

The Brotherton Messenger

February 1983

Volume VIII

TRAVELING EXHIBIT

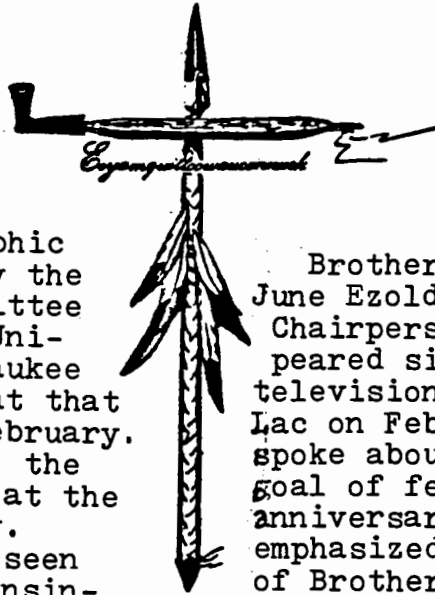
The traveling photographic exhibit, funded in part by the Wisconsin Humanities Committee is now on display at the University of Wisconsin-Milwaukee library. It will remain at that site through the end of February. During the month of March, the exhibit will be displayed at the Fond du Lac Public Library. During April, it can be seen at the University of Wisconsin-Stevens Point library.

The exhibit contains photographs of Brotherton history, as well as maps and treaties made by Brotherton Indians. It has already been displayed in the State Capitol in Madison and the Milwaukee Public Museum. Many hours of planning and preparation went into constructing the exhibit. We encourage all Brotherton Indians to view the exhibit while it travels the state of Wisconsin.

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, February 19, 1983, at the Hamilton House (corner of Forest & Sophia streets) in Fond du Lac. The meeting will begin at 2:00 p.m., with a Social Hour following business. Coffee will be provided, but you are asked to bring a snack, relish or dessert, to share with others.

The March tribal meeting will be held at the Hamilton House. Please mark your calendars and make a point to attend.



IN THE NEWS

Brotherton Tribal Chairperson, June Ezold, and HISTORY COMMITTEE Chairperson, Olivia Tousey, appeared simultaneously on cable television and radio in Fond du Lac on February 4, 1983. They spoke about the Brotherton Indians' goal of federal acknowledgement, anniversary celebration, and emphasized the times and location of Brotherton tribal meetings in Fond du Lac.

BROTHERTON CHRISTMAS PARTY

The Christmas party, held in the lovely setting of the Kettle Moraine at Vista Camp was hosted by Harry & Rose Tousey. It was like coming home to walk into the lovely recreation room with its smell of burning wood in the huge fireplace, with the delicious aroma of bread, cookies, venison, and other goodies.

There was singing around the organ, a bit of dancing, card and game-playing, exchanging of gifts under a beautifully decorated Christmas tree, and a craft/bake sale. Some Brothertons brought their sleeping bags and spent the night before the fireplace, waking to the smell of pancakes, bacon, eggs, and coffee. Around noon, the final Brothertons left for home. The joyful fun-loving traits of Brotherton Indians continues even today.

--Olivia Tousey--

PICNIC TO BE HELD IN GRESHAM

The annual Brotherton Indian Picnic will be held in Gresham, Wisconsin, tentatively scheduled for July 16, 1983. Irene Robinson, Gresham, has been appointed Picnic Chairperson. If you would like to volunteer to help, or if you have any suggestions, you can contact her at: Irene Robinson, Box 126, Gresham, WI 54128; (715) 787-5420.

TRIBAL COUNCIL REPORT

The Brotherton Tribal Council met Saturday, January 15, 1983 at the home of Renona Elsen. Wisconsin Judicare attorney, James Hawkins, was present and explained the revised wording for the Brotherton non-profit corporation by-laws, and difficulties we have experienced with applying for tax-exempt status.

Topics discussed included the formation of policy for accepting donations, progress of Brotherton HISTORY COMMITTEE research, and the need for Council approval of fund raising activities.

ELECTRONIC HELPER

Tribal Genealogist, Rudi Ottery reports that the Otterys will be purchasing a computer to assist in genealogical research and in storing enrollment information. Hopefully, this will lighten the burden for the Otterys, and serve as a useful tool for the Brotherton Nation. Special thanks to Rudi & Will for their generosity!

NEWSLETTER UPDATE

Subscriptions to the 1983 have been coming in slowly. To date, approximately 55 people have

subscribed. We look forward to more Brothertons sending in their subscription forms, and we ask you to remind Brotherton friends & relatives how much we need their support.

We are in the process of re-designing the Messenger, so it is especially important to get feedback from subscribers about our performance and direction. Included in this newsletter is a questionnaire which we ask you complete and return. Special thanks to Ted Stephenson who has already made several suggestions and offered his assistance in improving the Messenger.

We will be looking for your continued assistance in keeping fellow Brotherton Indians informed in 1983. We need more people to submit articles, news, comment, and other bits of information. This is YOUR newsletter; it is only as good as the information you send. We will also be needing more volunteers to assist in putting the newsletter together. If you are interested, give me a call or drop me a line.

The next issue of the Messenger will be distributed by April 10, 1983; submission deadline is March 25, 1983. To submit information, send it to:

Mark Baldwin, Editor
The Brotherton Messenger
 844 Jenifer St. Apt. 2
 Madison, WI 53703
 (608) 257-1562

Lastly, please let me know of any address changes and/or name changes. Again, encourage people to:

SUBSCRIBE SUBSCRIBE SUBSCRIBE...

CHAIRPERSON'S CORNER.....

Now that the holidays are over, it is time to get back into the swing of things to come. I hope everyone had an enjoyable and blessed holiday season. I also hope everyone is ready to pitch in and lend us the assistance we need in order to have our tribe be federally "re-recognized." We cannot possibly do it without you.

We realize there are Brotherton Indians out there, who do not seem to be coming forward to be counted. We need EVERYONE'S help! It cannot be done with just a handful of people, trying to do everything themselves, and in the process, spreading themselves too thin. We cannot afford to let a small handful of people control the direction we are taking. This is not a specific committee's tribe, or one family's tribe. This is YOUR tribe, and if you want to get anything out of it, you have to put something into it. We need more people to do research. Can you donate one night a week to read a few newspapers, books or documents? We need your assistance in order to substantiate our petition for acknowledgement. We need your voice and support in order to make the government say "yes, you are a recognized tribe; your Indian status was not taken from you." Having accomplished that, educational, job, and other opportunities will open up for Brotherton Indians. But more importantly, you will benefit from the knowledge that it was your ancestors who helped put food on the Pilgrim's table at the first Thanksgiving. Our heritage is a precious thing. We have to do something about documenting it NOW! In just a few years it will be too late.

We must also realize that we are making history now. We must also document what we are doing today. If someone from Fond du Lac, Appleton, West Bend, Milwaukee, Chilton, or other places, would like to volunteer their services by keeping a scrapbook of Brotherton events or news published in newspapers in their respective cities, we would certainly appreciate it. Irene Robinson, Gresham, and Dorothy Besau, Shawano, are doing this for us already. This type of information and documentation will be helpful to our tribal archives.

A son of one of our members, nine-year-old Jesse Snyder, Fond du Lac, was so proud to know that he is a Brotherton Indian, he took it upon himself to write to the Postmaster General to ask him if the government could print a commemorative stamp honoring the Brotherton Indians' 150th anniversary in Wisconsin. He received an answer saying they are channeling the request to the appropriate department, and that we will be hearing from them. Thank you, Jesse. How well this illustrates how everyone, young and old, can contribute to what we are doing. Be creative, but above all, be involved. I am not a preacher, but I do feel very strongly about everyone's participation. Please come forward and be counted.

I am happy to report that we have someone who is interested in accepting a scholarship to the Newberry Library in Chicago. Under the McNickle Fellowship, the person will be able to research Brotherton Indian history. I will have more information on this after the February meeting.

A couple of reminders. We encourage you to send in your Brotherton Indian recipes for inclusion in the cookbook being compiled by Leah Rae Miller, 11017 S. Kolmar, Oak Lawn, IL 60453. It is also vital that you send in ancestry charts and birth certificates to the Tribal Genealogist as requested. This information is required in the federal acknowledgement process, and the sooner we have it, the sooner we can complete our petition. Also, if you are interested in applying for financial aid for continuing your education, contact the school you want to attend and request an application form for an Indian Educational Grant. Fill-out the application and send ALL copies to me. We will do our best to try and ensure you have a fighting chance to receive funding.

The Tribal Council has submitted a resolution to the Office of Administration for Native Americans (ANA) requesting an additional \$9,300 to enable us to achieve our research objectives. As you may recall, the original grant we submitted to the ANA requested approximately \$29,000. We are requesting now that the amount originally cut from our proposal be reinstated.

Lastly, I look forward to receiving reports from our various committees. It is imperative that we communicate as frequently as possible. I also look forward to seeing all of you at the February meeting, 2:00 p.m., at the Hamilton House, corner of Sophia and Forest Avenue in Fond du Lac. Let's see some of you members from Gresham, Fond du Lac, West Bend, Neenah, Oshkosh, Wausau, Manitowoc, Milwaukee, etc. See you February 19th.

June Ezold
Brotherton Indian Nation Chairperson
Route # 4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

ABRIDGED MINUTES OF THE BROTHERTON NATION MEETING - JANUARY 15, 1983, FOND DU LAC

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae.
- Treasurers Report was given by Leo Tousey, West Bend. Balances in accounts are as follows:
 - Wisconsin Humanities Grant Account \$ 87.26
 - Brotherton Tribe General Account \$295.37
 - Brotherton Nation, Inc. Account \$271.68
- FUND RAISING COMMITTEE Report given by Barb Snyder, Fond du Lac. Proceeds raised are as follows:
 - Raffle for wooden shelves \$: 24.00
 - Raffle for hand-made rug \$ 7.50
 - Sale of crafts \$ 4.25
- MEMBERSHIP COMMITTEE Report given by Rose Tousey, Dundee. She stated a membership list has been completed containing 882 names: 575 of which are Wisconsin residents; 131 Minnesota residents.
- Newsletter Report given by Mark Baldwin, Madison. To date, 26 people had subscribed to The Brotherton Messenger. Price for the 1983 newsletter is \$8.25. The next Messenger will be issued by February 10, 1983; submission deadline is January 25, 1983.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Beaver Dam. She stated the Research Training Workshop held in December was a success. A request for progress reports from researchers was made. It was reported that "O" positive blood type is common among Brotherton Indians.
- Humanities Grant Project Report given by Philip Tousey, Beaver Dam. He stated the traveling photographic exhibit will be on display at the University of Wisconsin-Milwaukee until February 1, 1983. It will then be displayed at the Fond du Lac Public Library. Chilton has made a request for the exhibit, and it was hoped the exhibit would continue to be displayed throughout 1983.
- GRANT-WRITING COMMITTEE Report given by Phyllis Frederick, Ladysmith. She stated the Council would be approaching the Administration for Native Americans (ANA) to reinstate the money which was cut from the original grant application. It was suggested to make a personal appearance at the Johnson Wax Foundation to request funding, as well as approaching Sentry Insurance for grant assistance.

NEW BUSINESS

- Motion was made by Cal Lombo, Fond du Lac, to list new members and their addresses in the tribal minutes. Seconded by Phyllis Frederick. Motion passed.
- Motion was made by Vivian Haase, Fond du Lac, to pay the following bills:
 - Beaver Dam Typewriter Shop \$ 73.40
 - Philip & Olivia Tousey \$ 73.41
 - Barb Snyder (Register of Deeds) \$ 2.50
 - Renona Elsen (Meeting Hall) \$ 30.00
 - David Hankwitz (Meeting Hall) \$ 10.00
 - State Historical Society \$ 10.25
- Seconded by Phyllis Frederick. Motion passed. Remaining bill of \$434.75 to the State Historical Society would be paid at a later date.
- Motion made by Phyllis Frederick to mail out a one-page "teaser-newsletter" to remind people to subscribe to the newsletter and to introduce it to new Wisconsin and Minnesota members. Seconded by Florence Hoey, Fond du Lac. Motion passed.
- Motion made to adjourn by Philip Tousey. Seconded by Maynard Thompson, Waukau. Meeting adjourned.

150 YEARS IN WISCONSIN: PHILIP G. TOUSEY, SR. HUMANITIES MINI-GRANT PROJECT DIRECTOR

The traveling exhibit, partly funded by a Mini-Grant from the Wisconsin Humanities Committee, is now in the library at the University of Wisconsin-Milwaukee. The Milwaukee Public Museum was the previous site. The exhibit was in the front window there for two weeks, then in the Discovery Room for the month of December. While in the Discovery Room, the maps, documents, photographs and information depicting Brotherton history was viewed by over 700 people.

The next site for the exhibit is the Fond du Lac Public Library. It will be taken there January 31st, and remain until the end of February. Other sites will be University of Wisconsin-Stevens Point, the Chilton Public Library, and the State Historical Society in Madison. It is hoped the exhibit will travel throughout 1983. Other sites are being explored. Watch the news media and visit it when it comes to your area. We would appreciate knowing your comments. Thank you all for your cooperation in making the public aware of the Brotherton Indian and the unique part they play in the history of our country. If you can assist us in moving the exhibit, please notify me.

--Philip G. Tousey, (414) 885-5410--

OPEN FORUM

*This section is reserved for letters to the editor, questions, or comments concerning tribal issues. It is a forum for the discussion of ideas, information and opinion. You are encouraged to contribute your comments and concerns. All material submitted must be signed, but names may be withheld upon request.

The following was submitted by Ted Stephenson, a Brotherton Indian from Madison, Wisconsin.

I know that so many Brothertons are interested in 'bloodlines' and federal grants, but there is so much more to be proud of. This comment is not meant to 'put down' roots--but to add 'heritage' to the search.

OUR FASCINATING INDIAN HERITAGE...

We are all aware that the Brothertons settled in Wisconsin in 1843. It is to this point in history that the Brotherton Nation has addressed much of its effort in the decade of the 1970's.

But what about our heritage?

In the early 17th century, when Europeans were first settling North America, the northeast quadrant of the present United States was homeland to scores of tribal groups. In the fertile woodland and eastern prairies, most of the tribes sustained themselves through agriculture, hunting, and gathering. The coastal, lake and river tribes also found a bounty in fish. Most of the tribes were Algonquian, and Iroquoian-speaking, with the former predominating, both in numbers and in territorial dominion. Despite Algonquian predominance, which extended from the seacoast to the Mississippi River, these tribes faced a formidable foe in the Iroquois Confederacy--consisting of the Mohawk, Oneida, Onondaga, Cayuga, and Senecas, whose homelands spread inland through the forests surrounding Lakes Ontario, Champlain, and George. Not all Iroquoian tribes joined the confederacy. The Huron--itself a nation of four tribes--and the Tobacco tribes, for example, scorned their fellow Iroquois and often warred with them. Only the Winnebagos were neither Algonquian nor Iroquoian in tongue. They spoke a Siouan language, but were much like their neighbors otherwise.

The mysteries of the Woodland Indians...

A typical woodland Indian settlement was located between the fork of two streams and protected from raiders by a high palisade. Such villages conformed to no set pattern, but were built according to the whim of each community. Although all Woodland Indians were sedentary people, their villages tended to 'creep' up or down the river banks as they exhausted one farming area and moved to clear another.

Everyone lived in longhouses. Each was a rectangular structure of poles and sheeted bark. It measured 50 to 150 feet in length, depending on the number of families living inside, and 18 to 25 feet in width. Its high roof was arched and painted above the door. At each end was painted the cre crest of the 'clan.'

Woodland kin relationships were determined by maternal descent. Supreme in every longhouse was the oldest woman, "mother" of the household in the sense that it exclusively belonged to her and her female relatives. When she died, the next oldest woman took over. All males left home as soon as they married and went to live in the longhouse of their wives. Conversely, when a woman married, her husband moved into her longhouse.

The longhouse lineage of families was the basic unit of Woodland society in the early 17th century. Lineages in turn built up into clans, clans into moieties or "half-tribes," and moieties into whole tribes. A young man had to marry outside his clan, preferably with a woman who had not even a distant blood relationship with his own mother and her female relatives. (Comment: It is no wonder that the Brotherton Indian Nation of the 20th century is still a loosely-knit confederacy).

Except for the mens' weapons, clothing, and personal possessions, all property belonged to women, from the longhouse itself down to the farming tools. A wife was expected always to be well-dressed, even if her husband was shabby. If he or any kinsman was killed in war, she was entitled to demand an enemy captive in compensation. Her kinsmen would then have to go out and take one, even if it meant starting another war. When the captive was brought, she was allowed to adopt him, or consign him to torture or death as she pleased.

(over)

Rising to seniority in the longhouse granted the senior woman considerable political power. Every Woodland chief was appointed by the clan mother in consultation with other woman of her clan. Should the chief fail in his duties, the same woman could remove him from office.

There were sound, practical reasons why women had such control over property and politics. But that is another 'true' story. As the Brotherton Indian Nation enters into the decade of the 1980's, it is only appropriate that our Chairperson is a woman.

A FINAL COMMENT FOR CONSIDERATION...

I think it only appropriate and fitting that an annual "roll call" be published. As in the 19th century, only those who have paid their dues should be recognized on the roll call.

--Ted Stephenson--

EDITORIAL, Mark Baldwin, Madison, Wisconsin.

As we enter a new year in our quest for federal acknowledgement, it seems appropriate to reflect upon the past year's progress and problems. The Brotherton Indians of Wisconsin have a great deal to be proud of. During the past 12 months we have seen a new direction in leadership, which is largely responsible for the tremendous amount of progress that has been made. Much of our success has come from recognizing our limitations and seeking out the assistance of others. We are extremely grateful to agencies such as Wisconsin Judicare, Wisconsin State Historical Society, the National Indian Lutheran Board, the Administration for Native Americans, and Great Lakes Inter-Tribal Council for their financial and technical support. We are also indebted to individuals such as Rudi Ottery, Bob (Robert) Gough, John Turcheneske, Nancy Lurie, William Hawk, Susan Dion, and many others, who continue to make contributions of time, knowledge, advice, and support, with little or no compensation. It is extremely gratifying to find out that there are many non-Brothertons who are willing and eager to assist us.

However, what we must realize and embrace is the fact that our destiny as an Indian nation rests with ourselves. Our strength comes from educating ourselves, surrounding ourselves with people who have the knowledge and expertise we need in order to achieve self-determination. Our most powerful tool is an individual Brotherton. No grant, nor piece of learned observation can replace, or approach the importance of a Brotherton Indian reclaiming those rights and privileges which are inherent to original Americans. Nothing can approach the significance of a Brotherton Indian coming forward, restating their identity, and offering to work to ensure the rights we have will be preserved for their children and grandchildren.

What we have in 1983 is momentum. We have a climate and opportunity for significant change. During 1982 we received grants from the Wisconsin Humanities Committee, the National Indian Lutheran Board, and the Administration for Native Americans; we received a citation from the Wisconsin State Legislature commemorating the Brothertons' 150th anniversary in Wisconsin and recognizing the leaders and contributions which were made by Brotherton Indians; we have received an Executive Proclamation establishing October 1982 through October 1983 as the "Year of the Brotherton Indian" in Wisconsin; we have established a non-profit corporation for Brotherton Indians which serves to educate the public about Brotherton history and enables the tribe to receive monies and assistance it would not ordinarily receive; we have been represented at regional tribal assemblies, present at numerous acknowledgement seminars and Indian education meetings; we have held a Research Training Workshop to train Brothertons how to perform necessary research tasks; and we have increased our visibility by encouraging news coverage of our activities and events. What we need, is greater participation.

Depending on a limited core of volunteers has its dangers, as does depending too heavily on outside assistance. The Brotherton Tribal Council is the ruling body of the Brotherton Indian Nation. Its strength rests solely with the support it receives from the tribe. Its purpose should be to effectively represent the needs and wishes of Brotherton Indians. Regardless of past impression, prejudice, or disinterest, it is possible to be heard, to contribute, to change the direction we are taking. Never before has the leadership of the Brotherton Indian Nation been so visible, so eager to learn, so anxious to promote positive change. The opportunities to contribute are limitless. Several tribal committees are in need of help, Council positions will be opening up in May of 1983, and a forum for criticism, comment, or information exists with The Brotherton Messenger.

In 1982, the Brotherton Indian Nation proved it was a viable political, economic, and social Indian entity. We have received support for our efforts from state government, scholars, Indian organizations, legal agencies, and concerned individuals. Our goals and aspirations are no longer far-away dreams or wishes. They are within our grasp and capability. But they cannot be realized without the concern and assistance of all Brotherton Indians. We need your involvement NOW. Please don't ignore the fascinating history, heritage, and importance of the Brotherton Indian Nation.

BLOODLINE: THE INDIAN PREACHER IN ENGLAND

~ Rudi Hjella Ottery, Tribal Genealogist ~

An idea was conceived to send Samson Occom to England on behalf of the Indian Charity School. It was thought that the presence of the Indian preacher would convince an audience to give a "bushel of money."

Occom was to be sent as an Indian who had been converted from heathenism, and particularly as the fruit of Eleazar Wheelock's work. The commissioners of the "Society for Propagating the Gospel" were opposed to the venture, as they were unfriendly to Wheelock. They had legitimate objections as they had long supported a school at Mohegan and maintained Occom while he was being educated. Some credit, they thought, was due their society. Occom is spoken of as one who was educated at the Indian Charity School. In fact, he was the means of establishing it.

On November 21, 1765, Occom left Mohegan for Boston, having reverently committed his family to the care of Almighty God. On December 23, he left Boston for England. His passage was paid by John Hancock, a part-owner of the ship.

Occom's sermons were said to be simple, with the indescribable scent of the forest in them. His best sermons were in his native language, but his habit of figurative expression passed over into his English speech. Occom was no novice. He had been before large audiences in Boston and New York. His secret was that he was the embodiment of his cause. He was earnest and never forgot his objective. His manners were those of one with much intercourse with the best New England families, as he was often a welcome guest in their homes. Calm, dignified, and self-possessed, he exhibited the qualities esteemed in a minister.

The Earl of Dartmouth was one of the first men Occom met in England. The Earl was so honored that had he opposed the Indian Charity School, it would no longer be heard of today. Occom said of him, "he appeared like a worthy Lord indeed."

In England, Occom met most of the "religious nobility" and many of the distinguished ministers. The time came for his debut. At the appointed hour of the service, the edifice was thronged. England had heard much of North American Indians, but had never heard of one in the pulpit.

Occom was then 43. His face, distinctly Indian, had a nobility of expression that many remarked upon. His hair reached his shoulders and he was clad in ministerial black, with knee breeches and a vest of colonial cut. He and his sermon made a decided and favorable impression. His success was assured.

It was necessary that Occom be inoculated against smallpox. He wrote to his wife saying, "you will soon hear whether I am well of it, or dead of it."

Occom went to all the denominations in rotation. He was popular and a center of religious interest immediately. He met with the King and went to the Houses of Parliament. He was lionized, but was modest in enduring it. He became a conspicuous and distinguished character in London. Players in theatres used him as one of their mimicry subjects, thus advertising him. He was flooded with invitations. He dined with nobility and the devines. He probably enjoyed this very much, as he had gone hungry or "had the hard face of the wilderness" too often.

In England's high society, he conducted himself as though he had never lived in a wigwam of bark, with manners to "credit a white man." The soft tones of his voice were said to be remarkably pleasing in conversation. No one could better entertain with conversation of Indian customs and stories of adventures in the wilderness than Occom. He had a dry humor, never laughed at his own humor, and amused his listeners.

It was remarkable that having an opportunity to influence the Mohegan Lan Controversy Case while in England, he held strictly to his pledge not to meddle. This was certainly an indication of his strong character.

Occom saw the historic places of England, which brought vividly to mind the contrast between such magnificence and his poor brethren across the sea. He saw George III arrayed for parliament in the royal robing-room; this caused him only to compare earthly and heavenly robes and crowns in his diary. The attire of guests at the Queen's birthday party made him think of his naked people, reminding him of Dives and Lazarus.

As religious people came to know him, they valued more and more the real spiritual earnestness of his character. He visited the Archbishop of Canterbury. Occom honestly had

no desire for honors. He only wanted money for the education of Indians. His ecclesiastic views were always liberal, and throughout his life he expressed a willingness to fellowship all christian sects. He knew the differences between denominations, but never uttered a word to make a personal enemy of any. This was no easy task as he was warned by each against the other.

Still, Occom never forgot the bishops of England, and when he was safely at home at Mohegan, he did utter some thoughts. He did not think the bishops acted like ministers of Christ, and he could not find them in the Bible. He felt they were indifferent as to whether the poor Indians went to heaven or hell. He was apt to think they did not want the Indians going to heaven with them.

As he toured England contributions increased. Immense audiences gathered, sometimes as many as 3,000 people. Occom delivered over four hundred sermons or addresses in England. The amount raised in England was 12,000 pounds and the expenses of the trip had been 500 pounds. The colonies had never known such a show of charity. No one can read the correspondence relating to this mission without knowing that its success was due solely to Occom. He won universal esteem and his reputation was such that there were offers to obtain for him a Doctorate in Divinity, but he declined the honor.

In spring 1768, Occom voyaged homeward. He reached Boston in May after a stormy eight-week passage. There were hearty congratulations for him in Boston, which he hardly waited to receive. The next morning he started on horseback for home and the hills of Mohegan.

*Please note that these articles are merely the condensation of the writings of others, mainly W. DeLoss Love.

IF YOU HAVE ANY QUESTIONS CONCERNING BLOODLINE REPORTS, OR IF YOU NEED ASSISTANCE IN TRACING YOUR BROTHERTON ANCESTRAL LINE IN ORDER TO COMPLETE MEMBERSHIP APPLICATIONS SEND THEM TO..

Rudi Hjella Ottery
Tribal Genealogist
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Middlebury, VT 05753

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

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HISTORY COMMITTEE REPORT

Olivia Nowell Tousey, Chairperson

Members of our HISTORY COMMITTEE in Vermont are working as evidenced by Rudi Ottery's letters requesting ancestry charts, history charts and enrollment forms. Those of you who have written and called about her request for an enrollment form when you are already on the 1967 roll, have patience. We have written to Rudi to clear this matter up.

Many of you had a chance to talk with Rudi about genealogy when she was in Wisconsin December 6-10th for the Research Training Workshop funded by the Administration for Native Americans grant. Robert Gough and John Turcheneske were the other consultants. The workshop was designed to meet the particular needs of Brotherton Indians in their acknowledgement efforts. The first session was held in the Fond du Lac Public Library. The second and third were held in the University of Wisconsin Campus in Fond du Lac. On the fourth day, we traveled to the State Historical Society in Madison, where our consultants took us into the archives, the microfilm room, and the government document room, in order to give us insight as to the materials available there. While in Fond du Lac, Rudi Ottery took us to the Fond du Lac County Courthouse to show us how birth, death, marriage, and other certificates and documents were stored. Robert Gough instructed us in anthropological research while John Turcheneske covered historical research training, handing out many copies of pamphlets and booklets for our use. It was a crash course, very well designed and instructed, and well-received. I hope all of those who attended will now devote as much of their time as possible to further the Brotherton goal of federal recognition.

I have been asked, "what is Historical Research Training." Simply put, historical is the history of our people. Research is finding this history where it is located in books, papers, magazines, libraries, courthouses, and archives. Training is just that. Training and teaching you how and where to locate this material. I apologize for those who did not understand this and missed the workshop. Those of you who would like to help, I will assist you whenever and wherever possible.

It is very important all people on the HISTORY COMMITTEE have a copy of the criteria for federal recognition. You all should have a list of Brotherton family names as they appear on the 1839, 1901, and 1967 rolls. You will be getting a copy of the married names as they arrive from Rudi Ottery.

Other names you look for are: Brotherton, Brothertown, (sometimes Brothertons or Brothertowners), New York Indians, Emmigrant New York Indians, New York Emmigrant Indians, Oneida, Stockbridge, Menominee, Wappinger, Delaware, Montauk, Pequot, Mohegan, Machican, Tunxis, Farmington, Stonington, Narragansett, Niantic, Munsee, Waupanoag, and Groton. I have added a few extra from the list John Turcheneske gave us during the workshop. If you should run across another name (tribe) which appears to have joined the Brothertons, or had any connections, please make a note of it and send it to me so I may pass it along to other researchers.

You may find some religious connections or leads from: Presbyterian, American Baptist, Congregational, Episcopal, Moravian, Lutheran, and Methodist churches, and the Society of Friends. You will find them listed under: Rhode Island Indians, Connecticut Indians, New Jersey Indians, Eastern Indians, Northeastern Indians, and New England Indians.

Again, we urge each and every Brotherton to contact your relatives to make sure they have sent in ancestry charts, history charts, birth certificates, and enrollment forms for themselves, their children and grandchildren.

I urge you to check your homes--the attics, old trunks, dressers, closets, wherever you store things. Look for that old packet of letters grandmother received, the diary she kept while she was a girl. Look for the records great uncle John kept when he was a head man. Father Jack perhaps worked with Mr. Kellogg in the 1920-1930's. Mother had a favorite recipe you might share with Leah Rae Miller who is preparing a Brotherton Indian Cookbook. We need brother Joe's military records--we can even use his blood type. Does that sound strange to you? No bit of information is too small to fit in some place.

As we prepare our history and genealogical records for the acknowledgement petition, we are also preserving our history of today and building our archives. Won't you send us the newspaper clippings of Brotherton family births, deaths, weddings, and other functions. Robert Gough (anthropologist) has told us we need to preserve every scrap of information and build a file for every Brotherton who ever lived. We would then have a complete record of our people. I want to know how and where they lived, what they looked like, what they ate, what they wore, where they worked, what was their occupation, the songs they sang, and the games they played. Were there any painters, writers, doctors, lawyers, dentists, or other professional Brotherton people in your family?

(over)

9

Have grandfather and grandmother passed on? Are mother and father in a nursing home and you have to dispose of their things? Builders say houses are getting smaller. Perhaps you have no room to store their treasures. Think of giving them to our archives. Too many precious things go the trash heap or bonfire. Don't let that happen to your Brotherton history.

You can also help us by visiting your elders and writing down for us their memories and recollections. Preserve for Brothertons of the future, their unwritten poems, songs, and stories. You might want to tape these memories also.

Angie Welsh and John Turcheneske are working on our history in Phoenix, Arizona. We have also heard from Robert Gough. On his way home from Christmas with his family in New Jersey, he stopped to work in an area research center to search for Brotherton history. Let us hear from each of you. What are you doing? If unable to help otherwise, try a donation to assist those who have time, but no funds to work with.

We close with another of Thomas Commuck's Indian Melodies, dedicated to the Mohegan tribe.

"God is in this and every place!
But oh, how dark and void!

To me tis one great wilderness,
This earth without my God."

Olivia Nowell Tousey
412 West 3rd Street
Beaver Dam, Wisconsin 53916
(414) 885-5410

BROTHERTOWN RESERVE IN THE WISCONSIN TERRITORY 1839 ROLL

This is not a complete list of Brotherton family names. It merely includes the names of those who received land titles when they became citizens. Women who left the tribe through marriage, Brothertons who remained in New York, or Brothertons who migrated to other places such as Kansas, are not included in this listing. Installment VIII of this list includes surnames starting with the letters "O" "P" "R" and "S."

- | | | |
|------------------------|--------------------------|-------------------------|
| 1. Onion, John | 31. Samson, Alonzo Avery | 61. Shelly, Elizabeth |
| 2. Onion, Olive | 32. Samson, Avis | 62. Shelly, Hanah |
| 3. Palmer, Benjamin | 33. Samson, Clark | 63. Shelly, Henry |
| 4. Palmer, David | 34. Samson, Eliza | 64. Shelly, John |
| 5. Palmer, George | 35. Samson, Elizabeth | 65. Shelly, Louisa, J. |
| 6. Palmer, Martha | 36. Samson, Esther | 66. Shelly, Simon Jr. |
| 7. Palmer, Almira | 37. Samson, Eveline | 67. Shelly, Simon Sr. |
| 8. Paul, Charles | 38. Samson, George | 68. Sickerton, John Sr. |
| 9. Paul, Christina | 39. Samson, Jane | 69. Sikerta, Milo |
| 10. Paul, George | 40. Samson, James | 70. Sikerter, Abigail |
| 11. Paul, Hanah | 41. Samson, Louisa | 71. Sikerter, Charles |
| 12. Paul, Nelson | 42. Samson, Maria | 72. Sikerter, John Jr. |
| 13. Paul, Phebe, Jr. | 43. Samson, Melina | 73. Skesack, Abigail |
| 14. Paul, Rachael | 44. Samson, Ralph | 74. Skesack, Milysa Ann |
| 15. Paul, Radolphus | 45. Samson, Rosina | 75. Skesneke, Maria |
| 16. Paul, Sarah | 46. Samson, Sarah | 76. Skesuck, Ab |
| 17. Paul, Sarah Nelson | 47. Samson, Seth | 77. Skesuck, Abraham |
| 18. Paul, Solomon | 48. Samson, Sophia | 78. Skesuck, Arnold |
| 19. Paul, William | 49. Samson, Wealthy | 79. Skesuck, Daniel |
| 20. Peters, Amos | 50. Scenio, Issac | 80. Skesuck, David |
| 21. Peters, Juliette | 51. Scipio, Charlotte | 81. Skesuck, Eliza |
| 22. Peters, Martin | 52. Scipio, Dennis | 82. Skesuck, George |
| 23. Peters, Melacthon | 53. Scipio, Electy | 83. Skesuck, Grace |
| 24. Potter, Henry | 54. Sekerter, Sarah | 84. Skesuck, Henry |
| 25. Potter, Jason | 55. Sepot, Surena | 85. Skesuck, Lester |
| 26. Potter, Mary Ann | 56. Seput, Daniel | 86. Skesuck, Lyman |
| 27. Potter, Potter | 57. Seput, Simon | 87. Skesuck, Martha |
| 28. Ramsdall, Jeffrey | 58. Shelly, Betsy | 88. Skesuck, Mary Ann |
| 29. Roberts, Abigail | 59. Shelly, David | 89. Skesuck, Rufus |
| 30. Samson, Almira | 60. Shelly, Elias | 90. Skesuck, Ruth |

("S's" continued in next edition)

NEWSLETTER QUESTIONNAIRE

Please take a few minutes to complete this questionnaire. Although our resources are limited, we are always trying to improve The Brotherton Messenger. We cannot do that without your comment, criticism, and suggestion. The results of this questionnaire will be presented to the Brotherton Tribal Council, and suggestions submitted will be considered for incorporation in the newsletter. Please return the questionnaire by March 1, 1983. They should be sent to:

Mark Baldwin, Editor
The Brotherton Messenger
844 Jenifer Street. Apt. 2.
Madison, WI 53703

1. Do you believe The Brotherton Messenger has fulfilled its objective of informing fellow Brotherton Indians about the tribe's activities, events, and progress toward federal acknowledgement? YES _____ NO _____ SOMEWHAT _____

2. Which regular feature, section, or column have you found to be the most informative or interesting?

3. How often would you like to receive the newsletter? QUARTERLY _____ BI-MONTHLY _____ MONTHLY _____ OTHER _____

4. Are there any other types of information or sections which you would like to see included in the newsletter? If so, what are they?

5. Do you believe more Brothertons would subscribe to the Messenger if the subscription fee was lower? YES _____ NO _____ POSSIBLY _____

6. Would you be willing to submit information to be included in the newsletter? YES _____ NO _____ POSSIBLY _____ If not, please explain why:

7. Would you be willing to serve as an area representative or correspondent for The Brotherton Messenger by submitting information on Brothertons in your city/area who have celebrated birthdays, anniversaries, graduations, or weddings; who have taken a special trip, who have been recognized with an award or promotion, or who have celebrated other special occasions? YES _____ NO _____ POSSIBLY _____ If so, please include your name, address, and telephone number, and you will be contacted.

8. Would you like to assist in the production of the newsletter by assembling, addressing, posting, or by lending your artistic talents to the Messenger? YES _____ NO _____
If so, please include your name, address, and phone number:

9. Do you have any comments about the newsletter's format or design? Do you find it organized or easy to read?

10. Do you have any other comments about the performance, production, or purpose of the The Brotherton Messenger?

Brotherton Bulletin Board

HAPPY BIRTHDAY

Birthday greetings to the following people: Natasha Tamara Tousey Schmidt, Charles Malcolm Tousey, Linda Hankwitz, Elizabeth Marie Bischoff, Phyllis Tousey Frederick, Carl Ezold, Michael Lee Tousey, Barbara Ter Beest, Christine Tousey, Brett Baldwin, Brandy Lynn Tousey, Renona Elsen, John Elsen, Donna Aliez, Terrainna Snyder, and Claudette Lee. If you know of any Brothertons with an upcoming birthday or special occasions, drop a note to Karen Baldwin, 522 Wilson Avenue, Apartment 7, Sheboygan, WI 53081, and a greeting will be sent to them via the newsletter.

SEARCHLIGHT

John M. Sower, 1701 Calle de Cobre, NE, Albuquerque, NM 87109, would like to hear from people of Welch or De Groat descent.

GET WELL WISHES

Ronnie Bartelt, husband of Shelly family researcher, Lani Bartelt, was seriously injured in an automobile accident in early December. He has undergone several major operations to repair a broken vertebrae in his neck. Our thoughts and prayers go out to Melani and her family, and our sincere wishes for a complete and steady recovery to her husband.

DONATIONS RECEIVED

Special thanks to the following people for their contributions to the Brotherton Indian Nation:

- Will & Rudi Ottery for their donation to the Brotherton treasury.
- Leo Tousey for the donation of several boxes of file folders.
- Maynard Thompson for donating materials from the Kellogg ear and photographs of the Research Training Workshop.
- Professor William Hawk for materials published in the Milwaukee Journal and a brochure entitled "Glimpses of Algonkian Culture," where Brothertons are mentioned.

- Coral & David Hankwitz for opening their home to serve as a meeting place for Research Training Workshop consultants and Brotherton Elders.
- Marlena Bischoff for preparing lunches during the Research Training Workshop.
- Elaine Raddatz for donation of a Methodist Church pamphlet celebrating 150 years of service to the area.
- Paul Stache for donation of an article entitled, "Tales of Old Chilton."
- Carl & June Ezold for providing refreshments at the anniversary celebration at the Capitol in November.
- Curly (Earl) Robinson for donation of a newspaper article on a football game between Brotherton and Menominee Indians.
- Lucille Baldwin for donation of a guest book used at the anniversary celebration.
- Christine Tousey for donation of anniversary program autographed by Governor Lee Sherman Dreyfus.
- Harry Tousey Sr. for photograph autographed by Governor Dreyfus.
- Phyllis Frederick for arranging the taping of the anniversary celebration at the state capitol, and newspaper and journal clippings.
- June Ezold and Professor William Hawk for copies of their speeches given at the anniversary celebration.

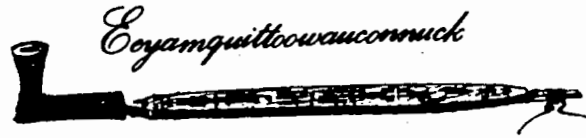
ANNIVERSARY GREETINGS

Congratulations to Melissa and Jeff Schmidt, Fox Lake, on the celebration of their wedding anniversary.

THANK YOU

Thanks go to all who donated crafts and foods for the sale at the Brotherton Christmas party. Remember to save all aluminum and bring it to tribal meetings. Thanks also to Harry and Rose Tousey for hosting the Christmas party.

THE BROTHERTON MESSENGER



DEDICATED TO THE SPIRIT OF BROTHERHOOD--THE HERITAGE OF THE BROTHERTON INDIAN NATION

Yes, I would like to subscribe to the 1983 Brotherton Messenger. Enclosed, you will find \$8.25 to help cover postage and printing.

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP CODE _____

Send coupon and \$8.25 to: The Brotherton Messenger
c/o Mark Baldwin, Editor
844 Jenifer St. Apt. 2
Madison, WI 53703

*Make checks payable to: The Brotherton Messenger

_____ Yes, I would like to make a donation to the Brotherton Nation.

_____ I have no objection to having my donation acknowledged in the tribal newsletter.

_____ I would like my donation to remain anonymous.

NAME _____
ADDRESS _____ CITY _____
STATE _____ ZIP CODE _____

Send donations to: Igo Tousey, Treasurer
2248 Sandy Acres Road
West Bend, WI 53095

The Brotherton Messenger

April 1983

Volume IX

TRIBAL ELECTIONS

Brotherton Indian Tribal Elections will be held at the May 21, 1983 general meeting at the Hamilton House in Fond du Lac. Registration will begin at 1:00 p.m. Ballots will be available from Tribal Secretary, Barb Ter Beest. To be eligible to vote, you must be 18-years-old, and able to prove descendency from a Brotherton Indian.

Absentee ballots will be available to those unable to attend the meeting by contacting Barb Ter Beest by May 1, 1983. Absentee ballots must be returned to the Secretary by Friday, May 20th, and they should be sent in a sealed envelope addressed to:

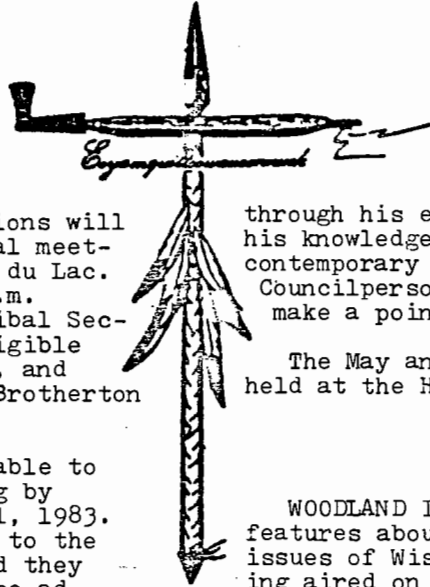
Barbara Ter Beest, Tribal Secretary
219 A. Lincoln Avenue
Sheboygan, WI 53081
(414) 459-7991 (after 6:00 p.m.)

The Brotherton Tribal Council consists of nine members; four of whom are officers (Chairperson, Vice-Chairperson, Secretary, and Treasurer); five are Councilpersons. Two Council seats will become vacant in May. Candidates selected by the NOMINATING COMMITTEE are included in this issue of the newsletter. There will also be a space for "write-in" candidates on election ballots. We ask your help in spreading the word about the tribal elections and encourage all Brothertons to participate.

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, April 16, 1983, at the American Legion Hall in Gresham, Wisconsin. The meeting will begin at 1:30 p.m., with a Social Hour following business. Coffee will be provided, but you are asked to bring a snack, relish, or dessert to share with others.

Bernice Pigeon Miller, former Director of the Stockbridge-Munsee Library Museum will be attending the meetings and making a presentation. Also in attendance will be her daughter, Shelia Moede, and Sid Lewis, former Education Planning Coordinator for Great Lakes Inter-Tribal Council. Lewis has been instrumental in helping many tribes obtain funding



through his expertise in grantwriting and his knowledge of Indian communities and contemporary Indian issues according to Councilperson Phyllis Frederick. Please make a point to attend.

The May and June Tribal meetings will be held at the Hamilton House in Fond du Lac.

WOODLAND INDIANS

WOODLAND INDIANS, a series of short features about historical and contemporary issues of Wisconsin tribes, is currently being aired on Wisconsin Public Radio each Sunday at 9:00 p.m. The series features interviews with individuals from Winnebago, Potawatomi, Ojibwa, Oneida, Stockbridge-Munsee, Menominee and Brotherton tribes and includes educators, tribal leaders, elders, poets, and craftspersons.

The WOODLAND INDIANS radio project was produced by the Native American Studies Program (UW-Madison) and WHA Radio. It is currently being heard in many parts of the United States and Sweden, and includes over 65 features.

A set of complimentary cassettes of WOODLAND INDIANS was presented to the Brotherton Tribal Council by Robert Gough at the March tribal meeting. It was through Robert that we first learned of this program and were invited to participate. Brothertons who contributed to the series were Phyllis Frederick, Mark Baldwin, Philip Tousey, and Olivia Tousey.

WOODLAND INDIANS can be heard on the following stations in Wisconsin: WERN 88.7 FM, Madison; WHHI 91.3 FM, Highland; WHAD 90.7 FM, Delafield; WHLA 90.3 FM, La Crosse; WPNE 89.3 FM, Green Bay; WLBL 930 AM, Auburndale; WHRM 90.9 FM, Wausau; WHWC 88.3 FM, Menominee; and WHSA 89.9 FM, Brule.

RECOGNIZED

Congratulations to the Cow Creek Band of the Umpqua Indian Tribe and the Narragansett Tribe of Charlestown Rhode Island. They have been recently recognized by the United States government and granted tribal status.

The Narragansetts are one of the parent tribes of the Brothertons. Denise Wilcox Greendeer of Lake Delton, Wisconsin, a member of the Narragansett Tribe has invited the Brothertons to attend their annual meeting to be held the second weekend in August. It will be held on the tribal reservation in Charlestown, Rhode Island.

KATONAH GALLERY EXHIBIT

"Many Trails: Indians of the Lower Hudson Valley," is the name of an exhibit currently on display at the Katonah Gallery, in Katonah New York, until May 22, 1983. The exhibit is the first attempt to reconstruct the culture and history of coastal Algonquian people who once inhabited the lower Hudson valley.

The display contains artifacts and photographs from museums and libraries from across the nation. Photographs of the Stockbridge-Munsee Library Museum were taken by a Katonah photographer last summer while Philip Tousey Olivia Tousey, and Dave Hankwitz used its facilities.

Congratulations to Professor C.A. Weslager of Brandywine College who served as general consultant to the exhibit and wrote a monograph for the 112-page catalog describing the exhibit and history of the Algonquian people. For more information, write to the Katonah Gallery, 28 Bedford Road, Katonah, New York 10536.

TRIBAL ARCHIVES REPRESENTATIVES

David Hanwitz, Fond du Lac, and Philip Tousey, Beaver Dam, have agreed to serve as Brotherton representatives to the U.W. Stevens Point Tribal Archives Project. The training offered by this course will be very beneficial in organizing material for our acknowledgement petition and in starting a tribal library.

TRAVELING EXHIBIT UPDATE

On March 31, 1983, the Brotherton traveling exhibit was taken from the Fond du Lac Library to the University of Wisconsin-Stevens Point. It will remain in their library for the month of April.

Arrangements have been made with the Chilton Public Library to house the exhibit during the month of May. Further sites are being explored. It is hoped we can take the exhibit to Gresham for the month of July to coincide with the picnic. Hopefully, it will give many of our elders a chance to see the results of the combined efforts of so many Brotherton people.

Thanks to all who have donated their time, money, station wagons and assistance in order to transport the exhibit. Special thanks to Jim & Barb Snyder, Harry Tousey, Leo Tousey, David Hankwitz, Elizabeth Snyder,

and Ray & Chuck Tousey who assisted in the break-down on the trip to Milwaukee.

We will need more assistance as the exhibit travels the state. Volunteers would be appreciated as would donations of funds to help finance these trips. Donations should be sent to Treasurer, Leo Tousey. For more information contact Philip Tousey, 412 West Third Street, Beaver Dam, WI 53916, (414) 885-5410

--Philip Tousey--

BROTHERTON INDIAN PICNIC

The annual Brotherton Indian Picnic will be held in Gresham, Wisconsin, on July 16, 1983. Picnic coordinators will be Marcella Besau and Connie Ketner. If you have any suggestions, or if you would like to volunteer to help, contact Tribal Chairperson, June Ezold, (715) 542-3913.

Special plans are being made to commemorate the Brothertons 150th anniversary in Wisconsin. Please mark your calendars and plan to attend.

INDIAN LANGUAGE & CULTURE BOARD

Philip and Olivia Tousey recently attended a meeting of the American Indian Language and Culture Education Board. Topics discussed were Wisconsin Indian grants, Introduction to Wisconsin Indian Curriculum Seminar Report, Adult Vocational Needs Assessment, and the proposed cut of the Special Projects fund which would mean a number of Indian students would have to drop out of school. 119 Indian students were not funded last year due to cutbacks.

NATIVE AMERICAN RELIGION LECTURE

Professor William Hawk, University of Wisconsin-Milwaukee, will be giving a lecture on Native American Religion at the University of Wisconsin-Fond du Lac Center on Monday, April 11, 1983. We encourage all Brothertons to attend. For more information, contact Philip Tousey.

FACTS & FIGURES

According to the 1980 census, there are almost 30,000 Indians in the state of Wisconsin, which places the badger state 14th in the nation in Indian population.

Wisconsin tribes include the Red Cliff Chippewa, Bad River Chippewa, Lac Courte Oreilles Chippewa, St. Croix Chippewa, Lac du Flambeau Chippewa, Pctawatomi, Mole Lake Chippewa, Stockbridge-Munsee, Menominee, Oneida, Winnebago, and Brotherton.

There are 11 reservations within the borders of Wisconsin.

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE FEBRUARY 19, 1983 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae.
- Treasurer's Report was given by Leo Tousey, West Bend. Balances in accounts are as follows:

Wisconsin Humanities Grant Account	\$ 452.80
Brotherton Tribe General Account	\$ 194.47
Brotherton Nation, Inc., Account	\$ 806.32
- FUND RAISING COMMITTEE Report given by Barb Snyder, Fond du Lac. She presented information on selling candybars. It was reported that Rudi Ottery, Middlebury, Vermont, will be designing stationery and note cards to sell to raise money, and that Blanche Thompson donated a comforter to be raffled.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Beaver Dam. Research is being done on census records, a request was made for volunteers to assist with research in the State Historical Society in Madison, and it was reported that Bob Gough had been doing research on documents used in Indian claims.
- GRANT-WRITING COMMITTEE Report given by Phyllis Frederick, Ladysmith. She reported it was possible to write a request for supplemental funding to the Administration for Native Americans. She also explained the procedure for applying for Wisconsin State Indian Education Grants.

NEW BUSINESS

- Motion made by Philip Tousey, Beaver Dam, to pursue fund-raising projects presented by Barb Snyder and James Sampson, Fond du Lac. Seconded by Florence Hoey, Fond du Lac. Motion passed.
- Motion made by Phyllis Frederick to set up regular HISTORY COMMITTEE meetings before the general tribal meeting. Seconded by Vivian Hasse, Fond du Lac. Motion passed.
- Motion made by Phyllis Frederick to hold the April tribal meeting in Gresham. Seconded by Melissa Schmidt, Fox Lake. Motion passed.
- Motion made by Maynard Thompson to pay outstanding bills. Seconded by Florence Hoey. Motion carried.
- Motion made by Leo Tousey to adjourn. Seconded by Phyllis Frederick. Meeting adjourned.

ABRIDGED MINUTES OF THE MARCH 19, 1983 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting called to order by June Ezold, Tribal Chairperson.
- Treasurer's Report was given by Leo Tousey. Balances in accounts are as follows:

Wisconsin Humanities Grant Account	\$ 0.00
Brotherton Tribe General Account	\$ 207.81
Brotherton Nation, Inc., Account	\$ 818.99
- FUND RAISING COMMITTEE Report was given by Barb Snyder. It was decided selling packaged candybars would not be profitable. A suggestion was made to sell home-made candy. Aluminum collected by Lucille Baldwin, \$5.40; by Jesse Snyder \$3.96; and donation by Carl Ezold, \$5.00.
- Newsletter Report given by Mark Baldwin, Madison. He stated the newsletter would be solvent to the end of the year. Subscriptions to date were 79. A request was made for people in the Fond du Lac area to assist with the newsletter.
- HISTORY COMMITTEE Report was given by Olivia Tousey. A tape produced for the Woodland Indians radio series was played--its subject, Brotherton Indians. Index cards are available for research, and it was announced there would be an opening for Brotherton representatives at the U.W. Stevens Point Tribal Archives Project.

NEW BUSINESS

- Election of NOMINATING COMMITTEE for tribal elections in May. Motion made by Philip Tousey to appoint Carl Ezold, seconded by Renona Elsen, Fond du Lac. Motion made by Mark Baldwin to appoint Maynard Thompson, Waukau, seconded by Tim Vanderhoef, Kenosha.

--over--

Motion made by Lucille Baldwin to appoint Vivian Hasse, seconded by Barb Ter Beest, Sheboygan. Motion made by Philip Tousey to appoint David Hankwitz, seconded by Vivian Hasse. Elected to the committee were: Carl Ezold, Maynard Thompson, and Vivian Hasse.

-Motion was made by Mark Baldwin to pay outstanding bills. Seconded by Maynard Thompson. Motion carried.

-Motion was made to adjourn by Renona Elsen. Seconded by Paula Toshner, Fond du Lac. Meeting adjourned.

BROTHERTOWN RESERVE IN THE WISCONSIN TERRITORY 1839 ROLL

This is not a complete list of Brotherton family names. It merely includes the names of those who received land titles when they became citizens. Women who left the tribe through marriage, Brothertons who remained in New York, or Brothertons who migrated to places such as Kansas, are not included in this listing. Installment IX completes this listing of Brotherton Indians.

- | | | |
|--------------------------|------------------------|------------------------|
| 1. Skesuck, Samuel Jr. | 18. Walker, Jane | 35. Wiggins, David |
| 2. Skesuck, Samuel Sr. | 19. Wampy, Esther | 36. Wiggins, Eli |
| 3. Skesuck, Sarah | 20. Warby, Amon | 37. Wiggins, Elizabeth |
| 4. Skesuck, Thankful | 21. Warby, Eunice | 38. Wiggins, Ezekiel |
| 5. Simons, Emily | 22. Warby, Lureanet | 39. Wiggins, Hiram |
| 6. Simons, James | 23. Warley, Frances | 40. Wiggins, Ira S. |
| 7. Simons, Mason | 24. Warley, Iszac | 41. Wiggins, James |
| 8. Simons, Margaret | 25. Warley, James | 42. Wiggins, Leander |
| 9. Simons, Salinda | 26. Warley, John | 43. Wiggins, Louisa |
| 10. Smith, Mary | 27. Warley, Sarah | 44. Wiggins, Martin |
| 11. Tocus, Grace | 28. Warley, Silas | 45. Wiggins, Polly |
| 12. Tocus, Joseph | 29. Warkieith, Lucy | 46. Wiggins, Ramona |
| 13. Tocus, Thomas J. | 30. Whitney, Joseph | 47. Wiggins, Samuel |
| 14. Tonson, Jeremiah | 31. Wiggins, Anna | 48. Wiggins, Seth |
| 15. Tonson, John Sr. | 32. Wiggins, Betsy | 49. Wiott, Daniel |
| 16. Touce-Tousey, David | 33. Wiggins, Charles | 50. Wiott, Romantha |
| 17. Touce-Tousey, Eunice | 34. Wiggins, Charlotte | 51. Wiott, Sarah |
| | | 52. Wiott, Zephania |

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

CHAIRPERSON

June Ezold
Route #4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

TREASURER

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COUNCILPERSON

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American Indian Program
Mount Senario College
Ladysmith, WI 54848
(715) 532-5511

VICE-CHAIRPERSON

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Beaver Dam, WI 53916
(414) 885-5410

COUNCILPERSON

Mark Baldwin
844 Jenifer St. Apt. 2
Madison, WI 53703
(608) 257-1562

COUNCILPERSON

David Hankwitz
76 E. 11th Street
Fond du Lac, WI 54935
(414) 921-8803

SECRETARY

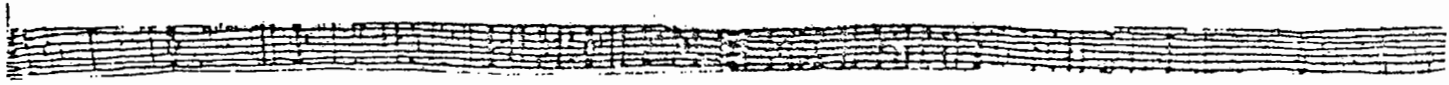
Barbara Ter Beest
219 A. Lincoln Avenue
Sheboygan, WI 53081
(414) 459-7991

COUNCILPERSON

Renona Elsen
1109 Michigan Avenue
N. Fond du Lac, WI 54935
(414) 922-4488

COUNCILPERSON

Earl Robinson
Box 126
Gresham, WI 54128
(715) 787-5420



~CHAIRPERSON'S CORNER~

I hope everyone had a blessed Easter and that Spring is well on its way by now. I was very pleased with the March 19th meeting held in Fond du Lac. The Brotherton HISTORY COMMITTEE held an informational meeting at 9:00 a.m., at the Hamilton House which was attended by Brothertons from Minnesota, Racine, Kenosha, Waukau, and Fond du Lac. At the general tribal meeting, a NOMINATING COMMITTEE was elected to select candidates for two Council positions which will be vacated in May.

I am happy to report that two Brotherton Indians will be sending in their applications to the Newberry Library in Chicago for consideration of the Kathryn McNickle Fellowship which would allow them to research Brotherton history. Thanks to Doris Straw of Morris, Minnesota, and Neva Geweke of Wausau, for volunteering their time to assist us in our research efforts.

We, on the Council, were quite disappointed with the attendance of Brothertons from the Fond du Lac area at the last meeting. Having had the traveling photographic exhibit stationed in Fond du Lac during the past month, we expected a larger turnout. As it was, we had a larger representation from out-of-town Brothertons, than from Fond du Lac residents.

I want to remind everyone that we are working for the goal of federal re-recognition of the Brotherton Indian Tribe. We are striving to protect YOUR rights as Brotherton Indians, and the rights of YOUR children. We cannot do it without your participation. Let us know what we are doing right, and what we are doing wrong. No one will be offended by constructive criticism. We know there is interest in what we are doing, what we need is for more of you to attend meetings and find out first-hand how much progress we are making. Hopefully, we can have more informational meetings in the Fond du Lac area in the future.

I recently attended a Financial Aids Workshop at Mount Senario College in Ladysmith, Wisconsin. I received information on the educational financial aids program for higher education. Unfortunately, all the grant money for 1982-1983 school year has been spent, but there will be money available again for the 1983-1984 school year. If you have any questions, please contact me. I encourage you to get your applications in early!

I also spent a day in Stevens Point attending a meeting of the Great Lakes Inter-Tribal Council Education Committee. It was announced that President Reagan had made two proposals for congressional action. One requested a reduction in funding of American Indians, the other recommended transfer of the Administration of Native Americans to the auspices of the Bureau of Indian Affairs. We were asked to write letters of protest to congressional representatives, which I did as Tribal Chairperson, and which others did as Council members and individual Brothertons.

Our next tribal meeting will be held April 16, 1983, at 1:30 p.m., at the American Legion Post in Gresham. There will be a 9:00 a.m., History Mini-Workshop, which will address the special needs and problems of the Brotherton HISTORY COMMITTEE, and provide general information to interested Brothertons. Let's see all of you there participating in Brotherton EDUCATION & SOCIALIZATION.

Lastly, I want to report that I continue to type the transcribed notes from Angie Welsh, Phoenix, Arizona, who is copying the "Brothertown Indians Record Book" which details Brotherton history from 1788-1901. The book is quite informative and hopefully you will all be able to read it some day when it is completed and put in our archives.

See you April 16th in Gresham!

June Ezold, Chairperson
Brotherton Indian Nation
Route #4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

NEWS & VIEWS

Many Brothertons and other Indian people have been concerned with the proposed Presidential Indian Policy in which President Reagan would order transfer of the Administration for Native American funds from the Department of Health and Human Services to the Bureau of Indian Affairs. Letters of protest were sent to members of the United States Senate and members of the Select Committee on Indian Affairs.

As a result of the above effort, we recently received a letter from Mark Andrews, Chairman of the Select Committee on Indian Affairs with the following information.

"On March 9, 1983, the Senate approved an ammendment to the Supplemental Appropriations Jobs Bill that will bar the above transfer of funds. I had the pleasure of introducing this ammendment; co-sponsors were Senators Melcher, Abnor, Cranston, Bingaman, Pressler, DeConcini, Domenicik Goldwater, and Burdick. The Conference Committee on this bill retained my ammendment with the modification that the ANA will remain in the Department of Health & Human Services through this fiscal year."

We also received a letter from Senator Robert Kasten thanking us for our concern and assuring us that our points would be taken into consideration.

--Olivia Tousey--

SUBSCRIBERS TALK BACK

Thank you to everyone who took the time to send in the questionnaire included in the February issue of the Messenger. Although the response was small, a number of interesting comments and suggestions were made.

- All respondents to the questionnaire felt the newsletter had fulfilled its objective of keeping Brothertons informed of tribal activities and progress toward federal acknowledgement.
- The responses to favorite section or column of the newsletter varied. While most people expressed satisfacation with the entire paper, sections such as OPEN FORUM, CHAIRPERSON'S CORNER, BLOODLINE, and the HISTORY COMMITTEE REPORT received special mention.
- A majority of people preferred the Messenger to be issued on a bi-monthly basis, although several mentioned the desirability of producing the newsletter on a monthly basis if financially possible.
- Other types of information subscribers wanted to be included in the newsletter were guest editorials, a listing of where Brotherton Indians reside, and more information on our ancestors and more historical data.
- Most respondents felt it was possible that more people would subscribe to the Messenger if the subscription fee was lower, however, the opinion was also expressed that the price was a bargain as there are no membership dues.
- All respondents were willing to submit information to the newsletter, and a majority were willing to serve as area correspondents. Approximately half of the respondents said they could assist in the production of the newsletter.
- Comments about the Messenger's design and format ranged from "looks great," to "ok." Comments about the newsletters performance, production, and purpose included...
"It's our most valuable tool and advertiser," "Best link the tribe has," "Excellent all-round," "More of a group effort should be made to put the newsletter together."
- One subscriber had an opinion about what the objectives of The Brotherton Messenger should be. It is included below...
 - *To increase the pleasure and popularity of being a Brotherton Indian.
 - *To promote a better image of the Brotherton Indian Nation.
 - *To better understand the heritage and origin of the Brotherton Indian Nation
 - *And, in all other ways, derive enjoyment from being a member of the Brotherton Indian Nation.

Thanks again to all who expressed their ideas, comments, and concerns. I encourage everyone to continue to voice their opinions and utilize the Messenger as a forum of communication to fellow Brotherton Indians.

--Mark Baldwin, Editor--

BLOODLINE: rudi ottery, genealogist

~ DEPRESSING DAYS FOR OCCOM ~

Occom was a man of distinction on his return from England. None had anticipated such success. His fame extended through the white community. Churches that wouldn't have previously admitted him, now invited him. Indians were even more influenced by him than they were before. He had love and respect, and was certainly the foremost Indian in the colonies. In a man of less stature, pride and conceit could have manifested, but Occom was a humble man. His feelings at that time don't seem to reflect concern regarding himself, but only great disappointment regarding events during the aftermath of his trip to England on behalf of the Indian school.

Wheelock had agreed to care for and support Occom's family while he was abroad. Though Wheelock didn't ignore the family, Mary Occom had to remind him she was out of food and money, and in want. This neglect of his family deeply hurt Occom when he returned, and he didn't report to Wheelock for a long period.

Occom's wife was not well, his children showed they had lacked discipline, but Occom tried to preside over them with dignity. Occom wished to live in the English style, but that didn't please his wife. Though she was certainly an "estimable Christian," and could speak good English, she was fond of her Montauk customs. Her clothing was Indian, she refused to set a table, and spoke only in her native tongue.

Occom had seven children, ranging from three to sixteen years-of-age. Their names were Mary, Aaron, Tabitha, Olive, Christiana, Tabitha, and Benoni. At least three others; Theodosia, Lemuel, and Andrew, were born to him later. Occom had great love for his children and wanted them to lead useful lives, to rise above their natural estate. Though some of them did, he wrote that others brought him "sorrow on sorrow."

Occom's first son, Aaron, had no interest in education, and was inclined to be wild. He was twice put in Wheelock's school, but behaved badly. When he refused "book learning," Occom wanted him to learn a trade. Occom worried that his work had caused the neglect of his children, as he had left them in their mother's care at a time when they needed his authority. At eighteen, Aaron married Ann Robin, daughter of Samuel Robin, had a son Aaron, and died in 1771. Occom was a faithful father, and Aaron's behavior had been a source of great anxiety to him after his return from England.

There were many sources of concern for Occom when he returned to Mohegan. The house he had built on his first return to Mohegan had never been finished, and now it was necessary for him to use his land to support his family. He was again out of work and uncertain as to what he would do for a living. The work he was thoroughly fitted for, and desired to undertake, was that of general missionary to the New England tribes. He had relatives or friends in most of the tribes. This was his previous work under the commissioners, but they had been offended by his trip to England, as written of in last month's article. Wheelock refused to support him in these efforts since missions among the seacoast tribes weren't under his jurisdiction.

Occom was offered a westward mission to the Onondagas, and Wheelock urged him to go. Occom felt his children needed his care and training, but he also had other reasons not to go. Occom should have received consideration because of his many services, but he was stranded at Mohegan. From Occom's point of view, he had left everything to serve Wheelock, and after he had been used, he was dismissed.

A clergy friend had earlier told Occom that he would be used as a tool to collect money in England, and on his return, be set adrift. When the trustees in England learned how Occom had been mistreated, they said so openly, and wrote Occom, furnishing him with an immediate grant, with regular amounts available at six-month intervals.

In addition to Occom's family and financial ill-feeling, there were other reasons for discord between Occom and Wheelock. When Occom returned from England, he found Wheelock planning to remove the Indian Charity School. At this early date, he had conceived the idea of relocating the school. Various locations were considered, but in the end, it was located in western New Hampshire. The trustees in England were opposed, but finally consented to the removal in 1769. This wasn't in Occom's jurisdiction. He indicated his judgement in favor of remaining in Connecticut, and if that was not possible, "in the midst of the Indians of Oneida Country." Occom felt the New Hampshire location would be of no advantage to the Indians for whom all the money had been collected. This, however, wasn't his complete reason for opposing the relocation. The things he most opposed was Wheelock's plan to educate more white missionaries and fewer Indians. Occom was never reconciled to this change.

--over--

Occom was between a rock and a hard place. He didn't want to write to the trustees in England of the fact the English had crowded out the Indian youth, as it wouldn't be agreeable to the gentlemen at home. He did once complain in a friendly way that "one Symons, a likely Indian who came to get admittance couldn't be admitted because the school was full." He did write Wheelock that his first plan had been better, and if he had rightly managed the Indians, his institution would be flourishing and would be the Alma Mater of his brethren. Wheelock wrote Occom that if he wasn't in favor of the new institution, not to do it harm, because no one would be so able to harm it as Occom. For a time, Occom maintained a friendly silence, but finally wrote to England that the funds had been perverted. Wheelock's reply to the trustees was that he thought the Indians would most profit by the education of white missionaries, and listed some reasons. Occom never altered his opinion, and after Wheelock's death, Occom wrote that the school was altogether unprofitable to the poor Indians.

Thus, Occom felt all the money collected in England had done little or no good. After Wheelock's death, he said "the money had never educated one Indian nor mulatce, and no Indian had attended the institution in a long time." Some have said this wasn't quite true, but this was Occom's observation at the time, rather than a product of later research. Although I have the material copied in my files to analyze, I haven't been able to address myself to it yet.

Wheelock had indicated he lost confidence in his Christian Indians. He first considered the christianizing of Indians by Indians important, but later placed his hope in white missionaries. The Indians had lost confidence in Wheelock since they felt he had cast them off. He had held his students by his personal and fatherly interest, but the bond between father and son had been broken, and it was never restored. When the Indians lost confidence in him, there was little opportunity to gather their children in his school, or establish missions among them. The decline of the Indian Charity School wasn't caused by its removal, but received its death-blow before the decision was made to remove it.

It is said the enlargement of the school into a college and the thrust to educate more white youth weren't fatal changes. However, the school which had attained fame and honor, mainly through Occom, lost its identity as an Indian school within a year after Occom's return from England as a result of the proposed changes.

Soon after Occom's return, Deacon Thomas and a group of other Oneidas visited Occom and gave him an account of the collapsing western missions. They told Occom of the behavior of Wheelock's son Ralph. Ralph Wheelock had been offensive toward Kirkland in Oneida country. Kirkland was then broken in health and retiring briefly from his work. Ralph told the Indians that Kirkland had run away, but the Indians nobly defended him and called him their beloved father. Ralph replied that Kirkland wasn't their father and that Kirkland's power and authority didn't equal his. He also said Kirkland, like all the other ministers and schoolmasters, were nothing more than his father's servants. When Ralph announced he was to be his father's successor, the Indians were even less favorably disposed toward him.

This may have been one of the reasons Occom didn't wish to carry the gospel to this offended tribe, under the patronage of Dr. Wheelock. Later, Wheelock sent another envoy to an Indian Congress at Canajoharie, who made a breach between Wheelock and Sir William Johnson, who was practically an Indian emperor. This affected the Indian Charity School. The Oneidas who went to the school were removed by their parents and the Mohawks sent for theirs. Because New England Indian children seemed to be unwanted, the source of Indian children for the school was gone.

All of this seemed to have brought about what is called the "fall" of Occom. He was disheartened and his dreams had vanished. In 1768, he experienced a long illness and continued poor health. He traveled among the New England Indians without support. On one occasion during this time, he was "overcome with strong drink." This happened after the Oneidas came to remove their children. Some have made much of this occasion, and called it an argument against attempts to civilize Indians. Considering the period and climate of the time, it would have been more strange if there was any Indian that hadn't, in some instance, felt the effect of liquor.

Occom made his error immediately known. He was far more concerned about this sin than his friends. The most unusual fact of this, was that he made these accusations against himself before the Suffolk Presbytery. The copy of his confessions says: "I have been shamefully overtaken with strong drink, by which I have greatly wounded the cause of God, blemished the pure religion of Jesus Christ, blackened my own character, and hurt my own soul." This is the way this event came to be written into the records of the church. The action of the church is written up as follows: "The Presbytery are fully of Opinion that all the Sensations of Intoxication, which he condemned himself for arose, not from any Degree of intemperate drinking, but from having Drank a small quantity of Spirituous Liquor after having been all day without food." This is an unusual record, first because a minister had confessed at all, and second, that having confessed, he was acquitted. It has been questioned whether any other minister would have taken such a risk.

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If this had been all, it would have ended with this report. However, Wheelock, in 1770, accused Occom of a grievous fall into the sin of intemperance in a report to England. Their reply indicated they felt Occom had experienced hard usage that drove him into the horrid sin of drinking and that Wheelock should use him tenderly, because unless the writer was much mistaken, Occom's heart was right with God. Wheelock didn't leave any evidence that he did deal tenderly with Occom. He wrote Occom reproachful letters, magnified Occom's fault, and personally spread publicity of the event. He used Occom's fall for justifying his turning to the education of whites.

Some have wondered if Wheelock ever had any such "sesations" due to liquor. He did pay for a considerable quantity of spirituous liquor. As to Occom, it isn't known for certain if he ever again took too much liquor, though it is known that he often went all day without food. He certainly was never in the habit of drinking. Everything points to the fact that he was too poor to provide for his family anything but the plainest food, and that they drank only cold water with occasionally a little beer. We know the charge that he had a "relapse into some of the worst habits of his tribe" are not true. The suspicion followed him for the rest of his life, however. Years later in New York, this report came to the notice of the Albany Presbytery, and a letter was sent to Occom threatening to remove him from the rolls unless he provided reasons for not attending Presbytery, which were journies he was too poor to make. Inquiries were made with Kirkland and others, but nothing at all detrimental could be found about Occom and the Presbytery then gave Occom their assurances in many ways.

As to Occom personally, on any occasion his conscience smote him for some misconduct one less sensitive would have passed by, he confessed. He said he had found peace and resignation to the will of God. In humility he strove to subdue a part of his Indian nature that he was always conscious of possessing. There are many evidences of his victory, and testimonies of his character. His later life is said to have been entirely exemplary. Occom's experience prepared him to preach the greatest temperance sermon ever delivered to the Indian race.

Eventually, the unhappiness at Mohegan was a thing of the past. Occom's friends in England had great confidence in him, and their letters cheered him. When they learned of financial problems, they came to his aid. Occom slowly regained some trust in Wheelock. Occom ministered to the Mohegans and neighboring tribes, and there was a revival among the Indians around him. As Occom ministered to them, the idea that he could form a church among them was awakened. Meetings were held in various settlements. The Rev. Samuel Ashbow, restored to sober life, exhorted among them. Some of the converts were old pupils from the Indian school that had since lead an abandoned life and returned. One such was Joseph Johnson, who lived with his uncle Zachary Johnson at Mohegan. Wheelock, who had been much distressed with Johnson's fall, lived to see him approved as a missionary, and to mourn his early death.

There were problems with Eliot's very early mission efforts, problems with these later mission efforts, but their seeds never perished. The later circumstances of Occom, the formation of the Brothertown Tribe, and other events, illustrate how shoots formed from these seeds, and became green again. The present Brotherton Tribe, the direct contemporary issue of both of these earliest American mission efforts, has grown to harvest.

*Please note that these articles are merely the condensation of the writings of others, mainly W. DeLoss Love.

IF YOU HAVE ANY QUESTIONS CONCERNING BLOODLINE REPORTS, OR IF YOU NEED ASSISTANCE IN TRACING YOUR BROTHERTON ANCESTRAL LINE IN ORDER TO COMPLETE MEMBERSHIP APPLICATIONS, SEND THEM TO...

Rudi Hjella Ottery
Tribal Genealogist
Route #3 - Halladay Road
Middlebury, VT 05753

GENEALOGICAL UPDATE: There is confusion regarding why those listed on the 1967 rolls should submit enrollment data to me. Those on the 1967 rolls are recognized as Indians, but in essence tribeless Indians. When the Brothertons are recognized, the list of members presented by the tribe will be the recognized enrolled members of the organized tribe. Those without enrollment forms and data to present with this organized tribal group, will not be recognized as members of the tribal group.

MESSENGER FEATURE

THE BROTHERTON NATION, INCORPORATED: WHAT IS IT, AND WHO IS IT FOR?

Many of us have heard of "The Brotherton Nation, Inc.," but there is some confusion as to why the Brotherton Indians of Wisconsin have decided to form a non-profit corporation. Why have the Brothertons, who are trying to obtain federal re-recognition of their tribal status, chosen to form a separate entity--a non-profit corporation?

Perhaps it would be helpful to draw a distinction between the Brotherton Indian Nation or "Tribe" and the Brotherton Nation, Inc. The Brotherton Tribe is a cultural and political entity. Its purpose is to serve those who share a distinct and unique historical and ethnic heritage. Members of the Brotherton Tribe are descendants of the Indians who originally inhabited the New England seacoast. The tribe is a vehicle whereby those people deal or interact with other groups, institutions, or governments. A tribe is a structure by which American Indians identify and govern themselves.

In contrast, the Brotherton Nation, Inc., is a corporation established by the Brotherton Tribe for a specific purpose. It is not an entity defined by blood relationship, nor does it have any special or "sovereign" relationship to the federal government. A non-profit corporation is one which is registered with the Secretary of State, chartered to conduct lawful, charitable business under the statutes of Wisconsin.

The purpose of the Brotherton Nation, Inc., is to educate the public about the heritage and history of Brotherton Indians. Being a federally "unrecognized" tribe, the Brothertons are not eligible to receive direct funding from many organizations. However, grants and other types of assistance can be awarded to the Brotherton Nation, Inc., since it is a non-profit organization. In essence, the Brotherton Nation, Inc., serves to increase public recognition of Brotherton Indians and their quest for federal acknowledgement, and enable the Brotherton Tribe to receive grants and assistance it could not receive previously. There are tax deduction which can be taken when contributing to a non-profit organization, as well as special postal rates, and equipment and service discounts which are not available to the Brotherton Indian Tribe.

The advantage of the Brotherton Nation, Inc., over other non-profit corporations is that its Board of Directors is comprised entirely of Brotherton Indians. The nine-member Brotherton Tribal Council, elected by tribal membership, is also the governing body of the Brotherton Nation, Inc. Once elected to the Council, that person automatically becomes a Director of the Brotherton Nation Inc.

Where membership in the Brotherton Indian Tribe is determined by Brotherton descendency, membership in the Brotherton Nation, Inc., is open to ANYONE interested in the history, culture, and goals of the Brotherton Indian Tribe. However, members of the Brotherton Nation Inc., will be designated "Associate Members," and while they will be able to serve on committees, they will have no voting privileges. That is to prevent non-Indian control over the direction of the organization. Only the nine Directors will be able to vote on organization matters. In contrast, any enrolled member of the Brotherton Tribe, 18-years old or older, has the right to vote in all tribal matters.

The meetings, minutes, and treasury of the Brotherton Nation, Inc., are separate from those of the Brotherton Tribe. Whereas the Brotherton Tribe meets on a monthly basis, the Brotherton Nation, Inc., will meet annually on the third Saturday in May. However, the Board of Directors may call special meetings to conduct specific corporation business as it deems necessary. A quorum for the annual meeting or any regular meeting shall be 15 members of the corporation, 5 of whom shall be corporate Directors.

The structure of the Brotherton Nation, Inc., has been specifically designed to serve the needs of the Brotherton Indian Tribe. Brotherton Indians and their history is its focus; Brotherton Indians control its direction. The corporation is another tool used by Brothertons to further their efforts in achieving federal re-recognition of its tribal status.

For more information on how you can become a member of the Brotherton Nation, Inc., contact any Brotherton Tribal Councilperson or attend a Brotherton Tribal meeting. Your suggestion, comment, and support is appreciated.

--Mark Baldwin--

*Look to future issues of The Brotherton Messenger for information of the Brotherton Nation Incorporated.

HISTORY COMMITTEE REPORT

The fact that many dedicated history research people waded through the remains of a winter storm to attend the "Mini-Workshop" for the HISTORY COMMITTEE and its researchers on the morning of March 19th, was most gratifying. 19 people came from as far away as Minnesota, Kenosha, Racine, Wausau, Sussex, Fond du Lac, Sheboygan, Madison, Waukau, and Arbor Vitae. Robert Gough, anthropologist and Brotherton advisor, spoke to the group on the meaning of anthropology, where to locate anthropological material, and its importance to the federal acknowledgement petition.

Topics which were discussed included oral history tapings, research problems; such as filling out index cards, how much to copy, what does timeline mean, and the importance of acknowledgement criterion. Also discussed were individual research needed for census and military records, the preservation of research data, and the importance of bibliographies.

Suggestions from workshop consultants were to purchase a copy of "A Manual for Writers," by Kate Turabian, a book invaluable to researchers; indicate when Brotherton families are listed which are Brotherton descendants, and which are minor children. This will assist the MEMBERSHIP COMMITTEE, Tribal Secretary, and Tribal Genealogist by preventing duplication of mailings.

We encourage everyone to look for old telephone books, maps, platt books, city directories, church books, funeral books, wedding books, and your own personal material from census and military records, and donate this information to the HISTORY COMMITTEE. Please go through your Christmas cards before you throw them out and list the number of communications you received from Brothertons and where they live.

Committee members should list the books they have read and indicate if anything was copied from them or if any material was found. This will avoid duplication by other research people. Please check the bibliography in the back of all books and list those books you feel might have something pertaining to the Brothertons. While doing research, keep track of your time, money spent on copying, and all in-kind contributions. Please turn that information in to the HISTORY COMMITTEE. Also, to you list of states to research, please add Kansas, Oklahoma, Indiana, and Minnesota. Be on the lookout for ship records.

We urge you to do Oral History among the elders. Oral History is a collection of eye witness accounts to history. The ancient Greeks were some of our early historians more than 2,000 years ago. The tape recorder is a nice modern way to record oral history. Help us preserve the memories of our elders, for soon it will be lost to us. Many Brothertons would remember their parents and possibly their grandparents, and the stories they told. That information could take us far back to the early days of the Brothertons in Wisconsin. We also urge all of you to start a diary to preserve what we are doing today for the future.

The HISTORY COMMITTEE will meet with Robert Gough and Olivia Tousey at the American Legion Hall in Gresham, 9:00 a.m., on Saturday, April 16th. All other interested Brothertons are invited to attend. A field trip is planned to the Stockbridge Library Museum at Bowler, Wisconsin. Shelia Moede will be on hand to give us a tour of the Museum and we will see some of the research material they have. It will give our people an idea how the Brothertons may preserve their historical materials.

The saying below by Keewaydinoquay, a medicine woman and teacher of ethnobotany at the University of Wisconsin-Milwaukee, embraces much wisdom. It is a beautiful saying.

"My people have a saying: 'It is every man's responsibility to so walk the sun's trail that he honors those who walked before him, honors those who walk with him, and is remembered with honor by those who walk after him.'"

Olivia Nowell Tousey
Brotherton Historian
412 West Third Street
Beaver Dam, WI 53916
(414) 885-5410

WHAT IS AN INDIAN?

The following is a quote from Ada Deer, former chairperson of the Menominee Indian Tribe, and current lecturer in the School of Social Work and the Native American Studies Program at the University of Wisconsin-Madison. It is taken from an article printed in the March/April issue of Wisconsin Trails magazine. "What is an Indian? There is a legal definition, there is a racial definition, and there is a cultural definition...One helpful definition of an Indian is a person who identifies himself or herself as an Indian and is identified and accepted by a particular Indian community as an Indian..."

COMMITTEE REPORTS

NOMINATING COMMITTEE: A NOMINATING COMMITTEE was elected at the March 19, 1983 meeting of the Brotherton Indian Nation. Selected to serve on the committee were: Carl Ezold, Arbor Vitae; Vivian Haase, Fond du Lac; and Maynard Thompson, Waukau. The purpose of the committee was to select candidates interested in running for the two Council positions which will be vacated in May.

There are five seats on the Council. The Council members shall be custodians of all bonds, certificates and other properties of the Tribe. No funds can be withdrawn without the approval of the Council and membership. Two Council members will be elected for one-year terms; the other three will serve two-year terms. After 1983, equal terms will be awarded to each Councilperson elected. The two Council members whose terms expire in May 1983 are Earl Robinson, Gresham; and Renona Elsen, Fond du Lac. Below, is the NOMINATING COMMITTEE'S list of candidates.

The following Brotherton Indians have consented to placing their names on the ballot as candidates for Tribal Councilperson.

RENONA ELSEN: Fond du Lac. Current Councilperson, former representative to the U.W. Stevens Point Tribal Archives Project, participant in the Nicolet College Acknowledgement Seminar, and family genealogical researcher.

EARL ROBINSON: Gresham. Current Councilperson, member of the original Ad Hoc Committee, former Tribal Secretary.

MAYNARD THOMPSON: Waukau. Member of the Brotherton HISTORY COMMITTEE, family genealogical researcher.

MELANI BARTELT: Milwaukee. Member of the Brotherton HISTORY COMMITTEE, Shelley family researcher and reunion organizer, former candidate for Tribal Councilperson.

--Carl Ezold, Vivian Haase, Maynard Thompson--

GRANT-WRITING COMMITTEE: The following is an update of the grants which have been written by, and in behalf of, the Brotherton Indians.

1. National Indian Lutheran Board-Mini Grant: \$500 grant; awarded in the summer of 1982 to pay for Dr. John Turcheneske's services in developing a research indexing system.
2. National Indian Lutheran Board: \$4500 grant; pending, to be used to finance research on the eastcoast.
3. Administration for Native Americans Status Clarification Grant: \$19,370 grant; awarded in September 1982 to fund in-state research for the Brotherton petition for federal acknowledgement.
4. Wisconsin Humanities Committee Grant: \$999 grant; awarded in March 1982 to produce a traveling historical exhibit.
5. Wisconsin Community Fund: \$2,014 grant; not awarded, monies would have been spent to finance tribal newsletter.

GRANTS APPLIED FOR BY DR. JOHN TURCHENESKE ON BEHALF OF THE BROTHERTON INDIANS OF WISCONSIN

- A. Research Awards the Huntington Library; applied 10/82, grant pending.
- B. Smithsonian Short Term Visitor Program; applied 11/82, awarded.
- C. American Bar Foundation Legal History Program Fellowship; grant pending.
- D. American Antiquarian Society Short-Term Fellowship; applied 11/82, grant not awarded.
- E. National Endowment for the Humanities Division of Fellowships and Seminars; applied 9/82, grant pending.
- F. John Simon Guggenheim Memorial Foundation; applied 9/82, grant pending.
- G. American Council of Learned Societies; applied 9/82, grant not awarded.

TOTAL GRANT MONEY AWARDED TO DATE

\$20,869

--Phyllis Frederick--

NEWSLETTER UPDATE

Subscriptions to the 1983 Brotherton Messenger continue to come in slowly. Only 82 people have subscribed to date, compared to 100 at the same time last year. We urge you to remind Brotherton friends and relatives how much we need their support.

In the coming months, you will see the format of the newsletter change. We hope you like what you see, and look forward to your comments and suggestions. The Messenger is now utilizing a photo-reduction process which enables us to include more material in the same number of pages. We hope to pay more attention to design, and there is a possibility we may be able to include half-tone photographs on a limited basis.

In an effort to get more people involved with the production of the newsletter, I am offering people an opportunity to "adopt an issue." The April edition of the Messenger was folded, stapled, labeled, stamped, and mailed by a group of Brothertons from the Sheboygan area. Once the newsletter is printed, it can be shipped to any city where a group of Brothertons are interested in assembling and posting it. All that is needed are a couple of people who are willing to spend a few hours on a Saturday or Sunday afternoon to put the newsletter together. The next issue of the Messenger should be sent out by June 10, 1983. If you are interested in adopting the June issue, please contact me by May 15th, so details can be worked out. It is important to remind contributors that the submission deadline is May 25th. It is imperative to have all newsletter material by that date in order to make this project a success. As always, we encourage all Brothertons to submit news, comment, and information of interest to the newsletter. To submit information, send it to:

Mark Baldwin, Editor
The Brotherton Messenger
844 Jenifer St. Apt. 2
Madison, WI 53703
9608) 257-1562

EDITORIAL

As the Brotherton Indians travel on the road to federal acknowledgement, it is easy to see the progress which has been made and the path which lays in front of us. What is often difficult to discern is when our direction starts to stray due to inattention or a momentary lapse toward personal rather than community goals. What we must remind ourselves of is that if our ancestors had chosen an individual rather than group path, they would have not survived as the Brotherton Nation does today.

That is why it is especially disheartening to witness what seems to be the indifference or unwillingness of some to share information of importance to the community. In our efforts to reorganize, we have established a structure of leadership which is directly accountable to the community it serves. The Tribal Council should be the membership's voice and pathfinder. No individual, nor committee should take it upon themselves to decide what will be shared, or which road should be taken. That is a responsibility which has been entrusted to the Council. When requests for information by the Council are routinely deferred, it not only shows a lack of respect for what the Brothertons are trying to accomplish, but also ridicules the very foundation of the Brotherton Tribe--the spirit of cooperation and brotherhood.

The distance that divides us geographically is of little consequence when compared to the distance which can exist between individual and tribal goals. Miles can be erased through a phone call or letter, but refocusing attention on tribal needs is not as easily reconciled.

It is important, not only to ourselves, but also to the federal government in our quest for acknowledgement, to improve the flow of communication which exists between Brotherton Indians. The tribal newsletter has tried to do this, but even more effort must be made in coordinating information from tribal committees to the Council, from the Membership to the Council, and from the Council to its community. Let us strive to remember that it is only through cooperation and a dedication to group needs that the Brothertons are here to celebrate their 150th anniversary in Wisconsin. Only if we continue to share and work in the spirit of brotherhood, will we be here tomorrow.

--Mark Baldwin--

BULLETIN

BOARD...

BIRTHDAYS...

Birthday greetings to the following people: Carl Ezold Jr., Leo Tousey, Mike Tousey, Charles Tousey, Charles Snyder, Virginia Zielicke, Barb Snyder, Paula Toshner, Steve Hankwitz, Steven Elsen, Blanche Thompson, Diane Snyder, Tiya Snyder, Pam Ezold, Wendy Snyder, Angel Snyder, Hazel Jackson, Brandy Tousey, Danielle Tousey Schmidt, Zachariah Tousey Schmidt, Gabriel Tousey Schmidt, Harry Tousey Jr., Marlena Bischoff, Evelyn Moffatt, Harvey Moffatt, Amber Tuschl, and James Paul Moffatt.

If you know of any Brothertons with an upcoming birthday or special occasion, drop a note to Karen Baldwin, 522 Wilson Avenue, Apartment 7, Sheboygan, WI 53081, and a greeting will be sent to them via the newsletter.

HAPPY ANNIVERSARY!

Congratulations to Leo & Barb Tousey and Mr. & Mrs. Gerri Dondlinger on the celebration of their wedding anniversaries.

THANK YOU

Thanks to all of you who sent me get well cards last fall when I hurt my ankle in a feat of daredevil motorcycle riding. I want to let everyone know that I am in perfect health and my ankle is as good as new. Even though wearing a cast was quite a unique experience, I don't plan to wear one again. Thanks and smiles to all of you.

--Phyllis Frederick--

SEARCHLIGHT

Below are the names of people who signed the Guest Book at the Anniversary Celebration at the capitol. If anyone knows what the addresses are for these people, or if you know whether or not they are Brothertons, please contact Olivia Tousey, 412 W. 3rd Street, Beaver Dam, WI 53916.

-Shawn Schubert, Madison
-Wallace Baraby, Milwaukee
-Hannah L. Peters
-Joshua Peters
-Erin McBride
-Meather Higgins, Fond du Lac

Olivia is also looking for a copy of "An Indian Prayer to the Four Winds."

DONATIONS...

Special thanks to the following people for their contributions to the Brotherton Indian Nation:

- Mrs. Maynard Thompson, for the donation of a hand-made comforter to be raffled to raise money for the Brotherton treasury.
- Artie Uebel, for a book entitled, "Lee Natoni; Young Navajo."
- Professor William Hawk, for a manuscript entitled, "Quest for Identity--The American Mestizo."
- Helen Rountree, for a manuscript entitled, "Ethnicity Among the Citizen Indians of Tidewater, Virginia 1800-1930."
- Ted Stephenson, for donation of letter headings for The Brotherton Messenger.
- Dorothy Woods, for a donation of money and posters.

CONGRATULATIONS

Congratulations to the following people on their accomplishments...

- Elaine Raddatz, who received a "Citizen of the Year Award" from the Stockbridge Chamber of Commerce.
- Dr. John Turcheneske, on receiving a research grant from the Smithsonian Institute.
- Barb Snyder, for lecturing to her son's class on the Brotherton Indians.

BITS & PIECES

- Thanks to WHA Radio station, Madison, for copies of the tapes used in the Woodland Indian series.
- Thanks to the Milwaukee Public Museum, the University of Wisconsin-Milwaukee, and the Fond du Lac Public Library for hosting the Brothertons' Traveling Exhibit.
- Get well to Jim Snyder, who recently suffered a broken ankle.

NOTABLE QUOTE

"What it comes down to is that despite isolation, genocide, and being put on reservations, American Indians have endured. They have survived and selected from the larger society important elements they find useful in their individual and tribal lives."

--Ada Deer--

THE BROTHERTON MESSENGER

June 1983

Volume X

A NEW LOOK

Special thanks to Rudi Ottery for designing a permanent masthead for The Brotherton Messenger. Our appreciation to Rudi for sharing her artistic talents and vast knowledge of Brotherton history.

The wampum belt was selected because its raw materials were supplied by some of the Brotherton parent tribes. Their shell beads have been identified far inland and used by many tribes. The tree, bird, fish, and animal are symbolic of the lush and plenty of our native homelands prior to colonization. The seven people on the right side represent the seven parent tribes of the Brotherton which were all located in the forests--some on the coast, others slightly inland along streams.

Added to the cross/insignia is a circle to separate it from the belt. It is a circle rather than an oval or other shape to indicate the circular movement of the Brothertons. They disappear (seemingly) from the scene at various points in history, only to go full circle and again surface to negotiate their identity. Thanks again to Rudi for volunteering her time, skill, and concern.

TRIBAL ELECTION RESULTS

Brotherton Tribal Elections were held at the May 23, 1983 meeting of the Brotherton Indian Nation in Fond du Lac. Elected to two-year terms on the Tribal Council were Renona Elsen, N. Fond du Lac, and Maynard Thompson, Waukau. Remaining on the Council are June Ezold, Chairperson; Philip Tousey, Vice-Chairperson; Barbara Ter Beest, Secretary; Leo Tousey, Treasurer; Mark Baldwin, Phyllis Frederick, and David Hankwitz. Thanks to everyone who attended the meeting, and to all those who participated in the election.

BROTHERTON NATION, INC. MEETING

The annual meeting of the Brotherton Nation, Incorporated, was

held after the general tribal meeting on May 23, 1983. Elected to the corporation's Board of Directors were Renona Elsen, N. Fond du Lac and Maynard Thompson, Waukau. Membership in the Brotherton Nation, Incorporated, is open to anyone interested in the history, culture, and goals of the Brotherton Indian Tribe. For more information, contact June Ezold, (715) 542-3913.

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, June 18, 1983, at the American Legion Hall in Gresham, Wisconsin. The meeting will begin at 1:30 p.m., with a Social Hour following business. Coffee will be provided, but you are asked to bring a snack, relish, or dessert to share with others.

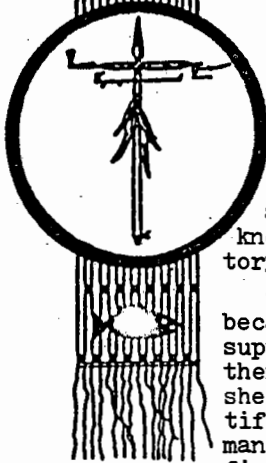
There will be a 9:00 a.m. Council meeting at the home of Earl Robinson. Everyone is invited to attend. There will be no general tribal meeting during the month of July, due to the annual Brotherton Indian Picnic which will be held July 16, 1983.

DE GROAT FAMILY REUNION

There will be a De Groat family reunion on Saturday, June 18, 1983, at the John Ward Park in Anoka, Minnesota. A potluck dinner will begin at 11:00 a.m., which will be followed by a surprise birthday party at the Anoka V.F.W. (1914 1st Avenue) at 8:00 p.m. You are encouraged to bring family photographs. For more information, call (612) 427-2809.

PROCLAMATIONS & MAPS AVAILABLE

Copies of the Executive Proclamation establishing October 1982-October 1983, as the "Year of the Brotherton Indian" in Wisconsin, and of the map of the original Brotherton reservation in Wisconsin are now available from Fund Raising Chairperson, Barb Snyder. Maps and proclamations will be on display at all Brotherton tribal



meetings. Cost of the map is \$2.00; cost of the proclamation is 75¢. The proclamation can be ordered through the mail at a cost of \$1.00. Handling charge for the map is at present undetermined. Total cost of ordering the proclamation through the mail would be \$1.75. Orders should be placed with Barb Snyder, Fond du Lac. Her address is: 113 Sibley Street, Fond du Lac, WI 54935.

INDIAN GRANT UPDATE

The Wisconsin State Indian Grant Program currently has 119 students who are eligible for funds, but most likely will not receive grants because the State Indian Program is out of money.

However, all perspective students should fill out the following forms. (1) Financial Aid Form (FAF). (2) The Wisconsin State Indian Grant form--also called the Wisconsin Indian Assistance Program form. These forms **MUST BE FILLED OUT IMMEDIATELY** as there isn't enough money to go around so everything will be on a first-come, first-serve basis.

Every college's financial aids office has these FAF & W.S.I.G. forms. They may also be obtained by contacting Phyllis Frederick through Mount Senario College, (715) 532-5511, extension 273. Ask for Kelly, and she will see that the proper forms are sent to you.

It is absolutely imperative to remember that once the Indian Scholarship Application form is completed by the student, it **MUST BE SENT TO JUNE EZOLD**. As Tribal Chairperson, she will check the Brotherton roll and certify that the person is a tribal member. The FAF will either be sent in by the school or by the student to the address specified on the form. For more information contact Phyllis Frederick by calling (715) 425-5681.

TUITION-FREE EDUCATION

Tuition-free education is available to Native American students at the University of Minnesota-Morris, if they meet the following requirements.

1. A Native American student must be full-blood or a mixed-blood of one-fourth or more.
2. Native American students need not establish residence on trust lands nor need be Minnesota residents.
3. The criteria of admission of Native American students will be on a basis equal with all students.
4. Non-resident Native American students entitled to free tuition must meet the standards of admission followed for all other non-resident students.

5. Native American students accepted under these provisions are required to fulfill the obligation of all living costs and of additional required fees as outlined in the university bulletin.

6. Students receiving state or Native American Indian assistance are automatically eligible for exemption of tuition payments at U.M.M.

7. The burden of proof for establishing blood quantum to meet the above standards will rest on the applicant. If there is any question of blood quantum, the applicant may raise the question with the Director of the Minority Student Program.

8. For the purposes of establishing blood quantum, copies of all applicable documentary evidence such as birth certificates, sworn statements, written testimony from responsible persons, or certificates shall accompany the applications for tuition exemption. For more information contact the Director of Minority Student Programs at the University of Minnesota-Morris.

NEWSLETTER UPDATE

92 individuals have subscribed to the 1983 Brotherton Messenger. Add to that the 35 complimentary subscriptions which will be sent out and our total comes to 127--which is well below our 1982 total of 172 subscribers.

Please encourage your Brotherton relation to support the Messenger. If you know of people who are interested in receiving the newsletter, but cannot afford the subscription fee, please urge them to contact either the newsletter editor, or the tribal chairperson. It is possible that we could receive outside funding if this is the case in a number of situations. We are continually trying to improve and expand our service to Brotherton Indian descendants. In order to do that, we truly need the interest and support of ALL Brotherton Indians.

Response to the "adopt an issue" of the newsletter has been good. The April issue was assembled by Karen Baldwin of Sheboygan; the June issue is being assembled by Florence Hoey of Fond du Lac; and the August issue is tentatively scheduled to be compiled by Margaret Van Acker of Hazelhurst. Our special thanks to these people for assisting in the process of keeping fellow Brothertons informed. We look forward to YOUR involvement.

The next issue of the newsletter will be distributed by August 10th; submission deadline is July 25th. To submit news, information, or comment; send to:

The Brotherton Messenger
c/o Mark Baldwin, Editor
844 Jenifer St., Apt. # 2
Madison, WI 53703
(608) 257-1562

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE APRIL 16, 1983 GENERAL TRIBAL MEETING, GRESHAM, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae.
- Treasurer's report was given by Leo Tousey, West Bend.
- MEMBERSHIP COMMITTEE report was given by Rose Tousey, Campbellsport. It was announced that a De Groat family reunion would be held in Minnesota on June 18, 1983.
- A report was given by Newsletter Editor, Mark Baldwin, Madison. There are now 85 subscribers. Balance in the newsletter account is \$514.00.
- FUND-RAISING COMMITTEE report was given. \$4.50 was collected from Phyllis Frederick for aluminum cans.
- Councilperson report given by Phyllis Frederick, Ladysmith. It was stated the Council is still trying to meet with the Stockbridge Tribal Council. A request to fund Dr. John Turcheneske's trip to the Smithsonian Institute to work on Brotherton research was discussed.
- PICNIC COMMITTEE report was given. The picnic will be held July 16, 1983 in Gresham. You are asked to bring meat to grill, a dish to pass, and your own utensils. There will be a while elephant sale and a crafts raffle.
- HISTORY COMMITTEE report was given by Olivia Tousey, Research Coordinator, Beaver Dam. It was stated Philip Tousey, Olivia Tousey, and David Hankwitz attended Archival Research Training at the UW-Stevens Point.

NEW BUSINESS

- Motion was made by Phyllis Frederick to put a "feeler" in the tribal newsletter to see if people were interested in holding a second picnic in the Fond du Lac area to commemorate the treaty anniversary. Seconded by Rose Tousey. Motion passed.
- Motion was made by Phyllis Frederick to hold the October tribal meeting in Fond du Lac. Seconded by Chris Tousey, Ladysmith. Motion passed.
- Motion was made by Rose Tousey to pay the outstanding bills. Seconded by Evelyn Moffatt, Manitowoc. Motion passed.
- Motion was made to adjourn by Rose Tousey. Seconded by Maynard Thompson, Waukau. Motion passed, meeting adjourned.
- A presentation was given by Bernice Pidgeon Miller on the Stockbridge Library Museum.

ABRIDGED MINUTES OF THE MAY 21, 1983 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson.
- Treasurer's report was given by Leo Tousey. Balances in accounts are as follows:

Brotherton Tribal Account	\$ 285.72
Brotherton Nation, Inc.	\$1,136.47
- A report was given by Philip Tousey, Beaver Dam, on the Brotherton Traveling Exhibit. The exhibit is currently on display at the Chilton Public Library. Possible future sites include Green Bay, River Falls, the Wisconsin State Historical Society, and a return trip to Fond du Lac.
- MEMBERSHIP COMMITTEE report given by Rose Tousey. She reported a census sheet listing cities, counties, and zip codes was sent to Dr. Turcheneske. Total number of members stands at 961.
- FUND-RAISING COMMITTEE Report was given. Copies of the Governor's Executive Proclamation and of the Wisconsin Brotherton reservation are now available for purchase. Cost is: Proclamation - 75¢; Map - \$2.00. For more information contact Barb Snyder, Fond du Lac.
- A report was given by Mark Baldwin, Newsletter Editor. To date, there are 91 subscribers. The next Messenger will be distributed by June 10th; submission deadline is May 25th.
- HISTORY COMMITTEE report given by Olivia Tousey. There are 38 people currently working on Brotherton research. 13 people attended the last HISTORY COMMITTEE workshop before the tribal meeting. Bob Gough is out east visiting Tribal Genealogist, Rudi Ottery.

(over)

NEW BUSINESS

- Motion was made by Rose Tousey to create a series of color slides of the traveling exhibit to distribute to interested organizations. Seconded by Olivia Tousey. Motion passed.
- Motion made by Leo Tousey to send a complimentary copy of the proclamation and reservation map to the Wisconsin State Historical Society and to the Brotherton HISTORY COMMITTEE. Seconded by Vivian Haase, Fond du Lac. Motion passed.

TRIBAL ELECTIONS HELD

- Nominated for Council seats were: Renona Elsen, N. Fond du Lac; Earl Robinson, Gresham; Lani Bartelt, Milwaukee; and Maynard Thompson, Waukau.
- Elected to two-year terms on the Tribal Council were: Renona Elsen and Maynard Thompson.
- Motion was made by Rose Tousey to destroy election ballots. Motion seconded and passed. Ballots were destroyed.
- Motion was made to have the newsletter editor include a coupon in the June issue of the Messenger offering subscribers the opportunity to become Associate Members in the Brotherton Nation, Inc. Motion made by Dan Vanderhoef, Racine; seconded by Evelyn Moffatt, Manitowoc. Motion passed.
- Annual meeting of the Brotherton Nation, Inc., was held. Appointed to the Board of Directors were Maynard Thompson and Renona Elsen.

ANNIVERSARY PICNIC???

Are people interested in holding some sort of social gathering to commemorate the end of the Brotherton Indians' 150th anniversary in the state of Wisconsin? A picnic in the Fond du Lac area has been suggested, as has a potluck supper. What are your thoughts and ideas? Convey your suggestions at the next tribal meeting, or contact Tribal Chairperson, June Ezold, and let her know of your interest in such a gathering. We need your ideas, your concern, and your participation.



Greetings: I hope this find each and everyone of you in the best of health--oh, maybe a few aches and pains from working the garden this past month. Perhaps that was why you weren't able to attend our May meeting. However, by next month (June) your garden will be growing fine and you'll be able to join us for our June meeting in Gresham.

I have been quite busy with correspondence this past month. The Brotherton traveling exhibit is being received quite well by the public. I have been receiving inquiries from people who believe they are Brotherton descendants. They want to know if they or their ancestors are listed on the Brotherton Tribal Rolls. If I do not find any information for them, I forward these letters to our Tribal Genealogist, Rudi Ottery, who in turn tries to assist them.

We are still trying to get a tax exempt number from the Internal Revenue Service. Our application has been sent from the regional office to the national office in Washington D.C., where it is presently under review.

We received a letter from Professor Blackwood of Hamilton College in Clinton, New York. He has given lectures about the Brotherton Indians for a number of years. He is very interested in having our traveling exhibit sent to New York for display at several museums and historical societies. As much as we would like to do this, the cost of transporting the exhibit that distance is beyond our means. However, we would like to make slides of the exhibit and offer them to interested people and organizations for use in presentations about the Brotherton Indian Tribe.

A meeting is planned with Brotherton Research Coordinator, Olivia Tousey, Council members, myself, and other interested Brothertons, in order to determine how much progress has been made in gathering needed information for the Brotherton's petition for federal acknowledgement of our tribal status. We plan to chart out which activities have been accomplished and which needed to be started or completed. We also hope to take an inventory of our archival items.

At the May 23, 1983, tribal meeting two people were elected to serve on the Council. Congratulations to Renona Elsen and Maynard Thompson. They will serve two-years terms on the Brotherton Council as well as on the Board of Directors of the Brotherton Nation, Incorporated, our non-profit organization which serves to educate the public about the history, culture, and goals of Brotherton Indians.

I have contacted Ray Hashbarger of Gresham to see if he would assist us on the CONSTITUTION/BY-LAW COMMITTEE. Former Councilperson, Curly (Earl) Robinson has graciously offered his home as a site for Council meetings and he has agreed to help us anyway he can.

The next tribal meeting will be held June 18th, at the American Legion Hall on Main Street in Gresham. The HISTORY COMMITTEE will again meet at 9:00 a.m. We hope to see you there. We are also having the annual picnic in Gresham this year. It will be held July 16th, and remember to bring hot dogs or other meat to grill, a dish to pass, and your own utensils. There will be a white elephant sale and a crafts raffle. Why not make a week-end of it by camping out Saturday night. Join us as we celebrate our 150th anniversary in Wisconsin with a special picnic enjoying the fellowship of other Brotherton Indians.

If some of you were trying to get a hold of me, but were unable to do so, the reason was that I spent three weeks in Berkley, Michigan, helping our daughter and her family with their newborn daughter. One of our newest Brothertons, Suzanne Marie Gibson, was born May 2, 1983. It certainly is wonderul being a grandparent. You can spoil the baby and not worry about losing sleep.

With that, I will close. I hope to see you at the June 19th meeting in Gresham. If you have any questions or problems, please feel free to contact me.

June Ezold, Chairperson
Brotherton Indian Nation
Route #4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

BULLETIN

BOARD

BIRTHDAYS...

Birthday greetings to the following people: Coral Hankwitz, Timothy Bischoff, Eugene Snyder, Janet Young, James Snyder, Maynard Thompson, Olivia Tousey, Philip Tousey, Ann Tousey, Kelly Tousey, Karen Baldwin, Mark Baldwin, Laura Elsen, Rose Tousey, Raymond Snyder, Janet Hearty-menard, twins June Peronto & Gerri Dondlinger, William Vanderhoef, Mike Vanderhoef, Paul Stache, & Frank Young.

If you know of any Brothertons with an upcoming birthday or special occasion, drop a note to the editor, or to Karen Baldwin, 522 Wilson Avenue, Sheboygan, WI 53081, and a greeting will be sent to them via the newsletter.

SPECIAL OCCASIONS

- Bill & Ruth Vanderhoef of Racine celebrated their 41st wedding anniversary on May 9, 1983. Congratulations!
- Gerri Dondlinger reports the addition of a granddaughter. Parents are Mr. & Mrs. Mike Leinsmeir of Manitowoc.
- Evelyn Moffatt reports the addition of a grandson born May 12, 1983 to Mr. & Mrs. Michael Tuschl.
- June Peronto reports the addition of a granddaughter born to Rick & Barb Peronto on January 4, 1983.
- June Ezold reports the addition of a granddaughter born May 2, 1983 to Mr. & Mrs. Gibson of Berkley, Michigan.
- Bill & Ruth Vanderhoef will be leaving on a trip to Rome on July 18, 1983. Bon Voyage!

SEARCHLIGHT

- Rich Durkin is looking for any information on the Military Road. Notify Olivia Tousey or Robert Gough.
- Tim Vanderhoef, 6018 25th Avenue, Kenosha, WI 53140, is looking for people with the following name: "Modlin."

A.I.L.C.E.B NOMINEES

The names of June Ezold, Arbor Vitae, and Ted Stephenson, Madison, have been forwarded for consideration of a position on the American Indian Language & Culture Education Board. Best of Luck!

THANK YOU

Special thanks to the following people for their contributions to the Brotherton Indian Nation.

- Elaine Raddatz for authoring an article entitled, "Brotherton Indians Contribute Much to Calumet County History."
- The Fond du Lac Public Library and the UW-Stevens Point Library for hosting the Brotherton traveling exhibit.
- Bernice Pidgeon and the staff of the Stockbridge Library Museum for their tour and explanation of how the library began.
- Karen Baldwin for assembling the April 1983 issue of The Brotherton Messenger.
- Mary Tsosie, Director of the UW-Stevens Point American Indian Program for accepting David Hankwitz, Philip Tousey, and Olivia Tousey for archival training.
- Lani Bartelt for her recent contribution of Shelley family history.
- Professor William Hawk for a clipping entitled, "The Connecticut Indian--The Mohegan: 1638-1800."
- Tim Vanderhoef for donation of a book entitled, "Indian Legends."
- Mildreth Handchild for her donation to the Brotherton treasury.
- Will & Rudi Ottery for their \$200 donation to The Brotherton Messenger to fund the issuance of 35 complimentary copies to selected organizations.
- Florence Hoey for assembling the June 1983 issue of The Brotherton Messenger.
- Rudi Ottery for designing the new masthead for the newsletter.

NOTABLE QUOTE

"I think we will still win, I think there are enough people who wish to understand the Indian mind, that we are not going to harm anyone, that we are peaceful people, we are not aggressive people. In this lies our strength and from here we will pick up. I believe that we will survive, I still believe we will survive. That is our dream." -- An Indian Grandfather.

RESEARCH WORKSHOP

The HISTORY COMMITTEE will hold a workshop June 18, 1983 at the American Legion Hall in Gresham. Bring your completed research and index cards, ideas, and questions. All are invited to attend the 9:00 a.m. meeting.

BLOODLINE: *rudi ottery, genealogist*

~ OCCOM'S PUBLICATIONS ~

In September, 1772, an unusual congregation gathered at New Haven. It was the occasion of a sermon preached by Rev. Samson Occom at the request of an Indian named Moses. On that day, Moses was to be executed for murder. There had not been a hanging in New Haven for 23 years. Lawyers, judges, and ministers gathered from all over the region, and Indians had come great distances from all directions.

It was the cause of a general meeting of representatives from the tribes of southern New England, and the last, as though they had come to attend the funeral of their race also.

The execution was of an Indian who had committed murder while in the condition of drunkenness. Some have written that rum, more than war or pestilence, wasted the southern New England tribes. While rum and the effects of rum did handicap the New England Indians, the writer of this article questions this thinking, and this cause is some distance from the top of my list of causes for the deterioration of the tribes.

The Indian Moses was born in Massachusetts. His father had been a war casualty and his mother was one of the Massachusetts christian Indians. Moses had been instructed in religion, participated in the French & Indian War, was a sailor in merchant service for several years. He was idle and in Connecticut after leaving merchant service, at the time of the tragedy. The murder took place outside of an establishment called "Clark's Tavern," apparently the result of an earlier disagreement within the tavern. Moses was tried and sentenced to be hanged.

During imprisonment he received the ministrations of the town clergy, but turned to Occom upon whom the Indians looked to as their friend in trouble, to preach his final sermon, according to an ancient custom.

Occom's sermon was addressed to the Indians of the congregation, and when it was finished, Occom accompanied the condemned man to his execution. The newspaper account of it describes the affectionate leave Moses took of his countrymen before his death.

The sermon was well received and made a deep impression. Temperance sermons were not frequent, and this one was unique in its application to Indians. There was immediately a demand for publication of the sermon. There were at least nineteen editions of it, one after the other. Nearly forty years after Occom's death, it was translated into the Welsh language. So far as is known, it is the only printed sermon of the time preached by an Indian.

This execution influenced Occom, causing him to labor even more industriously to suppress the traffic in liquor among the Indians--in this, he was far in advance of his time.

Occom was also far in advance of his time regarding slavery. At this time most New England families, including ministers, held slaves. Dr. Wheelock is recorded as paying 50 pounds for a negro named Ishmael in 1757.

Almost no Indians of full blood crossed racial lines in marriage. Occom felt marriages between races wrought degeneracy to both races. However, he had a warm sympathy for the life of a slave and lifted his voice boldly and loudly for emancipation 70 years before other voices were heard at all. He publicly urged ministers to set an example by freeing their slaves.

The success of the publication of Occom's temperance sermon caused him to attempt other ventures. He was a hymn-writer and he printed a collection of hymns and spiritual songs, one of which can still be found in hymn books today.

The New England Indians were a poetic and musical people. There was a tradition among the Narragansetts that a certain tune was heard in the air by them and other coastal tribes, many years before the arrival of whites in America. When the Indians first visited a church in Plymouth Colony, the same tune was sung--the Indians already knowing it as

(over)

well as the whites. Thomas Commuck, a Narragansett Indian has preserved this tune which is listed as the "Old Indian Hymn," in his collection of Indian Melodies.

As the representative of the Christian Indians in New England, Occom came to feel more and more responsible for them, realizing that nothing remained in New England for his people except further decline.

Occom was said to have been a good singer and prepared his collection of hymns for the Christian Indians. The plan of moving the Christian Indians to Oneida was then in his mind. He proposed to adopt and teach the English language to unite the several tribes who still spoke their Indian dialects. He may have thought the hymn book would aid him. It was first issued in 1774, the year of the attempted removal. The second issue was in 1785, the year of the accomplished removal. It was published a third time in 1792, the year of Occom's death. The Indians used the first two editions both before and after the removal to Oneida.

After the Brothertown Indians made their second removal from New York to Wisconsin, Thomas Commuck issued Indian Melodies, the tunes and hymns then in use.

Occom's hymns were all written during the period of despondency following his return from England. The most famous of Occom's hymns was "Awaked by Sinai's Awful Sound," though it is not the hymn which survives in hymn books today.

The surviving hymn serves as something of a memorial to Occom--the wise leader among his people; the great missionary; and the founder of the tribe called Brothertown--the attempt in self-government unique in American history.

*Please note that these articles are merely the condensation of the writings of others, mainly W. DeLoss Love.

MEMOS FROM RUDI:

What has Rudi been doing? Why is this letter-writing machine that endlessly churns out replies and questionnaires suddenly 25 weeks behind--well, actually, she isn't.

Some of you may not understand my present delay, so I will try to explain. It may be difficult to conceptualize the 500 letters on my desk waiting for reply, when you are interested mainly in the one you wrote. I have, in fact, sent out over 500 Brotherton replies since January 1, 1983. The 500 communications on my desk will be completed and sent out within the next two weeks, making it 1000 replies since the beginning of the year. If you multiply 20¢ postage by 500 letters (\$100) you will understand that I simply cannot afford to send acknowledgements as letters are received, in addition to the actual reply when it is made.

The most important cause of my delay has been purposeful. To insure the absolute accuracy and thoroughness of the material I present to the Federal Acknowledgement Board on your behalf, we have purchased a computer. I have been waiting for it to be installed before processing the mail for this period. It is here now, and will be installed tomorrow. For those of you familiar with computers, it is an Apple II, with multiple disk drives plus word processor and printer. In addition to the genealogical and enrollment programs, we also have Visicalc to aid in degree computations and other nongenealogical functions.

There are mass mailings to various groupings as I prepare this material for the Federal Acknowledgement people (e.g. the 1967 rolls, present attending membership, Brothertons from my personal files, and other sources). When most of a given group has sent reply, I analyze and answer them. It is the only way to tell where we stand in regard to the input from various groups, mass mailings, BIA requirements, tribal considerations, and my personal time table and pocketbook.

There may be future delays in reply to specific personal data for some of you, if it does not apply directly to the material vital to your records and requirements as they involve the readiness of these records for Federal Acknowledgement presentation. Delay does not mean that I will not reply, it merely means first things first.

The past 25 weeks in this process have been slow because during that time our New York house was sold and the Vermont home found and purchased. Every item from an 11-room house had to be packed and transported to another state and unpacked to fit a 9-room house. The aforementioned 500 replies were analyzed and my reply to each written and sent out. Christmas came with the homecoming of children; a large wedding for our daughter was accomplished; and two trips back to Wisconsin on Brotherton business were made. I have

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worked on the graphics for the next Brotherton money-making project along with other graphics (notice new Messenger masthead); I have removed all charts and histories from my files and photocopied them for Olivia Tousey so she can assess my progress and so she can store all Brotherton records where they will be safe; I have compiled from my personal records research a long listing of family names resulting from Brotherton marriages for Olivia Tousey to send to her researchers to assist their efforts when looking in newspapers, censuses, and land records; and since January 10th, I have been a student.

Because we live in a world of credentials, I have found it necessary to have a Ph.D. to insure publication of some past research. This has put me back in the classroom. These credentials will be of benefit to me, but will also be of direct benefit to the tribe when the petition is presented. It will also be of immediate benefit to the tribe. During the coming year I will be doing further independent research on the history of your parent tribes and other related New England groups as part of my degree program.

The Brotherton anthropologist, Bob Gough, was here last week, and I pulled open my file cabinet drawers for him so he could bring back to Wisconsin a description of the tidy and organized records of those who have sent in their information or who are in the process. He also saw the pending or incomplete files and piles of letters awaiting reply, and understands how I am handling this volume and why.

Lastly, I want to express my sincere appreciation for the many, many kind notes cheering me on and expressing your gratitude for some fact that I have been able to furnish you with. I also appreciate your questions and input so together we can present the most impressive and detailed genealogical history for the tribe that it is possible to furnish the government with. In addition, it is great fun just getting to know some of you through my mail box. Many thank yous, and my sincere good wishes to all of you.

■ ADDRESSES: I expect I have the most complete list of Brotherton addresses that exists. Sometime within the coming weeks, I will put them all in the computer. If all officers, chairpersons, and individuals will send me their complete Brotherton address lists, I will send a print-out of the final "complete" list to the Council, so those requiring complete listings will have the most comprehensive list possible. Try to send by July 1, 1983 or before, so the tribe may have this material as soon as possible.

■ AN IDEA: Is there a bead worker out there somewhere? If so, please note the new masthead of the Messenger. The natural colors for these wampum beads were black and white, although those skilled with dyes sometimes colored these shell beads. If there is someone with this skill who could volunteer to create a facsimile wampum belt for use at tribal meetings, I am sure the Council would appreciate hearing from you. If this idea results in such an action, and the volunteer would like additional information, please feel free to write me.

■ INDIAN RIGHTS: I have sent the editor a copy of a letter we received from the Indian Rights Association (following article) so he could pass the information on to you. If you can take a moment to write letters on behalf of the Pequots, I urge you to do so. The day could come when the Brothertons need some outside support. The Pequots, living in Connecticut today, have to be distant relatives of some of you.

■ COMING SOON: The next Messenger will contain a list of all individuals whose forms and paperwork for the Federal Acknowledgement Board are complete. It will also contain a request for input from the readers regarding present addresses or status of some individuals whose communications (via mass mailings) have been returned due to incomplete or incorrect addresses. This information is available now, but these memos have already used more than my share of space for this issue.

Rudi Hjella Ottery
Brothertown Tribal Genealogist
Route #3 - Halladay Road
Middlebury, VT 05753

IN SUPPORT OF THE MASHANTUCKET PEQUOTS

*The following is a letter from the Indian Rights Association, a legal assistance agency helping American Indians protect their rights as original Americans.

Dear Friend,

We have an urgent favor to ask you on behalf of the Mashantucket Pequot Tribe of Ledyard, Connecticut--to help us over-ride President Reagan's veto of the Mashantucket Pequot

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Indian Claims Settlement Act.

Hours before the deadline was to expire, on April 5, 1983, President Reagan vetoed the bill-- which had passed both the House and Senate without objection. The bill would provide federal recognition for the tribe, and \$900,000 to purchase land for the tribe to settler thier small (800 acre) land claim.

As you may remember from articles in Indian Truth, the Indian Rights Association has worked with the Mashantucket Pequots for many years, funding the research for their petition for federal recognition, and providing grants for tribal administration. We know them well; the basis for their land claims is excellent--the State of Connecticut deeded them the land, and then sold it over tribal objection. They have retained their present 217-acre reservation since 1667, and in recent years have made astounding improvements on it, all aimed at economic self-sufficiency for the tribe.

Yet they are still struggling, and President Reagan's action came as a bitter disappointment after their elation following the overwhelming victory in Congress.

Please write both your Senators and as many of your Congressional delegation as you can, urging their vote to over-ride the President's veto of S.366, the Mashantucket Pequot Indian Land Claims Settlement Act. We will need a two-thirds majority in both the Senate and the House; it is vital that the maximum number of delegates be contacted by mail or mailgram. We are including a list of your State's Congressional delegates to this letter; the zip code for the U.S. Senate is Washington, D.D. 20510 and for the U.S. House of Representatives, 20515. (No room number or office building is necessary.)

I will be joing Richard Hayward, the tribal chairman, Tom Tureen, their lawyer, Suzan Harjo of the Native American Rights Fund and others for a week in Washington to make Congressional visits prior to the over-ride vote; you back-up support will be of immeasurable assistance.

The President must not be allowed to feign his concern for American Indians, and then to slap down a bill that has the full support of the Congress, the State of Connecticut, the affected landowners and the tribe.

All our thanks for your help. Please act immediately!

Sincerely yours,

Sandra L. Cadwalader
Executive Director
Indian Rights Association

Send letters of support to the following Wisconsin delegation: William Proxmire, AP, BA, JE, Milwaukee; Robert W. Kasten Jr., AP, BU, CM, SB, Brookfield; Les Aspin AS, BU, Racine; Robert W. Kastenmeier, JU, Madison; Steve Gunderson AG, EL, Black River Falls; Clement J. Zablocki, FA, SI, Milwaukee; Jim Moody, IN, PW, Milwaukee; Thomas E. Petri, EL, PW, Fond du Lac; David R. Obey, AP, JE, Wausau; Toby Roth, FA, SB, Appleton; F. James Sensenbrenner Jr., JU, SC, Brookfield.

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

CHAIRPERSON

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Route #4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

VICE-CHAIRPERSON

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Beaver Dam, WI 53916
(414) 885-5410

SECRETARY

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Sheboygan, WI 53081
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TREASURER

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COUNCILPERSON

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COUNCILPERSON

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Waukau, WI 54980
(414) 685-5438

HISTORY COMMITTEE REPORT

It would be impossible to cover all the progress the HISTORY COMMITTEE has made, so I will just share a few of the highlights with you. First, we have added more new people to our committee. Listed below are members of the HISTORY COMMITTEE, and where they reside. We look daily for more people to assist in research, and we encourage you to contact those in your area and work with them through sharing your time, transportation, and concern. Write or call, and I will give you direction and assignments so our efforts are not duplicated.

-John Sogar, New Mexico	-Geraldine Dondlinger, Manitowoc, WI
-Angie Welch, Arizona	-David Hankwitz, Fond du Lac, WI
-Tom & Doris Straw, Minnesota	-Phyllis Frederick, Ladysmith, WI
-Ray & Neva Geweke, Wausau, WI	-Christine Tousey, Ladysmith, WI
-Maynard & Blanche Thompson, Waukau, WI	-Lucille & Karen Baldwin, Sheboygan, WI
-Lani Bartelt, Milwaukee, WI	-Mrs. Thomas Higgins, Beaver Dam, WI
-June & Carl Ezold, Arbor Vitae, WI	-June Peronto, Manitowoc, WI
-Vivian Haase, Fond du Lac, WI	-Ann Tousey, West Bend, WI
-Renona Elsen, N. Fond du Lac, WI	-Tim Vanderhoef, Kenosha, WI
-Barb Snyder, Fond du Lac, WI	-Dan Vanderhoef, Racine, WI
-Paul Stache, Potter, WI	-Dr. John Turcheneske Jr., Ph.D., Arizona
-Rose Tousey, Campbellsport, WI	-Robert Gough, Madison, WI
-Leah Rae Miller, Chicago, IL	-Rudi & Will Ottery, Vermont
-Joan Waldvogel, Sussex, WI	-Melissa Schmidt, Fox Lake, WI
-Evelyn Moffatt, Manitowoc, WI	-Philip & Olivia Tousey, Beaver Dam, WI

Would you like to have your name included? We need the help of each and every Brotherton. Become involved in preserving the history of your tribe.

Those of you who have received letters asking for your help with our research, please be kind enough to answer with a yes or no. This will save us time, paper, and postage. All efforts are appreciated. You may not have time to go out and do research, but may have a few minutes to search your own home for letters, diaries, and various other types of documents. Many of you have already brought items of this nature to the HISTORY COMMITTEE. It is essential to the completion of the petition that all Brothertons cooperate. This is your tribe and the benefits that you, and future generations of Brothertons will receive from federal recognition will be well worth your interest and involvement.

Robert Gough is at present in the east, and he will be visiting our Tribal Genealogist, Rudi Ottery, in Vermont. We urge all of you to send Rudi the proper documents if you wish to be an enrolled member of the Brotherton Tribe.

Robert Gough recently brought a large packet of material he had researched at the State Historical Society of Wisconsin. Dr. John Turcheneske will be going to Washington D.C., to take advantage of a scholarship he was awarded to research Brotherton history at the Smithsonian Institute. He will spend a month in that area. In July, he will spend several weeks at our home in Beaver Dam. He is expected to be with the Brothertons for the annual picnic in July. Other researchers continue to work on books, newspapers, church records, school records, and land records.

The Brotherton HISTORY COMMITTEE met 9:00 a.m., at the Hamilton House on Saturday, May 21, 1983, reviewing research material and indexing them for filing. Response has been good to these early morning sessions, and we will continue to have them. Last meeting, April 16, 1983, researchers met for a field trip to the Stockbridge-Munsee Library Museum. Bernice Pigeon Miller, former director of the museum, and Robert Gough led the group.

The next meeting for committee researchers will be held 9:00 a.m., Saturday, June 18, 1983, at the American Legion Hall in Gresham, Wisconsin. The session will again be spent reading research material and filling out index cards. Researchers' knowledge of the history of the Brothertons will increase and they will become more efficient in fitting material into acknowledgement criteria. All Brothertons are welcome. We want you to see what your HISTORY COMMITTEE is accomplishing toward fulfilling our ANA grant and meeting federal acknowledgement criteria for recognition.

The Brothertons are building an archives as we collect acknowledgement documentation. The maps, photographs, and documents we compile need to be properly taken care of and preserved. Realizing the need for a trained Archivist, Philip Tousey and David Hankwitz applied for a scholarship to the Native American Archives Training Project at UW-Stevens Point. They were both accepted and I was allowed to sit in on the lectures. Philip and I also attended a Native American Archives Project (administrative and technical training) at Augsburg College in Minneapolis. Field trips were taken to the Milwaukee Public Museum

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(we had lunch with Dr. Nancy Lurie who is one of the historical experts who will review our acknowledgement petition draft). We also visited the Marquette University Archives.

One of the professors at the Minneapolis meeting was Dr. John Fleckner, formerly of the Wisconsin State Historical Society--now Archivist at the Smithsonian Institute. Dr. Fleckner will also serve a petition reviewer, as will Professor William Hawk of the University of Wisconsin-Milwaukee.

While in Minneapolis, we had a field trip to the Minnesota Historical Society, touring their archives, and attending workshops on conservation and preservation. Their collections were awesome.

It is indeed gratifying that the Brothertons now have three people skilled in archival training. We are willing to teach other Brothertons in the form of mini-workshops as time permits. In closing, some thoughts from the March 1982 issue of The Talking Peace Pipe.

"Weep but briefly, for your loved ones as they enter into the world of the Great Spirit.

For they shall possess a joy and peace that is unattainable on this earthly realm.

Rather, rejoice in their everlasting and total happiness, for their eyes have seen the Great Spirit."

Olivia Nowell Tousey
Research Coordinator
Brotherton Indian Nation
412 West Third Street
Beaver Dam, WI 53916
(414) 885-5410

TRAVELING EXHIBIT UPDATE

The traveling map, photo, and document exhibit is now on view at the Chilton Public Library. To coincide with the arrival of the exhibit, Elaine Raddatz of Potter, Wisconsin wrote an article entitled, "Brotherton Indians contribute much to Calumet County History." It appeared in the Chilton Times-Journal on May 5, 1983. Elaine is of Stockbridge and Brotherton ancestry. We are grateful to her for the publicity.

The DeGroat family has asked for the exhibit for some time June, however, arrangements have not been finalized. Possible future sites are Green Bay, River Falls--this would be within 20 miles of Minneapolis/St. Paul and a good spot for Minnesota people to have an opportunity to view the exhibit. Fond du Lac is another possibility for the fall as well as the State Historical Society in Madison. The exhibit will travel to Gresham for the month of July giving people in that area a chance to view the exhibit and also attend the picnic.

We still need donations of money for travel expenses involved in moving the exhibit. So far, we have been using Leo Tousey and Elizabeth Snyder's station wagons. Is there anyone else who might have a station wagon and would be willing to either help move the exhibit or loan it to other tribal members?

Reception of our exhibit has been outstanding, with requests for return visits. Other things are in the fire, but no far enough along to be disclosed at this time.

Philip G. Tousey, Sr.
Exhibit Project Director
412 West Third Street
Beaver Dam, Wisconsin 53916
(414) 885-7991

"What is civilization? Its marks are a noble religion and philosophy, original arts, stirring music, rich story and legend. We had these...We sang songs that carried in their melodies all the sounds of nature--the running of waters, the sighing of winds, and the call of the animals. Teach these to your children that they may come to love nature as we love it..." Grand Council Fire of American Indians, 1927.

A REPORT FROM BROTHERTON NATION TREASURER, LEO TOUSEY

My name is Leo Tousey, and I was asked to share what my job as Brotherton Treasurer and fiscal agent entails. Most of my duties are done on a monthly basis at our tribal meetings. They include:

1. Reporting on the financial status of the Brotherton Indian Nation.
2. Submitting bills to the membership which have been turned in for payment.
3. Handling of collections and donations.
4. Writing out checks for the President to co-sign, so they can be sent out.

The job doesn't end there. I am responsible for balancing two checking accounts; the Brotherton Nation, Incorporated, and the Brotherton Indian Nation. I also deposit all monies received from grants, monthly collections, and private donations.

On a quarterly basis, I make out reports to the federal government regarding the Administration for Native Americans Status Clarification Grant, and our cash forecast. Yearly, I file tax reports for the Brotherton Nation, Incorporated. The job of Treasurer and fiscal agent has proved to be both interesting and rewarding.

Leo Tousey, Treasurer
Brotherton Indian Nation
2248 E. Sandy Acres Road
West Bend, WI 53095
(414) 338-8645

SQUANTO: The Extraordinary Story of the Indian Behind the First Thanksgiving

"He was a special instrument sent of God for their good, beyond their expectation." So remarked William Bradford, one of the chief men among the Pilgrims who came to America aboard the Mayflower, about an exceptional Patuxet Indian named Squanto. Indeed, in the months following their first meeting, there was no doubt in any of the Pilgrim's hearts that Squanto, whose Indian name was Tisquantum, was a Godsend.

His story really begins in 1605 when Squanto and several other Indians were taken captive by an English explorer. They were taken to England where they were taught English in order to provide information about their land. Squanto spent the next nine years in England, until Captain John Smith agreed to return him to the Patuxets on his next exploring voyage of New England.

However, after Smith had departed back to England, another captain on the expedition stayed behind. He lured 20 Patuxets including Squanto aboard his ship, apparently to trade with them, and promptly clamped them in irons. The Indians were taken to a Spanish slave-trading port where most were shipped off to North Africa. But a few were bought and rescued by local friars who introduced them to the Christian faith. Thus, did God begin Squanto's preparation for the role he would play at Plymouth.

Squanto was too enterprising to stay long in a monastery and soon attached himself to an Englishman bound for London, where he joined the household of a wealthy merchant. In 1619 Squanto again embarked for New England with a sea captain who dropped him off at Plymouth.

When Squanto stepped ashore six months before the Pilgrims arrived, he received the most tragic blow of his life! Not a man, woman, or child of his tribe was left alive. Nothing but skulls and bones and ruined dwellings remained. In despair, he wandered until he reached the camp of Massasoit, Chief of the Wampanoags, who were the Patuxet's nearest neighbors. The Chief took pity on him and invited him to stay. But Squanto merely existed there, having lost all reason for living.

One day, news came of a small colony of peaceful English families setting up camp at Patuxet. They were hard pressed to stay alive, let alone plant a colony.

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Squanto accompanied Massasoit and sixty warriors to a meeting with the Englishmen. Out of that meeting came a peace treaty of mutual aid and assistance which would last for forty years. When Massasoit and his men finally left, Squanto stayed with the Englishmen. He had found his reason for living.

He taught the Pilgrims how to fish and how to plant corn the Indian way, fertilizing the corn with fish. Squanto helped in many ways, teaching them how to stalk deer, plant pumpkins among the corn, refine maple syrup, discern which herbs were good to eat and good for medicine, and find the best berries. Squanto also introduced the Pilgrims to beaver pelts, which were in great demand in Europe. He not only got them started, but guided them in the trading and made sure they got their money's worth in top-quality pelts. This would prove to be the Pilgrim's economic deliverance, just as corn would be their physical deliverance.

The summer of 1621 was beautiful. The colonists had built many new dwellings, Squanto helped make trading with the Indians a success, and that fall's harvest provided more than enough corn to see them through their second winter.

The Pilgrims were brimming over with gratitude and their governor declared a day of public Thanksgiving. Massasoit was invited and arrived with ninety Indians, vie dressed deer and a dozen wild turkeys. The Indians helped with the preparations and taught the Pilgrim women to make hoecakes, corn meal pudding, and an Indian delicacy, popcorn. The Pilgrims provided many vegetables from their gardens and introduced the Indians to fruit pies.

Surely one moment stood out in the Pilgrims' memory--their prayer as they began the festival. They had so much for which to thank God: for providing for all their needs, even when their faith was not up to believing that He would do so; for the friendship with the Indians--so extraordinary when settlers to the south of them had experienced the opposite; and for all His remarkable providences in bringing them to this place and sustaining them.

(Excerpted from The Light and the Glory, by Peter Marshal, Jr.)

--Contributed by Tim Vanderhoef, Kenosha, Wisconsin--

THE BROTHERTON NATION, INCORPORATED

The Brotherton Tribe's non-profit corporation, the Brotherton Nation, Incorporated, held its annual meeting Saturday, May 21, 1983, at the Hamilton House in Fond du Lac, Wisconsin. Appointed to the corporation's Board of Directors were Renona Elsen, N. Fond du Lac, and Maynard Thompson, Waukau. The seven other members of the Board are: June Ezold, President; Philip Tousey, Vice-President; Barbara Ter Beest, Secretary; Leo Tousey, Treasurer; Mark Baldwin, Director; David Hankwitz, Director; Phyllis Frederick, Director.

Associate Membership in the Brotherton Nation, Incorporated is open to anyone who is interested in the history, culture, and goals of the Brotherton Indian Tribe. The purpose of the Brotherton Nation, Incorporated is to educate the public about the heritage, history, and current struggle for federal recognition, of the Brotherton Indians.

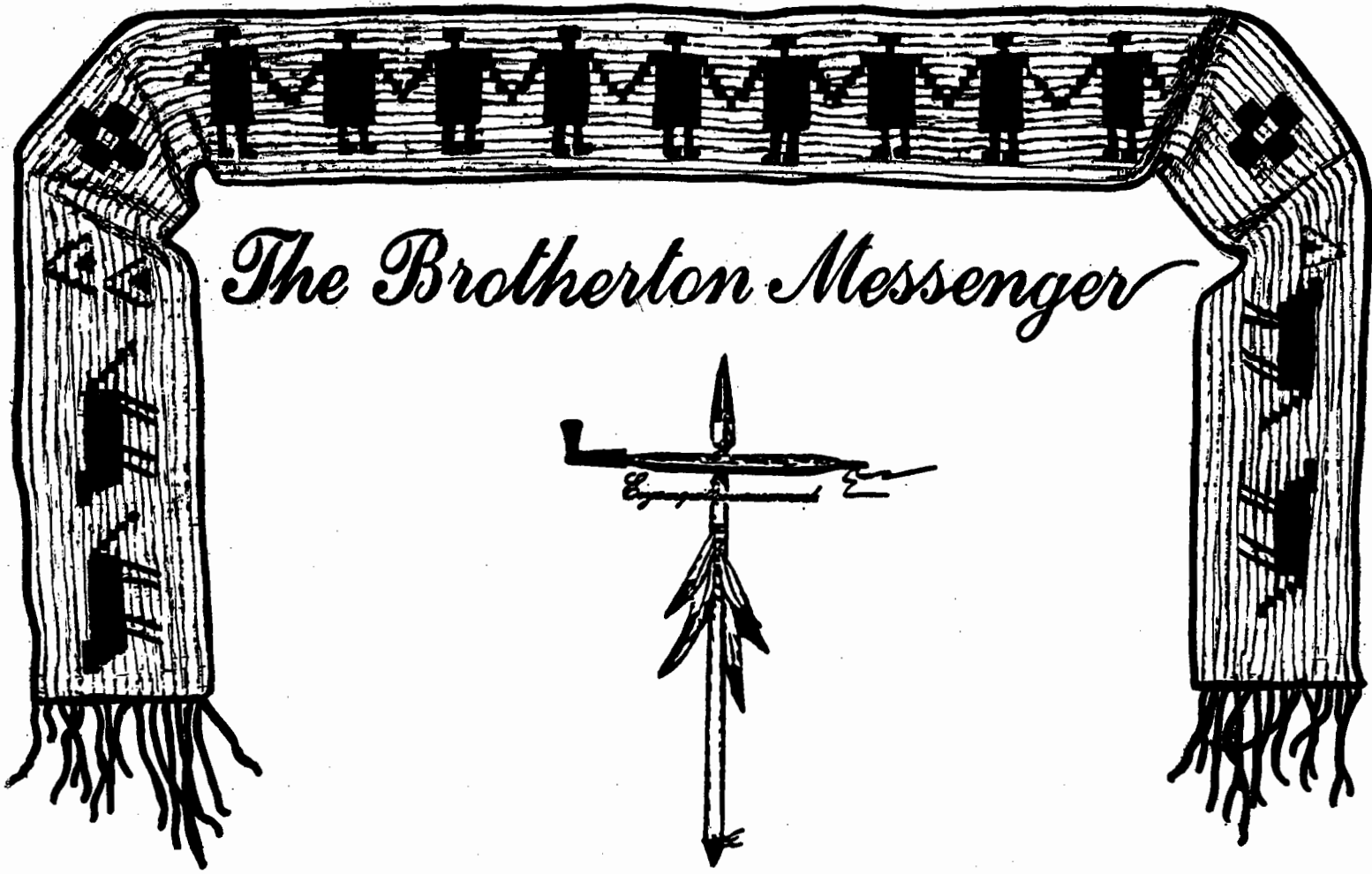
The Board of Directors is in the process of compiling a membership list. Anyone interested in becoming an Associate member in the corporation should either fill out the coupon below, or contact June Ezold and she will place your name on the membership list. There are NO membership dues. Associate Membership in the Brotherton Nation, Incorporated offers you the opportunity to serve on corporation committees, thereby contributing your input and concern to further the Brotherton Tribe's goal of federal recognition. For more information contact June Ezold, (715) 542-3913.

_____ YES, I would like to become an Associate Member of the Brotherton Nation, Inc.
Please add my name to your membership list.

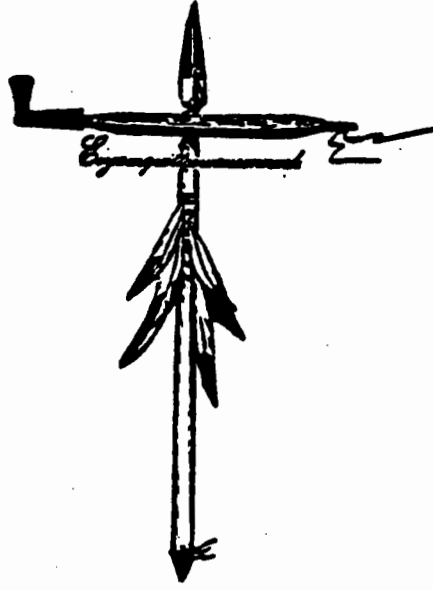
NAME _____
ADDRESS _____ CITY _____ STATE _____
ZIP CODE _____

*Send coupon to:

June Ezold, President
Brotherton Nation, Incorporated
Route #4, Box 90-1
Arbor Vitae, WI 54510



The Brotherton Messenger



YES, I would like to subscribe to the 1983 Brotherton Messenger. Enclosed, you will find \$8.25 to help cover postage and printing.

NAME _____
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Send coupon and \$8.25 to: The Brotherton Messenger
c/o Mark Baldwin, Editor
844 Jenifer St., Apt. 2
Madison, WI 53703

*Make check payable to: The Brotherton Messenger.

The Brotherton Messenger

IT'S A NEWSLETTER

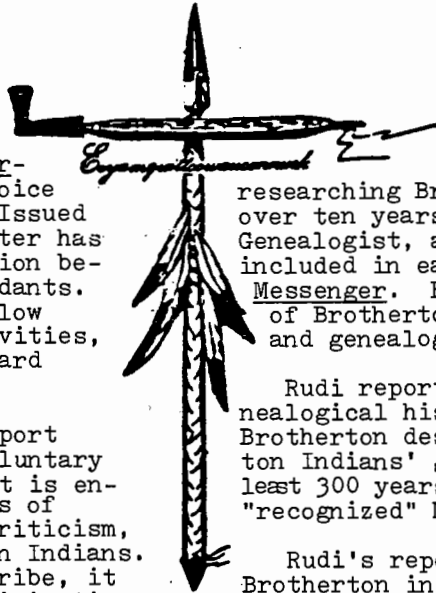
Since November 1981, The Brotherton Messenger, has served as the voice of the Brotherton Indian Nation. Issued on a bi-monthly basis, the newsletter has tried to promote better communication between ALL Brotherton Indian descendants. Its purpose has been to inform fellow Brothertons about the tribe's activities, events, heritage, and progress toward federal acknowledgement.

The newsletter receives its support from individual subscribers and voluntary labor. Your contribution and input is encouraged. The Messenger is a means of passing on information, comment, criticism, and ideas of interest to Brotherton Indians. Being a federally "unrecognized" tribe, it is imperative to have the participation and support of all Brothertons if our petition for acknowledgement is to be successful. The newsletter strives to keep Brotherton Indians updated by providing regular committee reports, minutes of tribal meetings, news of upcoming events, an "Open Forum" for letters of comment and criticism, columns by the Tribal Chairperson and Tribal Genealogist, and periodic discussion of federal acknowledgement criterion.

The Brotherton Messenger will be issued six times during 1983. Editions will be distributed on the tenth day of February, April, June, August, October, and December. Submission deadlines are the 25th day of the preceding month. Your subscription to the newsletter ensures you a place on the tribe's permanent mailing list, all 1983 issues of the Messenger, and any "Brotherton Updates" issued during non-newsletter months (funds permitting).

It is never too late to subscribe to the newsletter. This mailing is meant to serve as an introduction, and a reminder that we need your support and participation.

We urge you to take a look at what was accomplished in 1982. We encourage you to take note of the direction of our leadership. Lastly, we ask you to image what COULD be done with your interest and participation. Your heritage as a Brotherton Indian is rich, and your history fascinating. Join with us, as we strive to protect the rights which are our as American Indians, and as we work to ensure the history and importance of the Brotherton Indian Nation is preserved for all generations.



BLOODLINE

Rudi Hjella Ottery has been researching Brotherton Indian genealogy for over ten years. She is Brotherton Tribal Genealogist, and her Bloodline reports are included in each issue of The Brotherton Messenger. Few can approach her knowledge of Brothertown/Brotherton Indian history and genealogy.

Rudi reports that almost 600 years of genealogical history can be traced for some Brotherton descendants. Nearly all Brotherton Indians' genealogy can be traced for at least 300 years. That is true of no other "recognized" North American Tribe.

Rudi's reports cover the history of the Brotherton in installments, following their trail from their parent tribes, to Christianity, civilization, citizenship, to the present.

The life of Samson Occom, New England's most celebrated Christian Indian, who was instrumental in the birth of the Brotherton Nation, is detailed in Bloodline reports.

BLOODLINE: April 1982...

"In 1749, Samson Occom began to work at Montauk. In his 12 years there, he was teacher, preacher, and judge. Occom started a school at Montauk. The Indians were very poor and could offer him only food and their labor..."

BLOODLINE: August 1982...

"Occom wrote of the places they visited. He had thought there were no heathen but the wild Indian, but found there were English heathen, that were far worse. He thanked God there were no curse words in the Indian language which would take the name of the Lord in vain."

BLOODLINE: December 1982...

"The Mohegan Land Case showed Occom the need for a unified tribal organization. He realized the danger of allowing whites to settle on Indian lands, and saw the weakness of his people in this area. He concluded the Indian could not advance until forced to cultivate the soil for support. He later used this knowledge for the benefit of the Brothertons."

BLOODLINE: February 1983...

"An idea was conceived to send Samson Occom to England on behalf of the Indian Charity school. It was thought the presence

of the Indian preacher would convince an audience to give "a bushel of money." "O'connor went to all the denominations in rotation. He was popular and a center of religious interest immediately. He met with the King and went to the Houses of Parliament. He was lionized, but was modest in enduring it. He became a conspicuous and distinguished character in London. Players in theatres used him as one of their mimicry subjects, thus advertising him..."

BROTHERTON MESSENGER: April 1982...

"The Brotherton Nation is the recipient of a \$1000 Mini-Grant from the Wisconsin Humanities Committee. The grant, matched with in-kind contributions, will be used to construct a traveling photo-historical exhibit for display at sites throughout Wisconsin."

BROTHERTON MESSENGER: Chairperson's Corner; August 1982

"Since taking office in June, I have become involved with the responsibilities associated with becoming Tribal Chairperson...I have met with Tribal Chair Wildcat of the Lac du Flambeau Tribe...I have met with attorney James Hawkins of Wisconsin Judicare in order to form a non-profit corporation to assist the Brotherton Indian tribe." June Ezold, Chairperson.

BROTHERTON MESSENGER: October 1982...

"The Brotherton Nation, Inc., received notification on September 1, 1982, that it had been awarded a \$19,300 Status Clarification Grant from the Administration for Native Americans. The grant, which will cover a 17-month period, will be used for telephone, photocopying, and travel expenses associated with research documentation..."

BROTHERTON MESSENGER: December 1982...

"Over 130 people attended the Brotherton Indians' 150th Anniversary Celebration, November 8, 1982, at the Wisconsin State Capitol...The program which was highlighted by an Executive Proclamation by Governor Dreyfus, established October 1982 through October 1983 as the "Year of the Brotherton Indian in Wisconsin."

BROTHERTON MESSENGER: February 1983...Open Forum, Ted Stephenson, Madison.

"Except for the mens' weapons, clothing, and personal possessions, all property belonged to women, from the longhouse itself, down to the farming tools. A wife was expected always to be well-dressed, even if her husband was shabby..."

BROTHERTON MESSENGER: February 1983; Chairperson's Corner...

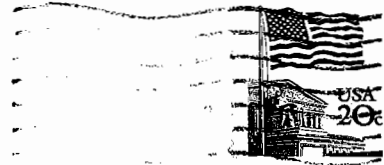
"We realize there are Brotherton Indians out there, who do not seem to be coming forward to be counted. We need Everyone's help! It cannot be done with just a handful of people...We cannot afford to let a small number of people control the direction we are taking. This is NOT a specific committee's tribe, or one family's tribe. This is your tribe, and if you want to get anything out of it, you have to put something into it!"

BROTHERTON MESSENGER: Open Forum, Mark Baldwin, Editor...

"Depending on a limited core of volunteers has its dangers; as does depending too heavily on outside assistance...Regardless of past impression, prejudice, or disinterest, it is possible to be heard, to contribute, to change the direction we are taking. Never before has the leadership of the Brotherton Indian Nation been so visible, so eager to learn, so anxious to promote positive change..."

TO SUBSCRIBE TO THE 1983 BROTHERTON MESSENGER, SEND \$8.25 to:
The Brotherton Messenger
c/o Mark Baldwin, Editor
844 Jenifer St. Apt. 2.
Madison, WI 53703

Include your name & address; make checks payable to The Brotherton Messenger. If you would like to subscribe to the Messenger, but cannot afford the subscription fee, please send in your name and address and indicate your interest in receiving the newsletter. Your request will be presented to the Brotherton Tribal Council.



Earl Robinson
Box 126
Gresham, WI 54128

THE BROTHERTON MESSENGER

August 1983

Volume XI

IN THE NEWS

Newspaper articles on the Shelley Family Reunion and on Jackie Wenzel and Lani Bartelt's campaign to research Shelley family history were recently published in area newspapers.

The Fond du Lac Reporter ran a brief article and photograph covering the Shelley Family Reunion which was held June 18, 1983 at Long Lake. A feature article on researching Shelley family history was published in the Phillips Bee on March 24, 1983.

BROTHERTON PICNIC HELD

Approximately 100 people attended the Brotherton Indian Picnic held in Gresham on July 16, 1983. A craft sale and raffle were held, and a fish boil conducted by a group of Brothertons from the Manitowoc area helped make the picnic a success. Special thanks to picnic coordinators Connie Ketterner and Honey Bee Ebert, and to all those who attended.

NEWSLETTER UPDATE

109 people have now subscribed to the 1983 tribal newsletter. We are pleased that more people are "discovering" the Messenger.

The next issue of the newsletter will be distributed by October 10, 1983; submission deadline is September 25, 1983.

Special thanks to Florence Hoey of Fond du Lac for assembling the June newsletter and to Marge Van Acker of Hazelhurst for assembling this edition of the Messenger.

Please note the new address for the newsletter. We look forward to hearing from you!

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, August 20, 1983 at the American Legion Hall in Gresham, WI.

The meeting will begin at 1:30 p.m., with a Social Hour following business. Coffee will be provided, but you are asked to bring a snack, relish, or dessert to share with others.

There will be 9:00 a.m. HISTORY COMMITTEE meeting at the Legion Hall, and a 9:00 a.m. Council meeting at the home of Earl Robinson. All Brotherton Indians are urged to attend.

EXHIBIT UPDATE

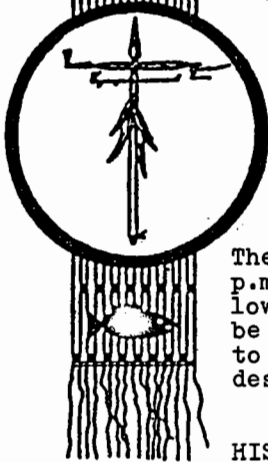
The exhibit was at the State Historical Society last month and was very well received. While it was there, Bob Gough made some repairs and took pictures for slides. Thanks Bob.

Leo Tousey took the exhibit to the bank at Gresham. It will be there until the end of August. Hopefully, all the Brothertons in the area will have an opportunity to see it.

Efforts have been made to have the exhibit in Green Bay for the month of September. It has not been confirmed as the person in charge of exhibits wants to travel down to Gresham and view the exhibit before committing themselves.

Again, thank you to all the dedicated people who see that our traveling exhibit is moved to each new site. Volunteers are welcome. If you hear of some future site, please contact me.

Philip G. Tousey, Sr.
412 West Third Street
Beaver Dam, Wisconsin, 53916



BULLETIN

BOARD

BIRTHDAYS...

Birthday greetings to the following people: July; Shawn Snyder, Philip Snyder, August; June Ezold, Mikel Elsen, Elizabeth Snyder, Walter Snyder, Harry Tousey Sr., Barbara Fell, Alfred Tousey; September; Cheryl Baldwin, Rebecca Snyder, Gary Snyder, Raymond Tousey, Gregoice Elsen.

If you know of any Brothertons with an upcoming birthday or special occasion, drop a line to the editor, or notify SUNSHINE COMMITTEE Chairperson, Amy Tousey. Her address is: 2248 E. Sandy Acres Road, West Bend, WI 53095. Best wishes to everyone!

THANK YOU

As many of you know, on December 6, 1982, my husband Ron was in a very serious car accident which left him with a broken neck.

The next two months of hospitalization, surgeries, and being in traction (most of the time) proved to be very trying for all of our family. Cards, letters, and visits from friends and family were a great help.

Thank you fellow Brothertons for the cards, phone calls, and letters that continued to ask "how he was doing?" all these many months.

His long "road to recovery" finally came to its end on May 31, 1983, when his doctors released him to return to work. Thank you for caring.

--Lani & Ron Bartelt--

BROTHERTON TO ATTEND BROPHY PREP

On Monday evening, May 23, 1983, Edward Leo Welsh III, son of Mrs. and Mrs. Edward and Angelina Welsh Jr., graduated from the prestigious St. Francis Xavier Elementary School, located in Phoenix, Arizona, in impressive eight grade commencement exercises held at St. Francis Xavier Roman Catholic Church. As one of the relatively few successful applicants out of a multitude of potential candidates for admission, Edward will enter, next month, Brophy Jesuit College Preparatory High School, staffed by the Fathers of the Roman Catholic religious order of the Society of Jesus and also located in Phoenix, an institution of secondary education without parrallel in the entire Southwestern region of the United States.

The Brotherton Indian Nation of Wisconsin extends to Edward its most hearty congratulations for his triumphant success and very best wishes for continuous high achievement as he embarks upon his latest scholarly endeavors.

--printed exactly as written, submitted by-
John Anthony Turcheneske, Jr., Ph.D.

SPECIAL OCCASIONS

- Marcia Zank graduated from the School of Art at the University of Wisconsin-Eau Claire on May 21, 1983. Congratulations!
- Martin Zank attended the Wisconsin Democratic Party Convention as an alternate delegate from Eau Claire county. He reports it was "an exciting and educational experience."
- Congratulations to Cathy Tousey and Jackie Tousey on their weddings.

THANK YOU

Special thanks to the following people for their contributions to the Brotherton Indian Nation.

- Thank you to the Gresham State Bank and the Wisconsin Historical Society for hosting the Brotherton traveling exhibit.
- Thanks to Robert Gough for making repairs on the traveling exhibit and taking photographs of the display.
- Thank you to Robert Gough and Dr. John Turcheneske for the Time Line Charts and information from our recent assessment of research progress.
- Thank you to Truman Lowe for the photograph negatives from the exhibit, which will be developed into color slides.
- Thanks to everyone who attended the Brotherton Indian Picnic on July 16, 1983 in Gresham, Wisconsin.
- *Do you have a special event or occasion coming up? Have you celebrated a birthday or anniversary? Have your children recently graduated, married, or provided you with a grandchild? Drop us a line or give us a call and we'll include a mention in the next issue of the newsletter. We are waiting to hear from YOU! Communications received by September 25th will be included in the October issue of the Messenger.

Well, our picnic is now over, and it was really a historic event. The people who were not there missed out on a good time. A lot of memories were shared and many related family histories. I want to thank each and everyone that was there. You helped to make it a huge success. Also, a big thank you is due Connie Ketner and Honey Bee Ebert for all the work which went into the planning. They really outdid themselves. Thanks to Barb Snyder and Melissa Schmidt for their crafts and handiwork which were added to the ones Honey Bee and Connie gathered, and to the crew from Manitowoc for providing the fish boil. Through the raffles and sales, we were able to replenish our treasury with a nice bit of change. Thank you again, all of you!

Dr. John Turcheneske, our History Consultant, and Robert Gough, our Anthropologist, attended the picnic and had a lot of information to share with the people in attendance. We had Brotherton representation from Gresham, Madison, Shawano, Racine, Kenosha, Waukau, Sheboygan, Beaver Dam, Milwaukee, Larson, and Fond du Lac.

I want to take this opportunity to thank Curly Robinson for all the work he has done for the tribe. He has been instrumental in seeing that Gresham is informed of all important activities. He has allowed his home to be the meeting place for the Council and he has arranged for the American Legion Hall to be available for the HISTORY COMMITTEE's Workshops, and our general tribal meetings when they are held in Gresham. Of course, his wife, Irene, also outdid herself in helping to get the message across to tribal members in Gresham and surrounding areas. Thanks again Curly for giving of your time and energy as a member of the Council. Remember, we still need you! I am happy to report that Curly will serve as our Public Relations Coordinator for the Gresham area. If there is anything you need or want from the Gresham, Shawano, Red River, and surrounding areas, contact Curly. His address is: Curly Robinson, Box 126, Gresham, WI 54128.

David Hankwitz has resigned as a Council member effective August 20, 1983. Dave, your quiet, even temper and help will be greatly missed. Good luck in your new endeavors. Perhaps you can join us later on in your life. Please help us whenever you feel you have the time. We need you too.

We received a letter from Karl A. Funke and Associates, Inc., the lobbying organization for the Administration for Native Americans in Washington, D.C. They informed us that the Reagan administration has proposed a number of changes for the ANA, Department of Health & Social Services, for fiscal year 1984. Summarized, they are:

1. A cut in the ANA's budget from current funding of \$28 million to \$22 million.
2. Transfer of the administration of all ANA grants made to federally recognized tribes to the auspices of the Bureau of Indian Affairs (BIA).
3. The elimination of funding to all off-reservation, non-federally recognized tribes and Native American organizations.

The ANA is the organization which has been instrumental in funding the Brothertons' research for our acknowledgement petition for re-recognition. We have written letters to the Committee on Appropriations, and congressional subcommittees making them aware that we feel these cuts would be grossly unfair to the Indians of America.

Ray Hashbarger of Gresham has agreed to become a member of the CONSTITUTION/BY-LAW COMMITTEE, and we will be setting up a meeting to get things moving as soon as possible.

We have heard from the Internal Revenue Service as to our application for tax exempt status. It looks like we are getting closer to finding out if we are eligible. Hopefully, we will have word by the August meeting.

The next tribal meeting will be held in Gresham on August 20, 1983, at 1:30 p.m. in the American Legion Hall. The history researchers will have their workshop at 9:00 a.m., and the Council will meet 9:00 a.m., at the home of Curly Robinson. Everyone is welcome. Please try to attend at least one of these meetings. Let's really try to have a good turn-out from Fond du Lac this time.

Is there anyone who would be able to give assistance to our Research Coordinator, Olivia Tousey, Beaver Dam. What we need is someone who can donate one or two days a week to catalogue folders and information which has been collected. This is a very important part of the researcher's work since we need this information indexed for the

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acknowledgement petition. Perhaps you could assist a few days every other week. Whatever you contribute would be most appreciated. Also, does anyone have any ideas or suggestions as to how we can get more people out to our meetings and become involved?

The people who are now working feel they are doing a good job in researching, but we could use more help. We have an excellent vehicle in informing people of what we are doing thereby projecting a positive image of the Brotherton Indians with the tribal newsletter. We have interested people helping as much as they can, BUT, we do need more help and more interest if we are going to prove that we are an on-going tribe to be recognized by the government. If you think we are doing something wrong, please let one of us know. My name and address are at the end of my message, and any constructive criticism you might have will be welcome.

Oh yes, the traveling exhibit is now at the Gresham State Bank. If you haven't seen it yet, please do so as it may not be back in the Gresham area again. After October, it will be down in Madison.

We haven't heard from anyone as to holding some sort of special social gathering to commemorate the end of the Brotherton Indians 150th anniversary in the state of Wisconsin, or to begin plans to celebrate the 200th anniversary of the formation of the Brothertown Tribe. We are looking into the possibility of having something in Brothertown, Wisconsin, our original reservation area. This could be some time in September or October. Come on, let's hear from you with your ideas and comment.

In closing, I want to repeat. Let me hear from you. We need your input. This is your tribe and the work which is being done is for YOUR benefit, and the benefit of your children. Help us to accomplish this project before it is too late!

June Ezold, Chairperson
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BLOODLINE: *rudi ottery, genealogist*

~ Parent Tribe Background of the Christian Brotherton Descendents-Part I ~

The tribes of southern New England had been gathered from "wandering life" to reservations by 1717. Old tribes had broken up as their lands were sold, and were absorbed by these reservation communities. Hunting was no longer possible, the Indians were confined to a few acres of corn, and these changes made the Indian's life a burden when compared with the life of his father. Corruption, intemperance, licentiousness, and disease all came to claim the Indian as their victim. Later colonial wars claimed so many casualties that Indian widows and orphans had to deal with other multiplying miseries. Religious work among the Indians had progressed and continued until the Revolution, after which few Indians were left on the reservations--the final strength of the Connecticut tribes dying in the cause of liberty.

There was a force at work as the race was wasting away though, which eventually allowed for the survival of the fittest. In each reservation community there were some who were educated at the Indian school, had been under some christianizing influence, or were by nature ambitious and industrious. These Indians came to be termed Christian Indians. Among them, Samson Occom, with the foresight of a statesman, saw what would befall his people if they remained in their ancestral homes surrounded by the colonists. This was the reason he formulated the plan of gathering the Christian remnants into one tribe to remove westward to a more favorable environment.

The largest and most influential of the Christian Indian settlements was at Misquamicut, or Charlestown, Rhode Island. The remnants of the Eastern Niantics and the Narragansetts lived there, all going by the name Narragansett. Charles Ninegret of the Narragansett Tribe gave 20 acres in 1727 to erect a church, and his successor George Ninegret gave 20 more acres nearly 20 years later. A wooden structure was built on the Champlin farm about a mile from the sachem's House.¹ Later, a meeting house and schoolhouse were built on land that belonged to Joseph Stanton (NI), and a school was opened for Indians. About 60 Indians became members, among them Samuel Niles, who was apparently named after the white minister of that name.²

The church became divided during the separatist movement and Indians with "such notions" drew off. Following this, Samuel Niles was "dealt with" for exhorting, and he and about 100 Indians withdrew--this included the main body of the baptized Narragansetts. A Pequot Indian from Groton went there to preach and was ordained their Elder. His name was either Simon James or James Simons--there were Indians of both names there and it is not clear which was ordained at this time, though I am nearly certain that it should read James Simons.

Samuel Niles carried on at the same time with about 15 members who refused Simons. No one could be found who would ordain Samuel Niles, so three of his brethren laid hands on him and pronounced him ordained. One of these brethren was Willaim Choise/Cohoize/Oc-Hoyze--now the name Coyhis. Nile's flock eventually increased to 90 Indians. Niles was acquainted with the doctrines of the Gospel, was earnest and zealous, was unblameable as to morals and sobriety, and was a great influence over the Indians, but he could not read at all.

The Rev. Samuel Niles ministered for many years--at least to the time of the Revolution. Samson Occom and Samuel Ashbow preached there on their tours, and Niles sometimes preached at Groton and Mohegan. Niles was councilor of the Narragansett Indians for many years and prominent in the defense of their land claims. He was born about 1701 and in 1761 had a son and daughter.

Niles was succeeded in his ministry by a worthy Indian named John Sekatur, and later by Moses Stanton. Moses Stanton toiled faithfully, but the tribe faded away and about 1844 Moses went to Ann Arbor, Michigan, and died there.³ Aaron Sekatur was the last minister to the then aged and scattered few that remained. During August, remnants of this tribe gather at the isolated church in the woodland, where behind the church rest the dead of many generations. This tribe furnished more families than any other tribe to the emigration to Oneida.⁴

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- 1 In 1859 a stone church was built on the site of the original wooden building.
- 2 Samuel Niles is sometimes confused with the white minister of the same name that never had anything to do with the Indian Church.
- 3 There was more than one Moses Stanton. (ATTENTION: Joyce--this is one of the several individuals to be researched to prove your claims. I cannot give it my attention yet (remember, first things first) but if you wish to check it out and send me copies of what you find for evaluation, it will speed me up considerably when I get to you. There is only a vague and slight possibility that this Moses is your Moses or is the father of your Moses, but there are several alternatives to also be researched. All possibilities for time and place must be investigated, or a short cut will certainly eventually rise up and prove your error. Check all the vital statistics for Ann Arbor (being certain you know what the bounds of Ann Arbor were in 1844) the historical societies, historians, libraries, newspapers, Michigan Territory Papers, Indian Agent reports, cemetery and church records, etc. This Moses was born about 1800 or before. The time and cost to research just one name in one location may surprise you--good luck).
- 4 Some Pequot background will be described in the next issue, and other parent tribes in following issues.

NOTE: These articles are merely condensations of the writings of others, mainly W. DeLoss Love.

Rudi Hjella Ottery
Brothertown Tribal Genealogist
Route #3 - Halladay Road
Middlebury, VT 05753

IN SUPPORT OF THE MASHANTUCKET PEQUOTS

*In the last issue of The Brotherton Messenger we urged subscribers to write to their Senators and Congressional Representatives to help over-ride President Reagan's veto of the Mashantucket Pequot Indian Claims Settlement Act which would provide federal recognition for the tribe and \$900,000 to purchase land for the tribe to settle their small land claim. Harold H. Baker, a Brotherton from Chippewa Falls, Wisconsin, sent letters of support to his congressional representatives and received the following responses.

"Dear Mr. Baker:

Thank you very much for informing me of your support for S. 366, the Mashantucket Pequot Indian Land Claims Settlement Act, which was vetoed by the President.

At present, the Administration is working with members of Congress to reach some sort of compromise on this issue. Officials at the Subcommittee on Indian Affairs informed me that one possibility is that the bill will be re-submitted.

Again, many thanks for writing. Best regards,"

--Robert W. Kasten, Jr.--

"Dear Harold:

Thank you for writing me concerning the President's veto of the Mashantucket Pequot Indian Claim Settlement Bill.

At this time it is unclear whether or not the Congress will vote to override the veto. However, I will certainly keep your views in mind should the matter come before me for a vote. Warmest regards."

--William Proxmire, U.S.S.--

**Our sincere thanks to Harold Baker for taking the time to write to members of Congress and for sharing the responses he received with us. Thanks also to all other Brothertons who expressed their support for the Mashantucket Tribe.

HISTORY COMMITTEE REPORT

It is our prayer that after the assessment and reevaluation program presented by Robert Gough and Dr. John Turcheneske, on the morning of the picnic, that all Brothertons have a better understanding of what we have accomplished and where the results of our work are leading--directly to a petition to the Federal Acknowledgement Board. We have, to date, 650 file folders, and the materials researched by Dr. John Turcheneske at the Smithsonian Institute are not included in that total.

A Time Line chart prepared by Robert Gough, Phyllis Frederick, and John Turcheneske will give us an idea as to where some of the gaps in research documentation are, and what periods in time need to be further researched.

We need to remind you that each individual Brotherton must search their home. Records needed are birth, death, marriage, wedding, funeral, confirmation, school & church. We also need diaries, bibles, and letters from Brotherton Indians. In certain cases acquirement of Bureau of Indian Affairs, Mission schools, census records, and church records must be done by individual Brothertons. We need records of government officials whether they be federal, state, county, or city. In the early days, people serving in these positions often kept records in their own home. There are also many other types of records which are important to the Brotherton archives.

Speaking of archives, it has come to our attention that many of our members do not really know what archives are and why we need an archives at this time. During the three years Phil and I have been working for the Brothertons, we have been building an archives. Every document we collect in research and those donated by individuals, go into the archives--merely the preservation of Brotherton heritage. It is so important to have people trained in the care of this material. An orderly filing system will enable us to write a good petition. It will also enable us to store this material in a place suitable for people to come and do research. We need to know how to maintain valuable documents and how to preserve photographs. The ANA grant specifies that someone have archival training, and we have had three people who have had such training.

Dr. Turcheneske is preparing a list of materials which were completed on his research trip and this information will be provided to the Council.

We met with members of the Council here in Beaver Dam to reevaluate the ANA grant in hopes of getting some travel money. Research has been hampered because of lack of funds. Work was done on rearranging funds allowed for copies, printing, postage and telephone calls.

Word has been received from Mrs. Ottery that in sending documents with the ancestry charts, it is acceptable to send a copy (zeroxed) of the charts from Mrs. Ottery. She will be sending copies as they are completed.

Brotherton researchers: Note--for the safety and preservation of all documents, we will no longer bring the files to meetings. We will, however, continue meeting at 9:00 a.m. on the mornings of the monthly meetings. The next meeting will be at the American Legion Hall in Gresham on August 20, 1983. Bring you research materials in at that time. Bring in your questions and ideas. I will try to provide more information to help you in your research. We will be discussing things like oral history, donor charts, and charts to make your reports easier. From time to time, we will have speakers. Generally, we will have Robert Gough with us.

Hint to researchers and all other Brothertons: make zerox copies of all newspaper clippings. They fade very fast especially if exposed to light and sunlight.

Dr. John Turcheneske was in Wisconsin from July 2-19, 1983 consulting with the Brotherton HISTORY COMMITTEE. During that time he contributed 112 hours of in-kind consultation to the committee. Topics which were discussed included review of research material brought back from his visit at the Smithsonian Institute, cataloging of research material, time line preparation, consultation with anthropologist Robert Gough, and with other Brothertons.

The materials of research information gathered to date include House and Senate Congressional Serial Set documents, New York Indian Kansas Land Claim material, U.S. Court of Claims decisions and briefs, U.S. Supreme Court decisions and briefs, relevant U.S. District appeals and U.S. Census material, New York and Wisconsin court material including the "Fowler vs. Scott" case which defined the Brothertons as a tribe, and other federal statutes bearing directly on the Brothertons.

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Lastly, I want to share with you a message which fits the needs of the Brothertons. It is from Chairman Gordon Thayer, Lac Courte Oreilles Tribe, found in the May 1982 issue of the Lac Courte Oreilles Journal, Page 10.

"We need dynamic leaders that must be willing to roll up their sleeves when the chips are down, set aside narrow concerns and work diligently for the success of our whole tribe. Most important, to be successful as a tribe, we, the Objibwa people must continue to seek guidance and wisdom from our Creator."

Olivia Nowell Tousey
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SUPREME COURT DECIDES AGAINST INDIANS IN TWO MAJOR WATER RIGHTS CASES

*The following is a news release from the Native American Rights Fund, a nonprofit Indian legal organization representing tribes, groups and individuals throughout the United States.

WASHINGTON, D.C.: The U.S. Supreme Court recently announced adverse decisions in two major Indian water rights cases involving the Pyramid Lake Tribe in Nevada, the Montana Indian tribes and five tribes in Arizona. (The Arizona and Montana Indian tribes were consolidated in the Supreme Court). These decisions, together with the Court's earlier adverse decision in Arizona v. California, are expected to have a major impact on the future course of Indian water rights litigation. The cases address the issues of (1) state versus federal court jurisdiction to hear Indian water rights claims, (2) reopening of earlier water rights decrees in order to make water claims that were not previously made by the federal government acting on behalf of the tribes and (3) the conflict of interest of the federal government when it simultaneously represents the interests of Indian tribes and other federal interests.

In the Montana and Arizona cases, Arizona, et al. v. San Carlos Apache Tribe, et al., decided July 1, 1983, the Supreme Court clearly articulated its opinion that state courts are the preferred forum to hear and decide Indian water rights claims even where the cases are brought by the tribes rather than the federal government. Each of the 12 cases involved was filed in federal court by the tribes, the federal government or both. All had been dismissed by the respective U.S. district courts in favor of state court proceedings. On appeal the district courts were reversed. The Ninth Circuit Court of Appeals found that provisions in the state enabling acts and constitutions which disclaimed jurisdiction over Indians and Indian property rights prevented the state courts from hearing the Indian claims. The Ninth Circuit also held that, in any case, the particular circumstances of the Montana and Arizona cases weighed in favor of federal court jurisdiction where such claims have traditionally been heard.

In the recent Arizona, et al. v. San Carlos Apache Tribe, et al. decision, the Supreme Court reversed the Ninth Circuit holding that any impediment to state court jurisdiction presented by the disclaimer provisions has been removed by the McCarran Amendment. (The McCarran Amendment allowed the federal government to be joined as a defendant in state court water adjudication proceedings, and was interpreted by the Supreme Court in 1976 to include Indian water rights). Even though the Supreme Court found the arguments of the tribes in favor of federal court jurisdiction to have a "good deal of force," the Court said that the policies of the McCarran Amendment require that the federal courts must defer to the state courts in these cases. Left open were the questions of whether the state proceedings are adequate to hear the Indian claims and whether there are any state law reasons which bar state jurisdiction based on the disclaimer provisions in the States' constitutions.

In the second case, Nevada v. United States, et al., decided June 24, 1983, the Supreme Court declined to permit the Pyramid Lake Tribe to bring its claim for a water right sufficient to maintain the Pyramid Lake fishery because the Tribe is barred by a 1944 court decree which the Court said already decided the Tribe's rights. The Tribe had been represented by the United States in the proceeding which led up to the 1944 decree, but the United States never made a water claim on behalf of the Tribe for fishery purposes.

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Stated Deputy Director Jeanne Whiteing for the Native American Rights Fund: "In these two adverse decisions, the Supreme Court has opened wide the doors for state adjudications of Indian water rights. Furthermore, we see the possibility that Indian tribes will be bound by such state decisions where the United States represents their interests even if the federal government is also representing other conflicting federal interests." Ms. Whiteing went on to say that the Supreme Court has also made it virtually impossible for tribes to later go back and attempt to correct any errors made by the federal government when it attempts to represent a tribe's interests in either federal or state water proceedings. The Native American Rights Fund represents several of the tribes in both cases.

THE MAGICMAKER AND THE BABY

*A tale told by the Eastern Woodland Indians, submitted by: Tim Vanderhoef, Kenosha.

Many, many moons ago, there lived among the eastern woodland Indians a man by the name of Eagle. He was a maker of magic and could do many strange things. People were afraid of him, but his heart was not bad. For, at times, when he found a suffering bird, animal, or human, he would cure them with his various herbs and ointments.

However, Eagle was a prankster and a bragger. He liked to frighten people, and he liked to brag what a wonder magician he was and how there was nothing he could not do. He could make animals and people obey him, and he could imitate any bird and animal by calling them at will and making them do as he told them to.

If a person refused to feed him, he could call the wolves to howl outside his wigwam all night. He would make holes appear under the feet of dancers when they were dancing in contest. He liked to scare the women if he caught them out picking berries. He would call his namesake, a giant eagle, to swoop down low over the women, thus, causing them to scatter in all directions. All the mischief Eagle would do would make him roll on the ground and laugh and laugh.

Finally, the people began to dislike him greatly despite his many acts of kindness. When he would go from camp to camp, the people would all quietly disappear into their wigwams until Eagle got tired of his jokes and went somewhere else.

Now in a distant village, there lived a wise, old grandmother. So, she told the women of the village that she knew of someone who could do things Eagle could not, and someone who was neither frightened nor could be scared into doing what he wanted.

One day, one of the men told him this. Eagle went to the wigwam and said, "So, you know someone I can not imitate, and someone who is not afraid of me?"

"Yes," said the old grandmother, "I think I do."

"Show him to me," commanded Eagle putting on his fiercest look.

The old grandmother led him outside the wigwam and pointed to a small baby lying on a nice, soft buffalo robe and said, "There is someone you can not imitate, nor make obey you."

"Hah," said Eagle, "So, I can't imitate you, eh? Watch me!" He scowled and looked very mean, and the baby merely cooed and put its toe in its mouth.

"That's easy," said Eagle; and he tried to put his toe in his mouth, but all he succeeded in doing was falling down. "Coo, coo," said the baby; and Eagle tried to say it the way the baby did, but he could not.

The grandmother gave the baby a piece of maple sugar to chew on.

"Well, watch me make him obey me. Give me that maple sugar baby. Come here, and give it to me I say." But, the baby merely went on chewing the sugar.

Eagle was so mad, he grabbed the sugar from the baby and it started to cry. "Baby, stop crying," said Eagle. But the more Eagle yelled at the baby, the more it howled. Eagle did a war dance, shaking his magic wand and his tomahawk; but the baby kept crying.

(over)

Eagle was tired, "I give up. I finally found someone I can not imitate nor make obey me." All the women of the village laughed and laughed, until Eagle promised that he would scare them no more and that he would only use his magic when they would tell him to do good for the tribe and to cure the sick people.

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE JUNE 18, 1983 GENERAL TRIBAL MEETING, GRESHAM, WISCONSIN

-Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae.

-Treasurer's report was given by Leo Tousey, West Bend. Balances in accounts are:

Brotherton Tribal Account	\$ 188.79
Brotherton Nation, Inc.	\$2,227.62

-A report was given by Mark Baldwin, Newsletter Editor. Balance in the newsletter account was \$551.07. There are currently 95 subscriptions to the Messenger.

-A report was given by Philip Tousey, Beaver Dam, on the traveling exhibit. The display is currently at the State Historical Society in Madison; it will be in Gresham during the month of July. It was suggested to have the Historical Society make color slides of the exhibit.

-HISTORY COMMITTEE report was given by Olivia Tousey, Research Coordinator, Beaver Dam. She reported that Dr. Turcheneske had completed his research at the Smithsonian Institute and that he is doing research at the National Archives. It was reported that Dr. Turcheneske will be investigating the Kellogg time period. A request was made for names and addresses of other Brotherton Indians and lists of churches attended by Brothertons.

-ENROLLMENT COMMITTEE report was submitted by Rudi Ottery, Vermont. She reported there are approximately 600 active files to date. She will be begin mass mailings to present membership and made a request for a mailing list from the MEMBERSHIP COMMITTEE.

-GRANT-WRITING COMMITTEE report given by Phyllis Frederick, Ladysmith. It was stated that Dr. Turcheneske had submitted a grant application to the National Endowment Fund. A request for funding will also be presented to Sentry Insurance.

NEW BUSINESS

-A motion was made by Philip Tousey to send complimentary copies of the Brothertown reservation map to Professor C.A. Weslager and James Revey. Seconded by Leo Tousey. Motion passed.

-A motion was made by Phyllis Frederick to have the Chairperson send a complimentary copy of the Brothertown reservation map and Governor's Proclamation to Tom McKay and George Talbot of the State Historical Society. Seconded by Rose Tousey. Motion passed.

-A motion was made to pay bills by Rose Tousey, Campbellsport. Seconded by Maynard Thompson, Waukau.

-A motion was made to adjourn by Rose Tousey; seconded by Lucille Baldwin, Sheboygan. Motion passed; meeting adjourned.

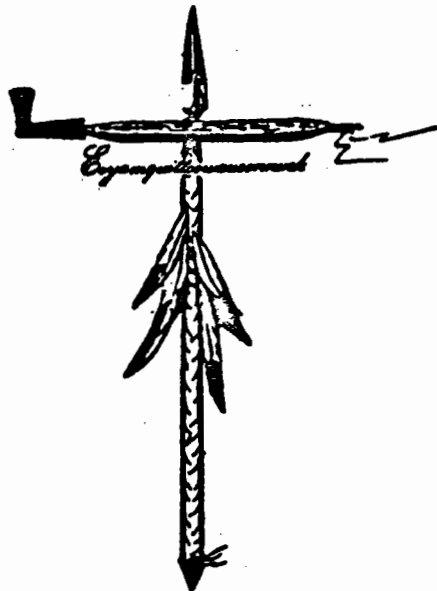
*There was no general tribal meeting in the month of July due to the annual picnic.

NOTABLE QUOTE

"The earth was created by the assistance of the sun, and it should be left as it was...The country was made without lines of demarcation, and it is no man's business to divide it...I see the whites all over the country gaining wealth, and see their desire to give us lands which are worthless...The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same."

--Heinmot Tooyalaket (Chief Joseph) of the Nez Percés--

The Brotherton Messenger



YES, I would like to subscribe to the 1983 Brotherton Messenger. Enclosed, you will find \$8.25 to help cover postage and printing.

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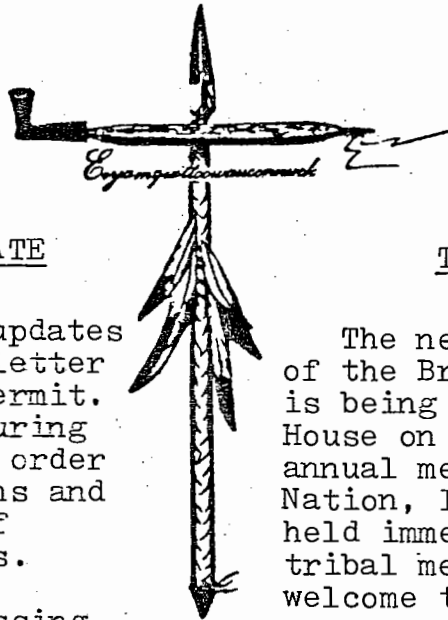
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The Brotherton Messenger

The Brotherton Messenger

May 1983

UPDATE 1



BROTHERTON MESSENGER UPDATE

Brotherton Messenger updates will be sent to all newsletter subscribers when funds permit. Updates will be mailed during non-newsletter months in order to keep fellow Brothertons and their friends informed of current tribal activities.

Your assistance in passing on information of interest to Brotherton Indians is needed, and we look forward to hearing from you.

TRIBAL ELECTIONS

Brotherton Indian Tribal Elections will be held Saturday, May 21, 1983, at the Hamilton House in Fond du Lac. Registration will begin at 1:00 p.m. The general meeting will start at 1:30 p.m.

Absentee ballots are available from the Tribal Secretary, Barb Ter Beest, by calling (414) 459-7991, after 6:00 p.m. Absentee ballots must be returned to the Secretary by Friday, May 20th.

Two Council positions will be filled at the May meeting. Nominated for Councilpersons are Renona Elsen, Fond du Lac; Earl Robinson, Gresham; Maynard Thompson, Waukau; and Melani Bartelt, Milwaukee.

TRIBAL MEETINGS

The next scheduled meeting of the Brotherton Indian Nation is being held at the Hamilton House on May 21, 1983. The annual meeting of the Brotherton Nation, Incorporated, will be held immediately following the tribal meeting. Everyone is welcome to attend.

The Brotherton Tribal Council will meet 9:00 a.m., May 21, 1983 at the home of Renona Elsen, 1109 Michigan Avenue, N. Fond du Lac.

The June tribal meeting will be held at the American Legion Hall in Gresham, Wisconsin, on June 18, 1983. The meeting will begin at 1:30 p.m.

BROTHERTON INDIAN PICNIC

The annual Brotherton Indian Picnic will be held in Gresham on July 16, 1983. Picnic coordinators are Marcella Besau and Connie Ketner. Special plans are being made to commemorate the Brothertons 150th Anniversary in Wisconsin.

*SPECIAL REMINDER to all newsletter contributors. All information for the June Messenger MUST be in by May 25, 1983.

Thank you.

~CHAIRPERSON'S CORNER~

The "Year of the Brotherton Indian" will end this October with a celebration in Brothertown, Wisconsin, at the Town Hall. A BROTHERTON HOMECOMING is planned for October 15, 1983. Activities will begin at 10:30 a.m., with a general tribal meeting; a potluck dinner will follow at 12:30 p.m. In the afternoon, a panel of people knowledgeable in the history of Brothertown will share their memories, recollections and anecdotes; Tribal Genealogist, Rudi Ottery, will give a presentation; a tour will be conducted to the Methodist Church cemetery; and the Brotherton traveling photographic exhibit will be on display. Brothertown, Wisconsin, is where our ancestors settled after leaving New York. Consequently, an abundance of our heritage and history remains there. Please encourage all Brotherton Indian descendants to attend! You are asked to bring a dish to pass, utensils, your own beverage, and any photographs, or memorabilia you want to share with the HISTORY COMMITTEE for our acknowledgement petition. Hopefully, you will have all received an invitation to the HOMECOMING before your copy of the Messenger arrives.

We have received an extension on our grant from the Administration for Native Americans which is funding research efforts for our petition for federal re-recognition. The deadline for submitting a "rough draft" of the petition to the (ANA) for their review is now March 31, 1984.

We are happy to report that several of our young people have received Wisconsin State Indian Grants to help defray the cost of their education. They are: Karen Baldwin, who is attending Nicolet College in Rhinelander; Christine Tousey, who is attending Mount Senario College; and Cheryl Baldwin, who is attending the University of Wisconsin in La Crosse. If you know of a Brotherton interested in furthering their education, please have them contact me. We will do our best to see if they qualify for any Indian grant assistance.

The Council has approved another fund-raising project which we are very excited about. Rudi Ottery, our Genealogist, is also a very talented artist. She has created several postcard greeting cards with Thanksgiving, New Years, Christmas, and other holiday designs, incorporating Brotherton Indian history. Rudi chose this form of greeting because the postcard was the most common form of greeting used by the Brothertons when they lived as a group in Brothertown, Wisconsin. The postcards come in a set of eight, and the cost is \$2.00. Lucille Baldwin, 522 Wilson Avenue, #7, Sheboygan, WI 53081, is handling the ordering and disbursement of the cards. Please contact her to place your order. Her telephone number is (414) 452-7442. Hopefully, the sale of these cards will provide needed funds and enable the Brotherton Indians become more self-sufficient. The cards are beautiful!

We still have copies available of the Wisconsin Brothertown reservation map and the Executive Proclamation made by Governor Lee Dreyfus which established the "Year of the Brotherton Indian." You can order these from Barbara Snyder, 113 Sibley Street, Fond du Lac, WI 54935. These would be an excellent addition to your own collection of Brotherton memorabilia--something to hand down to your heirs.

We also have Brotherton Indian Nation T-shirts which fit anyone from an infant to an adult. Tim Vanderhoef is coordinating the sale of these very special shirts. His address is 6018 25th Avenue, Kenosha, WI 53140.

We are still in need of someone to assist the Research Coordinator in cataloguing some of the material which has been collected. This work needs to be done if we are to compile the rough draft of the petition which is required by the ANA grant. Please think of volunteering your time to assist us.

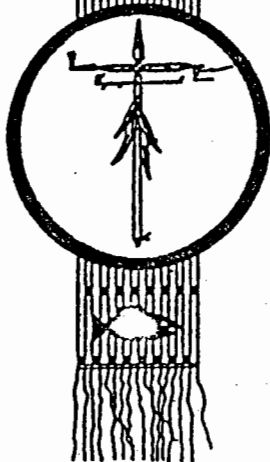
We will see you on Saturday, October 15th, at 10:30 a.m., in the Town Hall in Brothertown, Wisconsin, for the BROTHERTON HOMECOMING. Brothertown is located on Highway 151, approximately 15 miles north of Fond du Lac on the east shore of Lake Winnebago. The next scheduled tribal meeting will be held November 19, 1983, at the Hamilton Building in Fond du Lac (corner of Sophia and Forest Avenue) beginning at 1:30 p.m. Let's try to have an excellent representation of Brotherton Indians, their spouses and children. Join us as we embark a new era of Brotherton history and participation.

June Ezold, Chairperson
Brotherton Indian Nation
Route #4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

THE BROTHERTON MESSENGER

October 1983

Volume XII



A HOMECOMING

A Brotherton Indian Homecoming is scheduled for Saturday, October 15, 1983, at the Town Hall in Brothertown, Wisconsin.

A general tribal meeting will be held at 10:30 a.m. It will be followed by a potluck dinner at 12:30 p.m. Afternoon activities will include a round table discussion by elders on

their memories and recollection of Brothertown; a presentation by Rudi Ottery, Tribal Genealogist; and a field trip to the Methodist Church cemetery. The traveling photographic exhibit on Brotherton history and contribution will also be on display.

October 1983 ends the "Year of the Brotherton Indian" in Wisconsin. It seems appropriate to conclude our 150th anniversary year where our involvement in Wisconsin began--in Brothertown.

We encourage all Brotherton Indians and their families to participate in the Homecoming. Those attending are asked to bring a dish to pass, their own beverage and utensils, and if possible, a few folding chairs. For more information, contact June Ezold, (715) 542-3913.

EXHIBIT UPDATE

At the end of August, Curly Robinson transported the Brotherton exhibit to the Green Bay Museum. It will remain there until October 13, 1983. The museum has publicized the exhibit and mention was made of the display on Channel 11 TV in Green Bay.

We plan to pick up the exhibit and transport it to Brothertown, Wisconsin, on October 15th for the Brotherton Homecoming. It will remain in Brotherton just for the day of the Homecoming.

The Council has suggested retiring the exhibit because of the cost of transporting it from site to site. If there is anyone who would like to make a donation to help us continue exhibiting the display, please contact us.

Philip G. Tousey, Sr.
412 West Third Street
Beaver Dam, WI 53916
(414) 885-5410

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, November 19, 1983, at the Hamilton House (corner of Forest & Sophia Street) in Fond du Lac, Wisconsin. The meeting will begin at 1:30 p.m., with a Social Hour following business. Coffee will be provided, but you are asked to bring a snack, relish, or dessert to share with others.

There will be a 9:00 a.m. Council meeting at the home of Renona Elsen, and a 9:00 a.m. HISTORY COMMITTEE meeting at the Hamilton House. All Brothertons are encouraged to attend.

Plans have not been finalized as to whether a general tribal meeting will be held in December.

PROCLAMATIONS & MAPS AVAILABLE

Copies of the Executive Proclamation establishing October 1982-October 1983 as the "Year of the Brotherton Indian" in Wisconsin, and of the map of the original Brotherton reservation in Wisconsin are still available from Fund Raising Chairperson, Barb Snyder.

The cost of the proclamation \$1.00; cost of the map is \$2.00. Shipping cost for both the map and proclamation is \$1.50. Total cost of ordering a map through the mail would be \$3.50; proclamations would cost \$2.50. Maps and proclamations will be on display at all regular Brotherton functions. To place your order, contact Barb at (414) 922-7045. Her address is: 113 Sibley St., Fond du Lac, WI 54935.

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE AUGUST 20, 1983 GENERAL TRIBAL MEETING, GRESHAM, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae.
- Treasurer's report was given by Leo Tousey, West Bend. Balances in accounts were:

Brotherton Tribal Account	\$ 182.53
Brotherton Nation, Inc.	\$2,464.41
- ENROLLMENT COMMITTEE Report presented. A computer print-out on enrollment information submitted was delayed due to the volume of incoming responses. A membership address listing is being compiled for the Council.
- A report was given by Philip Tousey, Beaver Dam, on the traveling exhibit. The display is currently in Gresham, it is scheduled to be in Green Bay during September, the University of Wisconsin-River Falls has made a request for the exhibit, and the display will be taken to Brothertown for the Brotherton Homecoming.
- A report was given by Mark Baldwin, Madison, on the tribal newsletter. 35 complimentary subscriptions have been funded through a donation by Will & Rudi Ottery. Balance in the newsletter account is \$542.50.
- A report from the Council was given. It was decided that it would be appropriate to have the Research Coordinator bring research files to committee meeting so work could be completed on this material. It was reported that the Chairperson had received a letter from the newsletter editor stating his intention to resign from the Council and the newsletter effective December 31, 1983. It was suggested that members cooperate to form carpools to transport more people to tribal meetings. The Council also recommended the tabling of a fund-raising project selling greeting cards designed by Rudi Ottery, due to lack of funds for initial investment.

NEW BUSINESS

- Ideas were discussed to plan a celebration in Brothertown, Wisconsin, to commemorate the end of the Brothertons' 150th anniversary year in Wisconsin. A motion was made by Karen Baldwin, Sheboygan, to hold a general tribal meeting followed by a potluck dinner. Seconded by Carl Ezold. Motion carried.
- Motion was made by Earl Robinson to pay outstanding bills. Seconded by Irene Robinson, Gresham. Motion carried.
- Motion made by Mark Baldwin to adjourn. Seconded by Karen Baldwin. Meeting adjourned.

ABRIDGED MINUTES OF THE SEPTEMBER 17, 1983 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson.
- Treasurer's report was given by Leo Tousey. Balances in accounts were:

Brotherton Tribal Account	\$ 163.12
Brotherton Nation, Inc.	\$ 1208.24
- MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Campbellsport. She stated there is a list of 1371 Brotherton names. It was suggested that when people fill out enrollment forms that they list their addresses and the addresses of their children.
- A report from the Council was given. It was reported that the Department of Health & Human Services budget had been reduced to 17 million dollars, and that the Administration for Native Americans had already received requests for funding from 90 tribes. The Council will be meeting to put together another grant proposal to the ANA.
- FUND-RAISING COMMITTEE Report was given. Leo Tousey reported he received a check in the amount of \$7 from Barbara Snyder, Committee Chairperson; Lucille Baldwin, Sheboygan, collected \$5 from aluminum cans; Phyllis Frederick, Ladysmith, donated \$3.00 from aluminum collected.
- A report was given by Mark Baldwin, Newsletter Editor. There are 122 paid subscriptions; 35 complimentary subscriptions. Mildreth Hanchild, Fond du Lac, will be assembling the October issue of the Messenger.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator. She reported work continues of the Brotherton Timeline, and on the filing of folders. Robert Gough, anthropologist, will be submitting a 200-page anthropological report at the close of the ANA grant.

(over)

- A report was given by Philip Tousey on the traveling exhibit. The exhibit was displayed through August at the Gresham State Bank. It will be in Green Bay Museum until October 13, 1983, and will be brought to Brothertown, Wisconsin for the Homecoming. Future sites may include Racine, Kenosha, or Minnesota.
- A report was given on the Brotherton Homecoming. It will be held Saturday, October 15, 1983 at the Town Hall in Brothertown, Wisconsin. A general tribal meeting will be held at 10:30 a.m., followed by a potluck dinner at 12:30 p.m. A panel of elders will hold a round table discussion, and the Tribal Genealogist will make a presentation.
- A report was given by Phyllis Frederick on the conference she attended commemorating the 50th Anniversary of the Federal Indian Reorganization Act of 1934 held in Idaho. She stated she made a small presentation in behalf of federally "unrecognized tribes," and noted that she met several people who could be of assistance to the Brothertons' quest for federal re-recognition.

OLD BUSINESS

- It was reported that Leo Tousey had agreed to donate \$100.00 to cover the initial investment of funding the Brotherton greeting card project designed by Rudi Ottery.

NEW BUSINESS

- A motion was made by Mark Baldwin to pay outstanding bills. Seconded by Vivian Haase, Fond du Lac. Motion carried.
- A motion was made by adjourn by Vivian Haase. Seconded by Florence Hoey, Fond du Lac. Meeting adjourned.

Miscellaneous

The following is the Lord's prayer in Wampanoag:

"Noo-shun kes-uk-qut, qut-tian-at-am-unch koo-we-su-onk, kuk-ket-as-soo-tam-oonk pey-au-moo-utch, kut-te-nan-tam-oo-onk ne nai, ne-ya-ne ke-suk-qut kah oh-ke-it. As-sa-ma-i-in-ne-an ko-ko-ke-suk-o-da-e nut-as-e-suk-ok-ke pe-tuk-qun-neg. Kah ah-quo-an-tam-a-i-in-ne-an num-match-e-se-ong-an-on-ush, ne-wutch-e ne-na-wun wonk nut-ah-quo-an-tam-au-o-un-non-og nish-noh pasuk noo-na-mon-tuk-quoh-who-nan, kah ahque sag-kom-pa-gin-ne-an en qutch-e-het-tu-ong-a-nit, qut poh-qua-wus-sin-ne-an wutch match-i-tut."

*contributed by Tim Vanderhoef, Kenosha, Wisconsin.

Government Services to Indians

"Indians and tribes are eligible for a wide range of federal programs, most of which are administered by the Bureau of Indian Affairs and are available only to Indians. Many of the programs are designed to fulfill treaty obligations; while others are provided for humanitarian reasons and to satisfy the government's trust responsibility toward Indians...I would be difficult to describe all of the programs that are available to Indians and tribes. There are almost 600 federal programs alone...(the types of services which are provided to federally recognized tribes include assistance in Education, Health Care, Public Assistance & Social Services--such as Welfare, AFDC--Housing, Economic Development, Employment Training & Development, Resource Management--irrigation, timber, minerals--Tribal Government Support, and Legal & Judicial Assistance)."

Imagine what federal recognition for the Brotherton Indians could mean.

*Information taken from The Rights of Indians and Tribes, Stephen L. Pevar, author.

- Birthday greetings to Curly (Earl) Robinson of Gresham, Wisconsin. In my haste to put things together, his name was deleted from the greetings in the Bulletin Board. October 14th is his birthday, and we all wish him a special and happy day! --editor--

BLOODLINE: *rudi ottery, genealogist*

~ Some Pequot Background ~

The Pequot Tribe was the first tribe the New England colonists initiated a war against. The Pequots, when the colonists arrived, were the most powerful tribe in New England--the other New England tribes paying them tribute on a regular basis.

In 1637 the colonists declared war against the Pequots. There was an attack at 1:00 a.m. against dazed and half-sleeping people, their palisade having been set afire as they slept. When the fire was started, the colonists withdrew from their attack and shot those who tried to climb over the palisade. It is said that no more than eight escaped, and there were initially only seven captives. The bulk of the Pequot Nation was destroyed. If a number of them hadn't been at a different location that night, there would only be scant Pequot representation in the Brotherton Tribe.

The integrity of the colonists could be considered better had they allowed those that escaped to flee in peace. Some writers have said the reason the colonists went to such lengths in pursuit of those that lived through that night was because they had their hearts set on extermination. When finally rounded up, the remaining Pequots were either killed, sold into slavery in the West Indies, or given into involuntary servitude to various individuals involved in the war--some of them other Indians. The colonists did not have an easy time making the Pequots into slaves--they were a proud people, and uncomfortable in the role.

Early Pequot records make sad reading, especially when comparing positive descriptions written before the war with those written after the war, when it was necessary for the colonists to try to justify their action. The circumstances of the war, along with other Pequot facts and more detailed information regarding other parent tribes, can be written after this chronology of events that lead to the formation of the Brothertown Tribe is completed.

After the Pequot War, the Pequots which managed to survive were divided into two clans. One of the clans was under the leadership of Wequash Cook, alias Herman Garrett. By 1663, these Pequots were settled on 280 acres in North Stonington. A number of Fowler descendants are descended from Wequash Cook. Wequash's group were commonly known as Stonington Indians.

The other clan was under the leadership of Cassasinamon, also called Robin. Cassasinamon's group were removed from Nawyonk on the seashore to a reservation of 2000 acres, called Mushantuxet, in 1667. If I remember correctly, the remaining acres of that reservation, now tiny, is the land involved in President Reagan's recent veto, which some of you have written your congressional representatives about. Cassasinamon's people were commonly called Groton Pequots.

In 1657, a Mr. William Thompson was engaged to instruct these Indians--especially Cassasinamon and his group. Mr. Thompson, assisted by an interpreter named Thomas Stanton, worked among both groups until after 1659, but then discontinued. Other attempts were made to educate them, but none were followed up with much zeal for nearly a century.

In 1734, the Rev. Eliphalet Adams of New London began to lecture the Groton Pequots, and the commissioners decided to pay him to take the Grotons under his wing. Dr. Adam's son worked among them for about a year, but that plan was never really carried out either.

There were about 100 Groton Pequots living at Mushantuxet at that time, and a school had been established. The best work done there was by Indian preachers. Samuel Ashbow was their schoolmaster and minister from 1753-1757, and Samson Wauby served them after Ashbow. The person who did the best work among them was Jacob Fowler, the brother-in-law of Samson Occom. Jacob Fowler also preached among the Stonington Indians to some extent. Fowler's salary was small, but he also received some assistance from the Indians. He worked with them from 1770 to 1774, when he became a tutor at Dartmouth College. After Fowler left, Abraham Simons taught at the Groton Pequot school until the Revolution broke it up.

A letter of recommendation for government service said that Jacob Fowler had proved himself both skillful and faithful, was regarded in terms of esteem and respect by all, and that his behavior was both inoffensive and exemplary in civil and christian life.

The conditions of the Groton Pequots were inferior to other Indian settlements of the time. Their land was poor, and most of them lived within a square mile. So many of the men

(over)

had gone into the colonial wars, that what was left was almost a tribe of widows. There had never been a church among the Groton Pequots. They attended church with the whites. They sometimes had services for Indians in their schoolhouse with Jacob Fowler, Samuel Ashbow, Samuel Niles, and Samson Occom preaching. Samson Occom was very close to them, and was considered the bishop of the flock.

In 1725, they numbered 322 souls--a number which was reduced to 176 by 1762. According to a 1762 census, there were 16 families there, with seven of them living in houses and nine of them in wigwams. A 1766 list indicates only 164 remaining, 88 of whom were children under the age of 16.

The Stonington Pequots had two neighboring ministers of religious influence and care. Some were members of the Stonington Church, and by 1738, the Indian children were in school along with the white children. Records indicate there were eight families there in 1751. By 1757, the number had increased to 71 people, 21 of whom were school children.

Edward Nedson was an Indian who began to teach in his own home at Stonington in 1758. He continued to teach faithfully until his death in 1769. He is said to have been honest, prudent and useful. After his death, his widow would not permit the school to continue in the home, and it was decided to build a school in 1772. Records indicate that Occom preached to the Stonington Indians when he was able to. Some of the Stonington Indians were described as being very advanced...

Rudi Hjella Ottery
Brothertown Tribal Genealogist
Route #3 - Halladay Road
Middlebury, VT 05753

MEMOS FROM RUDI:

All of the Brothertons listed on the 1967 rolls are recognized as Indians, but with their tribe not yet re-recognized. I have been making every effort to protect the recognition that you do have for you. This recognized identity can be in danger if I do not file the appropriate papers for you when the petition is presented by virtue of the fact the tribe you have claimed membership in cannot list you as a member, if I do not have the appropriate papers on file for you.

The first re-enrollment steps have been to contact descendants who have moved to distant points, thus being somewhat out of contact with what is being done. Though I will be winding up this phase for several more weeks, I will soon begin phase II--getting the paperwork in order for those closer at hand.

Enrollment forms, information and inquiries have been filling my mailbox at an increasing pace. I have sent the Council a complete report on enrollment activity, most of the report in the form of a 90-plus-page computer printout.

Please be sure that page (3) of the applications you send are signed, and that those of you signing for under-age children fill in the paragraph beneath the signature line.

In cases where one individual is sending the forms for his whole family, be certain you also include the address of the individual the form is for, in the appropriate place. It is also helpful if you list both the phone number of the person the form is for, and the phone number of the individual filling out the form--either on the form or on an attached sheet.

I feel I know many of you whom I have not met. When I find a letter in the box from one of you whom I've been in prolonged contact with, I feel like I am hearing from an old friend. I enjoy both the kind letters you enclose with your forms and the clever comments some of you attach to them. They keep me going as I open envelope after envelope of forms, and then address myself to processing them. You are all just GREAT! Keep up the good work.

The following list is composed of names and last-known locations of people, which I need information on from you readers. I know there are probably a few names of people on this list who are no longer living, but many have just relocated. Where I cannot make contact with the individual named, I would like to be put in contact with the names of their descendants, relatives, or friends who could provide required information.

(continued)

Please read through the following list of names and send me ANY information you can supply regarding ANY and ALL names that you can identify on the list. Information needed at this time is as follows:

- (1) If the listed individual is no longer living, please write to give me any information you can supply regarding the following:
 - A. WHERE the individual lived at the time of their death, (city? state? exact location? any clue?).
 - B. If you do not know the date of the individuals death, do you know about WHEN they died, (last year? ten years ago? about 1978?).
 - C. Do you know IF THE INDIVIDUAL HAD DESCENDANTS? If so, can you supply me with their names, locations, addresses, cities, etc. If you don't know names or locations of their children, but know if they DID or DIDN'T have children, please let me know that also.
 - D. Any information on the individual over the past 20 years.
 - E. If you can't supply any information, can you direct me to someone who can answer my questions?
- (2) For the listed individuals who are alive, please write and give me any information you can supply on the following:
 - A. WHERE the individual moved after the listed location--present addresses are just what I need, but general information will help--such as the city or state he/she planned to move to.
 - B. If you don't know where the individual moved, do you know WHEN he/she left the listed location.
 - C. Can you tell me IF the individual had children, the names and addresses of any of their descendants?
 - D. Any information on this individual in the past 20 years.
 - E. Names and addresses of any friend or relative of the individual who could supply me with required information.

Thank you for your help!

Rudi Ottery
R.D. 3, Halladay Road
Middlebury, VT 05753
(802) 388-2013

- | | |
|---|---|
| 1. June Cottrell Anderson; Neenah, WI | 33. Adeline Baker Goestenkors; Chilton, WI |
| 2. Patricia Welch Anderson; Wayzata, MN | 34. Elva Welch Guertin; Oak View, CA |
| 3. Marietta Leith Bell; St. Paul, MN | 35. Myron Hammer; Fond du Lac, WI |
| 4. Bernice Blakeslee; Sacaton, AZ | 36. Patricia Hicken Herrmann; Bloomington, MN |
| 5. Myrtle DeGroat Blauert; Detroit Lakes, MN | 37. Donna Burgess Hotton; Peoria, IL |
| 6. Clistia Oliver Bukowski; Milwaukee, WI | 38. Leonard LeRoy Higgins; Norfolk, VA |
| 7. Austin Bunker; Milwaukee, WI | 39. Percy Minnor Higgins; |
| 8. Beverly Bunker; " " | 40. Millie Welch Jackson; Marshall, MN |
| 9. Dale Bunker; " " | 41. Grayce Thompson Jacobson; Torrance, CA |
| 10. Debra Bunker; " " | 42. Sylvia DeGroat Jeske; Appleton, WI |
| 11. Jerome Bunker; " " | 43. Harold Johnson; Colorado Springs, CO |
| 12. Ruth Bunker; " " | 44. Mathew Edward Karls; Des Plaines, IL |
| 13. Thomas Bunker; " " | 45. Elizabeth Kempen; Chilton, WI |
| 14. William Bunker; " " | 46. Betty Rose Kenas; Brandon, WI |
| 15. Jane/Jennie Wetzel Clossen;
West Haven, CT | 47. Kathleen Ann Kernan; Tulsa, OK |
| 16. Oliver Caffeen; Chilton, WI | 48. Clara Baker Kiefer; Chilton, WI |
| 17. Erwin Cottrell; Oneida, WI | 49. Bonnie Kindness; N. Fond du Lac, WI |
| 18. Gloria Welch Danderand; Eugene, OR | 50. Brett F. Kindness; Oshkosh, WI |
| 19. Sybil Welch Davis; Portland, OR | 51. Brian F. Kindness; " " |
| 20. Clifford Joseph DeGroat; Morehead MN | 52. Christopher Kindness; " " |
| 21. Leona Welch DeGroat; Excelsior, MN | 53. Deryck C. Kindness; " " |
| 22. Lester A. DeGroat; Lake Park, MN | 54. Gary S. Kindness; " " |
| 23. Oscar N. DeGroat; Callaway, MN | 55. Lloyd F. Kindness; Sturgeon Bay, WI |
| 24. Sandra K. DeGroat; Excelsior, MN | 56. Stanley A. Kindness; Oshkosh, WI |
| 25. Mary DeGroat Doring; Montevideo, MN | 57. Mary Roulette King; Milwaukee, WI |
| 26. Guinevere Kindness Earls; Fond du Lac, WI | 58. Alva G. Kinsey; Milwaukee, WI |
| 27. Mae DeGroat Ernst; Excelsior, MN | 59. Donna Karls Kraus; Rochester, NY |
| 28. Elizabeth Morgan Farnsley, Chicago, IL | 60. Irma Welch Lambert; Alexandria, VA |
| 29. Susie Wetzel Fitzgerald; West Haven, CT | 61. Eva Dxtater Morgan La Motte; Gresham, WI |
| 30. Leota Lyle Foye; Red Wood Falls, MN | 62. Francis Amity DeGroat Leith; St. Paul, MN |
| 31. Shirley Galvan; San Antonio, TX | 63. Diane Leith; St. Paul, MN |
| 32. Goldie Pemberton Goddard; Oconto Falls, WI | 64. Marcella Leith; St. Paul, MN |
| | 65. Irene Baker Lukie; Appleton, WI |

(continued)

66. Allen Lee Mathers; Milwaukee, WI
67. Kenneth J. Mathers; Milwaukee, WI
68. Ervin A. Miller; Fond du Lac, WI
69. Earl John Morgan; Fox Lake, WI
70. Gertrude Fannie Morgan; Milwaukee, WI
71. Kenneth Arthur Morgan; Milwaukee, WI
72. Perry H. Morgan; Burnamwood, WI
73. Robert Lee Morgan; Milwaukee, WI
74. Russell Fred Morgan; Gresham, WI
75. John Edward Moore; W. De Pere, WI
76. Agnes Polsin Munger; Seymour, WI
77. Betty Baker Mc Lemare; Milwaukee, WI
78. Marvin W. Olson; Greendale, WI
79. Phyllis Welch Olson; Minneapolis, MN
80. Ruth Robinson Olson; Milwaukee, WI
81. Mathilda DeGroat Parker; Littleton, CO
82. Sandra Kindness Paulscyck; Oshkosh, WI
83. Marvin Pendleton; Fresno, CA
84. Robert T. Pendleton; Minneapolis, MN
85. Constance Cottrell Peterson; Saukville, WI
86. Luella Welch Peterson; St. Petersburg, FL
87. Arthur Polzin; Milwaukee, WI
88. Glenn Pommerich; Fond du Lac, WI
89. Irene Potter Shady; Rosendale, WI
90. Florence Welch Preston; Escanaba, MI
91. Vivian DeGroat Rae; W. De Pere, WI
92. Nancy Rhodes; Redwood Falls, MN
93. Verne Youngs Rieger; Milwaukee/Allentown, WI
94. Emmet D. Robinson; Gillette, WI
95. Ralph F. Robinson; Green Bay, WI
96. Elvia McColly Wood Rochow; Green Bay, WI
97. Lois Roulette; Green Bay, WI
98. Michael Roulette; Green Bay, WI
99. Richard Roulette; Green Bay, WI
100. Robert Roulette; Green Bay, WI
101. Judith Lyle Russell; Nampa, ID
102. Joan Sampson; Oshkosh, WI
103. Elva Welch Schumaker; Marshall, WI
104. Joan Welch Schadewald; Greenfield Center, WI
105. Zelda Johnson Schuyler; Seymour, WI
106. Lorraine DeGroat Smith; Appleton, WI
107. Ellen Cornelius Sommers; W. De Pere, WI
108. Betty Johnson Sousa; CA
109. June Welch Tardiff; Milwaukee, WI
110. Nina Mae Johnson Thoeny; Milltown, WI
111. Eva DeGroat Thompson; Detroit Lakes, MN
112. Mable Golden Thompson; St. Paul, MN
113. Mabel Miller Webster; Waupun, WI
114. Clyde Carlyn Welch; (in service)
115. Descendants of Corliss Orin Welch; Fond du Lac, WI
116. Cyrus LeRoy Welch; (in service)
117. Cyrus Welch; Sacramento, CA
118. DuWayne Richard Welch (in service)
119. Emerson John Welch; Sturgeon Bay, WI
120. Jessee Warren Welch; Huntington Bch., CA
121. LeRoy G. Welch; Chilton, WI
122. Lillian Welch; Milwaukee, WI
123. Marvin Jerome Welch; Minneapolis, MN
124. Michael Riley Welch; Brooklyn Center, MN
125. Patrick Hamilton Welch; St. Louis Pk, MN
126. Richard Leo Welch; Minnetonka, MN
127. Roger Wesley Welch; Milwaukee, WI
128. Russell Owen Welch; Fond du Lac, WI
129. Georgia Rose Welch; Davenport, IA
130. Henrietta Alice Welch; Davenport, IA
131. Ruby Schlegal Wendt; Puyallup, WA
132. Amy Brotherton Ziegler; Fond du Lac, WI

OPEN FORUM

Dear Mr. Baldwin and fellow Brothertons,

I am writing this letter both for you and for inclusion in The Brotherton Messenger.

This summer, my husband and I took a motorcycle trip out east to tour the New England states. While in Vermont we stopped in Middlebury to visit with Rudi & Will Ottery, Rudi is the Tribal Genealogist. The visit was very pleasant and thier hospitality was just fantastic. We stayed overnight with them and the next morning Rudi was very helpful in telling me about my Indian heritage. She also showed me the files she has on my family. Everything was so well organized. She also showed us the computer they now have to use for this purpose.

They are really nice, sincere people, and it is good to know that they are helping the Brothertons the way they are.

The way Rudi was explaining the Brothertons has really helped me understand my ancestors in a better light.

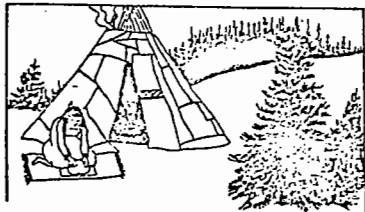
I hope my husband and I will be able to someday visit the area in Wisconsin where the Brothertons had lived.

Sincerely,

Clairene Skeesick Bolender
Cedar Rapids, Iowa

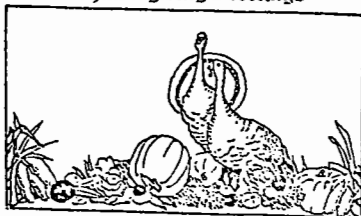
*This section is reserved for letters to the editor, questions, or comments concerning tribal issues. It is a forum for the discussion of ideas, information and opinion. You are encouraged to contribute your comments and concerns. All material submitted must be signed, but names may be withheld upon request.

A Brotherton Greeting



Thanksgiving Greetings

Thanksgiving Greetings



The Brotherton Circle was formed before America gained independence. Many Brothertons and their parent tribes fought beside the colonists during the Revolution. They suffered so many casualties, the strength of these tribes was finally broken in the cause of liberty. Hundreds of Brothertons were among the earliest native Americans known to the colonists. Some Brothertons trace back generation by generation to the first known American Indian whose family connections can be identified back to the early 1400's.

Merry Christmas

Merry Christmas

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Merry Christmas

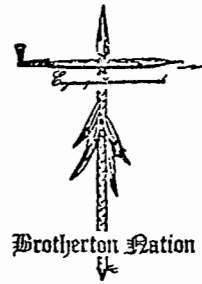
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Thanksgiving Greetings



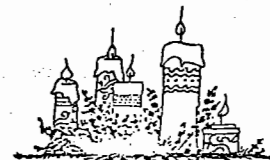
Merry Christmas

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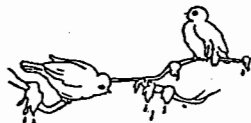
Brotherton Nation

The Brotherton Circle was formed before America gained independence. Many Brothertons and their parent tribes fought beside the colonists during the Revolution. They suffered so many casualties, the strength of these tribes was finally broken in the cause of liberty. Hundreds of Brothertons were among the earliest native Americans known to the colonists. Some Brothertons trace back generation by generation to the first known American Indian whose family connections can be identified back to the early 1400's.



Happy New Year

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Happy New Year

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Happy New Year

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A Brotherton Nation Post Card

Greetings

GRAPHICS-RUDI OTTERY
MILWAUKEE, WISCONSIN

The Brotherton Postcard Greetings on the preceeding page were designed by Tribal Genealogist, Rudi Ottery. They were produced in an effort to raise money for the Brotherton Indian Tribe, and ALL proceeds from their sale will go directly into the Brotherton treasury.

This fund-raising project was approved by the Brotherton Tribal Council on September 17, 1983, and an initial investment of \$98.50 was authorized to produce 400 eight-postcard packages.

A postcard greeting was selected because postcards were the most common form of greeting sent during the last period the Brothertons lived as a group in Brothertown, Wisconsin. The designs used on the postcards mimic the designs of that period of time. Postcards were also chosen because they require less postage, and because they can be produced inexpensively, providing the Brothertons with far more profit.

There are four types of postcards for sale: They are Thanksgiving, Christmas, New Years, and General Note Card--the design with the cross formed by a spear and calumet. The New Years, Christmas, and Thanksgiving cards have eight separate designs. Three of the Thanksgiving designs; four of the Christmas designs; and three of the New Years designs are included on the preceeding page. When you purchase a package of Brotherton postcards you select the type of postcard you want i.e. Christmas, Thanksgiving, New Years, or Note Card. There are eight postcards to a package, so you receive one card with each of the eight separate designs. However, when you purchase Note Cards, you receive eight postcards with the same calumet and spear design. All cards, no matter what type, will have their design on front. The back will look like the sample above. The message on the postcards will be:

"The Brothertown Tribe was formed before America gained independence. Many Brothertons and their parent tribes fought beside the colonists during the Revolution. They suffered so many casualties, the strength of these tribes was finally broken in the cause of liberty. Ancestors of the Brothertons were among the earliest native Americans known to the colonists. Some Brothertons trace back generation by generation to the first known American Indian, whose family connections can be identified back to the early 1400's."

It is the intent of this project to sell these postcards not only to Brotherton Indians and their families, but to also offer them for sale at libraries, museums, and gift shops. The price for the eight postcard package is \$2.00.

The Brotherton Postcard Greetings will be on sale at all Brotherton functions. Lucille Baldwin will be coordinating the ordering, packaging, sale, and mailing of the postcards. To place your order contact her by writing to:

Lucille Baldwin
522 Wilson Avenue, #7
Sheboygan, WI 53081

or by phoning her (414) 452-7442 after 6:00 p.m. The first order of Brotherton postcards have not arrived yet, but they are expected by the time of the Brotherton Homecoming on October 15, 1983.

The other postcard designs (those not included on the preceeding page) will be on display at future tribal meetings. It should be noted that the quality of the postcards you order will be substantially better than the samples in the Messenger. The samples on the previous page are copies of samples which were reduced and copied. In other words, they are a third generation copy, which does not do justice to the original.

The cost of mailing the postcards to people who place orders by phoning or writing will be added to the \$2.00 price. We encourage all Brothertons to participate and to spread the word to families, friends, and neighbors.

BULLETIN

BOARD

BIRTHDAYS...

Birthday greetings to following people who have recently or will be soon celebrating their birthdays: Amy Joe Tousey, Lucille Jones, David Hankwitz, Richard Snyder, Steve Snyder, Barbara Tousey, Phillip Tousey II, Richard Stein, Karen Stein, Jesse Snyder, Lucille Baldwin, Melvin Hankwitz, Tim Vanderhoef, Willie Vanderhoef, Andy Confer, Dan Vanderhoef, John Vanderhoef.

If you know of any Brothertons with an upcoming birthday or special occasion, drop a line to the editor, or notify SUNSHINE COMMITTEE Chairperson, Amy Tousey. Her address is: 2248 E. Sandy Acres Road, West Bend, WI 53095. Best wishes to everyone!

SPECIAL OCCASIONS

- Dan & Linda Vanderhoef celebrated their 1-year wedding anniversary on September 25th. Congratulations.
- Anniversary greetings to Tim & Barb Vanderhoef. September 24th was their 6th year together.
- Congratulations to Marian & Ray Fay on the birth of their daughter, Amber, on August 19th.

DONATIONS...

Special thanks to the following people for their contributions to the Brotherton Indian Nation.

- Thank you to Leo Tousey for his donation of 4-drawer file cabinet and office supplies.
- Thanks to Maynard Thompson for the donation of a photograph.
- Thanks to Demasqua Stroder for the donation of photographs
- Thanks to Harry & Rose Tousey for donation of photographs.
- Thanks to Eben Phillips for loan of a pamphlet entitled, "They Who Made the Way."

CONFERENCES ATTENDED

- Phyllis Frederick and Robert Gough attended a convention in Idaho commemorating the 50th anniversary of the Federal Indian Reorganization Act of 1934. Phyllis made a short presentation to the group speaking on behalf of unrecognized tribes.

-Phyllis Frederick attended an Educators Conference, entitled, "Law for Native Students," September 23-24th in Milwaukee. She presented a session "Law in the Classroom," on Friday.

THANK YOU

A special thank you for Carl Ezold, Vivian Haase, Lucille Baldwin, Lani Bartelt, and Rose Tousey for attending the Research workshop held on the morning of September 17, 1983.

These people indexed and filed newspaper articles which I had copied from the Chilton Times newspaper this last month. I appreciate their help. Part of the morning was spent explaining the charts being used to report their work to the Council and ANA.

Lani Bartelt brought some of the family records she has prepared for her Shelley family relation. It was interesting to note the details of her work, the attractiveness of her folders, and the addition of photographs, which make a family history more interesting. Lani has donated copies of much of her work to the Brothertons, and is preparing an updated mailing list of her 298 Shelley relations to be added to our mailing list. Her research includes a record of the Shelley men in service, their work, and where they are located. This can be done in every family and would help us with acknowledgment criteria and our timeline. Special thanks to Lani for a job well done.

Also, a thank you to Renona Elsen, Councilperson and researcher. Renona has resigned from the HISTORY COMMITTEE because of her health. On behalf of the Brotherton Indian Nation, I want to thank her for all the work she has done for us in the past, and for the family records she has shared with us. Our prayers for a quick recovery.

--Olivia Tousey, Research Coordinator--

GET WELL

Get Well wishes to Melissa Tousey Schmidt, Harvey Moffatt, Renona Elsen, and Blance Thompson. Our best wishes for speedy and complete recoveries!

*Drop us a line or give us a call if you have a special event or occasion to report. Communications received by November 25th will be included in the December issue of the Messenger. We are looking to hear from YOU!

MESSENGER

FEATURE

A REPORT FROM BROTHERTON NATION SECRETARY, BARBARA BALDWIN-TER BEEST

Hello! My name is Barbara (Baldwin) Ter Beest, and I am your Tribal Secretary. I've been asked to share with you what my duties as Secretary include. First of all, the term of office is three years. In our Constitution/By-Laws, the duties of the Secretary are described as follows:

"The Secretary shall keep an accurate record of all minutes, resolutions, and ordinances enacted by the Council and membership. The Secretary shall transmit copies of the minutes of the general Council to the membership at regular meetings and to the Commissioner of Indian Affairs or his authorized representative. The Secretary shall be responsible for the preparation of all notices required by the Constitution and By-Laws, record and safe-keeping of the Tribal Rolls."

What I basically do, is take minutes of both the Council and general tribal meetings, type these up and make them available to the Council, and of course, read them to the membership at regular meetings. I also perform these functions as Secretary of the Brotherton Nation, Incorporated.

Each month, it is also my duty to notify newspapers, cable stations, radio stations, and other media of the time and place of our tribal meetings. Other duties include keeping a file of committee reports, file and distribute sign-in sheets to the HISTORY COMMITTEE, Chairperson, Genealogist, and Newsletter editor. I keep a file of addresses of members, and provide additions and corrections to the aforementioned people. I also send out any mailings to the general membership. I find the job of Secretary both challenging and rewarding.

--Barbara L. Baldwin-Ter Beest--

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

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Arbor Vitae, WI 54510
(715) 542-3913

VICE-CHAIRPERSON

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Beaver Dam, WI 53916
(414) 885-5410

SECRETARY

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Sheboygan, WI 53081
(414) 459-7991

TREASURER

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West Bend, WI 53095
(414) 338-8645

COUNCILPERSON

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Madison, WI 53713
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COUNCILPERSON

Renona Elsen
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N. Fond du Lac, WI 54935
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COUNCILPERSON

Phyllis Frederick
Mount Senario College
Ladysmith, WI 54848
(715) 532-5511

COUNCILPERSON

Maynard Thompson
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Waukau, WI 54980
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COUNCILPERSON

Earl Robinson
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(715) 787-5420

TRIBAL GENEALOGIST

Rudi Hjella Ottery
Route #3 - Halladay Road
Middlebury, VT 05753

RESEARCH COORDINATOR

Olivia Nowell Tousey
412 W. 3rd Street
Beaver Dam, WI 53916
(414) 885-5410

HISTORY COMMITTEE REPORT

Research continues, but at a much slower pace than I had hoped for. I am sure you are aware that our grant from the Administration for Native Americans (ANA) was to cover a 17-month period. Hampered by lack of travel funds, lack of time for those who have funds, and lack of funds for those who have time, we proceed. Some have had problems with illness, others have had too many summer visitors, some don't know how to fill out the file cards, some say their library doesn't have the necessary books (though we know some are reference books listed in their card file), some say others have researched that book, and others question why they should continue. The excuses are unlimited.

Reports have to be made to the ANA people. With that in mind, and in an effort to keep the Council informed, I have developed a chart listing all the research which has been assigned to each researcher. Another chart was developed to list research completed which was not assigned. I need to know when you received assignments, when you finish them, how many hours you spent on them, how much money you spent (in-kind contributions), and how many copies were made. It should also be noted if no copies were made.

This assignment was made several months ago. Only one researcher has returned this information to me. That report came from Maynard Thompson. It is not complete, but it shows research done in the Wisconsin Trails magazine, notes research continues on the Oshkosh newspapers, and lists some unassigned work done in the Gazetteer of the State of Wisconsin, The Genealogist Guide to Calumet County, and the Wisconsin State Collections, for a total of 114 hours of in-kind research. At the researcher rate of \$5.00 per hour, his contribution comes to \$570.00. This contribution will be reported to the ANA in the next quarter. Good work Maynard and Blanche. I urge all researchers to fill out your charts so I can make my evaluations and assessments to the Council and the ANA.

It is urgent that we work hard together to fulfill grant requirements and complete a rough petition draft. We have asked for and received an extension on the grant until March 31, 1984. Let's not slow down because of the extension, but work harder. We need the help of every single Brotherton. You as an individual must obtain records such as family documents--birth, death, wedding certificates, and other types of personal information. Due to various federal statutory provisions as those in the Privacy Act, those on the HISTORY COMMITTEE do not have access to this type of information. You as an individual must also obtain records such as pension and veterans documents located at the National Archives in Washington; BIA health and education records which are located in the Kansas Federal Archives Research Center--post 1950 records processed by the BIA in Minneapolis are also located in the Kansas Federal Archives Research Center; and other family documents.

Another way in which you can help is by checking if there were any city, county, state, or federal officials in your family. You, or one of your relatives may have valuable records tucked away in your home. Often, officials who served in various corporate, church, or governmental capacities took official papers or records with them when they changed jobs or retired. Please check your homes for any of these private collections. It's possible these records may have been donated to a library for safe-keeping. This information is important to us in filling in our timeline chart.

You are also encouraged to look for circulars printed by the BIA warning people about the Kellogs and the Six Nations Club during the time period of 1915-1950. Dr. Turcheneske has researched the Kellogs looking for records of meetings, receipts, letters, diaries, or other collections. Material he located in Washington has led him to do further research by mail with the Canadian government and their archives. They have material on micro-film and they will loan it to us.

Please look for information on the New York Indian Kansas Land Claim. The record you find may not mention Brotherton/Brothertown, but if you recognize a Brotherton name on that material, copy it anyway. We can then proceed to prove that person was indeed a Brotherton.

Another way in which you can help is by providing us with information which proves you, your son, daughter, sister, brother, or any other person you know of, received a BIA or Wisconsin State Indian Grant. Contact an official at the school where the grant was received and request a letter which verifies you attended that school and that you received a BIA or Wisconsin State Indian Grant, and the years you received it. This information helps us prove that either the state or the federal government recognized Brothertons as Indians which is one of the petition requirements.

Remember also, that what we do today and tomorrow is history, as well as what we did yesterday. Did you have a family reunion this summer? Was there a Brotherton wedding in the family? Did a relative pass away and was the funeral attended by a lot of Brothertons? Did Grandma have a big birthday party? Was someone confirmed? Write these things up for

us and include photographs. Placed in our archives, your children, and their children, will read them. Research people will say, "Look at the Brotherton history made in 1983." While we search for the past, let us also preserve the present and the future.

A parting note--did you know that your family tree can save your life? Many genetically transmitted diseases are killers and they include cancer, heart problems, high blood pressure, and diabetes. Draw up your own medical tree. List all the diseases in your family and those who have died from them. Go back for several generations and check death certificates. When you record is complete, pass it along to your doctor and use his advise. It may save your life or one of your family.

Olivia Nowell Tousey
Research Coordinator
412 West Third Street
Beaver Dam, WI 53916
(414) 885-5410

Brotherton Bookshelf

The Rights of Indians and Tribes describes itself as a comprehensive up-to-date guide to the legal rights of Indians and Tribes. The 300-page handbook was written by Stephen L. Pevar and published by the American Civil Liberties Union through Bantam Books, Inc.

This guide, published in May of 1983, not only provides a review and explanation of tribal, state, and federal laws governing Indian rights, it also focuses on issues which are of paramount importance to federally "unrecognized" tribes, such as "what is an Indian?" "what is a tribe?" & what is the federal trust responsibility? The book also covers topics such as Indian treaties, tribal self-government, government services to Indians, and the special status of certain Indian groups.

What is surprising is that this information is presented clearly and simply, without the technical legal jargon which often accompanies handbooks of this type. The laws, ordinances, doctrines, and policies which have affected Indians and tribes ARE explained, but they are handled in a straightforward, concise, and readable manner. What is impressive beyond that, is the sheer wealth of information this book contains. It is an invaluable reference tool, and I encourage every Brotherton to take the time examine the contents of this book. Excerpts from The Rights of Indians and Tribes are included below. Hopefully they will prompt your interest and lead you to discover a storehouse of information which is both fascinating and empowering.

"What constitutes an 'Indian tribe'? This is open to debate. Among Indians, the concept of an Indian tribe is generally considered in historical and cultural perspective, and emphasis is placed on a group's desire to maintain a heritage which once existed...In 1901 the Supreme Court said: 'By a 'tribe' we understand a body of Indians of the same or similar race, united in a community under one leadership or government, and inhabiting a particular though sometimes ill-defined territory...Indians, in other words, tend to define an Indian tribe as being a group of Indians having the present desire to pursue its common heritage."

"Who is an 'Indian'? There is no single definition of the word 'Indian.' Whether someone is an Indian is generally a matter of personal opinion...In 1942 noted author Felix S. Cohen proposed a definition of 'Indian' which has been adopted by a number of courts--Recognizing the possible diversity of definitions of 'Indianhood,' we may nevertheless find some practical value in a definition of 'Indian' as a person meeting two qualifications: (a) That some of his ancestors lived in America before its discovery by the white race, and (b) that the individual is considered an 'Indian' by the community in which he lives...even small amounts of Indian blood can qualify a person as an 'Indian' under certain federal laws if that person is recognized as an Indian by the Indian community."

"Does a tribe have the right to determine tribal membership? Definitely. Indians have the absolute authority to determine who its members are...As the Supreme Court recently noted: 'A tribe's right to define its own membership for tribal purposes has long been recognized as central to its existence as an independent political community.'"

Contact your local library or bookstore for The Rights of Indians and Tribes. It is available from Bantam Books for \$3.95 plus handling.

--Mark Baldwin--

THE FUTURE OF THE BROTHERTON MESSENGER

The October 1983 issue of The Brotherton Messenger is the 12th edition of the tribal newsletter. Since November of 1981, the Messenger has been produced on a bi-monthly basis through voluntary labor, subscription support, and private contributions.

In the past two years, the amount of material contained in the newsletter had doubled, the format has changed and hopefully improved, and the scope of information included has broadened. These changes and improvements have necessitated a much larger contribution of time, energy, and money, simply in order to continue producing the Messenger.

When I first started putting the newsletter together, I was working 17-26 hours a week, at a job I wasn't hired to do, in a town which had little opportunity for professional, cultural, or social advancement. I had a wealth of time and felt a need to contribute my talents and skills which at the time were not being tapped. I made a commitment to initiate a tribal newsletter, and continued to produce the Messenger every-other-month throughout 1982.

18 months ago, I moved to Madison, Wisconsin. In the move, I gained a fulltime job, a core of friends whom I cherish, and an opportunity to utilize and develop the skills and talents which I feel I possess. For the first time in my life, I had the chance to pursue interests and opportunities which I had not had the ability or independence to pursue previously. However, my commitment and responsibilities to the Brotherton reorganization effort seriously limited my ability to pursue interests and activities which were of paramount importance to me.

In a letter written to Tribal Chairperson, June Ezold, on January 3, 1983, I expressed my concern that I was spread too thin. I stated that I could not, nor did I want to continue at my present level of involvement in tribal activities, and that it was ridiculous for me to think that I could serve as Councilperson, grantwriter, HISTORY COMMITTEE member, and editor of The Brotherton Messenger, and do justice to any one of those positions. I told June it was imperative for me to focus my energies on an area which would be most beneficial to the tribe, and that it was my feeling my most important function was as newsletter editor. Therefore, I informed her, that I would be resigning as Councilperson and from my committee responsibilities.

A major concern of mine has always been the less than enthusiastic participation of Brotherton Indians in the Fond du Lac area. Their visible support and involvement is absolutely critical to the Brothertons bid for re-recognition. Since this January I have intensified my attempts to focus on this concern. Due to urgings of people like Carl & June Ezold, Will & Rudi Ottery, among others, and to the sense of commitment I felt to a mobilization in Fond du Lac, I have continued at much the same level of involvement. In a certain sense, my effort on the newsletter has increased since the April issue when we began to utilize photo-reduction. The amount of material included nearly doubled as did the amount of editing, writing, layout, and typing. I could not have continued had it not been for the people like Florence Hoey, Karen Baldwin, Marge Van Acker, and this month Mildreth Hanchild, who have volunteered to assemble and send out the newsletter.

However, the mere fact that others were assembling the newsletter put more pressure on me to complete the newsletter sooner, because I had to allow time for delivery to these people, and a certain amount of time for them to assemble and mail them out. Compounding this pressure was the fact that I have NEVER had more than one report by the newsletter deadline. All the other information which was to be included either came late, in need of editing, revision, or in some cases rewriting; others never showed up at all. It may be hard to realize for some, but the work which I do on the newsletter colors and consumes a two-week period of my life every month a Messenger is issued.

In another letter to the Tribal Chairperson written on July 13, 1983, I repeated my concern for a mobilization of the Brothertons in Fond du Lac. I outlined a plan of action which I felt would increase overt participation, and informed June that I would continue my participation in tribal activities through December of 1983. I stated my willingness to train or assist anyone who wanted to assume editorship of the newsletter. I also informed her that the only way I could justify continuing my involvement with the Messenger was if the largest core of people it was intended to serve, the Brothertons in Fond du Lac, felt a need for its continuance.

At the August tribal meeting, my intentions to resign from tribal activities were reported to the Council and membership. Since that time, many people have expressed their support for the Messenger, and have urged me to continue as editor. However, the underlying problems which have been present for quite some time, still exist.

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A fact which not only frustrates, but devastates me, is that fewer than 9% of the people who have subscribed to the newsletter are from the Fond du Lac area. I realize that this is NOT an indication that interest is not present. Nonetheless, it is especially disheartening when you are spending so much of your time and money to improve conditions, services, and quality, and the bulk of the people you are trying to serve reserve their overt support.

We realize the \$8.25 subscription fee has proved to be a handicap. If the newsletter continues in 1984, I believe it is imperative to reduce the subscription fee to at least \$6.00. I think it is incumbent for the Council to pursue funding from grant organizations to subsidize the cost of producing the Messenger. Information is power, and the more Brothertons who have access to the type of information included in the newsletter, the stronger we will be as a tribe.

Now to the question at hand. Will I continue the newsletter in its present form in 1984. The answer is no, not under present conditions.

Forgive me for getting personal, but I think it is important for people to realize the extent of contribution a small number of people are making on the behalf of Brotherton Indians. During the last 9 days, as I have been struggling to put the newsletter together, I have: turned down two invitations to play tennis, cancelled a dinner party I was to hold for a couple of special friends, forfeited two regularly scheduled workouts at a health club, passed up a chance to attend a lecture by Barbara Ehrenreich, missed a presentation (slide/tape) which I had wanted to see for months, cut short an after-hours get-together with a couple colleagues from work, had to turn down an invitation to see a movie and take a walk in a nature preserve with one of my best friends, drove over 40 miles purchasing typewriter ribbon, getting copies and reductions, and taking the newsletter to the printer and sending it off UPS to be assembled, and have spent one of the most beautiful fall weekends inside my apartment stooped over my typewriter.

What this forces me to ask myself, is whether what I am contributing is worth what I am forfeiting. If I was interested in the acclaim or adulation history might accord my contribution to the Brothertons, I would probably have a different perspective. However, it is much more important for me to preserve and nurture the friendships I have, and to focus energy on the relationships I want to develop, than it is to have my name mentioned in a newspaper or book. Has my involvement with the tribe infringed with the friendships and relationships I've developed, the answer is yes. What the question then becomes--are these infringements justified by a greater good? If we had the momentum, participation, and involvement of a broad base of Brothertons Indians, I would be forced to reconsider.

A small part of our recent progress has been the award of tax-exempt status for our non-profit corporation. What that could mean is a substantially reduced postal rate IF we had 200 subscribers to the tribal newsletter. A minimum of 200 newsletters would have to be sent out to receive a rate of approximately 6¢ a newsletter, compared with 37¢ we now pay. We currently have 124 paid subscribers.

IF the newsletter would continue in 1984, it would have to be contingent upon a commitment from Brothertons in the Fond du Lac area to assemble and mail each issue of the Messenger. In order to get the reduced postal rate, the newsletter would have to be sent out from one central post office. Also, the newsletters sent out would have to be separated by zip code and labeled accordingly. Since Fond du Lac IS the Brothertons' tribal headquarters, and since the largest core of Brotherton Indians reside in that area, it would be logical to have it as the site of newsletter assembly and posting.

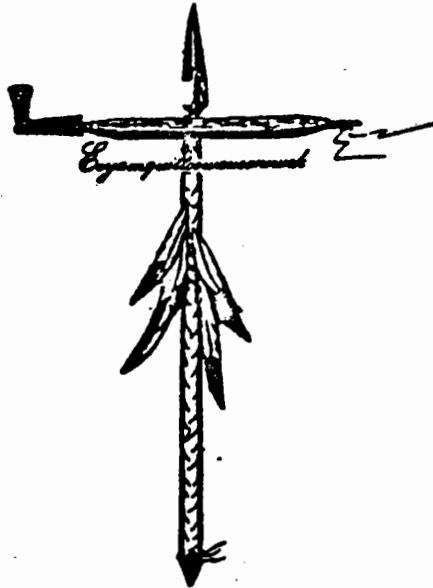
What that would require is an individual who could commit themselves to organizing the assembly and posting of the tribal newsletter. He or she would not have to handle the actual task, but they would have to have the skill and dependability required to organize others to do the work.

IF the newsletter would continue in 1984, there would have to be an understanding that information MUST be submitted by deadline if it is to be considered for inclusion in the newsletter. Failure to do so not only compromises the editor's ability to present needed information, but it also denies access of that information to the audience it is intended to serve.

In essence, the future of the tribal newsletter is left up to you. A service will no longer be offered unless there is a definite need and want for that service. It is up to YOU to choose. You have the power and ability to change things, IF you decide to become involved, to participate, and to invest not only in a heritage, but in a future!

--Mark Baldwin--

The Brotherton Messenger



YES, I would like to subscribe to the 1983 Brotherton Messenger. Enclosed, you will find \$8.25 to help cover postage and printing.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP CODE _____

Send coupon and \$8.25 to:

The Brotherton Messenger
c/o Mark Baldwin, Editor
302 Kent Lane, Apt. 103
Madison, WI 53713

*Make check payable to:

The Brotherton Messenger

Special Note

We have available to all Brotherton historians and researchers, a report from Dr. John Turcheneske, our History Consultant. It is in regard to his recent trip to the East. It explains in detail and great length what his accomplishments were during this time.

If interested in reading this report, or if you want your own copy, please send your request to June Ezold, Tribal Chairperson, with \$2.00 to defray postage and copying expense.

We will also have copies available to be read at the general tribal meetings.

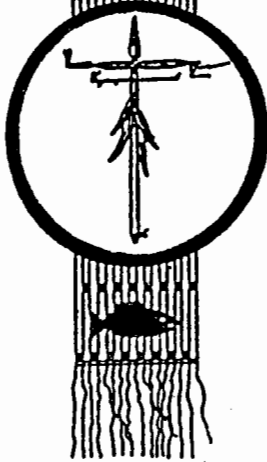
--June Ezold--

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THE BROTHERTON MESSENGER

December 1983

Volume XIII



A HOMECOMING

Over 85 people attended the Brotherton Indian Homecoming held October 15, 1983 at the Town Hall in Brothertown, Wisconsin. Representative Gervase Hephner and members of the Brothertown Town Board welcomed the assembly, which signaled the end of the Brotherton Indians 150th year in the territory

and state of Wisconsin.

A 10:30 a.m. informational meeting presided by June Ezold, Tribal Chairperson, began the days activities. Reports were given by all tribal committees noting recent progress, and presentations were made by Rudi Ottery, Robert Gough, Willis Ottery, and Elaine Raddatz.

A potluck dinner and a round-table discussion by Brotherton elders followed the meeting. Afternoon activities included a craft sale and raffle, trips to Brotherton cemeteries, and display of the traveling exhibit, fund-raising items, and all past issues of The Brotherton Messenger.

Special thanks to everyone who participated in the Brotherton Homecoming. Plans are already underway for another Homecoming in Brothertown in 1984.

BROTHERTON CHRISTMAS PARTY

A Brotherton Indian Christmas party will be held Saturday, December 17, 1983, at the Hamilton House in Fond du Lac, corner of Sophia & Forest Ave.

The party will begin at 1:30 p.m. with a potluck dinner. Roast turkey and coffee will be provided. You are asked to bring a dozen cookies to exchange, a dish to pass, plates, and utensils. All Brotherton Indian descendants are invited to attend.

EXHIBIT UPDATE

The traveling exhibit was picked up from the Green Bay Museum on October 13, 1983 and taken to Brothertown, WI for the Homecoming. It was well received both in Green Bay and at Brothertown.

Arrangements have been made the University of Wisconsin-River Falls to display the exhibit from December 5-18, 1983. Hours for the exhibit will be from 8:00 a.m. to 8:00 p.m., with the exception of Saturday, December 10th which has been designated "Brotherton Day." Hours on that day will be from 1:00 p.m. to 5:00 p.m. The Research Coordinator, Anthropologist, Historical Consultant, and a few members of the Council will be present that day and a lecture will be given in a classroom and also in public. Publicity will be done by the university with assistance from Dr. John Turcheneske.

Other exhibit sites are being explored and much interest is being shown in having the exhibit continue to travel.

Philip G. Tousey, Sr.
412 West Third Street
Beaver Dam, WI 53916
(414) 885-5410

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, January 21, 1984, at the Hamilton House in Fond du Lac, Wisconsin. The meeting will begin at 1:30 p.m., with a Social Hour following business. Coffee will be provided, but you are asked to bring a snack, relish, or dessert to share with others.

The February 18, 1984 meeting of the Brotherton Indian Nation will also be held at the Hamilton House in Fond du Lac, as will all future meetings until further notice. Mark off the third Saturday of each month on your calendar for Brotherton meetings. Please make a point to attend!

COUNCIL MEETINGS

The next scheduled meeting of the Brotherton Tribal Council will be held Saturday, December 17, 1983 at the home of Renona Elsen. The meeting will begin at 9:00 a.m.

Council meetings are normally held on the mornings of general tribal meetings. Council members will be meeting informally over the holidays to assist in the reapplication of ANA grant funding, preparation of the petition draft, and in improving the flow of communication with members as well as committees.

FEDERAL ACKNOWLEDGEMENT PROGRAM UPDATE

The process for Federal acknowledgement of Indian groups as tribes was described by Interior Deputy Assistant Secretary John Fritz for the Senate Indian Affairs Committee on July 21. Fritz said that under the regulations published in 1978, 88 groups have been processed to completion and five Indian groups acknowledged as federally recognized tribes. Of the 77 remaining petitions, only three have been completely documented and are awaiting consideration.

Several more groups are expected to be completing the documentation under grants received from the Administration for Native Americans (ANA). The regulations set forth seven mandatory criteria for federal acknowledgement. The groups, for example, must show a continuous existence as an Indian community with a tribal government or other political process and that close tribal relations have been maintained since earliest historical contact.

Fritz noted in his testimony that the length of time required for the process depends in part on the petitioners, because much of the information and materials needed can only be provided by the petitioner or an interested third party.

--submitted by Olivia Tousey--

HISTORY COMMITTEE MEETING

A HISTORY COMMITTEE meeting will be held at 9:00 a.m., December 17, 1983 at the Hamilton House in Fond du Lac. All committee members and interested Brothertons are encouraged to attend. For more information, contact Research Coordinator, Olivia Tousey, (414) 885-5410.

MAPS & PROCLAMATIONS AVAILABLE

Copies of the Executive Proclamation establishing October 1982-October 1983

as the "Year of the Brotherton Indian" in Wisconsin, and a map of the original Brothertown reservation in Wisconsin are still available from Barb Snyder.

The cost of the proclamation is \$1.00; cost of the map is \$2.00. Shipping costs for these items is \$1.50. For more information contact Barb Snyder, (414) 922-7045; 113 Sibley Street, Fond du Lac, WI 54935.

INDIAN NICKOMMO FESTIVAL HELD

The Tomaquag Indian Memorial Museum co-sponsored the annual Nickommo Festival with the Rhode Island Indian Council and the Rhode Island Commission for Indian Affairs on December 3, 1983. The festival took place next to the Tomaquag Indian Museum in Exeter, Rhode Island.

According to Roger Williams, two different types of Thanksgivings existed which the Narragansett called Nickommo. The first type was during sickness, drought, war or famine. The Narragansett felt it was not good to have more than their neighbors, and it was not uncommon that one would give so much that he himself would be without. The second sort of Thanksgiving was after hunting, after harvest, during peace, health, plenty, and prosperity.

The Thanksgiving which we all celebrate in November is certainly much different, in spirit, than the traditional Nickommo Festival. Nickommo means "give away" in the Narragansett language; this truly reflects the spirit of Thanksgiving. The Nickommo Festival is traditionally a time of giving to others less fortunate.

Admission to the Festival was by the donation of a gift. A Native American Crafts Fair was held in conjunction with the Festival.

--submitted by the Tomaquag Indian Museum--

MISCELLANEOUS

--In The News: Newspaper articles on the Brothertons' Homecoming appeared in several Wisconsin papers. Among them were The Sheboygan Press, The Fond du Lac Reporter, The Chilton Times, and The Appleton Post Crescent.

--ANA Grant Update: The current ANA grant funding will end March 31, 1984. A reapplication for continuing funds must be completed by January 31, 1984.

--Birthday greetings to Edward Verbeten.

--Merry Christmas & Happy New Year to all Brotherton Indian descendants and their families!

THE MESSENGER CONTINUES

I want to take this space to acknowledge the letters, calls, and communications I've received supporting the continuance of The Brotherton Messenger. Special thanks to Lani Bartelt, Gordon Fay, and Will & Rudi Ottery for their kind words and ardent support. Thanks also to the many Brothertons who expressed their concern and hope that I would continue as newsletter editor.

The decision I finally reached was one of compromise. My frustration and concerns remain, but so does my willingness to let the Brotherton leadership have more of an opportunity to set its course. Consequently, I have agreed to edit the February, April, and June editions of the 1984 Messenger. The August, October, and December issues will fall under the realm of Council responsibility, and I have the personal assurance of Tribal Chairperson, June Ezold, that the newsletter will continue, even if she has to assume that responsibility herself. I have pledged my assistance in any needed transition, and I continue to look to fellow Brothertons for their input, comment, and increased participation in the newsletter.

My deep appreciation goes to Mildreth Hanchild and Florence Hoey for agreeing to coordinate volunteers in the Fond du Lac area in the assembly and posting of the Messenger. Their pledge of assistance has helped assure that a newsletter would continue in 1984.

If the newsletter is to attain permanence, it needs the support of more subscribers. Not only do we need the continued support of ALL current subscribers, but we need 72 more people to subscribe to receive a substantially reduced postal rate. Anticipating new support, we have REDUCED the subscription fee by over 27% to \$6.00. Your subscription entitles you to all editions of the 1984 newsletter, issued regularly in February, April, June, August, October, and December. Printing alone for each 16-18 page issue costs a minimum of 76¢, so your \$6.00 subscription is a remarkable value. We will continue to solicit additional grant support to improve the quality and service of the newsletter.

If even half of all current subscribers could convince ONE new family member or Brotherton relative to subscribe, we would meet our goal of 72 new subscribers. Remember, a subscription to the Messenger is an excellent Christmas gift! We ask you to help us spread word of the newsletter to ALL Brotherton Indian descendants.

Regular and gift subscription forms are included in the back of the newsletter. Please return the coupon and your check or money order as soon as possible, preferably no later than January 5, 1984. If 200 people subscribe, we need time to make arrangements with the post office to insure we receive the reduced postal rate in 1984. The application process takes several weeks and we need to know of your interest by this time in order to secure the reduced rate for the February Messenger. Your prompt consideration will be greatly appreciated.

I want to encourage everyone to submit information to the newsletter. Let's hear from more Brothertons in Minnesota, Gresham, and Fond du Lac. Let us know of your birthdays, anniversaries, graduations, and other special occasions. Let's also hear your criticism and comment--we can't be doing everything right. The newsletter should be both a disseminator of information and a forum for the discussion of ideas. We need to hear YOUR voice!

The next Messenger will be distributed by February 10, 1984; submission deadline is January 25, 1984. Thanks to everyone who contributed to the newsletter in 1983 by submission, subscription, or both. I look forward to the participation of many more Brothertons in 1984.

Mark Baldwin, Editor
The Brotherton Messenger
302 Kent Lane, #103
Madison, WI 53713
(608) 273-3704

The Brotherton Messenger

BULLETIN BOARD

BIRTHDAYS...

Birthday greetings to the following people who have recently or will soon be celebrating their birthdays: Dorothy Schreiber, Jackie Tousey, Yvonne Hiley, Sharon Helger, Linda Hankwitz Lins, Elizabeth Bischoff, Philip George Tousey II, Lea Rae Miller, Melissa Tousey Schmidt, Philip George Tousey III, Vernice Young, Natasha Tamara Tousey Schmidt, Jeff Schmidt, Raymond Fay, Marian Fay, Sarah Fay, Chris Vanderhoef, Kari Vanderhoef, and Evelyn Bislew.

If you know of any Brothertons with an upcoming birthday or special occasion, drop a line to the editor, or notify SUNSHINE COMMITTEE Chairperson, Amy Tousey. Her address is: 2248 E. Sandy Acres Rd., West Bend, WI 53095. Best wishes to everyone!

ANNIVERSARIES

Congratulations to the following people on the celebration of their wedding anniversaries: Ron & Clarice Gall, Harry & Rose Tousey, and Philip & Olivia Tousey.

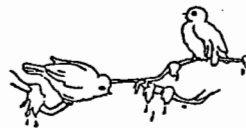
ATTENTION

At the Brotherton Homecoming, I met a very nice couple interested in Kuish family history in Calumet County land records. Unfortunately, I lost your address and so I couldn't send your information. If you could write to me: Paul A. Stache, 1283 W. Main Street, Potter, WI 54160, I would be more than happy to send it!

DONATIONS...

Special thanks to the following people for their contributions to the Brotherton Indian Nation.

- Robert Elyard for his gift of money.
- Johnathan Buffalo for the donation of a book.
- Tim Vanderhoef for the donation of a book on a family relative.
- Philip Tousey, Sr. for donation of a funeral book.
- Harry Tousey, Sr. for donation of a Quinn-a Month booklet.
- Nicola Shoumatoff, Director of the Delaware Indian Resource Center, Cross River, NY for his tremendous contribution of Brotherton-related information.



Happy New Year

The Brotherton Tribe was formed before America gained independence. Many Brothertons and their parent tribes fought beside the colonists during the Revolution. They suffered so many casualties, the strength of these tribes was finally broken in the midst of liberty. Descendants of Brothertons trace back generation by generation to the first known American Indian before family connections can be identified back to the early 1400's.



Brotherton Nation

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Merry Christmas

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BROTHERTON POSTCARDS AVAILABLE

Brotherton Nation Postcards remain available through Lucille Baldwin, 522 Wilson Avenue, Apartment 7, Sheboygan, WI 53081, (414) 452-7442. 8-card packages of New Years, Christmas, Thanksgiving, and Note Card postcards cost \$2.00 plus shipping.

Postcards will be on display at all Brotherton functions. To place your order, or for more information, contact Lucille. The postcards were designed by Rudi Ottery, and ALL proceeds from their sale go directly into the Brotherton Indian treasury. Help promote this fine fund-raising project.

BROTHERTON GRADE SCHOOL RECOGNITION

The Brotherton Tribe was among the Indian tribes of Wisconsin listed as a subject for a grade school project. Good luck to Amy Lorenz, Bassett, Wisconsin, who chose to write a theme on her tribe--the Brothertons of Wisconsin.

~CHAIRPERSON'S CORNER~

Our 150th anniversary celebration is now history, and we are starting to work on the Brotherton Indians 200th anniversary in Wisconsin. The Brothertown Town Board has invited us back next year for another Homecoming. We thought it would be a good idea to have this event annually, possibly during the summer so people could plan ahead and be with us. What is your opinion on this? Please write and let us know some of your ideas.

At the Homecoming, we had speakers who reminisced--some telling us of our past and others who spoke of the future. I want to publicly thank Madeline Crowe, Curly Robinson, Goldie Schreiber, Robert Elyard, Harry Tousey, Freida Doxtater, Platt Welch, Thelma Welch, Elaine Raddatz, Rep. G. Hephner, and Will Ottery for their contribution to our celebration. Thanks also to Vivian Haase, our tremendous Mistress of Ceremonies--it seems we've found the right person as Brotherton emcee. I'm sorry if I've missed anyone, but I want express my thanks to all for making it such a great day. We had good food, good fellowship, and a great time. The traveling exhibit was also on display throughout the day.

There was however, one hitch in the Homecoming. As you know, the party was held at the Brothertown Town Hall. We all knew there was a big hall on the main street in Brothertown, so we naturally assumed it was the Town Hall. The day before the Homecoming we found out that the Town Hall was 5-6 miles out of Brothertown on a county road. Signs for directions were hastily made, but it seems they didn't show up very well. Many people stopped in Brothertown to ask directions, and I believe the tavern keeper was ready to charge for the maps he was drawing to the Town Hall. About 85 people found us, but we know some did not. A few visited places they remembered from younger days, and I'm told they had an enjoyable time also. To be sure, after this we will ask a lot of questions!

Carl and I attended the National Congress of American Indians in Green Bay for three days; a Great Lakes Inter-Tribal Council Education Committee meeting in Crandon; and a gathering of Modlin and Lynch descendants in Racine which was coordinated by Tim & Dan Vanderhoef. They did a terrific job helping their relatives complete enrollment forms and genealogy charts. There were 60 people at this meeting and I know the Genealogist is going to be very happy when she receives the result of this effort. All of these meetings were very educational and time well spent. I am really learning, and I hope to share some of what I've learned with all of you. Time was also spent with the Tribal Genealogist during her visit to Wisconsin. I learned a lot of history and received much information from her.

I have been getting requests for copies of John Turcheneske's report on his research trip to the eastern United States on behalf of the Brothertons. He is our historical consultant, and he is doing much research for us. If you would like a copy of this report, please send me \$2.00 to cover copying and postage, and I will mail one off to you.

We are very lucky to have people in Fond du Lac willing to help Mark with the newsletter. Mildreth Hanchild and Florence Hoey will coordinate the assembly and posting of future newsletters. People in Fond du Lac may be receiving a call in the near future asking for assistance in putting the newsletter together. Remember, we are making history, so why not get in on the experience. When asked to contribute some time, please give of yourself. It will pay off in the end in more ways than you can imagine.

Carl and I visited with many Brothertons in Fond du Lac and its vicinity recently, and we were made to feel at home with everyone. I hope to see more of them at our meetings. We plan to do more visiting in the future.

The next gathering of the Brotherton Nation will be at our Christmas party on December 17, 1983. The party will start at 1:30 p.m. at the Hamilton House on the corner of Sophia and Forest in Fond du Lac. There will be a morning Council meeting, but no general tribal meeting will be held. Just a time for socializing. We are planning a cookie exchange. Bring a dozen cookies along with the recipe, and we will exchange with others. One recipe card is sufficient as anyone wanting to copy it may do so--we will have blank recipe cards available. Also, bring a dish to pass, utensils, and plates. We will have coffee and roast turkey for you. The turkey is being donated and cooked by Lani Bartelt of Milwaukee. We do have kitchen facilities to heat food or to keep it warm. We encourage all Brotherton descendants and their families to attend! We look forward to seeing you.

I received a letter from Gordon "Lightfoot" Fay, Jr., a Johnson descendant living in Alabama. The Brotherton Council is very excited that he is making a Wampum belt which he would like to present to the Brotherton Tribe when it is finished. It is over six feet long and six inches wide and it contains over 10,000 colored beads. Doesn't that sound exciting! We are extremely fortunate that Mr. Fay has donated his considerable talent

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to this project. We truly appreciate your wonderful thought and gift. We will let you know when this project is completed, and hopefully, when Gordon will be able to present his gift to us.

The Council is trying to get ideas on how it can lighten the load of the Research Coordinator, Olivia Tousey, and her husband, Philip Tousey. Perhaps members have suggestions on how we can lessen their burden. They have done such a wonderful job coordinating our research efforts, but it is evident we need more participation in this area. There is so much work which still needs to be done. Wouldn't it be wonderful if some of our young Brothertons would come forward to start to learn the ins and outs of history research, so the torch could be passed to the next generation. We wait to hear from you.

That is my message for this issue. I hope and pray you all had a happy Thanksgiving, and will have a blessed and Merry Christmas. See you at the Christmas party December 17th.

June Ezold, Chairperson
Brotherton Indian Nation
Route #4, Box 90-1
Arbor Vitae, WI 54510
(715) 542-3913

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE NOVEMBER 19, 1983 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae.
- Treasurer's Report was given by Leo Tousey, West Bend. Balances in accounts were:

Brotherton Tribal Account	\$	295.32
Brotherton Nation, Inc.	\$	2287.97
- FUND-RAISING COMMITTEE Report was given by Barb Snyder, Fond du Lac. A request was made for mailing tubes. It was reported that we have collected a profit of \$197.50 from the sale of Brotherton postcards.
- A report was given by Mark Baldwin, Madison, Newsletter Editor. There are currently 161 subscribers--35 complimentary. The importance of having 200 subscribers in 1984 was stressed as was the need for volunteers to assemble the newsletter.
- A report was given by Robert Gough, Madison, Anthropological Consultant. He stated he had been reviewing tapes recorded at the Brothertown Homecoming and was working with John Turcheneske on researching the "Kellogg affair."
- A report was given by Philip Tousey, Beaver Dam, on the traveling exhibit. It will be on display at U.W. River Falls from December 5-18, 1983. Postcards will be sent to area Brothertons to inform them of exact times and location.
- GRANT-WRITING COMMITTEE Report was given by Phyllis Frederick, Ladysmith. She stated a grant proposal would be submitted to the Campaign for Human Development.
- MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Campbellsport. She stated 21 new membership applications had been received, and 15 phone calls had been made to members.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Beaver Dam. She distributed a research questionnaire and reported that a research workshop would be held November 25-27, 1983 at her home.

NEW BUSINESS

- Motion was made by Olivia Tousey to send one complimentary copy of the newsletter to new Brotherton contacts. Seconded by Rose Tousey. Motion carried. Money for this would come from the Brotherton Tribal Account.
 - Elaine Raddatz, Potter, read an article she had written on Brothertown Indian history, and explained how her book on the Stockbridge Indians came to be published.
 - Dr. Roger Wall, U.W. Fond du Lac Political Science Professor was introduced and expressed his interest in the Brothertons bid for re-recognition.
 - Motion was made by Mark Baldwin to adjourn. Seconded by Lucille Baldwin, Sheboygan. Motion carried. Meeting adjourned.
- *There will be no general tribal meeting in December due to the Brotherton Christmas party.

BLOODLINE: *rudi ottery, genealogist*

~ Some Nehantic Background: Emphasis Western Niantic ~

The Indian settlement considered in this article is Niantic, where the western branch of the Niantic (Nehantic) tribe lived. They had a small reservation of about 300 acres at Lyme, Connecticut. In 1734, the commissioners at Boston thought of establishing a school there, but white individuals of influence were opposed to it because the western Niantics were then heathen and hostile because of the ill treatment they had received regarding their lands.

Two ministers petitioned the General Assembly for justice on behalf of this Niantic group, and the Indians became more favorably disposed. A school was begun in 1736 and prospered. At the time of the religious awakening, ministers visited and lectured there, gathering these Indians to their own church services. The Rev. George Griswald of East Lyme was a friend to the tribe until his death in 1761. There were several white teachers at the school until the Revolution.

The tribe had no church organization or meeting house. Their schoolhouse had been built by Gideon Quequawcom and was known as "Gideon's Manton House." In 1757, it was in the possession of Joseph and Hannah Piancho, and they conveyed the schoolhouse and land to the ownership of the tribe.

Indian meetings were held in this schoolhouse. Samson Occom, Samuel Ashbow, and others preached there. Philip Cuish, a pious and intelligent man, was a Baptist minister to this tribe. He did ministerial service among his people, and future articles will touch on other aspects of this honorable man's life. He died in 1780, and some of his descendants removed to Oneida country in New York--the Brothertown Indian settlement.

The size of this tribe was 163 souls in 1725; 150 in 1734; 104 in 1774; 80 in 1783; 17 in 1830; and declined to 10 in 1849. They always furnished the colonists with soldiers far out of proportion to their numbers, which partially explains this decline. The families lived in a village near Black Point, Connecticut, and in 1761 there were still 11 houses and seven wigwams there--among them, the wigwam of George Waukeet. The Indians preferred wigwams for the summer. They usually stripped them of their covering and left the poles standing from season to season.

The description of George Waukeet's house indicates it was elliptical in plan, having a fire in the center and sleeping places on three sides. Two doors formed the fourth side. Seven people could lie comfortably in the house. It was 13 feet, 10 1/2 inches in one direction, and 9 feet, 9 1/2 inches in the other.

There are a number of descendants of Philip Cuish and also some Waukeet descendants among the present Brotherton tribal enrollment. Some can also be found among the Stockbridge.

The eastern Niantics and the Narragansetts lived near Charlestown, Rhode Island. Eventually, they all became known as Narragansetts and were reigned over by the sachems of Ninegret's line. They were mentioned in connection with the Narragansetts in the Narragansett article, and will be brought up under their original name in connection with specific events in future articles.

*NOTE: This article was taken almost entirely from the work of W. DeLoss Love.

Rudi Hjella Ottery
Brothertown Tribal Genealogist
Route #3 - Halladay Road
Middlebury, VT 05753

MEMOS FROM RUDI:

Though our recent Wisconsin visit was too brief, the reunion at Brothertown was a great opportunity to see old friends and to meet those unacquainted. My thanks to everyone who brought forms, information, questions, and to those who identified themselves to me.

(over)

Initial enrollment form efforts were pointed to distant locations, with the thought that those would require the greatest time to complete. A form letter to members who have not yet filled out enrollment forms is ready to be printed, but I am trying to decide whether to mail it now, or wait until after the first of the year to avoid its being misplaced during the holiday rush.

My present research involves the 1500's and 1600's. I have found new items and connections. It took effort to refrain from including them in this issue's article, and it will take more effort when I do the Tunxis Tribe for the next issue, but the material is not yet authenticated and evaluated. A research paper on this subject will not be written until the end of January. It may be spring before the items affecting Brotherton families can be put in the computer.

Regarding postage...an envelope containing the five necessary forms and documents for one individual needs 37¢ postage. Though my postage-due bill averages only \$3.00 per week, I have been working on enrollment for many weeks, and if you will watch that you use adequate postage, it will be helpful.

Response was good on the "misplaced" Brotherton listing in the last Messenger. Thank you for getting the information to me.

I would like to cite and thank the following people who have been helpful to enrollment efforts. These names reflect only items I have worked with this month, and I will catch up on other names as I work with their material.

Lani Bartelt has been the genealogist for her Shelley lines. She has sent me everything she can muster for her own line, and some information on related lines. She is winding up forms for the enrollment on her complete Shelley line. Lani is a bright, pretty, energetic lady who does thorough work and documents it well. She has also found time to do courthouse checking for me in Milwaukee. As she now completes this huge Shelley enrollment and realizes some extra time, the tribe will probably benefit from her considerable ability and energy in other areas.

Ernest Baker and Baker descendants such as Paul Stache, Sharon Baker, Nanetta Penterman, and others, have been responsive to genealogical needs. Ernest and his wife passed through New York last year bringing copies of material collected on his family and the tribe. The tribal items and photos were sent to the HISTORY COMMITTEE, and Ernest agreed to assist in other aspects of genealogical effort--though I haven't yet called on him due to the press in other areas.

Tom Straw is in the process of doing forms and documents for all of his family's De-Groat line, with the same kind of thoroughness and dedication that characterizes Lani's work.

Olivia Tousey is doing forms and documents for her family and has sent me items from the HISTORY COMMITTEE that in her judgement are useful to genealogy. In their travels, she and Philip have kept an eye open for valuable genealogical data, have sent exhibit sign-in sheets containing addresses for enrollment contact, and have also been helpful in many other ways.

Renona Elsen has been great about sending anything she comes in contact with that is useful. Blanche and Maynard Thompson have been for me, new, thorough, prompt, and much appreciated contributors. Blanche managed to get Rose Tousey's membership list typed and to me in time to compare and include with the enrollment address print-out report to the Council. Their family's forms have long been completed, and they have responded with help to my every inquiry. Martin Zank has been an interesting and contributing pen pal in recent years. I believe he and his mother Marcella have all their files completed. Madeline Crowe, Dorothy Schrieber, and Marcella Besau have seen to their whole family's forms, and their brother Curly Robinson has agreed to help with any checking in regards to the computer print-out.

Sheila Moede and her mother Bernice Miller Pidgeon from Stockbridge have always been helpful beyond the call of duty, as has author Elaine Raddatz from Potter, and her mother Frieda Doxtator from Quinney, Eban Phillips in Brothertown, and Jim Revey in New Jersey.

Gordon Fay, my mailbox friend from Alabama for many years and a Johnson-Schooner descendant, has pretty much completed the wampum belt I suggested as a good volunteer project some months back. He has sent me photos and it looks GREAT. Gordon has done beadwork professionally and is experienced in tribal dancing, drumming, and chanting. The belt is a large contribution representing considerable cost in time, materials, and devotion. Gordon is yearning to attend a Brotherton meeting in Wisconsin. Wouldn't it be great if he could manage to deliver his gift in person!

(continued)

Mark Baldwin, the young Brotherton Messenger editor, has a gift for sensing the shifting winds of opinion and the ability to articulate the Brotherton mind and heart. He is an intelligent, dedicated, outgoing, and good person as you all know from reading the Messenger--not to mention his Council, grantwriting, and other efforts. His family's enrollment files were among the first to reach completion. The necessary assistance in assembling the newsletter has come through, and I think he will be very surprised to the response from the area of his concern immediately after it is given attention, and as the mass mailing I have ready makes contact with people. The Messenger is a great idea for Christmas giving, and I urge all subscribers and those reading others' Messengers, to send input to be printed to Mark--whether that be in the form of questions, information, opinions, or subscriptions.

Happy Holidays, and thank you all for all things!

--Rudi Ottery--

MESSENGER FEATURE

A 'NATIVE'S RETURN: From the Wisconsin Magazine of History, Maynard Thompson, contributor.

The specimen here presented of the correspondence of a prominent member of the Brothertown Indian tribe is deserving of attention on several grounds. In the first place, it discloses that the writer's command of written English was good enough to prove that he had received more than a smattering of education which was the case with at least some of the Brothertowns. One of their number, for example, Thomas Commuck, in the 1850's was noted as a literary leader in the tribe. He wrote for the Wisconsin Historical Collections an interesting account of Brothertown history.

In that article Commuck mentions a visit, said to have been in 1761, of a certain David Fowler of the Montauk tribe on the east end of Long Island, to the Oneida Indians of the upper Mohawk. This visit seems to have had a missionary impulse behind it, for Fowler had been for two years a pupil in Wheelock's Indian school at Lebanon, Connecticut, whither he returned bringing several Mohawk youths with him. In 1765, as an approved Indian teacher, David Fowler returned to the New York field and started an Indian school at Canajoharie.

As one result of this association, the Oneida Indians granted to the six fragmentary New England tribes entering into what later became known as Brothertowns, a tract of land situated about 12 miles south of Utica, New York. Scattering families of those tribes, assembling on the donated lands, made a new beginning under their new name and for a time prospered.

Thus, from the first organization of the Brothertown tribe the name Fowler was one of distinction, as it continued to be after the tribe became settled on the shore of Lake Winnebago, in Calumet county. Testimony to their good character and intelligence also is not wholly wanting. In August, 1838, Bishop Jackson Kemper, on his return journey from Green Bay, traveling on horseback, spent a night at one of the Fowlers. He writes: 'The young woman of the house is modest, intelligent, and talks well. She has books, ink, a work stand, etc. We had good beds, and a good supper, which closed with a fine piece of pompcin pie.'

In 1850 the number of Fowler households in Brothertown was about half a dozen and among them was that of Lyman P. Fowler. He is described as 27 years of age, a farmer, native of New York. His wife was 'Orilla,' which identifies the Aurilla, who is the addressee in the letter printed below. They had three children; a boy of six, Rodolphus, and two girls--Almira three, and Emily A. one--all born in Wisconsin.

From the census data it appears that Lyman Fowler in 1880 must have been 57-years-old. Since the Brothertowns settled in Wisconsin around 1830, he was doubtless still very young at the time of the family's departure from New York state; and, unless we assume that they came West later than the main portion of the tribe, or that he had returned meantime, which, from one phrase in the letter seems probable, the 'home' sentiment reflected in it is based on the recollections of childhood. In any case, the letter gives us interesting glimmerings of Indian psychology enabling us to compare the red man's thought and feeling with our own.--Editor, Wisconsin Magazine of History, source.

(continued)

Lyman Fowler to Mrs. Aurilla Fowler
Brothertown, Wisconsin
Deansville (N.Y.) July 25, 1880

"Orra

I received yours of the 22nd Inst last evening and was glad to hear from home once more. I have been unwell all most all the time since I have been down here. and cradled one day when if I had been at home I should been on the bead. I have cradled enough to come to eight Dollars that will help me a long on my journey. I shall start for home day after tomorrow but I cannot tell which way I shall go untill I get to Utica. if I go by the way of the Lakes I will write you a letter when I shall leave Buffalo and tell you when to meet me at Chilton this has been a lonesome time for me and I shall be glad when I can bid this part of the world a long fareeweell. I was down on Fathers old farm the other day looking around and it made me homesick to see the places that I use to be in years ago it made (me) feell as tho I should never want to see this place again. I think that this is the last time that I shall ever visit Old Brothertown. I was very much disappointed in Osker Johnson but I will try and live through it some way-- the Folks here use me first rate but still it is not home. I hear the Deansville Band three nights in a week but I can not injoy the music every thing looks loanly to me here and I shall be glad when I get my face set towards Wisconsin--

good By for this time
Lyman

P S

I made a little mistake in dating my letter it should be the 25th I shall leave tuesday morning. and shall stay in Utica untill wednesday morning and if I conclude to go by Rail I shall be in Fond du lac Friday morning if I have no bad luck--

L.P.F."

WESTERN PEQUOT BILL PROVIDES LAND CLIAM SETTLEMENT AND FEDERAL RECOGNITION TO TRIBE

WASHINGTON, D.C.: On October 18 the Mashantucket Pequot Indian Claims Settlement Act was signed into law by President Reagan. Final signing of the legislation followed years of negotiations for the Mashantucket Pequot (also known as Western Pequot) of Laddard, Connecticut. The suit was initially filed in 1976 on behalf of the Tribe by the Native American Rights Fund. The basis for the Western Pequot's suit was a violation of the Non-Intercourse Act of 1790 which prohibited the transfer of Indian land without prior approval of the federal government. In 1855, 800 acres of the Pequot's land was sold under a county court order without the required approval of the United States.

Under the terms of the settlement, the Western Pequot have been granted federal recognition status as a tribe. The Tribe will receive \$900,000 from the federal government. two-thirds of this amount will be used to purchase land and \$300,000 is for the Tribe's economic development fund. In addition, the State of Connecticut has agreed to contribute 20 acres to the Tribe and to provide \$200,000 for road building and repair services to the reservation.

Tribal Chairman Richard Hayward stated that the 30 families now residing on the reservation will immediately benefit by passage of the legislation since its members will now be eligible for vital education and human services available to federally-recognized tribes. As to the future plans, Hayward said: "Finally we have the opportunity to move ahead with our own plans to improve day-to-day existence for our people."

*This information was submitted by the Native American Rights Fund, a nonprofit Indian legal organization representing tribes, groups and individuals throughout the United States.

HISTORY COMMITTEE REPORT

Members of the Brotherton HISTORY COMMITTEE turned in quite a collection of researched material at the last meeting. Ten people came to the morning workshop to help with the criteria timeline and index cards. To date, we have 659 master folders in our files. I estimate we have another 150-200 pieces of material which has been turned in recently.

Phil and I have invited researchers to come to our house for another workshop on the Friday, Saturday, and Sunday after Thanksgiving. This time will be devoted to completing as many of the master files as possible. Some who have worked on them find them easy, others find them difficult and time-consuming. A number of folders have as many pages as a book would contain, in fact, some are books.

We have found many members uncomfortable in filling out the criteria and timeline portion of the index cards. As a result, we have decided to devote the 9:00 a.m., December 17, 1983 workshop entirely to the study of the criteria and timeline. Robert Gough will be with us and we will have a box of folders to work on. Please come for this important workshop and learn the process so our index cards will be accurate. This is very important to the preparation of the rough draft and in the future, the final petition. The workshop will be held at the Hamilton House, corner of Sophia and Forest in Fond du Lac. We ask you to study your criteria book, bring it with you, and join us for the workshop and the Christmas party.

The information you have in your home will help us to fill in the timeline for the 20th century. There are many things you have in your home of a historical nature which are not obtainable anywhere else. At the moment, we are concentrating on Wisconsin books, newspapers, records--like the forms included in this report, the 1901 Kansas Land claim, the Indian Reorganization Act of 1932, the 1967 rolls and time period, and the Kellogg era. These are of special importance to the rough draft. However, continue to research and turn in whatever you find. No small piece of material should be overlooked. Keep in mind that the past is history, today is history, and what we do tomorrow is history, and should be preserved. Help your tribe to become re-recognized and assist in the preservation of your heritage. While researching, don't forget to send your in-kind contribution report to the Research Coordinator.

Have you turned in your Brotherton recipes to Mrs. Leah Rae Miller for the Brotherton Cookbook she is preparing. All profits from the publication of the book will be donated to the Brotherton Tribe. Do your part to make this thoughtful idea a success. Now is the time to send in your favorite Christmas recipe. Her address is: 11017 S. Kolmar, Oak Lawn, IL 60453.

In 1853, the Indians of the Washington Territory and the Puget Sound sold their lands to the United States. Representing these Indian people was Chief Seattle. For Chief Seattle and his people this land was their lifeblood. He made a long speech ending with the following thought, which I wish to share with you.

"So if we sell you our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land as it is when you take it. And with all your strength, with all your mind, with all your heart, preserve it for your children, and love it...as God loves us all."

For the rest of my report, I will include a copy of the Legal Agreement Form the Brothertons use for oral history recordings. You may copy the form for your own use. You may sign the form as a representative of the Brotherton Indian Nation of Wisconsin. Be sure the form is signed and dated by the person being interviewed and return a copy to the Research Coordinator.

The other form is a research checklist. Please check your home and fill out the blanks. Make copies of your findings and return them to the Research Coordinator. Make copies of the enclosed forms as you need them for family members and other Brothertons.

Olivia Nowell Tousey
Research Coordinator
412 West Third Street
Beaver Dam, WI 53916
(414) 885-5410

(over)

Brotherton Family Research

Do you have any of the following in your home? Please check for us.

1. Records from any family member who might have been a tribal or church elder, served as an official in the town, county, state, or federal government, Indian agent, served as tribal representative in state or federal activities, or worked with either Mr. or Mrs. Kellogg.
2. Kansas Land Claim--records of payments, claims, letters relating to this matter.
3. Land patents for the Wisconsin Brotherton Reservation.
4. Records of the sale of reservation land.
5. Any family records concerning with dealings of Mr. and Mrs. Kellogg.
6. Letters pertaining to the Indian Reorganization Act of 1934.
7. Letters concerning the 1967 pay-off to Brotherton Indians. Did any family members help in locating members for the 1967 roll?
8. Did any family member serve in any war--Revolutionary, Indian wars, World War I, World War II, Korea, Vietnam, War of 1812? Do you have any records, enlistment papers, discharge papers, pension papers, letters, diaries, or photographs? Any draft cards?
9. Any school records--did anyone receive BIA or state Indian grants or attend federal boarding schools?
10. Any church, baptism, wedding, confirmation, death, or birth records?
11. Did anyone receive medical assistance from Indian Health Services?
12. Has anyone prepared a family tree for your family. Has it been published or does it contain any history of the Brothertons while they lived in New York or here in Wisconsin?
13. Do you have any photographs or negatives we could borrow to have copied? Are there any artifacts you would like to contribute?
14. Do you have any records of Brotherton get-togethers in churches, schools, homes, or of the Homecomings in Quineey? Anything relating to the boats on Lake Winnebago, the circuses in Fond du Lac and Oshkosh, the mission school at Red Springs, of barn raisings, quilting parties, picnics, weddings, or funerals?
15. Did anyone serve in the CCC, go to loggings camps in the winter, work on lake boats, or own their own business?
16. Any favorite Brotherton foods, information on herbs or medicines?

CAN YOU DONATE ANY SUCH ITEMS TO THE BROTHERTONS OR HAVE COPIES MADE FOR US? PLEASE INCLUDE YOUR NAME, ADDRESS, AND PHONE NUMBER, AND RETURN THIS INFORMATION TO THE RESEARCH COORDINATOR.

LEGAL AGREEMENT FORM: RELEASE OF RIGHTS IN SOUND RECORDINGS TO THE BROTHERTON NATION, INC.

I, _____, hereby give, grant, assign, and transfer, forever, to
(Interviewee)

Brotherton Nation, Incorporated, as a donation, all my rights, title and interest in and to the recorded conversations made by me and _____, on _____
(Interviewer) (day)

_____, and any written summaries or copies thereof and any documenta-
(month) (year)

tion accompanying the recordings, for used by said Brotherton Nation, Inc., in any lawful way including publication, except for any conditions specified below.

SIGNATURE _____ DATE _____

ADDRESS _____

OPEN FORUM

I have been told that in all organizational efforts, the success or failure of a group can usually be attributed to a small core of individuals. There may be an ebb and flow of participants as well as commitment from those involved, but invariably the number remains small until that group or organization is well-founded or within sight of its stated goals.

It follows, then, that the burden of responsibility falls disproportionately on that core of stalwarts. This burden relates not only to the amount of time which must be contributed, but also entails a real financial and emotional sacrifice, if efforts are to be successful.

As we approach the end of the ANA grant period, as we complete another year in our quest for re-recognition, and as we prepare a reapplication for continued grant funding, it seems especially appropriate not only to review our progress, but to reexamine the demands and responsibilities which fall on the shoulders of a few individuals. We now have an excellent opportunity to look at the structure of leadership which exists, propose changes, and develop a more equitable distribution of responsibility.

I have confidence in the Council structure and I believe our continued success rests solely on its strength and integrity. The road to re-recognition demands much of all of us, but it is particularly important for the Council to address concerns of tribal members, propose solutions to problems, and implement new directions.

To function effectively, the Council needs an increasing amount of information from the Brotherton HISTORY COMMITTEE, the Tribal Genealogist, and other tribal committees. Attempts have been made by the Council and other individuals to streamline the flow of communication with varying degrees of success. The incorporation of a computer to assist in genealogy and enrollment has provided access to a wealth of information, and we look to this tool to provide the Council with regular updates and reports. However, monthly committee reports (when submitted) have provided less than adequate information, and this is an area we must focus on. Research progress and committee activity is vital information. The Council cannot act responsibly without it.

During the past 17 months, the amount of research and organization accomplished has been phenomenal. At the same time, responsibilities accorded to a few have multiplied and have understandably become unmanagable. I can attest to the frustration I've experienced in trying to produce the Messenger singlehanded. My realization that the newsletter had to be a more cooperative effort led to the "adopt an issue" idea, and to the recent formation of a permanent pool of volunteers in the Fond du Lac area who will assemble and post future editions of the Messenger.

Undoubtedly, the effect of this snow-balling of responsibility has been more substantial on the HISTORY COMMITTEE, and in particular the Research Coordinator. It is beyond comprehension how one individual can be expected to coordinate the activities of two professional consultants; assign, monitor, and report on the progress of a committee of over 30 members; oversee the collection, coding, filing, and storage of all research materials, perform 20 hours of research per week; and provide the Council with the information it requires. Clearly, if these conditions persist we not only put an intolerable burden on the Research Coordinator, but we also detriment the tribe if we do not share these responsibilities with other Brothertons who are willing to help.

At the November 19th Council meeting, an initial proposal to revise the position of the Research Coordinator was introduced. It suggested the incorporation of a three-member leadership structure with shared responsibilities for research coordination. The December 17th Council meeting will be devoted to discussion and implementation of a more equitable research structure. Your comments, criticisms, and suggestions are welcomed. Please take the time to contact any of the Council members and express your thoughts and concerns.

I have found that it is only when one is truly willing to relinquish responsibility, that others finally come forward and offer their assistance. It seems more people are coming forward, and we must embrace their contribution, enthusiasm, and voice in our common destiny.

As 1984 approaches our immediate as well as future goals seem more in focus. Our leadership is stronger, and our direction has more purpose. Much of our success belongs to the contributions of people like Olivia Tousey, Philip Tousey, Rudi & Will Ottery, Bob Gough, John Turcheneske, and members of the Tribal Council. However, I want to make special note of the indelible mark June Ezold has made since her election as Chairperson 18 months ago.

(over)

(13)

Few of us realized what we were getting into when we accepted leadership positions within the tribe. However, I can think of no one who was as willing to learn, or who has actually learned more in the past 1 1/2 years than June. She has served as a visible, conscientious, and positive representative of the Brotherton Indian Nation. She has performed her duties as Chairperson not only with honesty, but with dignity and humor. She has attended EVERY Brotherton tribal meeting and function, without fail, since taking office. To her credit, she has won the trust and respect of both Brothertons and non-Indians. She, like many others, has devoted an increasing amount of time and resources to the Brothertons bid for recognition, but no one can match the literally thousands of miles she and Carl have traveled to attend meetings, to serve as Brotherton representatives, and to volunteer their time to Brotherton projects. It has been my privilege during the past 18 months to come to know and work with Carl & June Ezold. I value their friendship and have the utmost respect for their integrity. It is my hope that all Brothertons have an opportunity to develop such a friendship.

As we enter 1984, I encourage all Brothertons to support June's leadership, the Tribal Council, and the path we travel to federal acknowledgement. What we want to accomplish can only be done with YOUR involvement and participation. I urge you to join with us as we work not only to preserve our past, but also to secure our future as an Indian people, and as an Indian Nation. To all: Happiness and health in 1984.

--Mark Baldwin--

*This section is reserved for letters to the editor, questions, or comments concerning tribal issues. It is a forum for the discussion of ideas, information, and opinion. You are encouraged to contribute your comments and concerns. All material submitted must be signed, but names may be withheld upon request.

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Madison, WI 53713

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YES, I would like to make a donation to the Brotherton Indian Tribe.

_____ I have no objection to having my donation acknowledged in The Brotherton Messenger.

_____ I would like my donation to remain anonymous.

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Brotherton Indian Nation
2248 E. Sandy Acres Road
West Bend, WI 53095