

Chapter

At the Quarterly Conference which licensed Stewart to preach, volunteers to assist him were called for. The following local preachers offered their services: Samuel Pitt, Martin Pitt (brother), Robert Miller, Thomas Lumsdale, Joseph Mitchell, and Moses Hinkle, an exhorter.

The first to render him aid, however, was Rev. Anthony Banning, of Mount Vernon. Bishop McVendee learned of the work Stewart was doing among the Senecas, and his interest was instant and deep. He requested Rev. John P. Finley to go and open a school in connection with the efforts of the missionary at the Seneca Reservation. It was finally discovered that owing to treaty regulations this could not be done that year.

The Ohio Annual Conference was held at Cincinnati, August 7, 1819. Rev. J. B. Finley was appointed to the Lebanon

District, in which the Myanmar Mission was
 situated. He gave the ~~the~~ Mission his close
 attention ~~and~~ and aided Stewart and Rev.
 James Montgomery, the missionary, to the
 extent of his ability. There was then no
 provision for a missionary fund, and the
 seventy dollars required for payment of the
 missionary was contributed by the circuit riders
 of the district. On the Mad River circuit
 were two preachers, Rev. Russell Bigelow and
 Rev. Robert W. Finley. They, with the Presiding
 Elder, were appointed by the Conference as a
 committee to aid the Mission and provide
 for the missionaries sent there. Moses Shibley
 Sr., was appointed to succeed Montgomery as
 missionary. He was made sub-agent for
 the Service. The first Quarterly Meeting for the
 conference year, ^{for the Mission,} was held at Janesville, at the
 house of Isaac Zane, Nov. 13, 1819. There Rev.
 J. B. Finley preached first through an interpreter.
 It was a successful meeting. At the love-feast

Return-the-boys, John Hicks, Scutash, Mononue
spoke with power.

At the close of the conference year, July 29, 1820,
these Wyandots, together with Peacocks came
spontaneously, petitioning that Finley visit them
often and that Hinkle be appointed as missionary.
Their request was complied with. But the year
was not so successful as those before had been.
The fact is, that the growth of any institution of that
nature requires effort in an increasing ratio.
This the Methodist Episcopal Church had not yet
learned, for this was its first mission. Finley
saw the falling away in progress in the mission
and made it the subject of daily prayer. It came
to him that the work would have strike nearer the
Indian heart if growth was to be maintained.
He revived the movement for a school in the nation.
It required much patience and perseverance to get
it. But in August, 1821, he was able to present
a petition to the Conference, at Lebanon, for a
school at the Wyandot Mission. It was

signed by the following Hyandots of influence:

Ne-mu-quot,	Chief.
Return-the-logs,	Chief.
John Hicks,	Chief.

Harmonia,	Chief.
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Mo-daw-you-ah,	Chief.
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Ne-am-dough-so,	Chief.
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Sa-hu-waugh-ta-ro-de,	Chief.
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done in the presence and by
the interpretation of

William Walker, U. S. Interpreter,

Moses Hinkle, Sen., Missionary.

This petition proposed to set aside a section of land (a tract one mile square and containing 640 acres), the same being the ^{old} ~~old~~ Camp-Beigs. And it stipulated that a resident missionary must be provided. The prayer of the Nation was granted by the Congress, and Rev. James B. Inley was appointed to the work. He faced

many difficulties and discouragements. Only two hundred dollars had been appropriated with which to begin the work. There was no residence for the missionary and family. But on the 8th of October, 1821, he set out with a wagon which he had caused to make. It was drawn by a yoke of oxen. Two young men were hired and a young woman volunteered for teacher - a good Methodist girl, Miss Harriet Stubbs. Eight days were day on the journey. From the Upper Sioux to Upper Sannawash but two or three cabins were seen. Upon arrival, the whole family were quartered in a new cabin erected for the U. S. blacksmith. It had neither door, window, chimney. But a good meeting was had on Sunday, and that made up for much inconvenience in those good old days of Methodist sacrifice and enthusiasm.

It is regretted that we can not follow Finley in his heroic work of starting the Mission on its new career, - how he shopped and hauled and hewed, as well as preached and prayed.

He built a cabin 20 by 23 feet and moved into it
 during the first snow of the season, though it
 had no door, window, or loft. That winter he
 put up double house 48 by 20 feet. Except on
 Sundays, they did not eat a meat that winter
 by daylight. They went to bed at nine and rose
 at four. He preached every Sunday, and the
 classes, attended prayer meeting, in addition to
 his house-building. He followed the Indians
 into the forest where they had set up a camp
 for the winter hunt, and held meetings—
 good ones. He rode fifteen miles to hold
 funeral services when a member of the church
 died—Mononue's aunt. He made the
 coffin, held the funeral at nightfall as the
 snow began to fall, had a touching service, and
 rode home at night. He counted that a
 happy day. Think of these things, you that have
 fine churches, spacious parsonages, automobiles,
 official boards, and other institutions and
 appliances of modern requirements—ask

Take care to escape the morning, "How to them that
are at ease in Zion".

Chapter

The mission set up by Stewart, in which he was a faithful worker with truly, was not confined to such lines as a strict adherence to the rules of the Church require. And this is another evidence of divine design. For such a mission could not have succeeded at first. Stewart did not perceive nor understand the necessity for it. If he had been a man of education and learned in the procedure of the Church he would have failed. But of the discipline he knew little. To change the Indian from a pagan to a Christian was his sole purpose, and this he attempted to do by an appeal based on the truth and saving grace of the Gospel - generalities of love that embraced mankind. It was the only cause that could by any possibility have succeeded with the Indians at that time. But it would not have held them. Planting

a Church, then nursing it to a mature and whipping it into disciplined working body are two different and entirely diverse tasks. Stewart ~~could~~ and did perform the first one - He could not have performed the second. Finley would probably have failed in the first, but he was the ideal man for the second. The hand of God was in this Mission from the ~~first~~ beginning.

Finley saw that the loose Church-work of trial or State Church which Stewart had established had accomplished all it ever could accomplish. Future growth demanded a closing of lines, a conformation to order, a tightening of ordinances, which would produce a vigorous aggressive body which could ^{grapple} ~~do~~ with the new conditions for the Indians, which he saw rapidly approaching with civilization ~~then~~ closing in about them. He began to form them into classes and spheres to have the net of the Church. Absolute freedom of

action is the heritage of the pagan Indians, and the Spaniards objected to having their names written down. There was a sort of rebellion that ~~was~~ might have frightened a less inflexible man. But Finley held to his purpose. Rum-sellers, finding this opening, took a hand. Many fell away. ^{At his first}

meeting for the reform only twenty came forward to enroll. This was at Big Spring. The next Sunday, at Upper Lewis, only ten responded to the same call, among them, four chiefs. Finley tells us that he was not discouraged. He knew he was right. He had faith. The Church began to gain - slowly, at first, but to gain. And the material now built into the Mission was ~~strong~~ genuine, giving strength. These members began to see their obligations in a new light. Christianity began to impress itself as application to the affairs of life - to life betterment. The women no longer had

to cultivate the fields of corn, beans and pumpkins,
 to cut and bring in the wood, to dress the gun, and
 perform the drudgery of savage life. They
 began to take pride in cleanliness of
 person and a tidy cabin. The lords of

the forest were set to plowing and reaping.

He was successfully improved with the new
 of better dwellings, larger fields, more
 substantial fences. The pagan Indian
 could "throw away" his wife at will. There
 was a new order. He must ^{not} ~~stick~~ ^{stand} to
 her and stand by her, notwithstanding
 the sharpness of her tongue and her
 demands that he bestir himself to keep
 get a living. Through the secret of his
 brow he began to see the true intent
 and meaning of the Gospel. What a
 means of ^{means of} saving good honest toil is!

And a new light shone on the
 Hymenat Mission. Its feet were set
 on the rock of ages.

Chapter — —

The meeting of the Ohio Conference for 1822 was held at Marietta in August.

Finley's health had failed, and he was uncertain as to his ability to continue in charge of the Mission. He was sent down to the Lebanon district, while Charles Elliott was appointed missionary. But his health improving, Finley retained his place and continued to supervise the work among the Wyandots. A school committee was appointed, consisting of Belwin-the-logs, John Fitch, Mmman, Peaseck and Squire Gray-Eyes. William Walker, Jr., and Lydia Barstow were appointed teachers at the Mission, and good progress was made there. The pagan party continued its opposition to the Mission. Bloody-Eyes, ~~brother~~ of Belwin-the-logs, ~~then~~ came to kill his brother, Belwin-the-logs, for becoming a Christian, but repented of his intention and

was finally converted and died in the faith
 he had so strongly recommended. The heathen party
 attempted to break up the services of the Mission
 but failed. ^{not only successfully rejected the proposal} Linley went in company
 with some of the chiefs to visit the Indians
 and labor with them to come under the
 rule of the Gospel. A good meeting
 resulted and all returned encouraged.

The work of the year 1823 was the visit
 to the Mission of Bishop McKendree. He
 arrived on Saturday, the 21st of June. There
 did a meeting bear better fruit than
 this between the membership of the Mission
 and the Bishop. This work had been
 close to his heart from its inception
 his first knowledge of it. The school had
 been organized on the manual labor plan.
 There were some fifty Wyandott children
 in the school. The boys labored in the fields,
 and the girls were taught cooking, washing

darning, mending beds, spinning, knitting, and weaving. The Bishops went into the fields to hoe corn with the boys, an example to show them that labor was for all. He found that the Wyandots were building heavy log houses, with brick chimneys. The evidences of civilization were to be seen on every hand. He paid first tribute to John Stewart and gave him credit for setting up the Mission. In the services he was impressed with the earnest and ~~deep~~ ^{deep} spirit and ~~the~~ ^{deep} enthusiasm of the Church. No visit of two weeks more ever gave him more pleasure than that to the Wyandot Mission.

The Conference for 1823 was held at Urbana, Ohio, in September. Finley was re-appointed to the superintending of the Wyandot Mission. Rev. Jacob Ketser was appointed to assist him. The Ottawas and Chippewas at Saginaw Bay were to be under

his charge. Stewart died December 17, 1823.
 Finley was making preparations to
 visit the Indians in the direction of Detroit
 and left on the 10th, having taken a last
 farewell of the founder of the Mission. The

brothers to go with Finley were Monrovia,
 Spire Gray-Eyes, and Jonathan Pointer. This
 was a hard but profitable journey.

It carried them through Brownstown
 to Detroit, ^{meeting} and the Indians ^{of} ~~that~~
 that region ~~were visited~~ heard the Gospel
 preached. There were Indians living
 in Canada opposite Detroit. Finley
 organized a class among them, the
 first Indian society formed in Canada.

Finley returned home to the
 Ajmanah Mission to find that the pagans
 partly had revived and ^{again} ~~again~~ in
 opposition to the Mission. It is important
 to remember always that the powers of evil

never cease work. They are persistent and ever present. They are arrogant, brazen, bold. When defeated and cast down at one point, they appear always in another quarter — often where least expected and in a role not assumed before. The chiefs had become dissatisfied with the Indian Sub-agent and preferred charges against him. It was told abroad that Finley was at the bottom of the movement against the official. In this emergency, he speaks of the devotion of William Walker to him and the Church. At the trial it was shown that Finley was in no way connected with the trouble, and he was made stronger than was.

Early in the year 1824 William Walker was placed in charge of the classroom of children at the Mission. Under his

supervision and instruction they made progress. Finley says much of them experienced religion. One of the favorite pupils at the mission, ^{Angewahung,} ~~passing~~ away, the first loss by death. Wallen wrote a touching account of her last illness and her triumph in her last hours.

The General Conference for 1824 was held in Baltimore, on the 11th of May. Finley was invited to attend, which invitation he accepted. He visited the City of Washington. There he saw John C. Calhoun, Secretary of War, who put at his disposal ~~XXXX~~ thirteen hundred and thirty-three dollars for the purpose of erecting a suitable house of worship at the Grand Mission. With this money the famous stone building then was put up. It was built of limestone, and was thirty by forty feet, and plainly finished. It still stands - and will continue to stand.

Chapter ———

The year 1824 was a notable
for the Maryland Mission in many ways.
One of the important events was the
visit made to it by Bishop Doane and
Bishop McVendree — his second visit. They
left Baltimore ^{for a general tour} soon after the close
of the General Conference, and were
at the Mission in the first half of
August. Finley sets out the letter
written by Doane giving at great
length ~~it~~ an account of their sojourn
at the Mission.

They reached the Mission ^{home} on Friday, the
—— day of August, 1824. On Saturday
they visited the Mission farm, finding
its location "delightful and convenient."
The crops of wheat and oats had already
been reaped, and sixty acres of corn in

a flourishing condition stood as a testimony to the industry of the Hyandot students of the Mission—for they had performed most of the labor required in its cultivation. A fine crop of flax had been produced, and ~~an assortment~~ of vegetables to supply all the wants of the Mission abundantly were growing in the fields. It was evident that the Mission was on a sound basis and contemplated the physical and moral development of the Hyandot people.

The Bishops were well pleased with the evidence of Christian progress as manifested in the Mission service. The Indians remained in their devotional exercises four or five hours on the Sabbath, and were then loath to quit. They sang hymns in their own language and many of them offered prayers in their

native tongue. On Tuesday, the —, the head men of the tribe assembled in council to meet the distinguished visitors. After the ceremonials and general discussions were past Bishop McVendree requested these councillors to report to him on the condition and needs of the Mission. The response was made by Monene, Pemoh, Peacock, Sammundeewot, Boy-Eyes, Big-tree, Washington, ~~Reverend~~ Driver, Two-logs, and Joseph Williams. No more encouraging report was ever made, nor was there more enthusiasm ever shown for any institution than ~~there was~~ for this Mission so recently raised in a pagan land. And that this spirit was not ephemeral, but ~~and~~ the ^{dearest} manifestation of a deep conviction of their dependence on the ~~the~~ faith sent

among them of Lash, was duly demonstrated when, on Thursday, the Bishops went about from house to house to find evidences of devotion to the Master in the homes of the people.

The Bishops were satisfied with the conditions found to exist at this, the Irish Mission. They were more than satisfied - they were delighted. There was a stable dominion in the wilderness, and it was rising and flourishing with promise for continuing good to man and power and glory for the Church.

The conference for 1824 was held at Jamesville, and ~~xxx~~ ~~Hooper~~ Finley was continued in charge of the Mission. Rev Jacob Hooper was ~~also~~ retained as director of the industries connected with the Mission farm. The year was one of growth and prosperity, though the

Hyandots were troubled by prospect of having
 to surrender their lands in Ohio and
 retire to the West. This caused a feeling
 of uncertainty in the tribe which could
 not but be reflected in all their
 activities. There was resentment, too,
 at the course of the Government, for
 had they not been assured that their
 homes was reserved to them for all time.

Finley was confirmed in his
 position of Superintendent of the Wyandot
 Mission by the Conference of 1825, and
 Rev. John C. Brooke and wife, Samuel
 Jacob Hooper and wife as ~~to~~
 director of the farm and as Teacher
 in the Mission. The Conference
 directed that twelve of the largest boys
 at the Mission should be sent to the
 various circuits to more thoroughly
 learn the English language and any
 trade they had made progress in at

the Mission. For this purpose Finley
 carried them to Urbana in a wagon
 in December. At the request of Rev. —
 — Bangs, Finley, Peterson-the-olog,
 and Monrovia visited the Eastern
 States and attended the anniversary of
 the Missionary Society. They departed on
 the 5th of June, taking Samuel Brown
 as interpreter. This was a glorious
 journey. Those men from the
 Western Wilderness made a deep
 impression for earnestness and zeal
 in the Christian religion ~~at~~ wherever
 they stopped. They went from Portland to
 Buffalo, and by way of Schenectady and
 Albany to New York City. Thence they
 went to Boston, Philadelphia, Baltimore
 and Washington City. The enthusiasm
 of the Indians was everywhere a
 revelation. This visitation was of

great benefit to those who made it and to those who heard it. To the latter it was revealed that the children of the wilderness were in no wise lacking in fervent spirit for the spread of the Gospel. And when the delegates reported to their neighbors the manner of welcome extended to them they were encouraged to greater efforts in their glorious work at home.

In 1826 the Conference was held at Hillsborough October 4. Finley was in declining health and thought it best that another should be sent as missionary to the Ikyandets. He was retained as superintendent, but Rev. James Gileuth was appointed missionary.

The Mission suffered a great loss this year in the death of Betson-the-top. He died January 1, 1827. He had been

a power for righteousness from the day of his conversion. He never wavered. He never doubted. He was a man of sound judgment, and his counsel was always good.

Bishop ~~Mc~~ McKendree paid his last visit to the Wyandot Mission this year. He came in June. From the first he had labored for the Mission. No other institution in the Church held a warmer place in his heart. He it was who suggested, in 1817, that he and his brother go as missionaries and teachers to the Wyandots to succeed Stewart. He was regarded as a father by the Wyandots—as more—as the *Me-i-a-wah-ne'-gis-to'-te*, the ^{spiritual} heart or father of the Wyandot Church or Mission. The house he built still stood when the storms of secession

came and brab up with in the dark days of the forties. In those days there were many in the Church who had heard his last exhortations in this year of 1827. And these were as a stamp unto their feet.

The need for a stronger civil government came with the ~~physical~~ ^{moral} progress of the Mandates. The occasion for this advance came this year.

Da-mu-quot, the head chief, died. By the tribal law his place was to be filled by appointment by the Warpole, ^{the} ~~my~~ War Chief of the tribe. ~~So~~ La'-ra'-has was chosen. But the choice was not satisfactory. It was the province of the Bear, Deer, and Big Turtle clans to nominate the chief to vote for by the tribe. Da-ra-has was not recognized, and the Warpole was

permitted to act as head chief until the end of the year. Then the head men decided to elect a head chief and eight counselors every year, the election to be on the first day of January.

As the administration of the Warpole had been fair, and as he was a man of discretion and sound judgment, he was the first head chief elected under this new plan.