

ALBERT HILL
ROUTE 5
SEYMOUR, WIS.

Oneida
Sept. 7, 1899

I was born in 1834. when I was sent away to Nan a word of the Engle two-Indian boys thru that I could talk to but being young I soon learned the language. when I was ^{that} ~~was~~ at three years I was chosen to be the chief of the Bear band and there was a national feast, and all of the different bands were present and also the principal chiefs from Canada, when I was fifteen years of age I came home to Oneida and I had for gotten my own ^{Indian} language my parents brother and sisters could not speak the English Language and was hard for us to understand one another we had to make motions when we talked in order to understand one another But I soon learned my own language again when I was about

The year I was not speak There were

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eighteen years old I commenced to go with the chiefs at the councils, and I am glad to say that the chiefs gave me honor. In the early days the Indians agents would come and pay the annuities to the chiefs, and the chiefs would give him a receipt and then they would give me the bag of money that contained seven or eight hundred dollars, and I would have the money until it paid to the tribes then the chief would chose me and John W. Cornelius to take the census of the tribes. The number was only one thousand that time but now we are two thousand. It took us three days to pay each person equally old and young. In the year 1870 or there abouts the chiefs chose me to act as the justice of the piece and held the office for several years. The chiefs acted as jurors to the publican form of government then we elections who shall be officers of the tribes and they were called sachems and counselors. Sachem was to hold the office for three years and the counselors two years. I was first one chosen as a Sachem and held the office for several terms and the Sachem and counselors were done away with at the time of our allotment of our land was made I have been to Albany five or six times as a deligat for the tribe and I have also been to Washington two times.

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The congregation of our church chose me as a delegate for the consuls at Milwaukee first time in the year 1845 or there abouts and from that time I have always been chosen as a delegate of our Hobart church until I was ordained deacon, and I was also chosen Semant warden for a great many years. I have made addresses to my people Ovidas for the advancement of their civilization. I have upheld and honored them always our good fathers Bishops Kemper, J. R. Hoff, Ovidates. Brown and bishop Drofton, C. A. Goodnough. S. S. Purleson, and Merd. In the early days father Goodnough was at times abused very shamefully by some of the old chiefs for the reason he would not favor their wishes they had a desire to sell a part or a whole of our land and some of the Indian agents that we had would always favor the old chiefs as they were called we were always divided into two parties one party was called young chiefs the young chiefs were always against in selling our land, and Father Goodnough was always on their side. And the Indian agents and old chiefs threatened that they would get Father Goodnough out of the Res. I had always defended him for the interest of our people. One of the old chiefs went so far as to say that he would kick him off the Res. This was in a general council when

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he spoke the word, and I got up and made few remarks for what he had said, I said at the time I would be lying dead first before you would be able to touch of father I have always had a mind if he had not been with us we would not be living in this Wis. we would have been probably in the state of Indian Territory, There was a time when three men came to my house about midnight and woke me up. They urged me to sign a treaty to sell a portion of our land and they said that if I sign the treaty they would give me a thousand dollars, I told them that if they gave me ten thousand I would not sign the treaty. Our mother Mrs. Ellen Goodenough was the first one that spoke to me about building a stone church. She said that we could have a stone church just as well as not for we have a good quarry. I said at the time it would be very good to have a stone church but I did not think we would be able to build a new church. She told me to see what was the opinion of our people in building a stone church. I said nothing to any of our people about it.

Two months afterwards another asked me if I had asked the people opinion, and I said I had not but I will call a council and lay the questions before them and a majority thought it would be a very good work for our heavenly father but there was few that very strong by opposed. They thought we would not be able to build a new church and said that the old wooden church was good enough for us, and the very ones that opposed ought to have encouraged us to build a stone church they were the old chiefs, we agreed upon to work in the quarry one day every week during the summer time and ^{there} would be from sixty to one hundred men working some would be getting a stone out and others loading the waggons we worked several years and we had enough stone to build with. The last week before the layers of stone came we worked every day the Indian were mostly all poor and had famelys and wiked they worked at their own homes while they were working for the church I was glad that the good Christian people of the

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ALBERT HILL,
ROUTE 3
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Oncida
Sept. 7, 1899

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