

PUBLIC LIBRARY
KANSAS CITY
KANSAS

Reasons assigned
for
Removal

about

S¹⁰⁸

From the enclosed papers you will perceive that I have dismis-
ed from the public service Isham Armstrong late United States
Intendant and appointed William Walker to fill the vacancy
created thereby.

It will be expected of me that some good reasons
will be assigned for this step.

Without going into a general detail of charges
against Mr. A. I will state a few that I deem serious
and of such a nature as to admit of no mitigation.
First, I charge him with disobedience of orders.
On the 11th, that came in the latter part of December last, I called
upon him to assist me in the recovery of a horse stolen
from a Wyandott belonging to this Sub-Agency, by a white
man. The business admitting of no delay, he refused, ^{advising} ~~going~~
to stay and ~~intending~~ ^{and} the ~~conspiring~~ ^{conspiring} Wyandott
as a reason he had an important religious meeting to attend
to that night. I insisted upon his ^{remaining and intercepting} ~~accompanying me~~ but he
peremptorily refused and left the office. His refusal to ^{fulfill} ~~ac-~~
^{perform} ~~comply~~ ^{for} me prevented me from pursuing the thief that
night, as his services were indispensable to my success.
Coming to a correct understanding of the particulars of the
thief and thereby preventing me from taking immedi-
ate steps for the recovery of the horse.

KVH242

KVH242 C111

BOBRTG T1111111

In this (that) having employed an attorney in Clay
County Missouri to prosecute the horse thief already
mentioned and Mr Armstrong being afterwards in
the town of Liberty, the residence of the said attor-
ny, neglected to make any enquiry for information
~~important~~ in regard to the said suit, he knowing
well its importance to me as an officer. Instead
of attending to the business his duty required of him
he, in company with the Rev Mr Gurley, a preacher
I had expelled from the Wyandott territory, beset
the said attorney ^(Califf M Doniphon) to aid them in my removal
from office. His not attending to his duty in
this matter compelled me to employ a special
messenger - (the mails at that time not making their
usual trips)

159

I would further remark of Mr. A. that he has been foremost in
 fanning the diffculties ^{and disorders} not only among the Wyandots, but
 among the neighboring tribes, ~~of~~ arising out the division
 of the Methodist Episcopal Church into a Northern and
 Southern Organization. He enters warmly into the con-
 test against the latter, it having flourishing missions
 and schools among the various tribes ~~on~~ this part
 of the Indian territory, - using every means to render them
 odious and to destroy them regardless of all advice
 and remonstrances however ~~of~~ effect on him.

As of peace, continuously, the policy of the government
on this question. Since he has become interested in
the Polio Abolition contest, his whole time and attention
has been taken up with these squabbles, to the great dis-
turbance of the peace and ^{tranquility} good order of this people. ~~After~~
he utterly becomes useless to me as an interpreter, and
when called upon to interpret in my interviews with the
Barons of this Lab Agency, or the Chiefs in Council, especially
upon this vexed Church and Abolition question.
I have strong reasons for doubting the faithfulness of ^{and not}
of his interpretation. In short, his general conduct
has been highly improper for an employee in the Bureau
Dept

PUBLIC LIBRARY
KANSAS CITY
KANSAS

Respectfully,
Yours,
M. C. C.

Sir

From the enclosed papers you will perceive that I have dismissed from the public service John M. Armstrong late United States Interpreter and appointed William Walker to fill the vacancy created thereby.

It will be expected of me that some good reasons will be assigned for this step.

Without going into a general detail of charges against Mr A. I will state a few that I deem serious and of such a nature as to admit of no palliation

First. I charge him with disobedience of orders. In this, that some in the latter part of December last, I called upon him to assist me in the recovery of a horse stolen from a Wyandott belonging to this Sub Agency, by a white man. The business admitting of no delay, he refused to stay and interpret for me and the complaining Wyandott assigning as a reason he had an important religious meeting to attend to that night. I insisted upon his remaining and interpreting; but he peremptorily refused and left the office. His refusal to interpret for me prevented me from coming to a correct understanding of the particulars of the theft and thereby preventing me from taking immediate steps for the recovery of the horse.

In this that having employed an attorney in Clay County Missouri to prosecute the horse thief already mentioned and Mr Armstrong being afterwards in the town of Liberty, the residence of the said attorney, neglected to make any enquiry for information in regard to the said suit, he knowing well its importance to me as any officer. Instead of attending to the business his duty required of him he, in company with the Rev Mr Gurley, a preacher I had expelled from the Wyandott territory, beset the said attorney (Col A W Doniphan,) to aid them in my removal from office. His not attending to his duty in this matter compelled me to employ a special messenger. (the mails at that time not making their usual time)

I would further remark of Mr A. that he has been foremost in fanning the difficulties and divisions not only among the Wyandotte, but among the neighboring tribes, arising out the division of the Methodist Episcopal Church into a Northern and Southern organization. He entered warmly into the contest against the latter, it having flourishing missions and schools among the various tribes on this part of the Indian territory;- using every means to render them odious and to destroy their usefulness. All advice and remonstrance had had no effect on him. He opposes, contumaciously, the policy of the governmt on this question. Since he has become enlisted in this Religio Abolition contest, his whole time and attention have been taken up with these squabbles to the great disturbance of the peace tranquility and good order of this people---He has utterly become useless to me as an Interpreter, and when called upon to Interpret in my interviews with the Indians of this Sub Agency, or the Chiefs in Council, especially upon this vexed church and Abolition question, I have strong reasons for doubting the faithfulness of his Interpretation. In short, his general course of conduct has been highly improper for an employee in the Indian Dept

Lucy you had better
stop teaching in the Church the
people are making a godale
of you about it I will try and
reach up the basement till I can get
it repaired

Silas Armstrong

PUBLIC LIBRARY

Wyanadotte P. O. *July 10* 1863

Max Aug. B. Armstrong

Dr.

To Postage on Newspapers, for Qr. ending *Sept 30* 1863

<i>Am. Agriculturist</i>	<i>May June Quarter</i>	2	3 =	5
<i>Central Chris. Advocate</i>		4	5 =	9
<i>Western Advocate</i>		4	5 =	9
<i>Tribune N.Y.</i>		9	10 =	19
<i>Godeys Ladys Book</i>		2	3 =	5
<i>Home Magazine</i>		2	3 =	5
<i>Ladies Repository</i>		2	3 =	5
<i>S.S. Advocate</i>	<i>10 copies</i>			12
<i>S.S. Teachers Journal</i>	<i>5 copies</i>			10
<i>Rent of Box No 204</i>			15-23 =	40

Rec'd Payment. *1.19*
R R Taylor
Smith

LETTERS from Wyandotte, Kansas.

186

To

[illegible]

T. J. Barker, P. M.

LETTERS from Wyandotte, Kansas

Wyandott Mandos
VSA 9811 31001
Y10 3 27 1881
2 20 1881

Sir: Knowing that Mr. Alfred Guthrie, well known at your Department, is in your City, demanding attendance at that office, claiming authority from the Wyandott people to act as their Agent, and basing further that a young Wyandott named John Hayraboo, and three or four obscure young men, Tools of Mr. Guthrie have given the latter written authority to draw such monies as are stipulated in the treaty of Feb. 23 '39 when appropriated by Congress, especially the Five thousand Dollar emigrant fund. Now, we repeat reiterate the declaration that these men have no authority whatever to delegate power to any man in the name of the Wyandott people. It is an assumption of power never conferred upon them. And further remembering that these same men in the years 1868 & 9 by some adroit management succeeded in drawing from your Department monies belonging to individual Wyandotts to the amount of upwards of \$1100, Eleven hundred Dollars which they appropriated to their own private use. And for this money these individuals hold the Government responsible. Therefore, fearing that this filching of Wyandott money may be repeated, and as we have reason & strong reasons too, to believe that a "Ring" exists, formed with Mr. Guthrie as Chief Engineer, composed of men of desperate fortunes combined for the purpose of defrauding the Wyandott people out of, if possible, all monies due them from the government, We the undersigned a Committee of correspondence do solemnly Protest against any recognition of

authority as conferred by the Wyandotte people
which Mr Guthrie and I have protested against any
monies belonging to the Wyandotte people being paid to them.
This protest, besides being signed by the Committee of Corres-
pondence is also signed by the influential and leading
men within reaching distance.

(Copy)

Signed

Wm Walker } Committee
Hussel Garrett } of
Correspondence

Names

Copy
Office Supt Indian Affairs

Lawrence, Kansas 1/26 1891

W. Walker Esq.

No information has reached this office on Wy-
andotte Affairs - I had a talk with Comr Barker in
reference to an organization of the Tribe and I think
he concurred with me - that the Wyandottes (all who were
not constituted Citizens, under provision of Treaty, as
well as those who, by their recent testimony - were
made citizens, without their knowledge or consent)
should enter into an organization as the tribe of
Wyandotte Indians, having first given full information
that all such should have opportunity to exercise
their choice. And when thus organized they
would have power to admit to the Tribe all such Ci-
tizen Wyandottes as they could be united in ac-
cording to treaty.

Respectfully

Enoch Hoag

Supt Ind Affairs

Wyandott Kansas

Sir: Knowing that Mr Abelard Guthrie, well known at your Department, is in your City, dancing attendance at that office, claiming authority from the Wyandott people to act as their Agent, and learning further that a young Wyandott named John Kagrahee, and three or four obscure young men, tools of Mr Guthrie have given the latter written authority to draw such monies as are stipulated in the treaty of Feb. 23 '67 when appropriated by Congress, especially the Five thousand Dollar emigrant fund. Now, we repeat reiterate the declaration that these men have no authority whatever to delegate power to any man in the name of the Wyandott people. It is an assumption of power never conferred upon them. And further remembering that these same men in the years 1868 & 9 by some adroit management succeeded in drawing from your Department monies belonging to individual Wyandotts to the amount of upwards of (\$1100) Eleven hundred Dollars which they appropriated to their own private use. And for this money these individuals hold the Government responsible. Therefore, fearing that this filching of Wyandott money may be repeated, and as we have reason & strong reasons too, to believe that a "Ring" exists, formed with Mr Guthrie as Chief Engineer, composed of men of desperate fortunes combined for the purpose of defrauding the Wyandott people out of, if possible, all monies due them from the government, We the undersigned a Committee of correspondence do solemnly Protest against any recognition of authority as conferred by the Wyandott people which Mr Guthrie may claim, and protest against any monies belonging to the

Wyandott people being paid to him. This protest, besides being signed by the Committee of correspondence is also signed by all the influential and leading men within reaching distance

(Copy)	Signed	
Names	Wm Walker	Committee of
	Russell Garrett	Correspondence

(Copy)

Office Sup't Indian Affairs
Lawrence, Kansas 1/26 1871

W. Walker Esq.

No information has reached this office on Wyandotte Affairs
---I had a talk with Couir Parker in reference to an organization of the Tribe and I think he concurred with me---that the Wyandotta (all who were not constituted Citizens, under provision of Treaty, as well as those, who, by their recent testimony---were made citizens, without their knowledge or consent) should enter into an organization as the tribe of Wyandotte Indians, having first given full information that all such should have opportunity to exercise their choice. And when thus organized they would have power to admit to the tribe all such citizens Wyandottes as they could be united in according to treaty

Respectfully

Enoch Hoag

Sup Ind Affrs

PUBLIC LIBRARY
KANSAS CITY
KANSAS

Wyandot, Kansas,
Oct. 20, 1892

Rev. H. Van Cleave, D.D.

As members of
the Methodist Episcopal Church and of
the Wyandot Nation of Indians, we, the
undersigned respectfully, yet earnestly
appeal to you as the representative of the
Missionary district to which the Kansas
Conference was attached at a late date
of the last General Conference of the M.
E. Church, requesting that such an
arrangement may be made at the meet-
-ing of the General Missionary Committee
next month, as will secure a missionary
to be sent to the Wyandots in the Indian
Territory as soon as practicable for the
following reasons,

First, There are thirty eight
Wyandots who are members of the Methodist
Episcopal church, living on the Wyandot
reservation, Indian Territory, who have no
pastor. They have an ordained Local Preacher
one of the undersigned

PUBLIC LIBRARY
KANSAS CITY
KANSAS

and an expenditure were taken
who have kept up regular religious
services among them most of the time
since they emigrated from Kansas to the
Indian Territory, ^{early} about two years ago, but
they very much desire and need a
Pastor who will have the supervision
over them. And from what we have
heard and seen, we believe that there
is good reason to hope that if a mission-
ary were to be sent to the Wyandots a num-
ber of the best class of the Wyandots
^{and} not now members of the church, would
soon unite with it.

Second, Jan. 1866, Congress appro-
priated \$4,680 (Four thousand, six hundred and
Eighty dollars) for the relief of the Trustees
and Stewards of the Wyandotte and Pim-
lar Mission, Kansas Conference of the
Methodist Episcopal Church "to rebuild
churches" which were ^{built by the Wyandots and} destroyed in this
neighborhood by the border ruffians, April 8,
1856. After deducting the expenses of ^{the} prosecu-
ting the claim through Congress there was

PUBLIC LIBRARY
KANSAS CITY
KANSAS

left the sum of \$1,000, a part of which
has been expended by the Wyandotte
Trustees to whom all the money was first
entrusted, but there are about \$1600 still
in this city in bank and loaned out
on good security, and \$12.00 in cash
are in the hands of the United States Indian
Agent, within the limits of whose agency the
Wyandots now reside. There is danger of
this money being perverted from its legiti-
mate use, if our church does not take
the charge of it soon and build a church
and it is very desirable that a missiona-
ry be sent to oversee the matter.

Third, There are other openings for the
Methodist Episcopal Church in the In-
dian Territory. There are a few Methodists
of the Great Plains Indians residing in the Terri-
tory within a few miles of Wrayton Springs,
Kansas. And some in other Indian Nations
who emigrated from Kansas to the Indian
Territory were members of the M. E. Church
in Kansas.

Fourth, There is no doubt that as the

Limits of the

KANSAS

Kansas Conference limits take in that part of the Indian Territory in which the Wyandots and other Indians above mentioned reside, that at its next session, a missionary will be sent from that Conference, provided, that the General Missionary Committee make a sufficient Missionary appropriation, but for the reasons given before and for the additional one that it will be better for the health of the Missionary and his family, if he have one, that he go to the Indian Territory in the fall or early in the winter rather than in the spring, we would humbly urge upon the Committee, through you, reverend brother, the importance of sending the missionary ^{soon} ~~that~~ we call for, if not with the eloquence of the Macedonian cry, yet with a deep sense that the future well being of our beloved people and ^{beloved} church in that region of country are imperilled if our cry be not heeded ~~and~~ ~~the mission~~.

Wyandot, Kansas.

Oct 23. 1872

Rev. I. Van-Cleve, D. D.

As members of the Methodist Episcopal Church and of the Wyandot Nation of Indians, we, the undersigned respectfully, yet earnestly appeal to you as the representative of the Missionary district to which the Kansas Conference was attached at a late date of the last General Conference of the M. E. Church, requesting that such an arrangement may be made at the meeting of the General Missionary Committee next month, as will secure a missionary to be sent to the Wyandots in the Indian Territory as soon as practicable for the following reasons,

First, There are Thirty eight Wyandots who are members of the Methodist Episcopal church, living on the Wyandot reservation, Indian Territory, who have no pastor. They have an ordained Local Preacher one of the undersigned and an exhorter both of their own tribe who have held regular religious services among them most of the time since they migrated from Kansas to the Indian Territory, nearly two years ago, but they very much desire and need a Pastor who will have the supervision over them. And from what we have heard and seen, we believe that there is good reason to hope that if a missionary were sent to the Wyandots a number more of the best class of Wyandots not now members of the church, would soon united with it.

Second: In 1866, Congress appropriated \$4,680 (Four Thousand, Six Hundred and Eighty dollars) for the relief of the Trustees and Stewards of the Wyandotte and Quindaro Mission, Kansas Conference of the Methodist Episcopal church "to rebuild churches"

which were built by the Wyandots and destroyed in this neighborhood by the border ruffians, April 8, 1856. After deducting the expenses of the prosecution of the claim through Congress there was left the sum of \$3,400, a part of which has been squandered by the Wyandot Trustees to whose care the money was first entrusted, but there are about \$1600 still in this city in bank and loaned out on good security, and \$1200 in cash are in the hands of the United States Indian Agent, within the limits of whose agency the Wyandots now reside. There is danger of this money being perverted from its legitimate use, if our church does not take the charge of it soon and build a church and it is very desirable that a missionary oversee the matter.

Third: There are other openings for the Methodist Episcopal church in the Indian Territory. There are a few Methodists of the Quapaw Indians residing in the Territory within a few miles of Baxter Springs, Kansas. And some in other Indian Nations who emigrated from Kansas to the Indian Territory were members of the M. E. church in Kansas.

Fourth: There is no doubt that as the limits of the Kansas Conference take in that part of the Indian Territory in which the Wyandots and other Indian above-mentioned reside, that at its next session, a missionary will be sent from that Conference, provided, that the General Missionary Committee make a sufficient Missionary appropriation, but for the reasons given before and for the additional one that it will be better for the health of the Missionary and his family, if he have one, that he go to the Indian Territory in the fall or early in the winter rather than in the spring, we would humbly urge upon the Committee, through you, reverend brother, the importance of sending the missionary soon that we call for, if not with the eloquence of the Macedonian cry, yet with a deep sense that the future well being of our people and

beloved church in that region of country are imperilled if our cry
be not heeded

MADE IN U.S.A.
REMIKO BAKYCOPI PAPER

PUBLIC LIBRARY
KANSAS CITY
KANSAS

Wichita, Kansas,
Feb 27 1871

You Mr. Delane,

Secretary of the Department of Interior,
Wash.

I respectfully ask your
indulgence, which I trouble you to read and
consider the following statements and remon-
-strance which I have been solicited by sev-
-eral Wyandots to send you. Early in January last,
a prominent member of the Wyandot nation & tribe
of Indians and recognized as such by all par-
-ties, who lives in the Indian Territory, came
to me and requested that I should get up
a remonstrance to be sent to the Commis-
-sioner of Indian Affairs, against allowing any
person or persons to lift or collect any moneys
due the Wyandots under the Treaties of 1825
and 1867, and requesting that all money
due and ~~appropriated~~ should be sent
through the proper channel, the Superin-
-tendent of Indian Affairs for this Super-
-intendency. I disliked to take the responsi-
-bility of acting alone in the matter, but made
known the request of this man from the Indian
Territory, and two Wyandots by blood prepared
the protest of which the ~~following~~ ^{enclosed} is a true copy
to be circulated and signed by the Wyandots in
the Indian Territory and afterwards by those remaining
in Kansas.

The paper was published in the Indian Territory but the United States Government to the Wyandotte, etc., and ^{not} to the persons who were circulating it, not to do so and stop it. When we learned that fact, I was again ^{prompted} ~~induced~~ to write immediately to the Dept in reference to the matter. I promised to do so, but have been sick, and unable to do it in time to have it go through the regular channel our excellent Superintendent of Indian Affairs here Enosh Hoag, and the Commissioner of Indian Affairs, and because of the brief time there may be to prevent a great wrong and because you know my husband the late John M. Armstrong to be a Wyandotte and may have known of our marriage (I am a daughter of the late Mr. Wm. H. Wigdon of the M. & O., who was stationed in Columbus O. in 1821 & 22 and again in 1833 & 34 and was the first Chaplain appointed to the Chickasaw Treaty and died there in 1843 - I have thought best to write to you. I was regularly adopted into the Wyandotte nation soon after my husband's ^{in 1838} death and after my husband died in 1852 was recognized as the head of my family by the Council and when the list of members of the Wyandotte nation ^{under the Treaty of 1855} was made ^{in 1855} again so recognized according to Art 3 Paragraph 2 of that Treaty. Ever since

PUBLIC LIBRARY
KANSAS CITY
KANSAS

I send you a copy of our careful claim
-ments of the land under that Treaty
-and also under the 1853 which is done in the form
-by which has been our hard work.

I respectfully yet positively and arguently
remonstrate against any portion of it
being paid to any person without our
consent, and ask that it be paid through the
-agent of the Treasury or Indian agent
-of the Indian Affairs. We say that it is
-the duty of the Government to pay
-the money under said Treaty of 1853
-but we expected of course that the
-money would come through the regular
-agents, and we did not suppose that
-the Guthrie would apply in case to
-be applied a large proportion of the
-money belonging to the white people to pur-
-chasing land for a small portion of
-the Wyandotte nation.

This I do not only in behalf of myself
and children, but also in behalf of all
who were recognized as Wyandottes under
the Treaty of 1853. And may I
beg of you Honorable Sir to expedite
the payment of the money due as if
appropriated for the service of the Govt
to pay us the money due us in accordance
with Treaty stipulations. Has caused us much
suffering and loss and we are ready to
pay our debts ~~and are ready to~~

It has ~~been~~ ^{been} the above
~~entire~~ ^{entire} I am not able at this
time to write more else I could
multiply reasons why my remon-
strance should be heeded, and
my requests granted. If
you Hon Sir are not convinced
that they should, please delay
action until you hear from
here again.

Very respectfully
Yours

Wyandott, Kansas

Feb 27 1871

Hon Mr Delano

Secretary of the Department of Interior,

Sir

I respectfully ask your indulgence, while I trouble you to read and consider the following statements and remonstrance which I have been solicited by several Wyandots to send you. Early in January, last, a prominent member of the Wyandot nation or tribe of Indians and recognized as such by all parties, who lived in the Indian Territory, came to me and requested that I should get up a remonstrance to be sent to the Commissioner of Indian Affairs, against allowing any person or persons to lift or collect any monies due the Wyandots, and requesting that all money ^{due} should be sent through the proper channel, the Superintendent of Indian Affairs for this Superintendency. I disliked to take the responsibility of acting alone in the matter, but made known the request of this man from the Indian Territory, and two Wyandotts by blood prepared the protest of which the enclosed is a true copy to be circulated and signed by the Wyandots on the Indian Territory and afterwards by those remaining in Kansas. The paper was sent down to the Indian Territory but the United States Agent to the Wyandots, etc, advised the persons who were circulating it not to do so and stopped it. When we learned that fact, I was again requested to write immediately to the Dep't in reference to the matter. I promised to do so, but have been sick, and unable to do it in time to have it go through the regular channel our excellent Superintendent of Indian affairs here Enoch Hoag, and the Commissioner of Ind

Affairs, and because of the brief time there may be to prevent a great wrong, and because you knew my husband the late John H. Armstrong to be a Wyandott and may have known of our marriage (I am a daughter of the late Rev. Russell Bigelow of the M. R. C. who was stationed in Columbus O. in 1821 & 22 and again in 1833 & 34) I have thought best to write to you. I was regularly adopted into the Wyandot nation soon after my marriage in 1838 and after my husband died in 1832 was recognized as the Head of my family by the council and when the list of members of the Wyandott nation was made under the Treaty of 1855 I was again so recognized according to Act 3 Paragraph 2 of that Treaty. Then since I and my children are lawful claimants of our proportion of the money due under that Treaty---and also under the Treaty of 1867, which is based on the said treaty of 1855 which has never been paid to us. I respectfully yet urgently remonstrate against any portion of it being paid to any person without our consent. And ask that it be paid through the Supt of Ind Affairs.

This I do not only in behalf of myself and children, but also in behalf of all who were recognized as Wyandotts under the Treaty of 1855. And may I beg of you Honorable Sir to expedite the payment of the money due us, if appropriated for the failure of the Gov't to pay us the money due us in accordance with Treaty Stipulations has caused as much suffering and loss, and we are needy to pay our debts I am not able at this time to write more else I could multiply reasons why my remonstrance should be heeded, and my requests granted. If you Hon Sir are not convinced that they should, please delay action until you hear from me again.

Very respectfully

Yours

Wyandotte Kansas -
Oct 18th 1870

Gov. R. Gratz Brown

Dear Sir,

Pardon me if I
take undue liberty in respectfully asking your
attention to the following statement and
request.

My husband, the late S. M. Armstrong
of the Wyandot Nation of Indians, united with a
large majority of the Wyandots in a refusal
to adhere to the Methodist E. Church, South, ^{believing that the} ~~South~~ ^{church} was
organized by the leaders of the secession from
the Methodist Episcopal Church, under political
influence, to divide the United States and perpetuate
slavery. Mr. Armstrong was, at that time, United
States Interpreter to the Wyandots, and the United
States Agent threatened him with removal from
office if he should ~~go with the~~ ^{adhere to} the "church North"
as he termed it. Mr. Armstrong's answer was,
"The office of the President of the United States
could not tempt me to go contrary to the dictates
of my conscience." Three or four months af-
ter, ~~Mr. A.~~ ^{Mr. A.} received a notice of his removal
dated three months back, thus depriving him of

his salary though he had fulfilled all the duties of his Interpretship and most of those of his post during the winter. This was a specimen of the treatment of Anti-Slavery men by Government at that time.

Other Indians besides the Wyandots were anti-slavery and called for Missionaries from the Methodist Church. At their request, Mr. A. held religious meetings amongst them, and explained the cause of the division of the Methodist Church to them. He spoke in English and their interpreters translated his remarks into each of their languages respectively. The Kickapoo and Pottawatomies intermarried with them were especially pleased with him. He was a good speaker, fine looking, gentlemanly, pleasant and winning in his manners, and they inquired of their missionary, at whose request Mr. A. had gone to them, who he was.

When they found, that though an Indian, yet he was a lawyer, nine of their Chiefs and Councilors including the Kickapoo Head Chief came down to one house, bringing an Interpreter with them. After eating, they made known their errand. They said

that the Government ^{of the United States} had withheld the annuity due the Pottawatomies intermarried with the Kickapoo for several years, to compel them to move to the main branch of the Pottawatomies, - that they proposed remaining with their families, and had repeatedly asked their Agent to make an arrangement with the Government so that they could remain with the Kickapoo permanently and receive their share of the annuity, - that there was then a sum of about \$20,000 due them, and if Mr. Armstrong would prosecute their claim they would pay him a "kick", meaning twelve and a half cts, on every Dollar he should get for them. Mr. Armstrong told them he had not expected to resume the practice of the law, which he had relinquished in Ohio because he thought his own people needed his services, until the Territory should be organized, but their appeal to him suggested the idea that he might go into the business of litigating Indian claims against the United States, and thus secure the fulfillment of Treaty stipulations and benefit the Indians as well as himself, and as this claim was the first offered to him, he would undertake it for ten per cent.

They had no money to bear his expenses to Washington, and he had but little. As he corresponded with the United States ^{Agent} ^{at the Kickapoo} and Superintendent for some months, but receiving no favorable answer he went to Wash-

ington in the winter of 1850-51, to unite his efforts with those of a gentleman of influence with the administration then in power, who had already given the claim some attention, to prosecute it to final recovery. He succeeded in obtaining assurances that \$16,000 of the withheld annuity should be paid to the Ottowamies residing with the Kickapows in the ensuing spring. He wrote this to the chiefs, who being unable to read, got the licensed trader to read the letter to them, who, finding that the Indians were to receive the money, trusted them with goods to almost the amount they were to receive. Mr. Armstrong visited them soon after he came home from Washington, and they promised to inform him of the time of the payment, as soon as they should be notified of it. Some weeks after, Mr. Armstrong heard that the payment had been made. He went up to get his fee, and was told by the chiefs, that Superintendent Mitchell brought the money without pre-notifyng them and paid it out immediately - that he brought a slender young man with red hair, whose name was Brown, with him and told them that that was the man who had got their money for them and that they must pay him \$400.

They said they told Superintendent Mitchell the

They did not know this man, that they had never heard of him, and that they had employed another man ^{with black hair and eyes} to get their survey, but the Superintendent insisted they should pay Brown, and told them that if another should claim a fee they must not pay him any thing. This was the kind of justice shown all anti-slavery men in the Indian Territory at that time, by Government Agents or Officers, and to Mr Armstrong especially, because of his superior ability to wield an influence in opposition to slavery.

The Indians told Mr Armstrong ^{that} they were sorry that they had no money left with which to pay him, and promised that if he would prosecute the claim until he got the remaining \$16,000, more or less, for them, they would pay him his whole fee out of that. On the 24th of March 1852, he started to Washington to prosecute this claim and other Indian claims which had been entrusted to him. Having been ^{violently} attacked with chills, while on the River, he went to some one's house near Mansfield Ohio, and after entering into partnership with ~~them~~ ^{them}

afterward sent, son of Phil, died April 2, 1855,
and my five children and myself
were deprived of one of the best of fathers and hus-
bands. Had he not gone that journey, we might have
had his care till the present time.

~~His attention was attracted in politics, and he~~
~~regarded the Union as a fiction.~~

I heard it was
useless to ask the Ottawa Indians and Kickapoos for
pay for my husbands services, while we had Re-
Plancy Indian Agents, for in their opinion, I was
outward as an Abolitionist.

Time passed.
Jan 1856, 37 and 38, the name of W. Grady Brown,
of which I had never before heard, became to me
a synonym of such words as benevolence, benignity,
humanity and justice, and when it was inscribed
on the roll call of the United States Senate,
I triumphed in the victory as though I was
one of the Hon. Senator's anti-slavery con-
stituents, and thought when I appealed to
him in 1864 or '65 in behalf of the Indians I
did not find that interest for the civilization
and welfare of the Indian that the synonymy
would express, yet I believed in him still
and excused his want of interest in that subject
which lay so near my own heart, in his pre-
-

occupation and ^{apparent} evident suffering from ill
health.

After Mr. Hoag, the
present Superintendent of the Central Indian Re-
servation, came into office, I wrote to him a state-
ment of our claim on the Ottawa Indians and Kickapoos
which was confirmed by Pascal Bish of the Chan-
celery, who was their Missionary, when Mr. Armstrong
got their money for them. The chief clerk in Mr.
Hoag's office, also endorsed the character of Mr.
Armstrong and myself. At Mr. Hoag's request
some of the time of their next payment, and I
went up. When I reminded the Chiefs of my claim
and urged them to pay it, I was answered that
these chiefs - the successors of those who employed
my husbands, saw the fee paid to a man
whom Capt. Mitchell brought to them, and as all
their money was otherwise appropriated, they would
not pay me any thing until they had consulted
about it. After they left the Agency, I inquired
of the United States Agent, if he could tell me who
the Brown was to whom the money was paid. He
referred to the records and found that it was
W. Grady Brown. I was grieved that a present-
ment which came to me, while thinking of the claim

just before I went up should have been
verified, and that another of my idols
must fall from the high niche
to which I had elevated it.

I went up again "at the next payment". The chiefs again told me of having paid the \$400 to a man described as before, but a kind old Frenchman intermarried with them got up and told them that "Armstrong did not look so" and that he "was present when they promised to pay Armstrong after they had paid the \$400 to Brown". They then offered me \$500 which was all they had left unappropriated to refund the money my husband spent in getting their claim, as all they would give.

Not long since conversing with a former acquaintance and friend of yours, I told him about the claim, and your connection with it. He advised me to write to you about it saying ^{as you were going where you rec'd the money} that he believed you had been thoughtlessly and ^{by} ~~the~~ misrepresentation led into it, and that you now, would be willing and glad to do justice and refund the money. Still I hesitated, but noticing in the papers that you were to be in Kansas City last week, ^{but went over to see you} ~~but not~~ ^{to see you} knowing where you were stopping, I sought Judge R. Carpenter, to inquire of him, ^{as was in the convention that afternoon} ~~it was sundown before~~ ^{at 12} I found him and he advised me to write to you, and kindly told me to refer you to him, for my character and standing. My exerting that day was me sick, so that I could not write sooner and ^{have disappointed} ~~I have disappointed~~ ^{you} ~~you~~ ^{very little} ~~that it has been with difficulty that I have completed my letter~~

Wyandotte Kansas

Oct 18th 1870

Hon B. Gratz Brown

Sir

Pardon me if I take undue liberty in respectfully asking your attention to the following statement and request.

My husband, the late J. M. Armstrong of the Wyandot Nation of Indians, united with a large Majority of the Wyandots in a refusal to adhere to the Methodist E. Church, South, believing that that church was organized by the leaders of the secession from the Methodist Episcopal Church, under political influence, to divide the United States and perpetuate slavery. Mr Armstrong was, at that time, United States Interpreter to the Wyandots, and the United States Agent threatened him with removal from office if he should adhere to "church North" as he termed it. Mr Armstrong's answer was, "The office of the President of the United States could not tempt me to go contrary to the dictates of my conscience". Three or four months after, Mr Armstrong received a notice of his removal dated three months back, thus depriving him of his salary though he had fulfilled all the duties of the Interpretership and most of those of the Agent during the Quarter. This was a specimen of the treatment of Anti-Slavery men by Government Officers at that time.

Other Indians besides the Wyandots were anti-slavery and called for Missionaries from the Methodist E. Church. At their request, Mr A. held religious meetings among them, and explained the cause of the division of the Methodist E. church to them.

He spoke in English and their interpreters translated his remarks into each of their languages respectively. The Kickapoos and Pottawatomies intermarried with them were especially pleased with him. He was a good speaker, fine looking, gentlemanly, pleasant and winning in his manners, and they inquired of their missionary, at whose request Mr A. had gone to them, who he was. When they found, that though an Indian, yet he was a lawyer, nine of their Chiefs and Counsellors including the Kickapoo Head Chief came down to our house at Wyandot bringing an interpreter with them. After eating, they made known their errand. They said that the Government of the United States had withheld the annuity due the Pottawatomies intermarried with the Kickapoos for several years, to compel them to move to the main branch of the Pottawatomies,--- that they preferred remaining with their families, and had repeatedly asked their Agents to make an arrangement with the Government so that they could remain with the Kickapoos permanently and receive their share of the annuity,---that there was then a sum of about \$30,000 due them, and that if Mr Armstrong would prosecute their claim they would pay him a "Bit", meaning twelve and a half cents, on every dollar he should get for them. Mr Armstrong told them he had not expected to resume the practice of the law, which he had relinquished in Ohio because he thought his own people needed his services, until the Territory should be organized, but their appeal to him suggested the idea that he might go into the business of litigating Indian claims against the United States, and thus secure the fulfilment of Treaty stipulations and benefit the Indians as well as himself, and as this claim was the first offered to him, he would undertake it for ten per cent. They had no money to bear his expenses to Washington, and he had but little. So he corresponded with the United States Agent to the

Kickapoo and the Superintendent for some months, but receiving no favorable answer he went to Washington in the winter of 1850-51, to unite his efforts with those of a gentleman of influence with the administration then in power, who had already given the claim some attention, to prosecute it to final recovery. He succeeded in obtaining assurances that \$16,000 of the withheld annuity should be paid to the Pettawatomies residing with the Kickapoo in the ensuing spring. He wrote this to the chiefs, who being unable to read, got the licensed trader to read the letter to them, who, finding that the Indians were to receive the money, trusted them with goods to almost the amount they were to receive. Mr Armstrong visited them soon after he came home from Washington, and they promised to inform him of the time of the payment, as soon as they should be notified of it. Some weeks after, Mr Armstrong heard that the payment had been made. He went up to get his fees, and was told by the chiefs, that Superintendent Mitchell brought the money without pre-notifying them and paid it out immediately---that he brought a slender young man with red hair, whose name was Brown, with him and told them that that was the man who had got their money for them and that they must pay him \$400.

They said they told Superintendent Mitchell that they did not know this man, that they had never heard of him, and that they had employed another man with black hair and eyes to get their money, but the Superintendent insisted they should pay Brown, and told them that if another should claim a fee they must not pay him any thing. This was the kind of justice shown all anti-slavery men in the Indian Territory at that time, by Government Agents or Officers, and to Mr Armstrong especially, because of his superior ability to wield an influence in opposition to slavery. The

Indians told Mr Armstrong that they were sorry that they had no money left with which to pay him, and promised that if he would prosecute the claim until he got the remaining \$16,000, more or less, for them, they would pay him his whole fee out of that. On the 24th of March 1852, he started to Washington to prosecute this claim and other Indian claims, which had been entrusted to him. Having been (sickened) attacked with chills, while on the Ohio river, he went to my mother's house near Mansfield Ohio, and died, April 11 1855 and my five children and myself were deprived of one of the best of fathers and husbands. Had he not gone that journey, we might have had his care till the present time. I knew it was useless to ask the Pottawatomies and Kickappos for pay for my husbands services, while we had Pro-Slavery Indian Agents, for in their opinion, I was outlawed as an Abolitionist. Time passed. In 1856, 57 and 58, the name of B. Gratz Brown, of which I had never before heard, became to me a synonym of such words as benevolence, benignity, humanity and justice, and when it was inscribed on the roll-call of the United States Senate, I triumphed in the victory as though I was one of the Hon. Senator's anti-slavery constituents; and though when I appealed to him in 1864 or 65 in behalf of the Indians I did not find that interest for the civilization and welfare of the Indian that the synonyms would express, yet I believed in him still and excused his (lack) want of interest in that subject which lay so near my own heart, in his pre-occupation and (apparent) evident suffering from ill health.

After Mr Hoag, the present Superintendent of the Central Indian Superintendency came into office, I wrote to him a statement of our claim on the Pottawatomies and Kickappos which was confirmed by Pascal Fish of the Shawnee nation, who was their Missionary, when Mr Armstrong got their money for them. The chief

clerk in Mr Hoag's office, also endorsed the character of Mr Armstrong and myself. So Mr (Supt) Hoag informed me of the time of their next payment, and I (attended) went up. When I reminded the Chiefs of my claim and (asked) urged them to pay it, I was answered that these chiefs,---the successors of those who employed my husband, saw the fee paid to a man whom Supt. Mitchell brought to them, and as all their money was otherwise appropriated, they would not (agree to) pay me any thing (at that time) until they had counselled about it. After they left the Agency, I inquired of the United States Agent, if he could tell me who the "Brown" was to whom the (\$400) money was paid. He referred to the records and found that it was B. Gratz Brown. I was grieved that a presentiment which came to me, while thinking of the claim just before I went up should have been verified, and that another of my idols must fall from the high niche to which I had elevated it. I went up again at the next payment. The chiefs again told me of having paid the \$400 to a man described as before, but a kind old Frenchmen intermarried with them got up and told them that "Armstrong did not look" and that he "was present when they promised to pay Armstrong after they had paid the \$400 to Brown." They then offered me \$500 which was all they had left unappropriated to refund the money my husband spent in getting their claim, as all they would give.

Not long since conversing with a former acquaintance and friend of yours, I told him about the claim, and your connection with it. He advised me to write to you about it saying that as you were young when you rec'd the money he believed you had been thoughtlessly and by misrepresentation led into it, and that you now, would be willing and glad to do justice and refund the money. Still I hesitated but noticing in the papers that you were to be

in Kansas City last week I went over to see you but not knowing where you were stopping I sought Judge Carpenter, to inquire of him, As he was in the convention that afternoon. It was sundown before I found him I had to come home. He advised me to write to you, and kindly told me to refer you to him for my character and standing. My exertions that day made me sick so that I could not, write sooner and I have remained so feeble that it has been with difficulty that I have completed my letter. Believe me that I would not have written it at all if I had not needed the money more than ever before, and I trust I do not appeal to you to do right in the matter in vain. I have documents in proof of all that I have stated in this letter. showing that Mr A. did litigate the claim, else I would not have tried to get the fee I am Sir

Yours most respectfully

Lucy B Armstrong

PUBLIC LIBRARY
KANSAS CITY
KANSAS

The whole proceedings are arbitrary
and inconsistent. ~~There is no reason given~~
~~If it is done, because it is~~

It is said that the distinction is made
because that party became Citizens of
the United States under the Treaty of
1855. So did John Sarakas, Edw John
Amelia Charles and others who have been
admitted into the nation. Some of them
because they supported John Sarakas
for office and others because they are
his relatives. ^{The changing of the relation of the Wyandotte people to citizenship was proper at that time.}

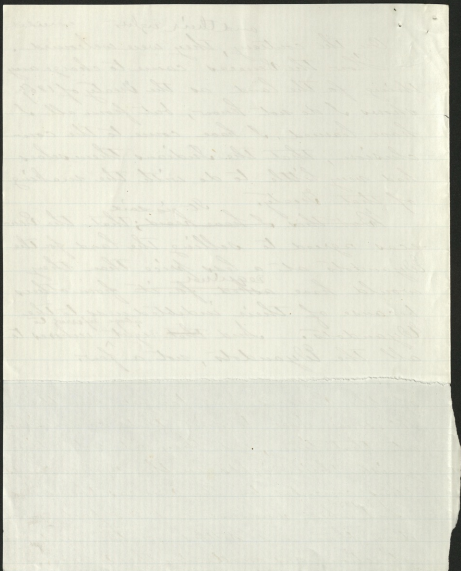
That Treaty of
1855 is unfulfilled to this day on the
part of the U. S. and so ^{there} therefore
grievous, whether it is ^{any of the people} or
binding on the part of the ^{people} Wyandots.
It purports to prevent ^{them} from being ^{part of} the
the very money which by the Treaty of
1867 is to be paid to the Senecas for the
Twenty thousand acres of land for the
Wyandots belongs to the whole people and
should have been equally divided among
them in Oct-1858 & 1859 See Art 4 of
the Wyandotte Treaty of Jan 1855 in con-
tinuation with Art 5 of the same. Does any one claim that
that "all" or "any" of the individuals and members of the said
Wyandotte "Nation" relinquished their ^{his or her} rights or rights to
equal share in said money or delegation ^{any person or persons}
Treaty has been correctly construed by the Department of the Int.

It is said that the distinction is made because that party became Citizens of the United States under the Treaty of 1855. So did John Sarakas, Edw John Amelia Charles and others who have been admitted into the nation. Some of them because they supported John Sarakas for office and others because they are his relatives. That Treaty of 1855 is unfulfilled to this day on the part of the U. S. and so therefore grievous, whether it is or binding on the part of the Wyandots. It purports to prevent them from being the very money which by the Treaty of 1867 is to be paid to the Senecas for the Twenty thousand acres of land for the Wyandots belongs to the whole people and should have been equally divided among them in Oct-1858 & 1859 See Art 4 of the Wyandotte Treaty of Jan 1855 in continuation with Art 5 of the same. Does any one claim that that "all" or "any" of the individuals and members of the said Wyandotte "Nation" relinquished their his or her rights or rights to equal share in said money or delegation any person or persons Treaty has been correctly construed by the Department of the Int.

And in a few weeks after
the Wyandots came to this
country and encamped on a strip
of land at the mouth of the Kan-
sas river between the said river
and the western boundary line of
the State of Missouri, while they
were still encamped there, a delegation
of Senecas came to them and invited
them to go down and take possession
of the land for a permanent home
for the Wyandot Nation. The Wyan-
doto, in response, sent a delegation
to see the land. When they returned
and reported, it was decided by the
Wyandots in council that the lands
of the Senecas were too far from the
Missouri river to suit their convenience
at that time, yet they did not relin-
-quish their rights in the Seneca lands
thus conceded by the Senecas themselves.
And ^{in 1856} when Tauroone and his party moved
down there and settled on the land, no
objection was made by the Senecas.

and their rights considered.
On the contrary, they were welcomed.
Now the Senecas came to charge any
thing for the land as the Treaty of 1867
shows I do not know, but from all I
have learned, I have come to the con-
clusion, that the Indians themselves
had very little to do with the making
of that Treaty. It is said

that ~~this~~ I have heard; that the Sen-
ecas agreed to selling the land for the
Wyandots at a less price than they
would have ^{received} ~~acted~~ for it from others
because of their indebtedness to the
Wyandots. And ~~that~~ right ^{price referring to} inheres to
all the Wyandots, not a few.



And in a few weeks after the Wyandots came to this country and encamped on a strip of land at the mouth of the Kansas river between the said river and the western boundary line of the State of Missouri, while they were still encamped there, a delegation of Senecas came to them and invited them to go down and take possession of the land for a permanent home for the Wyandot Nation. The Wyandots, in response, sent a delegation to see the land. When they returned and reported, it was decided by the Wyandots in council that the lands of the Senecas were too far from the Missouri river to suit their convenience at that time, yet they did not relinquish their rights in the Seneca lands thus conceded by the Senecas themselves. And in 1856 when Saurome and his party moved down there and settled on the land, no objection was made by the Senecas. On the contrary, they were welcomed. Now the Senecas come to charge any thing for the land as the Treaty of 1867 shows I do not know, but from all I have learned, I have come to the conclusion, that the Indians themselves had very little to do with the making of that Treaty.

It is said that the Senecas agreed to selling the land for the Wyandots at a less price than they would have required from others because of their indebtedness to the Wyandots. And that right above referred to inheres to all the Wyandots, not a few.