

SHADES OF THE PAST

Williams Bay Historical Society

Established 2013

Volume 7 Issue 2 Fall/Winter 2020

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MISSION OF OUR HISTORICAL SOCIETY:

The purpose of the Williams Bay Historical Society is to assist in the preservation and exhibition of items of historical interest that are within the boundaries of Williams Bay, and the immediate surrounding area. It will seek to provide the public with educational opportunities to learn about our unique local history. It will also seek to organize and assist in the commemoration of significant dates and events in Village history.



Letter from the President

October 2020

Dear Members,

I cannot believe how fast this year has gone. I hope everyone is staying safe-at-home and healthy in these Covid-19 times. We need to be kind and have faith that the leaders of our great Country are succeeding in their decisions to make the USA safe and free.

I would like to thank our 2019 - 2020 officers for doing such a great job this past year. We sponsored a rosemaling/wood carving presentations in February 2020, which was very educational and well attended. Even though we have not been able to meet in person since March and everyone stayed "safe-at-home" with the order by the Wisconsin Governor. We have also had some Board meetings on Zoom.

At our annual meeting just last Friday, WSP Alum Anne Morrissy presented *Running the Reds* the First 100 Years of the Water Safety Patrol via a Zoom presentation. It was awesome!



Running the Reds is available on the Water Safety Patrol website:

<https://meridian.four51ordercloud.com/watersafetypatrol/product/WSP-O-400>

It can also be purchased

at the following local retailers: Flemings Ltd.; Daniels Sentry; Cornerstone Shop; Delaney Street Mercantile; Waterfront Store in the Abbey Resort; Lake Geneva Museum; and Gordy's. I would encourage you to purchase her book and/or check it out at your local library.

Our committees continue to move forward logging items on Past Perfect that have been donated to the Williams Bay Historical Society.

Speaking of committees, we are always encouraging new members to join the Williams Bay Historical Society. We have all ages. Everyone is very friendly and welcoming.

Congratulations to our 2020 - 2021 Board of Directors, which was announced at our Annual meeting on Friday, October 2 during the zoom

presentation: Susan Vavra - President; Henry Kenyon - Vice President; Dianna Woss - Treasurer; Phyllis Janda - Secretary; LaVerne Duncan, Cindy Rademaker, Ann Becker, and I would like to welcome our new director, Kim Travis. Thank you to all of you for taking on this responsibility. A special thank you to Pam Osman Jameson for serving as secretary this past year.

Please join us on Saturday, October 10 at 11 a.m. at the west end of the boat launch in Edgewater Park for the Dedication Ceremony for three new historic markers: The Train Station, The Old Railroad Tracks, and Native American Settlement Site. All are welcome!



You can visit our website at <http://www.wmsbayhistory.org> for upcoming events and news.

Respectfully,

Sue Vavra
WBHS President
Williams Bay, Wisconsin

Prehistoric Natives of Geneva Lake—11,000 Years in Our Own Back Yard - Part Two

By Pete R. Oehmen

Part One of Prehistoric Natives of Geneva Lake discussed the fundamentals of archaeology and what is known about the earliest Native Americans who lived in the area of Geneva Lake thousands of years ago.

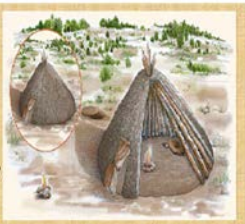
Archaic (In Europe the Christian Era has begun)

The Archaic period in the state of Wisconsin is divided into three parts. The Early Archaic dates from 8500-6000 B.C., the Middle Archaic dates from 6000-3000 B.C., and the Late Archaic from 3000-1000 B.C. The Archaic period lasted for about 7500 years, and unlike the Paleo-Indian period, we have found many new sites since 1953.

At the beginning of the archaic period, the climate was much colder than it is now. But gradually the weather became more moderate. The forest back then looked like what we now call northern Wisconsin, and Canada covered with conifer (evergreen and pine trees). However, southern Wisconsin was starting to be covered by deciduous trees (hickory, maple, and oak), or as we know it, a Boreal Forest. Hunting provided a significant food source along with a subsidy of fish. Game animals such as moose, woodland caribou, beaver, hare, and deer were in abundance. During the summer, nuts, berries, and other plants became important. With the abundance of food, the population increased throughout the archaic period. Because of the

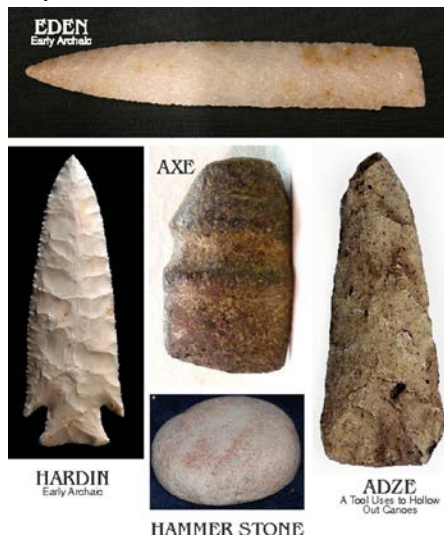


- **Time Period:** 8000 B.C. to 1000 B.C.
- **Food Source:** Small game, reptiles, fish, shellfish, berries, nuts, fruits
- **Weapons, Tools:** spears, choppers, drills, chipping tools, bone fish hooks, grooved axes, pipes, pottery
- **Shelter:** crude shelters, stayed in one place longer.



increasing populations, we were left with many more sites to examine. From the later archaic sites, we have learned much about these native technologies, social organizations, and perhaps a glimpse at their religion.

Early Archaic 8500-6000 B.C.



The Early Archaic period is mostly a continuation of the Paleo-Indian with some slight differences. The population of these people was growing as they moved into southern Wisconsin. The hardwood forest provided refuse for the game animals that the natives hunted. Some evidence shows that the Early Archaic Indians were learning to fish. Although their numbers were growing, we still are left with too few sites to gather more details. One of the major differences between the Paleo-Indian and the Archaic is the diversity of projectile point style and types. The archaeologists believe that different regions depended on different kinds of wild game and a variety of edible plants. These anomalies produced a particular tool for a specific purpose associated with a certain region. It is the style of artifacts that helps us to define the different time periods.

Middle Archaic 6000-3000 B.C.

This time period became drier and warmer

than today. Although these natives still depended mainly on large game animals for subsistence, their artifacts now show that they were becoming agriculturalists. Some artifacts from this period suggest that they were creating grindstone tools used to grind foods, especially nuts.

Wisconsin has not provided us with many of these Middle Archaic sites, but we have learned from sites just south of us that social complexity started to develop. We see new ideas flourish like trade and burials in individual graves. Characteristics that was new to the North American natives.



Late Archaic 3000-500 B.C.

In the Great Lakes region, there is an emergence of regional traditions. The upper third of the state of Wisconsin has the development of the Old Copper Culture. In the southern part, we have a new society called the "Red Ocher" and the "Glacial Kame" cultures. The differences we start to notice are in the manner in which these natives treated the burial of their dead. These burials used indigenous materials to accent the appreciation for the deceased. All three periods provide us with the information that they were treating their burials differently than in the past. They were now creating communal burial grounds, and we gather from the artifacts found in these *Prehistoric Natives* graves that they were showing reverence for the

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dead. A trait that is generally associated with religion. The degree of effort put into these practices might well be the beginnings of burial and effigy mounds that showed up in the Middle Woodland period. Observations also display the use of these burial grounds as territorial markers.

Throughout the Late Archaic period, these people would exploit the many resources of Wisconsin by way of exchange networks, trading local items for exotic materials from outside their territories. A nomadic lifestyle guaranteed an abundance of food resources by following seasonal trends.

The Old Copper Culture 3,000-1,000 B.C.

The natives of Northern Wisconsin learned how to use and manipulate raw copper.

After the receding of the glaciers raw copper



could be collect on the surface. As these deposits dried up they learned how to mine the material. These copper tools cover a broad range of artifact types: axes, adzes, various forms of projectile points, knives, perforates, fish hooks, and harpoons. By about 1,500 BC, artifact forms began to shift from utilitarian objects to personal ornaments, which may reflect an increase in social stratification toward the Late Archaic and Early Woodland period. While copper continued to be used in North America up until European contact, it was only used in small amounts, primarily for symbolic ornaments.



The American natives did not have a smelting process to form their tools and ornaments. Copper is a very malleable metal so they would pound it into the desired shape.

The picture (front and back) of the Socketed



Spear Tip was found on Yerkes lawn back in 1977 with a metal detector.

The Red Ocher Culture

The Red Ocher Culture was a unique culture that existed in the time between the end of the Late Archaic and the beginning of the Early Woodland period. This culture showed more social complexity than earlier people. The people were involved in long distance trade of exotic materials. It was also defined by the Techniques used to bury the dead. The body was placed in a flexed position in the grave. The new practice was to then cover the bodies of the deceased with a mineral called red ocher. This iron ore was a bright burn red in color and was ground into a fine powder. Other objects were also placed in the burial; marine shell beads and delicate ceremonial blades that were too thin to be used for hunting. One type of blade was known as the "Turkey-tail".

The Glacial Kame Culture



RED OCHRE is composed of iron oxide, hematite which word comes from Greek, hema meaning blood

The name of this culture derives from its members' practice of burying their dead atop glacier-deposited gravel hills.

Among the most common types of artifacts found at Glacial Kame sites are shells of marine animals made into Beads, Gorgets and Pendants. Other goods were manufactured from a copper ore, known as float copper.



Woodland 1,000 B.C. - 1,100 A.D.

The Woodland Indian culture is broken down to three distinct Periods. The Early Woodland, The Middle Woodland and The Late Woodland. Each period demonstrates an advancement of technology and culture. Pottery and cultivation denote the adaptations of the time.

It's during the Woodland Period that we first start seeing the development of pottery. This is probably one of the most important discoveries for its time. Now that these people were becoming more and more dependant on agriculture these vessels aided in cooking and storage.

The Woodland Era is also defined by the Burial Mound and Effigy Mounds. These structures give us an insight to their evolving religious practices. Wigwam shelter used by Native North Americans



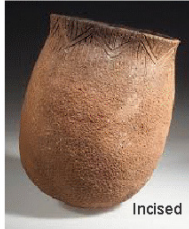
of the Eastern Woodlands culture. Wigwams were made from bark, reed mats or thatch, spread over a pole frame. They should not be confused with the conical, skin-covered tipis of the Native Americans of the Plains.

Continued on page 4

WOODLAND POTTERY MAKING



Cord Impressed



Incised

CONSTRUCTION METHODS



PADDLE AND ANVIL



COIL METHOD

TEMPERING THE CLAY

MATERIALS USED:

Grit, Shell, Sand or Crushed Sandstone, Grog, Crushed Limestone, Crushed gneous Rock and Shard Temper



Early Woodland 1,000 - 100. B.C.

A great lifestyle transition occurred about 2,500 years ago with the introduction of agriculture, pottery making and mound building. These practices slowly replaced the subsistence way of life. Corn, beans, squash and gourds were grown in summer villages, usually near streams and lakes that offered travel by canoe and fishing with gill nets. Hunting and gathering supplemented their diet,



PADDLE & ANVIL



COILING



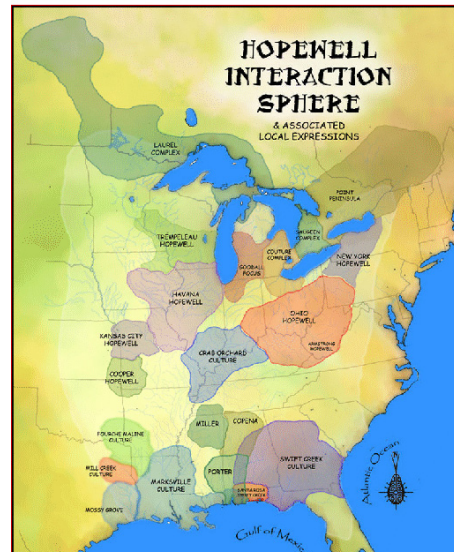
especially the harvest of wild rice, nuts and berries. The bow and arrow was a major innovation that improved accuracy from the earlier atlatl.

Hopewell Phenomenon 100 B.C. to 500 A.D.

The Hopewell tradition (also called the Hopewell culture) describes the common aspects of the Native American culture that flourished along rivers in the northeastern and midwestern woodlands, in the Middle Woodland period. The period of the American Midwest is known for its geometric earthworks and burial mounds, importation/trade and exchange of exotic materials, skilled crafting of objects, widely shared sym-

bolism and design motifs, and elaborate funerary practices. Travel and trade increased the knowledge and practices of natives. This in turned built a much more complex society/culture.

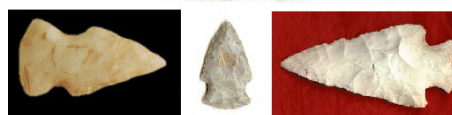
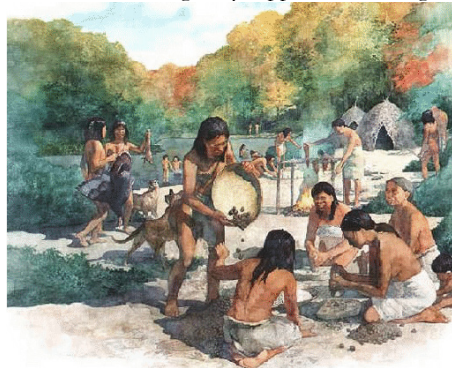
HOPEWELL PHENOMENON Trade Influences



Late Woodland 800 - 1,000 A.D.

The last Woodland era is marked in Wisconsin by the slow disappearance of effigy mounds and the development of the bow and arrow. People tended to live in small farming complexes, especially in the southern part of the state. Farming was a more stable and storable source of food than hunting and gathering.

The late Woodland period was a time of apparent population dispersal, although populations do not appear to have decreased. In most areas construction of burial mounds decreased drastically, as well as long-distance trade in exotic materials. This is probably due to the fact that each local tribe have become more self sufficient. While full scale intensive agriculture did not begin until the following Mississippian period, the beginning of serious cultivation greatly supplemented the gath-



FLUNK

MONONA

HOPEWELL

ering of plants.

Upper Mississippian, Oneota 1,000 - 1,500 A.D.

Characteristics of Oneota societies include permanent villages in lake and riverine areas. Triangular projectile points, shell tempered ceramics with plain surfaces, broad trailing and flared rim pottery and burials in low mounds or cemeteries.

Other advancements included discords used for gaming and several types of tobacco pipes.



Musical instruments, pendants, beads and bracelets were made from shell and bone. Tubular copper beads and pendants were some of their metal items.

Upper Mississippian, Oneota Culture

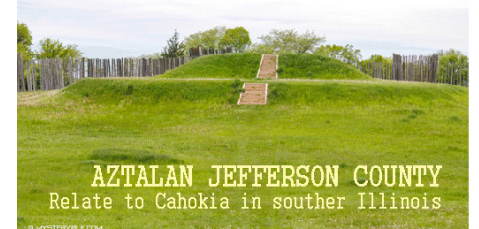


DECORATED POTTERY

PIPE

HARAHEY

CAHOKIA



AZTALAN JEFFERSON COUNTY
Relate to Cahokia in souther Illinois

Thank you, Pete Oehmen, for sharing your knowledge of the Prehistoric Native Americans that lived in the area of Geneva Lake.

100th Anniversary of the Ratification of the 19th Amendment

By Michelle Bie Love



Beginning in the 1800s women worked tirelessly to win the right to vote. The amendment to gain the right to vote was first introduced in Congress in 1878. For decades women organized strategies. Their efforts included pursuing passage of suffrage acts in each state. By 1912 nine of the western states has adopted suffrage legislation. Some suffragists challenged male only voting laws in court. Others employed more confrontational strategies including silent vigils, hunger strikes, and picketing. Often the suffragists met resistance that included derision, physical abuse, and even jail.

One of Williams Bay's early summer residents, Elizabeth Boyton Harbert was a suffrage activist and author. She wrote the *Woman's Kingdom* column in the Chicago newspaper *Inter Ocean* and later her own monthly newsletter *The New Era*. In her newsletter she expressed her liberal views on the rights of women.

Elizabeth Harbert participated in the founding of the *American Woman's Suffrage Association* and was a close associate of Susan B. Anthony, who visited Elizabeth and William Harbert at their summer cottage Tre Brah on the western shore of Williams Bay.



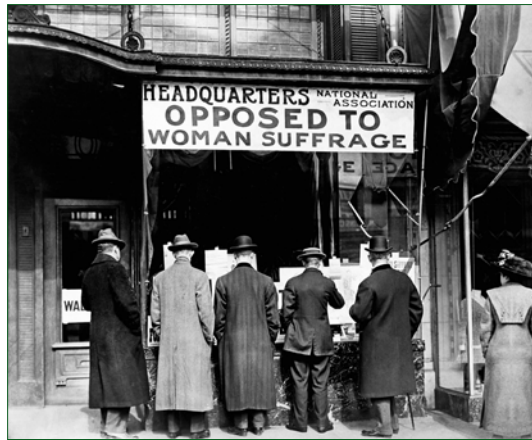
Elizabeth Harbert attended the convention of the *National Women Suffrage Association* held March 4-8, 1884 in Washington D.C. as a delegate from Illi-

nois. While in the nation's capital, she spoke to the Senate Committee on Woman Suffrage on March 7. The following is a portion of what she said to the committee.

"From the great State of Illinois I come, representing 200,000 men and women of that State

who have recorded their written petitions for woman's ballot, 90,000 of these being citizens under the law, male voters; those 90,000 signed petitions for the right of woman to vote on the temperance question; 90,000 women also signed those petitions; 50,000 men and women signed the petition for the school vote, and 60,000 more have signed petitions that the full right of suffrage might be accorded to woman.

"This growth of public sentiment has been occasioned by the needs of the children and the working women of that great State. I come here to ask you to make a niche in the statesmanship and legislation of the



nation for the domestic interests of the people. You recognize that the masculine thought is more often turned to material and political interests. I claim that the mother-thought, the woman-element needed, is to supplement the statesmanship of American men on political and industrial affairs with domestic legislation."

In 1887 Elizabeth Harbert assisted Susan B. Anthony and other suffragists in canvassing the State of Wisconsin to encourage women there to exercise their right to vote, which had become part of the state constitution in 1886.

Elizabeth Harbert emphasized how women's votes were necessary for the passage of a reform agenda and the establishment of a politics based on morality rather than greed and personal power in a speech titled *The Philosophy of Suffrage* in 1896.

By 1916, almost all of the major suffrage organizations were united in the goal of a constitutional amendment. The political balance began to shift when New York adopted woman suffrage in 1917 and President Wilson changed his

position in support of an amendment.

The United States House of Representatives passed the amendment on May 21, 1919 and the Senate two weeks later. The amendment passed its final stumbling block on August 18, 1920 when Tennessee became the 36th state to ratify the amendment, providing the final ratification necessary to add the Amendment to the Constitution.

After passage of the Nineteenth Amendment, women still faced political limitations. African-Americans had gained the right to vote, but for 75 percent of them it was granted in name only, as state constitutional loopholes kept them from exercising that right. Women had to lobby their state legislators, bring lawsuits, and engage in letter-writing campaigns to earn the right to sit on juries. In California, women won the right to serve on juries four years after passage of the Nineteenth Amendment. In Colorado, it took 33 years. Women continue to face obstacles when running for elective offices, and the Equal Rights Amendment, which would grant women equal rights under the law, has yet to be realized.

William Harbert did not live to see passage of the 19th Amendment to the U.S. Constitution granting women the right to vote, he had died on March 24, 1919, but, Elizabeth lived to see her life's work completed; she died on January 19, 1925.



Ratification of the 19th Amendment

This map shows the ratification of the 19th Amendment by year in the United States of America. This amendment, which was introduced to Congress in 1878, approved and submitted for ratification by the states in 1919, and then ratified by the necessary number of states in 1920, guarantees that "the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

Three New Historic Markers Dedicated in Williams Bay



It is estimated that there were some 500 Potawatomi living around Geneva Lake when they left for Kansas in the fall of 1836. Before leaving for the long journey west, Chief Big Foot visited the burial place of his wives and children at Williams Bay. It has been speculated their deaths were caused by whooping cough.



The new rail line was opened on June 1, 1888 with one train making the run to Williams Bay. Albert Redfearn was the conductor on that first train and Clyde Harrison was the first Station agent at the new depot. Most of the first passengers to Williams Bay had their own yachts waiting for them at the piers.



The six mile stretch from Lake Geneva to Williams Bay would run a short distance north from the depot in Lake Geneva and turn west to follow the south shore of Duck Lake (Como). After crossing the Delavan Road (Highway 50) the track would make a sharp S curve south and then west to the lakefront in Williams Bay.

