

THE BROTHERTON MESSENGER

February 1984

Volume XIV

MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, February 18, 1984, at the Hamilton House in Fond du Lac, Wisconsin.

No general meeting will be held, but an open Council meeting will begin at 10:00

a.m. Following the meeting a potluck lunch will be held. A HISTORY COMMITTEE workshop will follow the luncheon.

You are asked to bring a snack, relish, or dessert to share with others. Coffee will be provided. Everyone is encouraged to attend.

"THE NEW INDIAN WARS"

An eight-part newspaper series researching, photographing and writing about the past, present and future of native Americans was recently published in The Denver Post.

"The New Indian Wars" details the 10 months spent by reporter John Aloysius Farrel and photographer Jim Richardson traveling over 35,000 miles to visit 21 tribes in 14 states.

The features cover topics from the Reagan budget cuts, to the exploitation of Indian natural resources. An article entitled "The Lost Tribe" examines the Mole Lake Sokaogon Chippewa Tribe of Wisconsin and their threatened extinction by Exxon's mining plans.

The series was published in The Denver Post from November 20-27, 1983, and for information on a special reprint of the series, contact the paper at: P.O. Box 1709, Denver, Colorado 80201.

NEWSLETTER UPDATE

Subscriptions to the 1984 Brotherton Messenger have been coming in slowly. To date, only 52 people have subscribed.

That number falls far short of the 200 subscribers we need in order to utilize a non-profit rate for postage. Therefore, a special collection was taken at the January tribal meeting to fund the production of one last newsletter to past subscribers to remind them to resubscribe.

We need and encourage your support and participation in the newsletter. We welcome any news, information, or opinion you care to share with us, and we look forward to your comments and suggestions on how to improve the Messenger.

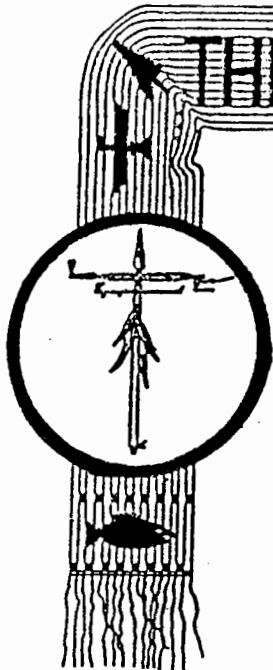
Our continued thanks to Florence Hoey and Mildreth Hanchild of Fond du Lac for coordinating the assembly and posting of the tribal newsletter. We encourage anyone in the Fond du Lac area to volunteer some time to assist them.

We are continuing to pursue grant monies to help subsidize the cost of producing the newsletter, and hopefully to distribute it at no cost to interested Brothertons. We will keep you updated.

The next issue of the Messenger will be distributed by April 10, 1984; submission deadline is March 25, 1984. To submit information, send it to:

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

THANK YOU FOR YOUR SUPPORT



This may be a trifle late, but I want to wish all of you a happy and healthy New Year. I hope everyone starts out this year with a resolution to work with us in getting our tribe federally recognized. It's a great goal to work towards, don't you think? Perhaps this year great things will happen.

The Brotherton Christmas party held in Fond du Lac on December 19, 1983, was very nice. We had some visitors from Oakfield, Wisconsin, who were members of the Menominee Tribe. They were enthused to discover an Indian tribe meeting in the Fond du Lac area. Brothertons from Milwaukee, Sheboygan, Madison, Beaver Dam, Ladysmith, and Arbor Vitae attended the party. All who attended enjoyed hearing Bill Hawk speak on Indian customs and religion.

On January 20, 1984, members of the Council and the HISTORY COMMITTEE met to work on a new application for grant monies from the Administration for Native Americans (ANA) in order to further research efforts. Work continues on a rough draft of the acknowledgement petition which is required by the current ANA grant. Our present grant funding runs out March 31, 1984. The new proposal for ANA funding will be submitted for a June 1984 deadline.

Our Tribal Secretary, Barbara Ter Beest, saddened many of us with notification of her resignation effective February 29, 1984. She did a terrific job, and was actually performing the tasks of three committees. Her leaving to take care of her husband, job, and home, will leave a hole in our Council. We will all miss you Barbara. We would appreciate it if you would join us any time your schedule permits.

Now that we are losing Barb, we're in the process of finding a corresponding secretary and a Publicity Chairperson. Lani Bartelt, Milwaukee, has graciously offered to fill in for Barb as secretary; and Barb Snyder, Fond du Lac, has volunteered to serve as Publicity Chairperson until the tribal elections in May. Specials thanks to Lani and Barb!

It has been suggested to hold the Tribal Council meeting at the Hamilton House in Fond du Lac at 10:00 a.m., on Saturday, February 18, 1984. This Council meeting will take the place of the regular tribal meeting normally held at 1:30 p.m. All Brothertons and their families are encouraged to attend. A potluck lunch will follow the Council meeting at 1:00 p.m. A HISTORY COMMITTEE workshop will be held after the lunch for all those interested. We will be anxious to hear your comments on this trial meeting schedule.

At the January 21, 1984 general tribal meeting, we met Robert Sampson from British Columbia, Canada. He learned of our meetings through his subscription to The Brotherton Messenger. Robert was home for a vacation and we want to thank him for spending a portion of his time with us.

I met recently with the Research Coordinator, Vice-Chairperson, Anthropological Consultant, GRANT-WRITING COMMITTEE Chairperson, and others in the preparation of a grant proposal to the Campaign for Human Development. Much was accomplished and a copy of the proposal has been sent to the Council members for their approval.

Remember to attend the Council meeting Saturday, February 18, 1984, at the Hamilton House in Fond du Lac. Hope to see you there!

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

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

CHAIRPERSON

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BLOODLINE: rudi ottery, genealogist

Tunxis Roots

The Tunxis Indians at Farmington were important to the New York emigration of the Brothertons. The English colonists took these Indians under their care when they bought lands in the Farmington Valley. Their reservation was often called Indian Neck, and they acquired other lands, making their reservation about 260 acres by the middle of the 1700's. Though the Indian children were received in the town school, education did not thrive among the Indians until about 1732. At that time, the Rev. Samuel Whitman, a local minister, worked with them, and a number began to attend school. One of them, John Mattawan (alias John Tawump) indicated an interest in becoming a minister to his people. In 1737 he became the schoolmaster for the Indians, and also preached among them. His school enrollment totaled nine in 1737-1738. John Mattawan cannot be found in the records after 1748, and he is thought to have died around that time.

The original Tunxis stock had nearly died out before missionary efforts were directed to them. In 1725 their population was only about 50 Indians. However, by the mid-1700's they had received people from the Quinnepiac group of New Haven and the Wangunk group of Middletown. The most prominent of the Quinnepiacs was Adam, whose descendants, using the name Adams, strongly supported the Brotherton emigration movement.

W. DeLoss Love thought James Wowowous and David Tousey were of the Wangunk tribe, or had married into it. James and David were cousins, and both descendants of the chief called Wowowis. To investigate this ancestry is to enter a world of confusion and conflicting information. Some have identified Wowowis as a Wappinger sachem with a name that is so little like Wowowis that (unless it is an alias) would seem unlikely, except for one thing--Dutch pronunciations. There was a Delaware Indian named Job who is found in most histories as Shoop, simply because that was the sound of his name when spoken by those with thick Dutch accents. Therefore, although unlikely, Wappinger lineage remains a possibility for this ancestor.

On the other hand, I have located an Indian with a name which is very close, among the Nipmuck Indians. Nipmuck connections to the Wangunks, added to the fact that some of their lines connect with the other Brotherton parent tribes, plus the fact that marriages which occurred in 1700's and 1800's would better fit what seemed to be their marriage pattern (if that was the ancestry of Wowowis) make the Wangunk-Nipmuck ancestor my best candidate until facts prove otherwise. Though there is much confusion regarding these people, the colonists in both Massachusetts and Connecticut were diligent about writing down every dab of information they knew. It is my hope to discover some record which will make the situation clearer.

Other exemplary Christians among the Tunxis were Solomon Mossuck and his wife Eunice. After Joseph Johnson's radical reformation, he entered into missionary work among the Indians. Samson Occom often visited the Tunxis Christians, where Solomon Mossuck, being the foremost among them in religious matters, held services in his hut. It was thought that Joseph Johnson became the minister for this group through Occom. Johnson taught a number of children there, and held services on Sundays. Some of his sermons are still on file in the Connecticut Historical Society Library.

In 1773 Joseph Johnson married Tabitha Occom, the daughter of Samson Occom. Occom's daughter Olive later married Solomon Adams, grandson of Adam the Quinnepiac.

It was after the period Joseph Johnson was assigned to the Tunxis Tribe that he became ordained at Hanover, New Hampshire, with the expectation of undertaking a westward expedition. Many Tunxis felt the influence of Johnson. After Johnson left, Samson Occom tended his flock there until most of the tribe moved to Stockbridge, Massachusetts, or later to Oneida country. It has been suggested that some sort of covenant was made with the Christian Tunxis at that time.

There is a cemetery at Farmington and a monument to these early inhabitants. The grave of Solomon Mossuck is located there. He died on January 25, 1802 at the age of 78.

This may be the place to try to clear up confusion that sometimes surfaces regarding the parent tribes. Unless I am incorrect, it is evident that seven tribes participated in the removal to New York and in the formation of the Brothertown Tribe. The number seven is listed in so many sources and documents that there can be little questioning of the fact. The seven tribes are usually listed as the same seven tribes. However, the fact that there were two Pequot groups, two Niantic groups, and the Quinnepiac and Tunxis tribes merged to become all Tunxis, helps precipitate confusion. The two Niantic groups, though distinct bodies, are often lumped together as one tribe, and the Quinnepiacs, though they had merged with the Tunxis before the formation of the Brothertowns, are often listed as having distinct tribal status. While all of the information was originally accurate, there seems to have been a covenant among the following groups at the time of the formation of the Brothertowns: Pequot, Mohegan, Narragansetts, Eastern Niantic, Western Niantic, Montauk, and Tunxis. Of course, this was among the Christian elements of these tribes, not their

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entire tribes. These are the groups that seem to be most often listed on documents and in other printed matter as the parent groups. However, there is ancestry from many tribes among the Brothertons, usually the result of marriages.

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

REPORT FROM THE BROTHERTOWN TRIBAL GENEALOGIST AND ENROLLMENT PERSON

The earliest Brotherton roots have always occupied a special place in the minds of Brothertons, and very naturally so. They were their starting point as a people, and the homes of their parent tribes were the sites of their nativity. The lives of the people that lived at those locations played an important part in the goals and activities of the Brothertons as a people, and in turn the Brothertons, in their struggle against stubborn obstacles, came to symbolize a specific Indian method in the pursuit of Christianity--the method of separation as taught to them by the colonists.

Many have told the stories of the various individual parent tribes. For the most part, these have been tales of the parent tribes as they applied to specific times, places, and colonial events. My research has taken a different approach. The focus of my research has been in the context of the ordinary lives of the Brotherton families. It has examined their activities in the land of their ancestors as groups, as individual family members, as to the raising of their children, and as to how they carried on their politics. Within that setting, the question becomes what brought them to follow Samson Occom to the wilderness of New York to become wards of the Oneida Indians, how the peculiar tensions and social patterns in time and place shaped their responses to outside influences, what they did about them, and what resulted from them.

In this way the Brothertons emerge as real people, with hopes, ambitions, doubts, fears, and interests. Without such a connection between the ancient roots of the Brothertons and the Brothertons in Wisconsin, it is difficult to comprehend the human meaning of their lives and struggles--to see the forces in their lives in terms of practical matters.

My research for this early period is based on a reconstruction of the activities of the parent tribes, and their relationships to other tribes. It comes from sources such as vital records, genealogies, official records of the colonies in which they lived and those of the combined colonies, wills, census lists, deeds, petitions, meetings, medical records, and relies on the writings of the early fathers of the country and many other documents and records. I have recently finished a complete sweep of all the official documents of the Plymouth Colony, and I am about to embark on the same sweep of the records of the Massachusetts Bay Colony, while simultaneously doing a project on Record Group 75 of the National Archives which deals with Kansas claims. I have worked with the claim forms of this record group for many years, but this project will investigate other records within this group in an effort to solve some riddles and close some gaps.

Using statistical methods and a computer, these records can reveal the life of each community--sometimes in surprising detail. This allows one to look at the Brothertons from their genesis, and to tell their story in terms of an ordinary people who left little behind in the form of letters or diaries on which historians usually have relied. The work is often dull and tedious, and requires technical knowledge and skill. In the final petition, I will try to show, given enough time to accomplish it, the initial Brotherton responses and reactions to the various struggles and encroachments in their lives, without smothering the reviewer with evidence, but including detailed support for my conclusions and methodical issues in my notes.

I believe their everyday, fundamental experiences of life, work, play, families, growing up, growing old, facing death, and other general and specific struggles of their daily lives will help allow their recognition as a people and provide a new understanding of their society and heritage.

To study the parent tribes in this manner has required that I gain knowledge in almost the same detail of the various tribes that intermarried with them, opposed them, and sometimes acted in unison with them--for example, the Wampanoags, Nipmucks, and specific Delaware-Machican groups.

Among the seven tribes who formed the root system of the Brotherton, the Pequots, Mohegans, Eastern Niantics, Western Niantics, Narragansetts, and Montauks, these six tribes can be traced to a common family. The Tunxis and Quinnepiacs are not the same situation--at least not on the surface (see Bloodline report). The confronting problem when working with these two groups is the fact that both are classified as being originally of the Wappinger group and under Dutch jurisdiction. Most of their members joined with the Stockbridge Indians, or other Delaware bands--though some seem to have roamed without tribal jurisdiction. The elements of these two tribes that became part of the Brotherton movement are the only individuals of these tribes which will be considered for the petition.

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By the 1700's and 1800's, if not before, there were marriages between this group and the other six parent tribes. It is likely that these marriages, combined with the same missionary efforts being directed at all seven tribes, caused the Christian element of these people to join with the other six parent tribes in the Brothertown movement.

--Rudi Ottery--

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE JANUARY 21, 1984 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

-Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae, at 1:40 p.m. It was announced that Tribal Secretary, Barbara Ter Beest, had submitted a letter of resignation effective February 29, 1984.

-Lani Bartelt, Milwaukee, agreed to serve as Secretary, and Barb Snyder, Fond du Lac, agreed to serve as Publicity Chairperson, until the tribal elections in May.

-Treasurer's Report was given by Leo Tousey, West Bend. Balances in accounts were as follows:

Brotherton Tribal Account	\$	355.76
Brotherton Nation, Inc.	\$	1678.10

Leo reported that he anticipated further checks from the ANA of approximately \$2,100 before the end of the grant period.

-HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator, Beaver Dam. She stated that 10 people had attended the morning history workshop. The first meeting of the ANA grant review team will be held February 17, 1984, at Williams Free Library in Beaver Dam, Wisconsin. Donations received include a book on George Wetzel and a typed history of Calumet County from Tim Vanderhoef, Kenosha; and a book entitled "The Indian Policy In the Jacksonian Era" from Dr. John Turcheneske, River Falls. Objectives not completed from the ANA grant include research of a long listing of M-Pamphlets. Work continues on the preparation of a rough petition draft, anthropological report, genealogical report, and a historical report on the Kellogg era.

-FUND-RAISING Report was given by Barb Snyder. \$11.09 was received from the sale of maps and proclamations. No money was collected from the aluminum fund.

-GRANTWRITING COMMITTEE Report was given by Phyllis Frederick, Ladysmith. She stated a communication snag had prevented us from submitting an application for a continuance of our existing ANA grant funding. A new grant proposal will be submitted by June 31, 1984. A proposal for funding through the Campaign for Human Development is also being prepared.

-A report was given by Mark Baldwin, Madison, Newsletter Editor. He stated that approximately 30 people had subscribed to the 1984 newsletter. It was decided to take up a collection to fund the production of one last issue to be sent to former subscribers to encourage them to resubscribe.

-MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Campbellsport. She stated a few contacts had been made during the month and referred the names of two Brothertons to the Sunshine Committee Chairperson.

NEW BUSINESS

-A motion was put before the body to hold the Council meeting scheduled for February 18, 1984, at the Hamilton House in Fond du Lac at 10:00 a.m. No general meeting would be held and the HISTORY COMMITTEE workshop would be held in the afternoon. Motion duly seconded and passed.

-June Ezold reported that an economic development seminar conducted by the United Indian Development Association through the Administration for Native Americans would be held February 9-10, 1984, in Chicago, Illinois. Two representatives from the Brotherton Tribe could attend.

-Motion was made and seconded to adjourn. Motion carried, meeting adjourned.

*Information submitted by Lani Bartelt. The December gathering of the Brotherton Indian Nation was a social event, therefore, no minutes were recorded.

BULLETIN

BOARD

BIRTHDAYS...

Birthday greetings to the following people who have recently or will soon be celebrating their birthdays: 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 Lee, Claudette Lee, Leo Tousey, Virginia Zielicke, Barb Snyder, Paula Toshner, Rick Vanderhoef, Kurt Vanderhoef, John Petersen, Jennifer Bark, Ruth Vanderhoef, Aaron Fay, Rosemarie Bark, Margie Johnson, Ruthann Petersen...

AND...FROM THE SHELLEY CLAN:

Belated December Birthday greetings to:
Erenda Schuh, Stacy Shelley, Richard Mosconi, Michael Neuman, Vern Shelley, Jason McCarthy, Wayne Manyen, Michelle Schuh, Julia Stein, Don Simons, Janice Shelley, John Shelley, DuWayne Shelley, Jr., Beth Brey, Robert & Coley Kyman, Rachel Bigelow, Jimmy Friedly, Cheryl Shelley, Jodi Decker, Sherri Schuh, Betty Rhodes, Gary Mosconi, Andrea Smith, Rhonda Schuh, and two born on Christmas day--Butch Shelley and Ronnie Bartelt.

Belated December Anniversary greetings to:
Rick & Susie Plum (7 years); and Bob & Marlene Gripen-trog (28 years).

Belated January Birthday greetings to:
Christopher Helbling & Todd Bushons--our New York babies, Vicki Pasquasi, Dean Mc Carthy, Kathy Smith, Timmy Helbling, Wanda Shelley, Travis Burt, Janice Shelley, Larry Mosconi, Lisa Bushons, Chawn Shelley, Holly Wilke, Donald Shelley, Jr., Audrey Musolf, Dawn Geilfuss, Jon Schuh, Renee Burt, Faye Gripen-trog, Randy Rhodes, Trish Neumann, Christopher Rhodes, Bob Smith, Jim Pasquasi, Nicole Jones, Terry Rhodes, Cyril Schmoll, Karen Poymer, Jon Gripen-trog, and Lani Bartelt.

Belated January Anniversary greetings to:
Jim & Bea Gripen-trog (22 years); Sonny & Wanda Shelley (2 years); Rollie & La Verne Helbling (10 years); Gordy & Audrey Musolf (37 years); DuWayne & Janice Shelley (19 years); and Bob & Sybil Bertram (26 years).

February Shelley Birthdays, greetings to:
Scott Shelley, Dale Gripen-trog, Kathryn Neumann, Jean Marie Mosconi, Jamie Gripen-trog, Sybil Bertram, Dianne Gripen-trog, Michael Starich, Lee Gripen-trog, Kenny Schmoll, Slick Decher, Billy Schuh, Russell Bigelow, Linda Topper, Gondy Musolf, Milly Starich, Lois Wilke, Dale Ann Gripen-trog,

Linda Helbling, Michael Baumann, Mildred Gripen-trog, Kathy O'Dell, Peter Briggs, Jr., Nancy Searer, David McCarthy, Denise Shelley, Ken Toll III, Elroy Shelley, Jr., Tammy Shelley, Dale Rhodes, Geo Drnek, Jerry Stein, Tina Gripen-trog, Crystal Shelley, David Mosconi, Tiffany Rhodes, Bob Schmoll, Alma Shelley, Heidi Gripen-trog, Dorothy Boen, Trvel Yan Mosconi, and Janice Wetherall.

February Shelley Anniversaries, greetings to:
Dale & Dale Ann Gripen-trog (13 years); Tom & Karyn Schuh (3 years); and Gene & Beth Brey (21 years).

March Shelley Birthdays, best wishes to:
Normie Searer, Mike Starich, Michael Brey, Frank Starich, Lyle Gripen-trog, Paul Shelley, Robin Bigelow, Bonnie Gripen-trog, Pam Guzzetta, Debbie Stich, Kevin Leitner, Tim Helbling, Sr., Cullen Neuman, Pat Shelley, Lacey Krause, Carrie Miller, Barb Tanner, Chad Jones, Dennis Krause, Jay Gripen-trog, Ed Rhodes, Arlene Miller, and Cara Vasa.

March Shelley Anniversaries, greetings to:
Rusty & Diane Watkins (3 years); Dave & Gladys Shelley (23 years); Dorothy & Erv Boen (35 years); Bob & Diane Bertram (4 years); and Don & Kathy Shelley (5 years).

BEST WISHES TO EVERYONE!

BROTHERTON HATS & SHIRTS FOR SALE

Tim Vanderhoef, Kenosha, continues to sell Brotherton Indian hats, T-shirts, and patches. They are available in all sizes and colors, but most stock is available in navy and light blue. Prices are as follows:

T-Shirts.....	\$5.00 plus \$1.00 postage each
Hats.....	\$4.00 plus .75 postage each
Can Wraps.....	\$3.00 plus .50 postage each
4x5 Oval Patches.....	\$2.50 plus .25 postage each
3x4 Square Patches.....	\$2.00 plus .25 postage each

To place your order contact:

Tim Vanderhoef
6018 25th Avenue
Kenosha, WI 53140

DONATIONS...

Special thanks to Tim Vanderhoef, Willis Vanderhoef, Robert Gough, Leo Tousey, Carl Ezold, and Lucille Baldwin for their financial support of the February issue of The Brotherton Messenger.

REMINDER

Please show your support by resubscribing to the 1984 Brotherton Messenger. Thank you.

HISTORY COMMITTEE REPORT

Many of you are aware of the grant from the Administration for Native Americans which the Brotherton Indian Nation received as of September 1, 1983. We are proud of the grantwriting team for the successful completion of the grant proposal.

The HISTORY COMMITTEE has worked hard and long to fulfill the terms of this grant. This award was for 17 months and we are nearing the final date--March 31, 1984. I feel at this time, a brief progress report is due to all our members.

We are in the process of preparing a rough draft for our review team--deadline is May 7, 1984. Materials will then be copied and forwarded to our review team, which consists of the following people: Dr. Nancy Lurie, Anthropologist and Curator, Milwaukee Public Museum; John O. Holzhueter, Assistant Editor, The Wisconsin Magazine of History, State Historical Society of Wisconsin; John A. Fleckner, State Historical Society of Wisconsin Archivist; and William Hawk, Anthropologist, formerly Professor at the University of Wisconsin at Milwaukee.

Assisting the HISTORY COMMITTEE in the writing of the grant proposal and lending their guidance and direction throughout this 17-month project have been Councilperson, Phyllis Frederick; Anthropologist and Advisor, Robert Gough; and Historical Research Consultant, Dr. John Turcheneske, Jr.

Specific objectives of this project are as follows:

1. Accomplish specific documentation necessary to fulfill research requirements for Criteria points 54.7 (a) (b) (c).
2. Training of the Brotherton HISTORY COMMITTEE in the specifics of historical research and anthropological research so that the petition may be completed and so the history of the Brotherton Indians will be preserved.
3. Establishment of a Brotherton Indian Archives for the continued study of Brotherton history with people trained to continue it.
4. Completion of the Ethno-historical Report that will accompany the petition and can be used as documentation for 54.7 (a) (7) (bc).
5. Review and evaluation of and recommendations and guidance concerning the research and petition draft by experts prior to the writing of the final petition.
6. Actual writing of a petition draft by the end of the 17-month ANA grant.

To accomplish some of the above, a Brotherton Research Workshop was held in December of 1982. Consultants were Rudi Ottery, Tribal Genealogist; Robert Gough, Anthropologist and Advisor; and Dr. John Turcheneske, Brotherton Historical Consultant. Three persons received training at the Stevens Point University Archives last spring, a Brotherton Indian Nation Archives has been established, and documentation is being completed to fulfill the Criteria points required for the rough draft of the petition. Review dates have been established with the petition reviewers and we are in the process of the actual writing of the petition draft.

The HISTORY COMMITTEE has been working with the Grantwriting team on a new grant, hoping to get funding for the tribal newsletter and for the Council of Tribal Elders, which was one of the things from the ANA grant which we were unable to complete for lack of travel funds.

The photo, map, and document exhibit was taken to the University of River Falls in early December. We presented a series of lectures to approximately 100 university students. Much interest was displayed by both students and professors and it is our feeling that word of the Brothertons has scattered to the four corners of the earth.

The trip profitable in that respect, also gave us time to work with Dr. John Turcheneske and Phyllis Frederick on further details on writing the rough draft. We were also able to meet with a number of Brothertons visiting the exhibit and to tell them about our work and progress. As a result of this meeting, Brothertons offered to help the HISTORY COMMITTEE in their research. Their names are Mr. and Mrs. Byron Skeesick, Mr. and Mrs. Gary Skeesick, Marylan Skeesick Marthaler, and Mr. and Mrs. Harold Baker.

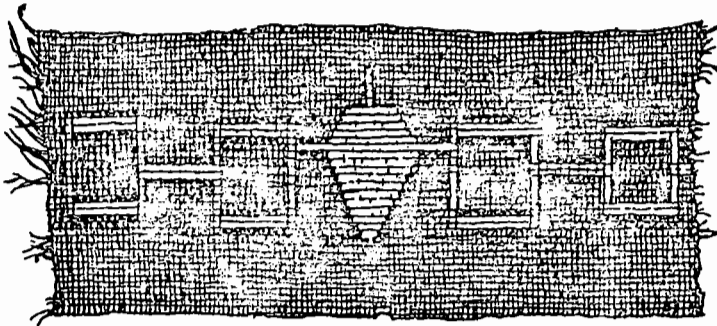
The exhibit has been taken off the road until some minor repairs are completed. Slides are being prepared for our use. Are there some of you who did not view the exhibit? The following themes were carried out in the arrangement.

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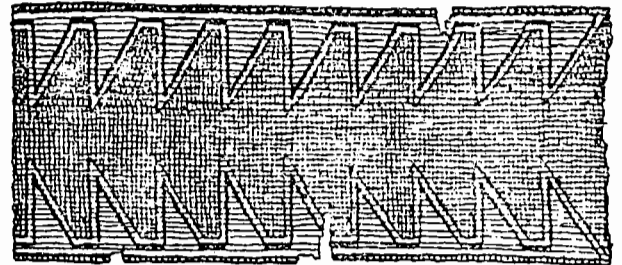
1. The Brotherton Indians: 150 Years in Wisconsin
2. The Brotherton Journey
3. Guarding a Heritage
4. Homecoming and Reunion
5. A Foot in Each World
6. The Tie That Binds
7. A Brotherton Album

I'll leave you with this thought: "Behold the work of the old.
 Let your heritage not be lost.
 But bequeath it as a memory,
 Treasure and Blessing.
 Gather the lost and the hidden
 And preserve it for thy children."
 --Christian Metz, 1846
 1978 Amana Heritage Society--

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Hiawatha Belt commemorated the confederacy of the New York state nations.



Great Belt of the Confederacy used by the Iroquois of New York state.

Wampum was long beads made of shells. Many of the Indian tribes along the Atlantic coast, the Mohican, the Shinnecock, the Narragansetts, and the Delaware, made wampum. They chipped, rounded, and drilled whelk shells, found on the beaches, into beads. They strung the wampum into necklaces and belts.

Wampum was sacred to the Indians. A promise made while accepting or giving away wampum was always kept. Iroquois messengers always carried wampum. On reaching a village, the messenger handed the chief a belt of wampum and spoke the message he had memorized. No chief could refuse a request made with wampum.

In the olden days the mighty Iroquois were made up of five tribes: the Seneca, Cayuga, Onondaga, Oneida, and Mohawk. They all lived in central New York and held many councils to talk over their affairs. So messengers with strings of wampum were always running back and forth among the five tribes.

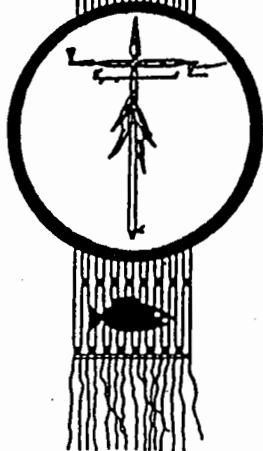
--Information submitted by Tim Vanderhoef--

EDITOR'S NOTE: We are fortunate that one of our tribal members, Gordon "Lightfoot" Fay, is in the process of completing a wampum belt which will be donated to the Brotherton Tribe. We will keep you updated as to the progress of this special contribution to the Brothertons.

THE BROTHERTON MESSENGER

April 1984

Volume XV



TRIBAL ELECTIONS

Brotherton Indian Tribal Elections will be held at the May 19, 1984, general meeting at the Hamilton House in Fond du Lac, Wisconsin. Registration will begin at 1:00 p.m. Ballots will be available from Tribal Secretary, Lani Bartelt. 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 Lani Bartelt, by May 1, 1984. Absentee ballots must be returned to the Secretary by Friday, May 18, 1984. They should be sent in a sealed envelope addressed to:

Lani Bartelt, Tribal Secretary
3018 W. Eggert Place
Milwaukee, WI 53209
(414) 461-9048

The Brotherton Tribal Council consists of nine members; four of whom are officers (Chairperson, Vice-Chairperson, Secretary, and Treasurer); five of whom are Council members. Three Council seats will become vacant in May.

A NOMINATING COMMITTEE was selected at the March tribal meeting, and is in the process of preparing a slate of interested candidates. Nominations will also be taken from the floor at the April tribal meeting. A place for "write-in" candidates will appear on election ballots.

We ask your help in spreading the word about the tribal elections to all Brotherton descendants. We encourage YOU to participate!

For more information, contact Lani Bartelt, or June Ezold, Tribal Chairperson.

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, April 21, 1984, at the Hamilton House in Fond du Lac, Wisconsin, (corner of Sophia & Forest Avenue). 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 May and June tribal meetings will also be held at the Hamilton House. Please mark your calendars and make a point to attend.

BROTHERTON HOMECOMING

The Brotherton Homecoming and the annual picnic have been combined this year. The event will be held Saturday, July 21, 1984, in Brothertown, Wisconsin. The Homecoming will begin at 11:00 a.m., and your assistance is asked in planning activities. You are encouraged to complete and return the questionnaire enclosed in the newsletter by Irma Sampson, Homecoming Coordinator. Look to the June edition of the newsletter for more details.

NEWSLETTER UPDATE

Approximately 115 people have subscribed to the 1984 Brotherton Messenger. That number is still short of the 200 subscribers we need in order to secure a substantially reduced postal rate. We welcome all new subscribers and look forward to your comment and participation in the newsletter. If any of you have not received the February Messenger, please let me know, and I'll forward it immediately. The next issue of the newsletter will be distributed by June 10, 1984; submission deadline is May 25, 1984. Submit information or comment to: Mark Baldwin, Editor, The Brotherton Messenger, 302 Kent Ln. #103, Madison, WI 53713. Thank you.

~ CHAIRPERSON'S CORNER ~

Spring should be here according to the calendar. The weathermen keep saying it's just around the corner, but they don't say which corner. We have about eight inches of snow on the ground, and it is still snowing as I write this.

Along with the season comes change, which goes for Indian tribes as well as everything else. The Brothertons are about to elect three new members to the Tribal Council in May. We have elected a NOMINATING COMMITTEE, and they will come up with names of candidates to serve two-year terms on the Council. Candidates must be 21-years-of-age, Wisconsin residents, a Brotherton descendant, and they must be willing to attend monthly Council meetings. Failure to attend three consecutive meetings will lead to removal in absence of legitimate excuse. Do you know of any qualified Brothertons whose names could be presented at the April tribal meeting? Send your suggestions to Lani Bartelt, Tribal Secretary, 3018 W. Eggert Place, Milwaukee, WI 53208, by April 14, 1984.

We have been quite busy these past two months. Lani Bartelt and I attended an Administration for Native Americans grantwriting workshop from February 9-11, 1984, in Chicago, at our own expense. In attendance were other Indian tribes from Indiana, Illinois, Alaska, Hawaii, Michigan, and Minnesota--to name a few. Some were like us, working on their petition to become federally recognized. However, most in attendance were established, and working on developing social and economic programs. ANA grants are awarded to help develop and partially finance these endeavors. It was a very informative and enlightening experience.

I attended an educational workshop held at Mount Senario College in Ladysmith, Wisconsin. This was an informative seminar instructing us on how to apply for educational grants for students (young adults and mature adults alike) to attend schools in Wisconsin. If you'd like further information, please feel free to contact me.*

The Brothertons were also represented at a recent Great Lakes Inter-Tribal Council Education Committee meeting in Lac du Flambeau, Wisconsin. The committee's mission is to serve as an advocate in promoting Indian education; encouraging communication between Indian and non-Indian communities on education issues identified by the committee; and to create an awareness among the citizens of the State of the concerns and contributions of the American Indian. This covers the entire state of Wisconsin, and the Brothertons have been granted a seat as a voting member on this committee.*

I've recently received information from the outreach program at U.W. Eau Claire. They are sponsoring a Wisconsin Indian Arts Festival which will be held July 13-15, 1984, at the Eau Claire campus. Activities include a juried art show; children's art show, creative writing contest; Indian song & dance demonstration; Indian food; Indian artists in action; pottery; and Indian basketry. If you are interested in the festival, or know of someone who might be, contact: Veda Stone, Arts & Science Outreach, U.W. Eau Claire, WI 54701; phone: (715) 836-2031.

I, along with other Council members, attended the first review of the rough draft of the acknowledgement petition, February 17, 1984, in Beaver Dam, Wisconsin. The review was a requirement of the ANA grant monies we received. The rough draft represents the groundwork of the petition which will eventually be sent to the federal government. The monies received from the ANA funded a Historical Research Training Workshop, photocopying costs, salaries for professional researchers, and to defray the numerous costs associated with research. All the information which has been gathered is being indexed and incorporated into the rough draft of the petition. The next review of the petition will be held March 31, 1984, in Beaver Dam, Wisconsin, from 9:00 a.m., to 5:00 p.m.*

We received a letter from Phyllis Frederick, Council member, and GRANTWRITING COMMITTEE Chairperson. She informed the Council that she will be unable to participate in the writing of new grants. She has offered her assistance, but she cannot devote all of her energy to these duties. We will miss her educated talents.

Great News! We have received a resolution from the Oneida Indian Tribe of Wisconsin, signed by Tribal Secretary, L. Gordon McLester, declaring their support of our efforts to become federally recognized. We want to express our sincere thanks for their support.

At the March 17, 1984 Council meeting, the CONSTITUTION/BY-LAWS COMMITTEE received input from Council members and guidance from the Judicare attorney in attendance. Hopefully, we will have amendments drafted for presentation to the general membership by the April meeting.

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The general membership decided to hold the Brotherton Homecoming on Saturday, July 21, 1984. MARK YOUR CALENDAR!!! Irma Sampson has graciously volunteered to be the chairperson of the Homecoming celebration. Included in the newsletter is a questionnaire asking for your assistance in planning the event. I encourage all of you to fill out the questionnaire and return it to Irma as soon as possible. Hopefully, the reunion can be held in Brothertown, Wisconsin, where it was held last year.

At the last Council meeting, a letter was read which was received from Gordon "Light-foot" Fay. He informed us that he has finished the Wampum belt and that he is in the process of completing a pouch for the belt. He hopes to be able to present his gift to the Brothertons at our Homecoming this July. We are all looking forward to meeting him. We are very appreciative for all he has done, and continues to do for us. Gordon hopes to have a special surprise for us at the Homecoming. We encourage all of you to participate!

I'll be looking forward to seeing all those who can attend our next meeting which will be held April 21, 1984, at the Hamilton House--corner of Sophia & Forest Avenue--in Fond du Lac. The meeting will begin at 1:30 p.m. See you there.

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

*The Chairperson receives no reimbursement for attending these meetings.

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

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BULLETIN BOARD

BIRTHDAYS...

Birthday greetings to the following people who have recently or will soon be celebrating their birthdays: Carl Ezold Jr., Leo Tousey, Charles Snyder, Steve Hankwitz, Steven Elsen, Blanche Thompson, Diane Snyder, Angel Snyder, Hazel Jackson (age 97), Danielle Tousey Schmidt, Zachariah Tousey Schmidt, Gabriel Tousey Schmidt, Harry Tousey, Jr., Marlena Bischoff, Evelyn Moffatt, Harvey Moffatt, Amber Tuschl, James Paul Moffatt, Ruthann Chernouski, James Voet, Martha Lynch, Bill Bislew, Kristine Verbeten, Mark Hollow, Jim Hollow, Adam Vanderhoef, Nick Vanderhoef, Joe Vanderhoef, Michele Hollow, and all others.

Belated greetings to Margaret Highman, Barb Bulgrin, and Mary Fox, who celebrated their birthdays in February.

AND...FROM THE SHELLEY CLAN:

April Birthdays; Butch Shelley, Jr., Debbie Shelley, Marlene Gripentrog, Judy Underwood, Dick Schuh, Pete Briggs, Kathy Jones, Rebecca Mosconi, Jolene Krause, Rcik Drnek, James Kafura, Becky Gripentrog, April Neuman, Rollie Helbling, Candi Decker, Ronnie Lee Bigelow, Kathy Shelley, Craig Neumann, Neil Neumann, Bob Bertram, Jacob Shelley, Patrice Edwards, Barry Musolf, Cheryl Halliett, Vickie Bauman, Brian Bertram, Bonnie Geilfuss, Rhonda Breu, Renee Breu, and Kassie Kyman.

April Anniversaries; Jerry & Sharon Friedl (10 years), Ber & Pat Kyman (21 years), Dan & Arlene Miller (32 years), Dick & Sherri Schuh (16 years), Kevin & Kris Leitner (2 years), Jerry & Pam Rhodes (10 years), and Gary & Faye Gripentrog (4 years).

May Birthdays; Lana Shelley, Michael Gripentrog, Erv Boen, Ritchie Bigelow, Jeff Breu, Michael Helbling, Laura Desereau, Diane Smith, Phyllis Mosconi, Tom Starich, Sr., Rosie McCarthy, Patsy Schuh, Nancy Shelley, Cernie Shelley, Lucille (Shelley) Brier, Sonny Musolf, Normie Searer, Chad Gripentrog, Shawn Shelley, Jodi Kyman, Jay Gardner, David Gripentrog, Mary Jo Gripentrog, Corey Shelley, Herb O'Dell, Andrea Bartelt, Ryan Shelley, and Adam Smith.

May Anniversaries; Tim & Laura Deserau (13 years), Don & Buzzie Simons (23 years).

ANNIVERSARIES

Anniversay greetings to Jeff & Melissa Schmidt; and Grace (Voet) & Art Niesen who will celebrate their 50th wedding anniversary on April 28, 1984. Congratulations.

CONDOLENCES

Our deepest sympathy goes to Dan & Linda Vanderhoef on the death of their infant girl on March 8, 1984.

NEW ADDITIONS

-Tamara Hardy was born to Jane (Vanderhoef) and Dennis Hardy on February 17, 1984.

-Michael Coe was born to Judy (Steinhoff) and Jerome Coe on February 7, 1984.

ROAD TO RECOVERY

We are happy to report that Clarice Gall, who underwent surgery earlier this year, has recuperated and is back to work.

THANK YOU

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

-Leo Tousey and Tim Vanderhoef for their donation of file folders.

-The Wisconsin Womens' Council and Governor Anthony Earl for selecting five Brotherton women's pictures to appear in an exhibit in the Capitol and the Governor's office entitled, "Wisconsin Womens' Council and Governor Anthony Earl Salute Women Making History."

-Mr. & Mrs. Platt Welch for the loan of their collection of Kellogg material. It has copied for the research files and has proved of great value in documenting this era of Brotherton history.

-Harry & Rose Tousey for the loan of a book on the Tousey family.

-The Williams Free Library for donating the use of their conference room for the rough draft review.

-Special thanks to everyone who attended HISTORY COMMITTEE workshops.

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE FEBRUARY 18, 1984 OPEN COUNCIL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae, at 10:30 a.m.
- Minutes from the January Council meeting were read by Lani Bartelt, Secretary, Milwaukee.

CORRESPONDENCE

- A letter was received from Doris Straw, Morris, Minnesota, informing us that she and Geneva Geweke, Wausau, Wisconsin, have both received grants enabling them to do Brotherton research at the Newberry Library in Chicago, Illinois.
- A letter of resignation was submitted from Mark Baldwin resigning his Council seat effective February, 18, 1984, and resigning his position of newsletter editor after the publication of the June edition of the Messenger.
- A letter was received from Rudi Ottery, Tribal Genealogist, Middlebury, Vermont, requesting advance funding of \$300 to be used for additional printing of forms, envelopes, and postage costs.
- A letter was received from John Wiley, Wisconsin Judicare attorney, updating the Chairperson on his work on our behalf in relation to our tax exempt status.
- A letter was received by Lani Bartelt informing her that a new Shelley descendant had been found. Her name is Judith Shelley MacArthur and resides in Clearlake, Washington.

OLD BUSINESS

- Discussion was held on a letter sent by Phyllis Frederick, GRANTWRITING COMMITTEE, Chairperson, Ladysmith, to Mae Bennet of the Administration for Native Americans, requesting clarification on the existing grant funding.
- It was reported a letter of clarification had been sent to the Research Coordinator from the Chairperson regarding the correct wording on the legal agreement forms for donations to the Brothertons.
- The status of ANA grant funding was discussed in relation to which funding categories within the grant still had monies allocated to them.
- It was discussed what type of reimbursement would be made to ANA review team members for their participation in the rough draft review. It was decided that mileage would be paid for John Holzhueter, William Hawk, and Phyllis Frederick (for transporting John Turcheneske) for attending the review. The expense incurred by meals would also be reimbursed.

NEW BUSINESS

- The idea of purchasing a tape recorder and tapes for recording meeting minutes, and a typewriter to be used in petition writing, was discussed. These items would be purchased if there were any monies left in the ANA grant. A motion was made and carried approving the idea, expressly stating that all materials would remain the property of the Brotherton Indian Nation.
- Dan Vanderhoef, Racine, agreed to accept the Chairperson's appointment to the Brotherton Tribal Council. He fills the vacancy made by Mark Baldwin until the May tribal elections.

REPORTS

- Lani Bartelt reported on the economic development and grantwriting seminar she and June Ezold attended February 9-10, 1984, in Chicago, Illinois. The seminar was funded by the ANA and Lani stated it was very beneficial to have a chance to meet with ANA representatives and tribal members from across the country.
- GRANTWRITING COMMITTEE Report was given by Phyllis Frederick. She stated a "brainstorming" session had been held and that a grant proposal had been written to the Campaign for Human Development Milwaukee Archdiocese for funds to produce the tribal newsletter and to fund the establishment of a "Council of Elders" in 1984. Determination of grant acceptance will be made by June 15, 1984.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator. It was stated that the committee is zeroing-in on material which is only available in Brotherton households such as documents from the Kellogg period, from the 1967 payout, and newspaper clippings from 1900-1984. This information is needed to fill-in gaps in the petition draft.

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

Brotherton Tribal Account	\$	152.00
Brotherton Nation, Inc.	\$	636.52

The advance to the Tribal Genealogist was approved.

-Motion was made to adjourn by Tim Vanderhoef, Kenosha. Seconded and passed. Meeting adjourned at 4:45 p.m.

ABRIDED MINUTES OF THE MARCH 17, 1984 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

-Meeting was called to order by June Ezold, Tribal Chairperson, at 1:30 p.m.

-Minutes of the Tribal Council meeting held in the morning were read by Lani Bartelt, Secretary.

CORRESPONDENCE

-A letter was received from Gordon Fay, Atmore, Alabama, informing us that he has completed the waumpum belt he was working on, and that he would like to present it to the tribe at this year's Homecoming.

-It was reported that the Brotherton Tribe had received a resolution from the Oneida Tribal Council supporting the Brotherton Indians bid for federal acknowledgement.

-Information was received from U.W. Eau Claire regarding a Wisconsin Indian Arts Festival it is sponsoring July 13-15, 1984.

REPORTS

-FUND-RAISING COMMITTEE Report was given. Maps, proclamations, buttons, bumper stickers, T-shirts, caps, can wraps, and Brotherton postcards remain on sale. The price of the Brotherton postcards has been reduced from \$2.00 for each eight-card pack, to \$1.00 per package.

-HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator. It was reported that a workshop was held March 10, 1984 in Beaver Dam. 136 more file folders are complete. Eight people attended the morning workshop and worked on reading hand-written documents. The next ANA review session will be held March 31, 1984. An annotated bibliography will be sent to the ANA by March 31, 1984, and Robert Gough will present an outline of his anthropological report at the review session.

-Treasurer's Report was given by Leo Tousey. Balances in accounts were:

Brotherton Tribal Account	\$	239.13
Brotherton Nation, Inc.	\$	1077.89

To date, the total in-kind contributions made for the ANA grant amount to \$115,000.00.

OLD BUSINESS

-It was confirmed that Rudi & Will Ottery were responsible for ENROLLMENT COMMITTEE functions.

NEW BUSINESS

-Motion was made and carried to hold the August 1984 tribal meeting in Gresham, Wisconsin.

-Motion was made and carried to combine the annual picnic and Homecoming. The Homecoming will be held July 21, 1984, in Brothertown, Wisconsin. Irma Sampson, Fond du Lac, will coordinate the event.

-Candidates to serve on the NOMINATING COMMITTEE were elected. Selected were Maynard Thompson, Waukau; Carl Ezold, Arbor Vitae; and Tim Vanderhoef, Kenosha. The preliminary slate of candidates to serve on the Tribal Council includes Jim Snyder, Fond du Lac; Tim Vanderhoef; and Bernard Sampson, Fond du Lac. The NOMINATING COMMITTEE will continue to search for candidates for the Council, and a complete slate of interested persons will be presented at the April tribal meeting. Nominations will also be taken from the floor.

-June Ezold reported that she had been contacted by New Month magazine in Green Bay. They are interested in doing an article on the Brotherton Indians.

-It was reported that a concentrated effort will be made by the CONSTITUTION/BY-LAWS Committee to clarify the existing documents in preparation for presentation and adoption by the general membership.

-Willis Vanderhoef, Racine, reported that a Pow Wow would be held March 31, 1984, at the Old National Guard Barracks in Milwaukee, Wisconsin.

-Meeting adjourned at 4:30 p.m.

--Minutes submitted by Lani Bartelt, Brotherton Tribal Secretary.

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.

For many people involved in an organization, it is not always clear what certain official positions entail and what the general body of an organization is supposed to expect of the people who hold these official offices.

Questions have been raised in the last few months as to what the power and rights of the Tribal Council are, as well as what their limitations are in making both legislative and financial decisions for the tribe.

The Webster definition of Council is this--a group of persons assembled for consultation; the administrative or legislative body of a town or city government or of an institution.

The Webster dictionary definition of Counsel is this--to give advice or advise; to recommend as a course of action.

According to our By-Laws, Section 9 reads--The executive board shall govern this organization through appropriated motion, resolution, or ordinance subject to the limitations imposed by the Constitution or applicable statutes of the United States and this Constitution and By-Laws.

It is my understanding, after having been involved with the tribe these past three years, that your tribal Council has made their best effort to try and follow both definitions above, and at the same time, abide by the Constitution and By-Laws of the Brotherton Tribe. It is also my impression that they have been making a very good attempt to inform the general membership at tribal meetings and through publications in the Messenger, what decisions have been made.

One of the biggest comments received out of the "open" Council meeting held in January 1984 was that the afternoon general meetings are too long! It was also commented that there was too much repetition. Well, let's be honest folks. Those of us who come to the meetings on a regular basis come from all over the state of Wisconsin, and we have one day a month to talk to each other face-to-face, and take care of business. Those who attend the general meeting in the afternoon and feel there is too much length and repetition, how do you think members of the Council feel when they spend three to four hours making decisions, enacting legislation for the betterment of the tribe, and then spend another three hours at the general tribal meeting in the afternoon?

At the two-hour "open" Council meeting held in January 1984, five correspondences were read. Two were acted on under old business. In total, 19 items were discussed. We then broke for lunch.

After lunch, during a question and answer period, 26 items were discussed, with 12 items either acted upon or action pending upon. Altogether, that's 45 items which were discussed. Out of those 45 items, there were 19 acted upon! I think that's a pretty good batting average!

It is my opinion that the Council should be left to do the job it was elected to do--advise, govern, and enact legislation for the betterment of the Brotherton Indian Nation!

I leave you with a comment a tribal member made at the "open" Council meeting after seeing his Council "in action"--"If I didn't know what you people were doing before, I sure do now--WOW!

--Lani Bartelt--

As some of you know, I have recently resigned from the Brotherton Tribal Council. My reasons for relinquishing my Council seat were varied, but none represent disillusionment with the fundamental goals the Brothertons are trying to achieve, nor with the

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legitimacy of those efforts. I have worked within the Council for the past two years contributing my ideas and assistance in a way which I hope was constructive, open, and honest. I have deep respect for individual Council members and of the importance of Council leadership.

My resignation at this particular juncture represents an unwillingness to participate in a process which could allow special interest to take precedence over tribal welfare. I know that has not been the intent of the Tribal Council. Few realize the tremendous amount of work the Council does, or do they comprehend that no one on the Council has previous training or experience in petitioning the federal government for recognition. Understandably, few have understood the inherent power and responsibility accorded to the Tribal Council, nor have those powers been exercised fully. What we are involved with is a true learning experience, and the mistakes which have been made can be attributed to ignorance rather than conscious neglect.

I am not suggesting that the Council must change its direction. However, I do feel that it must be more assertive in wielding its power, and ensuring that attempts to promote self-interest are not only recognized, but chastised and denied any opportunity to develop.

The Council must actively address some pretty sticky issues. They must answer questions such as: What should the Council do when its directives are ignored? How should the Council react when individuals or committees act without its consultation or approval? What devices should the Council use to prevent individuals from monopolizing meeting time? And in essence--How does the Council enforce its directives and decisions?

No one questions the amount or importance of the work which has been done in research and reorganization. No one questions the sacrifices which have been made, or the breadth of our accomplishments. These are givens, and points of honor which EVERY Brotherton descendant can look to with pride.

However, our responsibility as a people dictates that we not only celebrate what has been done, but also to have the integrity and deep sense of commitment to question the method and structure by which they were accomplished. Personal interest and self-promotion should have no place in an effort which purports existence for the common good--the common thread throughout all Brotherton history. The history of a people does not begin and end with clan affiliations, nor does it continue if it is not condoned by tribal leadership. The Council has been entrusted to represent all of its people and protect their common interest. It must do so with openness and a commitment to seeing that their common interests are protected.

The threat of using the tribe for self-interest is by means confined to Brotherton descendants. Our history is filled with examples on how the Brothertons were manipulated and cheated by others who claimed they had our best interest at heart. Therefore, I also urge caution when dealing with scholars and advisors who seem to have an endless supply of advice. If we are to achieve our goals, it will be because we carved our own pathway, just as our ancestors set their course of survival while all learned scholars were predicting their demise.

The June issue of The Brotherton Messenger will be my last as editor. That decision was a difficult one, but one which I am happy I made. The newsletter is a responsibility which I've had since November of 1981. I am proud of what I've done, but it's time to let someone else try their hand at putting the newsletter together. I have the Council's assurance that the newsletter will continue, and I have pledged my assistance during the transition.

I want to take this opportunity to thank everyone who has subscribed to the Messenger in the past three years. Without your financial support, the newsletter would have remained a dream, rather than a reality. Thanks also to everyone who has submitted information, comment, and suggestions for the newsletter. The Messenger is as good as it is because it is truly a collective effort. Its quality comes from the ideas and information submitted by members of the tribe.

I encourage all of you to support the new editor, just as you have supported me. Believe me, your kind letters and comments have been appreciated. I also urge you to participate in the upcoming tribal elections, voice your opinion to Council members, and offer them your support. The Brothertons have a much better chance of being recognized today than they did three years ago. Now is the time to pitch-in and ensure that that dream also becomes a reality.

--Mark Baldwin--

BLOODLINE: *rudi ottery, genealogist*

~ Plans For Removal to New York ~

Samson Occom designed the form for the emigration of the Christian Indians of New England in his mind. This movement is often called the emigration of seven tribes, but it was not the migration of the seven tribes, but only those brought together by Christian influences. There was never any plan for all members of any tribe or settlement to remove.

As the idea took shape, the purposes of the emigration became (1) to remove these Christians from the corrupting influences surrounding them, (2) to acquire needed land of better quality, because through clever colonial dealings, few of their acres were suitable for agriculture, and (3) to establish a western community to introduce religion by their example. Occom felt that something more than a missionary was needed among the Six Nations, and the living example of a Christian community among them might be the answer. He felt the Indian would never be accepted as civilized until he depended upon the soil for subsistence. The removal had the added purpose of introducing agriculture among the Oneida Indians.

Occom felt it was necessary to make it impossible to alienate the land the Indians held--for in straits, some were unable to resist the temptation to sell themselves out of house and home. Therefore, Occom's proposal made such sales impossible. Time would prove how exactly he anticipated the necessity for this. Occom's plan included the government of their new community. As their old tribal relations were broken, the Indians felt a democratic government best. They could not ignore their hereditary tribal instincts and customs, so they decided to form a new tribe, governed by rulers they would select. Their model was the Connecticut town government.

Because it was their intention to live together as brothers, they appropriately named their tribe the "Brothertown" Tribe and named their town "Brothertown." This name may have been suggested to them by Brainerd's settlement in Pennsylvania. The Brothertown Indians intended to organize themselves in a church estate and have a minister to instruct them. Occom was unable to carry out all of his plan because of unexpected conditions at the time Brothertown was founded. However, he devised the original scheme for the Indian town that was unique in American history--Brothertown.

Occom's son-in-law, Joseph Johnson, carried out much of the plan for him. He was young and he was a natural diplomat in treating with the Oneidas and unifying the relations of the Oneidas and the Brothertowns. He brought Occom's plan to vigorous life.

In 1773, a meeting of men, women, and children was held at Mohegan. It was decided to send representatives to look for a suitable tract in Oneida country. Samuel Adams, Andrew Corricomb, Charles Wampey, Moses Sanchuse, Thomas Corricomb, Solomon Mossuck, Daniel Mosuck, and Joseph Johnson were the representatives. However, when the time came, only Joseph Johnson and Elijah Wampy went because of the rumor of the impending war. They received a promise of ten square miles in Oneida country.

In January of the following year, Jacob Fowler, Joseph Johnson, Samuel Tobias, and Elijah Wampy left for Oneida again, but two of them gave out and returned home. In New York, Joseph Johnson addressed the Oneidas saying that many of them had been "striped" by the English and could not help themselves because the English now "leave us and laugh," so they would leave those who had treated them unjustly to the hands of God. One of the Oneida chiefs at that time was Saguagarat. Joseph Johnson delivered a silver pipe that was a token from the several New England tribes to show their sincerity.

The Oneidas gave them their answer the next day, recognized the New England Indians of the seven towns as brethren, and inquired as to how many New England Indians planned to remove. Johnson replied by thanking the Oneidas and telling them that the New England Indians had been pleased the previous fall to receive ten square miles, but after consulting felt that it would not be sufficient, and asked them for an amount sufficient for all of them, and their children after them to live on. On the following day, the New England Indians were adopted by the Six Nations, and on the day after that, the Oneidas proposed to give them a considerable tract of land.

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Johnson returned to New England and prepared himself for approval as a minister. Johnson was certified to preach to his own people and received approbation with a view of being ordained later, which his early death prevented.

Samson Occom and David Fowler went to Oneida country to view the land in July 1774. It was more than two months before the formal treaty between the Oneidas and the New England Indians was held. Meanwhile, Occom and Fowler viewed the lands, settled its boundaries, and strengthened relations with their adopted brethren. In October, the Oneidas transferred land to them by a deed of gift. They were given full liberty for hunting of all sorts of game throughout the whole country of the Oneidas, except for beaver. A provision of the deed agreement was that none of the land could be possessed by any who were descended from or had mixed with negroes or mulattoes. This was not a prejudicial provision--it reflected only a realization of the need the Indians felt to preserve their identity as a people. The deed was signed by Conihqueifoh, Ughmyonge, and Canadegowus of the Oneida Tribe.

The New England Indians planned to leave for Oneida country the following March, with 60 young men from the various tribes and 58 able working men from Mohegan, Narragansett, Montauk and Farmington. The other tribes were so deeply in debt that they had to wait a season. The first to go were those who could endure hardships, to prepare the way and prepare shelter for their families. The aged men and women were to follow. Joseph Johnson, David Fowler, Elijah Wampy, John Skeesuck, James Shattocks, and Samuel Tallman were among those to remove first. When they arrived in Oneida country, they immediately began building log huts, making gardens, and planting corn fields.

All may have gone as planned, but for the Revolution. Of great consequence to the colonists was the attitude the Six Nations Indians would take. In spite of efforts to alienate them, the Oneida Indians remained faithful to the colonists. Some of the credit for this belongs to individual Oneida Indians--some to Samuel Kirkland, and some to the Brothertown Indians who reached Oneida at an opportune time to raise their voices to inspire a "Declaration of Neutrality" in 1775. It is thought that one of the Brothertown Indians wrote it, and it was the Brothertowns that carried it east. It is thought Joseph Johnson, John Skeesuck, James Shattocks, and Samuel Tallman were the Indians who carried it east. All of the Indians did not return to New England during the Revolution. One who stayed in Oneida country was David Fowler.

Johnson was sent to George Washington with the news of the neutrality of the Six Nations and this is likely the same time that the address of Samson Occom urging the neutrality of the Indians was carried to him. Johnson carried the message of peace to the Indians too. At this point, Johnson begins to disappear. He was detained at Mohegan by the illness of his wife--Occom's daughter, and it must have been early summer before he left there. David Fowler in Oneida country, wrote words of encouragement to Samson Occom of the neutrality and health of the Indians. It is thought that Johnson was in that region too. However, within a few months, it was known that Johnson, then only 24, was laid to rest in an unmarked grave. Johnson was once thought to prove the fact that it was futile to attempt to educate native missionaries. A study of his efforts and accomplishments shows the error of those who thought so.

NOTE 1: This article is merely the condensation of the writings of others, mainly Wm. DeLoss Love.

NOTE 2: I will make the HISTORY COMMITTEE a copy of the contents of the deed of gift by the Oneidas and a copy of the contents of the second reply of the Oneidas, which shows that the New England Indians (Brothertowns) were adopted by the Six Nations. These will not be copies of the actual documents, but computer copies of their contents. If any of you would like copies of these for your personal file, send \$1.00 to cover postage, and I will send them to you. This is a rounded-off figure, and if it turns out that a number of you want these copies, any overage will either be turned over to the Brotherton Treasurer, or used for enrollment postage--whichever the Council directs.

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

MEMOS FROM RUDI:

In my reviews of the parent tribes, the Montauk Indians were not given a complete article because much of the information had previously been included under Occom's missionary labors there. After David Fowler left the Oneida mission in 1767, he was employed as a schoolmaster at Montauk. His family was increasing, his father was in feeble health, and it became necessary

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for him to devote much of his time to agriculture and fishing. His father's house burned and he lost all of his property. As a result, some complained that he neglected his school. In 1770, he was replaced by David Hannibal. Fowler continued to live at Montauk until he took up the pioneer work of the emigration to New York.

The Mohegans were also not given a complete history at this time. Mohegan was in the center of the parent tribe Indian settlements, and it was convenient that this was the home of Samson Occom. He was a missionary of all of the tribes of southern New England, and also journeyed to Boston, Providence, New York, and Philadelphia. He did much to keep the interest of the Indians alive.

Isaiah Uncas died in 1770, and the Mohegan sachemship became extinct. The aged Mohegan councilor, Zachary Johnson, died in 1789. Rev. Samuel Ashbow continued to live at Mohegan after the emigration, and his four sons (Samuel, Simeon, James, and John) perished in the Revolution. He died in 1795. Some of Occom's descendants remained at Mohegan for some years.

Occom's house stood on a hillside as a monument and visitors came to view it. One of the old Christians, Lucy Tantaquidgeon, the aged sister of Samson Occom lived there in 1827. The 1782 division of lands caused some of the Mohegans to drift away, and though descendants retained a love for their ancestral home, the Mohegans diminished and experienced a condition of neglect.

A Sabbath-school was opened in Occom's house in 1827. On land given by the daughter and granddaughter of Occom's sister, a small chapel was erected in 1871. At the probable site of the ancient schoolhouse, a weekday school was established in 1832. Near it was a parsonage. Lucy Tantaquidgeon--Occom's sister--was born about the time the Mohegans began to embrace Christianity. She witnessed all of the changes, struggles and labors of a century. She preserved to a very old age, the pious impressions which her mother had made upon her in childhood, and which her brother had deepened in her mature life.

The recent mass mailing has been completed, and enrollment letter-writing is caught-up again. Progress is made as I enter documents into the computer, but the end is not in sight.

It is important that those of you who have documents or forms that are not yet turned in, send them at your earliest convenience. A great deal of time is required to process each application, fill-in missing information, make corrections, and get everything in each file in readiness for the petition. If a barrage of forms and documents arrive at the last minute, it will not be possible to do the complete and excellent job that we plan to do. It will be appreciated if you will send any missing forms or information as soon as you are able to. Thank you for your help!

--Rudi Ottery--

BROTHERTON HAT & T-SHIRT UPDATE

Orders for Brotherton T-shirts, hats, can wraps, and patches are coming-in slow, but overall they have sold quite well. I expect more sales in the coming warmer months.

To date, we have sold 81 shirts, 53 hats, 14 can wraps, and 8 patches. When all inventory is sold out, I expect about \$150.00 in profits, all which will go the Brothertons. Again, I need to sell-out my inventory, which was paid for from my own funds, before any profits can be realized. So, keep those orders coming!

I want to thank all of those "out-of-Wisconsin" orders. These items are a great form of advertising and way to show-off your heritage. One that we are all proud of.

Most items are available in all sizes and colors, but most stock is available in navy and light blue. Prices are as follows:

T-Shirts.....	\$5.00	plus	\$1.00	postage each
Hats.....	\$4.00	plus	\$.75	postage each
Can Wraps.....	\$3.00	plus	\$.50	postage each
4x5 Oval Patches.....	\$2.50	plus	\$.25	postage each
3x4 Square Patches.....	\$2.00	plus	\$.25	postage each

Tim Vanderhoef
6018 25th Avenue
Kenosha, WI 53140

The following articles were submitted by Tim Vanderhoef, Kenosha, Wisconsin.

Before joining the Brothertons in February of 1983, my brother Dan and I had been doing much research together. We researched census material on microfilm, books on Indians, looked at old newspapers on microfilm, and visited many courthouses. We covered many ancestors and spanned many generations. I used much of that information for tracing my family history, but also put much of that data aside for future reference. I planned to write a book some day. For most people like myself, writing a book was just a dream. One of those things that you look forward to in your retirement days.

When we started to attend the monthly meetings and read the Brotherton Messenger, a clearer picture of what the Brothertons were, and what they needed for federal recognition, came into focus. I finally found something to use my stored files of Brotherton data on.

The first thing I needed to do was to get all of my relatives, over 160 of them, to fill-out the Brotherton Enrollment forms. This was no easy task. When months had gone by without any forms being completed, we planned an "Ancestry Party." That way I could get most of the forms completed and at the same time we could explain our Brotherton Indian heritage.

While planning this "Ancestry Party" I decided I could accomplish two jobs at one time. That was when I decided to write a story of my Brotherton ancestor who became the mayor of Tomahawk, Wisconsin in the late 1920's. I felt it was historical data for the Brotherton History research files, and I could pass out something to my relatives. That way, they could all become aware of the life of this great man.

Feeling that I had accomplished something, I decided to let ever more people know about my ancestor. In February 1984, I began to send copies of the story of my Brotherton ancestor to libraries and historical societies in places where he had lived. I also mentioned at that time that the Brothertons were in need of any information pertaining to other Brothertons for their history research files. Many "thank you's" were received, but one was more special than the others.

On March 10, 1984, I received a letter in the mail from the editor of the Tomahawk Leader newspaper. He had read my story and was very interested in printing it in his paper. My shouts of joy could be heard for blocks around! Not only was this a "pat on the back" for my ego, it also represents great advertising for the Brothertons. Printing of this type of Brotherton-related story in the newspaper can help our petition for federal recognition. It's great exposure for the Brothertons, and one that I am proud to contribute to our cause. (The article was subsequently printed in the Tomahawk Leader on Wednesday, March 21, 1984).

If there is a moral to be gained from my story, let it be this: All of you out there can accomplish what I have done. I have no writing education, nor any hidden talents in writing. We all need each other to write-up stories about our ancestors. All should be given the History Research Coordinator. Some, if presented properly, can be sent to libraries and historical societies just as I have done. We can't accomplish this task by ourselves. We all need your help!

Since joining the Brothertons in 1983, I have been helping with the research for the HISTORY COMMITTEE. I spend what time I have reading books on Wisconsin and Indians and attending the monthly tribal meetings. I voice my opinions and ideas at the meetings and do what ever else I can for the Brothertons, when time away from my wife and two small boys permits.

In March 1983, I was asked if I would accept a Council nomination. I declined, as I really knew little about the Brothertons. Or at least, not enough to hold such a position. In the next few months, I was asked to volunteer for other jobs that needed to be done, but I usually declined. I didn't want to take time away from my home life. I had many of my "own" things to do and a family to spend time with. I felt bad, but by wife and children had rights too.

As long as I could do research in my home or at the nearby library, I could get some things done. I just wanted other people know that I wasn't sitting back and letting the "other guy" do all the work. With that in mind, I wrote-up a list of things I had accomplished since the February 18th meeting. I reported those items and my list of things to

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do at the March 17th meeting. The following list of accomplishments and things to do is not meant to "show-off" nor is it a yearning for attention. It merely shows what can be done in your spare time. These things can and should be attempted by all of you out there. The research and family history is our salvation. If we want to be recognized by the government, we must pull together and do our share. If my writing this letter to you has inspired just five of you fellow Brothertons to read books, or to write about your ancestors, then my time has been well-spent.

This is what I have worked on between February 18, 1984 through March 17, 1984.

-Typed-up letters to accompany two booklets sent to various libraries and historical societies. The booklets were: "The History of Calumet County Wisconsin" and "George Wetzel: A Brotherton of Distinction." Booklets were sent to five libraries, five historical societies, the Wisconsin State Genealogical Society, and the Chilton Times-Journal. The State Genealogical Society requested records and information pertaining to my Brotherton ancestors.

-I have read 11 books pertaining to Indians, from which I've copied 336 pages for the history research files. All copied material and the two booklets I've written have been given to the Brotherton Research Coordinator.

Some of my goals and projects may not be realized in the near future, but the list of things I'd like to accomplish for myself and the Brothertons may help other people realize the type of things which can be done. Future plans include:

-Write a booklet or article about the "Ancestry Party" we had in Racine. This would include topics discussed, number of people attending--with a list of their names, total number of Brotherton relatives to be enrolled, and photographs of the party with accompanying descriptions.

-Write a history of the old mill at Hayton, Wisconsin, which was built by my ancestor, Henry Modlin, in 1853.

-Continue research on George Wetzel for subsequent publication, and further help to the Brotherton history files.

-Write form letter to all Wetzel families in New York, where one of the Brotherton Wetzels had relocated to.

-Write a short story on my great-grandmother, Sarah Wetzel.

-Write a short story on my grandmother, Edna Rose Lynch.

All of these items have personal family value, but since they are all Brotherton-related, they have value to the Brotherton Tribe as well. These are the types of things which can help you in your own family history, as well as help the Brothertons in their research efforts. Please see what you can do to contribute! Look for records in your own homes. Share what you have. Ask not what the Brothertons can do for you, but what you can do for the Brothertons.

--Tim Vanderhoef--

EDITOR'S NOTE: The following is an address which was made by Willis Ottery at the Brothertown Homecoming held October 15, 1983 at the Town Hall in Brothertown, Wisconsin. The message is simple, yet eloquent in the context of the Brothertons' current struggle for federal acknowledgement. My thanks to Will & Rudi Ottery for agreeing to share this communication with those who were unable to attend the Homecoming.

"Good Afternoon Brothertons:

Our ancestry proves us to be of the original fiber of our country. As you know, a tribe, by definition, is a family--a group of people, all tracing back to a common ancestor. To understand the genealogy and interrelatedness of a tribe, one must comprehend tribal government and tribal history.

Kinship (family relationships) form the basis of Indian government. In all matters pertaining to civil welfare, a Council has always governed the Brothertown Indians and their parent tribes. The ancient chief Nuck-A-Dow-Us made the Pequot Tribe the mansion house of the coastal New England tribes, from whom the Brotherton Indians descend. Interestingly, our Tribal Chairperson continues this hereditary ancestry, tracing back through the Pequot Tribe, and through Nuck-A-Dow-Us who lived in the 1400's.

Brothertons have come a long way toward recognition and are again governed by a full Council. Clan loyalties have characterized our tribe--possibly as a result of being formed

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from seven clans or tribes. Unfortunately, clan loyalties have also characterized every problem that the Brothertown Indians have suffered. Had we always been able to think in terms of the benefit of the whole tribe, above personal wishes, we would not be reorganizing--we would have never ceased as a recognized tribe, because we would have worked together to prevent anyone's taking advantage of any one of us.

This is common to all group situations in the history of humanity, however--it is easy to dominate and many are capable of it, but few have the ability to consolidate.

We are having a reunion here in Brothertown--our ancestral Wisconsin home. Brothertown recognizes the authority of the federal government. In the same way, Brothertons must recognize the authority of their Council.

The wisdom of the efforts of the Council will determine whether Brothertons are recognized as a tribe, or return to the oblivion of the past two generations. If Brothertons succeed in recognition efforts, the praises of the Council will go down in history--and if we fail, they will be blamed individually and collectively.

The Council needs your full backing and cooperation. With your cooperation they can turn the lack of federal absolutes into positives for each Brotherton--with more resulting rights than you might expect. This will benefit all people of Brothertown ancestry, regardless of blood degree.

For tribal purposes, the power of the Council is absolute--the only exception being specific federal rulings for specific purposes. In regard to our common ancestral heritage, all brothers and sisters do not always agree on all things--but they remain brothers and sisters. This is a fact of family, a fact of tribe, and a fact of Christianity--all of which we are a part of.

At this ingathering from our various locations, it is important for us to keep our kinship in mind. We are all distant cousins attending a belated family reunion.

Thank you brothers and sisters."

--Willis Ottery--

JEAN NICOLET CERTIFICATES AVAILABLE

A "Jean Nicolet Certificate" will be issued to any applicant who can prove direct descendency from an ancestor who settled in northeastern Wisconsin in the counties of Florence, Marinette, Oconto, Shawano, Door, Menominee, Outagamie, Calumet, Manitowoc, Kewaunee, or Brown, by the year 1884.

The certificate has a blue scroll border, a light-blue impression of Jean Nicolet, and it is printed in black ink. It will bear the "Bay Area Genealogical Society" gold seal, and it will be signed by the B.A.G.S. president. The certificate will contain the name of the applicant, the name of the ancestor--with county and date of settlement. The cost is \$2.00 per certificate.

More information and application forms can be obtained by writing to the Bay Area Genealogical Society, 832 S. Quincey, Green Bay, WI 54301.

Information submitted by Tim Vanderhoef--

OLD MESSENGERS AVAILABLE

Back issues of The Brotherton Messenger are available at a cost of 75¢ each. Under a special offer, all back editions including all 1982, 1983, and the first edition issued in November 1981, are available at a package price of \$6.00. To order yours, send a check or money order to:

The Brotherton Messenger
Back Copies
302 Kent Lane, #103
Madison, WI 53713

*Make checks payable to The Brotherton Messenger.

HISTORY COMMITTEE REPORT

Early in February, the first part of the rough draft of the petition prepared for the Administration for Native Americans (ANA) was completed. A review was held February 17, 1984, at the Williams Free Library in Beaver Dam, Wisconsin. This was the first of three reviews planned in the ANA grant proposal; its purpose is to assess and evaluate the combined research efforts of all of us.

Three members of our review team were present. They were Dr. Nancy Oestreich Lurie, Professor William Hawk, and Mr. John Holzhueter. The fourth member of the team, Dr. John Fleckner, was unable to attend. A packet of prepared material has been mailed to him for review.

In attendance were: Dr. John Turcheneske, Jr., Historical Consultant; Robert Gough, Anthropological Consultant; Olivia Nowell Tousey, Research Coordinator, Carl Ezold, HISTORY COMMITTEE member; and the following Council members--June Ezold, Philip Tousey, Sr., Leo Tousey, Phyllis Frederick, and Maynard Thompson.

A Brotherton history sketch, a genealogical report, a report on the Kellogg Era, an annotated Bibliography, and a timeline chart were presented as portions of the rough draft to be reviewed. Six large file boxes and the updated timeline chart were taken to the library for reference. During the day-long session led by Robert Gough, all the mentioned material was thoroughly discussed, considering weak and strong portions in relation to the timeline chart and federal acknowledgement criteria.

The HISTORY COMMITTEE has been addressing the time period from 1830 to the present. It is evident through our research documentation and confirmed by the timeline chart and our reviewers, that the critical period is from the 1901 Kansas Land Claim through the early 1920's. The Kellogg era helps close gaps in the late 1920's and early 1930's. Another ten-year period which needs further documentation is from 1936 through 1946, when the Indian Claims Commission was organized. Material from the late 1940's, 50's, 60's, 70's, and 80's is sketchy, except for the Docket 75, 1967 Land Claim and school records from the 1980's.

We were advised to shorten the 13-page history sketch to 2 1/2 pages with good documentation and footnotes. The Kellogg era has been well-documented by Dr. John Turcheneske. The genealogical report from Rudi Ottery indicates that enrollment documentation of ancestry is well under-way.

It was suggested that the following research could be done in order to fill-in gaps in documentation. Review census records, welfare rolls, county records, church organization records--especially those exclusively Indian, Calumet County records, school records in Red Springs, Wittenberg, and Tomah, Wisconsin, quit-claim deeds, tax sales and records, State Department of Veteran Affairs records, Civil War records, Civil Conservation Corp and American Legion records, BIA records, and others.

Questions were raised such as: Were the whites who contributed to the Kellogg fund from a church or other organization? Did a group of Brothertons enlist together in geographic areas such as Fond du Lac? Were there neighborhood clubs for reading, sewing, or quilting? Did teachers treat Indian children in a different manner? Did school records identify students as Indian? What was the reactions of Indian people after the Kellogg era? How did the Brothertons become involved in the Indian Claims Commission and Docket 75? Were there any Indian outreach organizations which the Brothertons were involved in? It was also suggested that members look for prejudiced material, and examine if birth, death, and marriage certificates identify people as Brotherton Indians. Newspapers should also be checked for specific time periods.

Can you provide answers of information about the above items, or any of those mentioned in workshops, meetings, or in the newsletter? Perhaps you have suggestions of your own--such as the Christmas form letter contributed by Tim Vanderhoef, Racine, at our last tribal meeting.

Since the last review, we have had several letters from Dr. Nancy Lurie. They contained more ideas and suggestions, names of people she has contacted on behalf of the Brotherton, and some vital information from a member of the Federal Acknowledgement Board. This material will be discussed in the next review session on March 30, 1984, in the Celery Room of the Wisconsin State Historical Society. The meeting will run from 8:00 a.m. to 4:00 p.m. A discussion of this material will also be held at the next Brotherton tribal meeting. All Brothertons are invited to attend and participate in these discussions.

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It was the consensus of the review team and consultants that the Brothertons have done a good job and are to be commended for their accomplishments toward federal recognition and the preservation of Brotherton heritage.

I find that message gratifying and the praise belongs to all the people who have participated in this project over the years and made this day possible. May we have your continued support and cooperation.

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

BROTHERTON ANNUAL REUNION & PICNIC REPLY FORM

*Please reply with this form as soon as possible so the Homecoming Committee can get started with planning.

PLACE: Brothertown, Wisconsin DATE: July 21, 1984 TIME: From 11:00 a.m. To ???

WILL YOU BE ABLE TO ATTEND? YES _____ NO _____

IF SO, HOW MANY? _____ HOW MANY ADULTS? _____ HOW MANY CHILDREN? _____

WOULD YOU PREFER TO BRING YOUR OWN PICNIC LUNCH? YES _____ NO _____

WOULD YOU PREFER TO BRING YOUR OWN SANDWICHES AND ONE OR MORE THINGS TO SHARE, SUCH AS A CASSAROLE, SALAD, BAKED BEANS, POTATO SALAD, PIE, CAKE, CHICKEN, HAM, MEAT LOAF, ETC?

IF SO, WHAT WOULD YOU BRING? _____

FOR THE SODA, MILK, & ICE CREAM, AND OTHER THINGS, WOULD YOU PREFER THAT--
WE CHARGE A FIXED PRICE PER PERSON? _____ TAKE DONATIONS? _____

ARE YOU ABLE TO BRING YOUR OWN EATING UTENSILS SUCH AS KNIVES, FORKS, SPOONS, CUPS & PLATES?

YES _____ NO _____

WE ARE ALSO LOOKING FOR SUGGESTIONS OR IDEAS ON HOW TO RAISE MONEY FOR THE BROTHERTON TREASURY. WOULD YOU BE WILLING TO BRING SOME SMALL ITEMS TO SELL AS IN A RUMMAGE SALE, BAKE SALE, CRAFT SALE? PROFITS WOULD HELP DEFRAY THE COST OF THE HOMECOMING AND ANY EXTRA WOULD GO INTO THE TREASURY.

COULD YOU CONTRIBUTE SUCH AN ITEM? YES _____ NO _____

IF YOU KNOW OF BROTHERTONS WHO WOULD LIKE TO ATTEND, BUT WHO DON'T RECEIVE THE MESSENGER, PLEASE MAKE A COPY OF THIS FORM FOR THEM, SO THEY MAY HAVE INPUT INTO THE CELEBRATION.

WE NEED THIS INFORMATION AS WELL AS YOUR IDEAS AND COMMENTS AS SOON AS POSSIBLE TO ENABLE US TO PLAN AND FINALIZE DETAILS FOR INCLUSION IN THE NEXT ISSUE OF THE NEWSLETTER. THANK YOU FOR YOUR ASSISTANCE.

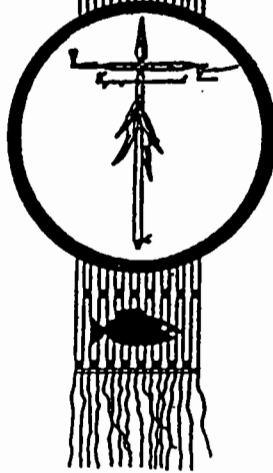
SEND THIS FORM, ALONG WITH YOUR SUGGESTIONS TO: Irma Sampson
Homecoming Chairperson
17 N. Hickory Street
Fond du Lac, WI 54935

COMMENTS:

THE BROTHERTON MESSENGER

June 1984

Volume XVI



TRIBAL ELECTIONS

Brotherton Tribal Elections were held at the May 19, 1984 meeting of the Brotherton Indian Nation in Fond du Lac.

Elected to two-year terms to the Tribal Council were Vivian Haase, Marshal; Dan Vanderhoef, Racine; and Bernard Sampson, Fond du Lac.

Remaining on the Council are June Ezold, Tribal Chairperson; Philip Tousey, Vice-Chairperson, Lani Bartelt, Secretary, Leo Tousey, Treasurer, and Council members Maynard Thompson and Renona Elsen.

Approximately 140 absentee ballots were returned to the Tribal Secretary and 45 people attended the elections in person. Special thanks go to everyone who participated in the election process!

TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held Saturday, June 16, 1984, at the University of Wisconsin-Fond du Lac Extension in the Studen Classroom building. (See Chairperson's Corner for specific directions). 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.

BROTHERTON HOMECOMING/PICNIC

The Brotherton Homecoming/Picnic will be held Saturday, July 28, 1984, at the Calumet County Park near Stockbridge, Wisconsin. Registration begins at 10:00 a.m., with a general tribal meeting beginning at 10:30 a.m. You are encouraged to complete the registration form included in the newsletter and send it to Irma Sampson as soon as possible. For more information, call (414) 921-2000.

CORPORATION MEETING

The annual meeting of the Brotherton Nation, Incorporated, was held after the general tribal meeting on May 19, 1984. Elected to the corporation's Board of Directors were Vivian Haase, Dan Vanderhoef, and Bernard Sampson. Membership in the Brotherton Nation, Incorporated is open to anyone who is interested in the history, culture, and goals of the Brotherton Indian Tribe. For more information, contact June Ezold, Corporation President, (715) 542-3913.

DE GROAT FAMILY REUNION

Hosts of the DeGroat reunion are the descendants of Willis Brinton DeGroat. The reunion will be held Saturday, June 23, 1984, at the Callaway Community Center & Park in Callaway, Minnesota. Activities will include a Potluck noon meal, a horse-shoe tournament, and a "Good Ole Tyme" dance will culminate the days activities. For more information call (612) 427-2809.

SHELLEY FAMILY REUNION

Anyone of Shelley ancestry is welcome to attend the Shelley Family Reunion to be held Saturday, June 23, 1984, at Benson's Century Campground, 1450 Highway 67, Campbellsport, Wisconsin. For more specific information, write or call:

Lani Bartelt
3018 W. Eggert Place
Milwaukee, WI 53209
(414) 461-9048

NON-PROFIT POSTAL RATE

The Brothertons were recently notified that we have qualified for a non-profit bulk postal rate. Whenever 200 pieces of mail are sent out, the postage cost per item will be 5.3¢. Extra copies of the Messenger will be sent out so we can utilize this rate for the newsletter.

~CHAIRPERSON'S

CORNER~

I want to congratulate the newly-elected Council members. I, and the remaining Council members, are looking forward to working with you. We need to make use of your knowledge and talent in making our tribe a better organization, and in helping us obtain our goal of becoming federally recognized. Elected to the Council were Vivian Haase, Madison; Dan Vanderhoef, Racine; and Bernard Sampson, Fond du Lac.

We also want to thank the NOMINATING COMMITTEE for their diligence and patience in getting a slate of members to run. Thanks also to Lani Bartelt, secretary, for all the time she donated organizing the election and sending out absentee ballots. Our appreciation to all for a job well done. It is the cooperation and willingness of each and every one of you which makes our tribe a unique and workable entity. Thank you all again.

Another big thanks is very much in order. It goes to the Council members whose term expired in May. Each and every one of you had a talent which was appreciated by the Council and tribe. Without your help and guidance, we could not have accomplished what we did. You will be missed. We hope you will continue to give of yourselves when called upon, and at all other times. Come forth with any guidance you feel we need. Thank you again.

It is too bad that each of the people who so willingly placed their name on the ballot did not succeed in getting elected. Do not give up, meet with us this next year, make yourself known, and if you so wish, run again next year.

Now that the elections are over, we once again have a full Council, and we look to new and bigger accomplishments. One new idea is to have informational meetings for our members in other cities such as Milwaukee, Racine, Gresham, and other places such as Minnesota where a good number of Brotherton Indians reside. We are open for your suggestions.

We are going to need further information from all of you in regard to our petition for federal acknowledgement. Hopefully, the petition can be completed in the next year. There are some yearly gaps in our timeline chart such as from 1900 through 1926. Other gaps need to be filled-in, so we need more information from you. We can have an informational meeting for just such a purpose, or to help you in tracing your ancestry if you are so inclined. So many of us have interesting historical and genealogical backgrounds.

At the April tribal meeting, it was suggested to acquaint tribal members with the policy and procedure for appearing on the Council agenda. Any tribal member may attend the Council meeting. They are not closed. However, if a member wants to express themselves, or if the Council invites a member for expression on a certain subject, they are put on the agenda to be heard. That can be at the end of the regular agenda, or at the convenience of the member to be heard.

The agenda is always long and involved due to the fact we meet only once a month. If a member just walked in expecting to be heard, it would be difficult to address them in the limited amount of time we have to conduct business. That policy is not written in concrete; there may be emergency situations. However, as a general rule, that is the procedure we follow.

We have been holding our Council meetings in a private home to save money for the tribe. It would be an infringement on their kindness and hospitality to have a number of people attend as there is a limited amount of room. The Council plans to hold one meeting each year at the Hamilton House in Fond du Lac starting early in the morning, enabling us to complete agenda items and to open-up the meeting to all interested members to let them express their ideas and concerns. I hope that clears up any misunderstanding. It should also be noted that to be placed on the Council agenda, a Council member must be notified of an individual's intention to attend.

A committee will be meeting May 26-28, 1984, in Arbor Vitae, Wisconsin, to put together a reapplication for Administration for Native Americans (ANA) grant funding. The ANA is the organization which funded a 17-month grant which enabled us to research documentation needed for the acknowledgement petition, primarily in Wisconsin.

(over)

The Brotherton Homecoming/Picnic will be held Saturday, July 28, 1984. The date was changed to accommodate site availability. We will meet either at Fireman's Community Park in Stockbridge, Wisconsin; or at the Calumet County Park. (See Homecoming/Picnic noticed included in the newsletter). There is camping at Calumet County Park which is about four miles from Stockbridge (north on Highway 55) on a first-come, first-serve basis. There will be a notice sent to all members in the next few days with further details.

I want to take this time to thank the generous help from several people in regard to donations (time and money) recently received. Without your kind help and donations, we could not accomplish what we are now doing. A great big thank you from the Council, the tribe, and myself.

We all hope we will see you at the June 16, 1984 tribal meeting. Please note the switch in location. The meeting will be held at the University of Wisconsin-Fond du Lac Extension, in the student classrooms off parking lot #3. Directions: take Johnson Street (Highway 23) east to National Avenue, turn left onto Scott Street; turn right and go beyond Campus Drive. The first right after Campus Drive should be parking lot #3. The student building is south of lot #3.

We, the Council members and tribe, are saddened by the fact that our editor of the Brotherton newsletter, Mark Baldwin, is editing his last newsletter for us. He is retiring (much too young to do that, really) to further his other interests and endeavors. We want Mark to know that he will be greatly missed and we all wish him well in the future. He has done a great job in furthering our tribal image and we appreciate all the time and effort he has donated to us. We hope he will honor us with his presence and talents and give us any advice that we ask for, or he feels we need. The best of everything to you Mark. Please attend the meetings as often as you feel you can.

Tim Vanderhoef has graciously consented to edit the newsletter for August and thereafter. We know he will do a great job for us and we want him to know that we are looking forward to working with him. If we can help you in any way Tim, please let us know. Carry on Tim, and good luck! We know you can do it!!

In closing, all I want to say is that I want you all to come to the meeting in June, and especially, the Homecoming in July. Mark your calendar!!! See you then.

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

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

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NEWSLETTER EDITOR

Tim Vanderhoef
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Homecoming & Picnic

REGISTRATION FORM

NAME _____ NUMBER OF ADULTS _____
ADDRESS _____ NUMBER OF CHILDREN _____
CITY _____ STATE _____ DISH BRINGING _____

*Registration fee is \$1.00 per person, or \$5.00 for a family of five or more. Send check and registration form to:

Irma Sampson, Chairperson
Brotherton Homecoming/Picnic
17 N. Hickory Street
Fond du Lac, WI 54935

**Checks should be made payable to Irma Sampson

VITAL INFORMATION

WHO: All Brotherton Indian descendants and their families
WHAT: Brotherton Indian Homecoming & Picnic
WHERE: Calumet County Park in Stockbridge, Wisconsin (not the reservation). Take Highway 55 north, five miles north of Stockbridge, Wisconsin, and follow road signs to the county park.
WHEN: Saturday, July 28, 1984, registration beginning at 10:00 a.m., general tribal meeting beginning at 10:30 a.m.
WHY: To bring all Brotherton descendants closer together, to socialize, and to further the Brothertons' goal of achieving federal acknowledgement.
LODGING: Camping is available at the Calumet County Park on a first-come, first-serve basis. No reservations are taken. Motel accommodations are available at Lakeview Motel & Restaurant, N. 4111 Highway 55 & County S, Chilton, Wisconsin, 53014 (414) 439-1130. You are urged to make reservations EARLY!

SPECIFICS

- Bring your own sandwiches, a dish to pass such as: casserole, meat loaf, ham, chicken, fruit or vegetable salad, potato salad, baked beans, pies, cakes, or any other dessert.
- Bring your own utensils, plates, cups, beer or soda. Out-of-state people may want to bring items such as pickles, olives, dinner rolls, cookies, cake or watermelon.
- Milk and coffee will be provided.
- Make sure you fill-out and return the registration form as soon as possible so we can plan accordingly and avoid mistakes and duplications.

AGENDA

- Registration begins 10:00 a.m.
- Tribal meeting begins 10:30 a.m.
- Lunch begins at 12:30 p.m.
- Music & sing-a-long with Sandi & Phil Hahn
- Tour of three Brotherton cemeteries
- Entertainment by Gordon "Lightfoot" Fay & friends from Alabama
- Craft sale and rummage sale

*You are encouraged to bring along and donate homemade items, items you no longer use for the rummage sale (no clothing please). Price the articles you donate at a fair value. All proceeds go to the Brotherton Indian Tribe.

**Please return registration form as soon as possible. For more information call Irma Sampson, (414) 921-2000. See you July 28th!!!

Transitions...

The June edition of the Messenger is my last as editor. I want to take this opportunity to thank everyone who has supported the newsletter through their contributions of ideas, submissions, and subscriptions. The Brothertons have come a long way since the first edition of the newsletter in 1981. The Messenger has grown and improved just as our efforts to obtain recognition have broadened and intensified. Mistakes have been made in both efforts, but mistakes only remain as such when we fail to learn and grow from them.

The Messenger now enjoys the highest subscription total it has ever had. 137 individuals and families have subscribed to the 1984 newsletter. It is especially pleasing to note that the most recent subscription to the Messenger has come from the United States Bureau of Indian Affairs. Even if all of our efforts to achieve acknowledgement fail, we have and will continue to be recognized as long as we operate in a fashion which honors our heritage. The Brotherton Nation was a true experiment in brotherhood and cooperation. Only if we cherish the ideals which enabled our formation, will we be able to pass that heritage on to a new generation.

I am pleased to report that we have finally qualified for the non-profit bulk postage rate. This is a major accomplishment for the Brothertons since we will now be able to substantially reduce the cost of producing the newsletter, as well as slash postage costs for tribal mailings by over 75%. The new system will require more effort on our part to assemble and sort items before posting, but the savings are certainly worth the extra effort.

Our success in serving you has always been dependent upon the amount of participation we've received from individual tribal members. I am deeply indebted to Florence & Mary Hoey for the many hours they've spent collating, stapling, stamping, labeling, and posting the Messenger. They are in a large part responsible for seeing that the newsletter continue. My gratitude also goes to the late Mildreth Hanchild for those same efforts and to Marge Van Acker and Karen Baldwin for "adopting" specific issues of the newsletter. It would be impossible to list everyone who has contributed money, time, and ideas to the newsletter. Special thanks go to Rudi Ottery, Olivia Tousey, and June Ezold for their regular contributions to the Messenger, and to all others who have passed on information to be included in the newsletter. All of you have helped shape what the Messenger is today.

I realize that I've asked much of you throughout the past three years. I can only hope that through our efforts we have been able to provide a true service to newsletter subscribers. Now, it is time to ask one last favor. While editing the newsletter has been a combination of a burden and a pleasure, I've always felt a warmth of support from those who have subscribed. After much consideration, Tim Vanderhoef has agreed to edit the remaining issues of the 1984 Messenger. It is my hope and request that you accord him the gracious and kind support you have given me. Undoubtedly, there will be changes. But, changes have been the hallmark of the newsletter since its creation. I urge your continued enthusiasm, interest, comment and support. My thanks go to everyone for allowing me to be a voice in the Brothertons' quest for federal acknowledgement.

--Mark Baldwin--

For nearly four months now, I have been pondering the fate of the Brotherton Messenger. Though I sincerely wish that the current editor would not resign, it has been his personal and job-related decision to do so. We all are sad to see him go and wish him the very best. We will be in contact with him as the transition from one editor to another takes place, and we hope to see him at our monthly meetings.

Knowing that Mark Baldwin will not change his mind, I have now stated publicly that I will accept the challenge as "editor" of the Brotherton Messenger. I do this with much apprehension and caution. Mark has performed well over the last three years as editor, and his work is a "tough act to follow." Let me explain some reasons for my cautious nature.

Mark Baldwin is not only well educated in the use of the English language and grammar, he also possesses creative writing abilities. I, on the other hand, possess nothing more than my high school education, the willingness to learn, a sincere dedication to the Brotherton Indians, and the desire to do the best that I can at any job I undertake.

(over)

With time I hope to accomplish much, but as the editorship passes from Mark, I see the Messenger taking a step backward. Most of you already realize, or soon will, how professional our newsletter is with Mark as our editor. As for now, we can only look toward the future and try to attain the best. We can settle for nothing less.

My second reason for much apprehension is the amount of time that each newsletter takes to publish. This is all time away from my wife and two young boys. Trying to find "peace and quiet" around my home is hard enough, but to lock myself in a room for two weeks every other month is going to be very trying indeed. I can take some vacation days to publish the Messenger, but then it's not fair to my family. We should be spending vacation time together, not apart. This is a burden for them as well as for me. Knowing fully the "hard road" ahead, I still accept the challenge as your editor. The reasons for stating some of the problems which I face is to say--"please don't be too critical of me. Give me time, and be patient with me and my family." I don't want to be put in a position where I have to choose between them and the Brothertons. I think you know who would lose out.

I hope to keep the Messenger as professional and informative as Mark has made it in the past. As an editor I will review and edit all articles submitted. I do not wish to print anything of a political nature, though each person has the right to their opinion. I do NOT wish to slight anyone, but due to my lack of training or time, it may be necessary to print items of an important nature only. Other articles may have to wait for the appropriate time and space. As time progresses, more will be added to the Brotherton Messenger to bring it up to the scope it currently encompasses. To help me along, I respectfully ask that all articles submitted meet deadline dates, be typed if possible, and use correct spelling to the best of your ability. I sincerely ask that each of you help during this transition period. Please be patient, but do submit your suggestions for improvement and articles for publication. I thank you for this opportunity to serve as your new editor, and sincerely hope that we will serve each other well.

--Tim J. Vanderhoef--

FEDERAL ACKNOWLEDGEMENT: More information needed! by Bob Gough

Through a concerted effort over the past two years, the Brothertons have made significant progress in documenting their history as an Indian people living in Wisconsin. Copies of books, documents, newspaper articles, personal and government records from archives and libraries and government agencies in Wisconsin to Washington, D.C. now fill hundreds of file folders in the Brotherton archive collection. While this material goes a long way toward outlining many of the major events in Brotherton history, much yet remains to be gathered. In particular, the one type of information which is critical to the recognition efforts is that which may not be found in the official state or national archives and libraries. This information is that which can only come from individual Brothertons. To date, many individuals have contributed copies of their own personal military records, church records, Kellogg-Six Nations coupons, letters, diaries, photographs and the like. These contributions have been much appreciated because they tell the story of the Brotherton in Wisconsin as it was lived--through the lives of the various individuals and families who are the Brotherton of then and now.

To tell the full story and make the strongest case for federal recognition, those of us working on collecting the necessary documentation need the help of each and every Brotherton who may have information they could add to the Brotherton petition for federal recognition. One important way Brothertons could help us is by simply writing a letter to the Brotherton HISTORY COMMITTEE giving a brief history of your family as it has been passed down or recollected from recent memory. You may wish to keep some of the following questions in mind as you write:

- 1) Who were the last of your relatives to live in and around Brothertown? Do you know why they moved elsewhere?
- 2) Are there any family traditions which have been passed down through the Brotherton lines such as stories of which New England tribe your family came from? Any "old Indian" first aid practices or special recipes, "formal" first names or family "nicknames?"
- 3) Have any of your family ever gone to an "Indian" school, either BIA or mission school, or received any Indian financial assistance from the state or federal government?
- 4) Have any of your relatives married Indians of other non-Brotherton tribes?
- 5) Do any of your relatives recall stories or meetings concerning the Six Nations clubs?
- 6) Have you heard any stories about family members being referred to as Indian, or taking care not to let people know that they were, in fact, an Indian?
- 7) Are any of your family members buried in the cemeteries in or around the Brothertown area (including Fond du Lac)? Do you have any old photographs of relatives who lived in the Brothertown area?

If any of these questions reminds you of particular incidents or certain occasions, please jot them down and send them to the Brotherton HISTORY COMMITTEE, c/o Olivia Tousey, 412 W. Third Street, Beaver Dam, WI 53916, or bring your stories and photographs with you to this summer's Homecoming! Brotherton recognition can be achieved through the help and contributions of all. Your help is needed and greatly appreciated!

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE APRIL 21, 1984 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae, at 2:00 p.m.
- Minutes of the previous tribal meeting were read by Lani Bartelt, Secretary, Milwaukee.

CORRESPONDENCE

- A letter of resignation was submitted by Earl Robinson, Gresham, relinquishing his Council seat citing job conflicts with Council meeting times.
- A letter was received from Doris Straw, Morris, Minnesota, informing the Council that she and Geneva Geweke, Wausau, would be researching in the Newberry Library in Chicago under the Darcy McNickel Fellowship during the weeks of July 16th and 23rd.
- A letter was received from the Administration for Native Americans granting us a 60-day extension to complete work under the status clarification grant.

REPORTS

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

Brotherton Tribal Account	\$	128.10
Brotherton Nation, Inc.	\$	397.07

Motion was made by Tim Vanderhoef, Kenosha, to pay outstanding bills. Seconded by Dallas Skeesick, Arlington Heights, Illinois. Motion carried.

- HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator, Beaver Dam. She stated the annotated bibliography would be sent to the ANA by the end of June. The second petition draft review was held March 31, 1984 and it was the consensus of the reviewers that we need to concentrate on the last 80 years of our history. Items discussed at the review were the Elyard cemetery, newspaper research, the Buffalo Creek Treaty, Docket 75, and the possibility of locating our archives at a college or library. It was decided to release research materials to committee members since there is an annotated bibliography which lists all materials collected. John Turcheneske continues to research through the University of Wisconsin-River Falls, and Robert Gough has been doing research in Washington, D.C.
- MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Oshkosh. She stated that work continues with Rudi Ottery, Genealogist, on updating tribal enrollment addresses.
- FUND-RAISING COMMITTEE Report was given by Lucille Baldwin, Sheboygan. \$7.00 was collected from aluminum donations. Profits from the sale of Brotherton postcards are \$327.50 to date.
- GRANTWRITING COMMITTEE Report was given. A grant to fund publication of the tribal newsletter and a Council of elders was submitted to the Campaign for Human Development. A proposal to fund the tribal newsletter was also submitted to the Wisconsin Community Fund. Decisions by these funding agencies should be made by mid-June or early July.
- Report was given on Indian grant applications. June Ezold reported that three applications had been sent to her during the previous month. Any Brotherton interested in applying for Indian grants should contact their school's financial aids office and request a Wisconsin Indian Grant application. It should be filled out by the student and sent to June as soon as possible.
- Council Report was given by Lani Bartelt, Secretary. Discussion on the open Council meeting was held and it was decided to hold such a meeting on an annual basis in February. The policy regarding attendance at regular Council meetings was discussed with the general membership (see Chairperson's Corner this issue). The function of the newsletter editor was also discussed and it was decided the editor should be allowed to edit submitted material and that no guidelines would be laid down at this point in time.
- Homecoming/Picnic Report was given by June Ezold. Irma Sampson, Fond du Lac, is coordinating the event and it was stated that there would be a \$1 per person registration fee--\$5 for a family of five or more.

NOMINATIONS for Tribal Elections were held. The portion of the By-Laws pertaining to the nomination process was read by the Secretary. Nominees who had agreed to have their names placed on the ballot were Jim Snyder, Fond du Lac; Dan Vanderhoef, Racine; Bernard Sampson, Fond du Lac; Ilene Lopnow, Milwaukee; Vivian Haase, Marshall; and Phyllis Frederick, Ladysmith. Maynard Thompson, NOMINATING COMMITTEE Chairperson, Waukau, called for nominations from the floor. Nominated from the floor were: Harry Tousey, Oshkosh; Honey Ebert, Gresham, and Ray Hashbarger, Shawano. Nominated by write-in ballot was Wesley Tousey, Fond du Lac. Others who declined the nomination were Vern Mathers, Campbellsport, and Tim Vanderhoef, Kenosha. Motion was made by Lucille Baldwin to close nominations, seconded by Vivian Haase.

- Motion made to adjourn by Tim Vanderhoef, seconded by Maynard Thompson. Adjourned at 4:05 p.m.

ABRIDGED MINUTES OF THE MAY 19, 1984 GENERAL MEETING & ELECTION, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, at 1:30 p.m.
- Names of the candidates nominated for Council positions were announced and the election procedure was explained. It was announced that the election would be the first agenda item since the NOMINATING COMMITTEE would have to count and verify approximately 140 absentee ballot as well as those cast by members in attendance.
- Ballots were distributed and voting took place. 45 members were in attendance. The NOMINATING COMMITTEE adjourned to count the ballots.

CORRESPONDENCE

- A letter was received from the Wisconsin Arts Board stating they are initiating an Art Apprenticeship Program emphasizing Indian folk art.
- A letter was sent to Harry Tousey from the Tribal Chairperson explaining Council attendance policy.
- A letter was received from Gordon "Lightfoot" Fay expressing his excitement at attending the upcoming Homecoming/Picnic.

REPORTS

- Treasurer's Report was given by Leo Tousey. Balances in accounts were:

Brotherton Tribal Account	\$	267.65
Brotherton Nation, Inc.	\$	91.70

Dallas Skeesick made a motion to approve Treasurer's Report. Seconded by Dan Vanderhof. Motion carried.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator. She stated that 13 people had attended the morning research workshop, work continues on completing the final "rough" draft of the petition, and that research continues by John Turcheneske and Robert Gough. Robert Gough addressed the assembly informing them of the work which he had been doing in Washington, D.C.
- FUND-RAISING Report was given. Lucille Baldwin stated that \$12 had been collected from aluminum donations--\$7 of that from Jerry Highman. Postcard sales brought in \$17.75. Barb Snyder, Fond du Lac, reported that she had sold one bumper sticker, three maps, and two proclamations. Chances for the bookcase will continue to be sold at the Homecoming/Picnic. Tim Vanderhoef continues to sell T-shirts, can wraps, hats and patches.
- Newsletter Report was given by Mark Baldwin, Madison. He stated there are currently 135 subscribers and the balance in the newsletter account was \$629.31. It was reported that Tim Vanderhoef would be the new newsletter editor as of the August issue, and that we finally received a non-profit bulk postage rate for sending out the Messenger.
- Council Report was given by Lani Bartelt, Secretary. She stated that a previous motion had been rescinded which authorized the purchase of a typewriter, tape recorder and tapes. These items were to have been purchased if funds were left over in the ANA grant. No money was left, so the motion was rescinded. Discussion was also held as to how Council decisions were made and the importance of input from the general membership.
- Homecoming/Picnic Report was given by Irma Sampson. Sites under consideration for the event were the Calumet County Park and the Firemans' Park. Neither park was available for July 21, 1984. Motion was made by Wes Tousey to change the Homecoming date to July 28, 1984. Seconded by Sandy Hahn, Norwalk. Motion carried.
- Tribal Chairperson reported that she is in the process of finding a place to our archives stored such as a college or library, rather than in a private home. If a site could be found we could apply for grant funding to finance the effort.

ELECTION RESULTS were reported. Elected to the Brotherton Tribal Council were: Vivian Haase, with 129 votes; Dan Vanderhoef, with 104 votes; and Bernard Sampson, with 82 votes.

- Philip Tousey made a motion to give those elected a unanimous vote of support. Seconded by Dallas Skeesick. Motion carried.
- Motion was made to destroy the ballots by Dallas Skeesick. Seconded by Florence Hoey, Fond du Lac. Motion carried.
- Motion was made to pay outstanding bills by Dan Vanderhoef. Seconded by Marlana Bischoff, Madison. Motion carried.
- Motion was made to adjourn the meeting by Dallas Skeesick. Seconded by Mark Baldwin. Meeting was adjourned.

*The June tribal meeting will be held at the University of Wisconsin-Fond du Lac extension and the August tribal meeting will be held in Gresham, Wisconsin.

BLOODLINE: rudi ottery, genealogist

The Beginning Of The Long History Of Friendship Between The Stockbridge Indians And The Brothertown Indians

The Brothertown Indians played an important part in the American Revolution, but their youth perished and their settlement was wasted. At the beginning of the Revolution, many Brothertowns returned to New England and enlisted. Only a few remained on their Oneida lands with their families, and hardship was their lot, with danger surrounding them. Among those who remained were David Fowler, Elijah Wampy, Andrew Curricomb, John Adams, Samuel Adams, and James Cusk. The time finally came when they had to flee, leaving their belongings behind.

The Oneidas and Tuscororas went to Albany under the protection of the New York government, but the Brothertowns were homeless--they had sold all they possessed to emigrate. As they moved eastward they arrived at Stockbridge, and it was natural for them to feel at home with this Housatonic tribe because they were the most advanced in civilization of any tribe in western Massachusetts. The Brothertown refugees settled down with the Stockbridge Tribe, with plans to return to Oneida country when it was safe to do so. David Fowler was the mainstay of the Brothertown refugees at Stockbridge. During this period (1776) Jacob Fowler entered the government service as a messenger to the Western tribes. He was no longer needed at Dartmouth because it was no longer an Indian school and there were no Indians there to teach. Some Brothertowns became soldiers in the Revolution at this time. Samson Occom and other friends from their old homes assisted these soldiers as they were able to do so.

The Stockbridge chief Konkapot was prudent, industrious and temperate. The beginning and success of missionary efforts among his people are said to be due to him. Konkapot and the second chief of the Stockbridge named Umpachenee went to Springfield in 1734 to receive a captain's and lieutenant's commission for loyal service to the Massachusetts Colony. At that time they were asked if they would receive a missionary. The Stockbridge were affiliated with the nearby Skatehook Indians and their numbers were later augmented by Brainerd's New Jersey Indians and by Indians from Kent and Sharon. John Sargeant set up a school there for them. He then felt it was necessary to establish a town where the Indians could live on their own land and be under his ministry continuously. He thought it would be good if some English families were interspersed among them and thus the Stockbridge surrendered their lands and a township was secured by buying off a few settlers. They moved to their town in 1736.

Samson Occom had prevented the introduction of white settlers at Brothertown, and this was the defect in Sargeant's plan for the Stockbridge--it operated against them. During this period their lands slipped out of their hands and many were reduced to poverty. The division of the Stockbridge lands allowed them to sell their lands and they did so. The whites gradually crowded them out.

Just as the Revolution hurt the Brothertown Tribe, it hurt the Stockbridge Tribe. Many were in the service--Jehoiakim Mtohksin was a second lieutenant. Others in the service included Hendrick Aupaumut, Jacob Konkpot, and Timothy Yokens who later became a captain of Indian rangers. The tribe also sent a full company to White Plains under Captain Daniel Nimham--30 of these were killed and others died of disease. Captain Hendrick was in the army in 1778, Abrtaham Konkapot and five of his scouts brought in six prisoners, and there were few of the Stockbridge men who were not in the service. The war and their losses had a demoralizing effect on them--widows and orphans had no support and nearly half of their young men perished.

By 1777, Joseph Quinney was the sachem of the Stockbridge Tribe. Among his councilors were Peter Pauquanaupeet, Hendrick Aupaumut, and John Konkapot. All of these councilors had been educated, and Hendrick Aupaumut was also a member of the Stockbridge church.

These were among the Stockbridge leaders at the time when the Brothertown refugees settled near them. Daniel Simon of the Narragansett Tribe sometimes preached among the Brothertowns. He was approved as a preacher in 1778, but did not continue as a teacher long, and in 1783 became a missionary among the Indians at Cranbery, New Jersey, succeeding John Brainerd. Though his relations with the Brothertowns terminated in 1783, his brother, Abraham Simons, and others of his family, were important members of the Brothertowns' Oneida country settlement.

(over)

The Brothertowns at Stockbridge experienced sickness and were reduced to poverty, but as their period as refugees ended, they prepared to return to their Oneida country homes. They tended to influence the Stockbridge Indians to project a removal to Oneida country also. A friendship was formed between the Brothertown and Stockbridge Indians during the six years they spent together at Stockbridge which continues to this day.

During the Revolution others from Connecticut, Rhode Island, and Long Island tribes were preparing to join the pioneers in Oneida country too. In 1783, when the Brothertown Indians at Stockbridge returned to their Oneida homes, a number of the Stockbridge Tribe accompanied them. It was a return of the hospitality which they had themselves received at Stockbridge. Then the Stockbridge chiefs held a council with the Oneidas, were adopted by them, and received the promise of a tract of land. Other Stockbridge went there in 1785 and 1788.

All the early treaties were superseded at the Treaty of Fort Schuyler in 1788, when the Oneidas in their cession to the state of New York, made the reservation that: "the New England Indians (now settled at Brothertown under the pastoral care of Reverend Samson Occom) and their posterity forever and the Stockbridge Indians and their posterity forever are to enjoy their Settlements on the Lands heretofore given to them by the Oneidas for that purpose..." Some of the Stockbridge removed to White River, Indiana in 1818. In 1818, they began to sell their lands which continued until they were all established again beside the Brothertown Indians on the east side of Lake Winnebago in Wisconsin.

NOTE: This article is mainly a condensation of the research of others, most often that of W. DeLoss Love.

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

MEMOS FROM RUDI:

School is out and your genealogist is spending her time completely on Brotherton business again. Several of you have written to ask where I go to school and inquire as to the motivation which has put the mother of grown Brothertons back in the classroom. I am now enrolled in the graduate school of the University of Vermont. My reasons for going back to school were quite simple. I take my responsibilities as your Tribal Genealogist very seriously, knowing how my work can affect the lives and identities of you and your children. Because we live in a world of credentials, I have returned to school to be certain that I have the most unquestionable credentials it is possible to have, to add to the weight of my research of the Brothertown Tribe. While this is not a necessity because my work has been of high quality, thorough, and well-documented, I am not willing to take any chances at all on the way my work represents all of you.

An unexpected benefit to the tribe has been the creating of an awareness of and interest in the Brotherton cause in my academic circle which I hope and expect will radiate outward. The thesis I will be working on during the coming year will be of direct and immediate benefit to the tribe--and the petition if it has been completed.

I have researched Brothertown history and genealogy since about 1970. Having traced your most ancient lines, connected them to your New York and early Wisconsin lines, I am now processing the forms of those who are the current heirs of this heritage. In outlook and perspective, I've become one of your family while working with your records. Thus, I am committed to presenting and representing each family as if I were of that family.

Good News! -- But first I want to thank you all for your prompt and thorough replies to my communications and your wonderful spirit of helpfulness. Many things that were sorted for computer entry are now returning to their normal places in my filing cabinets and I am usually able to find answers for questions quickly again. I have sent answers to many of you, and the rest of you will be hearing from me in the coming weeks. If you have asked an ancestry question which I have delayed reply to, and you have not heard from me within the next month, please forgive, and write and remind me. There is much that is

(continued)

not yet back in the proper file folder, but for most of you, I should be able to provide additional information now.

During the coming weeks I will be preparing a new printout report for the Council on enrollment status and current addresses. This will involve a review of all of your hundreds of files and will be forwarded to the Tribal Council by September 1, 1984. As I review each file group in alphabetical order, if there are sufficient funds for postage, I will send each of you an enrollment status report on your immediate family, requesting any lacking data which is required. At this time, things are looking good in the enrollment and genealogy department in terms of enrollment forms. I am looking forward to getting on with other steps involved in the Federal Acknowledgement criteria.

Research: Bits and dabs on many of your families have surfaced during the research of the past year--a few of them valuable, and some of them just interesting. There have been, what appear to be, real breakthroughs on the early source lines of the Tousey and DeGroat family lines. The descendants of these lines will receive the word as soon as I have either proved or disproved and documented my new information. I do not think there is any doubt about the accuracy of the Tousey information, and now that I know where to research for particulars, documentation should be just a matter of finding the time to search for it. The DeGroat information is not quite as solid in terms of written and documented information in my possession, but all aspects of the information make sense, and seem to fit with the marriages and relationships of the early family lines. The information involves, in part, whether the DeGroats migrated to Oneida country from New Jersey or New York--and if New York, whether from the Long Island area of New York or other locations in New York. For interested DeGroats: I know your early maternal ancestor originated on Long Island, and there now appears to be indication that your DeGroats originated there or near there also. If any of you have any place of birth, death, or residence for your earliest DeGroat ancestry which is different from dates or places I have sent you, or is on the forms that you have sent me, which you would like me to try to document in terms of existing information, they may help solve the riddle, and I will be glad to try.

For Welch Descendants: In going through my personal files to enter data into the computer that will complete some blank dates on some enrollment forms, I have come to my Welch notes used when working with Joyce Stein and the late Beryl Schwab at Stockbridge. In the file, I found my various Welch clues and facts, and my plan to uncover missing dates, maiden names, tribes involved, etc., to discover earlier Welch root information. I do not have time to follow through on this at this time, but if any Welch descendant would like to work on this, I will send this information on to a Welch descendant if one of you contacts me. It will require writing a lot of letters, and possibly some reading. I will supply the information I have, give any direction I am able to, work with you if you get stuck at some "dead end," and when you attempt to document new information I will work with you to establish documentation that will be accepted as fact. I am almost certain that this information will explain some probably wrong designations that appear in some public records, but more importantly, it should increase the blood degree amount for all or most Welch descendants.

We hope to see many of you at the reunion in July. In the meantime, we'll be seeing you in your mailbox.

--Will & Rudi Ottery--

MEMORIAL FUNDS ESTABLISHED

Two memorial funds have been established for two Brotherton Indian descendants. The first is the Mildreth Sampson Hanchild Memorial Fund for Handicapped Children; the other is a Mathers Memorial Fund for the Families of Tragedy Victims in memory of Robert Wettstein. These funds will allow tribal response in the way of Christmas or birthday remembrances in memory of the lost parent of handicapped children, or similar tribal attention to the families of tragedy victims. More information will be included in the next issue of the Brotherton Messenger.

BULLETIN BOARD

BIRTHDAYS...

Birthday greetings to the following people who have recently or will soon be celebrating their birthdays: Coral Hankwitz, Timothy Bischoff, Eugene Snyder, Maynard Thompson, Olivia Tousey, Philip Tousey, Ann Tousey, Kelly Tousey, Karen Baldwin, Mark Baldwin, Laura Elsen, Rose Tousey, Raymond Snyder, Janet Hearty-Menard, June Peronto, Gerri Dondlinger, Willis Vanderhoef, Mike Vanderhoef, Bill Vanderhoef, Kathy Campeau, Jane Hardy, Roberta Vanderhoef, Theresa Smith, Paul Stache, and Frank Young.

AND...FROM THE SHELLEY CLAN:

June Birthdays: Ber Kyman, Fred Geilfuss, Sonny Shelley, Randy Shelley, Shawn Underwood, Gary Gripentrog, Lud Mosconi, Dawn Shelley, Robin Bertram, Michael O'Dell, Jean Klimowski, Brian Mosconi, Troy Starich, David Weltzin, Kenneth James Schmoll, Patty Ann O'Dell, Paula Pue, Kristie Gripentrog, Riene Gripentrog, Jim Andrew, Marilyn Neuman, Pam Schuh, Elroy Shelley, Tim Deserau.

June Anniversaries: Craig & Kathryn Neuman (5 years), Janet & David Mosconi, Larry & Trevelyan Mosconi (7 years), Paul & Debbie Stich (10 years), Phil & Diane Smith (8 years), Riene & Mildred Gripentrog (54 years), Ken & Mary Schmoll (4 years), Cyril & LaVon Schmoll (28 years), Jim & Lois Wilke (9 years), Kirk & Patrice Edwards (11 years), Lud & Phyllis Mosconi (33 years), Rich & Sugar Boushon (19 years), Barry & Janice Wetherall (3 years), and Tony & Jean Pasquasi (5 years).

July Birthdays: Jackie Wenzel, Sharon Friedl, Rose Shelley, Susie Plum, Pete Craven, Debbie Stich, Bob Gripentrog, David Starich, Kay Neumann, Pam Gripentrog, Roger Schuh, Carrie Smith, Travis Schuh, Del Weltzin, Steve Bartelt, Pam Rhodes, Shelley Geilfuss, Francis Gripentrog, Tommy Starich Jr., Danille Schuh, Bill Baumann, Robert Bertram, Craig Shelley, Kay Neumann, and Rich Boushon.

July Anniversaries: Ken & Millie Engels (4 years), Greg & Kathy Doyle (9 years), Dennis & Melody McCarthy (8 years), George & Betty Drnek (43 years) and Erland & Janice Shelley (26 years).

Anniversary greetings also to Bill & Ruth Vanderhoef (42 years).

Greetings and best wishes to all!

MAP AVAILABLE

Harold Baker reports that a provincial map of Ontario, Canada, which details the Great Lakes area and upper New England is available at a cost of \$3.00.

The Ministry of Natural Resources will be issuing a special souvenir edition Bicentennial Map, showing that part of Canada which was later named Ontario, along with the adjacent lands from which the Loyalists came.

The map, which highlights Indian nations, forts, trading posts, rivers, lakes, and historic sites details Canada in 1784. It is available through Brewer's Retail outlets and post offices at \$3.00 each. They may also be obtained by writing to: Ministry of Government Services, Publication Centre Service Section, 880 Bay Street, Toronto M7A 1N8.

BROTHERTON HATS & SHIRTS FOR SALE

Tim Vanderhoef, Kenosha, continues to sell Brotherton Indian hats, T-shirts, can wraps and patches. They are available in all sizes and colors, but most stock is available in navy and light blue. Prices are as follow:

T-Shirts..... \$5.00 plus \$1 postage
Hats..... \$4.00 plus .75¢ each
Can Wraps..... \$3.00 plus .50¢ each
4x5 Oval Patches..... \$2.50 plus .25¢ each
3x4 Square Patches... \$2.00 plus .25¢ each

To place your order contact:

Tim Vanderhoef
6018 25th Avenue
Kenosha, WI 53140

RESEARCH WORKSHOP

The HISTORY COMMITTEE will hold a workshop Saturday, June 16, 1984, at the University of Wisconsin-Fond du Lac Extension, beginning at 9:00 a.m.

For more information contact Olivia Tousey, Research Coordinator, (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.

I would like to thank everyone who voted for me to be on the Brotherton Tribal Council. I'll do my best to do a good job while I'm on the Council. But, like everything else, I know I can't please everyone all the time and there's no use in kidding myself into believing I can, anymore than anyone else can--it's impossible.

If there is anything anyone would like to have me bring up at a Council meeting, let me know and I'll see what I can do. After all, it is the members that make up the organization. If it wasn't for members there wouldn't be any, so the members have to have input into things that are going on. After all the time and everything else that has been put into the Brothertons so far, we sure don't want to lose it. So let's get a rally going and get more members to register and come to the meetings.

There are still a lot of people who are either ashamed or don't want to let it be known that they are of Indian heritage for some reason or other, which in my opinion is wrong. We have to show that we are proud of our heritage. If we don't do it, no one else is going to do it for us.

I don't think we have anything to be ashamed of, so let's all join together and show that we are proud of it. We sure don't want to become extinct, do we? That is what will happen if we don't hang in here and show we are still around. Maybe we won't be extinct, but we would sure be forgotten about, which we've already seen happen to other tribes.

There are still some people that have always wanted to forget about the Indian and make it as though they never existed. So we have to keep going and get others to respect our heritage as we should theirs. It has to be that way if everyone in this world is going to be able to live together in peace. I know many of us won't see that day, but let's all hope and pray that it is something that will be in the near future, so our grandchildren can have it.

Thank you again for the votes.

--Bernard "Boots" Sampson, Fond du Lac, Wisconsin--

Win or lose, the Nominating and election process is a vital and important part of democracy. The people of the Brotherton Tribe or any other organization must have their say. The election for Councilpersons on May 19, 1984, was a voice of the people. The race for election was close between nominees, but the point is that all of those nominated had the ambition to work for their tribe. Without those people, our cause would be in jeopardy. All persons who ran for election should be congratulated for their efforts. If the person you voted for didn't get elected, it should make you all the more eager to vote next time. Don't stop voting just because "your" choice didn't get voted in. That's what freedom and democracy are all about. For those who didn't get elected, try again next year. For Dan, Bernard, and Vivian, a hearty congratulations.

--Tim Vanderhoef, Kenosha, Wisconsin--

Because this is the last issue of the Brotherton Messenger with Mark Baldwin as the editor, we want to commend him on a job well done--a job that illustrated his talent, ability, integrity, and insight. The tribe is in your debt Mark--not only for the good job you have done on the Brotherton Messenger, but also for your constructive contributions in the position of councilman from which you recently resigned, and to which your dedication to honor and

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and honesty so well served and represented every Brotherton. Your courage, insight, and dedication to all Brothertons does your tribe proud! Thank you Mark Baldwin.

Tim Vanderhoef brings his own unique qualifications and abilities to his new job as editor of the Brotherton Messenger and we know he will make his "mark" too. Tim has made the same type of monumental effort on the enrollments of his family lines and branches as Lani Bartelt has done with the Shelley clan. We first met the Vanderhoefs, in person, at the Brotherton reunion last October, and we were impressed with the Brothertown research they had accomplished for their own family. Tim's brother Dan, recently elected to Council is said to bring the same spirit of dedication to tribal affairs that Tim brings to his editorship. Congratulations and best wishes Vanderhoefs!

--Will & Rudi Ottery, Middlebury, Vermont--

The National Archives Record Group 75 and the case of The New York Indians vs. The United States requires an unraveling of history and considerable background information to comprehend. Because Rudi and I have researched much of what is now being researched again, I will try to condense the information that will be found. This should help in following what Bob Gough and John Turcheneske are discovering, as they direct and work with Olivia Tousey of the Brotherton HISTORY COMMITTEE. Rudi started on this period of Brothertown history in her last article, and this mention of some items she will cover in her future articles might help some of our younger members follow and watch the development of these events in Brotherton history.

From the last quarter of the 1700's to today, the history of the Brothertown Indians has been intertwined with that of the Oneida and Stockbridge Indians. The Brothertown Indians have been the receivers of kindness and a spirit of brotherhood extended by the Oneida and Stockbridge Tribes, and we owe them much. That we have been useful to them in one or two instances is merely something to be humbly appreciative of, and is only small return for the kindness and hospitality extended by them. The Oneida Tribe has been a benevolent adoptive parent tribe and considerate older brother in every sense--and continue to support our cause. The Stockbridge Tribe sheltered our numbers during the Revolution and continue as our friends to this day. While Occom can be considered the Moses who led his people to the promised land in New York--certainly, the Oneida & Stockbridge Tribes must be considered our guardian angels.

All records show clearly that the Brothertown Indians were adopted by the Six Nations via the Oneidas. After they settled on their New York land, a Brothertown faction lead by members of the Tunxis Tribe were determined to lease their lands to Whites, and Occom felt their action to be premature since the land had not been surveyed. As they continued to lease Brothertown land, the Brothertowns became demoralized and feared that enough time had passed so nothing could be done, but Occom appealed to the General Assembly of New York and in 1792 they passed an act authorizing the forcible ejection of the Whites. Occom became unpopular among the Whites, and among this faction. According to writers and biographers, "only those who had entered into his long-cherished plans, the intelligent, substantial and more religious Indians"--were able to comprehend how hard Occom was fighting on their behalf. David Fowler led efforts to adhere to Occom's leadership, but in 1792, Occom died a discouraged man.

Affairs at Brothertown did not move very smoothly after the death of Occom. Some of the Tunxis petitioned for a copy of the statutes of Connecticut on the grounds that they were expected to observe laws of which they were ignorant, and though the intent of the majority was to establish their own town government, by 1796 it was necessary for the General Assembly of New York to appoint a superintendent. Much of the government was then taken away from the Brothertown Indians themselves, but in its main features the town was ordered by its voters--the Brothertowns.

In religious affairs, the Brothertowns were rent and torn to pieces by seventh day Baptist teachers or exhorters and visiting Methodists.

Though Occom died in battle for the Brothertowns, the victory was his. For years the income that resulted from the fund that came from his fight to prevent loss of Brothertown land through leases was expended for the benefit of the tribe. It provided his people with industrial advantages, education, ministered to their necessities and followed them in their second migration to Wisconsin. He even foresaw their eventual removal from New York.

As the circumstances that caused their removal from New England to New York became evident in New York, plans were made to migrate to Wisconsin. The Brothertown Indians were represented in the treaties that were made by the New York Indians in relation to Wisconsin lands, but the Brothertowns became formally united in the affair in 1824 when the town of

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Brothertown voted that a purchase should be made of land at Green Bay. A group of Brothertowns traveled to Wisconsin and purchased a tract of 500,000 acres on the Fox River.

Meanwhile, the Menomonees and Winnebagoes, for the moment, denied some of the New York Indian claim. The government investigated and three townships east of Lake Winnebago were granted to the Stockbridge, Brothertown, and Munsee Indians--in addition to the 500,000 acres the Brothertowns had purchased west of the Fox River. The township of the Brothertown Indians was to be 23,040 acres and it was not difficult for them to see the difference between that and the 153,600 they had bought and paid for--however, their kin in New York were anxiously waiting the determining of their locations, so the Brothertowns finally accepted the 20,040 acres in 1832.

This was the status of Brothertown land affairs until the treaty of Buffalo Creek in 1838. It was important that the Indians from New York then had a title to 500,000 acres in addition to the reservations on which they lived. The possession of that tract was the object of the treaty of Buffalo Creek in 1838. The issues depending on that transaction were of importance to the New York Indians from then on. Their "Kansas Claim" rested on these 500,000 acres and the famous case of the New York Indians vs. The United States traveled through the courts until 1898 when the Supreme Court decided in favor of the Indians--and settlement for this claim was finally made after the 1967 censuses.

The New York Indians deeded, by the Treaty of Buffalo Creek in 1838, the 500,000 acres of Green Bay lands, and in return were to receive as a permanent home for all New York Indians then residing in New York of Wisconsin, a tract of land west of the state of Missouri to include 1,824,000 acres.

So when it is all unraveled: The 500,000 acres at stake in the treaty of Buffalo Creek in 1838 came to the New York Indians as a consequence of an agreement of 1822, BUT WAS MADE VALID BY THE PAYMENT BY THE BROTHERTOWN INDIANS. The Brothertown Indians had obtained the money from the funds coming from the lands which Samson Occom had so bravely fought to retain for the Brothertowns, and in which attempt he died.

--Willis Ottery--

After this edition of the Messenger, my "official" responsibilities within the tribe will cease. However, I plan to be an active and vocal advocate in the Brothertowns' continued struggle for acknowledgement. Like many of you, I've had strong opinions about certain aspects of our reorganizational efforts. I have, on many occasions, expressed my concerns and thoughts relating my perspective and honest concern. Those expressions have always been of a personal and individual nature. I have never entertained the notion that my specific views represent the ideas or doctrine of anyone or any body, but myself.

My training and experience have taught me how to communicate my feelings through the written word. It has also left me with a respect for the open expression of opinion and a belief that such expression was an integral part of a democracy.

Therefore, I want to take this opportunity as an individual tribal member to express my deep appreciation of certain people who have made my association with the tribe an educational and gratifying experience.

Throughout my involvement, I have found that the talents and skills of Brotherton descendants are limitless. I've also experienced the fascination of discovering a unique and unforgettable heritage which is ours as Brotherton descendants. Those who do not embrace and celebrate that heritage not only short-change themselves, but also deny their heirs a pride and certainty that what was suffered in the past, need not become a part of our present and future.

I am privileged to have known and worked with a caliber of people who have known the importance of cooperation, honesty and integrity. Space does not permit me to list every individual whom I have learned from and respected. However, I would be remiss if I did not publicly and formally state my allegiance and gratitude to Will & Rudi Ottery, and Carl & June Ezold. These people in their tribal responsibilities and associations, have, in my opinion, exemplified, affected, and honored not only our heritage, but also our current struggles for recognition. It has been my pleasure to work with them, and I am lucky to have them as friends. Sincerely,

--Mark Baldwin--

In Memory Of

"He left us with the kindnesses he showed to others. He left gentle words, and he showed us how to turn the other cheek. He left a legacy of hard work and charity. Many of us are angry as well as saddened at the way in which he was taken from us, but think what he would say to us now. I think he would want no one to be angry, bitter or sad. He would want no one to think a violent or harmful thing against another human being, especially on his account. I know he is at peace, and I think he would want us to be at peace also."

These are the words of an anonymous friend used at the funeral of Robert "Bicycle Bob" Wettstein, a Brotherton Indian descendant from Kaukauna, Wisconsin. Bob was murdered Sunday, April 8, 1984, the victim of a knife attack.

In his 38-years, Bob came to be known not only for his bicycle, which he rode everywhere, but also for his simple, pleasant manner and his acts of kindness. According to Joann Mau of Mau Realty, Robert wasn't the only victim of the killing. He qualified for free surplus cheese which he gave away to others. There are the children he bought candy for, but more than that Mau said, are the elderly for whom his assistance ranged from helping someone across the street, to going to fetch groceries. "That's whose going to miss him," she said. "It's mushrooming."

Robert received disability for a back injury suffered years ago, and he did odd jobs to stretch his income. It seems especially senseless that the apparent motive behind the killing was robbery.

Among those who will miss Bob's help are his parents. His father, Norman, is 77-year-old and suffers from Parkinson's disease. Bob frequently went to his parents' home to assist his father, to mow grass, and shovel snow, which he also did for other people.

Robert's mother is Ethel Mathers Wettstein, and according to Brothertown Tribal Genealogist, Rudi Ottery, Robert was the great, great, grandson of Eliphalet Mathers. Eliphalet Mathers was the first of the Brothertown Mathers family to migrate to Wisconsin. Eliphalet was prominent in the tribe and was a peacemaker for 20 years. Robert's ancestors included Charles Mathers, Henry Fowler, Maria Sampson, Benjamin Fowler, Anna Shelley, Ranson Mathers, Ursula Mathers, Elizabeth Crosley and John Mathers.

Condolences to Bob's family can be sent to the Messenger and they will be forwarded to his mother, Ethel. Our deepest sympathy goes to everyone who knew and loved Robert Wettstein. He will be missed, but he will be remembered.

--compiled from the Appleton Post-Crescent and other sources--

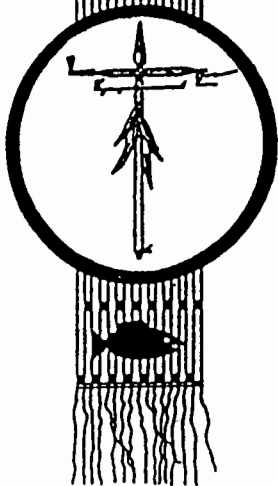
Mildreth Sampson Hanchild, 79, died Thursday, May 17, 1984, at her home in Fond du Lac. She is survived by her son Roger.

Mildreth was born January 5, 1905 in Fond du Lac to Avery and Sanna Hood Sampson. She attended Franklin and Goodrich schools, and in September 1926 she married N. James Hanchild. Mildreth was a bookkeeper for J. E. Burke Company for 17 years, retiring in 1983. Mildreth was a charter member of Sacred Heart Catholic Church, a member of the Altar Society and the Womens Catholic Order of Foresters. She was preceded in death by her husband who died in 1961.

Mildreth was also an active member in the Brothertons' efforts to achieve federal acknowledgement. She was one of the first people to volunteer to assemble and post editions of the tribal newsletter, which she continued to do until she became ill. Her willingness to assist the Brothertons embodied the true spirit of our heritage. She will be missed.

Melvin Hankwitz, 67, of Fond du Lac, died April 27, 1984, at his home. Melvin married Coral Fowler on February 27, 1946. He was an employee at Fred Reuping Leather Company for 30 years, retiring in 1981. Melving is survived by his wife Coral, three daughters, and three sons, one of whom is David Hankwitz, former Brotherton Tribal Council member. Our condolences to the family of Melvin Hankwitz.

THE BROTHERTON MESSENGER



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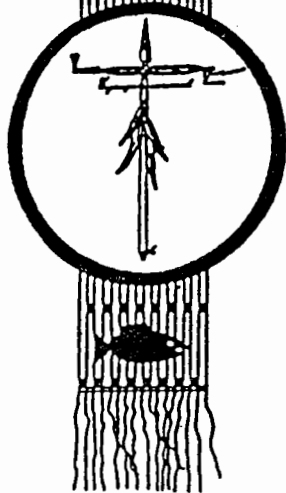
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THE BROTHERTON MESSENGER

August 1984

Volume XVII

DEDICATED TO OUR BROTHERTON INDIAN HERITAGE



TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held on Saturday, August 18, 1984 at the American Legion Hall, 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. A History Committee meeting is scheduled for 9:00 a.m. at the same building. All are encouraged to attend.

The September 15, 1984 meeting of the Brotherton Indian Nation will be held at the Hamilton House in Fond du Lac. The third Saturday of every month is our meeting day. Please try to attend!!

BROTHERTON BANNER

After an article appeared in the Racine Journal Times of Dan Vanderhoef's election to the Brotherton Indian Tribal Council, he was contacted to help Racine celebrate it's 150 year anniversary of it's settlement. Eighteen banners were to be made, representing many of the ethnic groups living in Racine. The Brotherton Indians are one of them.

Dan & Tim Vanderhoef worked up some artwork based on the Brotherton symbol designed by Rudi Ottery, and had the banner screen printed. The banner measures three by five feet, and has black lettering on an off white canvas and is hanging on 6th Street in downtown Racine.

The Brotherton banner was on display at the Homecoming last month and a picture of the banner appeared in the Racine Journal Times on July 3, 1984.

SHELLEY REUNION

About 70 people attended the Shelley family reunion held at Benson's Resort at Campbellsport, Wisconsin on June 23, 1984. There were relatives from Texas; Green Bay, and northern & Southern Wisconsin who showed up for a weekend of fun and camping.

Phil Tousey, Vice-chairperson, and Olivia Tousey, History Research Coordinator, also attended and camped with the Shelleys. Phil & Olivia talk to the Shelley relatives about the Brotherton Indian Nation and all the research that has taken place in the past few years. They also explained what the time-line chart was and what materials were needed to fill the gaps. The Touseys encouraged the Shelleys to attend the monthly meetings, and had a question and answer session at the end of their presentation.

~CHAIRPERSON'S

CORNER~

The first item in my message is to welcome Tim Vanderhoef as our new editor. I just know that you are going to do a terrific job Tim, and if you need any help, all you have to do is holler and I'm absolutely certain that you will get it. But remember, YOU HAVE TO ASK!

By the time that you receive the Messenger our Homecoming and picnic will be history but, we will have a report later on in the newsletter.

I would like to apologize for the tardiness of the Homecoming flyer and the June issue of the Messenger. Due to the fact that we are getting the non-profit rate for our postage, everything is being mailed at a Third Class rate. This means that if the Postman has a lot of mail to deliver on his route, he can leave the Third Class mail until another day or two or three or more. It could take a week or two or longer. We have to re-educate ourselves and get all of our mailings out at least a week or two, or even a month before we expect you to get it. In other words, leave enough time so that the mailings will get to you on time.

Carl and I attended the DeGroat reunion in Callaway Minnesota on June 23, 1984. They had between 100 and 120 people in attendance and a good time was had by all. After a potluck dinner, the adults played ball, children played games and the older members talked about the good old days. A dance was then held in the evening. A lot of questions were asked and hopefully the enrollment forms that were handed out will be completed and returned to the Enrollment Chairperson, Rudi Ottery. While at the reunion, Delores Straw and Geneva Geweke received some more information from me to be used when they attend the Newberry Library. They are to do research at the Newberry Library under the D'Arcy McNickle Memorial Fellowship awarded to them for the weeks of July 22nd and 29th.

Memorial weekend was spent with Mark Baldwin, Lani Bartelt, Dan Vanderhoef and myself trying to come up with some ideas for the Social and Economic Development Grant request. The grant is to be presented to the Administration for Native Americans (ANA) by June 29, 1984. We did a great deal of brain storming for those three days.

The next week I spent five hours with Judicare lawyers discussing some ideas and suggestions on how to go about writing up requests for grants. I then wrote 40 some letters to the History Committee members asking them for resumes. I received a tremendous response from most members, which will prove to be a great help in our future endeavors.

During the week of June 25th to June 29th, Mark Baldwin, Maynard & Blanche Thompson and myself worked many, many continuous hours and into the nights on the ANA Grant application. We finally got the 104 page application finished by 3P.M. Friday, June 29th (the deadline.) We have not heard if they have received it yet. The Arbor Vitae Townhall was used to collate the application, which turned out to be 104 pages with 12 copies of each page.

(continued)

I would like to publicly thank Mark Baldwin, Lani Bartelt, Dan Vanderhoef and Maynard & Blanche Thompson for the many hours spent on the work, planning and typing for the Brotherton Indian Tribe. I would also like to thank Ron Bartelt and Carl Ezold for giving of their time and patiently giving us the mental support and backing that we all needed to pull us through this ordeal. It really was an ordeal, but well worth the time and effort. It was truly an education.

We have received answers from the Wisconsin Community Fund and the Campaign for Human Development through the Archdiocese of Milwaukee. They informed us that we will not receive financial support from them. These were two grants that were prepared earlier this year asking for funding for our tribe.

The Brotherton Tribe is receiving the Winnebago Newsletter, the "Ho-chunk" and the Oneida Newsletter, the "Shenandoah". The newsletters are coming to my home address and I will be glad to share them with the other Council Members, Editor and anyone else who is interested in reading about other Wisconsin Tribes.

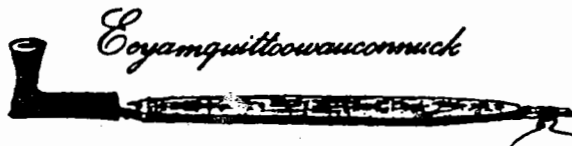
I haven't been attending any other meetings or the like for the month of July. I haven't really received any information stating that any other meetings were being held. Hopefully we will be setting up a by-laws committee in the not too distant future.

Our Research Coordinator, Olivia Tousey, has informed me that the reports to be sent to the ANA for the past grant, were mailed on June 30, 1984, the deadline for that information to be forwarded.

As you can see, there are a lot of people who are working extra hard for the Tribe.

I guess that is about all for now. I hope to see many of you at the August 18th meeting at Gresham Wisconsin. The meeting is scheduled to begin at 1:30 P.M. at the American Legion Hall, on Main Street. Please make an attempt to attend. I know you will find it informative and we can sure use your input.

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



C. A. Weslager, History Professor Emeritus, from Brandywine College of Widner University, is the author of twenty books dealing with American Colonial History and ethno-history. Professor Weslager is also one of our Brotherton supporters. He has written a new book, The Nauticoke Indian, Past and Present. This fascinating volume tells about their history and discusses the annual powwows of the survivors, and their determination to keep Indianism alive despite prejudices and adversity. Thoroughly documented as a historical reference, the book is also written in an engaging style for popular reading.

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE JUNE 19, 1984 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting was called to order by June Ezold, Tribal Chairperson, Arbor Vitae, at 1:45 p.m.
- Tribal Secretary, Lani Bartelt, Milwaukee, read Council agenda from morning's meeting.
- Minutes of the May 19, 1984 meeting were read by Lani Bartelt, Secretary.

CORRESPONDENCE

- A letter received from the Catholic Archdiocese of Milwaukee informed the Brothertons that the grant that had been written for the newsletter was not one of the proposals to be funded by them.
- An announcement made by June Ezold that the August Council and General Meeting will be held at the American Legion Post on Main Street, Gresham, Wisconsin, on August 18, 1984.
- Carl Ezold, Arbor Vitae, reported on the legislation he is working on for the tribe in regard to cemeteries with historical background, such as the Elyard Cemetery.

REPORTS

- MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Oshkosh. She stated that Rudi Ottery and herself are updating addresses and are now up to the S's. She also stated that to-date there are 1,971 enrolled Brotherton members.
- FUND-RAISING COMMITTEE Report was given by Lucille Baldwin, Sheboygan, stating that \$5.41 was collected from recycled aluminum cans. Barb Snyder, Fond du Lac, was not present to give her report.
- NEWSLETTER Report was given by Mark Baldwin, Madison, that an audit of the newsletter account had been done and was checked by the Council Members. The new editor, Tim Vanderhoef, Kenosha, stated that the deadline for the August edition of the Messenger would be July 30, 1984.
- HISTORY COMMITTEE Report was given by Olivia Tousey, Research Coordinator, Beaver Dam. She reported that the final review and rough draft of the petition had been completed that week by herself, Robert Gough, Dr. John Turcheneske, Phil Tousey, and Phyllis Frederick. Robert Gough, Anthropological Consultant, Madison, and Phyllis Frederick, Ladysmith, reported on what had been completed and what still needs to be done.
- HOMECOMING Report was given by Irma Sampson, Fond du Lac, stating that all plans had been finalized and that the Homecoming would be at the Calumet County Park, on the 28th of July. Everyone was encouraged to send in their registrations right away.
- TREASURER'S Report was given by Leo Tousey, West Bend. Balances in accounts were:

Brotherton Tribal Account	\$ 295.32
Brotherton Nation, Inc.	\$2,287.97
- Dan Vanderhoef, Council Member, Racine, talked about the 150th celebration of the founding of Racine. He stated that he had been asked to represent one of the ethnic

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groups of Racine by making a banner for the Brotherton Indians, and having the banner displayed with other ethnic banners near Downtown Racine.

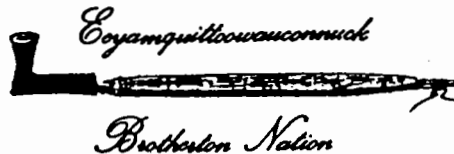
- Motion made to adjourn the meeting by Vivian Haase, Marshall, seconded by Dallas Skeesick, Arlington Heights, Illinois. Meeting adjourned at 4:10 p.m.

ABRIDGED MINUTES OF THE JULY 28, 1984 BROTHERTON HOMECOMING MEETING, STOCKBRIDGE, WISCONSIN

- Meeting called to order by June Ezold, Tribal Chairperson, Arbor Vitae.
- Rev. Gerald Alger, Leech Lake, Minnesota, opened the meeting with a prayer.
- Tribal Chairperson, June Ezold spoke about our heritage, how proud we are of it, and to work hard this next year to complete the research needed to finalize the petition.
- The Council Members, Tribal History Research Coordinator, Tribal Genealogist, Tribal Elders, and other non-tribal VIP's were then introduced.
- Dan Vanderhoef, Council Member, Racine, spoke about the Brotherton Banner made for Racine's 150th celebration.
- Tribal History Consultant, Dr. John Turcheneske, River Falls, talked about needed individual Brotherton's help in securing records, letters, etc. He also advised people to talk to himself; Olivia Tousey, Research Coordinator, Beaver Dam; Rudi Ottery, Tribal Genealogist, Middlebury, Vermont; or Council Members throughout the day.
- Tribal Research Coordinator, Olivia Tousey spoke about the completion of the last ANA Grant and showed the people present what the completed rough draft of the petition looked like, and encouraged them to look at it during the day.
- Mark Baldwin, Madison, talked about the work that had been done to complete the new ANA Grant which was written to set up a Tribal office, Petition Center, and a Tribal Archives. The new grant would also employ four Brothertons and two non-Brothertons in positions of research and managing a Tribal office.
- Gordon "Lightfoot" Fay, Atmore, Alabama and bride Ginger, were introduced. They had been married at Brothertown prior to the start of the meeting, by fellow Brotherton Rev. Gerald Alger.
- Willis Ottery, Middlebury, Vermont, talked about the history of the Brotherton People, their heritage, and how far they have come toward federal recognition in recent years.
- Brothertons; Neva Gewecke, Wausau, and Doris Straw, Morris, Minnesota were introduced. Both will be doing research at the Newberry Library in Chicago, Illinois, through the D'Arcy McNickle Memorial Fellowship which was awarded to them.
- A "mock" Indian wedding ceremony was then conducted for Lightfoot and Ginger Fay, by Rudi Ottery and June Ezold, with other Brothertons bartering for the bride and groom.

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- Lightfoot Fay presented the Council Members and Rudi Ottery with a handmade necklace as a gesture of Indian Tradition. He also presented the waupum belt to the Brotherton Tribe, that he had been working on for over a year.
 - State Representative Gervase Hephner from Calumet county was introduced. He welcomed those present and stated that if the Brotherton Tribe needed any help when problems arise, he would be glad to do what he could for them.
 - Tim Vanderhoef, Newsletter Editor, Kenosha, stated that to-date there are 144 subscriptions to the Messenger, which is the most that the newsletter has ever had.
 - Homecoming Committee Chairperson, Irma Sampson, Fond du Lac, was introduced. She thanked her committee for a job well done and commenced handing out door prizes.
 - June Ezold urged anyone with information, documents, etc. to mingle and talk with Rudi Ottery, Olivia Tousey, Dr. John Turcheneske, Phyllis Frederick or any Council Members. She also explained that the late Brotherton Messengers for the June issue were late because of the third-class mailings for our non-profit rate.
 - Meeting was adjourned for a picnic lunch.
- ** The August General meeting will be held at Gresham and the September meeting will be back at Fond du Lac.



50TH WEDDING ANNIVERSARY

Evelyn and Bill Bislew of Racine Wisconsin, will be celebrating their 50th wedding anniversary on Saturday, September 8, 1984, at St. Paul the Apostle Church. Married at St. Joseph's Church, Racine, on September 6, 1934, they have raised nine children and have over 27 grandchildren. Many of the Racine Brothertons will be celebrating the day with them and it is thought that Evelyn; who is descended from the Hammer line, might make a "toast" to her Brotherton roots as well as to her happy marriage. Let's all join together in wishing them both a HAPPY 50TH WEDDING ANNIVERSARY!

DONATIONS

Through the kind and generous donations received from some Brotherton members, the hard working Vanderhoef brothers were able to have a Brotherton Banner made for the Racine Sesquicentennial (150 year) Celebration. The Banner, which will hang on 6th Street near Downtown Racine until the end of the celebration, was also displayed at the Brotherton Picnic last month. The Banner will then become the property of the tribe and will be displayed at all of our tribal gatherings.

A big "Thank You" to Dallas Skeesick, Carl & June Ezold, Ron & Clarice Gall, Willis & Ruth Vanderhoef, John, Dan and Tim Vanderhoef, and other "Lynch" relatives for giving the Brotherton Tribe an opportunity to display our Indian heritage.

HISTORY COMMITTEE REPORT

In my opinion, the most important happening in the history of the Brotherton Indians since 1839 and Citizenship, is the completion of the Administration for Native Americans Grant on March 31, 1984.

On June 16, 1984 a written report was submitted to the Tribal Council reporting the progress of the evaluation and final report to the ANA. The final report of the Status Clarification Grant was completed by Phyllis Frederick, Dr. John Turcheneske, Robert Gough and Philip & Olivia Tousey and mailed on June 30, 1984 as specified by the ANA.

Assisting the above people in the printing of the final report on the word processor was Marlena Bischoff. A great deal of work was also completed by Beth Bischoff, who ran more than 8,000 copies, and Melissa & Jeff Schmidt who assembled the two inch books containing over 400 pages.

Space does not permit the listing of all of the people who have devoted so much of their time, money, energy and knowledge to this 20 month project. Credit has been given to these people in the appendix of the final report. On behalf of the Brotherton Indian Nation and myself, as the Brotherton Research Coordinator, I want to thank everyone who contributed in any way to the Brotherton effort of gaining federal recognition.

I urge all people working on Brotherton research to complete your work and ask for further assignments. Please make an all out effort to complete all of your family research so that the gaps in our history, as shown on the "time-line chart". can be filled. The ground work has now been laid and we are well on our way toward federal recognition.

Phase two of our federal recognition will begin with a workshop at the August 18th meeting in Gresham Wisconsin. The research workshop will begin at 9:00 A.M. at the American Legion building on Main Street. Anyone interested in our Brotherton history is encouraged to attend.

Phil and I wish to thank Lani Bartelt and the Shelley Brothertons for their invitation to join them at their reunion and camping weekend at Benson's Camping Resort near Campbell-sport Wisconsin. It was a most relaxing time for us and quite a joy for Phil to give a presentation to another group of Brothertons telling them more about their history, what the Tribe is doing today to become recognized by the federal government, and about the preservation of our Tribal History.

The Brotherton Indian Tribe and Phil Tousey, as Vice-chairperson, were recognized at the Wisconsin Indian Arts Festival at Eau Claire Wisconsin on July 13, 14 and 15th. Other Brothertons in attendance were Phyllis Federick, Marcella Zank and her family. Two of Marcella's paintings were entered in the Art Show. We congratulate Marcella on her award for the painting of an Indian girl. The painting was sold to a person from Australia. We understand that Marcella is already working on paintings for next year's festival.

While at the Indian Arts Festival we had the pleasure of visiting with Martin Zank and thanked him in person for the research and work he has been doing in the Fond du Lac newspapers. We also explained to him just what the tribe has been doing toward gaining federal recognition.

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Robert Gough, our Tribal Anthropologist, and a video crew from Madison Wisconsin, recorded for all time this first Wisconsin Indian Arts Festival which included the following workshops and programs:

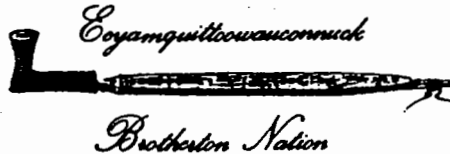
Poetry Reading, Creative Writing Workshops, Basket Weaving, Pottery, Traditional Foods, Traditional Costumes, Dancing, Pow-Wow, Indian Crafts, Adult & Children's Art, and Sunrise Ceremony.

Robert Gough served on the Festival Steering Committee, as well as fellow Brothertons; Phyllis Frederick and Marcella Zank.

On July 16, 1984 Phyllis Frederick, Olivia Tousey, Phil Tousey, Sr., Dr. John Turcheneske and Robert Gough met at River Falls Wisconsin for an overview of the ANA project. We discussed the ANA project and how the results relate to the completion of the final petition for federal recognition.

Copies of the entire ANA report may be purchased for \$20.00 or portions of it for five cents per page. Requests may be obtained from the Research Coordinator.

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



Robert Gough, our Anthropological Consultant, was sadly missed at the Brotherton Picnic last month. He was called home to be with his mother who will have open heart surgery in the near future. Our thoughts and prayers go with you, Bob. Please keep us informed as to your mother's progress.

Phil Tousey, Tribal Vice-Chairperson, was notified in June that; of the 42 proposals studied by the Campaign for Human Development Review Committee, the Brotherton's was not one of the proposals funded.

June Ezold, Tribal Chairperson, received notification from the Wisconsin Community Fund that; although the Brothertons ranked in the top 20 of the proposals reviewed, we were again not one of the proposals funded.

This does not mean that we should stop working on grants. It means that we should all work a little harder, and not give up. One way to help your fellow Brothertons is to tell your friends and relatives about the Messenger, and ask them to subscribe.

Homecoming & Picnic

The BROTHERTON HOMECOMING & PICNIC which took place on July 28, 1984, at the Calumet County Park near Stockbridge, Wisconsin, is an event to be remembered and placed into the annals of history. Nearly 160 people, most of which share a common Indian ancestry, came together in brotherhood and kinship to share a day in their lives with their fellow Brothertons.

The Homecoming meant more to one Brotherton than it did to others. Gordon "Lightfoot" Fay of Atmore Alabama, not only journeyed to Brothertown Wisconsin, the home of his ancestors, but was married there on the morning of the Brotherton Picnic.

The reunion began just after 9:00 a.m. with the assembling of many Brotherton families. While the food was brought in and people registered, the Brotherton Banner was raised with the help of Dan & Willis Vanderhoef, and Boots Sampson. Many pictures were taken beside the banner that day, and all people showed the pride of the Brotherton symbol in their eyes.

While Brothertons continued to greet relatives and old friends, there were men busily carrying tables to the meeting site. The women, supervised by the very capable Irma Sampson, had the food situation well at hand, as well as the registration booth, handled by Mary Hoey and Sandi Hahn.

The Homecoming meeting began at 11:00 a.m. with June Ezold, Tribal Chairperson presiding. Rev. Gerald Alger, a Brotherton from Minnesota, opened the meeting with a prayer. Many Brothertons were introduced, including the Tribal Officers, Council Members, Committee Chairpersons, as well as Brotherton Elders and VIP's from the area.

A wedding ceremony was conducted for Gordon "Lightfoot" Fay and Ginger, his new bride. An old Indian custom of bargaining for the bride, and jumping over a broom was incorporated into the delightful "mock" ceremony. Many Brothertons assisted as family members of the bride and groom.

Lightfoot, as Gordon Fay likes to be referred to, presented the Brotherton Wampum Belt to the Tribe. He had been working on the belt for more than a year, and contains 10,000 beads. It was truly a magnificent sight and a gift to be cherished by the whole Brotherton Tribe.

Many Brothertons had things of importance to tell the tribe, including; Dan Vanderhoef who talked about the Brotherton banner on display, which was made for the Racine 150 year celebration; Dr. John Turcheneske, who told the Brothertons that their individual help is needed in obtaining records for completion of the petition; Research Coordinator, Olivia Tousey, who spoke about the completion of the rough draft of the petition; Mark Baldwin, who talked about the grant writing efforts to obtain funds for setting up a tribal office and petition center, as well as a tribal archives and the employing of four Brothertons and two non-Brothertons to do research and managing the tribal office; and Will Ottery, who presented a well written speech about the Brotherton history, heritage and ancestry of our tribe. A speech that deserves more than a one time use; a tribute to our ancestors and to the present day Brothertons and even future generations.

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Others had more to say to the Brotherton Indians present; State Representative Gervase Hephner, who told the Brothertons that they had his backing and whenever they needed help, to ask him for it; Tim Vanderhoef, Messenger Editor, who told the tribe that with the number of subscriptions now at 144, the Brothertons now showed more than ever that they had pride and an interest in their heritage; and Lightfoot Fay, who showed by giving gifts of hand-made necklaces to Council Members, that by Indian custom he had faith in those who run the tribe for us.

After thanking the Homecoming/Picnic Committee, Irma Sampson gave out prizes for: The oldest man and the oldest woman present, who came the farthest, most children present (won by Willis & Ruth Vanderhoef), newest married (Lightfoot and Ginger Fay), newest baby, longest married couple, as well as door prizes to adults and children.

June Ezold urged people to talk and mingle with Tribal Officers and Council Members, not only to get to know them, but also to exchange information and documents they might have.

The meeting was adjourned and the picnic was on. Everyone enjoyed a leisurely and very delicious lunch. People from all family lines met and exchanged information, while Tim Vanderhoef sold Brotherton hats and t-shirts. Over 50 items were sold and two more subscriptions were added. It was a great day for Brotherton advertisement and for the Messenger.

As everyone finished lunch, a group formed by Carl Ezold and Elaine Raddatz left on a tour of the cemeteries in the Brothertown area. At the same time, Sandi and Phil Hahn began their music and sing-along, and the rummage sale began. There was something for everyone to do.

Many people talked to each other about their ancestral lines and asked and answered questions that others wanted to know. It was an afternoon to get to know fellow Brothertons and to talk to relatives they had not seen for awhile.

Later in the afternoon, Lightfoot and Tator Fay began their Indian dancing, with many people joining in. The Indian dancing was missed by those on the tour, and so well liked by others that an encore performance was conducted later on. Said one little boy from Racine who talked about the Indian dancing for days... "Mom, I danced with a real Indian." The Indian dancing was one of the highlights of the picnic.

Many Brotherton families stayed for more chatting and having fun, A supper meal was prepared which consumed nearly all of the leftovers. Some still stayed, not wanting to say good-bye to their family or new-found friend. The Brotherton Homecoming & Picnic had proved to be just as it had been planned. "To bring Brotherton descendents closer together, to socialize and to further the Brotherton's goal of achieving federal acknowledgement."

Everyone had a wonderful time, ate lots of food, learned more about our ancestry and our fight for our rights. It is hard to imagine anything that could surpass the beauty of the Calumet County Park, the kinship and the brotherhood that we possess, and the heritage we share. The Brothertons have logged yet another page in the history of the Brothertown Tribe.

Many thanks to Irma Sampson and the Homecoming Committee for a job well done!! Next year's picnic is tentatively planned for July 20th in Racine. Mark your Calendars NOW!!

A BROTHERTON THANK YOU

I would like to thank all of the people who helped out at the Brotherton Homecoming & Picnic. Also, A BIG Thank You to everyone for bringing all the delicious food that was served. The Homecoming & Picnic was a great success. The park and the weather were perfect and we had no problems. Everything went the way I had hoped it would. Everyone had time to talk with people they had never met before, or had not seen in a long time. Hope you all had a good time.

Though I don't know everyone's name who helped out at the picnic, I'd like to thank the ladies who helped set the food on the tables and the men who carried the picnic tables across the road. My thanks also to Mary Hoey, Lucille Baldwin and her daughter Karen for their help with the craft and rummage sale. I couldn't have run it all by myself. Many thanks to Leo Tousey for selling most of the rummage and craft items that were left after the sale. With his combination of sales pitch and baloney, we were able to eliminate some items that we would have had to carry back, and we made money too. Thank you to those of you who brought items to sell. Without your generosity we would have had nothing.

The craft & rummage sale brought in \$210.00, with another \$162.00 coming from registration fees, minus the cost of items brought in. That gave us a total of \$330.36 for the treasury.

More thanks go to my daughter and son-in-law, Sandi & Phil Hahn, for entertaining us with your music and songs. I hope they can do the same next year, as my daughter likes to do things like that, with phil's help of course.

While I'm handing out thank you's for entertainment, Gordon "Lightfoot" Fay and son Tater deserve a BIG thank you for performing those wonderful Indian dances for us. I'm sure everyone enjoyed them as much as I did. Let's make sure they come back again next year.

I'd like to thank Will & Rudi Otterty for donating the money to pay for Gordon and Ginger's wedding cake. Also, a well deserved Thank You to Carl & June Ezold, and Will & Rudi Ottery for donating the money for the cost of the rental on the amplifier and equipment.

Without the help of you Brothertons, whether it be time, money or advice, we could not have accomplished what we have. All in all the Brotherton Homecoming & Picnic was a huge success. Thanks again everyone!!

Irma Sampson
Homecoming Committee Chairperson

TRADITIONS OF AN INDIAN WEDDING by Rudi Ottery

Ginger and Gordon Fay were married at 9:00 a.m., July 28, 1984, at the Brothertown Union Cemetery at Brothertown, Wisconsin. They were married there because they wanted their marriage license to read Brothertown Wisconsin. There is no longer a church at Brothertown, but I have learned the approximate location of the old church in case they wanted to be married there, but they decided instead, to be married between two of the graves of Gordon's ancestors in the cemetery.

Earlier in the week of his wedding, Gordon had asked me about ancient marriage ceremonies used by the parent tribes, and while I have never researched this information as such, I recalled reading of a ceremony wherein the finger of the bride and that of the groom was
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pricked, and the fingers of the two pressed together so their blood flowed together as one blood. They decided to incorporate this in their ceremony. They also incorporated the tobacco circle of the Creek Indians in their ceremony. Before the wedding ceremony Lightfoot sprinkled a circle of tobacco and the marriage was performed within this circle. I do not know the origin or anything else about this tradition. Lightfoot's son, Tater, and Ginger's daughter, Sonya, were the best man and maid of honor, and I was the witness. The marriage was performed by the Rev. Gerald Alger of Minnesota who drove all night to officiate at his Brotherton Indian brother's wedding.

The beauty of the ceremony in the Brothertown Union Cemetery was not like a traditional church wedding. There was no organ playing or singing, but one could feel the presence of real music that was there-- the chirping of the birds in the background and the song of love and dedication in the eyes and actions of Gordon and Ginger.

Another marriage tradition from Rhode Island that I had read of (but would not count on being accurate) was performed at the reunion as a surprise for the Fays; because it was fun, and to introduce the Brotherton gift-giving. Carl Ezold had made a "marriage broom" from materials I had brought with me from the east (except for the straw). The broom was made from a New England broom stick (thin tree trunk), New York leather strings, Wisconsin straw, and was tied with a ribbon to symbolize the matching ribbon shirt and ribbon dress worn by Gordon and Ginger. The origin of the broom materials symbolized the various Brothertown ancestral homes.

At the Homecoming presentation, I described the ceremony and representatives of the family lines that shared Gordon's ancestry participated in the ceremony. The traditional ceremony was reversed because Gordon was the Brotherton and a member of the tribal family, so he was given to Ginger. According to what I have read regarding this ceremony and what would be usual tradition, it should have been the bride that was bargained for-- but since Gordon was a Brotherton and we could give him away, Ginger bargained for him. Those participating in the ceremony as representatives of Gordon's family included; Maynard Thompson, representing the Johnson family; Mark Baldwin, for the Wiggins family; Clairene Bolender, for the Skeesuck family; and Dan Vanderhoef, representing the Hammer line. There was no one of the Schooner line present to represent that line of his ancestry, but Vivian Haase should have represented the Fowler line (my apologies to Vivian), but I forgot to include her. The head of the family held the broom so Brotherton Tribal Chairperson, June Ezold, acting as head of the tribe, held the broom used in the ceremony.

Olivia Tousey was asked to be the family of Ginger, who is not of Indian ancestry, and other members of the tribe joined Ginger's family and added lots more fun to the ceremony because they thought Olivia and Ginger looked pretty alone opposite Gordon's array of family. Those volunteering to help Ginger included Dallas Skeesick and Lani Bartelt.

An Indian blanket that my mother had purchased in the 1920's from a Sauk Indian friend from Crawford County was used as the bargaining item for the groom. The Fays returned to Alabama with this blanket and the broom as a remembrance of the occasion.

BLOODLINE: rudi ottery, genealogist

FINAL BROTHERTON REMOVAL TO ONEIDA COUNTRY

After the revolution, companies of Brothertown Indians crossed the Hudson River and followed the Mohawk River westward. David Fowler was the leader of the first company to go to Oneida country and Samson Occom pushed Indian families forward from the parent tribe settlements as they could be made ready.

The expense involved in transporting the Brothertown Indians from coastal New England to New York was large, and Occom gave his own personal note in payment for their passage. Occom attempted to obtain financial assistance, met members of the New York General Assembly, and came to have considerable influence over their legislation on Indian affairs.

In 1789 Occom left Mohegan, which "he more than any other Christian Indian had made famous," and he moved his family and other New England Indians to Oneida country. Although he visited Mohegan again, he had finished his work there. When he took the last company to Oneida, which contained all who could then be persuaded to emigrate, the Indian Moses had brought his people into their promised land.

Before he moved to Oneida he had made many trips between Mohegan and Oneida country. Mentions in his diary during these trips include: Daniel Mossuck who died during that period; the death of Occom's daughter Talitha; a son born to Andrew Curricomb on July 14, 1786; that food was scarce in the new settlement; the marriage of Abraham Simons and Sarah Adams; the baptism of Mary, the daughter of Sir Peter; the baptism of Joseph, son of Joseph Quinney; the baptism of his son-in-law, Anthony Paul, the renewed baptism of his daughter Christiana, and the baptism of their children Samson, James, Sarah, and Phebe; and the baptizing of six of David Fowler's children. Also mentioned in Sason Occom's diary was a wedding which took place at Stockbridge, that was the marriage of one of the Sachem's sons who married a woman of noted family and whose wedding was attended by people of many Nations, speaking in ten different languages; his sisters-in-law Hannah and Esther; David Fowler, Jacob Fowler, Elijah Wampy, Sir Peter Pauquunnuppeet, Widow Quinney, Roger Wauby, James Waucus, Anthony Waucus, James Fowler Waucus, Abraham Simons, Jacob Konkapot, Betsey Fowler, Elizy Curricomb, John Tuhie, Joseph Pye (alias Shauqueathquat), Jo Quinney, John Quinney, Catherine Quinney, little Jo Wauby, George Peters, Jerusha Wampey, Captain Hendrick Aupaumut, Esther Poquantup, Widow Paul, John Paul, George Pharoah, old uncle Cornelius, Sally Skeesuck, a young man named Soloman, and Joseph Quaunckham.

The New England Indians named their town Brotherton, which in Samson Occom's language was "Eeyamquittoowauconnuck." They chose Jacob Fowler as the town clerk; and Roger Wauby, David Fowler, Elijah Wampy, John Tuhie and Abraham Simon as the first trustees for the town. The first fence viewers chosen were Andrew Curricomb and Thomas Putchauer.

Occom Appeared at the Oneida Council regarding the land of the Brothertown Indians. For reasons now unknown, the Oneida Indians briefly considered reducing the amount of Brothertown land, but the situation ended up being a new offer from the Oneida Indians for the Indians of Brothertown to continue on the same ground, but not requiring them to be bound to it.

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Thus, allowing them to live at large with the Oneidas in Oneida country. Occom's diary mentioned his being summoned by the Oneidas because a few Brothertown Indians had made an agreement regarding land without the knowledge of the Brothertown Headmen, and Occom wrote that he went to his bed with a sorrowful mind.

Jacob Fowler died in 1787. He had been a schoolmaster at the Oneida mission, teacher and preacher at Mushantuxet, tutor at Dartmouth College, and a faithful messenger during the Revolution.

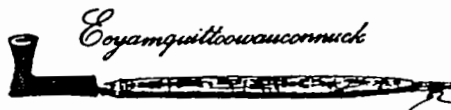
At Brothertown, a number of Stockbridgers traveled six miles to be preached to by Occom and he also preached at Stockbridge. Occom came to minister to a church composed of both tribes and he preached on alternate Sunday's in Fowler's barn and in some homes at Stockbridge, combining the two tribes into one congregation which united and extended a call to Occom. A division was caused when Sargeant arrived in New York because some were loyal to their old religious leader, Sargeant, while some were loyal to Occom. Thus, two churches resulted, and Occom ministered at Stockbridge and at Brothertown until his death. Because Occom had been ordained as a Presbyterian minister, those loyal to him were Presbyterians. This was the first Indian Presbyterian Church formed in America because there was no white man to assist in its formation.

After Occom's death, the Stockbridge membership united with Sargeant's church. This benefited Stockbridge unity, but left the Brothertown members to become the prey of religious factions of itinerent preachers of the time. Thereafter they only had ministers from their own people on a regular basis.

Occom had preached wherever he found an opportunity when traveling, and most evenings found him in some pioneer cabin where he had gathered people to teach and to sing his spiritual songs. This made him known near and far, and won him the honorable title "the missionary of the wilderness." His journeys were missionary tours during which he baptized and attended the dying, and ministered to the settlements along the way; and no one could do it better. He had no prejudices and was content to preach in any place, to any kind of audience. Everyone knew him and he was received into their homes. He did his utmost for the religious welfare of the Brothertown and Stockbridge Indians and won respect and affection in the settlements because he honored his own mission.

NOTE: This article is mainly a condensation of the research of others, most often that of W. DeLoss Love.

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



Former Council Member, Phyllis Frederick, will be going to the University of Minnesota this fall to study Law. GOOD LUCK to you Phyllis! I'm sure you'll keep in touch. We need your input.

MEMOS FROM RUDI:

We have just attended the Brotherton Homecoming in Calumet County Wisconsin. This reunion was special for us because our decade-long mailbox friend Gordon "Lightfoot" Fay not only presented the Brotherton Wampum belt he made for the tribe, but asked me to sign as a witness to his marriage an hour before the reunion started. Lightfoot Fay cherishes his Brotherton heritage very deeply; and the week before the reunion arranged for another meaningful event, his marriage, to occur during his pilgrimage back to the Wisconsin home of his ancestors. Lightfoot and his family live in Alabama and he is the head drummer for the Alabama Creek dancers. The 10,000 bead wampum belt that he presented to the tribe is just beautiful.

DEGROAT DESCENDENTS: I have spoken or written to many of you, but for those I have missed, I have come to my own DeGroat research now and everything therein indicates that the DeGroats are of Iroquois origin--of either Onondaga or Mohawk ancestry, or a combination thereof. Statements on documents made by early DeGroat ancestors back this up also as they have indicated these two ancestral tribes.

It has been stated and written that the Brotherton DeGroat families are descendants of the Ramapoo Indians and the name is said by these writers to be taken from a Dutch DeGroat family in the Ramapoo area. In view of my research and statements made by early DeGroat ancestors, it seems unlikely that Ramapoo ancestry is accurate. So far nothing seems to link them with the Ramapoo Indians. It is possible that these two DeGroat families could connect in some way--though I can, so far, see no indication of such a connection.

Regarding a contact with DeGroat descendent whose family originated on Long Island, we will just have to wait and see what develops there. Those originating on Long Island could connect with the Brotherton DeGroat line, the Ramapoo DeGroat line, or turn out to be a third group.

From the beginning, the DeGroat material sent to me by other researchers did not sound like anything I had found, and therefore the warning I sent in my newsletter articles which urged you to be certain you were being connected to the correct ancestors if you were in contact with these other researchers.

WELCH DESCENDENTS: John Sower in Arizona and Renona Elsen will be working with the Welch research mentioned in the last Messenger. Tom Straw may also be working with them to some extent. John Sower's wife is a DeGroat descendent and he will be making further DeGroat inquiries at the same time.

THANK YOU! Thank you Rose Tousey for the good detective work and good reports you have sent me recently. Thank you Tim Vanderhoef, Lani Bartelt, Ernest Baker, Bernard Johnson, June Ezold and others who brought missing forms for their families, address changes, documents, etc. to me at the reunion. A special thank you to Tom Straw for making a copy of some Minnesota census records for me and bringing them to the reunion.

THANK YOU Vern Soper for the Rhodes-Kellogg letters you recently sent through Margaret Antell. I gave them to Olivia Tousey for the History Committee when we attended the reunion in Wisconsin. They left the reunion in the hands of John Turcheneske, the tribe's Kellogg specialist, who will study them and then return them to the History Committee.

(over)

THANK YOU Ethel Mathers Wettstein for the use of your collection of Brotherton newspaper clippings. I will photocopy them for Olivia Tousey for the History Committee and return the originals to you soon.

ASSISTANT TRIBAL GENEALOGISTS NEEDED: to assist in filling gaps by doing county courthouse research in the following counties:

- MINNESOTA - Crow Wing, Hennepin, Hubbard, Itasca, Lyon, Ramsey, Red Wing, Todd, and Winthrop.
- WISCONSIN - Brown, Lincoln, Marinette, Oconto, Outagamie, Taylor, and Winnebago.
- ILLINOIS - Cook county.
- OREGON - Wasco county.

Please contact Rudi for detailed information needed in each county.

This month I will be doing a complete file review and preparing a new address list and enrollment status printout report for the Council. It should be done by September 1st.

Rudi Ottery
Brothertown Tribal Genealogist
Rt. #3, Halladay Road
Middlebury, VT. 05753

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

COUNCIL OFFICERS

<u>CHARIPERSON</u> JUNE EZOLD Route #4, Box 90-1 Arbor Vitae, WI 54510 (715) 542-3913	<u>VICE-CHAIRPERSON</u> PHIL TOUSEY 412 West 3rd Street Beaver Dam, WI 53916 (414) 885-5410	<u>SECRETARY</u> LANI BARTELT 3018 W. Eggert Place Milwaukee, WI 53209 (414) 461-9048	<u>TREASURER</u> LEO TOUSEY 2248 E. Sandy Acres Rd. West Bend, WI 53095 (414) 338-8645
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COUNCIL MEMBERS

RENONA ELSEN 1109 Michigan Avenue North Fond du Lac, WI 54935 (414) 922-4488	VIVIAN HAASE 432 Farnhan Street Marshall, WI 53559 (608) 655-3935	BERNARD "Boots" SAMPSON 17 N. Hickory Street Fond du Lac, WI 54935 (414) 921-2000
MAYNARD THOMPSON P. O. Box 64 7395 Mechanic St. Waukau, WI 54980 (414) 685-5438	DAN VANDERHOEF 1121 1/2 Hayes Ave. Racine, WI 53405 (414) 633-6882	

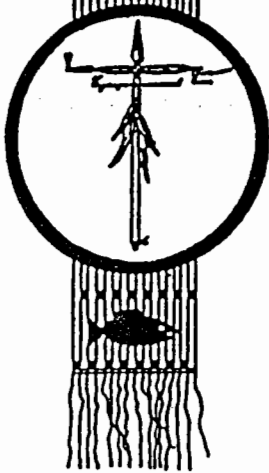
<u>RESEARCH COORDINATOR</u> OLIVIA "Chris" TOUSEY 412 West 3rd Street Beaver Dam, WI 53916 (414) 885-5410	<u>TRIBAL GENEALOGIST</u> RUDI H. OTTERY Rt. #3, Halladay Rd. Middlebury, VT 05753 (802) 388-2013	<u>MESSENGER EDITOR</u> TIM J. VANDERHOEF 6018 25th Avenue Kenosha, WI 53140 (414) 654-6551
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<u>MEMBERSHIP COMMITTEE</u> ROSE TOUSEY 4800 Fahrwald Oshkosh, WI 54901 (414) 426-1319	<u>SUNSHINE COMMITTEE</u> AMY TOUSEY 2248 E. Sandy Acres Rd. West Bend, WI 53095 (414) 338-8645	<u>PUBLICITY</u> BARB SNYDER 113 Sibley Drive Fond du Lac, WI 54935 (414) 922-7045 (also has maps, pins, bumper stickers & proclamations)
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ALUMINUM CAN PROJECT & POSTCARD SALES

LUCILLE BALDWIN 522 Wilson Ave., Apt. #7 Sheboygan, WI 53081 (414) 452-7442		
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BULLETIN BOARD



MESSENGER SUBSCRIPTIONS

To-date there are 150 subscriptions to the Brotherton Messenger. That is the most subscriptions that we have ever had. It clearly shows the growing interest and concern that the Brothertons now show for their past heritage, their present rights for their future generations.

The cost of the Messenger is \$6.00 per calendar year (from January to December), and is published six times a year. Any late subscriptions will receive ALL back issues for that year, and will be mailed with the next regular newsletter mailings. While receiving a reduced rate for postage, the nonprofit third class mailings do take longer, so please be patient. Anyone not receiving their Messenger by the end of the mailing month should contact the editor.

BROTHERTON GREETINGS

Congratulations and best wishes to the following people who have recently, or will soon be celebrating their big day!!

FROM THE SHELLEY CLAN

HAPPY BIRTHDAY TO: Sandy Briggs, Jeannie Pasquasi, Don Neumann, Casey Neumann, Wanda Krause, Shelley Gardner, Janilee Gardner, Kim Toll, Philann Neumann, Dennis McCarthy, Danny McCarthy, Shannon Decker, Gordy Musolf, Paul Stich, Mark Stich, Rick Plum, John Plum, Bob Starich, Carol Starich, Christina Friedl, Emmet McCarthy, Charlene Shelley, Don Shelley, Suzette Manyen, Don Block, Dennis Shelley, Steve Baumann, Wendy Burt, Lisa Craven, Jeff Shelley, Pat Shelley, David Shelley, Gladys Shelley, Diana Watkins, Buzzie Simons, Pat Vasa, Erland Shelley, Jessica Weltzin, Debbie Simons, Alex Vasa, DuWayne Shelley Sr., Sugar Bushons, Rodney Shelley, Ronnie Wenzel, Jim Gripentrog, Dennis Gripentrog, Rocky Poyner, Nicholas Gripentrog, Linda Schmoll, Ronnie Bigelow, Debbie Gripentrog, Geme Breu, Carla Breu, Julie Shelley, Tony Schuh, Barb Schuh, Tammy Underwood, Dickie Schuh, Jim Wilke, Karyn Schuh, Dan Miller, David Miller, Robert Bertram, and Jennifer Bertram.

CONGRATULATIONS to Tom & Jean Klimowski for the birth of their son, John Anthony, born July 2, 1984.

BEST WISHES to Milly Starich & Tim Guyer who were married July 28, 1984 in Calif.

FROM THE LYNCH LINE

HAPPY BIRTHDAY TO: Ann Carin Bislew, David Huissen, Louis Huissen, Beth Ann Schuster, Helen Lorenz, Cynthia Lorenz, Butch Hollow, Amy Sue Hollow, Joan Steinhoff, Andy Confer, Linda Vanderhoef, Tim Vanderhoef, Willie Vanderhoef, Sandra Nytes, Mildred Wittman, Shari Verbeten, John Verbeten, Patrick Verbeten, Jim Verbeten, Michael Verbeten, Nicole Verbeten, Jacob Verbeten, Angela Verbeten, Phyllis Gandee, Jerry Highman, Brian Matsen, Dolores Green, John Steinhoff.

HAPPY ANNIVERSARY TO: Tim & Barb Vanderhoef, Dan & Linda Vanderhoef, Terry & Liz Smith, Alex & Judy Hollow, David & Karen Huissen, Dan & Mary Peltier and Bill & Evelyn Bislew.

OPEN FORUM

* The OPEN FORUM section of the newsletter is reserved for letters to the editor, *
* questions, or comments concerning tribal issues. It is an open forum for the *
* discussion of ideas, information, points of view and opinions. It does NOT reflect *
* the points of view or opinions of the editor or of the MESSENGER. You are encour- *
* aged to contribute your comments and concerns on all issues. All materials submitted *
* must be signed, but names may be withheld upon request. *

In the past issues I have noticed laurels being passed out and justly so; but regretfully a few worthwhile people have been unintentionally overlooked. In particular, Phyllis Frederick, Robert Gough, and Dr. John Turcheneske Jr.

Without Phyllis we would not have the services of Robert and John. There would have been no A.N.A. Grant, through which we have completed eighty percent of the work needed for federal recognition. Through these three people we have met many people in high places who have opened doors and solved many problems we were faced with. Please remember, these three people were employed else where. Their time and personal expenses we can never repay. In proof of these statements please take time to look at the final report submitted to the A.N.A.; which by the way, is available in part or whole at five cents a page plus binding cost.

Through Dr. John A. Turcheneske, Jr. we have a complete outline and plan for research, saving us untold months of needless research. Robert Gough, without his suggestions and help there would have been no 150th anniversary, no traveling exhibit, no historical and anthropological overview, and no time-line for writing the Federal Acknowledgement Petition.

Philip G. Tousey Sr.
Beaver Dam, Wisconsin

Though some may express surprise at the thought of a wedding ceremony taking place in a cemetery, in the midst of fading gravestones and overgrown bushes, it has been my feeling for some time now of the tranquility, peace of mind, and a link with one's ancestors that can partake at such a location. Many states are now opening their cemeteries as public parks for people who wish to enjoy themselves in a serene atmosphere; violated only by the sound of chattering birds and chipmunks.

In order to respect ourselves, to learn what we are and who or where we came from, we should all take more time to visit the cemeteries of our bygone ancestors. To pay homage to them is to pay tribute to life itself.

I can not think of a more fitting place for such a ceremony to have taken place, than the one recently witnessed at the Brothertown Union Cemetery. A place where God and our past generations watch from above witnessing our every move. Let us open our eyes and ears to what is around us. Maybe some day we can be a little more understanding and a little less critical.

Tim J. Vanderhoef
Kenosha, Wisconsin

From The Editor:

First of all, my thanks to Mark Baldwin for his superior performance as past editor. He has brought The Brotherton Messenger from just a dream, to reality. In looking over the past issues, I have noticed the improvements he has made, the dedication he possesses, and the professionalism he has shown. Mark has made the Messenger what it is today. I also know now, the amount of work he has put into our newsletter. He is to be congratulated and commended for his accomplishments. If I have done well this first issue, it is because of Mark's past performance and guidelines he has set up. We are all grateful to mark, but no one more than I.

Now I would like to tell you all a little about myself so that for those of you who have never met me, you might feel as though you have.

My last full-blooded Brotherton ancestor was Mary Elizabeth HAMMER. She was born in 1816 on the Brothertown Reservation in New York. My family lines from there went to MODLIN, WETZEL, LYNCH, VERBETEN, and now to VANDERHOEF. I am one of 17 children born to Willis & Ruth VANDERHOEF, and was born and raised in Racine Wisconsin, and moved to Kenosha Wisconsin in 1975. I'm 35 years old, married to a wonderful girl named Barb, and have two sons; Nicholas, age four, and Brian, age one.

In 1975 I graduated from Gateway Technical Institute in Kenosha, with an associate degree in data processing. I began working for Jockey International during the same year, as a Computer Programmer, and transferred to the Sportswear Production Control area in 1978. In 1980 I began to search for my "roots" and joined the Brothertons and attended the monthly meetings in January of 1982. Since that time the other family lines have waited, as I have devoted all of my time to the Brotherton Indians. At this point in time there is nothing else more worthwhile (other than my family) to spend my time on.

My interests include; fishing, camping, woodworking, playing football and baseball, and getting together with my very LARGE family. My most current interest, of course, is talking about family history, and spreading the word of the Brotherton Indians.

I am now here to serve you. Knowing the amount of time and hard work it takes to put the newsletter together, not to mention the other duties that are involved between editions, I would like to make a commitment to you. My commitment is to the Brothertons, and to produce a quality newsletter. One that is both informative and interesting. There is a second part to my promise however; and that is to be your editor for at least one year. I want you to know that up front so that no one can question it later. I will do the best job that I am capable of, having no real training in this sort of endeavor, and if my duties as editor meet with your approval, I will continue on as long as my life style, family, job, and outside interests do not interfere.

I thank all Brothertons for this opportunity to serve you, and if there is ever anything you want to discuss, or anything I'm doing wrong, just let me know. It is your interest, comments, concerns and input that will make this newsletter grow. Without it we will be back where our ancestors were over 150 years ago, cast aside and pushed away. Let's take a firm stand now, on our newsletter and our Indian rights.

NOTES FROM THE EDITOR

You may have noticed the different print type, size of print, and double spacing used in this edition of the newsletter. Because my type is smaller than the type used by Mark, I have double spaced to make the "reduced" copy a little easier to read. At this time I am checking out other print types available for my typewriter. Hopefully, by the next issue I'll be able to use a larger type and no double spacing which will mean more information per page. I do appologize for any inconvenience this smaller type may have caused. This is all a new learning experience for me. I would like to hear your comments on what YOU would like to see, or what is easy for YOU to read. If possible I will try to conform to the readers view, though I cannot make any promises at this point in time. Your participation in news articles submitted, letters to the editor, and suggestions for improvement are encouraged! Let me know what's on your mind.

There are some plans in the making, for other news features to appear in the Messenger. One such article will be called " I Remember When...", and will incorporate stories that you remember, or have heard or read about your Brotherton ancestors, parents or grandparents. It may be interesting to share a bit of your history with one another. I hope you'll agree. Get your stories ready.

Lack of space and time does not permit the printing of an article which I had hoped to print in this edition. Be sure to watch for the speech given by Will Ottery at the Brotherton Picnic last month. It is an informative overview of the ancestry, history, and heritage of the Brotherton Tribe. Stay tuned !

Brotherton Reservation maps, Proclamations, pins, and bumper stickers are still for sale. Contact Barb Snyder for more information.

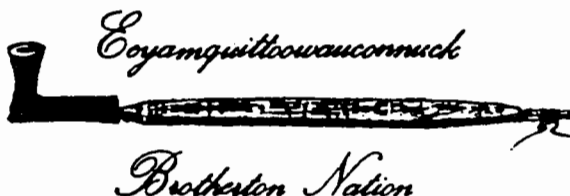
Brotherton Greeting Postcards are still available from Lucille Baldwin. Contact her for more information.

Brotherton caps, t-shirts, patches, and can wraps are available from Tim Vanderhoef. Do yourself a favor and contact him right away!!

AN INDIAN PRAYER

GREAT SPIRIT--

Grant that I may not criticize my neighbor until I
have walked a mile in his moccasins



December 1984

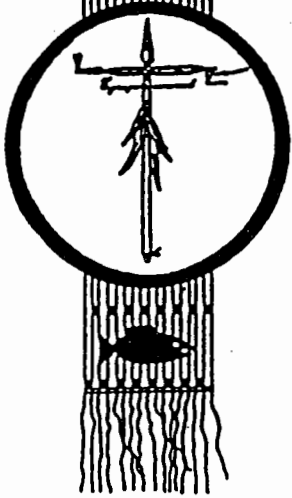
Volume IV Number 6

DEDICATED TO OUR BROTHERTON INDIAN HERITAGE

BROTHERTON CHRISTMAS PARTY

A Brotherton Indian Christmas party will be held on Saturday, December 15, 1984, at the Hamilton House in Fond du Lac. The party will begin at noon with a potluck dinner, and a social time following. You are asked to bring a dish to pass and enough utensils for your family. There will not be a general meeting so this will be a great time to sit, chat, and get to know your fellow Brothertons. See you there!!

MERRY CHRISTMAS AND HAPPY NEW YEAR !!



TRIBAL MEETING

The next scheduled meeting of the Brotherton Indian Nation will be held on Saturday, January 19, 1985 at the Hamilton House (corner of Sophia & Forest Avenue) in Fond du Lac. 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 all. A History Committee meeting is scheduled for 9:00 a.m. at the Tribal Office (Petition Coordination Center) located at 14 Western Avenue in Fond du Lac. All Brothertons and spouses are encouraged to attend.

TRIBAL HEADQUARTERS

The Brotherton Indian Nation has received a grant from the ANA under the title of "Social and Economic Development" in the amount of \$74,809. This grant has enabled the Brothertons to open a Tribal Office known as the PCC (Petition Coordination Center), located at 14 Western Avenue, Fond du Lac, Wisconsin, 54935. Anyone having questions about Brotherton history, or if you would like to volunteer your time, please write to the above address or call the office at (414)-923-3173. This grant has enabled us to do more research in our quest for federal recognition. Please call to see how you can help your tribe. Do it Now!

RESEARCH QUESTIONNAIRE

In order to begin our second stage of research through the PCC (Tribal Office), some people have been sent research questionnaires to find out who has the time to help us in this most vital project. For those lucky people who have received a questionnaire, you are asked to fill it out, whether you can help or not, and send it to the PCC as soon as possible.

VOLUNTEER RESEARCH WORKSHOP

A Volunteer Research Workshop will be held at the PCC, 14 Western Ave., Fond du Lac, on Saturday, December 15, 1984, beginning at 9:00 a.m. We need your help in research, typing, filing, recording, etc. Not only will you understand more of your Brotherton heritage by helping, we will try to make it worth your time. Won't you please volunteer your time??

GRANT WRITING COMMITTEE

The Grant Writing Committee will be meeting on December 15, 1984, after the Brotherton Christmas party. We need your help if the Brothertons are to succeed in their petition. Bring your thinking caps along!

BROTHERTON ARCHIVES

On Saturday, November 3, 1984, the history, research, and artifacts collected during the past few years, was moved from the Tousey home in Beaver Dam, Wisconsin, to the site of the new Brotherton Archives located at Marian College in Fond du Lac. Many Brothertons took part in the transfer, including; Phil & Olivia Tousey, Carl & June Ezold, Dan & Tim Vanderhoef, Maynard & Blanche Thompson, Vivian Haase, Mark Baldwin, Renona & Jayne Elsen, Boots & Irma Sampson, and Lani Bartelt. Also there to greet us at Marian College were Sister Virginia Murphy, Head Librarian; and reporters from the Fond du Lac newspaper and radio station. It was indeed an historic occasion. We now have our collections in one location, which was one of the first steps we had to accomplish to meet our goal of becoming federally recognized. Our sincere thanks to those who helped, and to Sister Virginia for her dedication to our cause. This is a giant step for the Brothertons.

~ CHAIRPERSON'S CORNER ~

Your Tribal Chairperson and Council have really been busy trying to inform ALL Brotherton members about the grant we have received to further our research efforts in petitioning the federal government for recognition. As of September 1, 1984, the Brotherton Nation, Inc. received a grant totaling \$74,809 for a ten month duration. We have all been working very diligently. The Grant Administrator will be reporting elsewhere in the newsletter.

I have been answering correspondence in regard to request for enrollment, scholarships, etc. Remember, you must complete all of the enrollment forms and charts, and send them along with copies of birth certificates to Rudi Ottery, our Tribal Genealogist.

On November 3, 1984, we moved the history materials and artifacts to the library at Marian College in Fond du Lac, Wisconsin. Sister Virginia Murphy and Marian College have been so accomodating and helpful. As I've said before, "it is like a dream come true." We are expecting to receive the materials from the Tribal Chairperson, Secretary, Treasurer, Newsletter Editor, and the Membership and Fund Raising Chairpersons. We need to have these items housed in one central location instead of all over the state. All materials will be kept in the Archives Office at Marian College. The staff at the Petition Coordination Center (PCC) was hired through funding by the ANA Grant, and as part of their job, will be making copies of everything collected. They will be keeping the copies at the PCC(also known as the working office or Tribal Headquarters), and keeping there so that no one will have to touch the materials at the Archives Office. You are all encouraged to come to the PCC to help with research; like reading, typing, looking up information, filing, etc. The staff is available to answer questions and to instruct volunteers as to what and how to help the Brotherton Tribe toward our goal of becoming recognized by the government.

The Council has received a letter of resignation from Dr. John Turcheneske, our Tribal History Consultant, and voted to accept his resignation. We are truly sorry to lose him, but it was his decision to do so. We could not have acquired the amount of history and materials if it were not for John, as well as Robert Gough, Phyllis Frederick and Olivia Tousey. We do appreciate all that they have done for us.

Some of the History Committee members have received a letter from Olivia Tousey stating that she was removed from her position as Brotherton Indian Nation Research Coordinator. This new grant was funded under the title of "Social and Economic Development. The research under this grant was structured to enable more people to become involved, and to have everything in one central location. It was also meant to have Brotherton Indians doing most of the work. The "Archival" position was formed for a non-Brotherton because we felt that Olivia would be ideal for this position on the research team. Mrs. Tousey chose not to be a part of that team. It was her wish so we, the Tribal Council, had to hire someone else in her place. One must understand, also, that the Tribal Chairperson does not make these or any decisions on her own. It is always brought up before the Council to approve or disapprove. No one person can make the decisions for the tribe, only the Council who is the elected body, voted in to represent the tribe.

The Council is now working on amendments to the Constitution and Bylaws. We want to have this project accomplished before the next election in May of 1985. We are not changing the Constitution or the Bylaws because the committee that origionally worked on these put alot of thought into them, and they are good. There have been alot of questions raised during the past year, and we need to amend a few things. Most things just need to be explained in a little more detail.

An open house is planned for December 1, 1984 at the Petition Coordination Center located at 14 Western Avenue, Fond du Lac. It is open to the public, and runs from 1:30 p.m. to 5:00 p.m. Please come if at all possible and help put forth our image in Fond du Lac. There will be refreshments and time for us all to get acquainted.

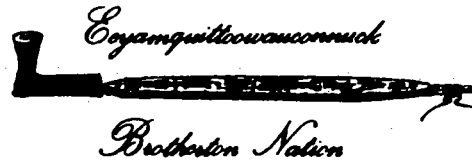
We are still meeting every third Saturday of the month at 1:30 p.m., at the Hamilton Community Center, corner of Forest and Sophia, in Fond du Lac. Why not come and learn about your tribe, and how we can help you and how you can help us. Come - let's get acquainted!

The road to success is bumpy, rocky and slow. We have a lot of people helping us along that road to becoming federally recognized. We can always use more help. We don't have a lot of time to spend smoothing ruffled feathers or soothing hurt feelings along the way. It's too hard to please everyone. We just have to keep going on and hope that as long as we are all working toward the same goal everyone will understand and help along the way. At each step

(continued)

up there are going to be changes, but this is progress. Time is of the essence and as I've said before, if we are all aiming toward the same goal, as we should be, each step up is a step toward the final and ultimate goal. Let's all pitch in and work together on this most rewarding project.

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



IN MEMORY OF

We are saddened to report that fellow Brotherton, Robert Elyard, passed away on October 26, 1984. Bob was 89 years of age and one of our most respected Brotherton Elders.

Bob Elyard was born in Stockbridge, Wisconsin, on February 14, 1895 and was as auto mechanic all of his life. He was married to Eva Thrall in Neenah, Wisconsin, in 1930, and was a veteran of World War I, having served in France. He is survived by one step-son, Wallace Thrall of Pembine; one nephew, Boyd Radcliffe of Appleton; a niece, Phyllis Mattern of Neenah; eight grandchildren, nine great-grandchildren, and two great-great-grandchildren. Services were held at the Assembly of God Church at Beecher, Wisconsin, with burial at the Pembine Cemetery, Pembine Wisconsin.

Bob was a resident of Dunbar, Wisconsin for many years until an illness caused him to move to the Veterans Hospital at Iron Mountain Michigan. He attended the Brotherton Homecoming in October of 1983, and told of the Brothertons around the Lake Winnebago area. In July 1984 he obtained a pass from the Veterans Hospital to attend the Brotherton Picnic. The Brothertons were always on his mind, and a large part of his life. He has set an example for all of his fellow Brothertons to follow. Bob will be sadly missed but never forgotten.

SUBSCRIPTION NOTICE

The December issue of the Brotherton Messenger is the last issue of 1984. To receive the Messenger next year you MUST renew your subscription. Since November 1981, The Brotherton Messenger has served as the voice of the Brotherton Indian Nation, reporting on the Tribe's progress toward federal acknowledgement. It has also served as a forum of communication for all Brotherton Indian descendants, and has a very valuable history section, the "Bloodline", written each issue by our Tribal Genealogist. If you would like to preserve the past and know what the Brotherton Tribe is doing in the future, renew your subscription today. Fill out the coupon at the back of this issue and send it in right away.

Due to the increase in the costs of printing, typing supplies, and the added cost of correspondence supplies, the cost of the Brotherton Messenger has been raised to \$7.00 per year. The Messenger had been operating at costs higher than it's income. It was only through the donations received from members that we were able to continue to operate at only \$6.00 per year. You will still not find a better bargain for your money. As an added incentive to subscribe early, those who subscribe to the Messenger before January 31, 1985, will receive the 1985 Brotherton Messenger at the old rate of \$6.00 per year. Those subscriptions received after February 1, 1985 will cost \$7.00. Send in your subscriptions NOW!!

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE OCTOBER 20, 1984 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting called to order by Tribal Chairperson, June Ezold, Arbor Vitae, at 1:35 p.m., and greeted the members with- "Wau-wah-u-toh-wash", meaning "Call to order".
- Minutes of the September 15, 1984 meeting were read by Blanche Thompson, Secretary pro tem, Waukau, and approved as read.

CORRESPONDENCE

- Sister Virginia Murphy, Head Librarian, Marian College, Fond du Lac, informed June Ezold that the retired editor of the Fond du Lac Commonwealth Reporter Newspaper had donated a 21 volume "Wisconsin Historical Collection" to the Brotherton Archives at Marian College.
- June Ezold reported that she had sent out a flyer to Brothertons in the Fond du Lac area asking for applications for the jobs available at the Brotherton Tribal Office.
- A letter from Phyllis Mattern, Neenah, was read by June Ezold stating that her uncle, Bob Elyard, was in the Veterans Hospital at Iron Mountain, Michigan. She asked that fellow Brothertons remember him with cards.

REPORTS

- TREASURER'S Report was given by Leo Tousey, Treasurer, West Bend. Balance in the Brotherton Indian Nation account as of September 15, 1984 was \$131.10. Money received minus bills paid out left the account balance at \$165.11 as of October 20, 1984. Balance in the Brotherton Memorial Fund was \$35.00 as of the same date.
- GENEALOGY Report from Rudi Ottery, Tribal Genealogist, Middlebury, Vermont, was read by June Ezold. Rudi stated that she had spent 123 hours working of genealogy, and reported on the dedication of the Samson Occom Hall at Eastern Connecticut University on September 28, 1984.
- HISTORY COMMITTEE Report was read by Phil Tousey, Council Member, Beaver Dam, which was prepared by Olivia Tousey, Research Coordinator, Beaver Dam. Phil reported that research materials had been donated, and that Karen Baldwin had received a Wisconsin Indian Scholarship through Nicolet College. The distribution of the ANA Grant Report was also discussed.
- MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Oshkosh, stating that she had made four phone calls and wrote 14 letters. She also received some applications which she will forward to Rudi Ottery. Brotherton letterhead stationery was approved for Rose to use.
- NEWSLETTER Report was given by Tim Vanderhoef, Editor, Kenosha, stating that there were 163 subscriptions to the Brotherton Messenger. He further stated that the balance of the account was \$281.44, but after calculating the costs for the December issue, there wouldn't be much left over for the February issue to be printed before new subscriptions came in. Motion made by Florence Hoey to raise the price of the newsletter by \$1.50 to \$2.00, seconded by Irma Sampson. Motion failed. Tim Vanderhoef was then instructed to investigate the actual cost of the newsletter, to find out if it needed to be raised. He will report at the next meeting.
- FUND RAISING Report not given as Barb Snyder, Fond du Lac, was not able to attend. Lucy Baldwin, Sheboygan, reported that she had received; \$12.00 from aluminum cans, \$15.00 from the sale of Brotherton postcards, and a donation of \$5.00. Lucy also donated packs of postcards and stamps to be given to members in attendance who's names were drawn.
- COUNCIL Report was sent in by Lani Bartelt, Tribal Secretary, Milwaukee, dealing with the cataloging of all secretarial materials to be deposited in the Brotherton Archives.

OLD BUSINESS

- Moving of the archival materials from the Tousey home in Beaver Dam, to the Marian College archives was discussed. Olivia and Phil Tousey agreed that Saturday, November 3, 1984 was a convenient day, and their son agreed to supply a truck for moving. The Chairperson will contact Sister Felice for publicity purposes.
- Maynard Thompson, Council Member, Waukau, stated that he had been told by Bernice Pigeon Miller that the bust of Samsom Occom, now at the Stockbridge-Munsee Museum and Library, would be given to the Brothertons when they obtain an archives. Chairperson, June Ezold, reported that she is in contact with Sheila Moedee, and that there are several things we will be receiving from them when we get our archives.
- Bernard Sampson reported on the possible locations for the Homecoming to be held in October of 1985. Motion made by Tim Vanderhoef to hold the Homecoming at the Hamilton House in Fond du Lac, seconded by Dallas Skeesick, Arlington Heights, Illinois. Motion Carried.

(continued)

NEW BUSINESS

- Treasurer, Leo Tousey, reported that he had received the first ANA Grant payment for research that amounted to \$12,482.00.
- Chairperson, June Ezold, reported that she had appointed Mark Baldwin as the "Social and Economic Development" Advisor.
- June Ezold announced that there would be a meeting of the Tribal Council on Thursday, October 25, 1984, at 3:30 p.m., at Marian College. The purpose of the meeting was to go over the applications received for positions at the PCC. There will be an orientation meeting for the Brotherton Office personnel November 5th through November 9th.
- Motion was made by Dallas Skeesick to adjourn the meeting, seconded by Renona Elsen, Council Member, Fond du Lac. Motion carried. June Ezold closed the meeting with- "Haw-un-shech", meaning "Farewell".

Blanche Thompson, Secretary pro tem
Brotherton Indian Nation
7395 Mechanic Street
Waukau, WI 54980

BROTHERTON NATION MINUTES

ABRIDGED MINUTES OF THE NOVEMBER 17, 1984 GENERAL TRIBAL MEETING, FOND DU LAC, WISCONSIN

- Meeting called to order by June Ezold, Tribal Chairperson, Arbor Vitae, at 2:00 p.m. Greeted the members with- "Wau-wah-u-toh-wash", meaning "Call to order".
- Minutes of the October 20, 1984 meeting were read by Tribal Secretary, Lani Bartelt, Milwaukee, and approved as read.
- Introductions were made around the meeting room, and Petition Coordination Center workers were also introduced.

CORRESPONDENCE

- Letters were read by June Ezold and consisted of the following correspondence; Dr. John Turcheneske, letter of resignation; letter from Prof. Blackwood; letter from the Dept. of Energy; CCC, jobs available for young adults; letter written to Bob Gough, Anthropological Consultant; Dr. Nancy Lurie, postcard; and letters from fellow Brothertons regarding research help.
- Letter received from Mary and Florence Hoey, Fond du Lac, stating that they are resigning as Messenger collators effective after the December Issue.

REPORTS

- TREASURER'S Report was given by Leo Tousey, Treasurer, West Bend. Because of the ANA Grant money received, two separate accounts were again set up; one for the Brotherton Indian Tribe, and one for the Brotherton Nation Inc.

BROTHERTON TRIBAL ACCOUNT

\$ 130.11 as of 10/20/84
\$ 49.50 donations rec'd
\$ 148.14 bills paid
\$ 31.47 Balance as of 11/17/84

BROTHERTON NATION ACCOUNT

\$ 12,482.00 ANA Grant money rec'd
\$ 7,103.53 bills paid
\$ 6,240.00 ANA Grant money rec'd
\$ 11,618.47 Balance as of 11/17/84

- MEMBERSHIP COMMITTEE Report was given by Rose Tousey, Oshkosh, stating that she had sent out 22 letters this month, and had sent some materials to Rudi Ottery, Tribal Genealogist, Middlebury, Vermont. Her in-kind hours for the month were 31 hours.
- FUND RAISING Report was given by Lucille Baldwin, Sheboygan. She reported that \$3.00 was received from aluminum cans, and \$16.00 from postcard sales. Lucy also stated that she had donated four different sets of Brotherton postcards to the Brotherton Archives.
- NEWSLETTER Report was given by Tim Vanderhoef, Editor, Kenosha stating that there were now 169 subscriptions to the BROTHERTON MESSENGER for 1984, and 11 received for 1985. Deadline for submissions to the December newsletter is November 24, 1984. Mailing problems were again discussed, with findings to be reported at the next meeting. Tim Vanderhoef then reported his findings as to the actual cost of the Messenger. A motion was made by Ron Bartelt, Milwaukee, to raise the cost of the 1985 Brotherton Messenger to \$7.00, and was

(over)

seconded by Irma Sampson, Fond du Lac. Motion Carried. Motion then made by Tim Vanderhoef, that anyone subscribing to the 1985 Brotherton Messenger before January 31, 1985, can get it for the 1984 price of \$6.00. Anyone subscribing after that date will have to pay the \$7.00 cost. This was meant to be an incentive to get the subscriptions in early. Rose Tousey, seconded the motion, motion carried.

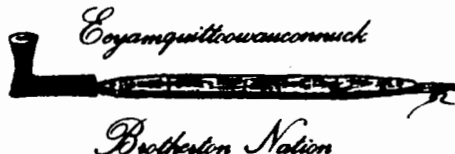
- GENEALOGY Report from Rudi Ottery, Tribal Genealogist, was read by June Ezold. Rudi stated that she had spent about 100 hours on genealogy and enrollment work for the tribe. Rudi also stated that she will devote even more time to enrollments next semester.
- CONSTITUTION AND BY-LAWS COMMITTEE Report was given by June Ezold. She stated that the Tribal Council had begun working on revisions and amendments to our existing by-laws, and that they hope to have it ready by January for review by the membership.
- ANA GRANT Report was read by Lani Bartelt. She briefly spoke of the orientation for the PCC workers, and what they had been working on for the first two weeks of their employment. Lani further stated that they had familiarized themselves with the criterion on the Time-line Chart, as well as archival and PCC procedures.

OLD BUSINESS

- The Open House at the Petition Coordination Center (PCC), will be held on Saturday, December 1, 1984, at 14 Western Avenue in Fond du Lac. The event will start at 1:30 p.m., and members were asked to bring cookies to pass.
- Social and Economic Development Grant Advisor, Mark Baldwin, stated that the new Brotherton brochures had been developed and should be available at the Open House on December 1st.
- Tim Vanderhoef mentioned that for those people who still wanted to send for the "Jean Nicolet Certificate" from the Green Bay Genealogical Society, for any ancestors who had settled by 1884 in Calumet, Brown, and other counties, the time was running short. Check the April 1984 issue of the Messenger for that information. The deadline is December 31st.
- Bills to pay were read by Leo Tousey. Motion made by Phil Tousey to pay the bills, seconded by Vivian Haase. Motion Carried.

NEW BUSINESS

- Open discussion on Brotherton Christmas party. Will be planned for December 15, 1984, with no General Tribal meeting. Motion made by Phil Tousey and seconded by Tim Vanderhoef, to have a potluck dinner at 12:00 p.m., at the Hamilton House. Motion carried. The Council will meet that morning at 9:00 a.m.
- June Ezold mentioned that she will be interviewed by a reporter from the Lakeland Times Newspaper on Monday, November 19, 1984. They will be doing a news article on the Brothertons, the PCC, and the Brotherton Archives at Marian College in Fond du Lac.
- Motion made by Mark Baldwin, Madison, to adjourn the meeting, seconded by Vivian Haase. Motion carried. Meeting adjourned by June Ezold at 4:00 p.m. with-"Haw-un-shech", meaning Farewell.



A BROTHERTON THANK YOU

Mr. Robert Fowler, a fellow Brotherton and Fond du Lac Court Commissioner, met with Sister Virginia Murphy, Head Librarian at Marian College, and June Ezold, our Tribal Chairperson, to notarize the signing of the agreement for the Brotherton Archives. Thank You Bob! We have been honored by your gesture of kinship.

ANA Grant Administrator's Report

The Brotherton Nation Inc. has received a grant from the ANA under the title of "Social and Economic Development." This grant is for a ten month duration starting September 1, 1984, and is in the amount of \$74,809. The purpose of the grant money is to set up a Petition coordination Center (PCC), so that we may further our research efforts in satisfying all requirements for federal recognition. On November 1, 1984, the Tribal Council hired five people to staff the working Archival Office, located at 14 Western Avenue in Fond du Lac. We had orientation for the new workers from November 5th to the 9th, training them in office procedure, filling out forms, as well as archival procedure and research methodology.

The office workers were hired from applications sent to the Tribal Council, and were hired on their own merits and Brotherton blood if that specific job required it. Our Archival Office workers and titles are; Renona Elsen, Petition Coordination Center Director; Lani Bartelt, Research Para-Professional; Vivian Hasse, Petition Para-Professional; Jayne Elsen, Archival Para-Professional; Irma Sampson, Secretary; June Ezold, Grant Administrator; Leo Tousey, Fiscal Agent; and Mark Baldwin, Grant Advisor.

We have mailed questionnaires, looking for researchers to help the staff in any way that each person feels they can be of service to us; that being: reading books, microfilms of old newspapers and censuses, courthouse research, as well as office work like, filing, typing, copying, recording, and other various duties. The questionnaires have been coming back slowly, but we need your help. If you have received a Research Questionnaire, fill it out as soon as possible and return it to the PCC. If you want to help but haven't received a questionnaire, don't wait for one to come. Just send in your name and the PCC will get to you right away.

Jayne Elsen, our Archival Para-Professional, has been hard at work copying each document at the Brotherton Archives. She has been taking one box at a time to the Working Office, and after each box is completely copied, she brings it back to get another box. The Working Office is just what it sounds like. We will be working from the copied documents at the office and not at the Archives. It was decided that the only person to have access to the Archival room at the Marian College Library will be the Archival Para-Professional. If there is anything you might want to see or have a desire to see the Archives, give the office a call and ask Jayne to assist you. Sister Virginia and Jane have been working very closely, and she is very knowledgeable in the Brotherton papers now copied.

As I've said before, the PCC is our working Archives. In the not too distant future we will have duplicates of everything in the Archival Office. The staff is hard at work on the criteria and folders, and are bringing the "Time-line Chart" up-to-date. Research assignments will be given out and followed through from the PCC. We need everyone's help. Please call or write to the PCC with the kind of help you would be willing to do for YOUR Tribe. Many hands make the load light.

June Ezold, Grant Administrator
Brotherton Indian Nation
Route #4, Box 90-1
Arbor Vitae, WI 54510

A GOLDEN WEDDING ANNIVERSARY

Norman and Ethel Wettstein of Kaukauna, Wisconsin, celebrated their 50th wedding anniversary with a Mass of Thanksgiving celebrated by the Rev. Mike Hoffman on Saturday, September 22, 1984, at the Holy Cross Catholic Church. Their anniversary dinner was held at "Jacks or Better," Little Chute, followed by a reception at the VFW Hall, Appleton.

The former Ethel Mathers and Norman Wettstein were united in marriage on September 26, 1934, at St. Mary's Catholic Church, Stockbridge. They have made their home in Kaukauna for the past 44 years. The couple's original attendants, Mr. & Mrs. Vern Mathers of Campbellsport, were in attendance at the anniversary festivities.

The Wettsteins had nine children, seven grandchildren, and seven great-grandchildren. Ethel Mathers is a descendant of Eliphalet Mathers, the first of the Mathers to come to Wisconsin. Our belated Brotherton CONGRATULATIONS to you both!

BLOODLINE: rudi ottery, genealogist

HOW THE BROTHERTOWN INDIANS GOVERNED BROTHERTOWN NEW YORK

The Brothertown Indians were accustomed to New England town government, which allowed for a certain amount of individual independence. Although Samson Occom was their spiritual leader, when they left their various tribes in New England, they arrived in New York without the authority of a sachem. Some of the Indians petitioned the General Assembly for a copy of the statutes of Connecticut to aid them, and this volume was probably carried to New York and used as the basis for their town government. Their original intention to use this method of government was altered, due to difficulties with the government of New York.

An act passed by the General Assembly in 1796 set off one hundred and forty-nine lots, and provided for an Indian town government. It authorized the appointment of three superintendents to determine which persons were entitled to rights, to permanently assigned lots, to divide the land of deceased Indians, and to advise as to the expenditure of income from invested funds, schools, the sale of liquor, and supervision.

Although Brothertown Indian self-government was limited, the Indians were still the voters. Five Indians were appointed as "Keepers of the Peace," or "Peacemakers." Any three of them had the authority to hold courts at Brothertown each month, to hear and determine disputes concerning debts and trespasses. All by-law violations of the town were tried, and individuals were fined as necessary. If fines were not paid, there was provision for thirty day imprisonment. The Peacemakers were also the Highway Commissioners, and they had to lay out, alter, and direct the repair of roads.

The Senior Peacemaker presided at the annual town meeting in the spring, at which all males twenty-one years and over were the voters. They were also authorized to elect a town clerk, two overseers of the poor, two marshalls, and the number of highway overseers required. They elected fence-viewers (although there were no fences in sight for miles), a pound-keeper, and tithing men. The tithing men were to give notice of all evil-doers by making a complaint. At the annual town meeting they could also enact rules, regulations, and by-laws deemed expedient in ordering their affairs.

David Fowler was the Senior Peacemaker, and served until his death in 1807. Two of his associates also died while in office--John Skeesuck in 1807, and Juhn Tuhie in 1811. The others who served were Isaac Wauby and Samuel Scipio.

In 1796, David Fowler, Jr. was chosen as town clerk and held that office until 1802. The "Town Records of Brothertown" were kept with care until there were not enough Indians remaining in the town to fill offices. This record of Indian civilization is a memorial which is unique in American history.

Their laws were often ordinances relating to dogs, stray cattle, fences, and highways. The duties of the town officers were also defined. Among the interesting entries were those regarding women. Widows were required to work on the roads or other public business, half as much as the men, and women were not permitted to speak at the courts except in terms of a specific question. If she needed to speak, she was to have a suitable man speak for her.

Their laws regarding immorality, profanity, drunkenness, theft, extortion, idleness, and neglect of children and marriage, were stringent. A person who displayed signs of intoxication at a town meeting was punished. Dancing or frolicking on Sundays was forbidden, and it was against the law to harbor a fugitive. These were the laws of New England at the time. The fact that the white population living in the area were lax in the things the Indians tried to prohibit, made their good intentions difficult, but they made an honest effort, and to some extent, they succeeded.

The peacemaker's records show the variety of complaints that had been tried. They fined offenders with vigor and it appears that the town was well governed. As the town government became their authority, the superintendents were less needed. There was some drunkenness and the consequent ills, but no more so than the white community.

One of the objects of the emigration had been to make the Brothertown Indians as agricultural people, and the assignments of 1795 located families on their claims. These were cleared, barns built, and they had stock of all kinds in enclosed fields. In 1795, lots had been assigned to thirty-nine families, in 1799 there were about sixty, and more joined them about 1800. They had undertaken what was a new life for Indians.

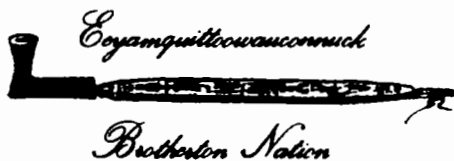
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In 1809 they voted acreage as a premium for grain, and encouragement for those building houses or barns. They lived in good houses which were clean and neat. Their farms were fenced, had good roads, and their crops were larger than they needed for their own use. It appears that 2,000 acres were cleared and under cultivation by 1813, and that they had a grist-mill, two saw-mills, ploughs, sleds, carts, wagons, and "they were considerably advanced in agricultural knowledge." Among their numbers were carpenters, blacksmiths, shoemakers, tailors and weavers. They manufactured woolen, cotton, and linen cloth. Industry and sobriety were rewarded by payments in nails, glass, and other articles. It was said that "the greater part of them were men whose lives and characters would disgrace no community, being temperate and industrious."

They were interested in the town roads and widened the Indian trails which crossed their tract. There is a record of these earliest roads through the town. In 1795 the town of Brothertown contained 9,390 acres, because the balance of their tract had been sold to whites. Much of this is now the towns of Kirkland and Marshall. A schoolhouse was built on lot 11 in 1796, a new one shortly thereafter, and a third one in 1809. Elijah Wampy, Jr. was the first schoolmaster, but he was discharged in three months, and Hannah Fowler, David's daughter, replaced him. Grace Tocus was the teacher at the third one. These schools were designed to serve also as a courthouse, town meeting place, and on Sundays they were called there for religious by a blast on a shell.

The ancient cemetery, the home of David Fowler, and Occom's home, were within the town of Kirkland soon after the Indians left New York. Occom's house on lot 10 became the home of James Sampson after Occom's death, and after the Sampson family left for Wisconsin, it became the residence of J. Whitney.

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



MEMOS FROM RUDI:

Netompatuog. Askuttaaquompsin? Asnpaumpuntam. Cowaunckamish Mautaunchemokouean. Roughly translated, the above Indian words mean--Friends, how are you? I am very well. These are words from the Narragansett language. Though these words are in the Narragansett dialect, it is the same language spoken by all of the parent tribes in their varying dialects. This language was understood by all of the Indians of new England, and was understood into New York as far as the Mohawk River and Iroquois country. The Delaware Indians understood it too. In some of my research I have come upon this language, and as soon as school is out, I will try to arrange for a complete copy to be sent to the Tribal Archives. In the meantime, I will give you some words and phrases to practice until the next issue. They are as follows:

Friend (Netop); Friends (Netompauog), How do you do? (Askuttaaquompsin)?; I am very well (Asnpaumpuntam); I am glad you are well. (Taubot Paumpmauntaman). The numbers 1-2-3-4-5-6-7-8-9-10 are: Nquit, Neesse, Nish, Yoh, Napanna, Qutta, Enada, Shwosuck, Paskugit, Piuck. Other words are: Man (Nnin), men (nninnuog), woman (squaws), women (squaw-suck), child (papoos), boy (muckquachuckguemese), girl (squassesse), and a youth (wuskeeneesuck). So much for the language. Now practice, practice, practice!

Will and I attended the dedication of the Samson Occom Hall on September 28, 1984, at the Eastern Connecticut University. It is a five hour drive so we could make the round trip in one day. There were state, local, and educational dignitaries in attendance, as well as a good representation of Mohegan Indians, and other Indians. Court Fowler, Chairman of the Mohegan Tribe, spoke for the Mohegans and said a prayer: and Will Ottery spoke for the Brothertons. Our photos have been developed now, so we will be sending them on to the Council, along with the program and various news clippings of the event. It was a proud moment in our lives.

I will be taking the coming semester off from school and spend my time almost entirely on Brotherton enrollment, genealogy, etc. The Council has set an impressive pace and I want to be certain that I do not delay anything. I have decided that it will be better to stop everything else and get it finished.

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Through an acquaintance in the History Department at Dartmouth College, now that an official archives has been set up, we have negotiated a gift of an out-of-print set of books for the Brotherton Archives. Most volumes focus on Samson Occom. Though the books have not yet arrived, we have had the word that they will be arriving soon. When they do, we will send them on to the Council immediately.

AN APOLOGY: For the first time in about a year, I am behind on everything. It is likely that I will remain so until after the holidays. I am sorry I am so late in replying to so many of your letters, but those who do not hear from me before the holidays will have their replies no later than January 15th. Notammauntam (I have been very busy).

THANK YOU: To Lani Bartelt for the recently received Clark, Wood, and Marathon County research; Judy MacArthur for the data sent via Lani; Rosemary Kramer for her report regarding a missing family from the Brainerd, Minnesota area; and to Dallas Skeesick for the chart sent.

Cummautaunchemokous (I have done my news). HAWUNSHECH (FAREWELL) !!

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

A NOTE OF APPRECIATION

We, the workers at the Brotherton Nation Tribal Office, would like to sincerely thank the Brotherton Tribal Council for hiring us. Renona Elsen, Petition Coordination Center Director; Lani Bartelt, Research Para-Professional; Vivian Haase, Petition Para-Professional; Jayne Elsen, Archival Para-Professional; and Irma Sampson, Secretary.

WHO'S WHO: BROTHERTON NATION CONTACT PEOPLE

COUNCIL OFFICERS

<u>CHARIPERSON</u>	<u>VICE-CHAIRPERSON</u>	<u>SECRETARY</u>	<u>TREASURER</u>
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(414) 923-3173	(802) 388-2013	(414) 654-6551

<u>MEMBERSHIP COMMITTEE</u>	<u>SUNSHINE COMMITTEE</u>	<u>PUBLICITY</u>
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Oshkosh, WI 54901	West Bend, WI 53095	Fond du Lac, WI 54935
(414) 426-1319	(414) 338-8645	(414) 922-7045
		(also has maps, pins, bumper stickers & proclamations)

ALUMINUM CAN PROJECT & POSTCARD SALES
LUCILLE BALDWIN
522 Wilson Ave., Apt. #7
Sheboygan, WI 53081
(414) 452-7442

The following story is written by Ernest Baker of his visit to his ancestor's homeland at Brothertown, New York, and some history of his ancestors. This account of just one of the many Brothertons who came to Wisconsin, should be an inspiration to us all. We should all write down the history of our ancestors, as well as our current generations. This story is but one type of written history, or story telling that your editor is looking to publish in the Messenger. We need more like Ernest's accounts of our bygone days.

THE LAND OF MY FOREFATHERS

During the spring of 1982, we visited some of my cousins in Milwaukee, Fond du Lac, and Lake Pepin, Wisconsin, trying to gain some information about my ancestors. I visited Benjamin Baker of Fond du Lac, who showed me a copy of "The Brotherton Messenger." I copied the names of the Brotherton Officers, and then wrote to Mark Baldwin to ask for the Messenger. This started my interest in finding more information. Upon receiving my copies, and having some knowledge of the migration of the Brothertons, I decided to make a trip to New York, and then to Rhode Island.

I wrote to the Oneida Historical Society in New York, and by return mail received photostat copies of "The History of Oneida County New York," with a picture of a gristmill built in 1836 by Asa Dick. This gristmill was destroyed by fire in 1922. Asa Dick, according to my information, was my great-great-great-grandfather, which fact had increased my interest. It was recommended that I contact Phillip E. Munson, a member of the Clinton Historical Society. He in turn, sent me a photostat copy of an 1874 map of the Township of Marshall, the south-half of the Brothertown Reservation. On this map was indicated the location of the two plots of land assigned to; William Coyhis, lot #72; and his son John Coyhis, who received lot #52 in 1814. William was my third great-grandfather, and John was my second great-grandfather. Asa and Nancy Dick were the parents of John Coyhis' wife, Martha Dick.

I also wrote to the Rhode Island Historical Society, who in turn referred my letter to Clifford Guy, Jr., a member of the Narragansett Tribe, who wrote to me. In my answer to him, I said I hoped to visit his area in the fall, and asked if I could see him. A week before we left on our trip East, Clifford called long distance to give me his telephone number and to ask us to stop for a visit with them. With this information, we drove to Utica, New York.

Our first stop was at the Oneida Historical Society where we obtained more history of the Brothertons. They suggested that we go to the Rome Historical Society, and once there, the historian was very interested in our tribe and made copies of some articles I had. In exchange he gave us an article written by Mary Tanner of Deansboro.

The next day we visited with Phillip Munson, a member of the Clinton Historical Society; and his wife, and had a very enlightening conversation. We then set out to locate lots #72 and 52, and saw a sign that read- "Asa Dick's Home," built by him in 1830. We stopped to look around and as we walked toward the rear, the lady of the house asked if she could help us. She introduced herself as Mrs. Betty Wratten. When we explained that Asa Dick was my third great-grandfather, she invited us inside and said she was quite thrilled to have a descendant of Asa Dick in her home. She was packing to move to their new home just about 200 feet north, and in front of the graves of Asa Dick, his wife Nancy, and their son, Thomas. These were some of the grave stones we uncovered. Other grave stones were lying down and covered with weeds. Some stones had been stolen and broken, and when they were found had been returned, but no one knows if they were placed on the right graves. We met Mrs. Wratten's husband, Milton, who asked us to come back after they were settled in their new home, as he planned to clean up the graves, and maintain them in good condition, now that he is retiring. They want to perpetuate the history of the Indians who lived there, and who were forced to leave.

It was getting late so we returned to our motel where we received a message to call Mrs. Wratten. We called and she said they had a picture to show me. We went the next day and she showed us a picture of Asa Dick's home and barn, taken about 1900. It was in a large oval frame with convex glass. As I admired it, she said it rightfully belonged to me, as an heir of Asa Dick. I was so very grateful to receive this beautiful picture that I gave her my turquoise necklace, which she had admired the day before, in appreciation for this wonderful gift. She also gave Irene a gift of a hand painted saucer she had painted of a small Indian boy. This really made our day.

Asa Dick was a carpenter and builder. He was a man of enterprise who lived in style in a two-story dwelling, painted white, located one and one-half miles south of Deansboro on highway 315. He built his home and a gristmill in 1807-08, at Dickville, which was named after the Asa Dick family who were the founders. He also built a gristmill in Deansville, in 1835-38, and other sawmills, stores, hotels, and homes. In the latter part of his life he extended his business beyond his means, and after his death, his estate was found to be insolvent.

(over)

Asa Dick, "Esq.", and his brothers, members of the Narragansett Tribe, were influential men among the Brothertons. Peacemakers were appointed from among the Indians. It would seem that they were usually appointed from a few of the more prominent and educated families; the senior and junior member of which sometimes held the appointments at the same time. Prominent among the Peacemakers from 1796 to 1843 were the Fowlers, Johnsons, Skeesucks, Tulis, and the Dicks. There were: Jacob, William, Asa, and Daniel Dick. The office of Peacemaker corresponded with that of Justice of the Peace, the possessor being entitled to affix the "Esquire" to their name. The officers were appointed by the Governor and the Senate.

We then located lots 72 and 52. We walked on the land and took pictures, and picked maple leaves from the trees lining the road; which looked like they might be the original trees. I also took a picture of Brothertown Road, Green Road, and a house that was on the south-west corner. Green Road cuts off the south-east corner of lot 52, where a house now stands that may be the home of John and Martha Coyhis, my second great-grandfather and grandmother. Martha was the daughter of Asa Dick. I remember taking a picture of the home, but it did not turn out. This is all that remains of Brothertown, New York.

(To be continued next issue)

--Ernest James Baker, Mesa, Arizona--

Stay tuned next issue, for the completion of Ernest's story of his pilgrimage out East. The land of all of our forefathers. This is the kind of story your editor wishes to publish in the newsletter. Start writing yours now.....

WHO'S WHO:

As of now, many of you may not be familiar with me, so this is sort of a get-acquainted letter. My name is Jayne Elsen, and I am the new Archival Para-Professional for the Brotherton Nation, Inc. Our office is located here in Fond du Lac, and is open to the public. We also have a locked room in the Marian College Library where the archives records are stored, protecting them from theft and fire. The Brotherton Archives is not open to the public.

Now, some of you may wonder what we do at our office, I will give you a brief idea. I am currently bringing one box at a time from the archives to the office to make copies of each original folder. This way we are setting up a working archives at the office. For each box I bring to the office, I go through each file and compare it to its index card, the Time-line Chart, annotated bibliography, and then make the necessary corrections so that everything is accurate, and corresponds with each other. I also make notes as I go along, noting any files which need further information to be completed.

We have also been mailing out questionnaires to many Brothertons, so that we can find out if any of you would be interested in doing research projects, which must be completed in order to write the petition for federal recognition. Those of you who have done research in the past will still receive a questionnaire to let us know if you remain interested in doing further research. Once we get the Working Archives set up, we will be giving out research projects to the people responding to our questionnaires.

Well, I hope I have given you a good idea of what goes on at our office. If you have any questions, please feel free to contact us, or stop in at the office and we will be glad to help you in any way we can.

Jayne M. Elsen, Archival Para-Professional
Brotherton Nation, Inc.
14 Western Avenue
Fond du Lac, WI 54935

A gold star goes to the person who noticed something different on the front page. Go back and look. If you guessed that the volume numbering system is changed- you're right!! I have adopted the numbering system that most newsletters and periodicals use. The "volume" stands for the number of years in publication, and the "number" stands for the number of publication in that particular year. The Brotherton Messenger started in 1981 (volume I), therefore; this December issue, in the fourth year of publication, is issue number six for 1984. Volume IV Number 6.

Brotherton hats, t-shirts, patches, and can wraps are still for sale. See the October issue for prices or contact Tim Vanderhoef for full details.

BULLETIN BOARD

MESSENGER SUBSCRIPTIONS

To date, there are 169 subscriptions to the 1984 Brotherton Messenger. This is a substantial increase over the previous total. Subscriptions for the 1985 Messenger are off to a good start, with 25 already collected for. If this is any indication of the growing interest in our newsletter, we can expect to communicate with many, many more Brotherton descendants. Please tell your Brotherton relatives of our newsletter. I'm sure they want to know about it, and all Brotherton relatives information. Do them a big favor and send in a "gift subscription" in their name. They will be indebted to you for your generous gift.

The cost of the Messenger has been raised to \$7.00 for the calendar year (from January to December), but the cost will remain at \$6.00 for those subscriptions arriving by January 31, 1985. Save some money by subscribing NOW.

The Brotherton Messenger is published six times a year, in February, April, June, August, October, and December. Any late subscriptions will receive ALL back issues for that year,

which will be mailed with the next regular newsletter mailing. The Messenger is mailed on a third-class, non-profit rate, so the mailings do take longer. If anyone has not received their copy by the end of the mailing month, please contact the editor.

HOLIDAY WISHES

We hope that everyone had a happy and safe Thanksgiving holiday. The smell of turkey and pie is enough to put a smile on anyone's face. From Thanksgiving our thoughts turn to Christmas, and it is our sincere wish that all Brothertons and their families have a very merry Christmas, and a happy and very prosperous New Year. Our thoughts are with you all.

SCHOLARSHIP AWARDED

Fellow Brotherton, Karen Baldwin, of Sheboygan, Wisconsin, has received a Wisconsin Indian Scholarship through Nicolet College. We congratulate you Karen!! You are an inspiration to your fellow Brothertons. We know you will make a good name for our Tribe.

SUNSHINE COMMITTEE

If you know of any Brothertons with an upcoming birthday, anniversary, special occasion, or illness, please notify Amy Tousey, Sunshine Committee Chairperson. Her address is: 2248 E. Sandy Acres Rd., West Bend, WI, 53095. The editor is also interested in this type of information. Contact him also.

BROTHERTON BROCHURE

A very neatly designed brochure entitled, "The Brothertown Indian Tribe - Discover Our Heritage," was put together by Mark Baldwin, and was available at the PCC Open House on December 1, 1984. The brochure has many interesting articles about the Brothertown Tribe, including: federal recognition; October 1982 - October 1983, the "Year of the Brotherton Indian" in Wisconsin; the Brotherton Nation, Inc.; the Petition Coordination Center; how to become a member, and a letter from June Ezold, stating our past history, and what the Brothertons are doing for the future. The brochures may be obtained by writing to the PCC. Many thanks Mark, for a job well done!

THANK YOU

A special thanks to the following people for their unselfish contributions to the Brotherton Tribe.

-Tim Vanderhoef for his Brotherton Memorial Fund donation.

-Lucille Balwin for her donation of a set of Brotherton postcards to the Archives.

-Tim Vanderhoef for his donation of a book to the Archives.

-Florence and Mary Hoey for donating their time in sorting and mailing the Messenger.

-History Committee for donating their time and gas in attending the Saturday meetings.

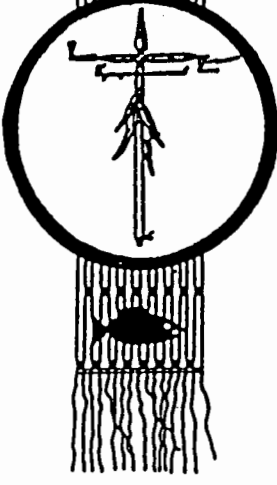
-Members attending the monthly meetings for donations collected in the "little basket."

-Ernest Baker for his donation to the Brotherton Messenger account.

-State Representative, Gervase Hephner, of Calumet County, for his presence at our Tribal functions, his encouragement and support.

-All actively involved Brothertons and spouses for their unending time, talents, support, concerns, ideas, travel, monetary contributions, and their unceasing quest for federal acknowledgement.

BULLETIN BOARD



BACK ISSUES AVAILABLE

Back issues of the Brotherton Messenger are available for \$1.00 each, including postage. The first Messenger published was November 1981, and six issues each year for 1982, 1983, and 1984. If you really want to know what has happened to the Tribe since 1981, and how much improvement we have made, and what part of the Brotherton history you have missed by not reading Rudi Ottery's, "Bloodline," order your back issues right away. You'll be glad you did.

BROTHERTON NATION POSTCARDS AVAILABLE

Brotherton Nation Postcards are still for sale from Lucille Baldwin, 522 Wilson Avenue, Apt. #7, Sheboygan, WI 53081. They sell for \$1.00 per 8-card package, plus postage. The types available are: Thanksgiving, Christmas, New Years, and a general note card. The note card design is the symbol of the cross formed by a spear and the calumet, or peace pipe. All postcards were designed by Rudi Ottery, our Tribal Genealogist. If you don't know what the symbol of the spear and the calumet in the form of a cross represents, write to Rudi Ottery, the editor, or any Council Member. I will explain it in one of the upcoming editions of the newsletter. Stay tuned. For more postcard info., refer to the Oct. & Dec. 1983 issues.

BROTHERTON GREETINGS

Congratulations, Best Wishes, and Happy Birthday to the following people have recently, or will soon be celebrating their big day.

HAPPY BIRTHDAY TO:

Dorothy Schreiber, Jackie Tousey, Yvonne Hiley, Sharon Helger, Linda Hankwitz Lins, Elizabeth Bischoff, Phillip G. Tousey II, Lea Rae Miller, Melissa Tousey Schmidt, Jeff Schmidt, Natasha Tamara Tousey Schmidt, Philip G. Tousey III, and Vernice Young.

HAPPY ANNIVERSARY TO:

Harry & Rose Tousey, and Philip & Olivia Tousey.

FROM THE LYNCH LINE

HAPPY DECEMBER BIRTHDAY TO: Marian Fay, Ray Fay, Sarah Fay, Christine Vanderhoef, Karen Huissen, Evelyn Bislew, Johnathan Bislew, Jennifer Bislew, Donald Lorenz, Nancy Haigh, Nathan Haigh, Michelle Fox, Alex Hollow, Sr., Steven Voet, Kari Vanderhoef, Ann Marie Peterson.

HAPPY DECEMBER ANNIVERSARY TO: Larry & Maria Bislew, Helen & Ted Lorenz.

HAPPY JANUARY BIRTHDAY TO: Edward Verbeten, Brian Vanderhoef, Michele Kujawa, Kathleen Bislew, Arthur Smith, Gwendolyn Schuster, Amy Lorenz, Andrew Green, Daniel Bulgrin, Aaron Verbeten, Joel Verbeten, Christobel Verbeten, Patrick Verbeten, Joanna Verbeten, Katrina Verbeten, Michael Wittman.

HAPPY JANUARY ANNIVERSARY TO: Jane & Dennis Hardy, and Patrick & Lila Verbeten.

MERRY CHRISTMAS AND HAPPY NEW YEAR !!!!!

FROM THE SHELLEY CLAN

HAPPY DECEMBER BIRTHDAY TO: Brenda Schuh, Stacy Shelley, Richard Mosconi, Don Simons, Michael Neuman, Vern Shelley, Jason McCarthy, Wayne Manen, Michelle Schuh, Julia Stein, Janice Shelley, John Shelley, DuWayne Shelley, Robert & Coley Kyman, Rachel Bigelow, Jimmy Friedly, Beth Brey, Cherly Shelley, Sherri Schuh, Jodi Decker, Betty Rhodes, Andrea Smith, Gary Mosconi, Rhonda Schuh, Butch Shelley, Ronnie Barlett.

HAPPY DECEMBER ANNIVERSARY TO: Rick & Susie Plum, and Bob & Marlene Gripenrog.

HAPPY JANUARY BIRTHDAY TO: Vicki Pasquasi, Christopher Helbling, Todd Bushons, Kathy Smith, Dean McCarthy, Timmy Helbling, Wanda Shelley, Travis Burt, Janice Shelley, Larry Mosconi, Lisa Bushons, Chawn Shelley, Holly Wilke, Donald Shelley, Jr., Audrey Musolf, Dawn Geilfuss, Jon Schuh, Rene Burt, Faye Gripenrog, Randy Rhodes, Trish Neumann, Christopher Rhodes, Bob Smith, Jim Pasquasi, Nicole Jones, Terry Rhodes, Cyril Schmoll, Karen Poymer, Jon Gripenrog, & Lani Bartelt.

HAPPY JANUARY ANNIVERSARY TO: Sonny & Wanda Shelley, Jim & Bea Gripenrog, Rollie & Laverne Helbling, Gordy & Audrey Musolf, DuWayne & Janice Shelley, Bob & Sybil Bertram.

Brotherton Reservation maps, Proclamations, pins, and bumper stickers are still for sale. Write to Barb Snyder for details.

Native American Recipes for the Holidays

Wild Turkey Roast

(Domestic fowl may be substituted)

- 1 eight pound wild turkey
- 1 cup melted butter or margarine
- 1 teaspoon salt
- ½ teaspoon pepper
- 1 recipe wild rice stuffing



Rub cavity of oven-ready turkey with salt and pepper. Fill loosely with wild rice stuffing, truss and brush with ½ cup melted shortening. Roast at 350° for three to four hours, basting often with remaining ½ cup melted shortening.

Wild Rice Stuffing

- 1 cup wild rice
- Giblets of fowl to be stuffed, chopped fine
- 4 cups boiling water
- ½ teaspoon salt
- 3 tablespoons butter
- 2 tablespoons chopped onion
- 1 tablespoon chopped green peppers
- Pepper to taste



Place the giblets in boiling water, adding salt and pepper. Simmer for 15 minutes. Remove giblets and cut up into small pieces.

Cook the wild rice in the giblet broth until tender, and drain.

Saute onions and peppers in butter. Add to the rice and giblets. Blend thoroughly and stuff bird.

Note: This recipe will make about 2½ cups of stuffing, enough for one medium-sized duck or chicken.

Cherokee Yam Cakes

(Makes 18 3" cakes)

- 2 cups sifted flour
- 1½ teaspoons sugar
- 1½ teaspoons salt
- 2½ teaspoons baking powder
- ½ cup salad oil
- ½ cup milk



1 cup mashed yams or sweet potatoes. Sift flour, baking powder, sugar and salt into a bowl. Pour oil and milk into a measuring cup but do not stir. Add to yams. Blend well. Add to flour mixture and mix lightly with a fork until mixture holds together. Turn dough out onto a floured surface and knead gently until smooth, about 12 kneading strokes. Roll dough about ¼" thick and cut into rounds with floured biscuit cutter. Place rounds on a baking sheet. Bake at 425°F. for 10-20 minutes. Serve hot, or split when cold and toast.

*From the "Newsletter of the American Indian Heritage Foundation," Winter 1982

Roast Pheasant Stuffed with Grapes and Nuts

Makes 4 servings

- 3 lbs. Pheasant, dressed and larded
- ½ teaspoon thyme
- 1 tablespoon salt
- ½ teaspoon fresh ground pepper
- ¾ cup butter
- 1 cup mixed broken nut meats (walnuts or any kind)



Remove any pinfeathers from the birds and singe off hairs. Melt the butter and mix in thyme, salt, crushed juniper berries, and pepper. Rub the birds well inside and out with the seasoned butter. Mash half of the grapes, then mix with remaining seasoned butter. Stuff each bird very full, skewer openings shut, and truss. Wrap remaining stuffing in aluminum foil. Place birds on a rack in an open roasting pan and roast in a very hot oven, 425°F., and continue to roast for 30 minutes more or until birds are tender, baste every 10 minutes with drippings.

Com Soup

2 cups dried com (soaked in water to cover overnight to reconstitute) or 2 cans whole kernel com with juice

- 1 medium onion, chopped
- Cubed beef, venison or buffalo
- 1 small green pepper, chopped
- 1 tablespoon oleo or butter
- Salt to taste



Simmer till meat is tender — serve hot!

Baked Pumpkin

Makes 6-8 servings

- 1 small pumpkin
- 2 tablespoons apple cider
- 2 tablespoons honey
- 2 tablespoons melted butter or margarine



Wash the pumpkin well, place on a pie pan, and bake in a moderate oven, 350°F., for 1½ hours. Remove from the oven and cut a hole in the top of the pumpkin about 3" to 4" in diameter. Scoop out pulp and seeds. Mix together the honey, cider, and melted butter or margarine. Baste the mixture over the flesh of the pumpkin. Replace top, return to moderate oven and continue to bake for 35 to 40 minutes longer, basting occasionally. Serve whole, scooping out the individual portions at the table, or cut into wedges as you would a melon. Ladle a little of the cider mixture over each serving.

OPEN FORUM

* The OPEN FORUM section of the newsletter is reserved for letters to the editor, *
* questions, or comments concerning tribal issues. It is an open forum for the *
* discussion of ideas, information, points of view and opinions. It does NOT reflect *
* the points of view or opinions of the editor or of the MESSENGER. You are encour- *
* aged to contribute your comments and concerns on all issues. All materials submitted *
* must be signed, but names may be withheld upon request. *

I just wanted to take some time and share with you, how impressed I am with the recent progress that the Brotherton Tribe has made. I think it's great that so many accomplishments have been made. I know while I was the Tribal Secretary many goals and projects were discussed and it's great to see them finally happen. Keep up the good work!

--Barb Ter Beest, La Crosse, Wisconsin--

On November 3, 1984 we moved the archives materials from the Tousey home in Beaver Dam, to the library at Marian College in Fond du Lac, for safe keeping. The truck that was promised didn't show up, so Carl and June Ezold had the foresight to hire a U-Haul to make the move a little smoother.

Many thanks to Carl and June, Vivian Haase, Tim and Dan Vanderhoef, Mark Baldwin, Renona and Jayne Elsen, Lani Bartelt, and Bernard and Irma Sampson for their dependable help.

We, as Brothertons, are so appreciative to Sister Virginia Murphy, Head Librarian at Marian College, for being so helpful and sincere. She has offered us her support in setting up a new home for the Brotherton Archives. This material is in a safe, secure, fireproof building to secure its safety. An official from the State Historical Society of Wisconsin has advised us at the last petition review that it was our first priority to move the archives from a private home, to a library, university, or secure building before we could apply for Archival Grants.

We have a group of Brothertons who are working so very well together that we have even been referred to as "The Mutual Admiration Society." Now-- you can't get much better than that, can you??

Thank You to all the dear friends for their visits, cards, phone calls, and plants during Maynard's illness. We thank you most sincerely for your concern.

--Maynard and Blanche Thompson, Waukau, Wisconsin--

I have been actively involved with the Brotherton's efforts for the past several years. Those years have been both interesting and frustrating. However, seeing and hearing about the recent accomplishments, I, along with many others, feel a new excitement and rededication. My congratulations to a "Team Effort" that is awesome and overwhelming-- Indeed a "Gift of Thanksgiving."

--Lucy Baldwin, Sheboygan, Wisconsin--

Due to the negative overtones of some articles written to the "Open Forum" dealing with the Tribal Archives, and because of the serious complications that could hamper our efforts in gaining federal recognition or other grants, the editor of this newsletter sincerely requests that letters or subjects of NEGATIVE attitudes about the Tribal Archives be brought up at the Council Meeting. Please contact the Council for a time when you may state your concerns.

In all fairness to the persons who wrote letters in rebuttal to the letter that appeared in the October issue; They have claimed that four of the five grievances stated are false. They have further stated that they were present during the discussions over the archives. These persons must also realize that this "non-printing" of negative letters must also apply to them as well. We must ALL work together as a "Team" and in reality we are all working for the same goal. Please don't let me get stuck in the middle. My Brotherton heritage means too much to me. Thank you for understanding.

--The Editor--

THE BROTHERTON MESSENGER

BROTHERTON MESSENGER SUBSCRIPTION FORM

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6018 25th Avenue
Kenosha, WI 53140

*Make checks payable to: The Brotherton Messenger

** NOTE** \$6.00 if subscription received by January 31, 1985

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This is a GIFT subscription to the 1985 Brotherton Messenger.
Please send all 1985 editions of the newsletter to the name
and address listed below. Enclosed, you will find \$7.00 to
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c/o Tim Vanderhoef, Editor
6018 25th Avenue
Kenosha, WI 53140

DONATIONS TO THE BROTHERTON INDIAN NATION

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.

*Send all donations to: Leo Tousey, Treasurer
Brotherton Indian Nation
2248 E. Sandy Acres Road
West Bend, WI 53095