

White River, in the State of Indiana. Having discovered that the lands anticipated at White River had been sold, they removed North-west, and joined their brethren at Statesburgh, near Green Bay, in this State.

Previous to the arrival of the Rev. Mr. Miner as missionary, Mr. Metoxen was in the habit, as his wife relates, of officiating as a religious teacher among the tribe, when they had good meetings, and were much engaged in religion. After the arrival of Mr. Miner, and during your own labors as a missionary, Mr. Metoxen was the only reliable man that could be resorted to as a correct and fluent interpreter. During the last few years he has been of great service in giving testimony to events connected with olden times.

Mr. Metoxen has taken an active part in the civil and political affairs of his tribe. Especially during our unfortunate disputes from 1843 to 1848, between the citizen and Indian parties, he occupied a distinguished position by lending his whole influence to the Indian party.

When young, Mr. Metoxen was a man of great bodily strength, and owing to many hard-fought personal conflicts, in which he had been engaged, he was commonly styled the "Stockbridge bully."

As an interpreter, the style of Mr. Metoxen was that of classic harmony and beauty. I am delighted with the Oneida language, as spoken by Daniel Bread, although to me unintelligible; and I am pleased with the style of Washington Irving of your own tongue; but I have also been frequently entertained in listening to the classic beauty and force, *as uttered by* John Metoxen, of the language of the Muh-he-con-naws, whether delivered around the council-fires of the Nation, or within the sacred walls of the sanctuary. In council, his speeches are generally listened to with deep attention and interest, and his opinions were regarded as important.

But "the old man eloquent" is now silent. By the influence of sickness, infirmity and old age, he seems to take but little