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The Quarterly Report of the:
Brothertown Indians of Wisconsin
Brothertown Nation, Inc.
(Brothertown Indian Nation)

March 2004

Editorial Board: Gerald Johnson, Jane Wisnefske

THE CHAIRPERSONS CORNER

Theodore E. Stephenson

I am a Brothertown Indian. This is exactly how I started the December 2003 Quarterly Report. From the lack of financial donations received for the Brothertown, I wonder if you received the report.

Perhaps you did not read the December report.

I began the December Qtr Report something like this: Over the years a dedicated core of volunteers have worked to keep the Brothertown alive in hope of being federally recognized. The question you must ask yourself, as an enrolled member, is do you want to be a member of a sovereign Indian Nation or would do you prefer to be a member of a club?

What is the price of Federal Recognition? We must have your financial support. Recognition is not free. Our community has been providing services and now it needs your hard-earned money. We need your money to conduct research and update our Recognition petition. We need it now.

The Brothertown Community Council has asked **every enrolled member (with no exceptions) to make a minimum \$10.00 per year** contribution to the Federal Recognition Fund for the next three years.

The general governance contribution is \$35.00 per year.

Or as much more money as you can afford.

Bronze governance contribution: \$100.00 per year (3-years)

Silver governance contribution: \$1,000.00 per year (3-years)

Gold governance contribution: \$10,000.00 per year (3-years)

Your contribution should be mailed to the Brothertown Office along with your current address, telephone number, and Roll number. Other comments are welcome as well as additional financial contributions.

Read the December Report for more details.....

Three Sovereign Indian Nation Policies.

To become a member of a sovereign Indian Nation there are three basic sovereign Indian Nation policies that each Brothertown member must comply: (1.) Acknowledged governance by a person or persons; (2.) Descendant proof from a prior official Roll; and (3.) Current and ancestral involvement back to the year 1900.

You may not read the nine steps to obtain governance and a tribal membership list, but you have received them.

Acknowledged Governance. Evidence for this policy includes payment of dues, voting, meeting attendance, etc.). "Governance" is something the Tribe and members can achieve in 2004. The following nine steps is our plan for action to obtain governance and a membership list.

- (1) The Council created the Federal Recognition Fund out of financial need.
- (2) The members who receive and/or read the December Quarterly Report were notified of the every enrolled member (with no exceptions) to make a minimum \$10.00 per year for three years.
- (3) The March or April Quarterly Report will remind members of the donation requirement. The "governance" process continues with three USPO mailings in consecutive months.
- (4) As soon as the Brothertown every member address database is ready, or in early May, we will send to every member a Post Card (or letter with a return envelop) asking/reminding them to make/pledge a financial contribution to the Brothertown for the next three years (2004, 2005, & 2006).
- (5) Exactly one month later (June) a second letter/envelop will again be mailed, this time only to those who have not contributed or responded. A thank you post card will be sent to those who made a contribution.
- (6) Exactly one month later (July) a third letter/post card will be sent to those who have not contributed or responded. The "governance" process continues with a compliance step.
- (7) The results will be tabulated and the members list divided into the following (preliminary) groups:
 - o (a) Those resigning,
 - o (b) Those deceased,
 - o (c) Those contributing \$10.00,
 - o (d) Those contributing \$10.00 and asking to receive the Quarterly Reports,
 - o (e) Those contributing \$35.00 or more which will receive the Quarterly Reports,
 - o (f) Those whose mail was returned with address unknown,
 - o (g) Those who did not respond.
 - o (h) The Council will review members who respond otherwise.
- (8) A membership list will be created from members in group's c, d and e.
- (9) This list will be researched for accuracy of documents and data base records or until a "statement of accuracy" is reported to the Council on September 1, 2004.

Descendant Proof. Evidence for this policy includes certified copies of birth certificates. The burden of proof requires involvement by the members themselves. Except for birth certificates and needed technology updates, this requirement just needs many hours of work to be accurate. We know we can trace many members genealogy back to descendants on the 1795 Roll.

Current and Ancestral Involvement. It is our opinion that everyone on the current membership list, with limited exceptions, must have been active family participants in Brothertown (and/or other Indian) affairs throughout the 1900's. What has been your ancestral involvement in the Brothertown back to the year 1900? We must talk about this requirement with our families and know the Brothertown history.

We must make two things happen this year (2004).

First, each of must know our Brothertown history. This is what "I am a Brothertown Indian" is all about. The Brothertown Indian community traces its ancestral roots to Algonquian speaking people who lived in the Thames River Valley, some 400 years ago. *For additional details read the December Report.*

Second, there must be many Brothertown family gatherings. At least one gathering per family line. We must get to know each other and talk about our history.

The following three paragraphs were in the December Report as one. You don't have to read them; a picnic is now called a family gathering. And these gatherings are important for Brothertown Indians to achieve federal recognition.

Now is the time to schedule a family gathering on a Saturday or Sunday in June, July or August. Take a look at your grandparents on the membership list and invite all or your Brothertown cousins to a family gathering. Get a couple of your cousins to help you plan the event. The Brothertown Office will help with names and addresses as deemed appropriate.

The purpose of a Brothertown Family Gathering is to discuss your Brothertown heritage. Bring all (or some) of your old pictures to discuss your family heritage from 1900 until today. Take notes, pictures, and recordings and have a good time. We need you to document your gathering (written preferred, taped is OK, pictures are required), including a list of attendants.

We also need you to contact your long lost cousins and promote their governance contributions, etc. I think you understand our financial need. We the Brothertown have lost a bit of our history. We need to recreate it and we need to recreate it now.

Brothertown Family Gatherings

I asked our Genealogist, Caroline Andler, to select 8-10 Brothertown families and print family trees from her computerized Brothertown data base. She has completed my request. She has selected eight (8) families which I have listed. She also has recommended leaders who I expect to organize and plan these Brothertown Family Gatherings. I have copied these trees and am sending them to each recommended leader. A member of the Brothertown Community Council will volunteer to help/participate to make these family gatherings a success. You will note that Caroline has made sure that I will participate.

Descendants of David Fowler. The family tree is 44 pages. David Fowler was born in 1735. **Bob & Diane Fowler; Debbie Pickering; Jane Wisnefske; Rich & Jen Church.** Following is a brief sample of the David Fowler family tree:

- 1 David Fowler 1735 - 1807
- +Hannah Garret 1747 - 1811
- 2 Lurheana Fowler 1776 -
- 2 Rodolphus Fowler 1791 - 1837
- +Elizabeth Dick 1782 - 1873
- 3 Elizabeth Fowler 1795 -
- +David Skeesuck 1813 -
- 3 Luranette Fowler 1814 - 1879
- +Simeon Hart 1810 - 1847
- 4 [25] Orville Amon Hart 1834 - 1892
- +Sarah Prentiss Commuck 1838 -
- 5 [21] Simon Hart 1862 - 1899
- +[20] Sarah Jane Mathers 1865 - 1887
- 6 [22] Venice Hart 1884 - 1899
- 6 [23] Viola Hart 1886 - 1887
- *2nd Wife of [25] Orville Amon Hart:

Descendants of Rufus Skeesuck. The family tree is 3 pages. Rufus was born in 1835. **Rosemarie Kramer; Marilyn Marthaler.**

Descendants of Clark David Sampson. The family tree is 10 pages. Clark David Sampson was born in 1819. **Geraldine Andrews; Boots & Irma Sampson; Sandra Hahn.**

Descendants of Horace, Oscar and Mary Ann Welch. The family tree is 4 pages. Horace Welch was born in 1843. **Theodore Stephenson.**

Descendants of Emanuel Johnson. The family tree is 10 pages. Emanuel Johnson was born in 1770. **Gerald Johnson.** (Caroline Andler can participate if we go back one more generation to John Johnson.)

Descendants of Henry Welch/Lucy Skeesuck. The family tree is 23 pages. Henry Welch was born in 1798. **Joan & Frank Waldvogel, Craig Cottrell, Lambert Family** (I'm mailing to Nancy Lambert), **Carol & Len Youngren.**

Descendants of James Kindness/Purcell Kindness. The family trees are 6 pages. James Kindness was born in 1836. **Sandy and Tom Pawlacyk.**

Descendants of Zachariah Coyhis/Tousey. The family tree is 2 pages. Zachariah Coyhis was born in 1849). **Ann Walters.**

Brothertown Family Gatherings are something we want and need to have this Summer!

The Federal OFA (formerly BAR) Requirements.

We must prepare our petition in a factual, business-like way so that people who work for government agencies can understand it. Experimental or overly sentimental writing may only end up lowering the credibility of our petition.

You may not read these rules, but you have received them.

To move the evaluation review of our petition faster, we must focus on explaining how our group meets the regulations (25 CFR Part 83). The review will “acknowledge” that we meet the regulations. Arguing against the regulations is not to our advantage. The petitioner may be: historic tribes which have continued to exist; amalgamated historic tribes (which is how Samson Occum created the Brothertown in 1769); or groups that represent a continuing portion of a historic tribe.

A petitioner is not expected to be organized like a reservation tribe. But a successful petitioner must demonstrate continued tribal existence. Historical circumstances may be taken into consideration. Virtually all petitioners have taken on characteristics of the dominant society and culture. As long as the petitioner has continued to maintain tribal existence, cultural assimilation (acts like the conversion to Christianity, taking nine-to-five jobs, and eating “Big Mac’s,” etc.) is not a problem.

The Seven Mandatory Criteria. Federal acknowledgment is based on set of required standards, called “criteria.”

83.7(a) An Indian entity since 1900. “The petitioner has been identified as an American Indian entity on a substantially continuous basis since 1900.” The word “entity” is used to describe a self-governing group. A group is “identified” not only as an individual. We cannot say I am an Indian or I have Indian ancestry or we are a group or a settlement. To be “identified” we can say that I am a Brothertown Indian or we are the Brothertown Community of Indians. There can be no long interruptions in the tribe’s members doing things such as living together, worshipping together or meeting and making decisions on behalf of the group. The criteria provides 6 ways to identify evidence. There has to be some kind of documentation from each decade since 1900.

83.7(b) A continuous community from historical times. “A predominant portion of the petitioning group comprises a distinct community and has existed as a community from historical times until the present.” The “historical” times could mean 500 years ago. Samson Occum created the Brothertown in 1769 and the roll 1795 (a roll is a government land distribution record) are historical Brothertown times. I believe that we will be following the standard requirements in 83.7(b)(1). The criteria provides 9 ways to identify evidence.

Positive answers to the following questions indicate that the Brothertown **maintain tribal relations**. Do we know each other for a long time and in different aspects? Do we visit each other, including distant relatives? Do we attend each other’s funerals, weddings, graduation parties, etc? Do we argue with each other over issues that are important to

the tribe? Do we share information so that we know about each other's problems and triumphs? Do we quickly pass information from one person to another until the entire group is informed of important news?

Positive answers to the following questions indicate a **lack of tribal relations**. Do you have to introduce your council members to each other before you introduce them to group? Do you see one another annually at the tribal meeting, if then? Do you attend social functions only for their own nuclear families but almost never for other members? You don't seem to know or care what the other members do when they aren't at your meetings? Are you content to let a dozen of the 2,000 people on the membership list make all the decisions and carry them out?

Serious conflicts within the Brothertown do not mean that we don't have a unified tribal community. It may mean that members are informed and concerned about what is going on. Some members may see certain conflicts or actions as embarrassing which may not automatically be negative tribal relations.

83.7(c) A continuous political authority. "The petitioner has maintained political influence or authority over its members as an autonomous entity." This criterion does not require the Brothertown to have formal structure (councils and elections) throughout time. A formal political structure generally is assumed to have councils and elections perhaps with a constitution and/or and authoritarian chief. The leadership may be informal, and may be found in churches, schools, etc.

Leaders may on occasion: resolve conflicts among members; represent the opinions of a part of the group to the council; organize group efforts to restore a building or their church; raise funds on behalf of the group; and mediate between the group and outsiders such as the local school system or within a tribal business.

And we cannot forget that women are frequently leaders. Examples for actual cases include the Mohegan women's sewing circles which marshaled opinion, raised money and organized activities and the midwife/care giver who organized welfare projects for her community.

The criteria and court decisions require that there be followers as well as leaders. This is a recurring problem of the self appointed leader. But almost nobody on his membership knows or cares what he or she does. Do his or her actions demonstrate political activity and influence?

83.7(d) "A copy of the group's present governing document including its membership criteria." The Brothertown Community Council shall act on the membership list on September 1, 2004. This membership list shall be used to send the "constitution" approved in 2002 for ratification by the adult members on or about September 15, 2004. With a little luck the Constitution will be approved before November 1, 2004.

83.7(e) Requires that the current members of the Brothertown Indians of Wisconsin, as a whole, descends from a historic tribe or tribes that amalgamated. The enrolled members do have their descendant proof, unless we find some document missing. We have not heard from some of those enrolled members for quite some time

83.7(f) "The membership of the petitioning group is composed principally of persons who are not members of any acknowledged North American Indian tribe. If a majority of the Brothertown have never been enrolled in a federally acknowledged tribe only a short statement is needed saying so. We believe a short statement is our situation.

83.7(g) "Neither the petitioner nor its members are the subject of congressional legislation that has expressly terminated or forbidden the Federal relationship. We believe a short statement is appropriate.

In closing: There are requirements other than Part 83 (Procedures for establishing that an American Indian group exists as an Indian tribe) that address processing, review and implementation decisions. We presented Section 83.7

(mandatory criteria) because the membership should know, or at least be presented with the opportunity, what the requirements are for federal recognition.

P.S. Did you know that of the 1260 persons receiving the Qtr Rpts, 275 have accounts receivable (A/R) for not paying the \$10.00 required upon being enrolled in 1990s? This is \$2,750.00. And that does not include the others in the households who were enrolled during that period. This is not a good sign of governance by these members.

P.S.S. In 2002 the Brothertown purchased our first (modern) .75 acre lot in Brothertown with a garage. We would like to build a small house, cottage style. It could be used for overnight stays by members, etc. We plan to build such a cottage, Habit for Humanity style. We need money for the building materials. Would you like to help build this cottage?

P.S.S.S. We are planning on building a "Brothertown Community Center" here in Fond du Lac. We would like to build this using volunteer labor. Do you have trade skills and will you join our building team? After we get the building team we still need volunteer labor.

IN MEMORIUM

"God saw the road was getting rough and the hills were hard to climb. He gently closed those loving eyes and whispered, 'Peace be thine'".



In loving memory of George E. Wentz Jr, our dedicated Council member of 12 years, who suddenly passed away at his home in North Prairie, WI on December 17, 2003. George was 61 years old. He is survived by his wife of 41 years Jean; children Laurie, Richard, Vernon, Debra, Karrie, Anthony, and Mindy; 6 grandchildren and 2 great-grandchildren.

COMMUNITY COUNCIL ELECTIONS

Candidates for election to the Council are:

Vice-Chairperson (choose one)

Phyllis Mattern (Incumbent): I have been Vice-Chairperson for the past 9 years. I also do the Enrollment and ID card applications. I hope I can keep on serving the tribe for the next 3 years. I am a descendent of Hannah Paul from the 1839 Roll who is a descendent of Hannah Uncas.

David Lambert: I have accepted the nomination for Vice-Chairperson. My ancestors are from the Welch and Potter lines. I work for Bentley Construction Company as a superintendent where I am responsible for overseeing large commercial construction projects. My family and I have been involved with organizing the Brothertown picnic for several years. In August of 2003, we joined the bus trip out East and I am a member of the Brothertown Circle. My goal is to actively contribute in whatever capacity I can to assist our tribe in obtaining Federal recognition and to become a strong sovereign nation of united members.

Treasurer (choose one)

Nancy Lambert: I have accepted the nomination for Treasurer. My Ancestors are Welch and Potter. Throughout my career in the fields of construction and real estate I have held

accountant positions as well as owned my own businesses. My family and I organized the Brothertown picnic for several years and I also was one of the co-planners of the Brothertown Eastern trip in 2003. I am also an active member of the Brothertown Circle. My goal is to be as instrumental as possible in assisting our tribe obtain Federal recognition. I also want to support the goal of building a structure to serve as a Brothertown Museum, Cultural Center and tribal meeting place.

Council member (choose three)

Gerald Johnson (Incumbent): My ancestry is the Johnson Fowler line. I have served on the Council for six years participating as Editorial Board member of the Quarterly Report, Tribal representative to the East Central Wisconsin Regional Planning Commission and member of the Union Cemetery Board. I ask for your support this May in my bid for re-election. I believe continuity of leadership is very important as our bid for Federal recognition will probably reach its critical phase in 2004-2005.

Irene Shady (Incumbent): I have been involved with the Council for a few years. I have been involved with, the Picnic, Homecoming, Walkathon, helping with Crafts, Senior Citizens, Sunshine, Newsletter, and organizing the Brat Fry. I'm from the Arthur Potter line, Mother of 6 children, 12 grandchildren, and 9 great grandchildren. My goal is to help in whatever way I can to get the Brothertown Indians recognized. Thank You and I'd appreciate your vote.

Mark Schreiner (Incumbent): My ancestry is Purcell Kindness. It was an honor to be appointed to the Council to fill out the vacancy of our brother, George Wentz, who suddenly passed away. Now I would like your support to continue to serve on the Council to help us become federally recognized and a sovereign nation. My involvement with the Tribe goes back almost a decade during which I served on the Board of Commissioners and the Constitution Committee. I am currently heavily involved in

the recognition process, produce Tribal ID cards, serve as Webmaster and oversee the Tribe's computer equipment.

Mary Rudolph: For the past 22 years I have been employed at George Weston Bakeries as a Management Information Systems Supervisor/Computer Analyst. For the past 10 years, I also have been serving on the Brownberry Credit Union Board of Directors as treasurer. My Brothertown great-great-great grandparents, William Johnson, Charlotte Skeesuck and their daughter, Esther Johnson Hammer, all received reservation land. They resided in Brothertown, on their original grant land, their entire lives. I would like to see a museum and a cultural center in Brothertown to honor these and other Brothertown ancestors. As a Council member, I will work for Federal recognition for our tribe and I will continue learning about our culture and traditions with the Brothertown Circle.

Mike Pelky: I am running for the Brothertown Council. My ancestry goes back to Lucy Ceasar Cohegan. I have served for 8 years as Craft Committee Chair to raise funds for our future home as well as to run our office. I am still a member of the Craft Committee and will try to stay connected with them. I served on the Board of Commissioners for 2 terms (5-6 years). I was Co-Chair for the 2nd Eastern Bus Trip. I would like to do whatever I can as a Council Member to help the tribe in its effort to become federally recognized.

The election will be held Saturday, May 15th from 10 a.m. until 2 p.m. at the North Fond du Lac Senior Center.

If you require an absentee ballot, the procedure is as follows:

1. Submit a signed request for a ballot, along with a stamped self-addressed envelope to Brothertown Secretary, Dawn Krintz, 188 Rose Avenue, Fond du Lac, WI 54935. Only one request per envelope will be honored.
2. The Secretary will mail the absentee ballot, utilizing the stamped self-addressed envelope, back to you.

3. Place your completed ballot into an unmarked envelope and seal it.
4. Place the sealed envelope into another enveloped addressed to the Secretary and mail.
5. THE DEADLINE FOR RECEIPT OF ALL COMPLETED BALLOTS IS FRIDAY, MAY 14, 2004.

VOLUNTEER "THANK YOU!"

We appreciate the dedication and commitment of the following cadre of volunteers who have donated their time and effort in the past quarter:

Andler, Caroline	Baldwin, Lucy
Burk, Carol	Drew, Darlene
Kavonius, Alex	Kavonius, Keisha
Kavonius, Melissa	Kavonius, Morgan
Kraintz, Dan	Lambert, David
Lambert, Nancy	Lambert, Ron
Miller, Lynn	Pelky, Mike
Pelky, Rose	Rudolph, Jason
Rudolph, Mary	Scheibe, Dusti
Seresse, Delton	Shady, Linda
Simon, Angie	Simon, Dan
Snyder, Elizabeth	Stephenson, Martha
Waldvogel, Joan	Welch, Dick
Wentz, Deb	Wentz, Laurie
Waldvogel, Joan	Waldvogel, Frank
Wightman, Sherry	Youngren, Carol
Youngren, Leonard	Zinkgraf, Kathy
Pownell, Annette	Pownell, Mabel
Barts, Kathy	Proll, Kaylene

GATHERINGS

Saturday, May 29, 2004

The Third Annual Brothertown Brat Fry will again be held at PDQ, 400 Van Dyne Road in North Fond du Lac. Volunteers are needed. Contact Irene Shady irenes@brothertownindians.org or (920) 922-8132

Saturday, June 19 through Sunday, June 20 A "Summer Gathering on Bay de Noc" (a traditional learning experience) in Escanaba, MI will be held at the U.P. State Fair Grounds. For information contact Wally (906) 428-9373 during evenings or

Loren (906) 789-0505 during days. The Mouz Pamp Memorial Association sponsors the event.

Saturday, July 10 Brothertown Picnic
Stockbridge Fireman's Park, 10 a.m.

Saturday August 7

Moon-Bostwick (and their family branches) Family picnic. 10 a.m., Shawano Memorial Park. RSVP Rose Pelky (920) 892-2556 or Lucy Moon (715) 524-3190

Saturday October 16

Annual Homecoming, Lakeside Park Pavilion, Fond du Lac, 10 a.m.

ANNUAL MINNESOTA FEAST AND MEETING OF THE BROTHERTOWN INDIANS

Saturday, April 17, 2004
10 a.m. Tribal Council Meeting
Feast at noon
Annual Minnesota Meeting to follow

New Location!!!

Bethel Lutheran Church, ELCA
321 West Broadway
Little Falls, MN 56345
[DIRECTIONS: West on highway 27 (Broadway) through Little Falls; cross over the Mississippi; go through one or two stop lights (there's a large brick Catholic Church on the right); on the next block or so Bethel Lutheran Church is on the left.]

Please come—
Bring your questions, concerns, items of interest from your family, and a dish to share for the feast

If you have questions, contact Rose Kramer at 218-829-8136, rekramer3@juno.com

Looking forward to seeing you on April 17th!

COUNCIL MEMBERS

Theodore E. Stephenson Chairperson ('06)
Phyllis Mattern Vice-Chairperson ('04)
Dawn Kraintz Secretary ('06)

Craig Cottrell Treasurer ('04)
Douglas Foy ('05)
Gerald Johnson ('04)
Mark Schreiner ('04)
Irene Shady ('04)
Jane Wisnefske ('05)
June Ezold Chairperson Emeritus

OFFICE INFORMATION

Mailing address:

Brothertown Indians of Wisconsin
Theodore E. Stephenson, Chairperson
493 Fond du Lac Avenue
PO Box 2206
Fond du Lac, WI 54936-2206

Contact details:

Telephone: (920) 929-9964
Fax: (920) 921-8124
Email: office@brothertownindians.org
Website: www.brothertownindians.org
Tribal Planner: Alan M. Skubal

Brothertown Indians of Wisconsin is our Recognition name. It is the name that notes our geographic and governance location since settlement in the 1830's. It is also the name under which our 1995 Federal Acknowledgement Petition was submitted.

Brothertown Nation, Inc. is our non-profit name. It is the legal entity under which we conduct business.

Brothertown Indian Nation will be our official name after Recognition has been attained.

COUNCIL MEETINGS

2004

April

17; Council/General meeting, 10 a.m., Little Falls MN

May

15; Council/General meeting, 10 a.m., North Fond du Lac Senior Center [Council election]

June

19; Council meeting, 10 a.m., office

July

10; Council meeting, 10 a.m., office

August

21; Council/General meeting, noon, American Legion Hall, Gresham WI

September

18; Council meeting, 10 a.m., office

October

16; Council meeting, 9 a.m., office

November

20; Council meeting, 10 a.m., office

December

Nothing scheduled.

2005

January

15; Council meeting, 10 a.m., office

February

19; Council/General meeting, 10 a.m., Fond du Lac [Election of Nominating Committee]

March

19; Council/General meeting, 10 a.m., [Council nominations]

[Notice of upcoming meetings is provided three weeks prior to the event to community newspapers throughout Wisconsin.]

COUNCIL REPORTS

Crafts

First of all I'd like to thank all of those who have donated items to the craft division.

Places we will be this year:

April 17 Little Falls, MN

May 15 N Fond du Lac Community Center

June 12 Appleton - Flag Day

July 10 Annual Picnic-Stockbridge

July 14-18 Fond du Lac County Fair

August 21 Gresham, American Legion Hall

October 16 Annual Homecoming - Fond du Lac

****NOTE:** if anyone would like the crafts at their family reunion please give us a call or e-mail us. We'll see what we can do.

Craft workshops are usually held on Tuesday evenings at the office from 6 pm to 9pm. For those who want to participate with the craft division and are unable to attend the craft workshops, the following items are needed to be donated for the making of the crafts to sell: old antlers, tanned deer or bear hides, various colors of pony beads, horse hair, E beads, glass beads

11/0 or 10/0, various colors of 25 yards leather roll and imitation sinew. Metal rings for dream catchers, mandellas and medicine wheels - sizes 4" thru 12" and 14", 15", 16", 19" and 21".

Would like to try to make some baby Indian dolls so would like the following items for that: muslin, small long hair black wigs, stuffing, little bow and arrows, buttons, 1/4" dowel and brown suede material, fringe and trim. Plus those who would like to give a gift of money (tax deduction) would be greatly appreciated too.

Once again I'd like to thank those who donated hand made items in the past. All is greatly appreciated.

Contact Dawn Krantz at (920) 923-5183 or crafts@brothertownindians.org

Enrollment

As of December 31, 2000 the processing of **new** applications for membership on the Brothertown Roll was suspended. Since that time only those who submitted applications prior to December 31, 2000 have been added to the Roll. However, the Committee will continue to accept applications but they will not be processed until the suspension is lifted.

It is essential that you inform us immediately when you, or a family member, experience a change in name, address, or other contact information.

For enrollment and ID card information, contact Phyllis Mattern (920) 722-0311.

Sunshine

Chairperson Irene Shady continues furnishing get-well and sympathy cards to members.

Contact her at irenes@brothertownindians.org or (920) 922-8132

BROTHERTOWN CIRCLE

Debbie Pickering

THE BROTHERTOWN CIRCLE IS PLANNING HOMECOMING THIS YEAR, AND WE NEED THE TALENTS AND ENERGY OF EVERYONE IN THE TRIBE.

FIRST, we would like to identify Brothertown men and boys who are drummers OR who are interested in becoming drummers. Please contact Caroline Andler if you are or know of anyone who fits either category.

Her email address is andlerck@execpc.com Her phone number is (262) 965-3994.

SECOND, we would like to identify people who are interested in learning shaped-note singing. This is a type of singing that our ancestors learned from the colonists in New England. The technique originated in England and was used in the colonies as a way of teaching people to sing who had little musical background. Our ancestors in Wisconsin also sang shaped note songs (also known as sacred harp music). If you have a good voice or if you just like to sing, please contact Caroline Andler.

THIRD, we encourage all families to bring children and grandchildren to the July picnic so we can prepare them to participate actively in homecoming. Please contact Dusti Scheibe if you have any questions or ideas. Her email is dusti1313@yahoo.com Her phone numbers are (262)781-9215 and (262)781-7335.

HERE IS THE SCHEDULE OF BROTHERTOWN CIRCLE MEETINGS FOR THE NEXT FEW MONTHS. EVERYONE IS INVITED TO JOIN US AT ANY OF THE MEETINGS:

APRIL 17; We will attend the Brothertown meeting in Little Falls, Minnesota. We plan to stay at the AmericInn. For information, contact Rose Kramer. Her email is rekramer3@juno.com You may also contact me or Caroline Andler.

MAY 22; We will meet at Woody Doxtator's to continue working on plans for the picnic and homecoming.

JUNE 19-20; We will attend a Summer Gathering on Bay de Noc on the UP State Fair Grounds in Escanaba, Michigan. This gathering is organized to foster the learning and sharing of Native American cultural crafting, language, song, and dance in a traditional style of gatherings. It is free and open to the public. Camping is available on site, but you may also stay in local motels. For information, contact Wally Blanc at (906) 428-9373. Several of us plan to go, so if you would like to car pool, contact Caroline Andler. (Please see her email address and phone number above.) On Saturday, June 19, the gathering will begin at 10:00 am and last until dusk. On Sunday, June 20, it will begin with breakfast and end at 6:00pm.

JULY 10; We will attend the annual Brothertown picnic in Stockbridge at Fireman's Park.

**BROTHERTOWN INDIAN
LIVE HISTORY FILE**

Joan Waldvogel

You may have PHOTOS or NEWS CLIPPINGS etc. of Brothertown activities, both recent or otherwise of our Brothertown tribe events or activities.

We are asking that you send your info properly labeled and identified (may even be mounted on a page). Send to the Brothertown Tribal Office; P.O. Box 2206; Fond du Lac, WI 54936-2206.

In the light of preparing for active status this information is of value toward our Re-recognition.

VOLUNTEER OPPORTUNITIY

Joan Waldvogel

We Brothertown are getting better known. For the second consecutive year, members will participate in the Free S.P.I.R.I.T Riders Ride-a-thon on August 21, 2004 near Fond du Lac, WI. We will have a place within the shelter for dancing, demonstrating, and answering questions about the Brothertown.

The Free S.P.I.R.I.T. Riders, Inc is a non-profit organization committed to enriching the lives of children and adults with disabilities through safe, therapeutic interaction with horses. The annual Ride-a-thon benefits a continuation of their effort. For information: Mary Narges, S.P.I.R.I.T. Director, Website: www.freespiritriders.org (920)924-9920 Email: info@freespiritriders.org.

To participate at the Brothertown booth on August 21 contact me at joandw@juno.com (262)246-3040.

**WISCONSIN INDIAN STUDENT ASSISTANCE
GRANTS**

This is a need-based grant available to Wisconsin residents who are attending a Wisconsin school of higher education.

For information contact your school or the State of Wisconsin Higher Educational Aids Board, P.O. Box 7885, Madison, WI 53707-7885. You can also use their Website: <http://heab.state.wi.us/programs.html> and follow the links for the "Indian Student Assistance Grant".

Complete the application and send it to the Brothertown office for verification of the member-student's enrollment in the tribe. We will then send it to the school for action and they will forward it to the WHEAB in Madison. Do not contact us on the status of your application. We do not approve the grant but only verify the student's enrollment. Check with your school or the WHEAB.

For additional information on all grants available to Native Americans and minorities, contact the financial aid office at the school of higher education you will be attending or your high school counselor.

ANNUAL BROTHERTOWN PICNIC

Joan Waldvogel

Mark it on your Calendar! On Saturday, July 10, 2004, the Annual Brothertown Picnic will be held at the Stockbridge Fireman's Park - on Hwy 55, one block south of Harbor Road in downtown Stockbridge, WI.

Registration begins at 10 A.M. with a pot luck meal to follow from 11:30 - 12:30. We encourage entire families to come of ALL AGES. We need children, teens, & adults to come and share our Heritage and culture. There will be games for the kids, crafts for sale and something for everyone.

The next Newsletter will provide you with a registration form and more information.

AFFORDABLE HOUSING

In January 2004 we submitted, along with our co-partner, an application to the Wisconsin Housing and Economic Development Authority for the securing of tax-credits to aid in the creation of our Senior Affordable Housing building.

HELP WANTED

Volunteers are needed to ensure that a portion of the land upon which your ancestors settled in Wisconsin is kept clean. For more information on becoming active in the Adopt-A-Highway campaign contact Jane Wisnefske jane.wisnefske@thedacare.org (715) 823-3478, or the office

Members are encouraged to contact the office for information on a full-time construction job that will be available during the building of the Senior Affordable Housing project.

Brothertown members should contact the office if they are interested in receiving training as a Property Manager. Three members will be selected for professional training during 2005. Graduation from the program will establish your credentials for employment in the property management field.

INTERTRIBAL COMMUNITY CENTER

Located at 1800 Appleton Road, Menasha, WI 54952, the Intertribal Council Board has two vacancies. If you are interested in serving or know someone who is interested contact Mary Lou at (920) 968-6352.

"SAMSON OCCUM" BOOK ORDER FORM

Mail my book to:

Name: _____

Address: _____

City: _____

State: _____

Zip: _____

PLEASE PROVIDE US WITH YOUR:

Telephone: _____ **or**

Email: _____

(In the event we have questions about your order.)

CONTACT:

Jane Wisnefske
N9747 Brandy Creek Road
Clintonville, WI 54929

I am ordering _____ copy(s) of *Samson Occum* x
\$20 each = \$ _____
plus \$3.00 per copy
shipping and handling = \$ _____

TOTAL ENCLOSED = \$ _____

(Make your tax-deductible check or money order payable to
Brothertown Nation, Inc.)

KIDS KORNER

Ceci Besaw

Maple syrup and maple sugar were an important food for all the Indians living in New England and the Great Lakes area. Men, women, and children all helped at sugaring time. The Brothertown Indians went deep into the woods each spring. They had their favorite grove of old maple trees that would give them lots of sap. This grove of trees was called "Sugar Bush." They would tap the trees by cutting a gash into each tree trunk. Wooden spouts, or spiles, were put into each gash. As soon as the spile went into the tree the sap started dripping into a bucket. When the buckets were full of sap, they were carried to a big kettle on a fire. As the sap boiled and the water evaporated, the sap turned into maple syrup. If they boiled the maple syrup longer, it would turn into maple sugar. This was very hard work because the fire had to stay burning, the kettles would have to be emptied, and the sap had to be stirred all the time. All the Brothertown people worked together to make enough syrup and sugar to last until the following spring.

There are several web sites, recipes, and books available on the making of maple sugar. Here is a simple recipe you might enjoy this spring:

Maple Banana Oatmeal

1/3 C Quick Cooking Oatmeal
2/3 C Water
1 T Maple Syrup
1/2 Banana

Slice banana, Mix together oatmeal, water, maple syrup, and sliced banana. Microwave for 4 minutes on high. Serve hot with milk.

QUARTERLY REPORT

Council members Gerald Johnson and Jane Wisnefske serve as Editorial Board members for this Quarterly Report.

**Deadlines for 2004 submissions are: May 21st,
August 20th, and November 19th.**

EOYAMQUITOOWAUCOMUCK

The Quarterly Report of the:
Brothertown Indians of Wisconsin

Brothertown Nation, Inc.

(Brothertown Indian Nation)

June 2004

Editorial Board: Jane Wisnefske, Gerald Johnson

COUNCIL ELECTION

The election to select a Vice-Chairperson, Treasurer, and three positions on the Council was conducted at the Council/General meeting on May 15, 2004. The results:

Vice Chairperson:	*David Lambert	119
	Phyllis Mattern	48
Treasurer:	*Nancy Lambert	162
Council:	*Mark Schreiner	144
	*Mary Rudolph	137
	*Michael Pelky	135
	Irene Shady	47
	Gerald Johnson	35

*ELECTED

The Tribe offers its thanks to Phyllis Mattern, Craig Cottrell, Irene Shady, and Gerald Johnson for their service on the Community Council. Of equal importance, however, is their expressed willingness to continue their level of commitment on behalf of the Tribe. As *Indira Gandhi* stated, "*There are two kinds of people, those who do the work and those who take the credit. Try to be in the first group; there is less competition there.*" These four Brothertown have shown the Tribe their continued willingness to "do the work"!

To those whom have assumed the mantle of elected leadership for 2004; David Lambert, Nancy Lambert, Mark Schreiner, Mary Rudolph, and Michael Pelky, your continuing dedicated efforts on behalf of the Tribe are greatly appreciated. Your knowledge, skills, and abilities will surely be tested as we increase our emphasis on securing our rightful relationship with the federal government.

VOLUNTEER "THANK YOU!"

We appreciate the dedication and commitment of the following cadre of volunteers who have donated their time and effort in the past quarter:

Andler, Caroline	Barts, Brandon
Barts, Michael	Barts, Savanah
Besaw, Ceci	Drew, Darlene
Gray, Justin	Kavonius, Keisha
Kavonius, Melissa	Kraintz, Dan
Lambert, Ron Jr	Lambert, Ron Sr
Miller, Lynn	Pelky, Rose
Roloff, Barb	Rudolph, Jason
Scheibe, Dusti	Shady, Linda
Simon, Angie	Stephenson, Martha
Welch, Dick	Wentz, Deb
Wentz, Laurie	Wightman, Thomas
Zinkgraf, Kathy	DeLora, Trudy
Adair, Barbara	Klemp, Katie
Proll, Kaylene	Abitz, Donna

THE CHAIRPERSONS CORNER

Theodore E. Stephenson

In Retrospect

I am a Brothertown Indian. This is exactly how I started the December 2003 Quarterly Report. The question you must ask yourself, as an enrolled member of the Tribe, is do you want to be a member of a sovereign Indian Nation or would you prefer to be a member of a club?

Unfortunately the December Report got caught in the Christmas season mail rush. Many members received the report very late and some did not receive the report. We will do better in 2004, as the publishing date has been advanced to mid-November (before deer hunting season in Wisconsin).

I am glad some of you read the April Quarterly Report. I'm glad I reached you. I was very frustrated with the lack of response to the December Quarterly Report, so I wrote in a style to get the attention of Tribal members. I did that, and I got a few extra letters to answer.

The Federal Recognition Fund has received 240 donations, \$9,210.00 as of May 13, 2004. That's a good start. At the Election and Annual Meeting on May 15, 2004 forty-five persons attended. When we include members requesting absentee ballots, 212 persons participated in this meeting. That is good.

The Tribe is Our Heritage

The Brothertown Indians of Wisconsin are an Indian Tribe which has existed for hundreds of years. The Brothertown are and always have been an Indian tribe, the only question being whether the United States will recognize that fact and re-establish its relationship with the Tribe. The Tribe preserves your heritage. Federal recognition of the Tribe

will preserve and enhance your heritage.

Last year we moved the Brothertown Tribal office to Fond du Lac, namely post office box 2206. We now have all our business, enrollment and archive records at one location. Moving our office near our historical Wisconsin lands and within easy contact to our largest concentration of members is critical for much needed community and governmental outreach activities.

We have a rented office and we need a permanent office, tribal museum and fireproof storage for our original records. As described in previous quarterly reports that our records and archives must be preserved by electronic and digital applications for use by our future generations. This costs money which we don't have. This requires people power which we don't have.

Your Financial Support of the Tribe

It is, of course, an acceptable practice to seek financial support from our membership to build and maintain an office, to assist in the recognition effort, and even organize teams of members and others to build us an office with secure storage. Everyone, not just members, recognize that it is a very expensive process requiring the work of historians, genealogists, attorneys, data entry personnel, carpenters, brick layers and others, all of whom must be paid for their time and work.

We estimate it takes \$70,000 per year just to keep the office open and preserve the tribal archives. If we could get 2,000 members to donate \$35 each that keeps the office open.

The Brothertown Indian Tribe has no source of income except from tribal member donations. We have asked the membership to make an individual fi-

nancial commitment to the tribe for a period of the next three years. Some have already pledged and given \$100, \$250 and more. Obviously, if this is possible from you, it is most helpful.

If you have not donated, we have established an objective-level donation of \$35 per year, per current roll member. At minimum, we seek a donation of \$10 per year, per person annually, regardless of age.

The donations will help us fund additional and critical research; automate tribal archives; place your heritage records in fireproof storage; implement much needed community and governmental outreach; and much more. The fewer donations the tribe receives, the longer it takes to secure the federal recognition goal.

The Need for Active Members

If you have the proven genetic link, you will always be a Brothertown Indian and a member of the Tribe. What we need is for you to be an active member of the Tribe. We need you to be active, conduct family research, vote, contribute time, effort and donate funds. The Brothertown Indian Tribe cannot afford inactive members. They are too costly.

We have not heard from a good many of you in some time. The active involvement of all roll members is a most necessary criterion for the Brothertown Indian Tribe to be federally recognized. Active involvement is also necessary for you to be part of the tribe. If we can't reach you, this becomes very difficult, if not impossible.

Annual Financial Support Pledge

So we are going to quit chasing you. You now have to find us. Make a financial donation annually. If you do not report annually, you are inactive. We are

not going to try and find you. You must find the Tribe.

It has been over a decade that the Tribal Council has been sending the Quarterly Reports to 1250 members as a service and a method to keep addresses current. That concept assumed that the qtr. reports would be circulated among family members. As persons moved in or out of the household the recipient would notify the tribe of the new addresses.

The qtr. reports-as-a-service idea has not worked. The Tribe presently has 1,970 members with active addresses (not returned by the postal service). There are 729 members without addresses. That is about the same number of members without addresses we had in the early 1990's when the every member survey was mailed.

The reports-as-a-service did not bring in the donations that we expected from January thru May 2004. Maybe 20% of the Quarterly Report recipients have donated in this time period. Most of these donors are members that donate on a regular basis.

We want active members that are going to make an annual financial support pledge and then make the donations. The annual payments will keep our member's address current.

As a Brothertown Tribal volunteer for many years, trying to keep member addresses current is a thankless job. So we are going to eliminate the job.

THE BROTHERTOWN CASH RAFFLE

In 2004 we are having a cash only raffle: 350 tickets at \$20.00 each. \$1,000 is the top prize to be awarded during the July 10, 2004 picnic. This is a potential big fund raiser for us. If we sell all 350 tickets our share is \$4,000. We need the money. You can sell

Brothertown raffle tickets at any location so arrange with the office, (920) 929-9964, office@brothertownindians.org to pick up some tickets and help the Brothertown. Awards will be made at the picnic, July 10, 2004.

GATHERINGS

Saturday, June 19 through Sunday, June 20
A "Summer Gathering on Bay de Noc" (a traditional learning experience) in Escanaba, MI will be held at the U.P. State Fair Grounds. For information contact Wally (906) 428-9373 during evenings or Loren (906) 789-0505 during days. The Mouz Pamp Memorial Association sponsors the event.

Saturday, July 10 Brothertown Picnic
Stockbridge Fireman's Park, 10 a.m. See the registration form later in this Quarterly Report.

Saturday August 7
Moon-Bostwick (and their family branches) Family picnic. 10 a.m., Shawano Memorial Park. RSVP Rose Pelky (920) 892-2556 or Lucy Moon (715) 524-3190

Saturday October 16
Annual Homecoming, Lakeside Park Pavilion, Fond du Lac, 10 a.m.

COUNCIL MEMBERS

Theodore E. Stephenson Chairperson ('06)
David Lambert Vice-Chairperson ('07)
Dawn Kraintz Secretary ('06)
Nancy Lambert Treasurer ('07)
Douglas Foy ('05)
Jane Wisnefske ('05)
Mark Schreiner ('06)
Mary Rudolph ('06)
Michael Pelky ('06)
June Ezold Chairperson Emeritus

OFFICE INFORMATION

Mailing address:

Brothertown Indians of Wisconsin

Theodore E. Stephenson, Chairperson
493 Fond du Lac Avenue
PO Box 2206
Fond du Lac, WI 54936-2206

Contact details:

Telephone: (920) 929-9964
Fax: (920) 921-8124
Email: office@brothertownindians.org
Website: www.brothertownindians.org
Tribal Planner: Alan M. Skubal

Brothertown Indians of Wisconsin is our Recognition name. It is the name that notes our geographic and governance location since settlement in the 1830's. It is also the name under which our 1995 Federal Acknowledgement Petition was submitted.

Brothertown Nation, Inc. is our non-profit name. It is the legal entity under which we conduct business.

Brothertown Indian Nation will be our official name after Recognition has been attained.

COUNCIL MEETINGS

2004

June

19; Council meeting, 10 a.m., office

July

17; Council meeting, 10 a.m., office

August

21; Council/General meeting, noon, American Legion Hall, Gresham WI

September

18; Council meeting, 10 a.m., office

October

16; Council meeting, 9 a.m., office

November

20; Council meeting, 10 a.m., office

December

Nothing scheduled.

2005

January

15; Council meeting, 10 a.m., office

February

19; Council/General meeting, 10 a.m., Fond du Lac [Election of Nominating Committee]

March

19; Council/General meeting, 10 a.m., [Council nominations]

April

16; Council/General meeting, 10 a.m., Little Falls MN

May

21; Council/General meeting, 10 a.m., North Fond du Lac Senior Center [Council election]

[Notice of upcoming meetings is provided three weeks prior to the event to community newspapers throughout Wisconsin.]

registration beginning at Noon. The parade starts at 2pm with a Pow-wow later that day. We will be there to sell out wares.

Western Days - West Allis - June 17th - 20th. There will be the longest non-motorized parade on the 17th at 7pm – and we are looking for walkers. We will also sell our wares during the event, so if interested in helping at the booth please contact me.

Annual Picnic - Stockbridge Fireman's Park - July 10. See the registration form elsewhere in this Quarterly Report.

Fond du Lac County Fair - July 14th - 18th. If interested in helping out at the booth please contact me. We need the most help during the day, Wednesday thru Friday, from 10:30am to 5pm.

Indian Summer Fest - Milwaukee - September 10-12. Again, anyone interested in helping please contact me.

Homecoming - Fond du Lac - October 16th.

Again "THANK YOU FOR ALL YOUR DONATIONS."

Contact Dawn Kraintz at (920) 923-5183 or crafts@brothertownindians.org

Elders

All Elders interested in participating should contact Irene Shady, (920) 922-8132, linda_shady@hotmail.com or June Ezold (715) 542-3913, jezold@nnex.net

Enrollment

As of December 31, 2000 the processing of new applications for membership on the Brothertown Roll was suspended. Since that time only those who submitted applications prior to December 31, 2000 have been added to the Roll. However, the Committee will continue to accept applications but they will not be processed until the suspension is lifted.

It is essential that you inform us immediately when you, or a family member, experience a change in name, address, or other contact information.

For enrollment and ID card information, contact Chairperson Phyllis Mattern (920) 722-0311.

COUNCIL REPORTS

Crafts

REMINDERS:

Craft workshops will be held at the office on the 2nd and 4th Tuesday of each month, from 6pm to 9pm. If you are interested in hosting a workshop in your home please contact me.

Rose Kramer has donated a beautiful "star" quilt that will be raffled off at the Homecoming this year. Raffles are \$5.00 each. You can send your check to the office and I will fill out your ticket and mail back the stub. "Thanks Rose" for your donation.

I would like to give Special THANKS to those who have donated items to the craft division for making wares to sell.

UPCOMING EVENTS:

Flag Day - Appleton - June 12th. We need VETERANS TO WALK in the parade with

Sunshine

Chairperson Irene Shady continues furnishing get-well and sympathy cards to members. Contact her at (920) 922-8132, linda_shady@hotmail.com

HELP WANTED

Volunteers are needed to ensure that a portion of the land upon which your ancestors settled in Wisconsin is kept clean. For more information on becoming active in the Adopt-A-Highway campaign contact Jane Wisnefske, jane.wisnefske@thedacare.org (715) 823-3478, or the office.

Members are encouraged to contact the office for information on a full-time construction job that will be available during the building of the Senior Affordable Housing project.

Brothertown members should contact the office if they are interested in receiving training as a Property Manager. Three members are currently being trained and the selection process for three more candidates to be trained in 2005 has begun. Graduation from the program will establish your credentials for employment in the property management field.

Volunteers interested in our second year involvement with the Free S.P.I.R.I.T Riders, Inc. Ride-a-Thon on August 21 in Fond du Lac should investigate their website, www.freespiritriders.org and contact Joan Waldvogel, joandw@juno.com (262)246-3040.

THREE SOVERIGN INDIAN NATION POLICIES

We talk about these federal BIA/OFA policies frequently at Council meetings. This is a follow up article to encourage members to improve their knowledge.

To become a member of a sovereign Indian Nation there are three basic sovereign Indian Nation policies that each Brothertown member must comply:

Acknowledged Governance. Evidence for this policy includes payment of dues, voting, meeting attendance, etc.). "Governance" is something the Tribe and members can achieve in 2004. Start by making annual donations to the tribe.

Descendant Proof. Evidence for this policy includes certified copies of birth certificates. The burden of proof requires involvement by the members themselves

Current and Ancestral Involvement. Evidence for this policy includes active Brothertown family participants in tribal (and/or other Indian) affairs throughout the 1900's. Each enrolled member must know the history of the Brothertown tribe and your family interface with other tribal family lines. This is what "I am a Brothertown Indian" is all about.

FEDERAL RECOGNITION UPDATE

Guy Conrad

As the new Office of Federal Acknowledgement (OFA) within the Bureau of Indian Affairs continues to finalize more determinations, politicians in Connecticut and a few others, all with personal agendas, continue to attempt to demonize the process. If a determination is negative, "the BIA is finally getting itself squared away." If it's positive and one from their home state or even nearby, the tune changes to "the BIA and the recognition process is corrupt, subject to outside pressures and out of control!"

The reality is that the only outside pressures are from the politicians who haven't had their rights denied for centuries and kowtow to an eager media with baseless accusation, rather than educating themselves on history, culture, decades of broken promises, sovereignty, self-sufficiency and other elements crucial to Native Americans.

However, they fight a losing battle of ignorance and narrow-mindedness, at best. The vast majority of elected officials in Washington and the states are becoming more knowledgeable and supportive of Native America, recognizing the tremendous economic development growth, jobs and revenues tribes from coast-to-coast have provided in just the last 5 - 10 years. Every federal department has programs that benefit federally-recognized tribes - - eventually enabling them to run their own affairs, partner with both private industry and governments, and secure the same standard of living (or better) for themselves and future generations that others have long enjoyed. Languages are being reclaimed. Diseases and addictions are being fought. Brilliant young Native American professionals are taking charge in all fields.

All of this is to put in context the Brothertown efforts for federal recognition. There are many positives, but much work necessary. Wisconsin already has 11 recognized tribes, working in a positive manner with the state and with public support from its citizenry. The Brothertown are the last tribe to seek federal recognition; and have to date the support of political figures and other tribes. As OFA continues the decision-making process, it would appear that the Brothertown could be called from Ready to Active Status - - the last stage in this arduous process - - by late this year or, more likely in the first part of 2005. And, more Brothertown people with skill sets that can help move things forward are joining this effort, one that was held together for decades by a smaller but dedicated core group.

All of this is exciting...but the work is just beginning. Significant research is necessary to provide the input required to meet the BIA's seven criteria for federal recognition - - unfair in many respects, but the rules of the game. Significant local, state and federal

outreach efforts must be undertaken to help assure an understanding of the Brothertown's rightful place with its sister recognized tribes. Many difficult decisions will be made by your elected Council members in the years to come - - perhaps not all of them popular, but that's the price of leadership and taking on a critical obligation. And more and more dedicated people will need to do more and more, in the most organized, efficient and cooperative manner - - and in less and less time.

A major mission, with energizing times ahead. And a hopeful outcome that can change lives in countless positive ways for generations to come.

THE GOVERNANCE PROCESS, 2004

For over a decade the Tribal Council has been sending the Quarterly Reports to 1250 members as a service and a method to keep addresses current. The Qtr. Reports as service has not worked. The Tribe presently has 1,970 members with mailing addresses. There are 729 members without addresses. So we are going to quit chasing you. You will have to find us.

Enrolled members are being asked to make an annual financial support pledge and then make the donations. The annual payments will keep your member's address current and keep you informed of Tribal activities. If you do not report annually, you are inactive. We are not going to try and find you. You must find the Tribe.

The Tribe announced the change in the December Quarterly Report, namely that every enrolled member (with no exceptions) should make a minimum \$10.00 per year donation for the next three years. The objective level donation is \$35.00 annually to keep the Brothertown office in operation. The March/April Qtr. Report reminded members of the annual donation requirement. This June Qtr. Report also reminds members.

It's a "due process" thing. The change in policy has been announced in three Qtr. Reports. The "governance" process continues with three USPO mailings in consecutive months. When the Brothertown Tribe's every member address database is ready, every member who has not contributed or responded will be USPS mailed a letter with a return envelop and insert asking them to make/pledge a financial contribution to the Brothertown for the next three years.

Exactly one month later a second letter/envelop will again be mailed, this time only to those who have not contributed or responded. Then, exactly one month later a third letter/envelop will be sent to those who have not contributed or responded. This ends the "governance" process.

The compliance step begins with a membership list created from members who have acknowledged being a member of the Brothertown Tribe. This list will be researched for accuracy of documents and data base records or until a "statement of accuracy" is reported to the Council.

BROTHERTOWN CIRCLE

Debbie Pickering

JUNE 19-20 All Brothertown members are invited and encouraged to attend a summer gathering on Bay de Noc on the UP State Fair Grounds in Escanaba, Michigan.

Saturday, June 19

10:00 am to 4:30 pm demonstrations and teaching sessions

5:00 pm-6:00pm Potluck feast for participants

7:00pm to dusk open traditional dance

Sunday, June 20

Morning breakfast, social time, board meeting

Afternoon demonstrations and teaching until closing at 6:00pm

Wally Blanc has organized the event to foster the learning and sharing of Native American cultural crafting, language, song, and dance. It is free and open to the public. Camping is available on site (\$6.00 for tents; \$15 for trailers or RVs), but you may also stay in local motels. For information, contact Wally Blanc at (906) 428-9373.

If you would like to car pool or need a ride, contact me, Caroline Andler, Nancy Lambert, or any other member of the Circle.

JULY 10 All Brothertown members are encouraged to attend the annual picnic in Stockbridge at Fireman's park. For information, contact Joan Waldvogel at joandw@juno.com or (262) 246-3040.

Bring your children and grandchildren so we can prepare them to participate actively in Homecoming. Dusti Scheibe will work with the children. Please contact her if you have questions about the children's participation: dusti1313@yahoo.com or (262) 781-9215/ (262)781-7335.

OCTOBER 16 The Circle is planning Homecoming this year, and we need the talents and energy of everyone in the tribe. Plan to arrive by 11:00 am and stay all day.

We are still looking for Brothertown men and boys who are drummers OR who would like to learn drumming. Contact Nancy Lambert nlambert@wi.rr.com or (262) 363-2363 if you are or know such a person.

We also encourage people to wear traditional clothing. If you would like to make your own or just get information, please contact Martha Stephenson at (608) 243-9410 or mamastep@tds.net

For any other information contact me, Debbie Pickering, at dpwriter@comcast.net or (708) 795-1571.

BROTHERTOWN COUNCIL AND GENERAL MEETINGS IN LITTLE FALLS, MINNESOTA

Caroline K. Andler, Brothertown Genealogist

Members of the Brothertown Nation have been meeting in April in Minnesota for many years. But how many know the story of our courageous ancestors who created a closely knit community in the densely forested wilderness of Minnesota. From the east coast to New York, to Wisconsin, after the Civil War, many Brothertown families were on the move once again. Some went only as far as the towns and cities in Wisconsin; Fond du Lac, Oshkosh, Colby, Unity, Gresham, and Milwaukee. Others had left to settle in Indian Territory as the federal government wanted. Still others looked to the homestead lands in Minnesota – Redwood Falls and Reynolds Township. This is the story of those who settled what was to be known as Whiteville, Minnesota.

No sooner had the Brothertown Indians arrived in Wisconsin than the federal government announced they would have to move to Indian Territory in Kansas along with the other New York Tribes. Thomas Commuck, said, "Here, then, are the Brothertown Indians on the east side of Winnebago Lake, in Calumet County, trying to imitate our white brethren in all things except their vices. Here we have taken our last stand, as it were, and are resolved to meet manfully, that overwhelming tide of fate, which seems destined, in a few short years, to sweep the Red Man from the face of existence."

Determined not to lose the property they had recently purchased, the Brothertown Indians petitioned Congress to grant them citizenship and individual title to their lands. On March 2, 1839, Congress passed legislation, which made the Brothertown Reservation into a township within the territory of Wisconsin.

As a result of this land division, most adults received forty acres, enough to operate a family subsistence farm. The Brothertown community thrived for a few years. Forty acres was a small farm, sufficient for a

small family, but as children grew up the land either had to be divided to provide for those needing a place to live, or the children had to move away. The economic condition of the 1870's through the 1890's made it difficult for small farmers to meet their costs and pay their taxes. Many lost their land or sold off acreage to the Germans pouring into the area.

Beginning in the 1870's Brothertown men started looking for homestead land where they could better provide for their families. Articles began appearing in the Chilton Times Journal about the men looking for homestead land in Minnesota.

"E.C. Adams and Ansel Johnson shook the Brothertown mud from their feet last week and betook themselves to the wilds of northern Minnesota, in search of new homes."

Issue November 5, 1881 Brothertown Column:

"Mr. Ansel Johnson and family started on Tuesday for Todd Co., Minn. Mr. Johnson having located there."

Issue August 10, 1881 Brothertown Column:

"Miles M. Johnson lately returned from a few months sojourn in Nebraska, and from his description of the country we should judge he was not in love with it."

Issue November 9, 1881 Brothertown Column:

"Quite a ripple of excitement was raised here last week, by the departure of Miles M. Johnson for Minnesota, and at the same time, without any noticeable preparation or even bidding her friends goodbye, Miss Mary Skeesuck took the same train."

When the war was over, life did not seem to be the same in Brothertown; there were too many vacant places; too many friends gone. We do not know who was the first to conceive the idea of moving to Todd County and finding new homes on the Long Prairie River. There may be some reason for thinking it may have been John Shelley and his brother, David because their sister, Lettie and her family had already settled that area. In the late 1870's and 1880, the Brothertown families of Miles Johnson, Orrin Johnson and his family, William Johnson and his

son, Laton, John and David Shelley, Lewis F. Fowler, all moved to the Whitesville settlement six miles west of Long Prairie. This was a religious community, and a Methodist church was organized and a neat building erected, and it was known as the Whiteville church. After the church was built, on the opposite corner of the intersection, a school was built. The Whiteville settlement was founded in September, 1865 by a group led by George White, when four covered wagons, drawn by ox teams, wound their slow way up the Long Prairie river valley into what is now known as the Whiteville neighborhood.

This group was composed of George White and his family, accompanied by his three brothers-in-law, Lester S. Hoadley, Albert P. Madison and Horace Pierce; each of the last three having married a sister of Mr. White. George White was born in Vermont. He moved from Vermont to Wisconsin, and at Brothertown, married Lettie Shelley.

Albert P. Madison was born in Beaver Dam, Wisconsin, on September 10, 1840, his parents being natives of the state of Pennsylvania. In Wisconsin he married Miss Eliza White. Sometime prior to 1880, Mrs. Madison and her five children passed away and are buried in the cemetery near Long Prairie. On February 22, 1880, Mr. Madison married Mrs. Wealthy (Johnson) Dick. Wealthy was the daughter of Orrin Johnson. They had two sons, Archie Perry and Orrin Bird. Mrs. Wealthy Madison and her infant son died in Reynolds.

Their journey required six weeks and it was not until September that they found the land that suited them in the valley west of the old Indian agency. The agency had disappeared, only traces of former buildings could be seen, for the buildings that had not been stolen, had been burned to the ground, and charged to the Indians.

The succeeding weeks were busy ones for the new settlers, for houses had to be prepared for the several families and hay provided for the wintering of their ox teams. However, Wisconsin was not so new that

they were ignorant of pioneering, and they set to work intelligently to provide for their necessities. For the first three years in Reynolds, the nearest trader was at Sauk Centre, and the nearest railroad point was Sauk Rapids, east of the Mississippi.

The men were skillful hunters, and the flesh of deer provided meat, while they tanned the skins of the deer to make clothing. As a usual thing, the Indians passing up and down the river in canoes were friendly, though at one time misunderstanding over an accidental injury to an Indian threatened hostility. The Indians were skeptical about the accidental character of the injuries suffered by one of their number at the hands of the whites. After a friendly understanding was established, the red men were friendly and useful as well, teaching them to make beaded moccasins, the best kind of footwear in the woods.

To open up a farm in that region and support a family at the same time, before the land could make a profitable return, compelled the newcomers to employ every expedient, since the timber from the newly cleared fields, had no market value. They trapped and hunted in the winters, made maple sugar and syrup in the spring. The deer they killed brought most of the money in the wintertime. The hind quarters, or saddles as they were termed, were hauled to Sauk Centre, where they were sold, sometimes, having to take pay in trade at the stores. This was still the case after a store was established at Long Prairie in 1868. Gradually the fields broadened, and they depended less on hunting and trapping as the game became scarcer; but in the years 1875 and 1876, the grasshoppers devoured all their crops except the rye and rutabagas. As a result, they lived for two years, almost entirely on rye bread and rutabagas, along with deer meat. One of the men of Indian descent who came to Reynolds from Brothertown was David Shelly. David Shelley and his brother, John, came early and settled in Reynolds, probably in 1878. There he resided until 1891 when he moved into the village of Long Prairie where he bought an acre of land

north of the fair grounds and erected a comfortable residence.

David Shelley, at the age of 12 years, emigrated with his father's family to Brothertown, Wisconsin. He lived there till he was 22 years old when he returned to his old New York home and was married to Miss Marietta Charles. They remained in New York three years when they removed to Brothertown, Wis. Here they lived till 1878 when they went to Todd County and settled on the old farm near the Reynolds church. They had but one child, a daughter, who died of consumption at the age of 20 years, her death occurring the year before they came to Minnesota.

Miles M. Johnson was born at Brothertown, Wisconsin on December 5, 1855 and was seven years old when the news came of his father, Henry Clinton Johnson's death. He remembered going with his mother, Avis Sampson Johnson, to the post office, two miles distant, to see if there might be any letter from his father, and the only letter was one telling them that the soldier had died in battle.

Mrs. Johnson subsequently married Edwin C. Adams, and the Johnson and Adams children all came to Todd County with the family in 1881.

In Minnesota, Miles M. found employment superintending the wood railroad tie business for George Maynard, who was then carrying on a very active trade at Clotho. He continued with Mr. Maynard for seven years, until Mr. Maynard disposed of the business. Miles then settled on a farm which he had purchased in Little Sauk. Some years later he sold this farm and bought a farm in Round Prairie, then later when he took up residence at Little Sauk Station. April 5, 1887, he married Miss Cecilia A. Baker, whose father had settled in Leslie, and to this marriage were born five children, Claude, Lloyd, Mabel, Herbert and Frieland.

When the Edwin C. Adams family came to Reynolds there was considerable excitement in certain religious circles over the imminent ending of the world, which was thought to be at hand. A farmer living

west of Whiteville in that expectation, wished to sell his farm, pay off his debts, and be ready for the great day. Mr. Adams came from Wisconsin with the expectation of purchasing that farm; but on his arrival found he was too late. Mr. Adams liked the locality and decided to look up another place, which he did, and became a resident of Todd County. Mr. Adams was 63 years old at the time of his arrival; but he lived for many years in the town.

His son, Simeon, by his second wife, called Sim Adams, was known by everyone in the area. He was probably the fiercest looking man that ever lived; but there was never a kinder hearted, nor a friendly man in town. He never married and probably to this he owed his kindly disposition. He passed his years working in the woods in the winter, and with railroad construction crews in the summer time. His sole ambition was to do more work in a day than any other man could accomplish. He is said to have cut five cords of maple wood in one day. His Saturday afternoons were usually devoted to conviviality. His one recreation was reading history. He died at a wood cutter's cabin in Reynolds.

Rufus Skeesuck married Amanda Fowler. They came to Todd County from Brothertown, about 1878 and lived in Reynolds with their family which consisted of three sons, George, Milo and Ernest.

Lewis Franklin Fowler married Miss Mercy Johnson, daughter of Henry Clinton Johnson and Avis Sampson. They came to Minnesota and Todd county May 1, 1882. They settled on a piece of land in the town of Reynolds, which at that time was a piece of solid timber. With very few tools, implements, or other assistance they proceeded to carve out a home in these hard surroundings. After long and patient effort they developed a fine farm, which shows not only the industry, perseverance and thrift of Lewis Fowler, but of his faithful wife who assisted him throughout all the years. The couple had eight children. None of them married.

The church and school have crumbled and are only a small pile of rocks and wood. The hardy Brothertown Indians who built

them are buried in Evergreen Cemetery in Long Prairie and in other small cemeteries in the area but their descendants still live in the area.

WISCONSIN INDIAN STUDENT ASSISTANCE GRANTS

This is a need-based grant available to Wisconsin residents who are attending a Wisconsin school of higher education.

For information contact your school or the State of Wisconsin Higher Educational Aids Board, P.O. Box 7885, Madison, WI 53707-7885. You can also use their Website: <http://heab.state.wi.us/programs.html> and follow the links for the "Indian Student Assistance Grant".

Complete the application and send it to the Brothertown office for verification of the member-student's enrollment in the tribe. We will then send it to the school for action and they will forward it to the WHEAB in Madison. Do not contact us on the status of your application. We do not approve the grant but only verify the student's Brothertown enrollment. Check with your school or the WHEAB.

For additional information on all grants available to Native Americans and minorities, contact the financial aid office at the school of higher education you will be attending.

FAMILY GATHERING

The purpose of a Brothertown Family Gathering is to discuss your Brothertown tribal heritage. Bring all (or some) of your old pictures to discuss your family heritage from 1900 until today. Take notes, pictures, and recordings and have a good time. We need you to document your gathering (written preferred, taped is OK, pictures are required), including a list of attendants. We also need

you to contact your long lost cousins and promote their participation in tribal activities.

The Brothertown Tribe needs to provide additional evidence regarding the Tribe's existence particularly during the 20th century. Sometimes a family gathering may not be supportive of "tribal" existence or tribal activity. What is needed is evidence of inter-family or cross-family connections and activities. This needed evidence includes members of different family groupings working for the greater tribal community. We need evidence that is found supportive of tribal existence and tribal government.

Thanks to our Genealogist, Caroline Andler, we have selected 8 Brothertown families and Caroline printed family trees from her computerized Brothertown data base for the families use. The process begins with these families.

- Descendants of David Fowler.
- Descendants of Rufus Skeesuck.
- Descendants of Clark David Sampson.
- Descendants of Horace, Oscar and Mary Ann Welch.
- Descendants of Emanuel Johnson.
- Descendants of Henry Welch/Lucy Skeesuck.
- Descendants of James Kindness/Purcell Kindness.
- Descendants of Zachariah Coyhis/Tousey.

KIDS KORNER

Ceci Besaw

A Powwow is a great intertribal celebration of Native Americans. Powwow time is the Native American people's way of meeting together. The Powwow begins by the Grand Entry. During Grand Entry everyone is asked to stand as the flags are brought into the arena. The flags carried by veterans, include the U.S. Flag, tribal flags, POW flag, and eagle staffs of various tribes present.

Following the veterans are other important guests of the Powwow. This in-

cludes tribal chiefs, Princesses, Elders, and Powwow organizers. Next in line are the men dancers followed by the women dancers. Once everyone is in the arena, a song is sung to honor the flag and the veterans. After a prayer, the dancing resumes usually with a few Round Dances. After the Round Dances, intertribal dancing songs are sung and everyone dances to the beat of the drum.

Ribbon shirts are worn during Powwows by the dancers and spectators. The ribbon shirts are a show of honor, respect, heritage, pride, and identification. An adult and a child's ribbon shirt pattern is available through the Noc Bay Trading Company, P.O. Box 295, 1133 Washington Ave., Escanaba, MI 49829. Or visit www.nocbay.com. Noc Bay is owned by Loren and Donna Woerpel, who co-sponsor with Wally Blanc the Bay de Noc Summer Gathering. This gathering is a great time for all Brothertown families to dance.

Make your own ribbon shirt and wear it to the Brothertown picnic and Homecoming. Be sure to attend some Powwows and other tribal celebrations this summer! You will have lots of fun!

A POETIC EXPERIENCE

Tribal member Lois Kay Olbekson states, I "... wrote this poem after having had an experience in the Indian Pictograph caves in Billings Montana. I touched a wall in the cave of ghosts/spirits and saw a vision of the past; complete with emotions. It was a life altering experience for me. I haven't been the same person since it happened. This poem is what came out of my head that night as I sat alone in the rain and darkness..."

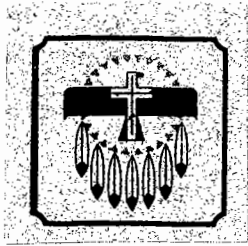
A soft breeze floats upon the chimes

as thoughts and memories flood my mind
 the images I can't explain
 are falling softly with the rain
 the night has fallen on the land
 today's events I had not planned
 I sit and wonder how I know
 of days remembered long ago
 inside my spirits taking flight
 though darkness all around is night.
 I had to rise up from my bed
 emotions blazing through my head
 I cried today so many tears
 not for myself but for the years
 a place that I will not forget
 a race that stole all they could get
 from peoples lost to new frontiers
 whose faces are to me so clear
 now all that's left are unpaid debts
 by others who feel no regrets
 such pain and sorrow, loss and fear
 uncertainties are so strong here
 bewilderment and hardships met
 the sky still cries upon them yet
 so overcome that I could burst
 I'm filled with all their dreams,
 their hurts
 betrayal of a noble race
 by greed and lies and misplaced hate
 so what becomes of those like me
 who still remember and clearly
 see what should have been their
 destiny
 but died and faded
 and will never be.

QUARTERLY REPORT

Council member Jane Wisnefske and Tribal member Gerald Johnson serve as Editorial Board members for this Quarterly Report.

Deadlines for 2004 submissions are: August 20th, and November 19th.



EOYAMM QUITOOWAUCONNUCK
ANNUAL PICNIC
JULY 10, 2004

WHERE: **Stockbridge Fireman's Park** Located on Hwy 55, One block South of Harbor Road in downtown Stockbridge, WI.

REGISTRATION Begins at 10:00 A.M. Lunch at 12 NOON.

FEES: \$1.00 per person. \$5.00 for an immediate family of five or more.

WHAT TO BRING: Please bring your own plates, cups, eating utensils, soda, bottled water, and any other items such as, your favorite picnic chair, to make your day more enjoyable. (Coffee and milk will be provided).

No alcoholic Beverages please.

DISH TO PASS: Favorite casserole, roast beef, chicken, ham, fruit medley, veggies, dips, salads, baked beans, and various desserts. Let's remember that some of our members can't have sugar or excess sodium.

OUT OF TOWNERS may wish to bring pickles, olives, chips, snack crackers, trail mix, cookies, rolls, sliced bread, cheese and sausage.

ELECTRICAL OUTLETS AVAILABLE - NO GRILLS AVAILABLE.

LODGING: No overnight camping available at this site.

CRAFT SALE WILL BE HELD ALL DAY! * Our First ALL CASH RAFFLE will be held *

AUCTION: If you can make up and donate a "THEME BASKET" of new items. We'd like to auction off baskets of items to help make money for the tribe.

We will welcome **donated items** that could be used for **door prizes**, Please bring them to the Picnic.

We **ENCOURAGE ENTIRE FAMILIES TO COME** of **ALL AGES**. We need children, teens, and adults to come and share our Heritage and culture. There will be **GAMES FOR THE KIDS**, **OPPORTUNITY FOR INDIAN DRAMA**, **EXPLANATION OF INDIAN SYMBOLS**, and **HAVE YOUR QUESTIONS ANSWERED ABOUT OUR HISTORY**. So **PLEASE** bring your Children, your Grandchildren --- After we are gone... **WHO CARRIES ON?**

Cemetery Tour of ancestral gravesites available upon request; see Franklyn Waldvogel

RECYCLING: Do you have **ALLUMINUM** lying around? Please bring it to the picnic - we will dispose of it and all money collected will be donated to the tribe.

REGISTRATION: Please register early by mail, especially if you have children attending so we can better plan a fun day for them.

DETACH AND RETURN BY JULY 2, 2004

Name _____ No. of adults _____

Address _____ No. of Children _____ ages _____

City _____ State _____ Zip _____

Return to: Joan Waldvogel; N64 W23463 Ivy Ave; Sussex, WI 53089. Phone: (262) 246-3040 or e-mail joandw@juno.com
Make **CHECKS PAYABLE** to: **Brothertown Nation Inc.**

EEYAMQUITTOOWAUCONNUCK

The Quarterly Report of the:
Brothertown Indians of Wisconsin

Brothertown Nation, Inc.

(Brothertown Indian Nation)

September 2004

Editorial Board: Jane Wisnefske, Gerald Johnson

VOLUNTEER "THANK YOU!"

We appreciate the dedication and commitment of the following cadre of volunteers (and those noted elsewhere within this Quarterly Report) who have donated their time and effort in the past quarter:

Andler, Caroline	Andler, Robert
Cottrell, Craig	Drew, Darlene
Gray, Justin	Heller, Carol
Heller, Ron	Huberty, Mary
Johnson, Jerry	Kavonius, Melissa
Lambert, Ronald Jr	Lambert, Ronald Sr
Marx, Jeremy	Mattern, Phyllis
Ottery, Willis	Parzy, Adam
Pelky, Rose	Pickering, Debbie
Roloff, Barb	Rudolph, Jason
Schadewald, Joan	Shady, Irene
Shady, Linda	Simon, Angie
Waldvogel, Frank	Waldvogel, Joan
Welch, Dick	Wentz, Deb
Wentz, Jean	Wentz, Laurie
Wightman, Sherry	Wightman, Thomas
Zinkgraf, Kathy	

THE CHAIRPERSONS CORNER

Theodore E. Stephenson

Our Heritage, do you remember me?

I am a Brothertown Indian.

Earlier this summer we received greetings from Ms Joanna Brooks, an assistant professor of English at the University of Texas.

She is at work on a major effort to publish the collected writings of Samson Occom. She enclosed for our archives a complete transcription of Occom's entire body of known, surviving manuscripts which include eighty letters, twenty sermons, forty years of diaries, plus assorted hymns and prose pieces. (Journal nine records the founding of the Brothertown.)

As I scanned the some 300 documents it became self-evident that the Brothertown Indian tribe has existed for hundreds of years. The Brothertown Indian tribe has preserved our heritage and needs Federal recognition (as soon as possible) for preservation and enhancement for decades to come.

As a reminder of our founding fathers we open our tribal meetings with a prayer. This prayer I offered at the August Council meeting.

Opening prayer: Let us pray: Ever-faithful God reconcile us in your Son with the helpless and the needy, with those we would ignore or oppress, and with those we have called enemies, that we may serve all people as your hands of love, and sit at the feet of those who need our compassionate care. Please help us hear our neighbor's prayers. We ask your continued assistance in our effort to achieve full federal recognition.

tion for the Brothertown Indians. This we pray. Amen.

Special Thanks: The 2004 Federal Recognition Fund has received 510 donations which total \$20,485.56 (as of 8/26/04). That's a very good beginning. Many of the households receiving this September Quarterly Report have not responded. Let's try to get your 2004 donations/pledges in before November 2004.

Secure off-site Record Storage: Since the last report, we now have all tribal enrollment, archive and business records in a secure record storage facility in Fond du Lac. Only current operating files are kept on site. I think we are good record managers.

Union Cemetery: The Tribe has donated \$500 toward 2004 cemetery operations. We have a member on their board and will increase our contributions as funds are available.

Brothertown Annual Picnic: Special thanks to Joan Waldvogel for a successful picnic on July 10th. The Picnic was held at Stockbridge Fireman's Park. It is a great place for a picnic right in downtown Stockbridge with a "roof", speaker system and handicap accessibility. No mosquitoes (worth mentioning). About 140 persons signed-in. Basket auction and crafts sales were very active and the first \$20/350 ticket cash raffle drawings was finalized. I think the site is worthy of a re-visit. Did I forget to mention the picnic feast? No! It was great and I only ate a little bit of everything over about 5 hours. Yes! There were a lot of personal homecomings and a several 1st time Brothertown participants.

Raffle License & Selling: The first Brothertown \$20/350 ticket raffle was awarded at the picnic. It was a success as 247 tickets were sold and our net profit was \$2,245 dollars. Two winners gave their winnings to the Tribe: Member Willis Otery gave the tribe his 2nd place \$500.00

winnings, and Associate Robin Jones gave the tribe his 4-6th place \$100.00 winnings.

Special thanks to all the members who sold the 247 tickets. For a 100 day fund raiser, this is a good one. We must address some of the questions received: "The \$20.00 ticket is too expensive!" "Should we encourage youth to sell tickets? Yes, only a few members sold a lot of tickets.

Another license raffle is being planned for THIS MONTH: a great "star-quilt" presented to the tribe is going to be the prize of this auction. Tickets are going to cost \$5.00 each. The "star-quilt" award will be made in a "single-purpose" drawing at the homecoming. We want to get some "outside-the-event" money to at least recover the value of the quilt. It is too valuable a product for "in-house" bidding. This is a great opportunity for members who cannot get to the homecoming to participate. Instructions should be elsewhere in this report. If not, contact the Office and ask for "x" number of tickets. You can sell them or buy them yourself. This is how you can participate if you cannot attend a tribal event.

Contemporary Community Study: We have hired Morgan Angels and Associates to conduct the subject study. This study will include oral history interviews conducted with at least 20 people regarding the Brothertown Community, with emphasis on social and political interaction at present and within the last generation. This study will serve to supplement our Brothertown evidence for acknowledgment criteria 83.7(b) and 83.7(c) political influence or authority. It is the Council's sincere hope that the interview process can cover the period from today back to 1901. I could have said from 1901 until today, but that is not the record.

Should you want to know the specific's about 83.7(b) and (c) you can read the specifics in the March 2004 Quarterly Report, pages 4 & 5. For those of you that do not know what we (tribal council) are trying to accomplish perhaps you can understand by

again reading the March 2004 Quarterly Report.

The September Council Meeting Agenda: The September 18th meeting will focus on the current and 2005 Budget for the Tribe. All preliminary annual reports are due in writing at least one week before the meeting. If these reports are in writing, then the meeting can be short and sweet. Of course we need the program accounting reports from the Treasurer.

The Recognition Mailing Schedule: The follow-up recognition letter (the second) will be in the USPS mail on Tuesday September 7th. The second follow-up recognition letter (the third) will be in the USPS mail on Thursday September 30th.

THESE ARE OUR OBJECTIVES (and they don't include the not mentioned updating the Petition which we want to submit to the OFA/BIA in January 2005).

GATHERINGS

Saturday October 16

Annual Homecoming, Lakeside Park Pavilion, Fond du Lac, 10 a.m. This year's event is hosted by the Brothertown Circle (a registration form is located at the end of this Quarterly Report)

Saturday May 7, 2005

The Fourth Annual Brothertown Brat Fry will again be held at PDQ, 400 Van Dyne Road in North Fond du Lac. Volunteers are needed. Contact linda_shady@hotmail.com or (920) 922-8132.

September 2005

A reunion for the Sampson ancestors and extended families is in the planning stages to be held in Fond du Lac. You will be notified of more details in future editions of this Quarterly Report.

COUNCIL MEMBERS

Theodore E. Stephenson Chairperson ('06)
David Lambert Vice-Chairperson ('07)
Dawn Krintz Secretary ('06)
Nancy Lambert Treasurer ('07)
Douglas Foy ('05)
Jane Wisnefske ('05)
Mark Schreiner ('06)
Mary Rudolph ('06)
Michael Pelky ('06)
June Ezold Chairperson Emeritus

OFFICE INFORMATION

Mailing address:

Brothertown Indians of Wisconsin
Theodore E. Stephenson, Chairperson
493 Fond du Lac Avenue
PO Box 2206
Fond du Lac, WI 54936-2206

Contact details:

Telephone: (920) 929-9964
Fax: (920) 921-8124
Email: office@brothertownindians.org
Website: www.brothertownindians.org
Tribal Planner: Alan M. Skubal

Brothertown Indians of Wisconsin is our Recognition name. It is the name that notes our geographic and governance location since settlement in the 1830's. It is also the name under which our 1995 Federal Acknowledgement Petition was submitted.

Brothertown Nation, Inc. is our non-profit name. It is the legal entity under which we conduct business.

Brothertown Indian Nation will be our official name after Recognition has been attained.

COUNCIL MEETINGS

2004

September

18; Council meeting, 9 a.m., office

October

9; Council meeting, 9 a.m., office

November

20; Council meeting, 9 a.m., office

December

Nothing scheduled.

2005

January

15; Council meeting, 10 a.m., office

February

19; Council/General meeting, 10 a.m., Fond du Lac [Election of Nominating Committee]

March

19; Council/General meeting, 10 a.m., [Council nominations]

April

16; Council/General meeting, 10 a.m., Little Falls MN

May

21; Council/General meeting, 10 a.m., North Fond du Lac Senior Center [Council election]

June

18; Council meeting, 10 a.m., office

July

16; Council meeting, 10 a.m., office

August

20; Council/General meeting, noon, American Legion Hall, Gresham WI

[Notice of upcoming meetings is provided three weeks prior to the event to community newspapers throughout Wisconsin.]

QUARTERLY REPORT

Council member Jane Wisnefske and Tribal member Gerald Johnson serve as Editorial Board members for this Quarterly Report.

Only one issue is sent per household.

The deadline for a 2004 submission is November 1st. 2005 deadlines are February 20th, May 20th, August 20th, and November 1st.

COUNCIL REPORTS

Crafts

Craft workshops will be held at the office on the 2nd and 4th Tuesday of each month, from 6pm to 9pm. If you are interested in hosting a workshop in your home please contact me.

Rose Kramer has donated a beautiful "star" quilt that will be raffled off at the Homecoming this year. Raffles are \$5.00 each. You can send your check to the office and I will fill out your ticket and mail back the stub. "Thanks Rose" for your donation.

Indian Summer Fest - Milwaukee - September 10-12. Anyone interested in helping please contact me.

Homecoming - Fond du Lac - October 16th.

Contact Dawn Krantz at (920) 923-5183 or crafts@brothertownindians.org

Elders

All Elders interested in participating should contact Irene Shady, (920) 922-8132, linda_shady@hotmail.com or June Ezold (715) 542-3913, jezold@nnex.net

Enrollment

As of December 31, 2000 the processing of new applications for membership on the Brothertown Roll was suspended. Since that time only those who submitted applications prior to December 31, 2000 have been added to the Roll. However, the Committee will continue to accept applications but they will not be processed until the suspension is lifted.

It is essential that you inform us immediately when you, or a family member, experience a change in name, address, or other contact information.

For enrollment and ID card information, contact Chairperson Phyllis Mattern (920) 722-0311.

Sunshine

Chairperson Irene Shady continues furnishing get-well and sympathy cards to members. Contact her at (920) 922-8132, linda_shady@hotmail.com

FEDERAL RECOGNITION UPDATE

All Brothertown Tribal Members can help with the tribe's federal recognition effort in the following ways:

Collect photographs and memorabilia from gatherings that indicate tribal activity. Tribal activity is evident in material that demonstrates interaction between two or more family lines. For example, a birthday party for one's child that only includes one's immediate family and the child's aunt and uncle does not demonstrate tribal activity, unless that aunt and uncle are also of another family line. Additionally, if at that same birthday party, cousins attended who were of another family line, it can constitute tribal activity. This can get confusing, because so many Brothertowns have intermarried!

Examples of memorabilia/documentation that might be helpful:

- Photos
- Journals and diaries
- Wedding, funeral, baptism, and birthday books
- High school and college yearbooks if a number of Brothertown attended
- Cemetery records
- Church records
- Brownies, Boy and Girl Scouts, etc. enrollment info/photos if a number of Brothertown attended
- Photos or rosters from baseball or other sports teams which include Brothertown members

-Note: *it is necessary* to include recent photos and memorabilia as well, not only older materials.

Make sure that photographs (and other memorabilia) collected are accompanied by the following information, if possible:

- Where was the photo taken?
- When was the photo taken?
- Who is in the photo?
- Who took the photo?
- If they are Brothertown, which family lines do they represent?
- Who else is in the photo and what relation are they to the Brothertown members present?
- Are there members of other tribes in the photo?
- Is there any particular significance to the site of the photo? For example, is there a church, hill, building, etc, in the background that is in some way meaningful to a particular individual or group of Brothertown?
- Why were the people in the photo gathering together at this time?

Other information you can provide is to have your family members brainstorm and write down all key gatherings in their lifetimes that included multiple family lines. This information is important to interviewers who may need to contact you.

The Committee needs to hear from you as soon as possible. The tribal office in Fond du Lac has an excellent scanner and copy machine where your family memorabilia and photos can be duplicated. Please contact the office, 920 929-9964 office@brothertownindians.org to arrange for the duplication of your materials. If you have questions contact Tribal Genealogist Caroline Andler randler@wi.rr.com 262-965-3994, Council member Mike Pelky mikep@brothertownindians.org 920-892-2556, or the anthropologist hired by the tribe, Dr. Kim Burgess, 860-917-3677 KimBurgess@hotmail.com

We all need to pull together and let our rich history be known! Please contact us with any information you may have.

FAMILY GATHERINGS

The **George Shelley family reunion** (submitted by Roger E. Schuh) was held at Neilsville, WI on June 26, 2004. Host for the reunion was April Neuman Blume with an opening prayer by Elder Roger Schuh. Prizes were given for the oldest male - Erland Shelly; female - Geraldine Shelley Schuh; youngest attendee - Hannah Schuh; coming the furthest - Judith Schuh Underwood; first time attendee - Stephnie Dmek (with her father Rick and aunt Sandy Dmek Briggs); and newest married Trish (Neuman) Smith and her husband Jay.

This year we lost four members of the family - Randy Rhodes, Don Simmons, Rolie Huebbing and Dennis Shelley. However there is a silver lining and that is the births of our newest members - Sadie Grace Briggs, Cooper Kruse, and Hannah Schuh.

A reminder was given to all about upcoming events of the Brothertown Indian Tribe and the need for updating our addresses and donating to the governance fund.

The **Hazen family reunion** took place in Escanaba July 3, 2004. Descendants of Dora Wilber Hazen and Chester Hazen from Sac Bay, Michigan on the Garden peninsula gathered for the first time to get reacquainted. Dora Wilber Hazen was a daughter of Helen C. Welch, granddaughter of John and Mary Ann Hart Welch, great-granddaughter of Lucy Skeesuck Hart. Dora and Chester Hazen were parents of 12 children, including my grandmother, Edna Hazen Ryan of Escanaba. Submitted by Jan Ryan-Berg of 7609 26th Road, Rapid River, MI. email mikeberg@up.net

The **Moon-Bostwick family reunion** (submitted by Mike & Rose Pelky) was a great success. On Saturday August 7th, 2004 the descendants met at the Shawano Memorial Park, Shawano, Wisconsin. Of the 70 people in attendance, approximately 95% were Brothertown Indians or descended from the Brothertown, Stockbridge Tribes.

Rose Pelky had genealogical lists and an album of old photos. Donna Faller & Wanda

Conley also brought family photos of the Bostwicks on their lines. There was also a Bostwick Bible to show.

Door Prizes were given, with the Eldest Person in Attendance going to Donna Faller. The Youngest in Attendance went to Kevin Moons infant daughter. Largest Family Present went to Mrs. Roger Moon. The Person traveling Farthest went to Adam and Michele Coblentz of Florida. Married the Longest went to Don and Clara Leitzke.

There were games and prizes for the children as well as a play area close by.

A silent auction was held to raise funds to cover expenses. And of course as in all of our gatherings—there was more than enough food.

Root families represented were:

<u>Moon</u>		<u>Bostwick</u>
Moon	Marino	Bostwick
Pelky	Mastropeitro	Faller
Isle	Jackson	Zinkgraf
Hauman	Masek	Conley
Tumbloom-Bille	Wentz	Lohse
Wilcox	Leitzke	Coblentz
Marino	Courtion	Balson

PICNIC 2004

Joan Waldvogel

Held at the Stockbridge Fireman's Park our annual picnic on July 10th was a HUGE SUCCESS! The registration showed approximately 105 adults, and 26 children registered; plus we had distinguished visitors. Our Chairperson, Ted Stephenson, introduced Mike Lawson with Morgan and Angel from Washington, D.C. (working on our behalf for Federal Recognition); Dr. Kim Burgess, an Anthropologist from Harvard University who will be involved in interviewing tribal elders for our Federal recognition; and Guy Conrad who has been reporting to us quite regularly regarding our Federal status. We need the involvement of all tribal members.

Registration took in \$248.00. The "Theme Basket" auction netted \$677.00. Our first Cash Raffle brought in \$4940.00 prior to the awards being dispersed. The total profit was \$2,743.26. Winners of the raffle were: \$1000.00 Kathy Munoz; \$500.00 Will Ot-

tery; \$250.00 Martha Stephenson; five persons received \$100.00 each - John Pavlic, Mitchel Lambert, John Proll, and Tom Silz; seven persons received \$50.00 each - Mabel Pownell, David Pickering, E.J. Chijimatsu, Debbie & Laurie Wentz, Jean Wellnitz, Nancy Lambert, and Franz Schultz. Door prizes were also awarded. *A Special thanks to Willis Ottery who won \$500 and Robin Jones who won \$100; both generously donated their winnings back to the tribe. Also, a heartfelt thanks to all those who contributed or bought!*

Dick Welch led a spirited Indian skit for the participation and enjoyment of all; Deb and Laurie Wentz entertained the "little ones" with games, prizes and refreshing snow cones. Dusty Scheibe worked with the older children and teenagers reviving enthusiasm and appreciation of our Indian culture.

Thanks to all who came or participated in any way. Registration volunteers included Carol & Leonard Youngren family, Cassie Adair, and June Ezold; Chris Adair, Matthew Proll, Frank Waldvogel for setting up & cleaning up; Dawn & Dan Krintz, and Melissa Kavonius for tending the Crafts; Caroline Andler & Joan Waldvogel for the History booth; Mary Bessert & Theresa Howard for food service; Diane & Robert Fowler, Jane Wisnefske, and Doug Foy for Auction assistance; Jerry Johnson for raffle coordinating; Sandy Pawlacyk family; Ted Stephenson & Frank Waldvogel for Cemetery tours, and Irene Shady collecting aluminum cans for refund. If I failed to mention anyone I apologize.

The day was truly an experience of our Brothertown Community spirit of giving, sharing and participating. *Thank you everyone!*

***BROTHERTOWN CIRCLE at
PRAIRIE FEST***

Caroline Andler

Giant multi-colored kites soared high in the sky while, on the ground, folks wandered from booth to booth learning about spinning

yarn and weaving, teepees and plants during Prairie Fest at the University of Wisconsin-Fond du Lac's Gottfried Arboretum. There were drums for young people to sit at and a storyteller for them to listen to as they ate the delicious homemade cookies sold at another booth.

Girls painted flowers and butterflies on children's faces at the face-painting booth while teaching them about wild flowers.

Farther down the grassy mound was the Fond du Lac Historical Society, displaying old photos of Fond du Lac buildings.

While some were there to relax and enjoy being outside on a perfect summer day. Others came to Prairie Fest to learn. Many stopped by the Brothertown display booth where Christine Andler and Nancy Lambert had set up a beautiful display of baskets they had made. Nancy showed her basket with the deer antler handle she had just finished this summer. Christine started weaving a half bushel basket after we had set up our display; three hours later she had completed the beautiful basket.

An interesting gourd display attracted many. Gourds with a wood burned design, large gourds used for bird house, apple gourds and gourds cut out to hold a dream catcher, just decorative painted gourds. Caroline Andler weaved a dream catcher in a large gourd and answered questions about growing gourds.

We answered many questions about basket weaving, growing gourds and about the Brothertown Indians. Bob Andler and Ron Lambert graciously helped us set up the tent and tables and kept us entertained all day.

For 11 years, work has been done to develop a series of native plant communities at the UW-Fond du Lac. Prairie Fest, which is in its second year, is a celebration of the hard work and success achieved by the project.

From storytelling to plants to history, there was something for everyone at Prairie Fest. We already agreed to participate again next

year, with a bigger display of traditional crafts. Plan on joining us!

HELP WANTED

Volunteers are needed to ensure that a portion of the land upon which your ancestors settled in Wisconsin is kept clean. For more information on becoming active in the Adopt-A-Highway campaign contact Jane Wisnefske, jane.wisnefske@thedacare.org (715) 823-3478, or the office.

Brothertown members should contact the office if they are interested in receiving training as a Property Manager. Three members are currently being trained and the selection process for three more candidates to be trained in 2005 has begun. Graduation from the program will establish your credentials for employment in the property management field.

WISCONSIN INDIAN STUDENT ASSISTANCE GRANTS

This is a need-based grant available to Wisconsin residents who are attending a Wisconsin school of higher education.

For information contact your school or the State of Wisconsin Higher Educational Aids Board, P.O. Box 7885, Madison, WI 53707-7885. You can also use their Website: <http://heab.state.wi.us/programs.html> and follow the links for the "Indian Student Assistance Grant".

Complete the application and send it to the Brothertown office for verification of the member-student's enrollment in the tribe. We will then send it to the school for action and they will forward it to the WHEAB in Madison. Do not contact us on the status of your application. We do not approve the grant but only verify the student's Brothertown enrollment. Check with your school or the WHEAB.

For additional information on all grants available to Native Americans and minorities, contact the financial aid office at the school of higher education you will be attending.

KIDS KORNER

Ceci Besaw

Those of you who attended the Brothertown picnic enjoyed hearing storyteller Dick Welch as he told the story of the little Indian boy and girl who went out hunting.

Many tribes keep their cultures alive by telling stories or legends. In telling these legends, many things can be taught and learned as they are a collection of the tribes' beliefs, their ways, and their lives.

There are many wonderful Native American legends at your local library or bookstore. Some of my favorites that I enjoy reading to my students include:

How Chipmunk Got his Stripes by Joseph Bruchac

The Legend of the Indian Paintbrush by Tomie de Paola

Thirteen Moons on Turtle's Back: A Native American Year of Moons by Joseph Bruchac

Little Firefly by Terri Cohlene

Rainbow Crow retold by Nancy Van Laan

An Algonquin Year: The Year According to the Full Moon by Michael McCurdy

Read a legend with your family today! It's a fun way for children and adults to learn some of the history and the understanding of the native people.

BROTHERTOWN DRUM GROUP:

For males of any age

Caroline Andler

A Stockbridge drummer and singer, a teacher of the drum, has offered to teach the Brothertown men. Our own drum group would be the center of reviving our traditional gatherings that were held in New England.

I would like to share a letter from Sharon I. Maynard, a Mohegan woman the Brothertown

town met on their bus trip east, explaining how the Mohegan got started with their drum group and what that has done for them.

"I noticed you are trying to start a drum group in your Tribe and that is a WONDERFUL thing. The drum is the spiritual center and heartbeat of the Tribe. Over the past two years we have been having drum lessons and our drum has grown by leaps and bounds. We now have about 17 steady drummers, singers and rattlers. We travel to area events and parades and do outreaches to schools, etc. We are also called upon to do Tribal funerals and other occasions.

"We practice diligently once a week and started to learn the songs and rhythms. We also learn about offering tobacco as being respectful to the Drum. We also smudge with sage before we begin. We have become family. Children become involved. That is way cool to see little kids drum and actually take a pinch of tobacco and pray and respect their ancestors.

"There was a need for regalia for some people learning the drum and wanting to go with us, so that started another thing with people making regalia for themselves and their children, and people start to learn all the various skills that go along with that and that is another cultural component. One of the guys offered us his garage and the help of people, some of his friends to make a c.d., so that came into being, too. We sing Eastern songs from Mic-macs, Passamaquoddy, Maliseet and, of course, Mohegan songs that have been composed from our language. This is another application of language restoration. We only had a few hymns written by Samson Occum and a line or two of a funerary song before as our music. Now we have begun a new era in music and revival of arts and skills that were in the past. And we also are seeing an interest in the spiritual connection."

Wally Blanc and Loren Woerpel have introduced some of our members to the drum at the Bay de Noc Gatherings and great interest was expressed in starting our own drum group. Gordon Williams has offered to teach so now all we need are males

with a desire to learn the drum and who will commit to spending the time needed with Gordon.

Please contact me at 1-262-965-3994, randler@wi.rr.com or leave your name at the Brothertown office.

Tahbut ne!

CEMETERY PROJECT

Debbie Pickering

All of the cemeteries on the original Brothertown reservation are in need of repair and restoration, including the Union, Dick, Quinney, and Lakeside cemeteries. They contain the remains of Brothertown Indians, including those who were war veterans.

To honor the generations who have gone before us and to set an example for those who will follow us, the Culture Division recommends that the tribe form a BROTHERTOWN INDIAN NATION GRAVES PRESERVATION COMMITTEE. The task of this committee would be to 1) survey the cemeteries, 2) restore and repair headstones, and 3) locate lost or unmarked graves.

Volunteers are needed to serve on this committee—especially tribal members who live in Fond du Lac or other communities near the site of the original reservation.

We urge families to get involved in this project. Almost every member of the tribe has ancestors buried in one or more of these cemeteries. What a wonderful way to teach the younger generations Brothertown genealogy and history! **TO VOLUNTEER, CONTACT ANY COUNCIL MEMBER.** Be sure to give them your name, telephone number, or email address.

A report prepared by Len and Carol Youngren includes a list of Brothertown Civil War veterans as well as ideas on how to approach the tasks of surveying, restoring, and locating the graves. For information about the report, contact the Youngrens at (906)827-3843, youngren@jamadots.com

BROTHERTOWN VETERANS

Mike Pelky

We are gathering information to start a Brothertown Veterans' group.

Please fill out the following information and return it to the office or call me at 920-892-2556 if you have questions.

Name

Years of service

Military Branch

Unit I served with

Unit I am currently serving with

I would like to be active in our group

You can contact me at this address:

Phone number

Email address

If you know the history of past family members in the military, please add them or ask them if they would like to be added to our list. If you know of a deceased Brothertown Veteran, we would like information on them as well.

IF YOU LOVE A PARADE

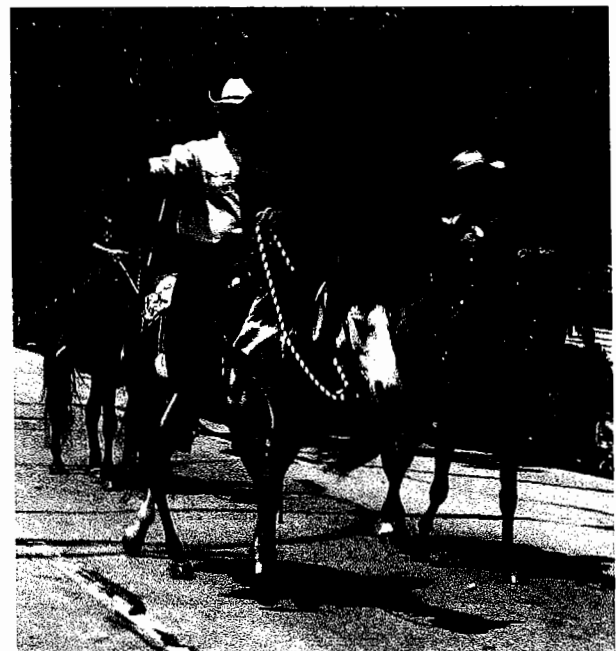
Nancy Lambert

If you love a parade, the annual Dousman Derby Days Parade is not to be missed. This year's parade was held Sunday, August First in the heart of downtown Dousman. For two hours, bands, floats, decorated flatbed trucks, farm machinery and antique tractors from as far back as the 1930's paraded down the main streets of Dousman. The Brothertown Indians of Wisconsin participated in the Derby Days Parade, represented on

horseback by tribal Vice Chair David Lambert and his wife Sandy. Both horses wore beaded headbands, and were painted with traditional Indian symbols. David's American Paint horse, Q, was adorned with a breast collar representing the Brothertown Indians of Wisconsin.

Tribal member Christine Scheid and her husband Don hosted a gathering at their home following the parade. Tribal Genealogist Caroline Andler and her husband Robert; Council Member Mary Rudolf; Community Development Committee Assistant Director Jason Rudolf; and Treasurer Nancy Lambert and her husband Ron were among those who attended the traditional feast.

If anyone is interested in participating in next year's parade, the Brothertown Parade Committee is seeking volunteers to help design and decorate a float, and organize next year's involvement in the Derby Days Parade. Please contact either Caroline Andler or Nancy Lambert if interested.



All Brothertown families are invited to our
Annual Homecoming
Saturday, October 16, 2004 at Lakeside Park Pavilion
in Fond du Lac, Wisconsin
10:00am to 10:00pm

Bring **food** to share at our **FEAST**, which will begin at **1:00 pm**.

- Consider making a **Native American dish**.
- Please bring your own silverware and dishes as well as your beverage of choice.
(NO ALCOHOL, PLEASE!)

Plan to *listen to drumming*, and *watch and learn Native American Dancing*,
Listen to a group of sacred harp/shaped note singers;
Watch or participate in a pipe ceremony,
Visit one of several educational displays, featuring our own history and
demonstrations of Native American culture.
There will also be **activities for children**.

Wear your INDIAN CLOTHES!

Quilt Raffle: Rose Kramer has generously donated a beautiful **star quilt** for our homecoming raffle. If you would like to buy a ticket, call (920) 929-9964 or email (office@brothertownindians.org) the Brothertown office. Check the Brothertown website for a picture of the quilt.

Lodging: We have group rates at the following motels/hotels for Friday and Saturday nights, October 15 & 16. Be sure to mention that you are with the Brothertown Indians to get the discount.

Ramada Plaza, call 920-923-3000, \$69.99 (single or double)

Super 8, 391 Pioneer Road, (920) 922-1088, \$45.00 (20% off, 10 room minimum)

Questions? Contact Caroline Andler(262-965-3994; randler@wi.rr.com)
Nancy Lambert (262-363-2363; nlambert@wi.rr.com) OR Debbie Pickering
(708-795-1571; dpwriter@comcast.net)

Please **COMPLETE, DETACH, and SEND** the **REGISTRATION FORM BELOW** by **October 1** to: **The Brothertown Indians of Wisconsin, 493 Fond du Lac Avenue, Fond du Lac, Wisconsin 54936-2206**. Please enclose a check.

Number attending: Adults _____ Children _____

\$1.00 per person or \$5.00 for a family Amount enclosed _____ -

Name and Address _____

Brothertown Nation, Inc.
Brothertown Indians of Wisconsin
PO Box 2206
Fond du Lac, WI 54936-2206

Return Service Requested

Non-Profit Organization
US Postage
Paid
Fond du Lac, WI
Permit #433

EEYAMQUITTOOWAUCONNUCK

The Quarterly Report of the:

Brothertown Indian Nation

(Brothertown Nation, Inc.)

December 2004

Editorial Board: Jane Wisnefske, Gerald Johnson

VOLUNTEER'S NEEDED!!

We are urgently in need of volunteers living within daily commuting range to work in the Fond du Lac office on the preparation of material for submission of an updated recognition petition to the Federal Government. We need your help if you can sort, index, file, or are a skilled typist! The tasks are a fun opportunity for you to be involved and better yet, your efforts will greatly benefit the Tribe!

We are also in need of members living in the Wisconsin counties of Langlade, Clark, Winnebago, Shawano, Fond du Lac, and Calumet and also the Minnesota county of Todd for copying census reports which are essential to the recognition process.

Contact the office at 920 929-9964 to schedule your availability.

VOLUNTEER "Thank You"

As always we appreciate the dedication and commitment of the following cadre of volunteers who have donated their time and effort in the past quarter:

Caroline Andler
Joan Waldvogel
Dennis Gramentz

Joan Schadewald
Janette Brower
Tom Straw

Linda Shady	Darlene Drew
Irene Shady	Nicole Copley
Robert Andler	Angie Simon
Dan Krintz	Kathy Zinkgraf
Ron Lambert Sr	Carol Youngren
Jason Rudolph	Craig Cottrell
Leonard Youngren	Ron Lambert Jr
Franklyn Waldvogel	Rose Pelky
Debbie Pickering	Jeremy Marx
Adam Parzy	Barbara Youngren-Adair

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THE CHAIRPERSON'S CORNER

David Lambert

My best wishes to all for a very happy and healthy New Year. The coming year of 2005 is going to be a great year for our tribe. As I look back at the year 2004, we had a number of changes. Although changes are not always easy, I look forward to the challenge of making the upcoming year one of the best we've ever had.

The tribal election in May brought some new faces to the Council with a new Vice-Chair, myself, David Lambert; Treasurer, Nancy Lambert; and two first-time Councilors, Mike Pelky and Mary Rudolph. Our second change was the unfortunate resignation of the presiding Chairman, Ted Stephenson. The leadership was shifted and I am now your Chairman. Mark Schreiner accepted the position of Vice-Chair and the Council position held by Mark, has been accepted by Robert Fowler, Jr. We have an excellent Council and they are all working hard for our Tribe.

Another significant change that should be mentioned is the change of location of our tribal office. The office is now located at 82 South Macy Street in Fond du Lac, Wisconsin. We have moved into a bigger office which has a lower level to store our crafts and have craft sessions. Watch for more exciting news on this in the future.

Recognition is still our first and foremost goal. The public policy firm of Morgan Angel & Associates, along with anthropologist, Kim Burgess, is preparing a Community Study to assist us in our quest for recognition. The Recognition Committee, chaired by Caroline Andler, is working hard organizing and updating our membership files which is paramount before submission to the Office of Federal Acknowledgement, (OFA), the new name for the Bureau of Acknowledgement and Research (BAR). There is still much more work to be done. It is important that our tribe shows community and participation by our members. We NEED

volunteers to help in the office. We NEED more volunteers to help at our Gatherings. We NEED more members to participate and take an interest in our tribe. We need YOU to come to us with your talents and willingness to pitch in and help in whatever capacity is needed.

We have a full time tribal planner, Alan Skubal, available to answer any questions five days a week. Our Council meetings are held every third Saturday of each month. I welcome and want membership input. Just call the office and ask to be put on the agenda if you have an issue or concern you want to be heard. The office phone number is listed in the newsletter along with the office email address.

The Elders had a Brat-Fest, lead by Irene Shady, in May of 2004. Thanks to Irene and all those that volunteered to help, the Brat Fest was a success. The Brat Fest will be held again in May of 2005 and we are looking forward to making this year's event even bigger and better. That is the goal for all of our fund raisers for the tribe. The success of each event is dependant on the contributions and efforts made by each and every member of the tribe. The picnic in July, held at Stockbridge Park in Stockbridge, was a huge success thanks to Joan Waldvogel and her crew. The auction at the picnic was fun and profitable, as was the raffle. Let's make the 2005 picnic bigger than ever. The Brothertown Indian Tribe was invited to participate in the Prairie Fest held at the University of Wisconsin Fond du Lac. Several members, Nancy Lambert, Caroline Andler and Christine Scheid set up a booth to display baskets, gourds and beading and demonstrated basket weaving. An invitation was extended for the Tribe to participate again in 2005. Rockwell International, Inc. in Milwaukee, Wisconsin sponsored a week of Native American Culture and Traditions set-up by their Native American employees. The Brothertown Indian Nation was invited to participate. Caroline Andler and Nancy Lambert from the Brothertown Circle, which is part of the Cultural Division, set up a great display of

baskets, gourds, beading, fans and other Native American artifacts. Thanks to Caroline furnishing Civil War letters and pictures, Rhonda Schumacher set up a wonderful display for the event honoring American Indian veterans from Wisconsin and was able to represent our tribe by including the letters and pictures of many of our own Brothertown Tribe military veterans from the Civil War days. The last event of 2004 was the Homecoming. It was a great time, thanks to the Homecoming Committee. I won't elaborate on the Homecoming here because Debbie Pickering, the Director of the Cultural Committee, has written an article about the Homecoming in this issue. Thanks to Debbie Pickering, Caroline Andler, and Nancy Lambert who all worked so hard to make the Homecoming another huge success.

As a tribe, we, the Brothertown Indian Nation, in order to move forward and accomplish some of the goals we have set; primarily recognition, community development, and the preserving and passing on of our traditions, culture, and history require the commitment, contributions, help, and interest of each tribal member. These goals, most importantly, must include our children. Together we shall prevail and become a strong nation of Brothertown Indians.

In closing the Chairman's Corner, I would like to take the opportunity to thank all our Associate Members who play such a vital roll in the tribe with their many volunteer hours of help, their motivation and moral support. Together we are the BROTHER-TOWN INDIAN NATION. Until next time!

GATHERINGS and ACTIVITIES

Saturday, May 7, 2005

The Fourth Annual Brothertown Brat Fry will again be held at PDQ, 400 Van Dyne Road in North Fond du Lac. Volunteers are needed. Contact linda_shady@hotmail.com or (920) 922-8132.

Saturday, July 9, 2005

Annual Picnic, Stockbridge Fireman's Park.
September 2005

A reunion for the Sampson ancestors and extended families is in the planning stages to be held in Fond du Lac. You will be notified of more details in future editions of this Quarterly Report.

Saturday, October 15, 2005

Annual Homecoming.

December 2005

In keeping with the Brothertown tradition of giving, plans are in development to assist needy Brothertown families for the 2005 holidays. Look for more information in the September 2005 Quarterly Report as we will be seeking both those in need and those of you generous enough to give!

COUNCIL MEMBERS

David Lambert Chairperson ('06)
Mark Schreiner Vice-Chairperson ('07)
Dawn Kraintz Secretary ('06)
Nancy Lambert Treasurer ('07)
Douglas Foy ('05)
Jane Wisnefske ('05)
Mary Rudolph ('06)
Michael Pelky ('06)
Robert J Fowler ('06)
June Ezold Chairperson Emeritus

OFFICE INFORMATION

Mailing address:

Brothertown Nation, Inc.
PO Box 2206
Fond du Lac, WI 54936-2206

Contact details:

Office location: 82 S. Macy St., Fond du Lac
Telephone: (920) 929-9964
Fax: (920) 929-9965
Email: office@brothertownindians.org
Website: www.brothertownindians.org
Tribal Planner: Alan M. Skubal

Brothertown Nation, Inc. is our non-profit name. It is the legal entity under which we conduct business.

COUNCIL MEETINGS

2005

January

15; Council meeting, 9 a.m., office

February

19; Council/General meeting, 9 a.m., office,
[Election of Nominating Committee]

March

19; Council/General meeting, 9 a.m., office,
[Council nominations]

April

16; Council/General meeting, 9 a.m., Little
Falls MN

May

21; Council/General meeting, 9 a.m., office,
[Council election]

June

18; Council meeting, 9 a.m., office

July

16; Council meeting, 9 a.m., office

August

20; Council/General meeting, 10 a.m.,
American Legion Hall, Gresham WI

September

17; Council meeting, 9 a.m., office

October

8; Council meeting, 9 a.m., office

November

19; Council meeting, 9 a.m., office

December

Nothing scheduled.

[Notice of upcoming meetings is provided three weeks prior to the event to community newspapers throughout Wisconsin.]

QUARTERLY REPORT

Council member Jane Wisnefske and Tribal member Gerald Johnson serve as Editorial Board members for this Quarterly Report. **One issue is sent per adult household.**

The deadlines for 2005 are February 20th, May 20th, August 20th, and November 20th. **Kindly submit all material utilizing Microsoft Word and either email the article, or snail mail an electronic disk of it, to the office.**

COUNCIL REPORTS

Crafts Division

Dawn & Dan Kraintz

Thanks to all who have helped in any way during 2004. This year we have a busy schedule and yes, I'm in need of your prayers and help.

We'll be having workshops to work on the following: gourds, basket making, working with a bead loom, peyote beading, working with birch and porcupine needles and working with those adorable little critters (animals that we add the beads to). As most of you know we moved to a new location and now the craft division has a large room to work in. That means we have more time to work on our projects – we don't have to set up and put away each time we work on something - yea!

If any one is interested in hosting a workshop in your home please contact me at 920-923-5183 or

crafts@brothertownindians.org

Lets make 2005 more profitable than 2004. We added quite a few new items: Christmas ornament, lapel pin, vinyl window cling, and long sleeve t-shirts in black or white, sizes medium to 3 XL.

Planned events for 2005 are:

Feb 5-6 - Midwinter Pow Wow, Milwaukee

Jun 11 - Flag Day, Appleton

Jun 15-19 - Western Days, West Allis

Jul 13-17 - Fond du Lac County Fair

Sep 9-11 - Indian SummerFest, Milwaukee

If anyone can help please contact me!

Thanks one and all for everything, we can not do this without you. God bless you all.

Membership Committee

As of December 31, 2000 the processing of new applications for membership on the Brothertown Roll was suspended. Since

that time only those who submitted applications prior to December 31, 2000 have been added to the Roll. However, the Committee will continue to accept applications but they will not be processed until the suspension is lifted.

It is essential that you inform us immediately when you, or a family member, experience a change in name, address (just a PO Box is not a valid address), or other contact information.

For enrollment and ID card information, contact the Brothertown office.

Sunshine Committee

Chairperson Irene Shady continues furnishing get-well and sympathy cards to members and associates.

On a personal note, Irene thanks all those she heard from following her October surgery.

Contact her at (920) 922-8132,
linda_shady@hotmail.com

***FEDERAL RECOGNITION:
Why the Tribe needs your help!***

There have been a lot of changes since our original petition for federal recognition was sent to the Bureau of Indian Affairs (BIA). There have been changes within the Tribe and changes in how OFA, the Office of Federal Acknowledgement division of BIA, views the information presented in petitions. The Brothertown petition is finally at the point of going on "Active Status" in the recognition process. Once our petition is placed on "Active Status" we can no longer make changes so it is extremely important to make the necessary changes while it is still possible.

The federal recognition process is expensive. There are lawyers, anthropologists, historians, genealogists, document researchers, and transcribers, all who need to be paid along with the ongoing cost of paying the Tribal Planner, the office rent, utilities, phone bills, printing cost, and etc.

Most of the costs of running the office; the Tribal Planner's salary, the office rent, utilities, phone bills, printing cost have been paid by an Administration for Native Americans (ANA) grant that is used to finance our attempt to establish a low income housing and job training program.

When we, or anybody, receive grant money there are very strict guidelines on how that money can be used. Updating the Tribe's petition for Federal Recognition is not one of the permissible items in this ANA grant. Therefore, we, the Brothertown Tribal members, need to pay the costs of attempting to gain federal recognition.

The good news is... the Tribe has all of the money it needs to finance the drive for Federal recognition. The bad news is... that money is still in *your* pockets. Please contribute all that you can.

Federal recognition will assure that people outside of our tribe realize and acknowledge the heritage that is rightfully ours. We need to do it first! Our tribe needs to have unity with its members working toward a common goal in all its efforts. In order to achieve this we need to have the active involvement of all tribal members.

There are many ways you can help. We need volunteers to help in the office to enter data into the computer systems, make copies of records, organize files, and man the phones. If you can't help in the office there is still any number of things that you can do to help. Have a bake sale, hold a car wash, and sell raffle tickets. Even if you just get the word out that there is such a thing as the Brothertown Tribe you would be helping. Last but not least, vote! Vote in Tribal elections and demonstrate your tribal involvement!

FEDERAL RECOGNITION UPDATE

All Brothertown Tribal Members can help with the tribe's federal recognition effort in the following ways:

1. Volunteer to work in the office.
2. Ensure that your official address with the Brothertown, check out your address label on this Quarterly Report to verify your official address, is not a PO Box. Federal Regulation 83.7(c)(2) requires that all members must have a residential address that includes a street and building number.
3. Collect photographs and memorabilia from gatherings that indicate tribal activity. Tribal activity is evident in material that demonstrates interaction between two or more family lines. For example, a birthday party for one's child that only includes one's immediate family and the child's aunt and uncle does not demonstrate tribal activity, unless that aunt and uncle are also of another family line. Additionally, if at that same birthday party, cousins attended who were of another family line, it can constitute tribal activity. This can get confusing, because so many Brothertown have intermarried!

Examples of memorabilia/documentation that might be helpful:

- Photos
- Journals and diaries
- Wedding, funeral, baptism, and birthday books
- High school and college yearbooks if a number of Brothertown attended
- Cemetery records
- Church records
- Brownies, Boy and Girl Scouts, etc. enrollment info/photos if a number of Brothertown attended
- Photos or rosters from baseball or other sports teams which include Brothertown members
- Note: *it is necessary to include recent photos and memorabilia as well, not only older materials.***

Make sure that photographs (and other memorabilia) collected are accompanied by the following information, if possible:

- Where was the photo taken?
- When was the photo taken?
- Who is in the photo?
- Who took the photo?

- If they are Brothertown, which family lines do they represent?
- Who else is in the photo and what relation are they to the Brothertown members present?
- Are there members of other tribes in the photo?
- Is there any particular significance to the site of the photo? For example, is there a church, hill, building, etc, in the background that is in some way meaningful to a particular individual or group of Brothertown?
- Why were the people in the photo gathering together at this time?

4. Other information you can provide is to have your family members brainstorm and write down all key gatherings in their lifetimes that included multiple family lines. This information is important to interviewers who may need to contact you.

The Committee needs to hear from you as soon as possible. The tribal office in Fond du Lac has an excellent scanner and copy machine where your family memorabilia and photos can be duplicated. Please contact the office to arrange for the duplication of your materials. If you have questions contact Tribal Genealogist Caroline Andler randler@wi.rr.com 262-965-3994 or Council member Mike Pelky 920-892-2556 mikep@brothertownindians.org. We all need to pull together and let our rich history be known! Please contact us with any information you may have.

HOMEcomings GATHERING

Debbie Pickering

On Saturday, October 16, 2004 Brothertown members gathered at the Lakeside Park Pavilion in Fond du Lac for our annual homecoming. This year, we acknowledged our Indian heritage.

In addition to sharing wonderful food and fellowship, participants listened to three drum groups during the day-long festivities. The host drum group was the Eagle Sing-

ers. Also drumming were Gordon Williams's inter-tribal drum group and the Gii Taa'Se singers (Circle Walker). A third group included Wally Blanc, Loren Woerpel, and Wally (Skip) Blanc, Jr.

During the afternoon, Wally Blanc honored us by transferring his eagle feather bustle to his son, Skip. For many years prior to October 16, Wally danced wearing the eagle bustle.

Participants also viewed several educational displays. Loren Woerpel taught us to make small hand drums. Sandy Lambert demonstrated quill work. Sandy Pawlacyk offered a display of items essential to our ancestors' spiritual beliefs, such as the colors of the four directions. Caroline Andler and Joan Waldvogel displayed maps, old photos, and genealogical information as well as historical documents.

Just before the feast, Larry (Many Hats) Jacobs, a Stockbridge tribal member, led us in a pipe ceremony. After we ate, Dick Welch performed for the children. Gloria Gierach, an award winning dancer and member of the Menominee tribe, demonstrated a jingle dress dance. Joining Gloria were two daughters of Porky John, the drum keeper for the Eagle Singers. Afterward, we all joined in the dancing, lead by Dick and Gloria.

Finally Greg Wilson talked about and demonstrated sacred harp singing (also known as shaped note singing). He and Darren Kroenke sang one of Samson Occum's songs, "Now the Shades of Night are Gone." Dusti Scheibe's niece, Jordan Blummel, played several songs on her flute, assisted by her sister, Amanda Blummel.

Tribal member Betty Jacobs won a beautiful star quilt donated by Rose Kramer, a tribal member from Minnesota. The quilt raffle raised almost \$800.

We thank everyone who attended and are especially grateful to those who participated actively to make our Homecoming a memorable one.

COUNCIL of ELDERS

June Ezold

Indian tribes often have a Council of Elders learned in the history, tradition, and culture of their tribe. Their experiences were gained either by actually living them, or by carrying on the lessons learned from their parents, grandparents, relatives, and Tribal members. The Brothertown Indians are in the process of reorganizing our Council of Elders.

The Brothertown Council of Elders is comprised of all enrolled members of the tribe who have attained the age of 55 or older. Ultimately the Council of Elders will serve as a Court of Appeals for all cases or controversies arising under the Tribal Constitution and as a Court of original jurisdiction until such time as the Tribal Council establishes a lower court. They will elect 5 representatives from among the entire Council of Elders to serve as voting adjudicators in all matters presided over by the Council of Elders and will also provide advisory opinions at the behest of the Tribal Council.

The first step in reorganizing is to welcome our new Elders onboard. Some suggestions to accomplish this are through social gatherings such as:

- a trip to Brothertown cemeteries
- viewing our video history tape
- luncheons or potluck gatherings to swap stories and history
- visit WI Native American Tribes
- visit Native American museums
- establish a bi-monthly newsletter

The Council of Elders is interested in hearing your thoughts.

For more information contact:

June Ezold, 715 542-3913

Irene Shady, 920 922-8132

Phyllis Mattern, 920 722-0311

HELP WANTED

Volunteers are needed to ensure that a portion of the land upon which your ancestors settled in Wisconsin is kept clean. For more information on becoming active in the Adopt-A-Highway campaign contact Jane Wisnefske, jane.wisnefske@thedacare.org (715) 823-3478, or the office.

Brothertown members should contact the office if they are interested in receiving training as a Property Manager. Three members are currently being trained and the selection process for three more candidates to be trained in 2005 has begun. Graduation from the program will establish your credentials for employment in the property management field.

This past September in Washington D.C. the Smithsonian Museum of the American Indian opened. Here are first-hand accounts of two Brothertown members.

THE SACRED HOOP HAS BEEN RE-STORED; THE CIRCLE IS COMPLETE

Will Ottery

The week of September 21st was the grand opening of the Smithsonian Museum of the American Indian in Washington, D.C. My wife, Linda, and I were privileged to be in attendance to observe the procession of American Indian nations from all the Americas – North, Central and South – which included more than 17,000 participants from over 400 tribes, most processing in their native dress. What a sight to behold! The list included the Brothertown of Wisconsin, but we did not meet or see anyone from our tribe. We did see a group from Fond du Lac, but found out they were from the Fond du Lac in Minnesota, not Wisconsin.

The week-long event was entitled, "First American Festival." It was a very colorful

and exciting time. The museum is an institution of living cultures dedicated to the life, languages, literature, history and arts of the native people of the western hemisphere. The atmosphere and attitude was extremely positive as this was a colorful, emotional and triumphant milestone in First Americans long-standing quest for national recognition. One overwhelming theme that pervaded the events of the entire week was that we are "survivors". As a symbol, the procession walked from west to east on the mall, not east to west as was true many years ago. "The sacred hoop has been restored. The circle is complete," stated Senator Ben Nighthorse Campbell (R-Colorado), Chief of the Cheyenne tribe.

The 250,000 square-foot museum is a sight to behold, having been built with the pledge to honor the native peoples' cultural traditions and achievements. It is not a celebration of the past, but a living testimonial to the vitality of native cultures today. It not only recognizes cultural legacies that are tens of thousands of years old, but also today's diversity of native people, their thoughts and wisdom, arts and knowledge.

This week meant so very much to me. My education continued on the diversity of the tribes and their spirituality, with great emphasis on the circle of life and how it affects us all, a lesson everyone can learn from. We must not only respect each other, but all that the Creator has given us, the earth, sun, moon, stars, trees, rivers, and the list goes on, almost endless.

The symbol of this experience that has stuck in my mind, leaving a lasting impression, was the fact that the "first Americans" were the "last" to be recognized. The museum is the last building that can be built on the mall. There are no other building lots left. And it is now the first building in front of the United States Capitol, a fitting location for Americas "first" who for centuries have been "last." Finally, the last have their rightful place as first!

If you are heading east to Pequot and Mohegan land in Connecticut, you must not return home until you head south to Washington to take in this amazing structure and its contents. You will learn so much, and it will make you proud of your heritage.

*Celebrating the Grand Opening of the
National Museum of the
American Indian*

Sandy Pawlacyk

The day dawned bright and sunny like a warm summer day with no clouds in sight. Some 20,000 Native Americans gathered at the west end of the Mall in Washington DC near the Smithsonian Castle on the National Mall. There were people with clipboards and lists of names of more than 400 tribes. Since the lists were in alphabetical order the Brothertown Indians of Wisconsin was near the beginning of the list. Because it took so long for everyone to get lined up we had a chance to meet and talk to several people from different Tribes. Everyone was in an excited and festive mood. Most of the people were dressed in their tribal regalia. We saw fringed ceremonial dresses, jingle dresses, ribbon shirts, colorful feather shirts, fringed shawls, flowered dresses with beaded belts, beaded bags and vests, feathered headdresses and bustles, moccasins, and lots of Native American jewelry. Many Tribes were carrying their Tribal flags, US flags, and or Tribal banners. I wished I had thought to bring the Brothertown Tribal banner with us to carry. There were so many native people marching that it took almost until noon for us to be all in and seated. I only wish there were more Brothertown Tribal members marching with us to help represent our Tribe.

At noon the Opening Ceremony began with the Presentation of the Colors by the Hopi Honor Guard. Next was the Flag Song done by the drumming group Black Eagle. The Welcome was by W. Richard West, Jr. (Southern Cheyenne), Director, National Museum of the American Indian. There were remarks by Lawrence M. Small, Secretary, Smithsonian Institution; His Excellency Alejandro Toledo (Quechua), President of Peru; The Honorable Ben Nighthorse Campbell (Northern Cheyenne), United States Senate (Colorado); The Hon-

orable Daniel K. Inouye, United States Senator (Hawaii), and W. Richard West, Jr. Special Guests were; Sheila P. Burke, Dwight Gourmeau (Turtle Mountain Chipewewa), Julie Johnson Kidd, Alvin M. Josephy, Jr., Norbert Hill, Jr. (Oneida), and Phyllis Young (Standing Rock Sioux). Then an Honor Song by Black Eagle and Retiring of the Colors by the Hopi Honor Guard. There were performances by Black Eagle, Dancers from Hawaii, Alaska, Peru, and New York. It ended about 1 p.m.

The rest of that day and the following week there were performances at several stages and demonstrations in several tents. There was story telling, dance performances, singers, and regalia making demonstrations. There were food booths with Native American Food being served for a price, everything else was free. On the Main Stage in the afternoon there was Joanne Shenandoah (Oneida) and Ulali (Tuscarora, Apache/Maya). In the evening was Charlie Hill (Oneida), MC; singers were Buffy Sainte-Marie (Cree), Lila Downs (Mixtec) Rita Coolidge (Cherokee), and the drumming group Indigenous (Yankton Sioux).

You had to order a timed pass on the Internet to get into the Museum, which I did last spring. We had passes for Wednesday, September 22 at 11:15 a.m. We spent most of the day looking at the exhibits and seeing the shows. They were all wonderful to see as was the Museum itself. The Museum is made up of curved or round walls that make it stand out among all the square or rectangle buildings around it. The grounds are special too because there is a large pond with wild rice and other plants that are native to the area. There is a waterfall and several large rocks (known as Grandfathers), and squash, corn, and beans growing around the building.

On Wednesday evening September 22 from 7 to 9:30 p.m. there was a Private Charter Member Reception that I was invited to. There were so many people invited that the lines stretched for a block on either side of the building. They served hot hors d'oeuvres and wine or sprite, ginger ale, etc. W. Richard West, Jr. gave a short speech thanking all of us for helping him to build the Museum.

The Museum is a great place to visit. My husband and I enjoyed it very

much. It makes you proud to be a Native American. Many of the native people I talked to felt that it is a "Long Overdue" tribute to Native Americans (all Native Americans including those from Canada, North, Central, and South America.

exact date and location of the March meeting has yet to be decided. If you are interested in getting together with us, please contact Caroline Andler (262-965-3994; randler@wi.rr.com) OR Debbie Pickering (708-795-1571; dpwriter@comcast.net). All are welcome.

ACADEMIC GRANTS

Wisconsin Indian Student Assistance Grant is a need-based grant available to Wisconsin residents who are attending a Wisconsin school of higher education.

For information contact your school or the State of Wisconsin Higher Educational Aids Board, P.O. Box 7885, Madison, WI 53707-7885. You can also contact them at: <http://heab.state.wi.us/programs.html> and follow the links for the "Indian Student Assistance Grant".

Complete the application and send it to the Brothertown office for verification of the member-student's enrollment in the tribe. We will then send it to the school for action and they will forward it to the WHEAB in Madison. Do not contact us on the status of your application. We do not approve the grant but only verify the student's Brothertown enrollment. Check with your school or the WHEAB.

Applications for the **Charles Mouz Pamp Memorial Scholarship**, with a deadline of May 1st each year, can be obtained by contacting the Brothertown office.

For additional information on all grants available to Native Americans and minorities, contact the financial aid office at the school of higher education you will be attending.

BROTHERTOWN CIRCLE

Debbie Pickering

For the future, we will be meeting quarterly around the solstices and equinoxes. The

KIDS KORNER

Ceci Besaw

A portion of your holiday season was probably spent giving thanks for all the wonderful things in your life. Native Americans have always given their thanks and appreciation for the earth and the environment throughout the year. Good foods, fruits and berries, trees, animals, the wind, rain, moon, water, and stars are considered "gifts of life."

Start each morning by giving thanks for these things. See what effect it has on you and your appreciation for the earth and the environment.

Try writing a haiku poem as an ode to nature. A haiku poem has three non-rhyming lines. Line 1 has 5 syllables. Line 2 has 7 syllables. Line 3 has 5 syllables. Share your haiku poem with your family and be sure to give thanks every day!

THE BROTHERTOWN RESERVATION

1832 – 1836

By Otto Heller – 1950 and Caroline Andler – 2004

The history of the country lying east of Lake Winnebago prior to the 19th century was uneventful as it was not used for the permanent home of any tribe of Indians. A few roving bands of Menominee passed through each spring to make their summer home at what is now Calumetville. A village of Winnebago was located at Tay-cheedah.

Few white men had visited the country lying on the east shores of Lake Winnebago before the coming of the Brothertown and Stockbridge Indians, except the French trappers and fur traders who lived there for a short period. The first of these was Jacques

Porlier, who occupied a post established at Fond du Lac by Jacob Franks of Green Bay in 1787. Four years later Franks sent his nephew John Lawe to fill the post. Augustin Grignon of Kaukauna had a trading post at the same place in 1819 with his nephew Peter Grignon in charge. Laurent Ducharme of Kaukauna was said to have been located at the Winnebago village of Taycheedah about 1818. In 1824, a trader by the name of Swan from Manitowoc was trading with the Menominee at Calumet.

In the year of 1831, the east shore of Lake Winnebago was a vast wilderness. Colwert Pier, the first settler of Fond du Lac, wrote that it was the densest and in places the most dismal forest he had ever seen. The only means of travel were by way of the lake and a dim Indian trail.

All travel had been by canoe previous to the coming of the New York Indians. The first person to make an overland trip from Green Bay to Chicago following the east shore of Lake Winnebago, of which there is record, is that of Judge Advocate Samuel A. Storrow of the US Army, who made the trip in Sept. 1817. He wrote on September 23: "The journey this day was painful and uninteresting. The thickness of the forest rendered marching difficult, and almost entirely impeded the horse; but for strenuous effort in assisting him over crags and cutting away branches and saplings with our tomahawks, we should have been obliged to abandon him. The land was broken with hillocks and masses of rock. The growth of timber indicated a cold soil, notwithstanding which we occasionally saw the sugar maple. At night we lay on the ground. On the morning of the 24th we resumed our march, extremely chilled. The thickness of the forest prevented the rays of the sun coming to the earth, and during the previous night the guide had obliged us to keep small fires, from fear of the Winnebago, who were about us and from whom there is always cause for apprehension.

After a toilsome march of eight or nine hours we arrived abruptly at the shores of a circular lake, which I found to be Lake Winnebago. I never experienced a more

grateful transition than from the damp and tangled wood to the sunny margin of this beautiful water. It is nearly round and apparently about 60 miles in circumference. For a short time we walked upon the beach, but, finding it too narrow, we were again obliged to resort to our uncomfortable way through the thicket.

My intention was to reach an Indian village, said to be on the southern shore of the lake, having journeyed all day and slept in the same manner as the previous night, we resumed our march on the morning of the 25th. A few foot paths and traces of habitation denoted that we were near the object of our destination, and shortly afterwards, in passing from a wood, we saw it at a distance. It was a village of the Nation de la Folle Avoine (wild rice men), that is the Menominee's, situated on the edge of a prairie which borders Lake Winnebago. The Lake lay before it on our side and on the other the prairie, using with a gentle acclivity from the margin of the water. The spot was well chosen for beauty, warmth and fertility. There was nothing about it that indicated a recent commencement. The grounds bore marks of long cultivation, and the few trees that were left standing seemed as if distributed for ornament and shade. The village has received the name of Calumet; it consists of about 150 souls and has rarely been visited by whites except a few "voyaguers" on their way to the Orinsconsin (Wisconsin River)."

Calumet, which was adjacent to the Brothertown Reservation on the south, created a very favorable impression on other travelers who passed that way. Samuel Stambaugh, the Indian Agent at Green Bay who cruised this section for the United States government in 1831 wrote, "This valley and mountain terminate in this direction, within fifteen miles of the S. E. corner of the Lake, in extensive dry Prairie of the choicest soil. There is considerable indentation in the land at this place and turning the last angle of the mountain ascending the Lake, these rich plains covered with herbage of luxuriant growth, have the appearance of a highly cultivated country. The Indians call these prai-

ries "was-skis-sink" which signifies "shining prairies". On the margin of the Lake about the center of these plains, in front, the Menominee's have a large village called Calumet; the chief of which "Little Wave" is one of the Menominee chiefs who signed the Treaty at Washington last winter." He thus describes the Prairie: "They contain at a moderate estimate, 15,000 acres; and are divided into fields, with surprising regularity, of about 200 acres each, by clusters of oak and hickory surrounding them, so arranged that each enclosure thus formed, appears, in viewing it from the center, to be isolated from the rest. I passed over these plains in August, when they were covered by tall grass and wild flowers, which, at a little distance, gave them the appearance of rich farms, in high state of cultivation; upon close inspection, they losing nothing of their beauty. The soil is of the very best quality for the successful cultivation and every acre is ready for the plough of the farmer, without any preparation labor except fencing."

Albert G. Ellis, who surveyed the tract in 1834, wrote that, "Calumet Village is a beautiful site." Rev. George White, the first white settler at Calumet in 1837 describes the first view of his new home in these words, "We had never before seen a prairie and the impression the sight produced was enchanting. It reminded us of the poet's description of the "sweet fields arrayed in living green" in the promised land."

Far different was the country two miles north where the Brothertown were to make their first homes. It was one of the most densely forested sections of the state. Oak, elm, basswood and sugar maple grew to great sizes. Two oak trees were felled as late as 1873 of which one squared 34" x 28" x 60 ft. long, the other 36" x 36" x 40 ft. It also would have measured 60 ft in length if it had been felled properly.

It has always been a mystery to us as to why the Brothertown Indians chose the location they did. By moving their Reservation four miles south, they could have lived upon land ready for the plow. They had viewed the land with their Indian agent Thomas Dean of New York previous to the

signing of the Stambaugh Treaty of 1831, and must have been impressed by its beauty as well as the richness of its soil. Pressure must have been brought to bear in the right places by the Green Bay Land Speculators, who already had their eyes upon that favorable tract, to have the Brothertown and Stockbridge Indians placed upon land they deemed unfit for settlement by white men. We are supported in our belief by the old Indians I knew, who always claimed they had been cheated in the selection of their land by the white man and was told the land at Calumet Village was "too good for an Indian".

The Stambaugh Treaty was ratified July 9, 1832. Besides granting the 3 townships of land to the Stockbridge and Brothertown on the east shore of Lake Winnebago in townships 17, 18 and 19 of ranges 18, 19 and 20 east of the fourth principal meridian, it allowed the Stockbridge tribe \$25,000 for improvements and the Brothertown \$1600. After the ratification of the treaty the people at Little Rapids immediately began moving to their new home on the east shore of Lake Winnebago.

Into this dreary forest in the early spring of 1832, came the small group of Brothertown Indians, who the year before had settled at Little Rapids on the Fox. Theirs were the first hands to fell the trees, dig the well and build permanent homes on the east shore of Lake Winnebago, and establish one of the first strictly agricultural settlements in the State.

Few of us today realize the hardships and efforts required in building a home in the wilderness at Brothertown. Today the drive to Green Bay, a distance of 50 miles, is over wide concrete highways. One hundred and twenty years ago the only route for them to travel was the rapid flowing Fox River. It has a fall of 170 ft from Neenah to De Pere, a distance of 18 miles. That is the greatest fall of any river in the state. Then along the shores of the lake to Brothertown. We make the drive today in 1 hour. It took them three days of back breaking work.

First they must load their goods on Durham boats. These were nothing more

than flat bottomed scows that had been made of whip sawed lumber, capable of carrying fifteen to fifty tons. They had walks built on both sides on which the crew walked while poling the craft through shallow water. In deep water oars or a square sail was used, which did little to help their progress. At the rapids at De Pere and Little Rapids, they had to get into the water and push their clumsy craft through. After much pushing, poling, and rowing they would finally arrive at Grand Kakalin (Kaukauna). At this point they would unload the boat and portage their goods to the head of the rapids a distance of three quarters of a mile. They were fortunate in being able to hire Charles Grignon, who maintained wagons and oxen for that purpose.

Their boat had to be forced up the river over rough stones and fast water. After arriving at the head of the rapids the boat was once more loaded and then poled up to Grand Chute, near where the city of Appleton now stands. Here again the boat was completely unloaded and the goods carried above the falls. A long cable was made fast to the boat, then carried above the chute and put around a tree. Two men were stationed there to take up the slack as others lifted and pushed the boat up and over the falls to where the water was smooth again. At the outlet of the lake at Neenah they were again forced to half unload. For the last time the cable was brought into use and the boat hauled over the rapids. They followed the shore line as they dared not risk the danger of a direct course across the lake. The Durham boats were not seaworthy and they ran the risk of losing their life as well as their goods.

They left no record of the first few months at Brothertown and all is left to conjecture. They must have reverted to the days of their ancestors of living in wigwams until they had built their log cabins. Small clearings must be made in the forest, so that they might plant their vegetables for winter use. Wells must be dug and trails cleared from one settler to another. All of this must be accomplished before winter arrived. Plans had to be made to bring their winter supplies

from the Bay before the river and lake froze over. The only supplies brought in after the freeze up was on their back.

Their nearest doctor lived at the Bay. The cost of his services and the length of time required before he arrived at the bedside of his patient was so great that he was never called upon. This situation was not as serious as we would think. They had always depended upon their own skill in caring for the sick, in which they were remarkably proficient.

During the summer of 1833 many more arrived to swell the small group already here. They were followed that same year by members of their tribe from New York which included the families of Alexander, David and Thomas Dick, William Johnson, Simeon and John Adams, Ezekiel Wiggins, Abraham Skeesuck, Nathan Paul, Newton Mossuck and John Seketer besides several men, Jeremiah W. Johnson, George Skeesuck, Charles Seketer and James Wauby. There were 44 people in this company. The vessel in which they made the trip to Green Bay was called The President.

In 1834 Elder Thomas Dick, who was then 80 years old, came with his flock consisting of his wife Deborah, Patience Fowler the widow of James and her 11 children, widow Hannah Dick, James Niles, Jesse Corcomb, Isaac Wauby, Emanuel Johnson, Joseph Palmer and such families as they had. They came to Green Bay in a schooner named The Navigator. James Simons, Samuel Skeesuck, Alonzo D. Dick and Solomon Paul came on the steamship United States in 1835. More followed as the years went by. When Benjamin G. Fowler, the Free Will Baptist preacher arrived in 1846, there were few of his people left at the old home in New York. Shortly after the Civil War when Lyman P. Fowler visited his old home at Oneida, he found only one of his people still there, Billy Paul, a descendant of Occom and Fowler, spending his last days in a white man's poorhouse.

The township granted to the Brothertown Indians by the Stambaugh Treaty extended 4 miles north and south along the Shores of Lake Winnebago and 8

miles east and west from the Base Line road and contained 23,040 acres. As early as 1834, a preliminary survey had been made by Jeremiah Manchester under the superintendence of Thomas Dean, their Indian agent from New York. Two roads were laid out in parallel lines running north and south a mile and a quarter apart. The most westerly road was called the "Base Line" or old road and the other, "Second Base Line," or "Turkey Street" from the fact that many settlers living on that road raised turkeys. The "Military Road" built in 1836 lies between these two roads.

The first homes were built along the lake shore and near the small streams where good water was easily obtainable. It was rare that they were compelled to dig or bore deeper than 30 feet before they struck water. In many instances they would strike fountains which are still flowing today. Those that came later settled along the Base Line and Military roads. None lived on land further east than the village of Jericho. Some of the land in the eastern part of the reservation was said to have been sold without the Indian owner ever seeing it.

The first two log cabins built were those of William and Elkanah Dick. They were located along the Mill Creek on Lot 9 and Lot 24. Thomas Commuck, David Johnson, Randall Abner, Isaac Scippio, and Nathan Paul also built homes that summer.

The settlement was rapidly being cleared up. To eliminate future trouble concerning the boundaries of their farms a preliminary survey was made in 1834 by Jeremiah Manchester and Thomas Dean. As most of their land in New York had been divided into 50 acres lots, it is supposed the same method was used here. We know the final survey which allotted 50 acres to each Indian, checked closely with the first survey.

On the lot on which Thomas Commuck built his log cabin, they began their village. They called it Deansborough, in honor of Thomas Dean. Their township was known as Manchester, and so called on their records for some years, in honor of Jeremiah Manchester. Elder Thomas Dick, the old Peacemaker of the Brothertown Court and

Baptist preacher, arrived that year. He conducted the first services to be held in the new settlement and the first in the state for his church.

It was in the winter of 1834 that the first death occurred in the tribe. Newton Mossuck was returning from Green Bay with supplies, when he became lost on the lake and froze to death. His body was found in the spring. He was buried in the little plat of ground they had chosen for their dead, on a knoll north of the village. It was to receive so many of them as the years passed by.

The village of Menominee Indians that Stambaugh had seen in 1831 must have moved away. No mention is made of them by Albert G. Ellis when he surveyed the town of Calumet, Fond du Lac County in the fall of 1834. The Brothertown do not speak of them either.

The year 1835 found them making important improvements in their town. A road was built along the base line as laid out by Manchester the previous year. They built a large meeting house on Lot 28 which was to serve the purpose of a school house, a church and to hold town meetings of the tribe. They had also laid out the site for a grist mill, dam, mill and tail race. They were building the dam and clearing the land for the mill race which was to be 80 rods long. That winter they built the mill. The dam was located where the present bridge crosses Mill Creek on Highway 55 a quarter of a mile north of the village. The mill race ran in a southwesterly direction and across the base line road to where the mill was located at the foot of the hill in Lot 9.

These improvements and others were made possible largely through the annuity they still received from New York through the sale of part of their land in 1795 by the General Assembly of that state. It also paid the salary of their preacher and teacher.

Their schools were open during the entire year, except for a short time in the spring when their crops were sown, and in the fall during harvest. This method was followed until after the Civil War. The majority were extremely anxious to receive an

education and we find the names of many married people on the school's record. It was the usual procedure for the older people to attend school during the winter and the children during the spring, summer, and fall. During the Civil War many disabled veterans attended school. Among them was Edgar Dick, who was wounded at Perryville, Kentucky.

The mill that they had built in the winter of 1835 under the direction of Moody Mann started to operate in the spring of 1836. No longer would they be compelled to grind their grain in "mortar and pestle," or bring it by boat or back from Green Bay. We have one of the old mortar and pestle brought from New York by William Dick. It is a crude affair made of cast iron, the mortar weighing ten and the pestle five lbs. The mortar is 6 ½ inches high. The bowl is 4 inches deep and 4 ½ inches wide. It would be interesting to know how many loaves of bread and pans of 'Johnny cake' were pounded in this old mortar.

This was the first mill to be erected on Lake Winnebago and the second in the Fox River Valley. One had been built previously at Neenah. It ground the grain for all the settlers in this area for some years. During the busy season the customers were obliged to wait a week for their grist. If they wanted their wheat bolted they would be compelled to do it themselves with a small hand operated bolting machine. During the busy season the mill was operated 24 hours a day. It was a favorite gathering place for the tribe. They would sit around night after night swapping stories, at which they were experts. Paul Bunyan had nothing on some of the stories they told.

The mill became too small and they lacked water power. In 1848 they rebuilt and installed steam power, but they did not derive much use from the new mill. It burned two years later and was never rebuilt.

A house had also been built for the operator of the mill on the knoll near the mill. It was in the old Mill House that the Konkapot brothers were confined while awaiting trial and execution for the murder of Joseph Palmer, a Brothertown Indian.

Palmer, who lived on Lot 28, on which the first Methodist church had been built, had gone to Green Bay after supplies, which included a jug of whiskey. On his return on July 3, 1836 he stopped at Stockbridge to visit his Stockbridge friends, the Konkapot brothers. He found them drunk, and having no more whiskey insisted he should give them his, which he refused to do. An argument and fight followed. Palmer had his head split open with an axe and was killed instantly, but his companion escaped.

The Konkapot brothers were taken into custody and placed in the Mill House for safe keeping. A joint trial by the Stockbridge and Brothertown Nations was held at the lake shore under a large oak tree. This tree formed the corner post dividing the two reservations. After due deliberations the Konkapot brothers were found guilty of murder and sentenced to be hung on Oct. 24, 1836. They were to be hung from the tree under which the trial had been held. A few days before the date of execution, friends of theirs from Stockbridge released them and no further trace was ever found of them.

The oak tree under which the trial was held was hence forth known as the 'Old Council Tree.' Fifty four years later Edgar M. Dick wrote in his news item to the Chilton Times thus, "The old oak tree known as 'Council Tree' and the corner stake in the northwest of this town, on Lot 1 was blown down during the big storm, Friday, July 11, 1900."

The Palmer family placed a marble marker on his grave in the little cemetery on the hill, a short distance from the village. The epitaph on the marker reads "Joseph Palmer, Died July 3, 1836. He was murdered by the Stockbridge Indians in Stockbridge." His was the oldest marked grave in the cemetery, and also the oldest found in the Fox River Valley.

After completing their grist mill in 1836 they immediately began work on a sawmill. They had found a very favorable spot at the head of Mill Creek on Lot 56. This was also the creek that supplied water to their grist mill. The dam was located in a narrow valley between two small ridges.

When completed it gave them a fall of water of nearly 20 feet. The mill race was only 30 feet in length and was placed at the end of the dam. No tail race was needed, as the water from the mill ran into the channel of old stream which made a curve just below the mill. The construction of this mill was a much easier task than the grist mill. There they had to build a mill race 80 rods long and a tail race of 40 rods, all of this through heavy timber. The location of the dam and mill are clearly visible today (1951) and many who are familiar with water power mills comment on the engineering skill used in its construction.

The first type of saw used was a muley saw. The timbers and boards sawed were very uneven in size, and much of it had a slight taper which was a constant problem to the carpenter. Lucius S. Fowler and Linton Dick built large homes with this lumber in 1842 and which are still in use today. They were of sawed timber frame construction, sheeted up on the outside with only clapboards and on the inside with one half inch basswood boards. They were split in places to resemble lath and which served to hold the mortar plaster in place. These homes, although considered modern, were very much colder than their former log houses. It was the usual custom to build a nook near the fire place or stove large enough to hold a bed. That way the man of the house and his better half would stay warm through the night. The children had some rugged nights in the unheated rooms on the second floor. They could keep very comfortable as long as they remained covered up with the featherbeds, which were a part of every pioneers home. But on arising in the morning the temperature of the room was little better than that outside. Often the floor would be covered with a slight coating of snow that had drifted through the cracks in the clapboards and plaster during the night.

After the construction of the mills, the next important improvement was the construction of the Military Road that was to connect them with the outside world. After its completion they would no longer be

compelled to bring in their supplies over the back breaking water route of the Fox and the lake.

Early in the year of 1835, Lewis Cass, Secretary of War, issued orders to the 5th Regiment, who were under the command of Brigadier General George Mercer to lay out and build a Military Road. It was to run from Fort Howard, Green Bay through Fort Winnebago, Portage to Fort Crawford, and Prairie du Chien. James Duane Doty, who later became Governor of the state and Lieutenant Centre were employed to lay out the road for they were familiar with the routes having often traveled it.

The soldiers at Prairie du Chien were to build the road as far as Portage and those at Portage as far as Fond du Lac. The Green Bay soldiers were to build south as far as Fond du Lac. The soldiers at Fort Crawford and those at Fort Winnebago completed their portion of the road the same year, 1835. They had little trouble in building their part of the road. Most of it passed through prairie, which only required stakes driven at intervals to mark the way. Soldiers at the Bay needed three years to complete their project. They were compelled to cut their way through the dense forest from Green Bay to Calumet Village, a distance of 52 miles, before they struck the prairie between Calumet Village and Fond du Lac. They also had many streams to bridge.

The road was a very crude affair. Its streams were bridged by logs, which were swept away many times during high water. Many large stumps were left in the road and were a constant menace to the traveler. Wisconsin State Highway 55 follows the original road to Sherwood, where it runs in a northerly direction to Wrightstown and then to De Pere.

When first built it was almost impassable except in dry weather or after it had become frozen in the fall and winter. During the wet spells they made the trip on foot or horseback. It was told that Mrs. John C. Hammer, an Indian woman of Brothertown, and Mrs. John Thurwachter of Calumet used to make regular trips to the Bay on foot car-

rying a basket full of eggs on their heads. They would then return the next day with a sack of flour or other groceries on their back. That was a trip of 100 miles there and back.

Soon after the road was completed, taverns or half way houses were built to care for travelers who passed that way. The first of these was that of Hoel S. Wright at Wrightstown. The Beach tavern was located a mile south of the Outagamie and Calumet County line. George Bennett ran a tavern at Stockbridge and Alonzo D. Dick at Brothertown. The Old Mission House at Stockbridge was a favorite stopping place for the more prominent people.

Read the Stambaugh Treaty on the Brothertown forum website.

CEMETERY PROJECT

Debbie Pickering

All of the cemeteries on the original Brothertown reservation are in need of repair and restoration, including the Union, Dick, Quinney, and Lakeside cemeteries. They contain the remains of Brothertown Indians, including those who were war veterans.

To honor the generations who have gone before us and to set an example for those who will follow us, the Culture Division recommends that the tribe form a **BROTHERTOWN INDIAN NATION GRAVES PRESERVATION COMMITTEE**. The task of this committee would be to 1) survey the cemeteries, 2) restore and repair headstones, and 3) locate lost or unmarked graves.

Volunteers are needed to serve on this committee—especially tribal members who live in Fond du Lac or other communities near the site of the original reservation.

We urge families to get involved in this project. Almost every member of the tribe has ancestors buried in one or more of these cemeteries. What a wonderful way to teach the younger generations Brothertown genealogy and history! **TO VOLUNTEER, CONTACT ANY COUNCIL MEMBER.**

Be sure to give them your name, telephone number, or email address.

A report prepared by Len and Carol Youngren includes a list of Brothertown Civil War veterans as well as ideas on how to approach the tasks of surveying, restoring, and locating the graves. For information about the report, contact the Youngrens at (906)827-3843, youngren@jamadots.com

BROTHERTOWN VETERANS

Mike Pelky

We are gathering information to start a Brothertown Veterans' group.

Please fill out the following information and return it to the office or call me at 920-892-2556 if you have questions.

Name

Years of service

Military Branch

Unit I served with

Unit I am currently serving with

I would like to be active in our group

You can contact me at this address:

Phone number

Email address

If you know the history of past family members in the military, please add them or ask them if they would like to be added to our list. If you know of a deceased Brothertown Veteran, we would like information on them as well.

