

Mr Editor

I was shown a newspaper called the "Western Christian Advocate", published at Cincinnati and edited by a Mr Simpson; in which were two communications signed by some Wyandotts of this Sub agency upon the subject of their Church difficulties upon these two communications the editor has founded a lengthy editorial abounding in grossly abusive language, charging me with "falsehood", with making "a gross assault" (not battery I believe) upon some of the ministers of the M. E. C in the State of Ohio--- that I "avowed" my determination to enforce the intercourse laws" &c and says, "It is further stated that the agent had threatened other tribes." This last count in the indictment the Editor gives second handed. He says divers other hard things of me as an officer of the Indian Dept and brings sundry "railing accusations against me and the government. It is said, this Editor is a preacher. Of a truth he is quite pugnacious. Why, the dear man is "stark staring mad" or terribly frightened at something. In sober seriousness I would ask this gentleman where he got all this information. Who informed him of all these "gross and wanton outrages upon the liberties of our country" and indeed of all my official misdeeds? I ask this gentleman to give me the name or names of the persons giving him the information on which he founds his tirade, (for it is not in the communication from the Wyandotts just published. As my name does not occur in either of the Communications It is my intention to hold such responsible for their statements as I intend to hold the Editor responsible for the charges of "falsehood" I wish one thing distinctly understood that I

do not admit myself to be responsible for my public acts to the Ohio Conference of the M. E. C. nor will I suffer any of its members to calumniate me and misrepresent my public acts with impunity. I trust I know my duty and knowing it am not to be deter'd from discharging it [word undecipherable] all the thunder of the Methodist Vatican. I therefore demand of this Editor

First the author or authors of the information on which he founds his charges

Second I demand of him to point out the "falsehood" in the report made to Washington.

I deem it unnecessary to go into a detailed history of my course in the dissensions unfortunately existing among the Wyandotts---who is to blame for them is well known here. My course as a public officer is also well known here and if W Simpson were rightly informed he might peradventure, shate some of maledictions Taking the article as a whole I doubt whether for malignity bitterness and a reckless disregard of truth, its equal can be found in any of the political partisan papers of the day. Should the editor of a political paper so far forget himself and the dignity of his position as to make charges so unfounded, promulgate falsehoods so unblushingly, he would be disowned by his political connections

[Part of the answer to Wheeler's letter].

Mr Wheeler, said that it was wrong to contribute our money with the money of the South---or "the blood money of the South," using Bro Wheeler's language

"The copy on hand does not so state." As well might they say at once one was intend for effect abroad and the copy for home use

There was no "considerable opposition"

Our friends forgot G. I. Clark's opposition. Who afterwards declared in his place as a chief in the council that we was opposed to the measure as matters then stood and wished it postponed. He declared that Mr F had no authority to delegate to Gray Eyes; and yet he endorsed that there was no opposition except from John Pipe. Washington was opposed and vetoed against it. Geo Armstrong was opposed

Article of agreement had into by and
between the Board of Trustees and
C. S. Bennett directors of the public schools
schools on the one part and W. H. Cook of the
other part. Whereafter

Mr Editor

I was shown a newspaper called the "Western Christian Advocate," published at Cincinnati and edited by a Mr. Simpson; in which were two communications signed by some Wyanotts of this Sub. agency, upon the subject of their Church difficulties. Upon their two communications the editor has formed a lengthy Editorial abounding in grossly abusive language, charging me with "falsities," with making "a gross assault" and battery, "blatant" upon some of the ministers of the M.E.C. in the State of Ohio - that I avowed "my determination to enforce the intercourse laws" &c and says, "It is further stated that I had threatened other tribes." This last Counsel in the interest the Editor gives second hand. He says, "doubtless other laws things of me as an officer of the Indian Dept and brings sundry "Ranking accusations" against me and the government. It is said, this Editor is a preacher. Of a truth he is quite pugnacious. Why, the dear man is "stark staring mad" or terribly frightened at something. In other seriousness I would ask this gentleman when he got all this information. Who informs him of all these "gross and wanton outrages upon the liberties of our country" and indeed of all my official misdeeds? Ask the gentleman to give me the name or names of the person giving him the information on which he formed his tirade, for it is not in the Communications from the Wyanotts just published.

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I make my intention to state as far as possible for their statement
as I intend to sign the ~~Book~~ responsible for the charge of
"falsehood" I wish one thing distinctly understood that I do
not admit myself to be responsible for any public act, to the
Ohio Conference of the M.E.C. nor will I ^{publicly} ~~admit~~ its mem-
bers to calumniate ^{me} and misrepresent ^{myself} with impunity.
I trust I know my duty and knowing it am not to
be deterred from discharging it under all the threats
of the Methodist Nation. I therefore ~~admit~~ ^{admit} of this
Editor

First the authors or authors of the information in which
he founds his charges
Second I demand of him to point out the fallacies
in the report made to Washington.
I judge it unnecessary to go into details history of my
conduct in the discussion unfortunately existing among the
Methodists - who is to blame for them is well known here.
My conduct as a public officer is also well known ^{here} and if all
disputes were rightly informed he might, peradventure, abate
some of his allegations.

Homer Licking Co. O. Jan. 7th 1847

Mr. William Walker:

Dear Friend; From the long silence that has prevailed, I know not but you have nearly concluded that my sluggish thoughts are rather tardy in traveling back to the place of my late abode. I have however often thought, & sometimes written to different ones in that country, & now direct a written thought to you.

We were safely kept by a kind Providence in our return to Ohio, & kindly preserved in the enjoyment of health ever since. We are now in the enjoyment of surrounding plenty of temporal blessings; of which myself & family receive sufficiency; & "a competence is all we can enjoy." Perhaps so rich a harvest of every kind of good things; the farms of Ohio seldom yield, as they have done the past season. The best kind of superfine flour \$2.50 per bbl. & other things in proportion, is as cheap as could be desired. How good the Lord is to us in this fallen world of ours. Our present war with Mexico; unkindness to the indians;---intemperance; infidelity, & slavery; all seem to call for the displeasure of an offended God; & yet in kindness he delays his wrath. As a country however, we cannot expect a long continued course of prosperity without a reformation on the above named subjects. As a nation I know we are not called Infidel, but Christian; but in legalizing, & countenancing so many wrongs; it does not look so christian-like, I presume, as you & I desire. While we are not called on to rule the destiny of our country, we still can render it some assistance, by refraining from those sins ourselves; & by adopting & walking by the divine rule, which teaches us to "do

justly, love mercy, & walk humbly with they God," We may as individuals enjoy the smiles of an approving conscience, & of a reconciled God.

Our winter, so far, has been warm & wet. Yesterday was as one of the sunniest days of spring. This morning the thermometer stood just at freezing; since then, 'til now, (4 o'clock P. M.) the mercury has fallen 20 degrees; while the dark clouds & whistling winds, indicate the approach of wintry days.

John has just made us a visit from Up. Sandusky for the first time since our return to Ohio. He appears to be well pleased with the business which he is learning, & I think, feels, that he will occupy no disgraceful station, in being employed as an humble, useful mechanic.

Thomas is clerking in a store in this village; he appears to be satisfied, & to give satisfaction: But I think, ^{if} he was learning a trade, it would better satisfy me. This other boy, though; I don't know what he'll make; he's such a long legged, long arm'd, long headed sort of a fellow; he looks like he'd make a blacksmith.

Mary often talks about "Missouri", & "Aunt Walker"; and in one of my dreaming visions of last night, I thought Mrs. W. had her wares all boxed up, & notified me that she was now ready to go back to Wyandott; & indeed I have almost heard such talk, when there was no dream about it.

Mrs. W's. relatives (except Susan) live on the Ct. onwhich I am now traveling; & we are living in the house with her widowed sister, Electa. She, & her two children are well.

Please ask Bro. Peery (as I suppose he lives by you) whether he has ever had the luck to get a letter from me: If not, I will try again. Letters by mail, have recently been somewhat unfortunate. Two Post Masters, have, within 6 months; & within 10 miles

of this place, been arrested, & committed to jail for purloining money & letters from the mail; one of whom has made his escape, & the other is awaiting his trial: a fair candidate for the penitentiary. Please give our best regards to Bro. Peery & family; to Mrs. Russel & her daughter Caroline; & to the friends all around. Our kindest wishes to yourself; to Sister Walker, & the girls.

James Wheeler

Jan 8 Thermometer 4 degrees below zero at sunrise.

Endorsed on the back

Mr. William Walker

Kansas

Jackson Co. Mo.

Homer Co

Jan. 8

No. 9.

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KANSASHomer, Jackson Mo. O. Jan. 7th 1847

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Please ask Bro. Perry (as I suppose he lives by you) whether he has ever had the luck to get a letter from me: If not, I will try again. Letters by mail, have recently been somewhat unfortunate. Two Post Masters, however, within 6 months; & within 10 miles of this place, have arrested, & committed to jail for forwarding money & letters from the mail; one of whom has made his escape, & the other is awaiting his trial; a fair candidate for the penitentiary.

Please give our best regards to Bro. Perry & family; to Mrs. Russell & her daughter Caroline; & to the friends all around. Our kindest wishes to yourself; to sister Walker, & the girls.

James Wheeler

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Mr. William Walker
Kansas
Jackson Co. Mo.
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Sir: From my acquaintance with you, tho' not of an intimate character, I feel a degree of freedom in addressing you upon a subject which is assuming some degree of prominence and not a little protenous of danger to the tranquillity of this border. I confess to you, Sir, I feel no small degree of alarm when I contemplate the attitude which attempts have been and are making to force the Indians to assume upon the question of slavery---a question upon which they have heretofore stood indifferent. You are doubtless aware that the Indian territory proper borders upon two slaveholding states, Missouri and Arkansas, and further, that the citizens thereof are very excitable upon the slave question. These two points being admitted, it requires no unusual quickness of perception to perceive the necessity of protecting the Indians from such influences by the enforcement of the existing laws, regulating trade and intercourse with the Indians and to preserve peace upon the frontiers, by keeping out of the Indian territory such persons, as are likely to excite and produce such results rambling about under the specious pretence of preaching the gospel, and that too, where there is no lack of preaching of the same denomination, even, if that were

Stockholders	Going
Joel Walker	J. P. Walker
J. P. Walker	C. B. Garrett
C. Graham	R. Palmer
W. Walker	Dribblebias
C. B. Garrett	R. Garrett
T. F. Garrett	----Martin
----- Dribblebias	I --- Hunter
----- Martin	W. Bowers
R. Palmer	M. Mudeater
R. Garrett	Adam Hunter
	M. P. Almsbury

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those ~~those~~ ^{those} ~~feats~~ ^{feats} ~~to~~ ^{to} ~~coercion~~ ^{coercion} ~~abolition~~ ^{abolition} ~~for~~ ^{for} ~~propagandists~~ ^{propagandists},
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Paul Walter

J. P. Walker

A. P. Walker

C. V. B. Garrett

C. Graham

R. Palmer

W. Walker

Dribble is

C. B. Garnth

R. G. Smith

J. F. Garrett

Martin

Drizzle birds

A. Hunter

Martin

W. V. Turner

H. Palmer

M. Murator

R. Garrett

Adam Hunt

M. P. Amstbury

✓ 81 ✓
✓ 81 ✓

WHEREAS by the treaty of March 1842 we became bound and pledged to settle in the Indian Territory Southwest of the Missouri river and being now located upon the border of the State of Missouri and under the pastoral charge of the Indian Mission Conference of the Methodist Episcopal Church. And whereas since our settlement in this country, the Methodist Episcopal Church in the United States, in General Conference Assembled, did, in May 1844, amicably and peaceably agree upon a division of the South from the North by a line known as "the line of separation," by which "line" we the Wyandott nation with our other Indian neighbors, are thrown into that division of the Church known as the Methodist Episcopal Church South---And whereas we have thus far lived in peace and harmony with our Southern brethren and neighbors---and in order to secure a continuance of the same with our brethren and neighbors both white and red, therefore be it

Resolved (in our National capacity) that thus far we are content and satisfied with remaining with our red brethren, under the pastoral charge of the Indian Mission Conference.

Resolved further that it is inexpedient to make any change in our position.

Sir:

In your paper of Aug. 23rd we noticed with no small degree of surprise a communication from Rev J. B. Finley accompanying a letter from Esq. Gray Eyles and a memorial addressed to the Ohio Annual Conference signed by the official members of the Church and the Chiefs of the Wyandott nation praying Dist Conference "to send us a missionary to take charge of the church among us."

In reading these published documents, we were not only astonished but pained and mortified at the reprehensible conduct of our friends from whom we had a right to expect better things.

We are compelled from a sense of duty and we do it with reluctance to disabuse our friends in the East who have been so egregiously misled by the communications just published.

We deem it due to the public and to the parties interested that they should be rightly informed upon the subject of public sentiment in the Wyandott nation as regards this "vexatious question" which we had hoped would be kept out from among us and would have found no countenance or footing among us had it been thro' the instrumentality of foreign influence.

The published memorial purports to be signed by all the official members of the Church and a majority of the chiefs. Permit us, Mr Editor, to make a plain and honest statement of the origin of this memorial. We have no wish set down ought in malice for we bear none towards our friends implicated in this unfortunate affair.

Previous to our entering into a treaty with the Govt [and] our removal to this country a few of our people manifested a decided opposition to our settling upon the border of the State of Missouri, on account of its being a slaveholding State. The op-

position rose from principle as these few individuals, not exceeding a half dozen, were Anti-slavery men. But the general welfare of the nation was paramount and overrode these objections and a purchase of territory was made of the Delawares for our permanent home. This, however, did not allay or calm our discontented friends. The division of the church in 1844 and our falling into the Southern division furnishes additional element to their discontent urged backed and fou'd by Rev James Wheeler on the eve of his departure from among us. From this period the object sought after, assumed form and substance---that is, to sever the little Church from the pastoral charge of the Indian Mission Conference and place it under that of the North, against the wishes of the nation. To the accomplishment of this object all their labors and toils were, since 1844, directed. Upon this subject the main body of the nation was passive and indifferent---content with their situation, giving themselves no trouble or concern about the Church division---our discontented friends making no headway in stirring up disaffection till letters were rec'd from abroad giving increased vitality and energy to this peace destroying spirit ---then commences the work of propagandism by Hq Gray Eyes and his associates. The former travelled among the Delawares, Shawnees and Kickapoos, but to no effect as time will show, notwithstanding what he states in his letter that "they had unanimously decided to remain in the old M E Church." So far as these three tribes are concerned we are constrained to say, it is not so. Our friend is mistaken and has been imposed upon. We fear his amanuensis has allowed himself too much liberty

A few words as to the manner in which the memorial was got up. Notice was secretly sent round to the official members of the church of a meeting to be held at the new Brick Church. Mess-

engers were also sent to request the attendance of such of the chiefs as were members of the Church; but no notice sent to the Prescher in charge---Such of the official members as were opposed did not attend. The object of the meeting being stated by Esq. Gray Eyes, a discussion ensued and considerable opposition was immediately manifested especially by the chiefs, who insisted upon a postponement of the subject to afford time for deliberation and consultation with their colleagues in council, and urging, if the chiefs should sign such a memorial it should be done as a separate and distinct body and in their official capacity---there was opposition also among the official members on the ground of unnecessary haste; but the managers were resolute and determined to force the measure [paper torn here] them; well knowing that a free and full discussion of the question would be fatal to their project. The principal chief Washington, asked if he discharged his duty under the ministrations of the Southern Church whether he could not be saved. He was answered "no not when you can avail yourself of the northern ministry and you refuse." Finally the vote was called for and taken and the memorial adopted---the minority were then informed that the majority ruled and they were bound to sign it and whether they signed it or not they would sign and send it on. Gray Eyes then

No. 11.

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Whereas by the treaty of 1842 we became bound and pledged to settle in the Indian Territory South-west of the Missouri river and being now located upon the border of the State of Missouri and under the pastoral charge of the Indian Mission Conference of the Methodist Episcopal Church. And whereas since our settlement in this country, the Methodist Episcopal Church in the United States, in General Conference assembled, did in May, 1844, amicably and peaceably agree upon a division of the South from the North by a line known as "the line of separation," which line in the Oregon territory with our other Indian neighbors, are thrown into that division of the Church known as the Methodist Episcopal Church South—And whereas we have thus far lived in peace and harmony with our South ern brethren and neighbors and in order to secure a continuance of the same with our brethren and neighbors both white and red, therefore be it Resolved (in our National Capacity) that thus far we are content and satisfied with remaining with our Red brethren, under the pastoral charge of the Indian Mission Conference.

Resolved further that it is inexpedient to make any change in our position.

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adopted. The minority were then informed that the majority
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it or not they would sign and send it on. Gray Esq then

Dear Sir, Learning from Rev Mr Marlett one of your preachers stationed here, that you had published a book of your travels in the S. W. and in this country entitled "the out posts of Zion" and feeling a desire to have a copy, requested him to procure one, also a copy of "Autobiography of Rev'd Jacob Young." He did so, I availed myself of the first leisure hours I could command in perusing its pages, and read with lively interest till I came to Chap XIII, Part II. Here I was overwhelmed with amazement. I was compelled to pause and reflect, but calm and sober reflection was thrown into wild and tumultuous disorder by astonishment, mingled with indignation, at an attack so unexpected, so unprovoked, so wanton. In your preface, which I carefully read, you say, "Memory covering nearly a score of years, may in some instances have proved treacherous or defective, but I feel assured this is seldom if ever the case in any material point." But here in recounting your intercourse with the Wyandott people, and so much as relates to your much abused humble servant, are not only a "material point" but several of them, that are as baseless as the fabric of a vision, and a "treacherous or defective memory" cannot be admitted as a plea in mitigation, least of all, in justification. For the sake of ease and perspicuity in ventilating these grave charges, I will reduce the "material Points" to numbered items. First. The forcible expulsion of a Mr Green (A) "a hanger on of our church" the reader will naturally understand you to mean that I was "Main Spring" in causing his expulsion from the Indian country. This I flatly deny. I knew nothing about the affair till several days after the occurrence. As I stated to you at the Council Never saw the man, did not know there was such a being in the country. An investigation into his conduct here, fully justified

his removal, tho' irregularly done, as this should have been done by the Indian Agents.

Second. How did you get the impression, what was your evidence, amounting to almost a certainty, that I was "the Main Spring" the propelling power that moved, as you assert, a set of roistering boys, to disturb you or your family? It is almost needless for me to ask the question, were you or your family ever disturbed? It would be a piece of Supererogation to say, where so many others are ready to testify, that my conduct, my feelings, were strongly opposed to all such social disorder, exerting myself on all such occasions to repress such acts. But you had no real cause of alarm. You and your family were as safe as my (masonic) brother and his family (John H Dennies,) and I am sure he never complained of any ill treatment, nor did he receive any. Bro Dennies received his information, this false alarm, from the same unreliable source. (Supposing it true) that you received much of yours.

"Third" "The very man I suspected and wished to confront" Well, Sir you admit I was present, in propria persona. Why did you not then "confront the very person you suspected?" yea and charge home upon him baseness and perfidy, an insidious foe instead of a friend? But I opine you lost confidence in the durability of the material upon which your charges were based, and the credibility of your informant. For of your own knowledge you knew nothing absolutely nothing about the matter. By "confronting" me there, would have afforded me a good opportunity of vindicating myself from the calumny. I had the means at hand of convincing you of your error, that your alarm, and suspicions were groundless, but no, that was not your purpose, it must be kept for future use, "arod in pickle" it shall stick to him with the tenacity of the Shirt of Nessis.

"Fourth" (W)----(B) "might not interpret correctly" This might be

passed in silence, as beneath contempt. But I will remark you must have been frightened out of all sense of propriety to thus conjure up such "thick coming fancies", Chimeras dire, deeds of blood and violence to suppose that a man sworn to "interpret faithfully, and to the best of his ability" in default of which liable to be dismissed at any hour, with disgrace, would intentionally falsify a communication, especially one involving, (as yours did) matters of so little importance, not worth the time consumed in their introduction and final disposition, founded upon a false alarm raised by a babbling and gossiping woman, as I strongly suspect, and the unruly conduct of some mischievous boys, acting upon their own volition. Why, sir, such things would not disturb the equanimity of a timid and prudish old maid. Suppose you that (W) the Interpreter, has not as much sagacity and foresight as your "cidevant" friend, Mudeater, as not to perceive that there would be present "too many that understand English? surely our friend did not pretend to be capable of detecting me in any foul play when he cannot even speak his mother tongue correctly to say nothing of his English of which you had some opportunity of judging of its qualities. One more question in this connection. Had you reasons for believing I did not interpret correctly your address in your first interview with the Council? that I did not translate correctly your letter of introduction, or that I was opposed to your settling here? Had your friend M possessed a spark of honor he would have set you right about my being the "Mainspring" to any disorderly conduct, but

*Behind (you) him
Stalked sullen Bertram
Like a Sorcer's fiend
Seeking to be employ'd"

He would not be an inmate of the States prison had I not traveled out of the line of duty by dissuading Mr Guthrie and others from appearing before the Grand Jury, and testify to his purloining from the P. O. The proof was clear. I did this, not for his but for his family's sake.

Fifth. "Found my quondam friend musing solitary out of doors &c" After your address (alarum) to the Council was delivered, that body entered into an investigation of the particulars attending G's expulsion, for the whole of this "Rawhead and bloody bones" affair originated in this. I was called out by a man on private business; not from "a seeming disrelish" as you say, but left the Council room with reluctance, being anxious to learn the particulars of G's Case; and could have been called in any moment when wanted; nor was I musing, nor ruminating over your fright, for really it demanded no special attention, therebeing, as stated no Cause of alarm, even from your own showing, and the Council so decided.

Sixth "A Com had been appointed, who only waited my return to warn me out." Appointed by whom? The Council, the Indian Agent, the Interpreter & "Mainspring." Any responsible man or body of men? and lastly who composed the CP-----You been thus far quite Minute & particular, and should have continued so, especially when delay in grave & sober facts. I meet this grave charge in the terms it so justly merits, by declaring it, and with a full knowledge of the import of the terms I employ, sans ceremonie, it is essentially and in every particular destitute of truth. You do not give it second handed, but as a fact with your own knowledge, and I enter an unqualified denial on my own and that of the council that no such Com was ever appointed or existed. It is a creature created by your terrified imagination.

7th. "I approached him and entered into conversation" Here was another fair opportunity to confront him" as you vauntingly said you would; but you did not.

In this Convention you never even hinted my skin to any dissatisfaction with my conduct towards you. In this convention you make me say what I did not say, "he disclaimed all participation in the late movements, and hostile purposes towards myself &c" I made no such "disclaimer." For the very plain and obvious reason that there were no such movements, nor "hostile purposes" entertained neither to yourself or family, nor did you or could you exhibit any evidence any proof of any demonstration in that direction, least of all any overt act on the part of any member of the Wyandott tribe.

8th "Heard the P. men making inquiry about the complexion of my political sentiments." This Too I deny. I said no such thing. I may have incidentally alluded to the excitement that prevailed in the village, which resulted in the destruction of my friends press. At that time I did not know a half doz men in that place but once and then only to the Printing Press to get some job work done. Had not seen a P. man for two or three months. My chief aim being to prevent any such outrages being perpetrated on our side of the line.

9th "The U. S. Interpreter, a name well known, and one who has acted a part in Kansas affairs. What name? What was the "part" he "acted"? Honorable or dishonorable? The reasonable exegesis and conclusion would naturally be the latter, and this what you intended while you remain cravenly dumb, as an oyster. Now this was in Sept 55. "since acted a part in Kansas affairs" alluded to some acting subsequent to that period. Well the most exciting and disorderly period was in 56. If you wish to impress the idea upon

your readers that I was a prominent actor in the social disorders of that period, I can easily estop you there interposing an Alibi.

Learning from Rev. Mailett, one of your preachers
stationed here that you had published a book of
your travels in the S.W. and in this Country, entitled
"The Outposts of Zion", I was desirous of procuring a copy,
and requested Mr. M. to procure me one, which he did.
I availed myself of the first leisure hour I could com-
mand in perusing its pages, and read with lively inter-
est till I came to Chapter XIII Part II. Here overwhelm-
ed with amazement, I was compelled to pause and re-
flect - but calm and sober reflection was thrown into
wild disorder by astonishment mingled with indignation,
as it is completely attacked.
In your preface which I carefully read, you say, "thirty
coming to nearly a score of years, may, in some instances,
have passed treacherous or defective; but I feel assured that
this is seldom, if ever, the case in any material point."
But here, in recounting your transactions with the Wyandott
people, and your much abused humble servant, ^{one} he,
(not only a "material point") but several of them, that are as
boresome as the proboscis of a vision; and "a treacherous
or defective memory" can not be admitted as a plea or
in mitigation - least of all, ~~of~~ justification.
For the sake of propriety and care in ventilating these green
changes, I will reduce the "material point" to numbered
items: First. The forcible expulsion of a Mr. Green, "a hanger
on of your Church," ^{you forgot where you say about him} ~~and~~ ^{you know} The reader will
naturally understand you to convey the idea that I was the
"main spring" in causing his expulsion from the Indian
Country. This I deny flatly. I knew nothing about the
matter till several days after the occurrence, ^{as related to you in my last letter} I never
saw the man - did not even know there was such a
being in the Country. An investigation of his conduct
here, fully justified his removal, this irregularly done, as
this should have been done by proper authority, viz. the
Indian Agent. ^{committing to a custody} Second. How did you get the impression
that I was "the main spring" - the propelling power which

MARY ELIZABETH
WYATT

My dear friends) a lot of Ranting and Reckless
bores of you or your family? And further even
you ~~says~~ your family are disturbed? It is almost
impossible for me to say, when so many things are ready
to testify to the contrary thing, that my conduct, my feelings
over the very process of this — separating myself on all occasions
from the ^{company of} others. But you really had no Cause of concern
or alarm. You and your family were as safe as my
Marriage with Dr. Davis, and I am sure he never complains
of any ill treatment, nor did he ever receive any. Mrs.
Davis received her information from the same
^{company of} source you received much of yours.
Third "The very man I suspected and wished to
confront". Well, you admit I was there to propose a
testimony. Why did you not then "confront" the very person
you "suspected", and charge him upon him himself
and perjury — an indictment for instead of a friend?
Bring to would have afforded me an opportunity of
satisfying you that your suspicions were groundless.
But I opened your best confidence to the material, on
which you based your suspicions, and the Credibility
you gave information. For, if your own knowledge ^{by former charges} told you
knew nothing. But no, it must be ^{little} ~~worth~~ for future
use, when he can have no opportunity of vindicating
himself from the Calumny. I shall think it ^{as unbecomingly} ~~best~~ to him
with the society of the third of our cases, whether known
Fourth. "—" might well interpret correctly. This
might be proved by imbalances — as beneath contempt;
but still remark: you must have been frightened at
all proposed to thus conjure up ^{in their coming} ~~the~~ fears
of clouds of blood and violence, ^{to suppose} that a man so much
imbued with the spirit of intolerance, capable to the
last of his ability, in a deed of which, liable to be thus
misled, the service with disgrace at any hour, ~~would~~
would, intentionally, falsify a communication involving

matters of so little importance. But with the true
 candour in their introduction, and of the position
 a false alarm aimed by a babbling, uneducated gossip
 who, by the way, cannot read.
 and surely boys acting upon their own volition, and the
 law, in opposition to his feelings and possessions. As, by
 no one knowing me, and disposed to do me justice, will
 think so, least of all, say so. Suppose you the Interpreter
 had not so much eloquence and foresight as you Cadizade
 friend, Wendrobb, as not to perceive that "there were too many
 who understood English"? Surely your friend did not claim
 to be capable of detecting the Interpreter as fond play when he
 Council-room spoke his another tongue. Certainly, to say nothing of
 his English, of which you have had some opportunities of
 judging of its quality. Are more gentlemen in this Convention
 than you reason for believing I did not interpret correctly your
 address on your first interview with the Council? Or that
 I did not understand of interpretation in Council, or
 that I was opposed to your application for leave to attend
 any other meeting of the Council with that friend
 here? Had your friend expressed a wish of that
 he would have had you right about the main purpose of
 the Convention, I would have said, "I am not a member of the Convention."
 He would have been a member of the State Convention, had
 he attended by the law of duty.
 I am, however, very anxious in descending to Brother from
 going before the Grand Jury and testifying to the contents
 of your letter from the P. O. not addressed to himself. I did
 not send for his letter, but for the friend of the Council, who sent
 the letter to me, and so it is.
 Eighth. I read my grand jury finding morning, out of doors, be
 After your address to the Council was delivered, they entered into
 an enquiry into the particulars of Green's speaking for the whole
 of the Convention. One head and bloody brow, shown (and in this) transient
 I saw, called out by a man, in private business; not from a burning
 of "English," as you assert, but by the Council Room with reluctant
 being anxious to learn the facts, in Green's Case, and could have
 been called in any moment when wanted. Your morning is
 at fault, when you say I saw "morning suddenly" out of doors. I saw
 not solitary and alone, nor was I "morning" nor "morning"
 on your matter, as they demanded no special attention, then

being the cause of his arrest, even from your own showing,
and the Court has decided
Sixth "The Committee had been appointed who only waited my
return to warn me out. Appointed by whom? The Council?
The Indian Agent?" ———— ^{the} "Interpreter" and "Main Spring"?
Any responsible man or body of men? And lately, who con-
posed the boom? You have been thus far quite minute in
detail, and you should have continued to when dealing in
grave and sober facts. I here declare, ^{nothing of} ~~any~~ common sense — with
full knowledge of the import of the terms employed, that this item
essentially, and in each particular, constitute of truth! And
I say this on my own personal knowledge, and that of the Council.
Seventh "I approached him and entered into conversation."
Here you should confronted him, as you vauntingly said
you would do, but you did not. You make me say what
I did not say:—"he disclaimed all participation in the
late movement," and all hostile purposes towards myself.
I made no such disclaimer. For the very plain reason
that there were no "movements," nor hostile purposes, to
worry yourself and family; nor did you nor could you,
make out any show of any demonstration, least of all,
any overt act on the part of any person or persons of that
audible tribe. Hence the Parkville men nothing saying &c
This I deny. I did not say so. In the course of the trial con-
versation, I may have incidentally alluded to the excitement of the
people in Parkville which led to the destruction of my friend's post.
At that time I did not know a half dozen men in that place —
never saw them, from that day to this, but once, and then only to the
printing office to get some job work done. Had not seen a Port-
ville man, to know him, for two entire months. My chief aim
having him to prevent any such disorders to obtain foot hold in
our neighborhood, instead of being "the mainspring" to them.
Eighth "———, the U.S. Interpreter, a name well known, and
one who has since acted a part in Kansas affairs." What name?
What was the part he acted? This was in Sept. 1855, then I am to understand
that the "same acted a part in Kansas affairs" alludes to my subject.

Ad. 12, Chicago

Dear Sir, Learning from Rev Mr Marlett one of your preachers stationed here, that you had published a book of your travils in the S. W. and in this country entitled "the out posts of Zion" and feeling a desire to have a copy, requested him to procure one, also a copy of "Autobiography of Rev'd Jacob Young." He did so, I availed myself of the first leisure hours I could command in perusing its pages, and read with lively interest till I came to Chap XIII, Part 11. Here I was overwhelmed with amazement. I was compelled to pause and reflect, but calm and sober reflection was thrown into wild and tumultuous disorder by astonishment, mingled with indignation, at an attack so unexpected, so unprovoked, so wanton. In your preface, which I carefully read, you say, "Memory covering nearly a score of years, may in some instances have proved treacherous or defective, but I feel assured this is seldom if ever the case in any material point." But here in recounting your intercourse with the Wyandott people, and so much as relates to your much abused humble humble servant, are not only a "material point" but several of them, that are as baseless as the fabric of a vision, and a "treacherous or defective memory" cannot be admitted as a plea in mitigation, least of all, in justification. For the sake of ease and perspicuity in ventilating these grave charges, I will reduce the "material Points" to numbered items. First. The forcible expulsion of a Mr Green (A) "a hanger on of our church" the reader will naturally understand you to mean that I was "Main Spring" in causing his expulsion from the Indian country. This I flatly deny. I knew nothing about the affair till several days after the occurrence. As I stated to you at the Council I never saw the man, did not know there was such a being in the country. An investigation into his conduct here, fully justified his removal, tho' irregularly done, as this should have been done by the Indian Agents.

Second. How did you get the impression, what was your evidence, amounting

to almost a certainty, that I was "the Main Spring" the propelling power that moved, as you assert, a set of roistering boys, to disturb you or your family? It is almost needless for me to ask the question, were you or your family ever disturbed? It would be a piece of Supererogation to say, where so many others are ready to testify, that my conduct, my feelings, were strongly opposed to all such social disorder, exerting myself on all such occasions to repress such acts. But you had no real cause of alarm. You and your family were as safe as my (masonic) brother and his family (John H Dennies,) and I am sure he never complained of any ill treatment, nor did he receive any. Bro Dennies received his information, this false alarm, from the same unreliable source. (Supposing it true) that you received much of yours.

"Third" "The very man I suspected and wished to confront" Well, Sir you admit I was present, in propria persona. Why did you not then "confront the very person you suspected?" yea and charge home upon him baseness and perfidy, an insidious foe instead of a friend? But I opine you lost confidence in the durability of the material upon which your charges were based, and the credibility of your informant. For of your own knowledge you knew nothing absolutely nothing about the matter. By "confronting" me there, would have afforded me a good opportunity of vindicating myself from the calumny. I had the means at hand of convincing you of your error, that your alarm, and suspicions were groundless, but no, that was not your purpose, it must be kept for future use, "arod in pickle" it shall stick to him with the tenacity of the Shirt of Nessis.

"Fourth" (W)----(B) "might not interpret correctly" This might be passed in silence, as beneath contempt. But I will remark you must have been frightened out of all sense of propriety to thus conjure up such "thick coming fancies", Chimeras dire, deeds of blood and violence to suppose that a man sworn to "interpret faithfully, and to the best of his ability" in default of which liable to be dismissed at any hour, with disgrace,

would intentionally falsify a communication, especially one involving, (as yours did) matters of so little importance, not worth the time consumed in their introduction and final disposition, founded upon a false alarm raised by a babbling and gossiping woman, as I strongly suspect, and the unruly conduct of some mischievous boys, acting upon their own volition. Why, sir, such things would not disturb the equanimity of a timid and prudish old maid. Suppose you that (W) the Interpreter, has not as much sagacity and foresight as your "sidevant" friend, Mudeater, as not to perceive that there would be present "too many that understood English? surely your friend did not pretend to be capable of detecting me in any foul play when he cannot even speak his mother tongue correctly to say nothing of his English of which you had some opportunity of judging of its qualities. One more question in this connection. Had you reasons for believing I did not interpret correctly your address in your first interview with the Council? that I did not translate correctly your letter of introduction, or that I was opposed to your settling here? Had your friend M possessed a spark of honor he would have set you right about my being the "Mainspring" to any disorderly conduct, but

"Behind (you) him
Stalked sullen Bertram
Like a Sorcerer's fiend
Seeking to be employ'd"

He would now be an inmate of the States prison had I not traveled out of the line of duty by dissuading Mr Guthrie and others from appearing before the Grand Jury, and testify to his purloining from the P. O. The proof was clear. I did this, not for his but for his family's sake.

Fifth. "Found my quondam friend musing solitary out of doors &c"

After your address (alarum) to the Council was delivered, that body entered into an investigation of the particulars attending G's expulsion, for the whole of this "Rawhead and bloody bones" affair originated in this.

I was called out by a man on private business; not from "a seeming dis-relish" as you say, but left the Council room with reluctance, being anxious to learn the particulars of C's Case; and could have been called in any moment when wanted; nor was I musing, nor ruminating over your fright, for really it demanded no special attention, there being, as stated no Cause of alarm, even from your own showing, and the Council so decided.

Sixth "A Com had been appointed, who only waited my return to warn me out." Appointed by whom? The Council, the Indian Agent, the Interpreter & "Mainspring". Any responsible man or body of men? and lastly who composed the C?-----You been thus far quite Minute & particular, and should have continued so, especially when delay in grave & sober facts. Imeet this grave charge in the terms it so justly merits, by declaring it, and with a full knowlege of the import of the terms I employ, Sans ceremonie, it is essentially and in every particular destitute of truth. You do not give it second handed, but as a fact with your own knowledge, and I enter an unqualified denial on my own and that of the council that no such Com was ever appointed or existed. It is a creature created by your terrified imagination.

7th. "I approached him and entered into conversation" Here was another fair opportunity to confront him" as you vauntingly said you would; but you did not.

In this Convention you never even hinted my akin to any dissatisfaction with my conduct towards you. In this convention you make me say what I did not say, "he disclaimed all participation in the late movements, and hostile purposes towards myself &c" I made no such "disclaimer." For the very plain and obvious reason that there were no such movements, nor "hostile purposes" entertained neither to yourself or family, nor did you or could you exhibit any evidence any proof of any demonstration in that direction, least of all any overt act on the part of any member

of the Wyandott tribe.

8th "Heard the P. man making inquiry about the complexion of my political sentiments." This too I deny. I said no such thing. I may have incidentally alluded to the excitement that prevailed in the village, which resulted in the destruction of my friends press. At that time I did not know a half doz men in that place but once and then only to the Printing Press to get some job work done. Had not seen a P. man for two or three months. My chief aim being to prevent any such outrages being perpetrated on our side of the line.

9th "The U. S. Interpreter, a name well known, and one who has acted a part in Kansas affairs. What name? What was the "part" he "acted"? Honorable or dishonorable? The reasonable exegesis and conclusion would naturally be the latter, and this what you intended while you remained cravenly dumb, as an oyster. Now this was in Sept 55. "since acted a part in Kansas affairs" alluded to some acting subsequent to that period. Well the most exciting and disorderly period was in 56. If you wish to impress the idea upon your readers that I was a prominent actor in the social disorders of that period, I can easily step you there interposing an Alibi.