1845,
June 22

Dear Brother Ingalls

I received yours of the 19th & 24th in due time. The first communication I answered by our brother Jacob Cornelius, who is now on business to the State of Mo. Since your last arrived, I have seen a communication from J. M. P. Fowler, addressed to Bro. John Cornelius, in which Joseph says that he has seen this letter which I wrote you, and charges me with having always been his enemy ever since I have been on this mission &c.

I now think it due to myself and Joseph to give a plain statement of facts connected with the history of Joseph since I came to this mission. When I arrived here in Sep. 1844 I was informed by the Missionary that preceded me (Bro Jesse Holbrook) that there had been no missionary appointed by the Bishop for the preceding year; that Joseph had been employed by Bro Fields as part of the year, and that some time in the winter Bro. Fields had removed him (Bro Holbrook) from his field of labour to this mission; and farther stated that Bro Fields had paid Joseph for his services at the rate of one hundred dollars per year besides some presents, and, he had told him that he would not be employed any longer nor would he expect any thing more for preaching. Bro. Reed and myself came to the mission the week that Bro. Holbrook left. Joseph said nothing about his affairs till Bro Reed had left for Green Bay where he was to spend the sabbath. Joseph followed him to the Bay and told him that he had contracted a debt of from 30 to 40 which he expected the church would pay; but as they had not paid him as he expected he had no pay to pay it. Bro Reed wrote me, and mished as they have no money for that purpose that some collections might be made among the Indians of grain &c to help Joseph pay his debt.

Bro Reed sent his letter by Joseph to me. Joseph came
to the mission house with the letter spent some two or three
hours; but said nothing about this business; went home
and on his way left Bro Reeds letter with a Brother
about half a mile from the mission house with a request
that he would give it to me. When I received it, I
mentioned it to the brethren; but they did not feel
disposed to do any thing and I had nothing to give
any more than Bro Reed; neither did I consider it
perfectly right for him to claim it as his dues, when
there had been a settlement between him and the
P. E. If he had acknowledged the payment of all
demands and requested further aid I should have
viewed the thing very differently. I did not ask
Joseph to preach inasmuch as he considered the
Church indebted to him already; but I preached
a number of times at his house, and did what
I could to help him along. The next thing that
took place with Joseph, some stories were circulated
through the nation affecting his Christian character.
I talked with Joseph but could get no satisfaction.
Finally there was a trial instituted according to the
discipline of the church, and the decision of the com-
mittee was referred to the Quarterly Meeting conference
where Joseph made some confession; and it was
thought best by a majority of one, to continue him
in the church, and let him preach. I voted in
the majority. But still Joseph appeared dissatisfied,
and generally attended the Swiss Church, came to our
meetings but seldom; would not partake of the sacrament
with us, he was frequently telling our members that
they better all go, and join David's church, because the
Methodist Church would soon come to nothing &c.
All these things connected with others such as
cock fighting & not letting and the misuse of all

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Rev Norman Fingall

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family duties was the reason why he deprived him
of his license. In addition to all these things he told
Bro Rust, and myself a little before we went to the
Quarterly Conference that Mr Davis invited him to
the sacrament the sabbath before, and they were
all very friendly to him in that church, and he
did not care whether his license was renewed or
not. When his license was taken away he still
persisted in preaching and I presume preached
ten times where he had preached once before.

I have now given you the outlines of Josephs
conduct since I came to this mission. If he had not
left as he did he would in all probability been
expelled the church. He has a wife here whom he
left to take care of herself. So much for Joseph.

There is one thing which I wish to inquire about.
I have been informed by our chiefs here, that there was
a certain tract of land disposed of a number of years since, the
avails of which were to appropriated for the support of a mission-
ary for the benefit of the whole nation. The orchard
party here have received their share of that money for one
year, and no more since they came to this country.
Now the questions I wish to ask are What has become of
that fund? Has any part of it been sent to this country?
and how much? If the Oneidas leave this state what is
to be done with it? You need not let anyone know that
I have made any inquiries. If you could answer these
questions I should be much obliged to you. There is another
subject I would inquire about. How many schools do
you have on that mission? and how are they supported
We have had no appropriation for schools since I have been
on this mission, and have had none, except what I have
taught myself. Please to answer this by our chief Jacob
Cornelius, if you receive it in time. Affectionately yours

Rev Rasmus Hagerty

Henry R Colman

There is one more question I would wish to make
Did Joseph obtain those books by virtue of his licenses
or did he purchase them with his own money
What I mean by this is – did he go as a Methodist
local preacher and ask for those books or not?
June 22. 1842

Rev. Reuben Bigelow
Oneida Castle
N. York

Oneida Castle July 11th 1842

Dear Sir Coleman

Yours of the 22 of June came to hand on July 6th. But I was astonished to learn that you had received two letters from me by mail. For some time I could not account for it on any tenable consideration but finally I concluded that J. W. C. Bulleff must have mailed that letter which I gave him to carry to you when he should return to his home; and which I told you would be forth coming at that time. I cannot tell what motive he could have to mail that letter. I certainly told him to carry it himself to you. And why he did not I cannot tell. Perhaps he did not understand me. I find that the Indians are sometimes prone to greatly misunderstand and to receive quite a different idea to the true one.

I have no doubt but that you have told me the candid truth in respect to Bulleff and have not designedly questioned your veracity or candor in any communication to you. My only object in writing as I did was to make a true statement of facts in respect to his conduct in this place. I have acted on your statements as true. I have ceased to employ him. But this has cost us considerable trouble. A majority of the friends at Onondaga cannot be persuaded to believe that he is so much in the fault. They think that he will easy make it all up when she returns and be ready to come back to them again when called for. What the result will be finally I cannot augur. I fear that it will close up the door of usefulness among that people. It also makes considerable distraction at Oneida. It is likely that it will be the cause of two parties of those who remove to Green Bay this year. You will depend to visit the whole immediately upon their arrival at that place. Rachel Bulleff wife and Peter Webster's wife will come there with a certificate of membership. They are good sisters especially the latter; but I fear that Satan will persuade them to join the Episcopal Church. She will take with him all of those over whom he has any influence in this place.

ch you you spoke of a tract of land sold a number of years
ago - the avails of which were designed for the support of a
the Oneida nation missionary for the whole nation.
The whole history of that land I am not able to tell you.
But this I am well persuaded is the fact that it is so
situated, now by recent acts of the legislature that the
missionary among the Oneidas in the State of New York
can draw the interest of this money as it may be shown
in his name and no other. But the Missionary does not
have the use of it. It is all paid into the treasury of
the missionary society of the Meth. E. Church.
The money annually is not quite 100,00 dols.
What will be done with the avails of this land when
all the Oneidas move from the place I know not but
presume however that the principle will be taken up
and they will carry it with them.
Mrs Ogalla taught schools 4 or 5 weeks last fall
I taught 2 months last winter. And a young Stockbridge
Indian taught one month last winter; making in all
4 months English school the year past. I have
known the expense of all of this except five dollars
paid by the parents. I find it a very difficult thing
to keep good order in school. In trying to do so
I expect I have increased the ill will of some, espe-
cially the young people. I have taught school a good
deal and have had the name of keeping good orders
but here I had more than my match. Owing to the
distracted state of the Indians in selling, we have not
commenced any schools this summer.
In addition to the above schools we have had two
Indian schools. One at the mindfield, forty two
months. one at the Orchard forty 1 month. To support
these schools there were 36,00 dols appropriated
by the missionary society.
I know not by what means Joseph obtained the books at
New York. I think he must have done it on the strength
of his name for it was not been very imprudent to let him
have books on individual responsibility without some kind
recommendation. I think it is not true that he preached as a
preacher in the city

July 14. I understand
a stack for Green Bay
requested Brother H
last to give me in
of the Orchard. Tell
The has not done
in season to afford
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on monday last, but
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I shall go next sab. A
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Monday July 18th I
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May the blessings
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...come it on the strength
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...My request some kind
...friend that he labored as a

July 14. I understand that the Indians are calculating to start for Green Bay next Tuesday, which will be the 19. I requested brother David Johnson the Chief to do so best to give me in season the names of all the members of the Orchard Party, who are calculating to remove. He has not done it yet but I expect that he will in season to afford me the opportunity to make out their certificates of membership.

This week thus far has been one of great agitation among the Indians and indeed the whole publick in consequence of the loss of an Indian boy, for 3 years old. He was lost on monday last, but he was found this day which is a cause of great joy to his deeply afflicted and good mother. I shall go next sab. to Onondaga and on my return on monday next shall give you an account of that mission.

Monday July 18th I have just returned in safety from Onondaga. We had a tolerable good meeting at that place. It was not quite as large as before. Still Rudolph was pulled down. The Chiefs have forbid all the pagans to attend the christian meeting. It will be hard work to break up this stubborn opposition to the cause of Christ.

J. W. O. Rudolph is still about here and seems to appear more like a man. He is always pleasant and kind to me. I cannot get any accounts to Jacob Cornelius. He appears shy and ashamed. What be Alexander Cornelius from Canada is very sociable and friendly.

Sat. 23d I have had an interview with Jacob Cornelius since monday. He appears better and better. Told me that he would call and see me but has not as yet. The Indians are nearly out of patience waiting for their money. I think it is absolutely wrong that they should be thus troubled. They expect that they will leave on monday 25th. It is important that they should be accommodated with steam boats. May you have great prosperity in that mission. May the blessings of God fall in rich profusion upon you.

Yours in Christ

Rasmus Ingalls

Rev. Henry M. Colmore
Ducks Creek
Arizona Territory

For the Wisconsin Republican 845 June 17

Mr Editor

I noticed an article in the Republican of May 20th under the caption of The Indians, which I think should be explained or corrected. It brings a general charge against the Oneida Indians as a nuisance in the village of Green Bay. And without any exceptions it says, "They have their reserve and should be kept on it. Now I do that there are Oneidas that are a disgrace, and a nuisance to society as one will deny. And if they were shut up in a dungeon, and should never see the light of day unless they were reformed it would be a blessing to them, and all concerned. But does this justify the sweeping declaration contained in the Republican. And is it just and righteous to ~~represent~~ reproach a whole community as a public nuisance and send it abroad through the length and breadth of the land because there are individuals of this description among them. As to morals Sir, the Oneidas as a people have nothing to fear from a comparison with the "morals community" of Green Bay. I have lived among ~~the Oneidas~~ them almost four years last past, and have never witnessed the riotous and drunken proceedings of which the Republican so loudly complains. It is an uncommon thing for a drunken Indian to be seen in the neighborhood ~~this part~~ of the nation where I reside. The other ~~portion~~ neighborhood I am not so much conversant with. But I know enough of them to know that there are many respectable people there as well as here that would not be a disgrace to any community. There is one thing in particular that speaks volumes in favor of the morals of the Oneidas and that is, that there is not a licensed groghopper in the whole nation nor ever has been since I have been among them. It is true that some of those pests ~~and nuisance that we now have among us~~ of whom there are a multitude sometimes get some whiskey at your village and bring it amongst us

But this seldom happens
and sells it to creatures like themselves and no one
that wishes to be considered respectable here has any
thing to do with this business. Now Sir if you would
be unwilling to have the citizens of E. Bay published abroad as a nuisance because
there are such drunken and riotous proceedings in
your streets you should certainly be willing to make
the same allowance to your neighbors if they are Indians
as you would wish others to make for you
Query. Is it true that there are ten licensed groggeries
in the village of Green Bay?

June 10/46 Ch. R. Colman

W. Republican

[1845]

Mr Editor In reply to "Your Duck Creek Correspondent" you ask, If the Oneidas do not have their chicken carousals upon their Reserve, why do bodies of from fifteen twenty or thirty come to town to annoy our citizens with their bacchanalian revelry." I do not think that you need not travel as far as Duck Creek for an answer to this question when every person in our village can answer it if they will. I apprehend that the true answer can be given in the language of inspiration. To wit "Where soever the carcase is there will the eagles be gathered together" Now until the proper authorities of Green Bay shall remove the old carcase by enforcing the law, and until a thorough reform is effected the citizens of Green Bay must expect that the Oneidas will desire their removal west of the

Mississippi or to some other part of the world, and such policy that a community of through-going Free-Soilers may supply their place

Peru — July 4th 1845

Dear Brother

I received your Letter of the 12th of March somewhat about the first of April but Conference was near at hand and as I was to move I thought I would omit writing till I had got settled — Nice now I am settled at Peru Village on a little circuit of three or four appointments — About all this north part of our Conference is cut up into little patches of work all so burned over with Millerism and Abolitionism that in spiritual matters there is scarcely a green thing left. If the Devil has not burned up the world with his Millerism he has burned up Christ's kingdom where he could get Scottism to kindle his fire with. The Discipline of the Church is out of the question in all this north region especially or at least only a matter talked about at Conference a little for want of something else. If the Discipline of our Church goes down for ten years to come as it has ten years back in New England and its neighborhood it will be clean buried and forgotten. Class meetings and Love Feasts are scarcely known in all this region only by name and but very few attend them. Christian Communion is but little known. Love of Brethren went away a few days after Class meetings and Love Feasts were dismissed and never calculates to return till those regulations are restored. I am sometimes almost discouraged but the Lord holds me up yet and I calculate to hold on till he dismisses me from this polluting and polluted world. Last year on Fort Ann Circuit a revival in the Church took place such as I never saw. You perhaps saw something of it in the Advocate. I suppose now

about 150 profess to have obtained the blessing of Sanctification since last February Such an influence as they carry I never saw I had a hard struggle to clear the circuit of Gross sippers and drunkards the first year but the revival the second year has greatly encouraged me not only to hold on to old fashioned Methodistic Discipline but have Holiness of Heart more perfectly mine and preach it more clearly to others than I ever yet have done: I am convinced we have sustained great loss in speaking of Holiness in a general point of view and not making it a definite point and giving Scripture terms and Language urging all Believers to a present attainment of it showing the dreadful sorrow of indulging any Love of sin by being a great while getting rid of it and dishonoring God by concluding he is not able to deliver us immediately or it is not his will to do so and thereby make him countenance our pollution or what is worse than all that we can procure it by any other means than simple Faith in Jesus Blood: Roxana lives with us Lucindas Brother Boarded with us at the Falls and taught school. Full Salvation truly came to our House and I think we all shared in it Let God be praised. I was at Northampton the last of May: Mother is well remarkably so; has her mind vigorous and her faculties not much impaired Brother Hiram and his family are all well Barzilla and his family are all well: I understood Brother Spicer's family were all well: I hope we shall all be so happy as to partake of the rest that remains for the People of God before separation will never come: I am sorry to hear of your hard discouraging toils among the Indians I hope you will not be discouraged: Continue to preach Holiness of Heart to them: Let them

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have it from a Heart that feels all the power of the Blessing you recommend Tell them Jesus Blood will wash an Indian White and lead him through great Tribulation safe to glory wayward as his Spirit is We are all well here I have had no sickness in my Family of any consequence for four or five years We all join in Love to you and Lidia and all the Children

Seymour Coleman

P. S. I forgot to say that I have this morning received a letter from Uncle Nathaniel Babylin He resides in Chester Mecys County Ohio He lives with his second Wife professes religion belongs to the New School Presbyterian I guess has enough of this World Wants to know about his Family connections &c Perhaps you had better write to him

S. C.

Permit My
Yours &c

10

Revd Henry R. Colman
Duck Creek
Wisconsin Ter

Manchester March 9th 1840

This pleasant sunny spring weather reminds me most forcibly of that pleasant place so late my home & then find recollection presents to my view that place & its thousand thrilling associations. Memory delights to reflect the scenes of by gone times. The first thing in the spring with me was the flower garden. The sap bush so absorbing to many possessed not one half the interest that the garden did. As the snow-ground was yet half bare I used to make my way thither & with almost a childish interest would [illegible] uncover root shrub & plant to see if all were safe & if none had suffered from the severity of the winter. And there was the sweet violet peeping to greet my early visit with its dark green foliage & off with its [illegible] eye & the sweet flowers! I have seen them in fair profusion from under the covering of snow as bright as June. As soon as the mud was half dry I set to work. Trees & bushes must be cut & those roots & vines must be trained. ~~I generally had~~ I did all the work pretty much alone & in daily transplanting I generally had very good luck. By this time the weeds were filling with the lawn — wood blood-root bloodroot & various others which must all come in for a share. But also these diversions were not without alloy & even here I was not satisfied. Time cannot always be employed thus. Something more noble & more useful must be my occupation & now the way seems opening for its pursuit. I love my flowers so well beloved, but let them go. I am determined a spot no flower garden shall stand in my road to usefulness. No, I shall try to profit myself for instrument to bring my little world to right. Amen

Duck Creek! loved spot in our name! "Are you homesick?" Ah no! far from it. But the recollections of the many pleasant hours that I have spent there endears it to my memory. It is also dear to me as being my spiritual birth-place; where I was brought from nature's darkness to the marvelous light of the gospel. Are there not many reasons why a person should love his home. Duck Creek is not now my home but it has been. Three long years have I spent in its pleasant vicinity & whenever a girl should be from 12 to 17 would it not be strange if she should form no pleasing recollections. But I have spent many days here on the sunny sides of this fine clear hill, have wandered as soon as the breath of spring had melted away the last remains of stern winter's frost; & plucked the blushing wild flowers, which bloomed prolifically there. Yes & from yonder green meadow have I often borne the loaded basket of richest fruit; the rich, ripe strawberry. Near the edge of yonder wood did the autumn sun espy me gathering from overloaded bushes the delicious raspberry. Where beneath the spreading branches of this vigorous young oak was my favorite seat for singing, reading, meditation & prayer. How many a sweet hour on the sweet Sabbath have I spent here. How dear to the memory is this loved spot. Where was my flowery garden the rock & the arbor. How oft before the morning sun had kissed the flowers was I there in their midst to pull the noxious weed to support the drooping flower & train the tender shoot of the thrifty vine. Sweet scenes farewell. Never more shall I wander in those familiar paths & pluck the sweet flowers in that spring up in every nook.

But I do not fume. Ah no! that was a moral wilderness to me. I was willing again to make my home. And though in this place I find it all superior to that, in the morality of the people, yet religious exercises here are much more profitable to me than those at Duck Creek, because I can understand them.

The loveliness of the scenery at D. C. in my opinion can not be equalled by this or any other that I have seen in Wisconsin. But these lovelier spots I do not attempt to deny. Should I stay here more & should I remain in this place as long as I lived there (which may God in his mercy forbid) I might think the same of this, that I now do of that.

Manchester Dec. 9th 1845.