ii, p. 368.

Cotton was a witness. His words of praise are for the New York Indians, who in "good words and good manners covered up everything several times, and everything the white people

Among them I could find no sign of sympathy for, excepting with a few persons of the name of Decker, from the names of notes made at the time, speaks by Alloxon. One of us is here; he has brought the strong water to sell to our people. On the last day of the council, says Mr. Cotton, "John Cotton addressed himself to his brethren of the Almonances (Winnepessee), in a strain most sublime and touching. By language and manner he brought us into the presence of God, that we felt ourselves to be there."

Probably his appeals and the labor of the commission were altogether in vain. But from the point of view of human result, the commission accomplished nothing, and its members were not even agreed as to what ought to be done.

The thing, however, must by this time have been manifest to everybody, unless possibly to Williams: there could be no man capable in the region between Lake Michigan and the Mississippi. Certainly the last possibility of carrying out such a scheme was utterly destroyed by the treaty of February 8, 1791, commonly known as the Stambaugh treaty. This, though not with little regard to the rights of the New York Indians, so amended that to the Oneidas was secured their present position; to the Stockbridge-Madawaska tribe, "two townships and on the east side of Winnepessee Lake;" and to the Oneidas, "one township of land adjoining the foregoing." Thus were provided for all had land enough, and all were reasonably well satisfied, save Williams and the Ojibwa Land Company.

Too late to give Williams any help in his foolish project, — that probably was pleasing to them rather than otherwise, — we gave any thought at all to that aspect of the matter — of the Second Christian party of the Oneidas who had

come under the influence of the Methodists and joined the emigration policy and came to the Oneida Lake region. Probably they were known as the Orchard party. About one hundred of them came west in the summer of 1809, and settled near the Stockbridge, forming a village or hamlet that was at first called Smithfield. Thence in 1809 they removed to the Oneida reservation.

It may be that now there is no one living who can tell, as it should be told, the story of the actual removal. For those who came from New York, the journey was one of comparative comfort. Even the first man, Dr. Morse, who came hither to promote the transfer of the tribes, was able to come in a steamer, the "Walk-in-the-Water." It was otherwise with those who came from Indiana.

But at least there is a tendency in emigration to revert to barbarism. So far as I know, all these Indian emigrants resisted well this tendency. This is the more to their credit, as part of the Oneida tribe had so lately come into civilization. As late as 1805, two of their women were condemned to death as witches, and were tomahawked in their own wigwam by a duly appointed executioner?

All these emigrants established religious institutions and probably, as soon as possible, those of education. In these great services to the land of their adoption, they received and received help. Dr. Morse would have established here for these people, a college for which he thought the funds held in trust by Harvard and by Dartmouth, might justly be claimed. As there are

* Mrs. McMinn of Oshkosh (see page 176), whose name in 1881 was at Statesburgh, has favored me with this reminiscence (November 25, 1895): "The Indians that I told you of were Oneidas. They were from New York state, some from St. Lawrence county and some from Oswego county. A great many came on the steamer *Neuroel*, and a great many came on a steamer by the name of Nancy Donnan. They were all Oneidas, and went to Duck creek, as that township was then. Their chief and ruler's name was Daniel Bread, as far as I know."

* *Annals of Oneida County*, p. 841.

fund's held in Green Bay for the same purpose, he suggested asking Dr. Hays also, and thus giving the proposed institution an international character.

Though this project of Dr. Morse's was never, so far as I know, seriously entertained by any one except himself, yet a mission school of somewhat comprehensive design was founded at Green Bay under the auspices of the Episcopalians. But the plan of it did not accord with its rapidly changing environment, and some mistakes were made in its management. It was begun in 1829, as a boarding-school, and had a life of about five years.

As this, for a time, was highly useful, and during all its existence called for hard work and the exerting of heavy responsibilities, it is almost needless to say that Williams had nothing to do with it. Perhaps we may as well here bid this enterprising man farewell. We return for a moment to the time of his triumph, 1822. The following winter he spent in the Indian agency buildings near the present city of Green Bay. There he gave reluctant shelter for a time to a school established by Mr. Ellis, his assistant, in mission service,—if it be proper to call a grant an assistant, who does about all the work. The room occupied by the school he soon needed for his wife, a girl of fourteen whom he chose from among his pupils. In 1823, Williams took his wife to New York, where her confinement in Trinity Church excited much interest in certain fashionable circles. In the following year, Williams himself was ordained as deacon by Bishop Doane, whose confidence in his fervor was certainly hard to shake. As their pastor he did little for his people in Wisconsin, save to draw the stipend allowed him by the Missionary Board. In 1832 the Oneida church made a desperate effort to get rid of him, and was finally successful. As Dr. Hanson puts it: "On the 31st September, 1832, Mr. Williams resigned his charge" and "in October, 1834, he left Green Bay but, being taken sick on his journey, did not reach St. Regis until December." With the period of his life in which

he put forth his greatest exertions, to be those of Lord, XVI. and Maria Anthonette, our narrative has no particular concern. He died at Hingham, New York, August 28, 1858.

To the people who followed Williams to what is now Wisconsin, belongs almost certainly the credit of building the first Protestant house of worship in all this region. This was erected probably soon after the founding of the settlement on Duck Creek. As this was in 1825, the church may have been built in that year, though I think it more probable that the work was done in 1826, or later. There is a doubtful tradition, however, that it was erected in 1823; if so, it must have stood at the Fort Kekaha. In 1824, the late Bishop Kenoyer visited Green Bay and, of course, the Oneida reservation. He describes the church there as "a log building near the parsonage. It has in a recess a chancel with a vestry room behind, an unfinished gallery in front, benches with backs." His account of a communion service is delightful in its exhibition of heavenly feeling. The service was read in Mohawk, "and hymns in that language were sung from books prepared by the Methodists. * * * The Lord's Supper was then administered" to Methodists and others as well as to those of the future missionary Bishop's own denomination. Dr. Kenoyer has been beautifully described as a "man who had a passion for goodness."

Another of like spirit, was Rev. Richard Fish Cady, who for three years had charge of the Episcopal mission boarding-school. In connection with this he had some very trying experiences, and probably made some errors of judgment, not of heart. One who knew him personally has told me of the man's worth and goodness. Mr. Stevens has left on record an account of Mr. Cady's visit to the Stockbridge mission and church, and his administering thereto the sacrament of the Lord's Supper, January 29, 1832.

Here we turn back in point of time to mere that hand for the use of this Stockbridge mission at Salsburgh, was given by a

* The late Rev. Dr. Jeremiah Porter, of Bolton.

that bears date of April 6, 1825. "Dear Jesse Minner, one of the second John Stoenans at New Stockholm, New York, followed his flock, arriving in July, 1827. Under the date of September 6, of that year, he issued an address to the 'beloved Indians residing in Statesburg.' We wish that he told us who gave the seedcorn of this significant name. The 'beloved the Christians together in regular church order?' 'revised the Sabbath school,' and 'established among your people and others a weekly meeting to read the Scriptures receive instruction.' He gives this significant advice to us: 'I wish your children and young people to reside of yourselves and not be sent down to the Bay; for though they gain some present advantages there, it will generally and for them a school of vice and corruption, and I had rather they would be poor than wicked; but temperance and industry will preserve for them all the necessities of life at home.' 'I began—if we except Williams's work, and the witness (1824-1825) of Rev. Norman Nash—the first Protestant—state in what is now Wisconsin.

After his returning to New York, Mr. Minner made ready to re-visit his family and engaged the late John Y. Smith, so well known in Wisconsin history, to come West "to erect or work in the mission buildings." Of the two Mr. Smith was the one to come, the next spring, to Green Bay. The home that he built for Mr. Minner, may have been the second framed house in Wisconsin. It was a story-and-a-half structure, and stood on or about the site now occupied by the railway round-house at South Saunna. On the hill, and distant three-fourths of a mile or about, stood or was soon built a church that was used also as a school—or a school that was used also as a church. This school of logs, and may have been built at Mr. Minner's suggestion some time before, or even earlier. The people would certainly need of it, for in the winter of his absence "they kept up their worship on the Sabbath, the monthly concert for

prayer, Sabbath school, weekly conference, female protracted meetings and meetings of young people for reading the Scriptures."

There was no day school that winter, but one was established the following autumn. It seems to have been supported by tribal funds, and so may be called a free public school, one of the very first in Wisconsin. Its teacher was a young medical student, or physician, Augustus T. Ambler, who came under the auspices of the American Board. He arrived at Statesburg on the day of the popular election that made Andrew Jackson president of the United States (November 4, 1823). On the twenty-first of the following March, he wrote to one of the secretaries of the Board, announcing the death of Mr. Minner, which had occurred the day before. Not far from the hotel where he had taught his people, they made his grave. In their own language, the Indians called him "the very true man." His labors had been blessed with a revival, probably the first in unclaimed Wisconsin. For him a successor was found in Rev. Cutting Marsh.

Mr. Ambler wrote: "The Indians have agreed with Mr. Minner to pay me \$24 per month for teaching the winter school. Electa Quinney will probably take charge of the school this summer, and be paid from the public funds of the Indians." Thus Miss Quinney was probably the first woman teacher in Wisconsin, of what may fairly be called a free public school. The condition of Mr. Ambler's health impelled him to go to one of the more southern missions, where he did not long survive. His place at Statesburg was taken by the late Federalist Dwight Stevens.

Romance and religion link together the stories of Statesburg and Smithfield. Among the Methodist Onondus was a young Minner, whose home had been in Canada before he removed to New York. Another removal brought him to what is now Wisconsin, and here he became the teacher of the school established

to be taken he had him, himself. The forest a wife
 Stockbridge, our friend, Miss Quinroy!

There were many ties to bind these people together from the Methodist Churches had to go over Mr. Marsh's influence to them, and rendered more or less of value.

July 21) a man of fervent piety, the Rev. John ... of the New York conference arrived among ... With rare Methodist energy he had a church-building so speedily erected, that it was dedicated on ... of the following September. "This unprecedented ... of logs, twenty-four by thirty feet, was the first ... of worship west of Lake Michigan and north of ... the ocean." Again it is pleasant to read that on this ... Stockbridge Christians united in dedication, and ... services with their Oneida brethren. At this time ... a "class" in the technical Methodist sense, of ... Indians. This seems to have been the chief furnished ... and much the largest. It is more than likely that ... Backstrom were members of it. Others, it is probable ... Baptists, who may have been the first of their ... mission to come to Wisconsin, except Jonathan Carver. ... But I find no evidence of the organization of a People's ... of the church in what is now Wisconsin.

The only thingmen who ever held office in all this ... those chosen by the church of the Stockbridge Indians by the one seen by Mr. Colton was inclined to ... those he certainly did not neglect his duties. With ... came to Wisconsin the institution of Thanksgiving, ... of Saturday evening as part of the Sabbath, ... on their State-burgh house that their pastor, Rev.

of course—Mr. and Mrs. David Adams—were afterward ... to the Seminary for Indian Territory.
History of Methodists in Wisconsin, pp. 12, 14.

Carling March, M. D., "Award to Lieutenant (Jeffrey) Davis, Fort Winnebago. Contents of the letter. First, the life of the ... Tribes, &c. Second, urged the importance of his inspiring ... whether he could not do something for the moral elevation ... of the soldiers at the Fort. Love and gratitude to the Saviour ... should inspire him in duty. Although strong he should not feel ... that a soldier's exercise for fighting to make an effort. * * * * * God has, without doubt, something for you to do in this bringing you, as you hope, to the knowledge and to the acknowledgment of the truth as it is in Jesus."

In one great hope entertained by the wiser Indians and their friends, they were sadly disappointed. We may quote from the speech of John Moxson before the council of 1820: "You see, brothers, the white man is here; he has brought the strong water to sell to our people. * * * The Indian is good for nothing when he can get strong water." When his people had decided upon the emigration policy, John Sergeant their pastor had written: "Altogether will now be used to exclude spirituous liquor and white beer from Green Bay." Remembering the face of his people, there is heaven's under our smile as we read the old man's fond dream. Spirituous liquor, we believe, has not been wholly excluded from Green Bay, though it is to be prevented, of course, that there are no white heathen there.

This peculiar emigration was the first that New York, which in some sense is the mother state of Wisconsin, sent to us. It brought history, as we have seen, some of the best of our white pioneers. Its history cannot be told without telling that of the beginning of some of our most useful churches. It links the story of Wisconsin to the story of New England. It almost makes the Sergeants, Jonathan Edwards, Sampson Owen, and Samuel Kirkland our fellow-workers. Surely the historian, the poet, and the philanthropist may well rejoice over the coming to Wisconsin of the New York Indians. Some time, it may be, the story will be told in verse or in song.

Under date of July 25, 1831. See the writer's *Travels in Wisconsin*, pp. 127.