

The History of the Oneida Indian Mission

(Continued from page 5)

four in the nave, were his own personal gifts. The sweetness of his Christian character is shown in the report made to his bishop when the new church was built:

"The stone church has been completed. This work has occupied our thoughts and our energies for a half a generation. We feel deeply thankful to God for His gracious goodness to us in permitting us to behold this solid structure standing here, a witness of His loving kindness towards us, His unworthy servants. We are truly thankful to our Father-in-God, who has gently led us on, step by step, and has so faithfully taught us to work on in patience and peace, leaving results to Him who knows how and when to reward His poorest and most obscure servants. We heartily thank all those beloved children of our heavenly Father who have aided us with their money and prayers, without whose aid it would likely have been impossible for us to have built this house. We have it in our hearts also to thank those who have felt it to be their duty to oppose and hinder our work of building this church, because the harder labor their hindrances imposed on us, has made it all the more dear to us and awakened a zeal and a trust in and



The Rt. Rev. Jackson Kemper, D.D.
First Missionary Bishop sent forth by the General Convention of the Episcopal Church, first Bishop of Milwaukee, and a friend of the Oneida Indians, 1854-1870.



The Rt. Rev. John Henry Hobart Brown, D.D.
First Bishop of Fond Du Lac and loving Father-in-God of the Oneidas, 1875-1888.

for God in our hearts which can never be quenched by any devices of the evil one."

A little anecdote shows also his wonderful patience with those who did not readily change old ideas and customs. In the early part of his ministry the services of the church were read from the Mohawk Prayer Book. Some years before his death Father Goodnough suggested to the chiefs and head men in the church that the services be read in

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H. Kerstetter
Reg. Pharm.



School News

Virginia Hanson, B.A.
Mission Teacher

As we have been studying in Civics and American History the rise of our democratic government and seeing its foundation laid among the Anglo-Saxon peoples while still in Europe, we thought it might be well to study at the same time the government of the Iroquois Indians who prized individual independence as much as the Anglo-Saxon race.

The five Iroquois tribes, the Oneida, Onondaga, Cayuga, Mohawk and Seneca banded together like the States of the United States to form a federal union. This remarkable League was formed to preserve peace among the members, to replace blood revenge by atonement, and to bring peace to all nations either by their admission to the League or their subjugation. The ideal of the founders was to ultimately form a League of Nations. Later the League of the Iroquois admitted the Tuscaroras, thus making six nations, but the latter, while permitted to sit in council, were never given a vote.

The League cemented the union more firmly by clan ties. The clans were the Bear, Wolf, Turtle, Beaver, Deer, Sipe, Heron, and Hawk and all men of one clan were considered as brothers. Thus it would not be feasible for the Oneida nation to make war on the Senecas for then Wolf would be fighting Wolf or in other words brother fighting brother.

When the League was formed fifty great peace chiefs or sachems were appointed, and executive, legislative, and judicial authority were vested in their council. The national capital or meeting place for this council was Onondaga and in the fall of the year special legislative sessions were held,

English, saying when they were ready the change would be made. Eighteen years after, they came to him to say that after careful consideration they decided to make this change.

This faithful priest and pastor died on St. Paul's day, January 25, 1890, in the 65th year of his age. The funeral took place from the church he loved so much on Tuesday, January 28. The church was filled with Indians, whose genuine signs of grief bore evidence of their great love for their friend and later found expression in the erection of a handsome monument, costing about \$250, the entire gift of the Indians. The inscription on the monument well expresses the deserved honor of this noble missionary of the church: "Beneath this stone, awaiting the resurrection, lies the body of Edward Augustus Goodnough. For thirty-six years pastor and friend of the Oneidas." "I have fought the good fight." "I thank my God for every remembrance of thee." "This stone of remembrance is erected by his grateful children in the Lord, the Indians of Hobart Church, Oneida, Wis."

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though emergency sessions could be called at any time by the people themselves. When the people felt a meeting of the League was urgent they met in tribal council, and if the matter placed before the council seemed urgent and was deemed worthy, a federal council was announced by a messenger who went from tribe to tribe bearing a tally stick and a string of wampum.

There was no king, president, or executive at the head of the League. The Onondagas held the hereditary office of Keeper of the Wampum and of the Council Brand, and the Senecas too held by heredity the office of door-keepers of the Long-House. However, these marks of distinction did not give them any special executive power and there was perfect equality among the sachems in the administration of the League.

Voting in the Iroquoian council was by unanimity of opinion—the majority never ruled. The Sachems however, did not vote in council, but by classes or tribes. The Oneida sachems, for example, would meet in four different classes, talk over differences arrive at a conclusion and then send their delegate to discuss the question with the delegates appointed from the other three groups. When these sachems came to an agreement they again appointed one of their number to represent the Oneida tribe in a conference of delegates appointed from the Mohawks, Onondagas, Cayugas and Senecas. The conclusion of these five chiefs was announced as the decision of the League.

The succession for the office of Sachem followed in the female line. The sachemship was hereditary in a privileged household, but within this house it was elective. When the death of a sachem was announced by a messenger who called the news from village to village, the chief matron of the deceased sachem's household, selected a new candidate and then called together her maternal family to ratify her choice. After this the chief matron called up on all the brother clans and then on all the cousin clans to have her choice confirmed by the sachems. Then again a messenger was sent forth with a tally stick and string of wampum to call for an extraordinary session of the council to mourn for the deceased Sachem and to install the new one.

Though peace and order prevailed at the whole election, the federal council could refuse to confirm the choice of the chief matron, as also it had the power to depose an unworthy sachem. In this way the council could protect itself from ignoble members. As an extra method of precaution against unworthy membership in the council, the people had the power to recall a Sachem. A Sachem could be impeached by the Chief Matron who watched over him after he was elected. If his behavior was not deemed worthy of that of an Indian Sachem—if he told lies, lost his temper, or engaged in treasonous dealings with enemy tribes, he was warned in cere-

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SCHOOL NEEDS

Textbooks, particularly geography books and readers, dictionaries, work books, chalk, erasers, paint and varnish, book shelves and book ends, tablets, large size desks or chairs, and a mimeograph

Won't You Remember Us in Your Prayers?

A PRAYER FOR THE ONEIDA INDIAN MISSION

Almighty and most merciful God, the Father of the friendless: Have pity, we beseech Thee, upon the Oneida Indians, wherever they may be. Bless all the means used to bring them to the knowledge of Thy dear Son: Guide and sustain all those who minister to them. Sanctify the parents; preserve their marriages; nourish their children; lead their youth; sustain their aged; comfort the weak-hearted; arouse the careless; recover the fallen; restore the penitent; gather together the scattered; settle the roving; knit them all together; have compassion upon all within the fold of Thy Holy Church, through Jesus Christ, our Lord. Amen.

right eventually. The Indians being greatly interested in the project gave time and labor in quarrying stone, hewing and hauling timber to the proposed site. At one time 80 men pledged themselves to give every Monday to this work. By the year 1884 their savings amounted to \$3,000. The building contract had been signed, when the bank in which the money had been deposited, failed, and with it went their savings. Things looked black and discouraging, but through the efforts of Father Goodnough, assistance came from various sources, and \$5,000 was raised. On July 13, 1886, the cornerstone was laid by the Rt. Rev. John Henry Hobart Brown, D.D., first bishop of Fond du Lac. During the rest of the summer and autumn the work on the church was pushed rapidly. Christmas drew near and the desire to be in the new church grew more and more, and soon became so intense that the missionary begged the bishop to come and dedicate it. At six o'clock on Christmas Eve the church was filled. The benediction service was said partly at the door and partly at the chancel. The bishop preached the sermon congratulating the people on the success of their sacrifices and toils. On Christmas morning a large congregation thronged the new church. The Holy Communion was celebrated, with about two hundred persons receiving the Blessed Sacrament. The offering amounted to nearly fifty dollars.

Father Goodnough was not without the severe trials which God allows to perfect the character of his servants. There was for a time a strong party under the domination of those who sought to remove the Oneidas from their reservations. This faction was determined the church should not be built. The first step was to get the missionary out of the way. For as they said, "we can do nothing with the Indians so long as Goodnough is here". And so they resorted to all kinds of petty annoyances. His sole support for a number of years came from the faithful Indians alone. When as a final calamity the mission house burned, they said, "now they were sure the missionary would have to go!" No, the poor school house was left, and became a shelter for the missionary and his family. Crowded indeed were the quarters, and

Form of Bequest

I give and bequeath to the Trustees of the Episcopal Diocese of Fond du Lac for The Church of The Holy Apostles, otherwise known as the Oneida Indian Mission, situated at Oneida, Brown County, Wisconsin, the

sum of Dollars,

to be applied



THE REV. FR. CORNELIUS HILL.

Last chief and first priest of the great Oneida nation, Chief Onan-Gwat-Go, or Great Medicine, in his mass vestments.

scant and poor the fare. Money was not plentiful in the clergyman's house; yet, by the rigid economy he was enabled to add his mite to the church. The carpet, the credence table, two chancel windows,

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March 1940

The History of the Oneida Indian Mission

(Continued from the February issue)

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The first missionary was succeeded in 1834 by the Rev. Richard Fish Cadle, a pioneer missionary of the church, well-known throughout the United States, who remained with the Oneidas until 1836. According to Howard Greene in his life of "The Rev. Richard Fish Cadle", Cadle's ministry among the Oneidas was merely the usual thing for a pioneer missionary, and nothing eventful happened during his brief stay with them.

The guide of one of the later parties from New York to the West, the Rev. Solomon Davis or "Priest Davis", as he was generally called, was settled over them for eleven years. It was during this time, in the year 1842, that the Rev. James Lloyd Breck and the Rev. William Adams, the founders of Nashotah House, were advanced to the priesthood. It was their desire to be ordained in a consecrated church, but there were at that time only two such buildings in the whole territory of Wisconsin—the church of the Oneidas, and the church at Green Bay. The ordinations took place at Oneida. The journey from Nashotah was made on foot with an occasional lift in a lumber wagon and occupied four days each way. As a memorial of the event the Indians gave them the old bell "Michael", which for many years hung in an oak tree near the Seminary, and though its position has been changed, this same bell still calls to duty and prayer at Nashotah House. On their return to Nashotah the newly ordained priests took with them three small Indian lads, and one of them, the Rev. Cornelius Hill, was eventually ordained priest. There are many interesting things to relate about the life of Father Hill.

It was while at school at Nashotah that Father Hill was made a chief of the Bear Clan, when only thirteen years of age. Upon his return to the reservation a national feast was given in his honor, at which all the other clans were present. The new chief took the name and the place of their oldest chief, known as Onan-gwat-go, or Great Medicine. He was the youngest and consequently the last chief of the Oneidas, having died in the year 1907 and lies buried in the church yard alongside the church he loved so much. A large celtic



The Bishop, Clergy and Choir at the Grave of Mrs. Cornelius Hill



The Rev. Richard Fish Cadle
Pioneer Missionary
1830-1836, and Second
Missionary to the Oneidas

cross, erected to his memory, stands over his grave, where his wife also was lately buried.

In the year 1847, the Rev. F. R. Haff succeeded the Rev. Solomon Davis as missionary to the Oneidas and was in charge of the mission until the year 1852.

On October 16, 1853, the Rev. Edward A. Goodnough succeeded Father Haff, which position he held until his death, a period of thirty-six years. He began his labors in the little frame church built in 1839, the second the Oneidas had known in Wisconsin. Father Goodnough was a man of staunch purpose, and devoted his life to the spiritual growth and temporal welfare of his people. He was to them a father, friend and priest; a sharer in all their joys, and a comforter in times of sorrow. He taught them in a spirit of love and sympathy, and so won them to a higher life. Even to this day his spirit is still felt, and the older people talk about him with admiration.

There is a story told as to how Father Goodnough was led to serve in the footsteps of our Lord. It was after the bell, given by the Oneidas to the founders of Nashotah House, was hung between two trees, that a farmer lad heard a strange sound wafting on the summer breeze, while he was working in his father's fields. Determined to investigate he made his way after a few days to the source of the clanging and came upon the infant seminary. He made up his mind to give his life to the church, and the first position given to him by Bishop Kemper was the church at Oneida.

During Father Goodnough's days the Woman's Guild was organized, and the beginnings of a much-needed larger church was begun, because the "frame church" was worn out. Work on the new building began in 1870. Many obstacles and hindrances presented themselves in this venture, but it was due to their missionary that everything came out all

Won't You Remember Us in Your Prayers?

A PRAYER FOR THE ONEIDA INDIAN MISSION

Almighty and most merciful God, the Father of the friendless; Have pity, we beseech Thee, upon the Oneida Indians, wherever they may be. Bless all the means used to bring them to the knowledge of Thy dear Son. Guide and sustain all those who minister to them. Sanctify the parents; preserve their marriages; nourish their children; lead their youth; sustain their aged; comfort the weak-hearted; arouse the careless; recover the fallen; restore the penitent; gather together the scattered; settle the roving; knit them all together; have compassion upon all within the fold of Thy Holy Church, through Jesus Christ, our Lord. Amen:

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The History of the Oneida Indian Mission

(Continued from the March issue)

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VIEW OF ONEIDA INDIAN MISSION GROUNDS
Taken in the Early 20's



Father Burleson

After years of missionary work both in Minnesota and Wisconsin, the Rev. Solomon Stevens Burleson and his household made the journey to the Oneida Reservation. The present missionary has taken this article from the life of Father Burleson written by his five sons. Coming from the village of Sussex in the diocese of Milwaukee, he and his family traversed practically the same route as did James Lloyd Breck and William Adams, walking through the forest where now were fertile fields, thriving towns and open country-side, to the church where the founders of the seminary were advanced to the priesthood in the only consecrated church building standing within the territory of Wisconsin. This was Hobart Church at Oneida—so called by the Indians in memory of that great-hearted bishop of the church who had established the mission among them in their New York home and whose loving interest and prayers had followed them to their new abode.

Nine miles by twelve lay the reservation, with the great limestone church standing at its center. Near this was the little brown school house in which two generations of Indians had received the simple

education which enabled them to become God-fearing, self-respecting, and desirable citizens of the United States. Beyond this again was the mission house with its barns and outbuildings, set in the midst of a farm of forty acres. Round about were the rolling lands, covered in part with second-growth timber, except for the clearings in which stood the log cabins that were the Indian homes.

The mission house was also the post-office, and the missionary the postmaster. Indeed, the whole life of the community from the beginning centered about the church, and to it and its priest the people looked for help and inspiration in every need and difficulty of their lives. With a grave dignity that was differential without being servile, these tall, fine-looking men addressed their missionary as Father and his wife as Mother. It is not strange that they gave him the name Lo-dyo-gwa-wa-gon, which means, "He who holds many people together".

One of the earliest acts of the new missionary was to visit Washington and present the needs of his people to the Commissioner of Indian Affairs. Here curiously enough, he found, acting as head of

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Do We Need Religion?

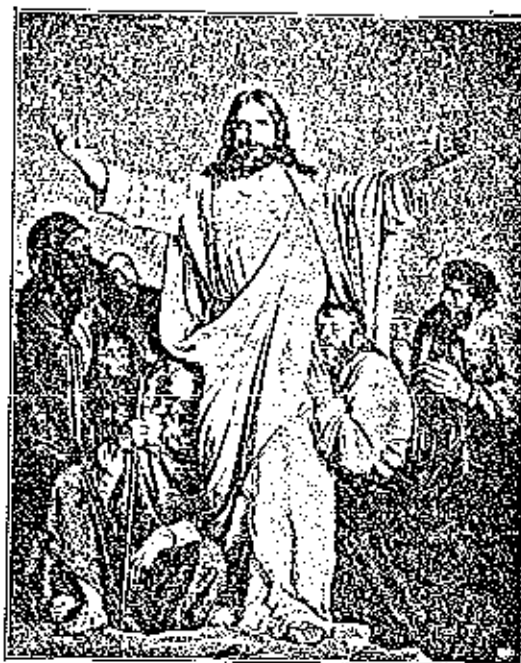
IS RELIGION a necessary part of a person's life? Various answers have been given to this query. Some say "No." They say it so emphatically that they imply that not only do we not need religion but that we would be far better off without it. Here is their line of argument. Religion has always been responsible for more evil than good. It has taught some men to think themselves superior to others. It has made hypocrites of many. It has produced narrow-mindedness, prejudice and bigotry. It has caused any amount of bitterness and meanness in large and small communities.

Others are not quite so militant in their antagonism to religion. They feel that it is important. It lacks dynamic power. It sets up great ideals and then fails to attain them. A great many religious people are pious people but pious men are not always good men and really good men are seldom pious. Some of the so-called religious leaders are the meanest, most miserly individuals in the world, while some crooks are the most generous. It is easy to see, therefore, that religion has nothing to do with character. As a matter of fact it is not even powerful enough to be dangerous. It is not worth paying attention to. Let it die as it has already begun to do. Then we can forget it and give our attention to other things that are much more worthy.

How can we answer such charges against religion? Are these critics of religion right or wrong? Unfortunately they are partly right. A narrow-minded and bigoted religious faith has all the evils mentioned above. A half-hearted and insincere religious faith is powerless. It can effect changes neither in the life of individuals nor in society at large. Such a religion ought either to be strengthened and cured or it ought to be allowed to die. But are all religions narrow and intolerant? Are they all impotent and without drive and stimulus? Many of the harmful and unfortunate results of religion come not because religion itself is bad but because a particular form of religion is bad. Man's intelligence has been used at times to do terrible things, but shall we for that reason damn all intelligence and say that we would be better off without brains? Hardly. If religion has made terrible mistakes and stooped to low levels at times, shall we utter a wholesale condemnation of religion? Let us see first if religion is socially necessary or valuable.

Yes and no! Does he need religion to exist? No! Cows and horses and hogs exist without the trace of a religion. Existence on the animal level seems to depend not at all upon the acceptance of or rejection of any religious philosophy or creed. Some men live a good animal type of existence. For them religion seems entirely unnecessary.

Other men live above and beyond the realm of purely physical appetites and satisfaction. They also profess no religion nor claim any creed. They think hard, play hard, work hard, live and die courageously and never bother about religion or all it involves. For them also life without religion seems fairly successful.



What can we say then about this question? Shall we conclude that religion is unnecessary to life? Shall it be thought of only as an accessory that is nice if you want it—more or less like an extra horn on an automobile or free-wheeling on the newest model car? Is it perhaps no more than an intellectual hobby? Or is it essential to the welfare of the human race?

We have tried to face the facts in this discussion. There is one fact that has not yet been mentioned and history testifies to its truth. A race of people bent only on satisfying animal appetites is doomed. It cannot as a race or a nation endure. Likewise a race of people without ideals, purposes and loyalties that transcend the immediate present is headed for sad times.

Religion is that branch of human thought and conduct that aims to know what life is about, to understand what is at the heart of the universe, to live by the truth that it discovers, and thereby to lift the level of human life. If humanity as a whole has no sense of direction, no knowledge of nor concern for universal law, no respect for ultimate truth, and no passion to live more nobly, humanity will destroy itself. Religion is essential to human survival and human progress.

A parasite sucks the life blood out of the organism or lives on what the other organism produces. There are human parasites. The man with a hog-philosophy of life or the man who gets all he can out of the system and feels no responsibility toward it is a social parasite. Heaven help humanity if too many parasites appear. Religion may have its faults. It may have made terrible mistakes in the past; it may need deepening and broadening, but it is as essential to the welfare and survival of the human race as bread, clothing and shelter. "Man cannot live by bread alone."

THE HISTORY OF THE ONEIDA INDIAN MISSION

(Continued from page 3)

the Pension Bureau, Judge William Lochren, the boyhood chum with whom he had studied law in Vermont and who had journeyed just in advance of him to the territory of Minnesota where they had intended entering into partnership. Unexpected events separated them, and for years they were lost to one another. When finally they did meet, the change of life-work had been made, and our missionary was already a priest in the church.

To his old friend he told the story of his work and needs. As a result of his representations, measures were taken for the establishment of a government boarding school on the reservation, and for grading one or two highways where scarcely more than a trail had previously existed. A small grant also was made to purchase medicine, but nothing could be done to supply medical service.

Returning to the reservation, the missionary, aided by his sons, set about improving material conditions. Roads were laid out, one of which involved the rather serious problem of bridging a river which ran high in the spring freshets. With a primitive level, made by floating a shingle in a pail of water, the elevations were ascertained, and by other expedients almost as unique, a rather remarkable bridge was finished. The mission house also was overhauled without and within. Carpentry, painting, and stonework, the building of a cistern, and the digging of drains were the order of the day—indeed, of many days—but as a result the winter found the family comfortably housed and able to prosecute the work of the mission with effectiveness.

Perhaps his most valuable asset for this field of work was the medical training which the missionary had received in his youth. He found that the Oneidas had practically lost their old knowledge of herb-medicines, having abandoned them (because of the superstitious heathen practices connected with their use) when they became Christians under the teaching of the missionaries of the Society for the Propagation of the Gospel, in the early years of the eighteenth century. Ten miles of most execrable roads separated them from the nearest physician. They were too poor to pay for a doctor's visit and mileage, and too self-respecting to ask that for which they could not pay. So when ill they got well, or died, without medical assistance.

The call was plain, and the missionary set himself to the task which lay before him. For nearly six years, hither and yon, over the reservation trails, at first behind the little yellow ponies who had already carried him more than sixty thousand miles on missionary journeys alone, and later behind a younger and more vigorous team, went the priest-physician, by day and by night, ministering to both the souls and the bodies of his people. To a man of his age and particularly to one who was already in the grasp of a fatal disease which is greatly aggravated by the jars and jolts, such travel was most trying work. But he did not know how to spare himself in the task assigned to him. It was some time in 1892 that he said to his wife, "It will not take long for this work to kill me; but I



The Rev. S. S. Burleson, 1891
Sixth Missionary to the Oneidas

would rather be fully useful for a few years than half serve the Master for twice as many".

The great need of a resident physician was sadly evident at the time of his coming. And having studied medicine he was enabled to give medical attendance to those who needed care. He was also the dentist, and his knowledge of law fitted him to give advice to his people upon all matters of legal nature. He was a man of resolute will and quick to see and carry out any plans for the advancement of the mission work. In the first year of his residence he had repeated calls to attend sick people, and during the cold winter months he travelled miles over rough roads to visit those who were lying ill, many of them in homes unfitted for their recovery. The following extracts from his letters give an account of some of his labors:

"From Christmas to Epiphany I slept in a bed only six times, the rest of the nights were spent by the side of sick beds. Pity it is that my 60 years are beginning to unfit me in some ways for the work which I could willingly do. The hard part is that I cannot trust any of them to do the nursing, but must tend to it myself. Churchmen, Methodist, and Romanists I attend alike. Some of them manifest gratitude, some do not. Perhaps it matters little, but when one gives all that is in him to help another's sufferings, a little gratitude goes a great ways. . . And yet, there comes to me the memory of the words of a brave, faithful, little woman, who, after a fearful operation, laid her hand upon my shoulder and said, 'Dear Father, do you think that the good Father in Heaven will let me live?' When I told her that I trusted He would, she said: 'Then you will thank Him in my house, and tell Him when I am well enough, I go thank Him in His.' . . Or again, another incident, when just after Christmas I was attending Z. X., who was suffering from congestion of the lungs and erysipelas. The fact he had been in a saloon fight only made it all the more certain that it was Z. X. I had taken care of him all night, and just as it was getting daylight, he passed his hand under his pillow and drew out a Book of Common Prayer, which he held suggestively. I asked him if he would like me to have prayers with him. Conceive of my surprise to receiving in answer an emphatic, 'You bet!' After my prayers he looked up and said, 'Your medicine, that is good, but your prayer, that is better!' . . .

(To be continued)

ITEMS OF INTEREST

The dinner and afternoon of entertainment put on by the Improvement Committee in March was a financial success. The amount of money cleared was \$28 and will go far toward the installation of a water system for the parish kitchen.

Mrs. Stadler King is home from the Tomah hospital and hopes to be able soon to discard her crutches.

Joel O. Cornelius, who had a serious operation at the Madison General Hospital, is home now.

Mrs. Alfred Danforth and Mrs. Isaac J. Webster are both in the Madison General Hospital where the latter underwent an operation.

Father Christian took the Acolytes to the annual St. Joseph's Acolytes' festival on March 17 in the Church of Our Lady of Grace, Sheboygan. Father Hastings, rector of St. John's parish, Milwaukee, was the guest preacher. Three cars drove down from the Oneida Mission.

Mr. and Mrs. George Conlon and Mr. and Mrs. Ami Skenandore of Milwaukee were present at the funeral of Mrs. Elizabeth Dextator.

Ephraim Schuyler, who was at the Tomah Indian Hospital for many weeks, is at his home recovering from an operation.

The hot lunch project of our parochial school now has a new cook in the person of Miss Marion Skenandore, who took up her new duties on March 1. This project receives the cooperation of the local relief office and the W. P. A.

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BEST FRIEND!*

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Pure - Reliable Products

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Surgical Goods - School Supplies

ONEIDA DRUG STORE

H. KERSTETTER, Reg. Pharmacist

Oneida,

Wisconsin

Mrs. William Webster has been in the Tomah Hospital.

Father Baldwin of the Order of the Holy Cross, West Park, N. Y., who spent four days at Oneida, was the guest preacher at the High Mass, March 3, and also gave an interesting talk in Grafton Parish Hall, March 4, about the work of the church in Liberia, Africa. There were about 75 people present from neighboring parishes and missions.

Mr. and Mrs. Wallace House and their son Norman came from Milwaukee for the funeral of their grandson and nephew, little Myron Denny, the small son of Mr. and Mrs. Sunrise Denny, who was tragically scalded to death with hot water.

The Rev. Frank H. Hallock, S.T.D., professor of Old Testament and Dogmatic Theology at Nashotah House Seminary, assisted the missionary at services on Holy Saturday and with confessions. On Easter Day the Rev. Wm. Burritt, a deacon from Nashotah House, administered the chalice at the several Masses. It was a thrilling sight to see so many people packed into the church for the sunrise service of High Mass at 6 a. m. There were over 400 Communion at the first service and about 60 at the next two and with 55 on Low Sunday. There were 21 sick Communion during the Octave with three more to be given the Blessed Sacrament at the T. B. Sanitorium in Depero.

S. O. S.

These are some of the immediate needs at the Oneida Mission School:

\$ 1.00.....	for erasers	
10.00.....	for painting in school-room and kitchen	
.50.....	for ink	
5.00.....	for Hektograph	
2.00.....	for paste	
30.00.....	for hot lunch project	

In Memoriam

Of Your Charity Pray for the Repose of the
Souls of:

Raymond McDonough

Peter Antone

Mrs. Ben (Elizabeth) Dextator

Myron Denny, child of Sunrise and Sarah Denny

The infant son of Mr. and Mrs. Edwin Reed

Jacob Smith

SPRING

The spring brings many beautiful things,
Rain and many birdie's wings,
It brings the pussy willows too,
And grass and leaves with sparkling dew.

—Donald Skenandore

"I had rather men should ask why my statue is
not set up, rather than why it is.