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Stone Church
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During all these years all the changes going on. After Merrell illness Rev. Curtis took charge of the Mission, for several years. Rev. Thorn was next to take charge. During this time the church was struck by lightning which burnt to the ground. Rev. Watson was next to take charge of the mission. The church was rebuilt the stone church, Rev. Grant was next to come to Oneida Mission he moved into the old Mission house that was built while Rev. John Goodenough pastor. While Rev. Grant was living here with his children and maid, to care for his three children. His wife being dead before they moved here. The Old Mission burnt to the ground during later part of the summer.

They moved into the Sisters dwelling house, near the church. A new dwelling was build for him and his children by the church.

The congregation were not satisfied with Rev. Grant there was not improvements on the Mission grounds. Rev. Grant drank during the week.

This is what the congregation did not like, so there was another change. A new pastor, was sent to our mission. A young man just past thirty years of age. Living with his parents by the Stone church.

Being here now for two years. Doing his to improve the community and the building.

Now before the cold weather sets in they are going to install a new furniture in the Church. The church yards is planted with evergreen trees. Hemlock, cedar, Balsam and pine trees were planted. The Parish is to be remodeled as soon as the church basement is finished. The Parish Hall is now used for School rooms for the mission children. The hall for dining room for the children. Hot Lunch served by the W.P.A. cooks. There two school rooms, and kitchen store room in this building. A storeroom for the janitor of the church and hall also lives in this building with his family.

The Hospital which need repairs. The Hospital has been closed to patients for good many years. The Hospital was to be remodel this year. But it was not started this year for lack of funds. It is now occupied by tenants. During the time Rev. Grant was our Pastor The Mission building were not kept in repairs. But we all know without funds you can not do anything.

A sum of money was donated to the Oneida Mission. For educational and improvement at the mission. Given by the Kohlers. There were several young students, that were sent to other states, for their education. The younger generation learn more quickly than us older people that went to school. For the time we went to school we could not speak the English language. We had that to learn first. Now at present the children all speak English a great many that do not talk the Indian Language at all. But understand it.

Now the Indian children go to school with the white children and play together in districts schools and in High school in cities they now have a better advantage all around than the older generation. While us old people when we went to school. We had to learn everything. If you could not talk English you were punished for it in the Govt. Boarding Schools. Their regulations were three hours school. 1 hour study at night. The rest was work on the school grounds fields and gardens.

A story of James P. Hill.

Jim as he was better known has been amongst the white people for many years. As he

became of age he worked out with the white people. Going into the northern lumbering camps in the winter returning home in the spring. As soon as work picks up in the summer he would be off again. He never saved his money, just enough to get along. He had several places to work for his board in Green Bay and DePere if he did nothing else to do. He was mostly at some job. At one time when he was well in age of about forty years of age. He was in the employ of the Green Bay Western, R.R. work train. He worked with the Steam Shovel gang.

The shovel was at work on a high bank working along the shovel moving rail road ties and short rails for a track has to be built for the Steam shovel to crawl on. A great land slide gave away from a bank about sixty feet or more. He was completely covered by the huge amount of dirt. The other men of the crew worked hard and dug him out. We were told that he was underground for twenty minits. He was rushed to the Hospital by the train crew. Thinking him to be dead. He came to concence, while they were taking him aboard the train. For over six months he stayed in the hospital his eye sights was very bad.

The RailRoad Company sent to an Eye Specialist in Chicago. Being here for several months as soon as his eye sight was recovering he was bound to come home.

Finally the Doctors let him come home for a visit but he never returned to the Chicago Hospital. His eyes were always wore bad, could not see very good. The railroad company paid all hospital expences and Doctor bills. They paid him a small sum of money to him for settlement. He worked around where ever he could find work. Otherwise he would be in one of the boarding houses working as a chour boy for his board. As he grew older he made his home in West DePere with one of the tarvan keepers by the name of John Johnson better known as Jack. Jim stayed here until he died. Jim lived with his family for about two years. Mrs. Johnson died leaving a family of five children four boys one girl. The children were all small the baby was under a year old. Of the family, the girl was the oldest. She and Jim took care of her baby brother and brought him up. During all this time he was treated as a member of the family. The children all regarded him as their Grand dad. At James P. Hill fuernal a great many of the white people from DePere attended. One of the Johnson boys came all the way from California to attend the fuernal.

James P. Hill lived to be about seventy years of age. He was given a large fuernal at the Episcopal church at Onaida and burried in the church cemetery. Peter Hill was the father of this family. The oldest being Lucia James Martin and George were the four boys Elccta, Cynthia, and Eliza. There are only three left of the family of seven. Martin George and Eliza.

Lucia the oldest of the boys lived near the reservation line. He had a small farm on which he lived with his family. For living he raised a few acres of grain, corn, forage for his few head of stock garden plot for his family. The homestead of which he was on was that of his father's Peter Hill. This given him when he married. While Peter moved up to Oneida. On this farm was a dam a saw mill, runed by water power. That was during the time when the virgin timber was being cut on the reservation. This mill was in opration before my time for I have seen only the ruenes of the dam, and the foundation of the Water power Wheel. This mill must have been built in about the middle of the eighteen century. Lucia besides working his small farm he sold wood of all kinds cord wood to the Brick Yards which only two miles from his home. Other timber such as logs, piling, and Box lumber all went to the city market.

In the spring of the year Lucia did a great deal of fishing with nets. The fish that were caught all went to the Fish House in Green Bay. Fish came up stream in the spring to spawn. Lucia hauled his fish to Green Bay by the wagon loads all his poney team can haul making two or three trips. It all depented on how the fish run in Duck Creek.

Suckers, pickrel and a few trout up in the spring. It was nothing to get sevral wagons loads overnight when they were running good.

As late as nineteen hundred and fifteen there was plenty of fish in Duck Creek. The white men from Seymour and Freedom used to come into the reservation and fish with nets hauling fish by the wagon loads. In the earlyer days fish were plentyful. In later years, the commercial fishermen of the village of Duck creek have been setting nets across the creek and holding the fish back. The three dams at Pamporn Park also keep the fish keeps the fish from coming up stream. That was the end of our fishing days at Oncida.

Lucia Hill did the same thing as the rest of the Oneidas mortgage his forty acres of land. Remodlc his home. Now by this time all timber was gone no product for marked. Failed to meet the mortgage. Interest and taxes had to be paid. He was also geting old on his farm he could only make a fair living. He finaly was forced to scil. For the mortgageer wanted there money. He sold for what he could get. His mother law gave his wife a pieace of her alloted land to build a new home with what money they had left of there first farm. Lucia, built a new home. Of what money he had. the building was far form finish for the material was heigh so was the laborer. Lucia started claring the land given by his mother in law to his wife. He worked hard and cleard the pieace of land which was all under brush. He managed to put a small crop the following spring. He did all he could to clear the land, and to turn it to cultavition. Lucia Hill and his wife raised a family of four daughters and three boys that grew up. The daughters soon married after they of age two have died. Two still alive one living in Oncida the other in Green Bay. The boys as soon as they were able to work out went from home.

The boys were not much of a help to the family. Only out for good times and drinking. Just as the way it is going on now.

The majority of the young generation is all they are working for good times. The old folk do all the work at home.

This old couple Lucia Hill and his wife lived to be past the seventys before they died. Lucia in later years was coming home from Green Bay after he had done his shopping for that was his trade city, all his life. Staying all the afternoon in town, where he was well known.

On his way home with his pony and buggy automobile struck his buggy throwing him into the ditch, with all his groceries strowed all around him in the ditch.

He was picked up and rushed to the hospital by a passing car. While the one that struck him went on to town without stoping to give him aid.

He was well brused abut the body, his hip being fractured. Staying in the hospital for sevrel months, at the expence of the Town of Hobart. For it was never known who car struck his buggy and the pony.

After his return home, he could do nothing. But managed in the spring to have their garden planted by the help of one of the boy and the mother they were able to get a small crop for the winter use not any to seel. Lucia was now being able to be around with ade of a canc do a little work with hoe. He did all he could to help along.

Just about the time he was about to get around nicely his wife took sick. Being old it was not very long before she died. It was not long after his wife death. He became ill. It was not very long after he also died. Both Lucia Hill and his wife were buried at the Episcopal church at its cemetary they were laid at rest.

Part of the children had died before they. Two girls and the oldest boy. There are two daughters and two boy. So this is the fate of Lucia Hill and his family. Their plot of land is still int he hands of the children the oldest one of the daughters collect the rent money.

Martin Hill brother of Lucia. Martin and his wife have two children. Daughter and a son which are both married. The son having one daughter who is also married. A winabago Ind. Who divorced him being together only a short length of time.

Eli Hill son of Martin has been in the Govt. Indian Service for nearly twenty five years. He and wife daughter were in the service for a while. They are now at Tomaha Hospital for the Indians which was formerly Indian school.

Mary Martin daughter who married an Oneida of our reservation live here in Oneida. Her husband Charley Skenandore, was also in the Indian School Service in Oneida, while the Old Bording School was in oppration. When the school closed its doors he was transfered to Flandreau, S. Dak.

During Charley stay at the school in Flandrea he was the assistint farmer but he resined for the salery was to small for he had a family of three children two boys and a girl. The younger boy and the girl being married Charley's family all live in Oneida.

Old Martin is growing old, old enough to draw Old age pention which he does, he and his wife. Martin never saved his money. He was a good worker and a good provider for his family. The only fault was that he and his wife drank. Martin was like Lucia his brother never run out of work. But in later years they both have been on the sickly side of life. Martin have made several trips to Tomaha Hospital troubled with Asthma.

On Easter Monday this year while going up a stairway leading to the attic he fell of the stairway landed on a chair and fractured four ribs. He was taken to the Green Bay hospital for several months during mid summer, he returned home to his cottage.

They live in Oneida on there one acre of land which is all the land they have left. They both draw old age pention for their living. One of their grandsons lives with them whome they brought up from childhood.

Martin Hill and his wife drank a great deal. Made good money but never saved it. Martin was a good woods man. He all ways had a job of some kind to work at during the winter. Logs, squier timber. Pileing, cordwood. He always had a job for fish poles, at the Fish house. Tamarack, poles twelve to twenty five in length. It had to be straight. These poles were used by commercial fishermen for their nets in the bay. These were worth from ten to twenty five cents a picce it depends on the length. These poles were we cut in the Tamarack swamp on the Northwestern part of the reservation. Martin all ways had something to do. Setting out young shade trees in town. Doing a great deal of fenceing. He kept busy in his younger days. In 1900 he and his wife went to Cananada livcing there for serveral years.

On there return to Oneida Martin worked in the Stone quarry in Duck Creek village for about two years. The reason why Martin and his wife went into Cananada was that he had brought liquor into the reservation which was aganst the law at that time.

So they skipt to Cananada to avoid arrest. The penilitics were from six months to a year. His case was thrown out of court. For they could not arrest him in Cananada on that liquor case. Martin is past seventy years old his wife in her seventys also.

Now, George Hill. The youngest one of the four brothers, after he returned from school. He did not stay on the reservation. George married a Menominee Ind. And lived with her on their reservation. It was not long before they parted. He returned to Oneida. He went into the Indian School service at Oneida at the start.

Working here at the Bording school, as a fireman at the Boiler Room. And as a watchman. He was transfered to a diffrent school being gone from the Oneida rescrvation for many years. He returned to Oneida for about a year.

reservation all with a fair education. A family of three sons. Two of the daughters that have grown up have died a few have while in their babyhood. As the children grew up left home as all do come home when they are, down and out. Then they think of the old folks at home and return. They sold their home after the children had grown up and bought a acre of land on the old Seymour Road and built a dwelling house on it.

While they lived in their new home they parted for several years they lived apart but finally remarried for there was no divorce.

The oldest one son has enlisted in the U.S. Navy having been in the Navy for over sixteen years. Making a visit only once while in the service. The other two boys have stayed around Oneida. The young man that is in the Navy is Guy Metoxen. The other two boys are Harvey and Floyd Metoxen.

Floyd has enlisted in the army while Harvey is on the draft list. Mrs. Cynthia Metoxen died about seven years ago.

Richard Metoxen, still on his small place by himself. Drawing old age pension for he is near the seventy year mark. He raises his own garden for his winter use. With what light work he finds amongst the neighbors he makes a fair living. His two daughters that are still left are married to white men. We can not tell much about them for they seldom come to visit their old man. Busy with their own family. This about all I know of Cynthia and her husband and their family.

Now the youngest daughter of Peter Hill which is Eliza. She also married one of the Metoxen boys, Wilson. When she married she lived with her husband parents. They lived together on the farm of which his parents owned at the time.

This old couple Martin Metoxen and his wife who had been defrauded. By our Indian Lawyer Mr. Dennison Wheelock through speculation. On the Menominee Indian claim. Which he was working on. They mortgaged their farm, turned over the money to Mr. Wheelock for speculation. To double the principal with interest. There were about ten victims of the fraudulent speculation which all, lost their farms and home. All of Mr. Wheelock's victims were large land owners.

After the death of Martin and his wife. The farm was sold to cover the mortgage and expenses of the old couple there was very little left. Doctor's and funeral expenses had to be paid. There was a very small sum of money left for the children. Two sons and a daughter. Eliza and her husband had land of their own which they had sold, before the death of the old couple. Their money was spent on automobile. Good clothes high living. After the death of the old couple Eliza and her husband lived in Oneida for a while.

The couple left Oneida for the city for employment. They left some where about 1914. Working in large cities.

Mrs. & Mrs. Wilson Metoxen have no children. They come and visit Oneida once in a great while. They are also far advanced in years around their seventy. This couple both have a fair education, while both were at Carlisle Indian School Penn. During vacation they go out into the country and work, for their spending money for the following school term. They are still out working in Chicago Ill. The last they were heard of.

This is about all that I can recall of Peter Hill and his family. As I have stated before that all the old timers were all good church members. The family all belonged to the Episcopal Church.

A story of one of our Old Settlers. That of Abraham Baird

He went back to the School service and had remarried a Sioux Indian making a visit to his parents a few years before they died. The last visit was at the funeral of his Father, Peter Hill.

Mr. Hill and his wife were good church members always attended the services every Sunday, and during the week if there any Mrs. Peter Hill was a member of the women's Guild, which on every Thursday they met at the Guild room to do their sewing. Quilts, dresses, aborns, shirts, childres were made.

The daughters of Peter Hill and his wife were Electa, Cynthia the youngest Eliza. Electa married a half-breed Wm. Kelly they brought up a large family. They lived near the reservation line near DePere I can not give you much of their history for I was not very well acquainted in that part of the reservation. But I do know that they had a farm with good live stock horses dairy cattle. A creamery was near their Homestead. It was there where they delivered their milk for marked. They had for their neighbours white people that lived near the line. Wm. Kelly was a good worker liked farming raiseing all his family needs for the winter selling part of his products for other need for the family such as clothing for the family.

His children went to the public school. After they grew a little older they were sen toff to other Govt. Schools throughout the country. As uesal, when there grown up some married a few roamed around the country. Working where ever they found work.

Wm. Kelly died about two years before his wife. The farm went along after his death managed by Mrs. Kelly and one of her boys. The children had by this time all had grown up. Mrs. Kelly died later. The farm is now operated by one of the daughters and her husband the rest of the family being paid off by their sister.

The children are making a living with their familys. They all have good edguation.

Now we go to Cynthia family. She married Richard Metoxen. She died a few years ago. Mr. & Mrs. Richard Metoxen.

Cynthia was in the Indian school service before she married Richard at Oneida. They settled down to housekeeping with her parents. They each had land which was alloted to them. At the time of their marriage there was still no Townships. Some of the Oneidas were scilling their alloted land. The couple got along the best way they could. In the early days living expences was far below than half of the present prise today.

Living with old folks and caring for them until death. At the time, the Fee Simple paterns were issued and had the privilage of selling Their land. Cynthia applied for her Fee Simple Patern. She sold it to build a home on her husband land, that was after the death of her parents. At this time, t he first opening for the white people to buy land in Oneida. The land was not paid a fourth of its value. The speculators bought land for ten dollars an acre for brush land. Cleard land for about twenty five to thirty dollars, was a good prise for a farm. Cynthia did not recive much for her land for it was a long way off from highways or trails for that was all there were. The money she recived for her land was used for building a new home on the husbands land. Their money did not go very far in building a new home. With what money they had the new home was not half finished, for tools, lumber and labour had to be paid. After Mrs. Metoxen parents propety was sold, they were to continue in building. That was not very much for there was seven heirs that shared on the homestead. The land being very low in prise at that time.

Things went along slow for there were three things to work on. Building, clearing land and liveing expences. Richard was at a stand still for a while. For the family was increasing more expences to keep the family. They brought up their family up sent to schools off the

Coming here from new York State when a small boy with his parents. As he grew to manhood he married and settled won for himself in the virgin timber land at time. He built a small log cabin for himself and wife. The traditional ceremony was performed according to the custom of the time. A wedding feast is always given first served are the relatives of both parties.

Every tribe of Indians have a different marriage ceremonies. As I have heard the old people telling stories how the Indians were joined in wedlock. One was that of jumping over a pole. At those Pole ceremonies the way that was, observed. The couple that are going through the ceremonies. Stand with clasped hands jumping over this small pole that is between them which about two feet high. Each jumping to the opposite side of the pole with their hands clasped.

If the pole is noked off its position. It was considered it would be failure. Other wise if the pole is not disturbed. A happy and properious couple.

As I have stated before that each tribe had its own marriage ceremonies. It was so with the Iroquois of which are six tribes each differ a little.

Another one was crossing a stream of water a swift current is chosen for the occasion. A pole is strung across the stream. They must cross this stream on this pole which springs. If the couple gets across without falling it was considered that they would have a very happy and prousperes future if one fall into the stream with a lot of domestic troubles.

But as for Abraham Baird. I know not what kind of ceremonies he went through. He settled down on a piece of land with his wife, cleared it of its wood for a garden for all have done the same thing for a living.

It was hard for these old settlers, for what product you had to seel there was no market. Green Bay was nothing but a village at that time. DePere, Appleton, Seymour, had a few white settlers.

It was not untill around about 1850. Before this part of the state began to boon.

After the sawmills were in operation logging of the white pine. More tools could be had to work with. The men bought oxen, chains, axes, cant hooks, made heavy sleigh for hauling logs to the landing.

Some of these logs were drove down the spring when the ice was out of the creek, to the dams which were built at the mills, for the mill power which they had was water wheel power. After winter logging, in the spring they start clearing their homestead for they needed farms. As time went along Abraham was increasing his family as well as the farm so he had to work harder.

Old Abraham kept right on a going clearing land with his oxen. For that was the only power they had for clearing land. Grubing, cutting roots all by hand, hard going for the old settlers Abraham had for his family four daughters and three sons (one of the sons had died while a young man, Leavy by name. His wife also died before I can rember). All the daughters had large familys. Abraham all way had oxen to work on the farm, untill about 1895 he turned to horses keeping both on the farm the heavy work the oxen had to do.

In later years he liked driving horses. As old as he was. He always had a horse on the race track at the Fairgrounds which was at the Reservation This old man live to be in nintys when he died on his farm. The old log house he had built was torn down, When his youngest son built a Frame dwelling house. At the south was a frame building and a barn which he had bought long ago The barn was blown down by high wind while The house was burnt down. All the lumber that was used in the building was all sawed at Mill that once stood on the banks of Duck Creek. A few old building still stands on the reservation which the lumber were sawed at

the Water power mills.

Jefferson the youngest son of Abraham worked the farm when he returned from school. At Haskell Institute Lawrence Kansas.

Jefferson started farming just the same way his old man did. Grain a small patch of wheat. Rye, oats, and corn all in small patches raising enough for there own use. Very small amount went to market. Jeff and his father lived together alone in there home a good many years. Jefferson fianly married one of John Quncy Adams daughters. She had twenty six acres of allotted land which was in the south end of the Reservation. With good timber. Jefferson worked on this in the winter. Logging hauling the logs to have sawed at Jos. Smith's sawmill which was in opporation at the time. The lumber was all pine. Jefferson started to build his dewelling soon after He had all the lumber sawed for the building and a small barn. The house was built, soon after we recieved our Kansas, clame money in 1906 our first payment of ninty dollars. The second payment was in 1907 which was seventy dollars. They way we were entitled to that Kansas Clame was that. The Oncida Indians were given a trac tof land in Kausas for exchange for our new York state land. There were a few party that moved, to the southern plains but returned. The weather did not agree with them. (The Goverment sold the land. Paid the Oneidas a small sum for the large tract of land which was ceded to the Oncidas.

This was the time Jefferson started to build while he and his wife had a little money. At about this time he had cleared about all the timber off his wife's land, they sold the land, also his own land was sold which was not worth much for it was mostly swamp. They held the money that they had for their future use.

When the Fee Simple patents were issued in 1910 Jefferson paid the taxes on the old man's property for several years.

Keeping the property they agreed That they would pay the heirs of the family in cash. Or if they cared a strip of land was given if they so preferred. For old Abraham Baird had ninty acres, of land. The daughters all recived money for their settlement.

Thomas Baird the oldest son of Abraham was given twenty acres of land who soon made a mortgage and soon lost, for he was a man that did not like work very much. This was all settled each of the family recived their share. Jefferson share was seventy acres. And the care of his father until death. They got along well together. Jeff had by this time three daughters, The two oldest girls were in the teens the youngest being a smal girl of about five when their mother took sick. For nearly a year before she died. Leaving her three children and husband to mourn after her death, Jefferson's wife died before her father-in-law.

The two daughters left home soon after their mother's death into the city they went returning now and then.

Old Abraham Baird died about two years after the death of his daughter-in-law. He died in the year 1920 at a good old age, past ninty years of age. Jeff and his wife were good church members they belonged to the Episcopal church. Jefferson lived with his youngest daughter she doing the housework the best way she knew how, for she was young and with no mother to show her.

While Mrs. Baird was alive with her family everything went along fine. Having dairy cattle, poultry and a few hogs for the family supply for the winter.

It is only too bad after all his daughter left him. Two of the daughters have married.

Of all they have had, it has worked the other way. Now he is all alone, not much of anything, having about fifty acres left which is under a heavy mortgage.

Jefferson never drank liquor untill the death of his wife. He still has a few head of cows.

He manages to make a living, with a little cash crop that he put in for the Canning Co. Every year is about all that keep him up. There are a great many of us that are in the same fate as he, the majority of us Oneidas have lost our home by mortgage, but it not only happens to the Oneidas, but the white people as well.

There were a great many Oneida Indians that were well off before we became citizen. Some were worth several thousands of dollars in property and cash. But I have heard at every Tribal gatherings of organized groups. Making speeches, Lecturing how good it would be to become a citizen. You could go anywhere and would be recognized as a citizen. We could get anything we want. Money for anything else that you might want. That part was all right. It had to be paid back. With interest and the filing of papers has to be paid. Which counts up.

We finally got what the majority wanted our citizenship. We got it. Some of them that lectured so much about becoming citizen, Did not have a nail on which to hang their coat and hat on when they died. There were some that were opposed to this citizenship, that we keep our reservation as it was. The majority ruled that we become citizens all patents were issued in 1910, The Township was organized before at the time that the Heirship property was sold. When the organization was in affect only personal property could be sold providing you did not have your Fee Simple Patent. A few years later an investigation was made by the government officials. The old people who had no education were exempted from the Township, heir Trust patents were returned and it was extended for twenty years, The land being not taxable.

There were only a few families that were affected at this investigation, The Government officials went to a few that had a little education, figuring that the majority were able to manage their own affairs without being under the ward of the Govt. At another time in about 1912 or 13 a special RailRoad coach was switched into the side track, bearing a few officials.

They notified the Supt. Of the school that there was to be a special Tribal meeting that afternoon in the assembly hall, without notice that they were coming. They went to the Supt. Of the Boarding School. There were no telephones so the only way they could notify the people was to go to them with horse and buggy. They gathered a few for the council, only a few.

The chairman of the meeting was one of the officials making a brief speech which was interpreted to those that could not understand. The subject for the meeting was Our White Father as in one family we unite, white and Red races of people do join together as one family, as a hen gathereth her chicks under her wings.

A phonograph was set on the table a few records were played on the phonograph. First was that of a speech made by Secretary Lane's daughter, she was at the age of twelve at the time. All were so surprised of what the little girl had to say, There were other records transcribed at this Tribal meeting, with only a few present. The chairman of this council asked if any One had anything to say about the council. As usual no one said anything, they heard a few records on the phonograph.

After this meeting which did not last long about an hour and half a U.S. flag was given the Tribe in token that we are as one Under our White Father.

A group of old men went to hoist the flag on the Flag pole that stood on the school grounds.

There were twelve old men that were chosen to hoist the flag to signify the proceeding of the council. When the flag was at half mast The guideline broke and the flag fell to the ground, I heard one old gentleman remark that Those old men threw another stone into the lake. He meant that they threw our Indian right and our treaties into the lake.

As I have stated before that the rope broke while the flag was halfway up the flag pole

which was about forty feet in height, a white man, painter by trade, That married one of our Indian girls, This middle age painter was Henry bins who lived in Oneida with his wife, He volunteered to climb for the rope, a long ladder was brought and placed against the flag pole, up he went as far as the ladder extended. He had no climbers, like those used by the telephone workers, well anyway he managed to reach the end of the rope which was only a few feet from the top of the pole, he pulled the rope down. When he came down they all cheered for him.

Now the flag went up for the second time, which went way up to the top of the pole, The officials then shook hands with the twelve old men that helped to raise the flag. The Special railroad coach pulled out the same evening to the other Indian reservations in all parts of the western and southwestern states.

At this flag raising which took place on our reservation all those who took part in raising of the flag, all the old gentlemen had to sign their names. Those that could not sign their names were finger printed most all of the twelve men were not able to sign their names for lack of education.

This was the same year in 1912 when the last investigation of our former Reservation. This is how the Indians have lost a great deal of their rights by fraud, now with this Tribal council as they call it, with only a few people that lived around close to the Boarding school were present. It not only happens to the Oneidas but to all other Indians throughout the west and southwest, with our Indian Agents that are supposed to attend to the affairs of the Indians, but instead of that Our Indian Agent now at Tomah, Wis, which is a hundred and sixty miles away from the Oneida Reservation, Making no investigation as to how the Indians are getting along, Instead of that he is only out here for a joyride. If there is any complaint made by letter, The letter is laid down on the desk That is as far it gets.

I will write a few pages about the Guardian Angel School which was formerly the Govt. Boarding School for the Oneidas, which was operated for about twenty five years, The Catholics bought this school from the Govt. It was all remodelled, Buildings, Steam heating system was all repaired before the school was started.

In 1899 the school was in good condition. While it was operated by Charles F. Pierce, at that time he was transferred to Flandreau, S.D. Joseph C. Hart was made our Agent and Supt. Of the school. He was of no good to the community he never repaired the buildings.

The Guardian Angel school is now in good condition Having an enrollment of about two hundred Boy and Girl students, the school has bought land since it has started.

The land which the school now owns is about three hundred acres. They operate a large farm with a heard of diary cattle, for a large quantity of milk is used for the children.

All forage and grain for stick feed is raised, vegetables of all kinds are also raised for the school children. The school employs a few employees, a farmers, gardener, fireman, watchman. The older children help along with the work which is credited to their board.

Children attending this Guardian Angel School are charged fifteen dollars per student, Twenty five dollars for two students a month. There are a few orphans that are taken in which work their way through school. This school enrolls about two hundred students.

As Christmas is drawing near I will write about our Christmas amongst the Oneidas. It has been observed since Christianity was organized into the tribes of Indians. It has all ways been the custom in our tribe to give presents of some kind to friends and relatives especially to children. For the Indian children believe in Santa Claus as well as their White Sisters and brothers who are now neighbors on our former Reservation. The Indian children and white children both take part in their Christmas Eve entertainment in school where the parent, are

invited to attend exercises. After it is over presents are given to the children.

All children like to attend the Christmas Eve service to see the Christmas tree lit up with different colored lights, with all trimmings of silver and gold. The Mission school children all take part in the Christmas Eve entertainment which is held in school building.

Christmas carols are sung by the children, Bible verses are recited by the children.

They are also taught that on Christmas Eve Christ Jesus our Savior was born of Virgin Mary. After the entertainment the presents are distributed to the children. The intertainment before the Church service, in some churches they have there entertainment on Christmas day.

Services are held at our Episcopal church in the evening and at Midnight, on Christmas day services in the morning.

At noon Christmas dinner is served at the Parish Hall. This dinner is usually given by the women's Guild or the wardens of the church. All the money that is made is for church expences such as coal, lights, janitor and other expenceses.

I remember about the first time I realized what Christmas eve was it was back in about 1888 for I was born in 1882 according to the church birth records, any child at the age of six can certainly recall some of his childhood memories.

It was the custom of the church and its members to decorate the church with cedar greens which are braided into long strings which are hung in the church, this time I am referring to was Before the Episcopal Stone Church finished in building. Ever since I can remember The Pastor of the church Always gave presents to the congregation.

All these presents were donated by other churches, This included quilts, sheats, pillow case, a few tinklets for children it all depended on how many there was in the family. Some old clothing, a few articles that are sent new. Such as a few balcs of calico which was given out to the Indians, each member of the congregation recievd a few yards. This went on at every Christmas time each member recieves a bundle for present.

But, for the last few years there are no bundles given to the members, now what clothing and other goods that are sent to our church to be given To the poor, It is put on rummage sale. For the last few years a Christmas tree and entertainment is held at the Parish Hall, A tree is also set up in church with its finery, But in later years it has been rather slow.

The younger generation do not take the interest like the old generation did. There are too many other recreations on the way to church where they usually stop in, But at present the church members have started to get well organized again. The choir is well organized. Having gone out to other parts of the state on a singing tour, singing Hymnal songs in their native language. There were too many changes lately with our Pastors they no more than get settled then they are transfered.

I can always remember on Christmas Eve of 1909 One of my brothers died Elias Doxtator who was sick only a short time, Our first cousin died the same evening, not one hour difference between their death, Cornelius Danforth was our cousin on our father's side of the family. They were both buried the same day. It was in the afternoon of Sunday December 27, 1909 the two fuernal processions met at the Episcopal church. The services went on as usual. At that time it was still the Low Church, They were both buried at the Church cemetery, Our pastor at the time was H.B. Thorne. Elias my brother was at the age of 34 years when he died, while Danforth was about 65.

Elias was single he had no one to support, He was at home with our parents when he took sick, I was away at work in the logging camp, I returned for Christmas, During the day before his death he felt very good during the day. He felt well all day talked & joked with our

neighbors. I went to my sisters home in the middle of the afternoon & told them he was feeling better, on my return after six o'clock he was dead dying at five o'clock, our cousin Cornelius Danforth died between five and six o'clock. Danforth had a wife to mourn after his death, he had no children of his own. He had adopted a niece and nephew they were but small children at the time.

So that was the kind of the Christmas Eve we had in our two families in Oneida on the Eve of Christmas Dec. 24, 1909.

Cornelius Danforth was a hard worker having worked all his life, for his father died when he and his brother were small.

He worked hard clearing land, between times he would go out and do mason work, where ever he could find work for his families living. He did a great deal of carpenter work in building homes and barns, He was also a band master for a great many years. He was a good musician he led the band for a good many years leaving his wife and the two adopted children at his death. His wife soon remarried a widower, Semion Hill who had a large mortgage on his farm.

This was Semion's third wife, the third wife never had any children, only by adoption, the two that she brought up were with her. They moved to her second husband's farm home. This was around about 1913, She mortgaged the homestead farm to redeem her new husband's farm, remodel the building, bought a heavy team of horses for a fancy price and dairy cattle she bought. That was not enough they had to have a car. She bought a new one, For they had to be in style. This was perfectly alright if the management was perfect. This farm consisted of forty acres, but at all times it kept slipping the other way for there was now two families in one so the Expenses of living was double. Working the farm the old method grain, hay, corn for forage and garden & cash crop such as peas. It took a large piece of their forty acre farm for pasture for the cattle.

Cash crop is well to grow providing the season is right for it as for pea crop. They must have fertilizer of some kind. It must be inoculated to make a good stand. All this must be paid by the grower also the seed. In case of a crop failure on dry weather or pea hoppers, insects which are a great pest to a pea crop, These crops must be kept in rotation to get any results of crop, Their crops failed a large field. Not even enough feed for their stock so they had to buy, So Semion's wife Sold her farm for what ever she could git to cover the mortgage. It went along until about 1918, There was plenty of road construction, They bought another team of expensive horses, wagon and harness.

They figured they would put the two teams on the road to work, The County was paying one dollar an hour But their teams could not get on the roadwork, Two teams of good horses and no work and they must be fed, They had already made a heavy mortgage on Semion's farm again, They lost the homestead receiving twenty acres of land for settlement on the mortgage, This twenty acres was clear But no building. So they had to mortgage their twenty acres to build. They lost this too before they died, this was the fate of Lucy Danforth after the death of her first husband on Dec. 24, 1909, She lost all that she had before her death. The couple were good members of the Episcopal Church, both having their funeral and burial at the Episcopal church and its cemetery. Semion had two sons and three daughters from his first wife and of his second wife were two sons & four daughters. One daughter of the first wife is dead. Two of his second wife's daughters are also dead, all the boys are living of his first two wives and four daughters are still alive and making a living the best way they can. This Semion Hill and his family who had married three wives.

I am asked to write of what I have heard and seen in my time. It was not until 1905 that

I went out to see for myself what was going on in the small cities adjoining our reservation. First I will mention of what I have heard from the old Indian settlers, as we all know Liquor is one of the main principle objects that keep an Indian down For the majority craves for intoxicatin drinks. Back in the days of around in 1821 when the Oneidas landed in Green Bay There was Fort Howard where there were a few soldiers and a trading post, They had liquor from the day they started to trade with the Indians.

As time went along there were more settlers moving into this part of the country both the Oneidas and white people. As usual new settlement is always a rough community. At the trading post when the Indians came in to do their trading, at the post or Warehouse there were saloons connected with these warehouses where their was plenty of liquor sold. The whites and Indians would all be into these places.

As usual some augerment would come up between the two partys and a fight would follow between the two or amongst themselves. At time a free for all would follow. This has went all through ages. The Oneidas did a great deal of fighting amongst themselves. Sometimes there would be a group fight such as a group or a gang from South end would meet the Duck Creek gang. Those that lived around Oneida, were known as that. Each gang were known by the nearest village they live by. There have been several death of fights between the Oneidas themselves. Some that nearly died from the effect of fights. One fatal stabbing which occurd on the old sandy trail which is now known the Kettle Hole. Here a man was found stabbed to death, He was found several days after he had failed to return home from the small village of Green Bay at that time. This was between 1840 1850. For the murderer children were all grown up when I knew then in 1890.

The murder fled into Canada leaving his family of small children and wife. There was never sufficient evidence found against him by this By the Indian Councilers at the time. He afterward returned to Oneida after he was growing old but never the same man.

This man was Honyost Parkers who died in around 1895 at about eighty years old. The man he killed had a dagger stuck into his back and cuts on other parts of his body. There are others have had died from the affects of fights. Tom Schuyler who was scuffling with Isaac Smith at the front yard of Smith home Schuyler was shot by Mrs. Smith's wife shot Tom Schuyler with a shot gun while the two were scuffling. There was a warent for Tom Schuyler arrest for transporting liquor into the reservation at the time. The United States Marshell ordered picked by the Indian Police.

The Indian Police by the name of John Reed. He followed the orders of the US Marshall. He took Tom in custody in the contition as he was. On their way to the city. The pains of was unbarcable so he was take to a farm house. To be carried in a horse and buggy on a country road must have been an awful pain with an open wound inflicted by shot gun. It was there at the farm house where he died.

This all started from drinking and jealous was the cause of all this. Tome was told to leave the house. But did not heed the warning. A fight was started between the two men. Which ended in a shooting. Mrs. Isaac Smith was arrested and tried was released. On grounds of Home protection. This care of Smith and Schuyler was about 1905. But we will go back further and what the older people did to each other. Well the Oneidas fought between themselves or there would be a gang fight for the soldiers at Ft. Howard on the civilians of the village of Green Bay which is now a city. There have been many a good men that went into fighting game. The majority of them never thing of fighting until they were half shot with liquor. It was the same with the older generation. One of the old timers that on any man that

came along. This old man was Simond Antone. At the time I first saw him was around about 1895. He was old at this time being in his eightys.

Old Simond Antone was a large man standing over six feet he was a heavy bone long reach his hands nearly reaching his knees his fist twice the size of an average man. He was the hardest man in Depere both East & west side. Even to day you can see his pictures in some of the Tarvins in Depere. Old Simond in his later years was crippled with rumitiz he could hardly walk straight. He was alway on the road, selling his healing salve that he made. This salve he made was one of the best heeling salve for cuts, burns, old sores that was the way he made living. He sold his remedy amongst the white people as well as to the Oneidas. Old Simond Antone was considered the hardest man to tackle In his younger days. But he never started trouble. They were alway glad when old Simond got through with them, and their troubles. Simond was in nintys when he died. It was in the year of about 1905 when he died at one of his relatives in Oneida. He was buried in the Methodist cemetery. He only had a few children that grew to matured age. A few of his grandchildren and Great grandchildren are alive and a few living in Oncida a few at Tigerton Wis. This is about all that I have heard of the old man. In his younger days He did as most all others did. Working out amongst the white settlers cutting wood clearing land. During the summer the men that go out of the reservation help harvest in the new settlement. Simond Antone lost one of his eyes in one of those saloon fight of the early days. It was no use to tackle him single handed. For he was a powerful man. Non of his divedents can be compired with him for all his grandchildren are small. This about all that I can write about Simond Antone of what I have heard from the older generation of Oncidas.

Now the Webster family of four brothers and two sisters. The three oldes served in the civil war Tom, Abraham, Henry. Antone the youngest stayed home. The three that were in the army were very rough and tough. They all large heavyset men. Over six feet tall. All went to the army and had familys with children. Tom the oldest and toughest of them all. In one of the Saloone brawls, in which a free for all took place in the village of Depere. This was between the Oncidas and the whites which was frequent occurrances in all the villages in the early days. Old Tom was struck with a chair in which he lost one of his eyes. Tom lived to a good old age into the nintys, he had Lost his wife while the children were still small. A daughter was the oldest in the family she took care of family untill they were of school age. Who were sent to Govt. Bording school. The children grew up to men and women. Hanna the oldest, Levi second Mary and Isaac. Levi known as (Chief Tall Feather) a long distant runner who once ran from Milwaukee to Chicago in around about 1922. This same who now works for the Green Bay Water Works for a good many years. He has worked for the water works before he that run to Chicago. He has a fair education. Isaac did not get a very good schooling he preferd working out on farms when he became a man amongst the white people.

Levi married a half breed Oneida, they have a family of four children which are all girls. Hanna and Mary also married soon after the boys had left for school. Hanna had four children of which three are dead. Mary had three two boys and a girl. The girl died soon after marriage. Old Tom Webster married a white woman soon after his daughters had left him. This white woman he took for his second wife had a daughter. Who also married an Oneida Indian by the name of James King better known as Peggy Jim for he had a wooden leg who was also a hard man standing six feet five. Jim has lived amongst the whites for at least thirty years.