

Sandusky to what is now Kansas, they were accompanied by their missionary, the Rev. James Wheeler, who was at that time a member of the North Ohio Conference of the M. E. Church. He had been appointed to the oversight of the Wyandot Mission, and it was his business, as he understood it, to remain with the Wyandot Mission. When the Mission moved, he moved--- where it went, he went. When it seated itself in what is now Kansas, he seated himself there. This removal occurred in the month of July, 1843. The Wyandots first settled themselves in what is now Kansas City, Kansas--- Old Kansas City, Kansas---on the land ^{later} ~~now~~ known as the Ar^mstrong Float, and adjoining land north of the line of the Shawnee Reserve. ^{This location was on the land on the south and east banks of the Kansas River and on the west} There they remained until their chiefs bought the land in the fork of the Missouri and Kansas rivers from the Delawares for the Western home of the Wyandots. Mr. Wheeler held services under the cottonwoods and in the temporary camps in which the Wyandots dwelt. Many of the old Wyandots made this statement to the author, among them, Matthias Splitlog, Mrs. Armstrong, Smith Nichols, George Wright, the Longs, and E. M. Northrup. The missionary, Wheeler, ^{was} ~~had been~~ transferred to the Missouri Conference in October, 1843, ^{and he} ~~departing~~ for Ohio to bring out his family immediately after the transfer.

The Wyandots began to move into their new reservation as soon as it ^{was} ~~had been~~ purchased. They erected temporary quarters, called camps. Some of them began to build houses when settled in their camps, ^{however} ~~but~~ there were very few dwellings occupied that winter. But divine services were never neglected. There was preaching twice every Sunday, the prayer-meeting on Wednesday night, and

land of the Wyandots River

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services, including a sermon by local preachers, every Friday night. Even before the people were housed, they began the erection of a log church, which was completed by May, 1844. This building was put up under the leadership of Squire Gray-Bys, whose name appears in the Quarterly Conference minutes as far back as 1827. These Wyandots might do without houses to live in, but they could not do without a house to worship in. This church served the Wyandots until 1847. It was near or in that tract of land afterward included in Chelsea Park.

Thus was the Wyandot Mission firmly planted in its new home. Rev. James Wheeler was continued as missionary until May, 1846. In the meantime---1844---the division in the Methodist Episcopal Church had occurred. The body approving slavery fell away and took the name---Methodist Episcopal Church, South. This new body claimed jurisdiction over that part of the Indian country occupied by the Wyandots and adjacent tribes. When James Wheeler closed his term as missionary to the Wyandots in 1846, he returned to Ohio. During his term the division of the Church was not permitted to distract the work of the Wyandot Mission. There was no attempt to change in any way the allegiance of the Mission to the Methodist Episcopal Church, South. The membership of the Mission would not have countenanced such a thing. The Indian Mission Conference had gone to the Church, South, but its ministers had not dared to suggest that the Wyandot Mission had consented to accept its jurisdiction. It never did so consent. Rev. E. T. Peery succeeded Wheeler as missionary. His name appears first in the Quarterly Conference minutes of Sept 4, 1847, and his title is there set down as "P.C."

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In the minutes of a Quarterly Conference held on the 25th of December, he appears as "E. T. Peery, Missionary". This position he retains in the minutes until the third Quarterly Conference, in 1848. He may have held the same relation in 1849, but the manuscript minutes in my possession lack those for 1849. But the minutes during his incumbency are written "Minutes of the Quarterly Conference for the Wyandot Mission held at the Methodist Meeting house." He never made any record showing that he represented the Church, South, though he was appointed to the work by a Conference of that Church. There is nothing to show that he ever intimated that the Wyandot Mission gave allegiance to the Church, South.

It was in 1848 that the Church division became an absorbing issue between the old Church and the Church, South, in the Wyandot Nation. On the first of ^{September} October, 1848, Governor William Walker made this entry in his Journal:

(Copy from page 260, my Prov. Govt.)

From this time, Governor Walker became the champion of the Church, South, in the Wyandot Nation. His position was wrong. He had, however, become a slaveholder in January, 1847, and was becoming imbued with the Southern views of politics. This ~~was~~ ^{was} all to be the more regretted for that his mother had been one of the three persons on whom had devolved the success of the establishment of the Wyandot Mission. He had long been the leading man in the Wyandot Nation. And through his efforts the Gospel had gone to the Flathead Indians, the first to call for American missionaries ~~for~~ ^{on} the Pacific Slope. He kept up a correspondence

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with literary men, and his library was the first of importance in what is now Kansas. He wrote much for the press of that day, and he labored early and late to justify the secession to the Church, South. Later in the year, (Oct. 22), Bishop Andrews, whose affairs precipitated the division in the M. E. Church, visited the seceding body and dined with Walker.

~~Although the Wyandot Nation had declared for the Church, South, and it was supposed that~~

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lost some to the point where its blind action was necessary

The Wyandot Mission, ~~in the summer of 1848~~, decided to suffer no longer even a passive acquiescence in the conditions surrounding it. The membership had no inclination whatever to the Church, South. On the 29th of July, 1848, eighteen of its members sent a petition, of which the following is a copy, to Rev. James B. Finley, though it was directed to the Ohio Conference.

(Copy)

This petition was published August 23, in the Western Christian Advocate, copies of which paper were regularly received by the Wyandots. The petition was taken as a challenge by the Southern sympathizers. The same paper published a reply prepared by William Walker and signed by him and others of a committee appointed to compose the statement of the seceders. No man of his time could put a better face on a bad cause than could ~~Mr.~~ Walker. The reply is dated "Wyandott Territory, Upper Missouri, Sept. 5, 1848." As it is the strongest argument possible to be made for the Church, South, in its course in the Wyandot Nation, it is here set out. (Copy.)

The members of the Wyandot Mission were sure that the fallacies of the argument of the seceders would be patent to all. They did not reply to it immediately. It was believed however, that some rejoinder ^{it} should be made that those friends of the Mission in Ohio, and other parts, should know the ^{whole} truth. In the Wyandot Nation the feeling for the old Church was strong, ^{and} ~~and~~ all the ingenuity of the members of the Church, South, ^{in preparing themselves} ~~could~~ not change this feeling there. But these adherents to the Mother Church wished their friends, especially their Ohio friends, to

Remains of half-breed, died

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understand that they were in the right and that such sophistries as those published in the letter of the committee were not for home purposes, but to put them in ^a ~~the~~ wrong light away from home. For all these communications were appeals to the conscience of the Ohio membership of the M. E. Church. The true adherents knew they had the good will of this membership and that their course would enable them to retain it. The seceders ^{had} desired to justify themselves in the eyes of their old-time friends, hoping to remain in their esteem. So the official body of the Wyandot Mission sent the following response, dated October 30, 1848, to the Western Christian Advocate. It appeared in that paper, but the date of its publication is not at hand.

(Copy.)

A full report of the secession, and of the organization of the seceders into a Methodist Episcopal Church, South, was immediately made out by those members remaining loyal to the old Church. These loyal members were a large majority of the membership of the Hyamoth Mission. Less than one-third of the membership had seceded. This report was signed by Squire Gray-Coy, local seceder; George I. Hart, local preacher; and J. M. Armstrong, Episcopian. It was dated October 30, 1848, and was forwarded to the Western Christian Advocate, in which paper it appeared, but the date of its publication has not been ascertained by the writer.

It will be observed that the report attributes the secession to the plaining of the Church records in the hands of Squire Gray-Coy, one of the most zealous of the loyal members. But it is very doubtful whether this action was the real cause of the secession. It may have been

2
a contributing cause. The fact that there
had appeared there a Presiding Elder of the
Methodist Episcopal Church with full
authority to administer the affairs of
the Mission without regard to action of
the Indian Mission Conference in its efforts
to draw away the Indian Missions to the
Slave-holding Jurisdiction was the real cause of
the secession. The course of the Church, South,
had not been either consistent or fair.
Its missionary had ^{true} officiated in a Church ^{which}
he knew would not ^{harmoniously} accept his services under
a frank avowal of his true position. He
saw that this false position could no longer
be maintained. When the agents of the Church
which the Mission recognized came to take over
the direction of its affairs, there was nothing for
the Church, South, to do but to set up business
for itself and leave out as many seceders as
it could. If ^{it had} failed to do this it would
have had no charge of any kind left in

the Hymanet Nation. It was the appearance of the grain and determine Mr. Still on the morning of that October Sunday which forced the hand of the Church, South, in the Hymanet Nation. Mr. Percy knew that the time of temporizing had passed. The sympathizers with the South and slavery knew it, also. They took that course always taken by those in the wrong. ^{They} ~~xxx~~ led away those who would go, and set up a rival and seceding organization.

As this report is a valuable ~~xxx~~ link in the chain of developments, it is given here to speak for itself with ^{the} loyal members of the Hymanet Mission:

(Copy)

WYANDOTT CHURCH.

Brother Simpson, - On yesterday, Rev. E. T. Peery called those whom he considers members of the Church South, to make themselves known. There are, in the whole membership, one hundred and forty-one. About forty went with the new Church, which leaves us one hundred.

It was thought best, some time ago, to take possession of the Church books, as they contained the records of the Methodist Episcopal Church, from its first organization in this nation to the present time; and, as the word "South" has never been introduced into it at all, it properly belongs to the Methodist Episcopal Church; and, as Rev. E. T. Peery no longer belongs to that Church, it was thought proper and right to put them into the hands of the Rev. Squire Gray Eyes, who still remained in the old Church. This compelled the seceders to organize their forces into a new Church. In this, the Southern missionary practiced a deception. He did not call them to join the Metho-

dial Episcopal Church South, but to "remain in the Indian Mission conference." He did not tell them that they would be considered as members of the Church South. This morning, one of their number was asked, "To which Church do you belong?" He answered, "I went with the old Church, in the Indian Mission conference."

Our presiding elder, Rev. Dr. Still, of the Methodist Episcopal Church, was present. At the commencement of the regular services of the day, the Rev. E. T. Peery announced to the congregation, that a traveling friend of his, with whom he had long been acquainted, and whom he highly esteemed, was present; and, though they were "on opposite sides of the great question", yet to show that he was actuated by Christian love, he would invite his friend, a traveling brother, to preach. Query: What is the difference between willful misrepresentation and falsehood? Rev. Dr. Still was here, as the presiding elder of Platte district, in which the Wyandott mission is included; he was here with us in his official character, and the Rev. E. T. Peery knew it; and, at the close of the services, this loving brother refused to allow Dr. Still to explain his true character! Very friendly, indeed! Our old friends of the Methodist Episcopal Church may rest assured that we will remain firm and true to our first love. We are united in the bonds of love; and, although afflictions and persecution may come, yet we believe, with a firm belief, that the God of mercy will help us. We call upon the children of God to pray for us, that he may sustain us.

Squire Gray Eyes, L.D.,
Geo. I. Clark, L.P.,
J. M. Armstrong, Ex.

Wyandott, Oct. 30, 1848.

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Wyandott, Oct. 30, 1848.

The Hurons belong to the Iroquoian linguistic family of North American Indians. This ~~Indian~~ family or group of American aborigines was distinguished above all others for its warlike disposition and its military genius. And the aptness for political organization displayed by it equalled, in some of its developments, its proclivity to martial preeminence.

Certier's voyages to the River St. Lawrence were in 1534 to 1548. He is the first to mention the Iroquoians. He found them on both sides of the St. Lawrence. They were at war with a Huron people living to the south, and they complained to the French of the ferocity of these southern enemies.

Champlain came into these regions in 1615. The Iroquoians had ^{these} more

western. The people who had erect barrier
 at the side of Montreal ^{at the time of now} had ~~located themselves~~
 about the Georgian Bay of Lake Huron, ^{in which is now Lake Huron}
 They were still at war with their southern
 Kinnikinnick. They were a loose confederacy
 under the general name of Wendat, and
 embracing the Bear people, the ^{Wood} Corn people, the
 Rock people, and the White-earth or Silver
 people. When the French set up trading posts
 on the St. Lawrence, these people descended
 the Ottawa River to purchase ^{barter} ~~trappers~~ furs for
 the goods and implements dispensed by their
^{mercantile} ~~adventurers~~ ^{adventurers}. They were interviewed and
 consulted by the priests stationed at the trading
 stations, and soon invited them into their
 country as missionaries. Le Caron, a
 Recollect father, was the first to go. He was in
 the Wendat country in 1615-16, and again in
 1623-24. The Jesuits came in 1626 and
 remained until 1650. Their Relations give
 us complete accounts of these savages, and

among the most interesting and valuable
historic annals pertaining to the New World.

The French did not call these Iroquoians
 by their Indian name. The warriors
 cut their scalp-locks into upright,
bristling tufts, resembling the stiff, rough
 hair which adorned the heads of the wild
 bears of the European forests. From this custom
 the French called these Indians Hurons, a
 term by which they are known in history.

That branch of the Iroquoian family
 with which the Hurons had so long waged
 war had its seat in what is now the State
 of New York. It was known as the
 League of the Iroquois, and it is often spoken
 of as the Six Nations. For military prowess
 and political unity, it stood first in
 aboriginal America. It finally prevailed
 in its wars against the Hurons, whose
 confederacy lacked the cohesion, the elasticity,
 and the intense devotion to purpose which

distinguishing that of the Six Nations. In a
 winter campaign in 1650 three southern
 Iroquois destroyed the confederacy of the
 Hurons. The fragments of the ruins and
 broken ^{Huron} tribes fled westward along the Great
 Lakes, pursued by their implacable foes. Their
 wanderings continued for years. European
 settlements along the Eastern shores multiplied,
 to some extent, Indian animosities. The
 Hurons gradually fused into a single tribe
 in the regions adjacent to Detroit, taking the
 confederate name - Wendat - which finally
 became Wyandot. They were seated on both
 sides of the river at Detroit, and ^{for many years} were
 allies with the enemies of the United States.
 They established themselves also in the
 Sandusky country, having towns on the
 river of that name - Lower Sandusky
 and Upper Sandusky. They ~~soon~~ often
 fell upon the back settlements of
 Virginia and Pennsylvania, committing

many murders and carrying away many
 captives. They adopted these whites, and the
 children grew up in the tribe and married
 Indian wives. The most noted families in the
 Mandan tribe were founded by such intermarriages
 - among them, ~~the~~ the Walker, Armstrong, Jan-
 Long, Brown, Muddick, Clark and Gray-Eyes
 families. Peace had been ^{concluded} ~~made~~ with the
 Six Nations, who had made conquest of much
 of the Ohio Valley. The Mandans became the
 representatives of the Dugways in the West and
 were overlords of much of the country. They
 were at the head of the Northwestern Indian
 confederacy and held a paramount influen-
 ce for many years. The Delaware and
 Shawnees, pushed from their homes by
 the encroachments of the whites, came into
 the Ohio Valley and were given homes
 there by the Mandans. This kindness was
 forgotten by these tribes, for when the
 Mandans were crowded out and sent

Not by the Government, the Spaniards refused ^{even} to
 sell them a horse, while the Delawares
 reluctantly sold them the land in the fork
 of the Kansas and Missouri Rivers.

During the Revolution the Spaniards
 were the friends of the British. The Kentucky
 country was the point from which war
 parties came into the back settlements.
 The Spaniards were leaders in forcing the
 Moravians to leave their towns on the
 Tuckersburg and go as prisoners of war to
 the Spanish towns. Colonel Crawford
 expedition ^{from Pennsylvania} against the Upper Kentucky to
 subdue these enemies of the American
 settlers ended in disaster. The Delawares
 killed Colonel Crawford at the site of
 Captain Piper's town in the Spanish
 country. Both tribes remained hostile
 until conquered by Maj Anthony
 Wayne. After this victory of the American
 arms both tribes lost strength. The U.S.

set bounds to their domains and appointed agents to enforce order among them. They were restrained and a semblance of order settled over that Indian country.

The outposts of civilization multiplied, and traders set up depots for barter among the red men. The country was emerging from savagery, the implements of the white men were in use and civilized dress was coming more and more to be worn in the country of the Wyandots. They built houses and cleared and enclosed fields for cultivation. The families of the adopted whites came more and more into the ascending. Of religion there was little beyond that of the pagan Wyandot customs. The Roman priests of Detroit were supposed to have some influence among the Wyandots, but they rarely or never came into their country.

These were the conditions in the Wyandot country in 1816. No community—

ever needed the help of the Church more than did that of the Spaniards of that period. And this need was, in the ^{fulfillment} process, of God's providence, supplied.

The Methodist Episcopal Church in America began to feel the pressing needs of some missionary branch of the church by the close of the eighteenth century. There was much discussion of this subject by those in authority, but nothing of ~~note~~ worthy of notice was accomplished until April 5, 1819. On that date the Missionary and Bible Society of the Methodist Episcopal Church in America was organized in New York City. But individual effort forestalled any missionary labors this earnest society was destined to perform.

John Stewart was the instrument chosen of providence to begin the missionary work of the Methodist Episcopal Church. He was a free ^{-mulatto-} negro, and was born in Poughkeepsie

County, Virginia, in the year 1786. He was
 free-born, his parents having been free.
 They were of part-Indian blood, as were
 many of the negroes of that country—probably
 from an intermixture with the Pamunkey tribe,
~~from intermarriage with the Indians~~
 living in King William County. The
~~Pamunkey~~ Stewart family belonged to the
 Baptist Church, and one of the sons was a
 minister in that church. John met with
 some accident in early life which disabled
 him to some extent; he was unable to
 perform ^{the} manual labor required in the
 cultivation of the soil. His parents removed to
 Tennessee, and with that indifference often
 found in people low in the social scale, they
 left him behind to shift for himself. He
 seems to have attended school, for he could
 read and write. He had a fair knowledge
 of English composition, for his writings ^{now in} ~~are~~
~~in~~ ^{as} evidence of that fact. Sometime after the
 departure of his parents, he set out to follow
 them, but pursued a route which carried

him to Marietta, Ohio. On the way he had been robbed of his property. He decided to remain at Marietta, and there he began to drink to excess. This broke down his health, and he became desperate, deciding at one time to drown himself. But he was saved by ~~a chance~~ ^{whereas} ~~a chance~~. At unit visit house a Methodist prayer meeting was being held. He took some part in the meeting—stating his condition and asking help to reform. He continued to attend, and, later, went to a camp meeting, where he was converted. This must have been in ^{The summer of} 1814; for it is stated that in the fall of that year he supported a seven weeks' mission. The next two years was spent in a struggle with a spirit which constantly urged him to preach the Gospel. His resistance was broken by a severe illness, during which decided to follow the call. Soon after his recovery, he went into a field to pray. There he first heard the voices. One was of a woman praying.

God. The other was of a man, and addressed to him, saying "you must declare my counsel faithfully." These voices affected him powerfully. They came, as he thought, from a northward direction. Unconsciously he began to speak as though addressing a congregation. He was constantly impressed that he must travel in the direction from which the voices had come. This he concluded to do, if God would enable him to pay the debts which he had contracted in his days of intemperance. By industry, he soon discharged these obligations. Then he took up his knapsack and set off toward the northward. He knew nothing of the country he was entering, and he had counted on no particular destination. He was only following the voices. He did not keep to the trails, but often plunged into the trackless forests of that land.

The first stop made by Stewart was at the old Moravian station at Bosheers, on

the Tuscarawas River. He found there the
 Rev. Mr. Mortimer in charge, and he was
 kindly received. This was a Delaware
 mission, first set up by Christian Frederick
 Post before the Revolution. The principal
 family there was that of Chief Kiltbuck, famous
 in border annals. Stewart remained here
 several days, for he was made welcome
 and given kind treatment. These Indians
 had friends and relatives at Pipestown, on
 the Sandusky River, friends in a small
 reservation given Captain Piper, a famous
 Delaware Chief, who burned Colonel
 Crawford at the stake at his town on
 the ~~Lower~~ ^{Lower} Tyamochtee Creek in 1782. As
 the voices were in no wise abated, at
 least, the influence of them, Stewart must
 have made many inquiries here about
 the Delawares at Pipestown, perhaps thinking
 that his divine call was to that point. For
 when he left Koshconong, his destination was

this Delaware town on the Susquehanna.

When Stewart came to Pipestown he found the Indians preparing for one of their ceremonial dances. They gave him scant notice. In the performance of their pagan rites their actions were bold and threatening, and Stewart feared for his life. But this excitement subsided. Stewart opened his hymn-book and from it sang a song, as only those of negro blood can sing. The Indians were delighted and Johnny-Cake, their chief said "sing more". The traveler complied, and, calling for an interpreter, he delivered an exhortation. That night he felt a desire to return and go on to his father in Tennessee. The Delaware persuaded him to remain with them, but he was drawn by his first impulses to go on to the northward.

Upper Sandusky was a short distance down the river from Pipestown, and at that famous town he arrived the day he left

the Adenwares. He sought the house of William Muller, Jr. there. Muller was Indian sub-agent and interpreter. He supposed that Stewart was a fugitive from his master, but was soon convinced of his true character and honesty of purpose. And it was most fortunate that Mrs. Muller heard Stewart tell his story. She was impressed by it, and she became later the ~~great~~ ^{principal} power which saved the work of Stewart and made the mission possible. I wish I had time here to recall the reminances in her ancestry, and, too, that in the life of her husband. They were the principal characters in the Wyandot Nation, and their son William was to stand against the spirit of the Mission at the mouth of the Kansas River, as we shall see.

The Mullers directed Stewart to the house of Jonathan Pointer, a negro who had been captured by the Wyandots in one of their raids into Virginia when he was a child. He was

carried to Upper Louisiana, adapted into the Spanish
 tribe, had grown up, and had married a
 Spanish woman. He spoke the Spanish
 language perfectly and was able to translate
 the English into ^{the} Spanish tongue. Painter
 discouraged Stewart, telling him of the
 failure of others to Christianize the Spaniards
 and asking him how he, a poor negro could
 hope to succeed. But Stewart argued that he
 be given an opportunity—for the influence
 of the voices had departed from him, and
 he felt that he had come into that field
 appointed unto him. In all this reluctance to
 forward the work of Stewart, Painter was moved
 by selfishness, for he was aware that if the
 mission failed, much of the odium would
 fall on him. His prestige would suffer, and
 he would become an object of ridicule.

Stewart prevailed on Painter to take him
 to a feast and dance the next day. There the
 militant ~~missionary~~ messenger delivered a short

discourse and sang some hymns—Pointb
acting as interpreter. An invitation was
given to all to attend at the house of Pointb
on the following to hear him & further. Two,
only, came as the result of this summons. But
Stewart labored as though the house had been
crowded. And his hearers increased and
his message began to arouse the Nation. The
Catholic party, became alarmed and carried
tidings of the posture of affairs to Detroit. The
priests instructed them to charge Stewart with
imposture and to challenge his Bible as false. This
they did. The matter ~~was~~ came before Mallon
to be determined, and he made an examina-
tion of Stewart's books. His decision was in
favor of Stewart, to the discomfiture of the
Catholics. From this time his influence
increased.

Stewart had come among the Hyandis
in November, 1816. He labored there all the
winter of 1816-17. He met with the

discouragements incident to such a work. One is amazed at the simple but effective manner in which he met all his trials in establishing the Church among the heathen. The success of the mission finally came to depend on three persons — Stewart, Painter, and Mrs. Walker. Painter had at first made complete disavowal of sympathy with the work. In his office of interpreter for Stewart he would inform the audience that it was not to be supposed that he cared whether they believed Stewart or not. "I tell you what he says. I know nothing about it. ~~I do not care whether you believe it or not~~" These are not my words, but his! Mrs. Walker was a superior woman. She had been sent to school at Pittsburg by her father, James Rankin, a native of Tyrone, Ireland. Her mother was Mary Montour, grand daughter of Queen Esther, of Bloody Rock fame in the wars of Wyoming. Esther was the daughter of Madam Montour, perhaps the most famous Indian

woman of all history. Mrs. McKim had
~~the~~ the ability of the monsters and had with
 it the advantage of being of Indian blood. She
 was thoroughly Protestant, and it was her
 work that overthrew the Catholic party. Poirer
 could not have been induced to do for any
 white man what he did for Stewart - one of
 his own race. So, to these three must go the
 honor of setting up the Hyandah Mission (1)

(1) Mrs. Lillian McKim Hale, daughter of Matthew
 R. McKim, and former daughter of Mrs. Catherine McKim,
 once took me to task for publishing a statement to the
 effect that Methodism had been established among the
 Hyandahs by the efforts of a negro. She said I insulted
 a proud people by saying such a thing. The case is
 even worse from her side. There were two negroes
 concerned - Stewart and Poirer. Her grandfather and
 grandmother helped these humble instruments of
 a great work and felt no humiliation. It was the
work they looked at - not the means. And they
 would be proud of that work were they living today.

Early in the spring of 1817 Stewart left
 Upper Sandusky and returned to Manhattan. Some
 matters of business required his attention there.
 He promised his congregation, then consisting of
 a goodly number of faithful Methodists, that he

would return in the following July or August.
 In June McKim received a letter written from
 Marietta, May 25, 1817, enclosing an exhortation to
 the Church ~~at Marietta~~ of the Hyandots. Both letter
 and epistle are set out in Finley's Hyandot

Mission. They are well written and the epistle
 to the Church could be read with profit by many
 of our body of this day.

When Stewart returned to Upper Indiana
 he found ^{that} many had fallen away. His authority
 was called in question by his enemies, and
 it was found that his license only commissioned
 him as an exhorter. He justified his action in
 baptizing his followers and performing marriages
 on the ground of emergency and necessity. But
 his persecutors denounced him as an impostor.
 He resolved, in this difficulty, to seek a church
 connection in some body of Methodism near
 his people near Marietta. He attended at a
 quarterly conference at Urbana in March, 1819,
 accompanied by some of the converted chiefs. His

work and character were examined and approved, and he was given a license as a minister of the Methodist Episcopal Church.

The fame of this Mission among the Hyandots began to spread abroad. Bishop McKendree appointed John P. Finley, in the summer of 1818, to go and establish a school at the Mission. Owing to some treaty matters that remained unsettled, the school was not commenced. But Stewart labored with increasing success. The Ohio Annual Conference, held at Cincinnati, ~~in~~ August 7, 1819, took charge of the Mission. It was in the ~~Lebanon~~ Lebanon District, and Rev. James B. Finley was the Presiding Elder. Rev. James Montgomery was appointed missionary to aid Stewart. At the end of two years as the Presiding Elder, Rev. James B. Finley was appointed a missionary to the Hyandots and took up Stewart's work. The health of Stewart began to fail, and on the 17th

December, 1823, he died. ~~For~~ For some time he had been unable to work. The Church had purchased him a tract of land - fifty-three acres - on which the Hyamsts had erected him a hewed-log house. He had a wife, and lived in happiness, dying ^{strong} in the faith he had brought to others. After the erection of the Mission buildings at Upper Sandusky, his body was brought there and buried in the Mission cemetery.

Spain forbids the inclination to follow the development of the Hyamst Mission at Upper Sandusky. It became the most famous Indian Mission. It was the center of the social and religious life and progress of the Hyamst people. Most of the founders of Methodism in Ohio and the West were connected with it. Civilization, education, peace, contentment resulted from it. So much attached to it were the Hyamsts that when they came to the mouth of the Kansas River to live, they brought the Mission and their missionary with them. They did not,

The name Wyandot is but little changed from the Indian original---Wen-dôt, ^{or Wen'-dot.} By the French it was written Guendat. It is applied to both the tribe and a member of the tribe. The ancient Wyandots believed they were the first people placed in this Lower World. This was with them a matter of pride. They believed themselves superior to other ^{peoples} ~~tribes~~. It was a common boast for the warrior to smite his inflated breast with clenched hand and exclaim---"Er-gych-hov---I am a man, that is, one of the original men.