

JOURNAL.



MAP OF PART OF NORTH AMERICA.

Engraved by Sid. Hall, Bay St. Albans!

A
JOURNAL OF A MISSION
TO THE
INDIANS OF THE BRITISH PROVINCES,
OF NEW BRUNSWICK, AND NOVA SCOTIA,
AND THE MOHAWKS,
ON THE OUSE, OR GRAND RIVER,
UPPER CANADA.

BY JOHN WEST, M. A.

AUTHOR OF A JOURNAL OF A MISSION TO THE NORTH WEST
AMERICAN INDIANS.

PUBLISHED BY L. B. SEELEY AND SON,
FLEET STREET, LONDON.

MDCCCXXVII.

P R E F A C E

THE many encouraging testimonies which the Author met with in the publication of a Journal of his Travels among the North West American Indians, during the years 1820-1-2 and 3, as Chaplain to the Hon. Hudson's Bay Company, induce him to lay before the Public an additional Journal of a Mission to the Indians of the British Provinces of New Brunswick, and Nova Scotia, and the Mohawks on the Ouse or Grand River, Upper Canada, during the years 1825 and 1826.

The Author has written openly, candidly, from the heart, and under a weight of responsibility, in making known the destitute state of thousands not only among the Aborigines of "The North Country," but also of European Settlers in the more remote parts of the aforesaid British Provinces, who have no one to proclaim to them the divine message of mercy, and administer to them in the dry and barren wilderness the cup of salvation. In testifying of what he has seen and known in fact and observation, he can truly say that his sole and simple object has been to do good in exciting a further Christian sympathy, and a more active exertion in the supply of their spiritual wants.

Commerce has traversed the desert, and Colonies have been planted in "the waste

places," which are preparing a way, through Divine Providence, for the conversion of "the uttermost parts of the earth." It challenges therefore a deep consideration, whether in holding of Provinces, and widely extensive territories, efforts are made to diffuse Scriptural light and knowledge correspondent with the means possessed; and whether Missionaries are going forth from among us under a right impulse, labouring in their arduous engagements, in simplicity of faith, and with earnest piety for the furtherance of the Redeemer's kingdom. Enlightened by the Divine Spirit, may numbers give themselves to this consecrated work, and may the Gospel be propagated, "not in word only, but also in power," throughout the destitute Settlements, and among our Red Brethren in the wilderness, who are "fast melting away," to use their own beautiful metaphor, "like snow before the sun," as the whites advance, and colonize their native soil.

The Author has added his remarks upon the climate, country, and population, which fell under his own immediate observation, which he trusts (with the map prefixed) will afford accurate information, and prove interesting to the Reader.

May, 1827.

CONTENTS.

| | PAGE. |
|--|-------|
| CHAPTER I.—Leave England.—Banks of Newfoundland.—New York.—Slavery.—Population of America.—Climate.—Boston.—Salem.—Puritans.—Education.—Penobscot Bay.—Indians.—Eastport, Passamaquoddy.—Indians.—Bay of Fundy.—St. John's, New Brunswick.—Loyalists.—Sussex Vale-Indians | 211 |
| CHAPTER II.—Indians.—Belleisle Straits.—Mirimachi destroyed by Fire.—Bay of Annapolis, Nova Scotia.—Indians.—Fur Trade.—Adelah.—Missionaries.—Negro Village.—American Colonization Society.—Return to New Brunswick.—Frederick Town.—Population of New Brunswick.—Climate.—Society for the Propagation of the Gospel.—Baptism.—Itinerant Preaching | 235 |
| CHAPTER III.—New Settlements.—Sabbath.—Leave New Brunswick.—Albany Anniversary, 4th July.—The Great Western Canal.—Lake Erie.—Niagara Falls.—Brock's Monument.—Mohawk Indians.—Captain Brandt.—Mohawk Church.—Wesleyan Missionaries.—Mississaugah Tribe.—River Credit.—Indian Sacrifice and Ceremonies | 264 |

| | |
|---|-----|
| CHAPTER X.—Mississaugah Indians, their Location. Sabbath spent among them.—Pleasing Effects of their Conversion to Christianity.—Indian Preacher's Address.—Their bold figurative Language.—Logan. —York, Upper Canda.—Auburn Prison.—Utica.— Trenton Falls.—Hudson River.—Boarding Houses. —Embarked at New York for England.—Death of one of the Passengers.—Arrival in England. | 291 |
|---|-----|

DIRECTIONS TO THE BINDER.

THE MAP TO FACE THE TITLE PAGE.

SECOND JOURNAL.

CHAPTER I.

LEAVE ENGLAND.—BANKS OF NEWFOUNDLAND.—NEW YORK.—SLAVERY.—POPULATION OF AMERICA.—CLIMATE.—BOSTON.—SALEM.—PURITAN'S EDUCATION.—PENOBSCOT BAY.—INDIANS.—EASTPORT PASSAMAQUODDY.—INDIANS.—BAY OF FUNDY.—ST. JOHN'S NEW BRUNSWICK.—LOYALISTS.—SUSSEX VALE INDIANS.

ON my return from Hudson's Bay, after an absence of nearly three years and a half, employed in laying the foundation of the North West American Mission, I was requested by the New England Company, incorporated in the reign of Charles the Second, 1662, to undertake a mission to the Indians of New Brunswick and the adjoining British Province of Nova Scotia. At the same time instructions were given me, to visit the several stations of Indians in the aforesaid provinces, and also the Mohawks on the Grand River, Upper Canada, previous to my return to England.

I left London under this engagement, June the 2nd, in the York Packet, bound to New York, United States. In beating down channel, the wind was contrary, and continued to blow fresh ahead till we anchored off the Isle of Wight. A favourable breeze then springing up, we set sail ; and as the British shores receded from my view, I was driven by the winds in a direction from *all* that I held most dear upon earth. It was a moment of trial, but it taught me more deeply the value of faith, as a divine principle. This bore me on amidst the hurried feelings of our common nature, believing that I was embarked on a mission to the heathen for some substantial good, and that missionary labours, though attended with imperfection, were yet a link in the chain of human agency, by which the knowledge of the Christian religion was to be spread throughout a fallen world.

We passed the Lizard on the 10th, and reached the Banks of Newfoundland the 27th. In approaching these shoals, so valuable for the cod-fishery, we experienced the prevailing weather ; cold rain, thunder storms, and a foggy atmosphere. In taking this northerly direction, it was the intention of the Captain to have avoided the Gulf Stream, but we fell

within its influence on the morning of July the 1st. This current is a very remarkable one, running in a north-easterly direction along the coasts of America, from the Gulf of Mexico, and Cape Florida. Its width is from forty to fifty miles, widening towards the north, as it proceeds in a semicircular course, touching the southern part of Newfoundland. The water of this phenomenon is frequently found from ten to fifteen degrees warmer than the air, and sometimes considerably more. The velocity of the current near its source, is about four knots an hour, but varies, as affected by the wind.

The Hon. Mr. Rush, returning from his embassy to America, with his family, were on board the Packet. They were friendly to missions, and every benevolent exertion to disseminate scriptural and enlightened knowledge throughout the world. His excellency was pleased to give me letters of introduction to some distinguished families, with a view to my obtaining some useful information on the state of the Indians, in my route through the eastern part of the United States, to the British Provinces. On the morning of July the 10th, we heard the cheering exclamation from the sailors of, land! land! and disembarked the following day, at New York. My stay in the city was but for a

few days ; and in gleaning knowledge and information, I was introduced to a Slave Holder from South Carolina, who in a conversation on the subject of slavery, literally expressed his surprise that I should think Negroes “ had souls like white men ;” and meeting afterwards, at the boarding house, with an intelligent gentleman from one of the slave-holding States, and expressing my surprise that slavery should exist at all in America, the first principle of whose government declares, that “ *all men* are by nature free, equal, and independent ;” he observed, that it could not be supposed that Negroes were considered or thought of as included in the expression, “ all men.” However persons may sophisticate as apologists for slavery, its existence is grossly inconsistent with the great charter of the nation. It is true, that England first carried slavery to the shores of America, but having thrown off their allegiance, and made the above noble declaration in the spirit of their constitution, every principle of reason, consistency, and justice, demands the freedom of more than a million of human beings, who are held in oppressive bondage within the territories of the United States. The general government have condemned its unnatural and forced cruelty, and slavery is abo-

lished at New York, and throughout the *eastern States*; yet, by an 'Imperium in imperio,' in the government of separate States, it exists from the city of Washington throughout the *southern States*. Its existence at all, must be considered, by every honest mind, as a national disgrace, and "forms a blot in the escutcheon of America which all the waters of the Atlantic cannot wash out." Difficulties may exist, and emancipation may be gradual, but let it be pursued both by England and America, as *absolutely* necessary. "I tremble for my country," said a late president of the United States, Mr. Jefferson, "I tremble for my country, when I reflect that God is just." Humanity may mitigate their sufferings, and *habit* render the slaves less sensible of their degradation, but their general state is truly pitiable, and that of severe affliction.

" Hark ! heard ye not that piercing cry
Which shook the waves and rent the sky ?
E'en now, e'en now, on yonder western shores
Weeps pale despair, and writhing anguish roars."

It is a melancholy fact that they find it more advantageous to breed slaves in the western parts of Virginia and Georgia, than to raise the appropriate produce of the soil, and there are

seasons when many hundreds, if not thousands, are driven down like cattle to New Orleans for sale in the markets. In the more immediate want of slaves, advertisements like the following, which I copied from a Virginia Newspaper, under date of July, 1825, are frequently to be met with.

“CASH FOR NEGROES.”

“A liberal price to be paid for a few likely young Negroes, men and women,” &c. &c.

And one of the papers advertized for sale, “An excellent servant, 26 years old, *with, or without a child, six months old.*”

“What is man? and what man seeing this,
And having human feeling, does not blush,
And hang his head, to think himself a man?”

It is in those changes, however, which are now spreading over the globe, that we look for an alteration in the brutalizing and cruel system of slavery. A system, which England and the United States never can perpetuate. The tide of the world is happily in opposition to it; and the general wish of the people in Great Britain and America will, no doubt, by a succession of steps, at length prevail. It is only by *monopoly*, that the slave system can be main-

tained ; for in the more enlightened policy of governments in fostering the rising liberties of the world, all monopolies will cease. *Free labour* will be brought into competition, and found far more valuable than the labour of slaves ; and a *free market* will be opened to a fair competition in the sale of sugar, which will gradually knock off every fetter, and enfranchise millions of our fellow men, who are now enslaved under the guilt of cruelty and injustice.

The city of New York is in north latitude, about 40, and situated at the mouth of one of the finest rivers in the world, called the Hudson, which opens a free communication with Albany, and many other inland towns towards Canada, and the Lakes. The streets are long and regular, and the houses good : and it claims the pre-eminence of all other cities in the United States, as the London of America, from the extent of its population, excellent markets, and yielding in tonnage and customs to the Republic, nearly one half of its revenue. Except the City Hall, there are but few public buildings worthy of particular notice. As a favourite promenade, the Battery is deservedly so, though wanting space for the numbers who resort there on summer evenings.—A beautiful Bay expands before it, presenting to the eye

vessels of every description arriving and sailing with every breeze that blows.—The inhabitants of this great commercial city strike the eye of a stranger, landing immediately from the opposite shores, as generally of a consumptive habit, wanting that healthy appearance, and florid complexion, which characterize the English. Mendicity was no where to be seen. I was never arrested by the voice of the beggar in the streets; nor is the eye or ear of the public at any time offended with profligate females, as in the metropolis of the mother country. Every where you see an active, inquisitive, enterprising people, and the whole state is flourishing in her internal improvements, to an extent unparalleled in any other state in the union. Religious Societies are upon the advance, and appear to be conducted with an increasing and well-directed zeal; while the whole population of America, consisting of more than eleven millions, scattered over an extent of more than one million of square miles, is every hour becoming a more numerous, and a more reading population. The light of science and the arts is diffusing its influence through every part of the rapidly-growing Commonwealth; while every facility is afforded to the instruction of the rising generation at

large. ' We regard a general system of education (said an American orator) as a wise and liberal system of policy, by which property, and life, and the peace of society are secured. We seek to prevent in some measure the extension of the Penal Code, by giving sound and scriptural knowledge at an early age ; and we hope for a security beyond the law, and above the law, in the prevalence of enlightened and well-principled moral sentiment.' Nor is the education of the Indians neglected. It appears by an official statement, that ' The American Government appropriates the sum of ten thousand dollars annually for their civilization, which is producing very beneficial effects, by improving the condition of the various Tribes in the United States ; already thirty-two Schools are established in the Indian nations, and for the most part are well-conducted, in which, during the past year, nine hundred and sixteen youths of both sexes, have been instructed in reading, writing, arithmetic, and all the ordinary occupations of life. So large a body of well-instructed youths, of whom several hundred will annually return to their homes, cannot fail to effect a beneficial change in the condition of this unhappy race.'

The climate of New York is variable in the

extremes of heat and cold, and must in a degree affect the constitution from the sudden transitions of the weather. The direct heat of the sun at the time of my arrival, was unusually great, and very oppressive. The thermometer stood at 97, and 98, in the shade, and ranged from 120, to 130, in the sun. In consequence of this excessive heat, a greater mortality prevailed, than ever ordinarily happened in the city in one week before. Nearly sixty sudden deaths occurred—thirty-three principally among the Irish labourers from drinking cold water, and others from apoplexy, and inflammation of the brain. So vast a country as America, extending on each side of the equator nearly from the north to the southern pole, must necessarily have every variation of soil, as of climate. From the richness of its natural productions, it has been justly called ‘A treasury of nature,’ holding out every encouragement to industry, and all that can engage the enterprize of man. Should the people of this immense continent be formed eventually into great Independent States, they promise to become, in union, the most powerful and happy people in the world. ‘The eyes of the oppressed are even now turning wistfully (says an able writer on the advancement

of society) to this land of freedom, and the kings of the continent already regard with awe and disquietude the new Rome rising in the west, the foreshadows of whose greatness yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones.'

Leaving New York, I proceeded on my way to Boston, the cradle of the revolutionary war, and 'the head quarters of Unitarianism,' a sentiment that prevails not only in this capital, but also in many towns in New England. The city, like that of New York, presents a flourishing population, and the style of buildings, manners, customs, and dress of the citizens indicate a refined and happy state of society. Boston, however, has much more the appearance of an English town, than New York; and the park, called 'the Mall,' consisting of more than forty acres, adds much to the beauty of the city, and the comfort of the inhabitants. There is an independent air, and coldness of manner, which at first prejudices travellers; but the kindness and hospitality, with the good sense and intelligence, I generally met with, led me to conclude that some of my countrymen had not stated correctly the American character. There is one peculiarity however

in American habits, which is particularly offensive to strangers, that of spitting, from the use of tobacco. This nauseous custom is not confined to one class of persons, but is practised by those, who, in every other respect, are gentlemen. Travellers may also be annoyed at times, with the national foible of gasconading, which has led some of their acute and sensible men, to say jocosely, 'that they expect their countrymen will soon begin to assert, that they are not only the most powerful, and the most learned, but the *oldest* nation in the world.'

The roads from Boston are as good as the turnpike roads of England, and such was the prevailing spirit of opposition among the coach proprietors, that we travelled some stages nearly at the rate of ten miles an hour. In passing through Salem, on my way to Portland, the capital of the State of Maine, the town recalled to my mind, the intolerant and persecuting spirit of the Puritans, towards their countrymen, who accompanied them as exiles to the shores of America, from the unrelenting severity and persecution of Archbishop Laud, and the *troubulous times* of Charles the First. These refugees crossed the Atlantic for the sake of liberty of conscience in matters of religion; but no sooner did some

of them obtain power in legislative assembly, than, by a strange infatuation, they denied to their brethren in the wilderness, the same indefeasible right and privilege. They renewed, in the bigotry and narrow prejudices of their minds, the persecutions and tortures, which the primitive Christians had to endure ; and blindly supposed to effect that by cruelty and death, which their own experience should have convinced them could only be reached by persuasion, and altered by conviction. At the same time, numbers were tortured, hung, and exposed on gibbets, and many burnt to death, for the supposed crime of witchcraft ; till at length, the minds of these deluded fanatics were seized with remorse, and a chain of events followed, which gave to the inhabitants of New England, the blessings of a diffusive education, and a full enjoyment of the freedom of religious opinion. Such indeed is the facility of instruction now afforded to every branch of the community, through the means of district or parochial schools, that it is a rare circumstance to meet an individual who cannot read and write, and converse in an intelligent manner on all common subjects ; or a driver of a stage, who will not 'guess' and 'calculate' politics admirably. It is seldom that you hear

the English language so badly spoken among those who hire themselves as 'helps' in families in America, as you do amongst servants in England. In the progress of refinement it was mentioned as a fact, that 'a young woman meeting lately a former fellow-servant, asked her how she liked her new place, 'Very well,' was her reply; 'Then you have nothing to complain of?' 'Nothing,' said she, 'only master and mistress talk such very bad grammar.' Their education and religious instruction have given the New Englanders so decided a cast of national character, that they are distinguished among the Americans, like the Scots among Europeans, as a moral, intelligent, enterprising people.

Like the Americans in general, they are very fond of anniversaries, public meetings, orations, and rejoicings, by which all classes are reminded of those events which led to their independence. The term 'Yankee,' is, in good humour, particularly applied to them, and is said to be derived from 'Yankoo,' the name of a hostile tribe of Indians, who were overcome by the first settlers, to whom the vanquished chief gave the name, that it might not become extinct. It is from the true-born Yankees that the United States government

look principally for the supply of a hardy intrepid race of seamen for their navy.

I met with no Indians till I reached Penobscot Bay, in the neighbourhood of which is a tribe who have cultivated lands, and are stationary the greater part of the year. Their numbers may be about two hundred and fifty; and being of the Roman Catholic religion, as are all the Indians of the adjoining British provinces, they are visited by a minister of that persuasion, from Boston, every summer. An attempt has lately been made by an association of benevolent individuals to establish a Protestant school, with a view to teach them English, and rescue them from the thralldom of a superstitious and idolatrous faith; but this laudable attempt has failed for the present, through the opposition and influence of the Catholic priest. After this minister has spent some time with the Penobscot tribe, he proceeds in his missionary excursion to visit that of Passamaquoddy, which consists of about the same number of souls, who live in a village, on a tongue of land called Point Pleasant, in the Bay of Passamaquoddy.

I visited this Indian village, on my arrival at Eastport, a small town on the boundary line of America and the British territories, and was

courteously received by the Catholic priest, who happened then to be resident among the Indians. He showed me a small neat chapel, where he officiated, a neat dwelling-house belonging to a chief called Saccho Beeson, and about twenty-five huts, which were very inferior and dirty in their arrangement. Near to these buildings is a log-house of about fifty feet long, where they meet to hold their 'Talk' on any public question that concerns them, and which is used also for their favourite amusement of dancing. In the course of conversation, I asked the Roman Catholic priest, whether he had any school for the instruction of the Indian children, and what he taught the Indians? His reply was, that he had no school; but showing me a manuscript copy of a prayer to the Virgin Mary, and a form called 'Confiteor,' in the Indian language, he remarked, 'These, Sir, are what we teach the Indians.' It was gratifying to find that an experienced and zealous Protestant missionary was making an effort to improve the state of this tribe, who, like that of Penobscot, were under the degrading influence of their religious creed. With a view to effect this, he had erected a school-house in the village, to afford gratuitous instruction in English, to those Indian children or adults,

who might regularly attend at the appointed school-hours. The missionary informed me that he had many scholars before the arrival of the Catholic priest, but afterwards the numbers were greatly diminished. He appeared, however, determined to persevere in his benevolent and truly Christian labours, as he was supported by the high authorities, was patronized, and received pecuniary aid from the United States government and the government of the State of Maine. The Maine Missionary Society also encouraged him, in the hope of preventing that open opposition and direct influence which had been shown against the establishment of an English school among the Penobscot Indians. His plan was, in affording instruction to the children, to give to their parents implements of husbandry, to encourage them in the cultivation of the soil; and I saw an acre of wheat which one of the chiefs had sown, on receiving the above assistance, with seed corn, that promised to reward his active industry, by a plentiful crop. These Indians, though located within the boundary line of the United States, have intercourse with those of the British province of New Brunswick, and sometimes meet them on the river Saint John, to smoke the calumet, and brighten the chain of friendship.

Returning to Eastport, I took my passage in the steam-boat across the Bay of Fundy, and landed, through a protecting Providence, on the 8th of August, at Saint John, New Brunswick. This city is situated on a rocky peninsula, in latitude $45^{\circ} 20'$, and took its rise in the year 1783, when the peace with America left the loyalists, who had followed the British standard, to seek an asylum in some part of the British dominions. It is stated that more than four thousand persons, men, women, and children, sailed from New York for the river Saint John, at that period. The coast was rugged, and the whole aspect of the country dreary and uninviting, as they landed on the point where the city now stands. Nothing was to be seen, but a few huts erected on the margin of a dark immense wilderness, and occasionally some of the natives, clothed principally with the skins of animals, particularly the moose-deer, which were then numerous in the forests. The situation of these emigrants was of a very trying nature, as they had to undergo every privation and suffering during the rigours of the ensuing winter. The difficulties which they encountered, in first clearing the lands, seemed for some time to be almost insurmountable; and this is generally the case with all first settlers,

who engage in the arduous enterprize of breaking into new and uncultivated wilds. They are often known to wear out their lives in toil and labour, for the benefit of those who come after them, and who reap, comparatively speaking, where they have not sown. The flourishing state of the city, however, since it took its rise, in a few log and bark huts, about forty years ago, and the rising prosperity of numerous settlements, though confined principally as yet to the borders of rivers and well watered vallies, speak volumes in favour of the active, persevering, successful industry, and enterprizing spirit of the loyalists and people of the province, and of the advantageous fostering care of the British Government.

I left Saint John the following morning after my arrival in the city, for the Vale of Sussex, which presents to the eye some beautifully picturesque views, on the river Kennebeckasis, as its tributary streams bend their course through some good and well cultivated farms. This settlement, in its first formation, was much indebted to the active energy and independent public spirit of the late Hon. George Leonard, who lived in a spacious and handsome residence in this pleasant valley. Near to the village is a fine spring, from which salt of an

excellent quality is made, for the table and culinary purposes; and if the water were analyzed, it would no doubt be found to possess some valuable medicinal qualities. This vale holds out every encouragement to increased industry and improvement, as it possesses many advantages in point of situation and fertility of soil, and has the great road of communication passing through it to the adjoining province of Nova Scotia.

The Indians formerly resorted to it, in considerable numbers, it was their rendezvous in starting or returning from the chase; but since the woods have been driven of animals, and the soil occupied or taken up by the settlers, they are seldom now seen on the track, in their wandering state of existence.

In the hope of benefiting and improving their condition, an establishment was formed in the valley, by the New England Company, soon after the first settlement of the province, called, 'The Academy for instructing and civilizing the Indians.' It was liberally placed, by the incorporated Society in London, under the management and direction of a board of commissioners, that consisted of the leading authorities of the province. Little or no advantage, however, accrued to the Indians from

those plans which were adopted at the Academy for meliorating their state, and, in the terms of the charter, 'To propagate and advance the Christian and Protestant religion among them.' For a series of years every attempt failed, in the way of effecting any permanent change, or producing any substantial good among this degraded portion of our fellow-men ; for after the Company had incurred a heavy expense, they reverted to their migratory habits of life, and again fell under the influence of the Roman Catholic priests. Nor has the more recent plan of the Establishment, as recommended to the Society at home, by the Board of Commissioners in the province, been attended with much better success towards civilizing and raising the Indians in the moral scale of being. The principle that was adopted, of apprenticing their children, at an early age, to different settlers, I found was not generally approved by the Indians themselves, nor has the plan proved beneficial to their morals. Under these circumstances, the New England Company have resolved upon breaking up the establishment, and would seek, in the application of their funds, for further good than they have heretofore met with among our Red brethren of the wilderness.

It is not by such means, however, nor any similar forced process that has been acted upon, nor any means that compel them to be "hewers of wood and drawers of water," in a menial capacity, that a just expectation can be raised of any conversion in their state. Their naturally high and independent spirit must be consulted in the attempt to do them good; and this is best done by encouraging them, on all favourable occasions, to become settlers on their own lands, or lands which in common justice should be assigned to them, as the original proprietors of the soil. An Indian sees acutely all the relative stations in society, and feels keenly the contempt with which he is often treated by white people, on account of the colour of his skin. A short time ago, Saccho Beeson, a chief of the Passamaquoddy tribe, accompanied a deputation of Indians to a convention in the state of Maine, for the purpose of asserting their right of property in the land where they were located. At the house of accommodation they were put into a back room for the night, with a small bit of a candle, where the boots of a considerable number of persons, who had arrived for the meeting, were left. The next day this spirited chief complained to the assembly, how badly Indians

were accommodated ; and being asked to state what he had to complain of, said, '*Boots too much, and light too little.*'

The Indians, not being encouraged to intermarry or mix with white people on terms of equality, have receded as a distinct people, or have been driven before those who have carried commerce, with civilization, far into the wilderness and lands of their forefathers. And it cannot be otherwise than affecting to an honest and feeling mind, to recollect the way in which Europeans first obtained a footing in their country, and the possession of their patrimony. 'You look sorry, brother,' said an American general to an Indian chief, who was on a visit to the city of New York, 'Is there any thing to distress you?' 'I'll tell you, brother,' said he, 'I have been looking at your beautiful city, the great water, your fine country, and see how happy you all are. But then, I could not help thinking, that this fine country, and this great water, were once our's. Our ancestors lived here ; they enjoyed it as their own, in peace ; it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe ; they asked only to let them tie it to a tree, lest the water should carry it away : we

consented. They then said, some of their people were sick, and they asked permission to land them, and put them under the shade of the tree. The ice then came, and they could not go away; they then begged a piece of land to build wigwams for the winter: we granted it. They then asked for some corn, to keep them from starving: we kindly furnished it. They promised to go away when the ice was gone; when this happened, we told them they must now go away with their big canoe; but they pointed to their big guns around their wigwams, and said they would stay there; and we could not make them go away. Afterwards more came. They brought spirituous and intoxicating liquors, of which the Indians became very fond. They persuaded us to sell them some land. Finally they drove us back from time to time into the wilderness, far from the water, the fish, and the oysters. They have destroyed our game, our people are wasted away, and we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother, and I cannot help it.'

It would be a long and a heart-rending tale, to recount the various acts of cruelty, rapacity, and injustice, with which they have been gen-

erally treated by Europeans, since they first invaded their forests and usurped their soil. 'Society,' says Washington Irving, 'has advanced upon them like a many-headed monster, breathing every variety of misery. Before it went forth pestilence, famine, and the sword; and in its train came the slow but exterminating curse of trade: what the former did not sweep away, the latter has gradually blighted.'

But we would turn from the sad review of what has passed in the history of these long injured aboriginal tribes, and indulge the hope that a just sympathy has at length been awakened towards those who remain, as claiming not only the commiseration, but the moral and religious care of Great Britain and America. The partial success which has indeed followed the occasional efforts of the American government for the civilization of the Indians, demonstrates the fact, and confirms to the utmost, that it is practicable to civilize, and evangelize this, hitherto, generally neglected, and suffering portion of our fellow-men. Let spirituous liquors be prohibited from deluging their country in the prosecution of an unequal traffic. Let their tomahawk and scalping knife never again be pressed into any contest whatever on the part of professed Christians. Let them be met with brotherly kindness, and

with active and generous exertion to benefit their condition, by aiding their own efforts, and promoting their location in every possible way; *then*, may we look for the solitude of the remaining wilderness to be broken, in the establishment of Indian villages, and Indian settlements. Tribe after tribe, and nation after nation, have heretofore vanished away, and no wonder,—from the system of exclusion and oppression that has been acted upon towards them by the whites; who have treated them as outcasts, and placed them in the scale of humanity, so low, and so distant, as for the most part to exclude them from their sympathy. But why should the North American Indian be thought incapable of that moral, civil, and religious elevation, which has been experienced by the South Sea Islanders, the natives of Greenland, and of the Cape? There is nothing in their nature, nor is there any deficiency in their intellect, that should consign them to perpetual degradation, and to that cold-blooded philosophy, and infidel sentiment, of ‘Let them alone;—to take measures to preserve the Indians, is to take measures to preserve so much barbarity, helplessness, and want; and therefore do not resist the order of Providence which is carrying them away!’

CHAPTER II.

INDIANS.—BELLEISLE STRAITS.—MIRANICHI DESTROYED BY FIRE.—BAY OF ANNAPOLIS NOVA SCOTIA.—INDIANS.—FUR TRADE.—ADELAH.—MISSIONARIES.—NEGRO VILLAGE.—AMERICAN COLONIZATION SOCIETY.—RETURN TO NEW BRUNSWICK.—FREDERICSTOWN.—POPULATION OF NEW BRUNSWICK.—CLIMATE.—THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—BAPTISM.—ITINERANT PREACHING.

AFTER a short residence at Sussex Vale, I set off in the discharge of my mission, on a visit to the Indians along the eastern shore of the Province; and travelled in a light waggon, drawn by one horse, though they are sometimes drawn by two horses abreast, as the usual mode of travelling in the country. I found a few Indian families in the neighbourhood of Shediac, and these of the Micmac tribe. Some of this nation are to be met with in the whole line of coast, lying between Bay Verte, and Chaleur Bay, on the gulf of Saint Lawrence. A few who have intermarried with the French, are become stationary with them in villages

at, or near Buctouche, Richibucto, Miramichi, and at other points along the shore. But the greater part of them are met wandering from one settlement to another, squalid and dispirited, under circumstances of great commiseration. Their strength is enervated, and their diseases are multiplied, through the prevailing habits of idleness and drunkenness ; which have sunk them far below the true Indian character. They are reduced to a poverty that is unknown to them in their native wilds, and which corrodes, like a canker, their very hearts. They are of the Roman Catholic persuasion, as are the Indians of the adjoining territory in Lower Canada, and are so disciplined, that many of them wear the crucifix fastened over the right shoulder, so as to hang upon the left breast, near the heart. Such is the influence of the Priests, that they regulate their marriages, appoint certain times in the year for them to collect, and attend their superstitious ceremonies, and at the same time supply them with a form, or instruct them in an idolatrous act of worship to the Virgin Mary in their camps.—It does not appear that any of the natives have crossed the Gulf, to the opposite coast of Newfoundland ; or that there are any savages who dwell among the rocks,

and traverse the inland and unknown parts of that island, throughout the year, Newfoundland being separated from the shores of Labrador only by a channel of moderate breadth, known by the name of Belleisle Straits, it is more than probable, that hunting parties of Esquimaux Indians, like those met with in Hudson's Straits, pass over for the hunting season, and return to that dreary continent for the winter.

I could not but reflect with gratitude, on escaping, in my tour along the coast, from that dreadful conflagration, which raged for a hundred miles or more in width, and destroyed Miramichi, and the surrounding Settlements, on the night of October the 7th. I had determined upon a visit to the above town, but was providentially prevented reaching it ; and had scarcely returned to the vale, before the atmosphere became so dense with smoke, which prevailed throughout the Province, as to excite fearful apprehensions, that large fires were approaching us in the woods. Almost every one ran occasionally to the door, under the expectation of seeing the flames burst forth ; nor were our fears allayed, till the air became clear, and the surrounding country opened again to our view. *Then* the melancholy tale reached us of the above dreadful calamity ; and we

found that a fire had also nearly destroyed Fredericstown, the seat of Government, together with the Government House, the residence of His Excellency, the Lieut. Governor of the Province. On the day preceding the destructive visitation at Miramichi, the air was clouded with smoke, and it was intensely close, but no particular alarm was felt by the inhabitants, till a rumbling noise was heard to the north of the Settlement; which increased rapidly during a dead calm and pitchy darkness that prevailed, about half-past seven on the following night. The calm however was soon disturbed by the rushing of a strong breeze, bringing with it some sparks and cinders of the sweeping devastation that was swiftly approaching. A violent hurricane almost instantaneously followed, pouring down upon the town immense masses of flames, ashes, and hot sand, to its immediate ruin, and that of the adjoining Settlements. To describe the scene (said an eye witness) at this awful period, is beyond the power of language. It resembled more the immediate interposition of the hand of the Almighty, than the rage of the elements, in an ordinary state of convulsion. The flames were of such magnitude, and withal so furious, that they seemed unlike the fires of this world; when ever they grasped a building,

instantaneous destruction was the consequence; men were seen trembling with fear, and women shrieking, ran with their children to the shore, in the hope of escaping the destroying element on rafts, logs, or any buoyant article that might float them. At the same time was heard the bellowing of the terrified cattle, and the roaring of the flames; these, together with the general illumination, presented a spectacle which imagination would fail to describe. The hurricane raged so tremendously at some points, that large bodies of burning timber, and parts of the flaming houses, were carried to the rivers with astonishing velocity, and so affected the water, as to occasion, in the shallow places, large quantities of salmon, and other fish, to spring on the shore. They were seen afterwards lying along the sand, by hundreds, and many human bodies also, that had been burnt, and drowned in the wide and terrible devastation. Property to the amount of about three hundred thousand pounds is stated to have been destroyed; but what is property, when compared with the lives of nearly two hundred persons who were devoured by the flames, or perished by the waters? The awful catastrophe speaks volumes, and is well calculated to excite enquiries for our salvation, at the final audit which will suddenly

take place, with "the crush of matter and wreck of worlds." St. Paul drew such a vivid representation of *that day*, that Felix as a wicked Prince, trembled upon his throne. His mind bore testimony to the fact of a future judgment, which is described by St. Peter, with the conflagration of the earth, in such majesty of style, that we almost see the flames ascending into the midst of Heaven, feel the elements melting with fervent heat, and hear the groans of a world expiring in universal ruin.

What must have been the apprehensions of those who witnessed the tremendous scene, whilst standing in dread alarm, lest they should fall victims to the fury of the devouring flames! Surely indifference must have been roused to consideration, and infidelity turned pale with astonishment and terror. Under such circumstances of dismay, how heart-cheering and supporting must have been the belief and contemplation of a refuge from this, and every subsequent infliction of divine vengeance, a refuge which that God "who rides in the whirlwind and directs the storm," has himself provided in the mediation and atonement of Jesus Christ. How strongly is the contemplative mind which dwells on the distressing tale carried forward to a more tremendous event, to a

more enduring storm of which all shall be eye-witnesses, and in which all shall be personally concerned. At that appalling season when those who passed the hours of life in careless indifference, shall be crying, Help! Help! against the terrors of the Lord; then shall every one who has fled to Him as the refuge from the wrath to come, find in that refuge an adequate shelter from that last, the decisive storm.

In the month of October, I took the Packet Boat from St. John, to the bay of Annapolis, Nova Scotia. This peninsula was originally called Acadia, by the French, who began a Settlement in it as early as 1604, before they took possession, or had built the smallest hut in Canada. On their first arrival they found the country, and the neighbouring forests, peopled with small nations of Indians, who went under the common name of Abenakies. They were generally of more sociable manners, though equally fond of raising the war-whoop with other Indian nations. The fur trade was soon opened with these natives, and the Church of Rome was not idle in sending Missionaries among them, for the purpose of propagating her Faith. Every Jesuitical means was used, and that successfully, in bringing them to a

profession of the Roman Catholic religion. Far better had it been, however, that the Indians had never known the French, than ardent spirits should have been introduced, as a medium of barter in the fur trade. It was no sooner tasted by the natives, than they became passionately fond of it, and spirituous liquors were found to be the most pernicious and destructive article that the old world ever shipped for the new. It appeared impossible for them to use it with moderation ; and when intoxicated, it awakened every savage disposition, that led to quarrels, which frequently terminated in the murder of husbands, wives, and children. The French, prompted by avarice, extended this evil, as they afterwards took possession of, and planted trading posts, in the Canadas, for the prosecution of the fur trade. Others followed, and engaged in the same traffic ; and the baneful effects of bartering in spirituous liquors, is seen in the track of the fur trader, as he opened a communication with the Indians, through successive periods, far into the interior, and immense wildernesses of North America.

The present Indians of Nova Scotia, are all one nation, known by the name of Micmacs, and were among other natives the original inhabitants of the country. They are by no means

numerous, and are fast diminishing in numbers, as they wander, like those of New Brunswick, in extreme wretchedness, and detached parties, throughout the Province. Many of them are found along the Annapolis River, who encamp at the entrance of the bay, for the purpose of shooting porpoises, during the season in summer. They are very expert in killing this animal, as it rises upon the water, which is a great source of amusement as well as of profit. It supplies them with food, and were they not altogether regardless of to-morrow, the oil which they obtain in boiling the fish, might be the means of furnishing them with many necessaries in barter, for the winter. I reached the camp soon after this season was over, and the Indians had returned from a successful excursion, in hunting the moose-deer in the neighbouring woods. Their chief, Adelah, is a person of very sober habits, and naturally of a penetrating, sagacious mind. He had visited England, and expressed much regret that he did not see his great father, with the four Canadian chiefs, who were in London, and introduced to the king, in the spring of 1825.

The conscious independence of an Indian, will sometimes lead him to speak of monarchs as his equal: and though he acknowledges,

that some have more power, or are heads of larger tribes than himself, yet such is his native pride, and freedom of manners, that he would enter a palace with as much ease as a fisherman's hut. The wild range of the woods, and the waters which expand to his view, are the open and free source from whence, by his own exertions, he derives a supply for his wants. He naturally possesses a high degree of self-importance; he differs greatly in sentiment and opinion, and in his mode of life, from civilized man, who is under the influence of artificial wants; as well as from those who derive a precarious subsistence, in confirmed habits of dependence upon others. It cannot then be reasonably expected that a high independent chief will leave, with his tribe, the full range of their liberty through the forests and the plains, and enter the pale of civilization with the whites, through any means of servitude and subjection, or seek to adopt their habits and sentiments, without a steady encouragement, and a certainty of enjoying all their rights and privileges. When a Missionary Society in Scotland sent two Missionaries for propagating the Gospel to the Delaware nation of Indians, the chiefs assembled in council, and after deliberating for fourteen days, sent back the Mis-

sionaries very courteously, with the following answer: 'They rejoiced exceedingly at our happiness in being thus favoured by the Great Spirit, and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting that we had a people among us, who because they differed from us in colour, we had made slaves of, and made them suffer great hardships, and lead miserable lives. Now they could not see any reason, if a people being black entitled us thus to deal with them, why a red colour would not equally justify the same treatment. They therefore had determined to wait, to see whether all the black people amongst us were made thus happy, and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much, and so long, by our means, should be entitled to our first attention; that therefore they had sent back the two missionaries, with many thanks, promising, that when they saw the black people among us restored to freedom and happiness, they would gladly receive our missionaries.'

Adelah, however, expressed a great desire to settle with his tribe, on lands for which he had often made application, as contiguous to their fishing and hunting grounds, but which he had

not then obtained. His country, he said, was getting very poor, and the soil almost all taken up by people who came to it, which made him wish to raise some produce from the land, and see his Indians, with their families, in better circumstances. "I go," he remarked, "once more about the grant, may be they think I come too often, perhaps turn their back, then I turn my back, and never ask again."

This intelligent chief would often take me into his canoe, during my visit to his tribe, and in the course of conversation, frequently surprised me with his pertinent and striking remarks on the subject of religion. He expressed much surprise, and difficulty, at the many different denominations among Protestant Christians, which he had heard of. 'There,' said he, pointing to a small cove in the Bay, as he was paddling his canoe along shore one morning, 'I saw five or six persons plunged for baptism, a short time ago.' Then holding up the paddle, he added, as the water dripped from it, 'I think the Great Spirit can as easily bless that small quantity for the purpose, as he can all the water in the basin around us.' He is a decided Roman Catholic, as are all the Indians of the Province; and a circumstance occurred in the death of a child, while I was

in the camp, which proved how strongly the Priests have entrenched them within the pale of their bigotry and dominion. I offered to bury the child, as they knew me to be a Priest, but they refused, with the remark, that it must be buried by their Priest; and the mother of the deceased child took the corpse upon her back, and carried it the distance of thirty miles to the French village of Sissaboo, where the Priest resided, for burial. I merely observed to Adelah, on this occasion, that I supposed Indians were all of the Roman Catholic religion, he said '*yes,*' adding, 'you know in England, quakers, when born, all come little quakers, so Indians, all come little Catholics.'

This being the case with the Indians of Nova Scotia, and New Brunswick, it would be looking upon a narrow horizon, not to perceive great difficulties in the way of affording them instruction in the English language, and seeking to propagate and advance the Christian and Protestant religion among them. Though of a Christian profession, they remain shrouded from the light of truth, from the Roman Catholic Priests being opposed to their receiving instruction in public schools, and to their being in possession of the Bible. Under these circumstances, every moral obstacle presents itself in

seeking to relieve their wandering wretchedness, and suffering degradation. 'The powers that be,' however, owe them all necessary assistance and protection, in their location on lands, that should be unalienably reserved as *their own* property, for the purpose of civilized life. And should benevolent exertions be made with a view to promote their best interests, let them be directed in the charitable attempt, yet by no means, forlorn hope, of effecting a change in the condition of these Indians. School-houses should be erected wherever they can be induced to settle, and teachers appointed, who would need a religious motive to cause them to persevere in their truly arduous task, whilst acting towards them as their protectors, advisers, friends, and assistants in agricultural pursuits. By adopting such a system, with a view to benefit a long injured race of men, a national obligation would be discharged, charity would be duly exercised, and sound, scriptural, practical information imparted to them. Education, as it advanced, in conveying the elements of real knowledge, would effectually destroy, through the divine blessing, the elements of superstition, and change that turn of mind on which superstition is founded.

Near to the Indian camp was a village of

people of colour, or negroes, who are found in considerable numbers with their families in different parts of both provinces. They were formerly slaves in America, and came over with the loyalists, at the conclusion of the revolutionary war. A few of them have settled on lands, and accumulated by their industry, some property, but in general neither they, or their descendants are good settlers. They are generally employed as menial servants, while they are considered, as a degraded race, and looked upon by the whites, as persons who have no ascertained situation in society. Africa is their home! their country! as there is every inducement, so every encouragement should be given to their returning emigration. The American Colonization Society is actively engaged in the humane and benevolent object of transporting to Africa, those blacks who are willing to go, with those who are emancipated by their white masters. Though impediments and trials have attended their first efforts, yet the success which has followed the colonies of recaptured slaves, formed on the coast, by the British Government, and British liberality, promises every encouragement to perseverance on the part of America. A ship has just sailed with a number of these injured men, whose

years of sufferings, as slaves, have been accomplished ; and they return to their native shores, with the prayers of thousands that God would give them a prosperous voyage, and bless them out of the very depths of slavery to their countrymen. Many of them have gained some useful knowledge in their state of bondage, and may carry the ark of God to Africa, as the Israelites bore it, in their deliverance from Egypt, to the promised land.

I spent a sabbath at the village, which consisted of about forty families of negroes, and preached to a goodly number of them assembled in a *log house*. They were very attentive, and their sable countenances directed towards me, awakened a sympathy which I cannot express, while I spoke to them of that Divine Lord, who “ once suffered for sins, the just for the unjust,” of every tribe, kindred, tongue, and complexion of men, that he might bring us to God. Immediately after the service, a poor woman addressed me, saying, Massa ! me had *good church*. Then pointing to an elderly man, who sometimes visited and prayed with them in their affliction, she said, with much emphasis, he, massa ! good Christianity-man, but massa ! me never had *better church* ! I found upon inquiry, that the name of a school was

retained among these distressed people, for the instruction of their children : but through a culpable negligence, no school was regularly kept. The school house was fallen into a dilapidated state, and the appointed schoolmaster appeared to be nearly superannuated, though in the receipt of twenty-five pounds, by an annual remittance from England, for his expected employment in teaching the negro children. In an examination of more than twenty who happened to be at the Log House, not one of the children could read, or give me an answer to the most common, and simple questions in religion.

It was gratifying to find that the Society of Friends, so distinguished for their steady, zealous, active opposition to the Slave Trade, had expressed their sympathy towards these people of colour in the wilderness. They had sent them papers of information, relative to the plans of the American Colonization Society, and were solicitous that they should return to their native soil. Some of them had been accustomed to use the hoe, and the plough, and I was told of a few among them, who were tolerably good mechanics. They were far, however, from being industrious, and appeared altogether unsettled in their situation. Where this is the case, pro-

fligacy and vice generally prevail ; but a new career, would probably await them in Africa, and they would be hailed, on their return, as introducing among their kindred race, what was useful, and encouraging in the formation of new settlements.

Leaving these people, and the Indian camp, I returned to the province of New Brunswick : and soon after my arrival, His Excellency, the Lieutenant Governor, was pleased to favour me with his sentiments on the subject of the Indians of the Province. I read the communication with much interest, as expressing the most benevolent feelings towards them ; and the subsequent information which I obtained through visiting their several stations, convinced me, that His Excellency had in contemplation the only feasible plan (combining system and œconomy) for the purpose of reclaiming the Aborigines from the woods, to a social existence in villages on their own lands. Though more numerous than in the sister province of Nova Scotia, the Indians of New Brunswick, may probably, not far exceed two thousand. These are becoming more and more demoralized in their unsettled and wandering state, and it is a question of location, or extinction of the remnant of a people, who were

once sovereigns of the soil, at no very distant period.

I found that a custom existed among the Micmacs of Nova Scotia, of exposing an adulteress to shame and punishment by the whole tribe. The crime, Adelah assured me was seldom known among them, but when guilty, the delinquent was placed on some eminence, and every one as they passed, men, women, and children, reminded her of her offence, and slapped her on her face with the hand. It was said that they formerly stoned the offender to death, which was the most general punishment denounced in the law of Moses against notorious criminals. Thus, a testimony is found, one here and another there, through the wilds of America, in favour of the idea that the North American Indians are of the Ten Tribes of Israel. The Hebrews not only had their tribes and heads of tribes as the Indians, but they had animal emblems also of their tribes. Dan's emblem was a serpent—Issachar's an ass—Benjamin's a wolf, and Judah's a lion. The Indians have their wolf-tribe, bear-tribe, buffaloe-tribe; and a war club was given me by a warrior in the Hudson's Bay Company territories, with a turtle carved on it, as the distinguishing mark of that tribe. There can be little doubt, but

that these animal emblems of separate tribes among the natives were derived from Hebrew tradition. That various Heathen nations bordering on ancient Israel, should have learned something of their names of the true God, and of their theology, and should have brought down some traditionary notions of the creation, of the deluge, and Noah's ark, and some general accounts of early events taught in ancient tradition and revelation, is nothing strange. But that they should learn and adopt so much of the special rites of Israel's *ceremonial law*, as has in fact been found among the American Indians, such as separation for three moons, or eighty-four days at the birth of a female child, and forty days for that of a male child, and otherwise observing an œconomy which was designed to distinguish the tribes of Israel from all other nations, is not only incredible, but attended with every difficulty, even it is conceived, to a moral impossibility. 'If some of the Arabs (says an Author on the present state of Judah and Israel,) have practised circumcision; this makes nothing against us. Circumcision was long antecedent to the ceremonial code. And Ishmael, the father of the Arabians, being himself a son of Abraham, was circumcised. How naturally would his descendants

follow him in this rite ; at least for some time. And the Heathen nations being in the practice of *offering sacrifices*, furnishes no argument against us. For sacrifices had been offered by the progenitors of all the nations from the beginning, and were not at all peculiar to the ceremonial code. All Heathen nations then, derived this their practice from their remote ancestors.—But when we now find the American Indians in the conscientious practice of many of the *ceremonial laws in Israel*, and cautiously maintaining those traditions, merely because they descended from their remote ancestors ; we certainly have strong evidence to prove that they are the descendants of ancient Israel : and, however many difficult questions may attach themselves to the subject, they are all less difficult than to account for the origin of these traditions on any other principle than that the Indians are descended from the ancient people of God—were all originally of one language, and came over by Bhering's Straits, in which several Islands are situated, and through which there is an easy passage from the north-east of Asia, to the north-west of America.'

In February 1826. I set off in a horse sleigh, the usual mode of travelling in winter, for

Fredericstown ; which is about eighty-five miles from the sea, and pleasantly situated on the banks of the river Saint John. Besides a residence for the Lieut. Governor, Fredericstown contains a provincial hall, where the supreme courts, and general assemblies are held,—a county court house, which serves also for a market, and in addition to other public buildings, it is in contemplation to erect a college on an enlarged scale. I saw but few Indians in the course of my journey over the snow, and these of the Milicette tribe, who speak a different dialect to that of the Micmacs. They are generally scattered at this season of the year, in small hunting parties, but meet in considerable numbers in the spring and fall, at several points along the banks of the river St. John ; and at Tobigue, near the borders of Lower Canada. In an interview with the Lieutenant Governor, his excellency expressed a lively concern for their civilization and improvement, and mentioned, a successful application in their behalf, of a pecuniary grant from His Majesty, towards the meliorating their condition. For several years past, the provincial legislative assembly have voted the sum of fifty pounds annually, in aid of a missionary to the Indians, provided the said missionary was recommended

by the Roman Catholic Bishop of Quebec, and approved by the Lieutenant Governor of the Province ; but during the present Session of 1826, ' It was resolved, that there be granted to his Excellency, the Lieutenant Governor, a sum, not exceeding two hundred pounds, for the purpose of assisting aged and distressed Indians, in the different counties in the Province.'

By a census that has been taken, it appears that the population of New Brunswick, may now be fairly stated at eighty thousand.—The climate is healthy, and the emigrant coming to the country, may by hard work, and *persevering* industry, comfortably maintain himself and family. To enter on the laborious enterprise, however, of clearing a lot of land in the wilderness, without some capital, is indeed attended with considerable difficulty. Should he land therefore from a foreign country, without any pecuniary means to accomplish this undertaking, the best course that he can adopt, is, to seek some advantageous employment, till he has accumulated savings to pay the government, and office fees, on his grant of land ; and discharge other expenses, that he must necessarily incur at first proceeding to the cultivation of the soil.—The settlers are

liberally encouraged in the establishment of schools, throughout the Province, by a grant of twenty pounds per annum, from the Provincial Treasury, to each parish where a school-house is provided, and the sum of twenty pounds is raised annually by the inhabitants.—Through this enlightened, and liberal system of policy, the settlers are enabled to engage efficient teachers, in the important duty of educating their children. A mighty mass of intellect is thus called into action, and as ever stirring and awake, it requires some better guide in matters of religion, than the commonplace precepts, which may be taught by the schoolmaster.—The rising youth call loudly for increased ministerial watchful care, while the destitute state of numerous settlements, formed far back in the interior, present to the active devoted Missionaries of the Gospel, vast fields of usefulness, already ripe for the harvest. The labourers, however, of the Church of England, who are sent out, or supported by the Society for ‘the Propagation of the Gospel in Foreign Parts,’ occupy but few stations, compared with the spiritual wants, of the many thousands, who are stated in the census, to live in the Province. And the national Kirk of

Scotland, has only two ministers for the Colony in the present day, for a numerous people of her communion, who have emigrated to this quarter of the globe. One is stationed in the city of Saint John, and the other at Saint Andrew's, the frontier town, within view of the American territories.—A company of preachers are wanted to enter upon missionary labours, in the newly formed and rising settlements, for the propagation of the Gospel of Christ—I would that they might go forth, preaching the Gospel upon a broad and Catholic foundation, and not confine their labours to a few points, but embrace the Province at large. This might be effected without a heavy expenditure, by employing men devoted to the object, as schoolmasters, or exhorters, to precede them in the more distant, and retired parts of the Colony, who would prepare the way, and collect a people for their preaching. Twenty preachers, with a number of active, zealous men, engaged in the above capacity, would, I am persuaded spread the knowledge of the truth, over the face of the country. In the exercise of their arduous ministry, the Missionaries would meet with some persons of extravagant religious opinions; but their preaching generally, would be to a mixed population,

many of whom, were attached from principle, birth, and education, to different denominations of Christians, before they left their home, for a foreign land. Pursuing however a Christian course, in the conscientious discharge of their missionary labours, *being patient unto all men, apt to teach*, preaching more earnestly the grand distinguishing doctrine of the reformation, that of *Christ's pacification* for which Knox laboured, and the reformers were burnt at the stake, than adopting with prejudice, the confined notion, and narrow sentiment of excluding from salvation, but by "the uncovenanted mercies of God," all who are not within the pale of their own church, the most beneficial effects would follow—"Instead of the thorn, would come up the fir tree, and instead of the brier, would come up the myrtle tree." A truly scriptural candour would be promoted among the people, no want of a congregation would be complained of, converts would flow in, through a divine blessing, and churches would be erected with a rapidity, which it would be too sanguine to calculate upon in any other way of exertion. I have been over some of the ground, and witnessed a preparation in the vallies, and over the mountains, for this truly benevolent and Christian missionary

enterprise. There are acknowledged difficulties in the way of fertilizing with Christian privileges, and evangelizing a moral wilderness; but they are not greater than the first settlers contended with, and overcame, in preparing the soil of the forest for the sowing, and the vegetation of the seed. It is not by preaching baptismal regeneration, 'as the only scriptural regeneration required, that the work of reformation and salvation is effected.—For it has been well said, 'That daily experience proves that no outward means can remove the crimson stain of sin, or do away its filthiness.—Nothing but the blood of the Lamb can perform so great a work.—While some are contending that baptism has this power, thousands around us who have been baptized in the name of Christ, are giving a death blow to all their reasonings by their worldly and ungodly lives. This, as well as every other ordinance, is indeed sometimes made the means of communicating blessings to the soul; but there is no inseparable connexion between the outward visible sign, and the inward spiritual grace of any sacrament. A man may go to the table of the Lord, and yet not discern the Lord's body there—he may be washed in the water of baptism, and yet be as much in the gall of

bitterness, and in the bond of iniquity as Simon Magus, and Judas Iscariot.' Let labourers go into the vineyard, with apostolic determination, "to know nothing among men, save Jesus Christ, and him crucified," and preach the truth of his solemn declaration, that *except a man be born again, he cannot see the kingdom of God*, and the general current of the Divine Promises is, that the most substantial good, and the most important happy effects shall follow in the lives of men, under the influence of this doctrine—"The wicked man will turn from his wickedness" and live in the obedience of God's commands, and a shouting will be heard from the tops of the mountains, while the vallies will echo with the exclamation, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." It must be acknowledged that preaching is the most efficient method of spreading the knowledge of Divine Truth; and it is to itinerant preaching, however many may undervalue it, that we owe our freedom from the shackles of popery, in the success of the reformation. Christianity was first promulgated by it, and revivals of religion have taken place at different periods, through its powerful means, as in the days of Whitfield and Wesley, in their

travels through England and America. The arguments which are justly urged for sending missions to the Heathen, acquire a double force when applied to British Colonists, situated in a land of moral darkness, where they gradually become, in the absence of Christian privileges, and Divine ordinances, more and more indifferent to the truths of that Bible, which they may have borne with them, in their emigration, from their own country. In no part of the world therefore, do they need the faithful preaching of the gospel, more than in the extensive and newly formed settlements of the British provinces, where thousands are perishing for the want of ministerial labours of Christian missionaries.

CHAPTER III.

NEW SETTLEMENTS.—SABBATH.—LEAVE NEW BRUNSWICK.
—NEGRO PROCESSION—ALBANY—THE GREAT
WESTERN CANAL.—LAKE ERIE.—NIAGARA FALLS.—
BROCK'S MONUMENT.—MOHAWK INDIANS.—CAPTAIN
BRANDT.—MOHAWK CHURCH.—WESLEYAN MISSION-
ARIES.—MISSISSAUGA TRIBE.—RIVER CREDIT.—INDIAN
SACRIFICE AND CEREMONIES.

In visiting some of the remote and new settlements, as a minister, the people generally crowded upon me to hear the word of God. There being no churches, and in some places no school-house, as yet erected, where to hold divine worship, I could not scruple to officiate in a barn, and proclaim to them the glad tidings of redemption, purchased through the agonized death of Him, who in the mystery of his humiliation was born in a stable. That gross fanaticism should be met with among persons who are destitute of Christian sanctuaries, and who profess principles which they seek not in any way to act upon, cannot be a matter of surprise. There are those at home, enjoying the

full tide of gospel privileges, who call "Christ, Lord, Lord, while they do not the things that he says." I found, however, in this solitude, Christians fearing the Lord, who implore a gospel ministry, "that the things which remain," and appear almost ready to die "may be strengthened." These bear the reproach of the world, and are called by the false appellation of 'New Lights;' but the general tenour of their lives is the best testimony that they are walking in *that light* which Abraham saw and was glad; the rays of which cheered the way of the prophets and apostles, guided the feet of martyrs through the flames, and which now brighten the prospect of all true believers, in their journey of life towards the kingdom of heaven.

I was greatly delighted during the toils of the wilderness, in meeting with an aged Christian pilgrim, who would have me remain for a day at his hospitable though humble habitation. The next day, being the Sabbath, he accompanied me over the Blue Mountains, where a number of settlers were located back in the woods, and who had never before been assembled in their infant settlement for divine worship. We met in a barn, which to the eye was in a solitary situation, but so great was

the desire of the people to hear the preaching of divine truth, that a considerable number were collected from the neighbourhood, and some walked the distance of ten miles. A Sabbath spent like this was a source of true enjoyment, and afforded encouragement in my ministry; from the hope that a divine blessing rested upon the assembling of ourselves together in the solitary places of the earth. The delight of the good old man with whom I sojourned, was to seek good and to do good; and in the quiet walk of every day usefulness, he was blessed of God and a blessing to others around him. There are some professed Christians, who cease to do good that they may cease to be opposed, and rest in a middle state of neutrality; but he went about in the retired circuit of his own immediate neighbourhood, visiting the sick, praying with the afflicted, and often (when solicited) attending the burial of the dead. Nor did he forget the apostolic injunction to Christians, "to forsake not the assembling of themselves together," but each returning Sabbath witnessed a small assembly of his friends and neighbours under his roof, with whom he would join in prayer and praise, and whom he would sometimes exhort. He had seen days of heavy affliction, particularly

in the loss of his youngest son, who was accidentally killed in his presence, about two years ago, by the upsetting of a cart, which crushed him with almost instantaneous death. He told me the particulars of this sore trial with strong emotions, yet with calm submission to the will of God ; and taking me to the grave, in a retired part of the woods, he remarked that he often visited it, to solemnize his mind, and meditate upon those important events which are to take place hereafter. In conversing cheerfully with me on those subjects, he added, I am *satisfied* with the goodness, the promise, and the faithfulness of Jehovah ; and have directed, when I die, that my bones may be laid by the side of those of my son, in the hope of a joyful resurrection ! The life of this aged pilgrim is a living portrait of vital Christianity, and suggested to my mind the lines of the poet that so beautifully describe the inhabitants of some of the hamlets in Scotland.

“ Oh — much I love thy tranquil dales ;
But most on Sabbath eve, when low the sun
Slants through the upland copse, 'tis my delight,
Wandering, and stopping oft, to hear the song
Of kindred praise arise from humble roofs ;
Or when the simple service ends, to hear
The lifted latch, and mark the grey-hair'd man,

The father and the priest, walk forth alone
 Into his garden plat, or little field,
 To commune with his God in secret prayer ;
 To bless the Lord that in his downward years
 Rich mercies still surround him ; sweet meantime,
 The thrush that sings upon the aged thorn,
 Brings to his view the days of youthful years,
 When that same aged thorn was but a bush.
 Nor is the contrast between youth and age
 To him a painful thought ; he joys to think
 His journey near a close : Heaven is his home."

June the 20th, I left the province of New Brunswick, on my mission to the Mohawk Indians, settled along the Grand River, Upper Canada, and landed from the steam boat, that ran between the city of Saint John and Eastport, the frontier town of the United States, on the same evening. The next morning, I took the packet boat for Boston, and soon after my arrival, proceeded on my way, through the state of Massachusetts, by the stage, to Albany.

Negro Slavery has been for a considerable time abolished in Massachusetts, and the people of colour commemorate its abolition by an annual procession which I had the pleasure of witnessing. Their appearance was rather grotesque, and excited much good humour among the gazing multitude. The old men who headed the procession carried short batons, some of

whom wore cocked hats, cockades, epaulets, silk sashes, and top boots:—then followed a party of younger men bearing pikes with tin heads, and a few flags; several bands of music were placed at intervals in the long array, and the whole was closed by a number of black boys, two and two, in their gayest apparel. On each side of the procession were seen a great number of female negroes, and in this order they went to the church, as is customary with the Benefit Societies in England at their annual meetings, to hear divine service. The men afterwards dined together, elected office-bearers for the year ensuing, and according to custom on such occasions, it was stated that they “spent the evening in the utmost conviviality and good humour.”

It was truly gratifying to witness the happy appearance of these free blacks, and to think of the event commemorated by their holiday procession. The State laws prohibited their being any longer bought and sold like the inferior animals, or a mass of inanimate matter. As in England they breathed the air of liberty: and the privilege was theirs of hearing the glad tidings of Redemption from an African preacher, which under a divine blessing can liberate

them from that bondage from which no legislative act could free them.

Albany was an early Dutch settlement, on the banks of the Hudson River ; and the town is situated at the distance of about one hundred and sixty miles from New York. Though of little note, in comparison with the size and population of that city, the Legislative Assembly of the state of New York meet at Albany. The Capitol, or State House, stands on an eminence, at the end of a wide and handsome street, and has its dome surmounted by a figure of Justice. A number of old Dutch buildings still remain, with the gable end to the street ; which form a singular appearance with the more modern and tasteful style of houses which have been erected. The anniversary of the fourth of July, the celebration of the national independence of America, took place during my stay in the town. An oration was pronounced in the morning, as is the annual custom in the United States on the subject of their freedom and the causes which led to it. In every other respect, the anniversary very much resembled the public demonstration of joy in England on the King's birthday. The national banner was displayed on the public

buildings, and from the masts and rigging of the vessels in the harbour. The military paraded the streets, and assembled before the Senate House to fire a *feu de joie*, and the evening closed with a grand display of fire-works. The great western canal, which was begun in 1817, is now completed, and connects Lake Erie with the waters of the Hudson, near Albany. This astonishing undertaking is generally mentioned to have been suggested and principally promoted by the Hon. De Witt Clinton, then governor of the state. Its whole length is three hundred and sixty-two miles, and cost seven millions of dollars. Boats run on the canal, of about fifty tons burden, and draw about four feet water. They are drawn by two or three horses and afford tolerably comfortable accommodations for passengers. I took my passage in one of them for Buffalo; and the only inconvenience I found, was, in reconciling myself to the gregarious arrangement of sleeping at night. We passed 'Tribes Hill,' distinguished formerly as the place where the Mohawk Indians generally assembled to hold their council fire. Near to which is the residence of the late Sir William Johnson, who is said to have acquired a greater influence over the Indians than any other white

man ever possessed. The next day we reached Utica, and coming to Lockport, we saw a masterpiece of human industry, in the canal having been cut through a solid rock of fifteen feet deep, and three miles long. The water is here raised sixty-five feet, by means of a chain of locks, which may be considered a work of the first magnitude, and one of the greatest of the kind in the world. The canal terminates at Buffalo, and has given to the town a commercial importance, bustle, and activity, from its becoming the great thoroughfare between the lower country and Lake Erie, the state of Ohio, and the rest of the western territory. Of the ultimate effects of this canal, and the spirit for such undertakings which it has diffused throughout the whole country, it is impossible to form an adequate conception. "The imagination is startled," says a writer, in the *North American Review*, (the first literary periodical publication of the United States,) by its own reveries, as it surveys the coasts of Erie, Huron, and Michigan, and traverses the rich prairies of Indiana, or the gloomy forests of Ohio. But we firmly believe that every bright anticipation will be converted into facts, and that our country will hereafter exhibit an inland trade, unrivalled for its activity, its

value, and its extent." In crossing the river from Buffalo, the stage took us to Forsyth's Hotel, Niagara Falls. These tremendous cata-racts, at *first* sight, disappointed my expecta-tions. As we are happier in idea than in reality, so are our expectations raised by representa-tion beyond what can be realised to our view. I gazed upon them, however, with astonish-ment, both from the American side, and also from the banks of the British territory. But it was not till I descended the spiral staircase to the bottom of the precipice, that I felt the overpowering impression of the sublime scenery. From the point on the bed of the River, is seen a blending of beauty, grandeur, and sublimity, which no language can describe. *Such* is the impression, that the mind *labours*, but in vain tries, to give vent to its emotions : leading the astonished spectator to exclaim, perhaps, in the language of the Psalmist, when contemplating the wonders of creation, "Great and marvellous are thy works, Lord God Almighty !"

Near the Falls are the battle grounds of Chippewa and Lundy's Lane ; and in passing the latter, on my way to Queenston, I observed that some of the houses and trees still bore the marks of the murderous fire of cannon and

musketry, from one of the most hard fought and bloody conflicts, that took place with nearly equal numbers, during the late American war. Near Queenston General Brock fell.—He was Governor of the province of Upper Canada, and was universally esteemed by the inhabitants, who, with the British army, deeply lamented his death. A monument has been erected to his memory on the heights, near to the spot where he received his mortal wound. It is one hundred and fifteen feet in height, and commands a most extensive view of the surrounding country. Immediately opposite Queenston, is Lewiston, a village within the American boundary line ; near to which is a settlement of Tuscarora Indians: some of whom appear as industrious farmers ; and are not only very attentive in cultivating Indian corn, but also wheat, and other produce. A vast improvement has taken place in the general character of these Indians, which may be principally attributed to the ministerial labours and friendly advice of a *resident* devoted missionary among them. A few years ago they were in a state of great degradation, living in idleness and drunkenness ; but since the introduction of Christianity among them, their dwell-

lings exhibit a degree of social comfort ; and as some of them are become decided Christians, encouragement is afforded to anticipate success in seeking to benefit and civilize others of the North American Indians.

At Queenstown I hired a light travelling waggon for Burlington Bay, Lake Ontario, where the Mohawk chief, Mr. Brandt, resided. He received me with much kind hospitality, and the next morning accompanied me to the River Ouse, or Grand River, where several tribes of Indians are stationary, to the number of about two thousand. This well-educated and intelligent chief informed me, that his deceased father, Captain Brandt, the celebrated chief of the Mohawk Indians, made choice of the tract of land, at the close of the Revolutionary war, which was specified in the general proclamation of 1784, by the Lieutenant-Governor of the province of Upper Canada. They were to occupy the country six miles in width, on each side, following the whole course of the Ouse, or Grand River, from its source. Since the above period the quantity of land has been curtailed ; and when the subject was discussed by them in council, one of the chiefs said, ‘ Perhaps they wish that we should all die,

—we now live like frogs, along the banks of the river, and it may be they wish to take all the land, then we shall be driven to jump in and perish.' It was stated that Captain Brandt, at one time, commanded more than fifteen hundred Indian warriors, and if on retiring from the American territories, the accustomed savage cruelties of the tomahawk and the scalping knife were committed, it is much to be doubted if such cruelties were either directed or sanctioned by this distinguished war chief. He was a man of a shrewd intelligent mind, and translated the Gospel of St. John, with the Book of Common Prayer, into the Mohawk language. In passing through the United States, I met with an American gentleman, who assured me that he was indebted to Captain Brandt for the preservation of his life, when surprised and taken prisoner with a small company during the Revolutionary war, by a detached party of Indians. The tomahawk had fallen upon the heads of some of his companions, but being fortunate enough to get into the presence of Brandt, he humanely, though with some difficulty, prevented his being tomahawked and scalped.

The following Indians are settled along the

margin of the Grand, and as called by them, the Mohawk River, to the extent of thirty or forty miles, and consist of

The Mohawks, - - - Professed Christians,

The Oneidas, - - - The same,

The Cayugas, - - - Heathens,

The Onondagas, - - The same,

The Senecas, - - - Likewise Heathens,

and the Delawares, who form the sixth nation, and are called Nephews by the Five Nations.

Soon after the location of these confederated tribes, a very neat church was built by the British Government, at a village formed by the Mohawks, and adjoining to which the Oneidas were settled. There were erected also at the same time a school house and a house for their general assembly in council. These latter have gone to decay, but the church remains, though in a very dilapidated state. There was every inviting circumstance to place a *resident* missionary for the propagation of the gospel throughout these suffering tribes, who had left their lands on the Mohawk River, in the State of New York, to retreat within the British dominions. But for forty years, since their first settlement on the Grand River, they have not been successful in obtaining a *resident* missionary. 'The Church of Rome,' said the

Hon. and Rev. Dr. Stewart, who visited these Mohawk Indians in 1822, 'have several missionaries resident among the Indians in Lower Canada, where they are located, and profess the faith of that Church, while we have not one minister stationed among those who are Protestants in Upper Canada.' The morning after I arrived at the Mohawk village was that of the Sabbath, and I found upon inquiry, that part of the Liturgy of the Church of England was read by a native Mohawk, named Aaron Hill; he possesses considerable abilities, and in addition to the gospels already translated, he is engaged with an Indian Princess, sister to Mr. Brandt, the Mohawk chief, in rendering the Acts of the Apostles into the Mohawk language. Though there is not altogether a desirable consistency and regularity in the reading of the service, yet such is their attachment to it, that numbers of the Mohawk and Oneida Indians regularly attend at every opening of the church. It becomes an honest question, Why have they been neglected in the want of a resident missionary's care, for so long a series of years? A missionary of devoted zeal and exemplary conduct would, I am persuaded, command their respect and admiration. He would live among them under the most encouraging prospect

of usefulness, as their pastor and their friend. The knowledge of Christianity would be extended, through the superintendence of schools, which might be established among the tribes who are yet in the dark state of heathenism, on the banks of the Grand River. There cannot be conceived a more extensive and promising field of successful missionary labour. I preached in the Mohawk church to about two hundred Indians, and never witnessed a more solemn and attentive audience. They sang one of the Psalms in the Mohawk language with a most pleasing melody and impressive effect. At the conclusion of the service, I baptized twelve of their children, and married a couple. On the following morning, we visited from the Mohawk village, the school at Davis's Hamlet, a distance of about five miles, where I saw George Johnson, a native teacher, who was the appointed schoolmaster of the New England Company. He was well qualified as a teacher, and taught in the school or mission house, that was built by the Methodist Episcopal Church Missionary Society, with their appointed schoolmaster, S. Crawford. This school was established nearly five years ago, and originated with Thomas Davis, a Mohawk chief, who gave me an interesting account of his conversion,

under the ministry of the Wesleyan missionaries, who visited, as itinerant preachers, the Mohawk Indians. 'I have lived,' said he, 'near seventy years, and to me it is a great mystery, that I, who was baptized when I was a child, should live all my days without knowing the comfort of religion in my heart. This I found about five years ago. I used to pray, but it was only here, putting his hand upon his lips, and then raising it to his head, added, all I knew of religion was only there. By and by, Wesleyan preachers come; very good men. They tell me of Jesus Christ, then me feel *here*, laying his hand upon his heart. Now, my spirit very happy. Jesus Christ died to take away sin, me love Jesus Christ, me go into the bush and pray to Jesus Christ; me love to talk of Him, and think of Him; and, by and by, me die, and go to Jesus Christ.' This aged chief, on his conversion, became much concerned for the instruction of others around him, and before the school-house was completed, actually gave up his own house for a school, and a place for the Wesleyan preachers to hold divine service in, and retired to a cabin in the woods. He would pray with the Indians himself, sometimes read to them portions of the Liturgy, which they have in the Mohawk language, and

exhort them to leave off their habits of drunkenness, and lead sober lives. It pleased God to bless these efforts to a farther inquiry after education and the Christian religion, among the natives. A lad of about seventeen, having heard of the opening of the school, and being very desirous of education, came from the distance of a hundred miles, to visit the place where Indians were taught to read. Being hospitably received by the Mohawk chief and others, he entered the school, and has made considerable progress in learning, and divine knowledge, so as to afford encouraging hopes that he will become a useful *native* teacher in a school, or a preacher of righteousness among his brethren. To obtain these important agents should be a leading object in every missionary undertaking.—It was stated, that twenty, sometimes twenty-five, Indian children regularly attended, and that the Sunday school consisted, during the summer on some occasions, of about sixty youths and children. This Sabbath and day-school, with the preaching and exhortations of the Missionaries, have not only been productive of much good among the Indians in the more immediate neighbourhood of Davis's Hamlet, but the means of effecting a most remarkable change, both in a moral and

religious point of view, among the Mississaugah tribe, the aborigines of the north side of Lake Ontario. These Indians, at the invitation of the Mohawks, came and pitched their tents, about two years ago, near the school-house at Davis's Hamlet, to the number of about one hundred adults, with a view that their children might receive the advantages of education. The principal chief of the tribe set an encouraging example, by influencing his young wife to attend the school; others followed, and from the instruction that was given, and through the plain and simple preaching of "repentance toward God, and faith toward our Lord Jesus Christ," the majority of the tribe were led to embrace the Christian religion, and in the conduct of their lives, afford a convincing proof that they are not merely converted in name and outward profession, but to the true love of God, and "Jesus Christ whom he has sent;" which is strikingly illustrated by their exchange of dissolute for temperate habits.

An avaricious trader finds it to his interest to barter with the natives in rum, and they are frequently solicited to drink for the purpose of an unjust and nefarious trade. Some time since an effort of this sort was made, with some of the Mississaugah Tribe, who, on their

profession of religion, had renounced intoxication.—Going to one of the stores, they were asked to drink ; having taken one glass, they were pressed to take another, with the observation, ‘ Surely, a little more will do you no harm.’ Perceiving the design, they said to the storekeeper, ‘ Have you a Bible?’ ‘ Yes, we have Bibles,’ was the reply, and handed one of them down. One of the party opened it, and with native sagacity and thought, exclaimed ‘ Oh ! much gospel, very good.—Much whiskey, no good !’ On this hint, that they had embraced the gospel, and this was better than rum, no further attempt was offered, at that time, to make the Indians drunk.—Since their conversion, they have returned to their own lands, and have commenced a civilized way of living at the river Credit, near York, Upper Canada, where the provincial government is building log-houses for them, in their settlement, and formation of a village.

We next proceeded to the Oneida school, and called on the chief of that nation, Tèwàserakè, who received us most hospitably in a neat farm house, situated near some well cultivated fields, which, with some cattle that belonged to him, presented the appearance of industry, comfort, and prosperity. Accompanying us to

the school house, which has been recently built at the expense of the New England corporation, under the superintendance of Mr. Brandt, he expressed a warm interest in educating the children of his tribe, and when surrounded by about thirty more, who had assembled to meet me, and who had engaged to send their children to the school, he spoke on the subject in a most impressive and emphatic manner:— ‘ Brother,’ said he, ‘ we are all glad to see you here this day, and we are thankful to the Great Spirit, for preserving your life throughout your long journey, and for putting the desire in your heart to visit us in the wilderness. We are poor, and we want instruction—we wish to see our children grow up in the right way, and we are thankful to the company, in your country, for sending money to our great chief, Mr. Brandt, for building the school-house, and paying the schoolmaster, to give knowledge to our children. Brother! the light is breaking in upon us, after a long darkness. We hope the Great Spirit will send a good man to live among us, as our teacher, and guide in the light of what is true. Brother, we want a good minister at the Mohawk church, to preach the gospel of Jesus Christ. We should be glad if you would stay with us—may be, you cannot

stop—then brother, speak of us in your own country. Our children have run wild, like the beasts of the forest, many of them are not so now—they learn better at the schools. We who are growing old cannot expect much benefit from the school ourselves; we are too old to learn; we perhaps soon die. But the children will rise up improved, and benefit their nation. Brother! in leaving us, may the Great Spirit still favour you with his protection, and carry you safely across the great waters, to your family, as we hear that you have a wife and children in your own country.—All the Indians present, join me in this prayer.'

Scattered remnants of this once powerful tribe are met with in the American States, and till lately a party of them were settled near the Oneida Lake: but, no missionary being resident among them, and without any friendly aid in agricultural pursuits, they were induced to sell their lands in their poverty to the Americans, and have gone back into the interior, west of Lake Michigan. When united, in former days, they traversed with the confederated nations an almost boundless extent of country as the proprietors of the soil, from which they have been gradually driven through the rapacious conduct of the Whites, or influ-

enced by a corrupt and unjust medium of barter to give up in their distress, till they are known no longer but as a wreck, or are found scattered in fragments on the borders of the vast territories of their fathers. Missionary labours will be found most effectual, under the blessing of Heaven, in arresting the progress of that desolation which is blotting the Indians, and rapidly so, from the map of nations. There is an urgent call as well as the Divine command, to enter upon well-principled and active exertions in their behalf. Experience tells us, that as success has followed missionary efforts, it may yet accompany them, when made and entered upon in simple reliance on the promises of God. A brilliant conquest for humanity, as well as religion, has been achieved in the South Sea Islands, and in Africa. An encouraging prospect of success presents itself in the East ; and if only ten were found among the North-American Indians, who were known to have been rescued from dissipation, ignorance, and wretchedness through the knowledge of the Gospel of Christ, we should be entitled to believe that ten thousand may yet follow them from among the scattered tribes of the North. A pleasing anecdote is told of an Oneida chief, named Skenandou, who had been led to em-

brace the Christian religion, and experience its power in his heart, in patriarchal simplicity, as a proof of an Indian's attachment to the memory of a missionary, who had been the means of his conversion to God.—He lived a reformed man for fifty years, and at a very advanced age, said, just before he died,—“ I am an aged hemlock-tree : the winds of one hundred years have whistled through my branches : I am dead at the top.” (He was blind.) “ Why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die : and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection.”

Our next visit was to the Mohawk school, for the erection of which, the New England Company had placed money also in the hands of Mr. Brandt. The wood and materials were collected on the spot, but the building was not completed. I urged the immediate completion of it, as the place where the children of this district met for instruction was attended with much inconvenience. There were about twenty present, who were taught by a Mohawk named Laurence Davis, some of them were just beginning to read, and of the thirty-four, who

were said to belong to the school, twelve could read in the English Testament. Within a few miles of this school in the Mohawk village, is a school supported by the Society for the Propagation of the Gospel, which Mr. Brandt informed me consisted of about twenty children, with their schoolmaster William Hess. These schools present every encouraging prospect of further, and most extensive usefulness, but will fail in those expectations which have been raised at their establishment, if they are left without the active superintendence, and watchful care of a devoted, resident missionary.

Every friend of Christian missions must rejoice in the opening of a way for preaching the Gospel, not only among the Mohawks, and Oneida Indians, but also among the Onondaga, and Seneca Tribes, on the Grand River. These last, have lived hitherto in the darkness of heathenism ; but having observed the children of the former improved by education, they have lately solicited the establishment of schools among them, that their children may have the same advantages. These Indians, with the Cayugas', who are the most numerous of the six nations, on the above station, keep many feasts, and particularly one at the time

of planting their corn. A dog is killed, at this season of the year as a sacrifice to the Great Spirit, and being all assembled on the occasion, one of the chiefs delivers a solemn address. He usually begins, by observing that they were all placed on the earth by the Great Spirit, and that their forefathers celebrated the like ceremonies, and after enumerating, perhaps, some of their war exploits, he implores the assistance of the Great Spirit, asking Him to command the sun to shed his rays on the corn that is planted, that it may take root, and grow up, so that they may gather in the fruits of the earth. During the time of this address, the fire is consuming the sacrifice, and as the flame ascends, he occasionally pours incense on it, which arises as a perfume, from a preparation that they make of aromatic herbs, dried, and pulverized. The chiefs of these heathen nations lately met in council, to deliberate on the subject of education, and particularly requested Mr. Brandt to use his influence with those who had encouraged and defrayed the expenses of educating the Mohawk children, to make known the wish of the different tribes, located with the Mohawks, and the Oneidas, to have their children educated

in like manner.—That a great and effectual door is opened for the improvement, and preaching of the Gospel among the six nations, can admit of no rational doubt.—The field is extensive.—May the great Lord of the Harvest send forth labourers into this vineyard.

CHAPTER IV.

MISSISSAUGAH INDIANS, THEIR LOCATION.—SABBATH SPENT AMONG THEM.—PLEASING EFFECTS OF THEIR CONVERSION TO CHRISTIANITY.—INDIAN PREACHERS ADDRESS.—THEIR BOLD FIGURATIVE LANGUAGE.—LOGAN.—YORK, UPPER CANADA.—AUBURN PRISON.—UTICA.—TRENTON FALLS.—HUDSON RIVER.—BOARDING HOUSES.—EMBARKED AT NEW YORK FOR ENGLAND.—DEATH OF ONE OF THE PASSENGERS.—ARRIVAL IN ENGLAND.—REMARKS ON MISSIONS.

LEAVING the Grand River, I proceeded in company with Mr. Brandt, to visit the Mississaugah Indians, who, in their conversion to Christianity, during the time of their encampment at Davis's Hamlet, became desirous of forming a Settlement, on some fertile flats by the River Credit. We arrived here on July the 21st, and found them living in bark huts, and tents, to the number, it was stated, of two hundred and five souls, waiting to occupy the twenty log houses, which were then building by contract of the Provincial Government, and nearly finished. A more seasonable and humane assis-

tance, or more effectual encouragement could not have been afforded to a wandering distressed tribe of Indians, desirous of becoming civilized, in the enjoyment of Christian privileges, and social advantages. Their location is a very convenient and encouraging one, and it was truly gratifying to find a considerable quantity of land planted, near their encampment, with Indian corn, which had a very promising appearance of a bountiful crop. This they supposed would enable them, with a little further supply of provisions, to be stationary with their families in the log houses, during the ensuing winter. A half-caste Wesleyan teacher, who had married an Indian woman, accompanied them from the Grand River, whom we found zealously instructing about thirty children under the cover of a few loose boards that had been collected. He appeared every way qualified as a schoolmaster, and under the lively influence of Christian principles, was devoted to his work. Many of his scholars had made considerable progress in reading, and they sang delightfully some of Doctor Watts' hymns for children. On the Sabbath he informed me more than sixty, including adults, generally attended the school. There was a solemn impression of the importance and self-

denying duties of Christianity upon the minds of most of the tribe ; and such was the primitive simplicity with which they had been led to receive the truths of the Gospel, that, at the blowing of a shell, by the half-caste teacher, they came up to the place where the school was held, at the dawn of every morning, for prayer. They were seen leaving their wigwams in groups, to assemble as one family, for devotion, and to implore a blessing from on High, before they entered upon the laborious occupation of the day in cultivating the soil, or went to the woods to hunt for provisions for their families. It was a truly interesting sight, for devotion appeared to be their happiness. In view of such a scene the heart kindled with gratitude to the Father of mercies, and I was ready to exclaim with pleasing admiration,—“ What has God wrought !”

I spent a Sabbath with these Indians, and addressed them both in the morning and afternoon, the half-caste teacher interpreting afterwards those parts of what was said, that they did not clearly understand. At the blowing of the shell they were all punctual in their attendance, and I beheld a sight, at which angels in heaven rejoice, a congregation of nearly a hundred converted natives, first kneeling to implore

the blessing of Jehovah ! then rising to their seats, waiting to hear the word of life. There appeared no wandering eye, nor a trifling look, all was solemnity, excepting at intervals, when, as they had been encouraged by the Wesleyan preachers, or had witnessed their example, first one, and then another offered up a short prayer with convulsions, groans, and tears, or expressed their religious feelings of joy, with exclamation, and a slight clapping of the hands. There appeared to me no studied art, or vanity in these extravagant proceedings, and expressions of what they felt ; still, I could not but regret that they were at all influenced to conduct themselves in this manner. The Wesleyans speak of such extravagancies, as the effusions of overflowing souls ; but it is impossible to consider them, with their camp meetings, that are held in different parts of the country, at stated periods of the year, otherwise than with decided disapprobation. The Indians appeared to have embraced the Gospel in its simplicity and purity, uniting faith, experience, and practice, and at the close of the afternoon service, I baptized twelve children, and adults, and married five couples, most of whom had families, but had not found an opportunity before of going through the marriage service, since they

had been led to embrace the Christian religion. There was such an exhibition of facts, in the conversion of the greater part of this tribe, that filled my mind with pleasing astonishment. A few years ago they were considered, from their love of ardent spirits, the most wretched of the Aborigines. But since their conversion, the drunkard's whoop, and savage yell, have given place to the voice of supplication, and songs of grateful praise. Aware of their weakness, it was mentioned, that they had denied themselves altogether the use of spirits, and when urged to "take a little," they have been known to reply, "No! me drink no more. Once me drink too much, and me fear, if me *drink a little*, me drink too much again." At one of the Conferences of the Methodist Episcopal Church Missionary Society, Thomas Davis, the converted Mohawk Chief, and John Crane, of the Mississaugah Tribe were present; and being asked to state what they knew of the power of the Christian religion, and its consolations, the Mohawk Chief said, "Brothers, I will tell you some events in my life, and what the Lord Jesus hath done for me. Once I was fond of drink, but many years ago I gave up ardent spirits. I began to pray and was much

troubled, when your ministers came to us. They preached Jesus Christ, and their words were with power ; we believed them, that Jesus had power to forgive sins. I could then love my God and all people, and my heart was glad. Brothers ! we all came from one Father, I hope we are all one family in Christ Jesus. We shall soon meet in our Father's kingdom. We shall there see Jesus whom we now love, and all the wise and good who have gone before us. I ask the prayers of Christians for me, and for all the Indians, that they may be saved."

The Mississaugah Chief then rose, with whom I had much interesting conversation also at the River Credit, as a decided Christian.—“Brothers!” said he, “I rise up to tell you what God hath done for me, I have been a great sinner against God even since I can remember. I have lived in the ways of my forefathers, and was taught to offer sacrifices to the evil spirit to appease his anger. But these things made me no better, for I was a drunkard and a quarrelsome man, like some white men. Since I heard the good word I see better. I now acknowledge there is but one God, one Saviour, Jesus Christ, that can do poor sinners good. I have believed in Him with all my heart, and

cast all my sins away. It is but a short time since that I found this good religion, which makes my soul so joyful.”

The Wesleyan Missionaries are indefatigable in their labours among the people of colour, and the Indian Tribes ; and are often known to advance as light troops, or pioneers, penetrating into the very heart of the wilderness, before the slow movements of heavy corporate bodies, in the army of Christian missionaries. They follow the first influx of emigration into a new country, and through the labours of an itinerant ministry, the sound of the Gospel is heard with the sound of the axe ; and log cabins, and chapels of devotion are seen to rise up together. Success has marked the progress of their missionary enterprizes and operations, and they have many heathen in their communion, whose souls have been converted to God ; many, who a short time ago had no term in their language to express the Redeemer's name, but who now call God their Father, by the Holy Ghost given unto them. While thousands scattered through remote and destitute Settlements, would not, but for *their* missionary labours, hear the glad tidings of redemption, or meet with a faithful shepherd's care.

During my stay with the Mississaugah tribe,

I was favoured with a copy of an Indian preacher's address, in the Wesleyan connexion. It was delivered at one of their general meetings, in a settlement of Ohio, not long since, and may be relied on for its authenticity. Having engaged in prayer, he rose up in the desk, and looking round upon the crowded house, he began in a humble, but steady tone of voice.

“ My Brothers and Sisters ! It is a strange thing that a man from the wilderness should appear before this assembly in the place of a teacher.—The great Father of us all has wrought the changes that have brought it to pass. My Brothers and Sisters ! I come not to teach, but to learn of you. I am from the forest, with few opportunities : you are surrounded with the highest privileges. Oh, let me exhort you to improve them ; let me remind you how great must be his condemnation who neglects them. My Friends ! I bring you good news from the wilderness.—The God of mercy has wrought a great change there. We adore Him for his unmerited goodness. To you our thanks are due as the ministers of his grace. This Book (raising up the Bible) brought the truth into the wilderness.—O that we might all walk in its precepts. My Brothers and Sisters ! There

are two classes in the wilderness : one opposes and reviles, and would destroy the word ; the other loves it as their life. I fear there are two classes among you. My Friends ! This word goes where it will :—I rejoice that it has come into the wilderness, making it glad. None can stop it. Those who oppose themselves to the progress of this Word, are like the man that would stop a thunder-gust with his hand. My Brothers and Sisters ! Before we knew this Word, we and our fathers worshipped after our own ignorant manner :—now we rejoice in a better way, and worship the God of our salvation. We had priests, and sacrifices, and dances, and ceremonies : these never softened or improved our hearts. Our eyes never melted into tears while worshipping, until we heard the name of Jesus. His love and compassion touched our hearts, and overwhelmed us like a flood. My Brothers and Sisters ! Praying neither tires nor grows old in the wilderness. A story or a song, often repeated, becomes wearisome ; but it is not so with prayer. The more we pray, the more we love to pray,—it is so with us in the wilderness. My Friends ! A coloured man first brought us the Word :—we were assembled, feasting, and singing, and dancing : he tried to reason with us ; but we

continued our merry-making until he knelt down to pray : then we paused to look on and see what would come of this strange ceremony. He was soon called to the reward of his labours, and immediately a white man, one of your missionaries took his place. My Brothers and Sisters ! I cannot enough thank you for your kindness to the sons of the forest.—The forest smiles with the labours of the Indian husbandman in the West. Our children attend school, and dress neatly, and labour, and sing, and pray together : quarrelling, and drinking, and gaming are banished from among us : the young walk in straight paths, and the aged rejoice in the prospect that our race shall not be altogether lost from the face of the earth. My Brothers and Sisters ! I say no more. Have compassion on one who comes from the wilderness to tell you something good is doing there. May we all meet at the right-hand of God in Heaven.”

It need not be remarked, that this Indian's address was heard with great interest, and abundantly proves that the North-American Indian has intellect, Christian sympathy, and address, equal to any other people of similar advantages.

Of their bravery and address in war, we have

multiplied proofs.—A war-chief addressed his warriors, waiting for the attack, in the following bold, figurative language :—“ *I know that your guns are burning in your hands—your tomahawks are thirsting to drink the blood of your enemies—your trusty arrows are impatient to be upon the wing—and, lest delay should burn your hearts any longer, I give you the cool refreshing word, Away !*” And “ we may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orator, (if Europe has furnished more eminent,)” says Jefferson, in his Notes on the State of Virginia, “ to produce a single passage superior to the speech of Logan, a Mingo chief, to Lord Dunmore, when governor of this state.” The incidents which led to it are as follows.—In the spring of the year 1774, a robbery was committed by some Indians on certain land-adventurers on the river Ohio. The whites in that quarter, *according to their custom*, undertook to punish this outrage in a summary way. A certain captain, with another person of some influence, led on these parties, and surprizing at different times travelling and hunting parties of the Indians, having their women and children with them, murdered many. Among these were unfortunately the family of Logan,

a chief, celebrated in peace and war, and long distinguished as the friend of the Whites. This unworthy return provoked his vengeance. He accordingly signalized himself in the war which ensued. In the autumn of the same year a decisive battle was fought at the mouth of the Great Kanhaway, between the collected forces of the Shawanese, Mingoës, and Delawares, and a detachment of the Virginia Militia. The Indians were defeated, and sued for peace. *Logan*, however, disdained to be seen among the suppliants: but lest the sincerity of a treaty should be disturbed, from which so distinguished a chief absented himself, he sent by a messenger the following speech, to be delivered to Lord Dunmore.—‘ I appeal to any white man to say, if ever he entered Logan’s cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the Whites, that my countrymen pointed as they passed, and said, ‘ Logan is the friend of white men.’ I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, the last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even

sparing my women and children. *There runs not a drop of my blood in the veins of any living creature.* This called on me for revenge: I have sought it—I have killed many—I have glutted my vengeance. For my country I rejoice at the beams of peace; but do not harbour a thought that mine is the *joy of fear*: Logan never felt fear—he will not turn on his heel to save his life. Who is there to mourn for Logan? Not one!”

In leaving the Mississaugah Indians, on the river Credit, I parted with the well-educated and interesting chief of the six nations, Mr. Brandt, who stated to me in a letter, that ‘the Mohawk church was the first Protestant church built in the province of Upper Canada; but,’ he says, ‘as it is going to decay, we have not the funds to rebuild it; and to prove how desirous we have ever been, and still are, of a minister, we have an allotment of two hundred acres of land, for the use of a resident clergyman, and fifty acres for the use of the school; and we have appropriated six hundred dollars, or 150 pounds, province currency, towards defraying the expenses of building a parsonage house, and although that sum is quite insufficient for the object, yet it is the utmost we can do, considering the circumstances and wants of our respec-

tive tribes. We should be very thankful if we could obtain pecuniary aid sufficient to finish the parsonage and rebuild our church, and should rejoice to have a resident clergyman amongst us, who would not consider it too laborious frequently to travel to our several hamlets, to preach the gospel of the meek and lowly Jesus; to visit the sick, and always to evince, not only by preaching, but example, his devotion to the church of Christ.

J. BRANDT, alias AHYONEWAEGBS."

My route on my return to England was by York, the capital of Upper Canada, and on my arrival I was happy to find that the change which had taken place in the general character and conduct of the Mississaugah Indians, had been noticed by the public authorities at York. Formerly, when they received their presents of clothing from government, they were seen lying about the streets in a state of drunkenness, and their conduct was frequently riotous and offensive. But saving their presents from the waste of intoxication, their general appearance with their conduct is greatly altered. They are now seen more cleanly in their persons; and the neat apparel of some of the women affords a pleasing comment on the change which has taken place in their husbands

and fathers. York, has a very inconsiderable appearance for its name, as the capital of Upper Canada, consisting of little more than one, not very lengthened street, running parallel to Lake Ontario: but the garrison, situated at a short distance from the town, has rather an imposing appearance, particularly from the water. Taking the steam boat, we crossed the Lake, which is nearly one hundred and seventy miles long, but not more than about sixty miles broad at the widest part; and landed the same day at Niagara, a small town on the British side of the river, near to which is an intrenchment called Fort George. On the opposite bank of the river is the American garrison of Fort Niagara, a stone fortification of considerable strength. Coaches were waiting to take us from the steam boat, to the Falls; and in visiting again the stupendous cataracts, the impression was heightened by a second view of the sublime scenery. It is not perhaps difficult to account for the disappointment which is sometimes felt at the first sight of the Falls. The surrounding country is level, and without variation to a perfect deadness; and the first view will frequently lead those who hastily pass by, to be dissatisfied, and to wonder that the wonders

of Niagara are not more wonderful. The measurement of the Falls is stated at about one hundred and sixty feet in height, and the whole extent of the concave, following the line of cataracts, both on the American and British side, is very nearly four thousand feet, or about four times the breadth of the river half a mile below. It is supposed that twenty four millions of tons of water, daily rush over this tremendous precipice, making one million to fall every hour. As the spray ascended in clouds, I was much gratified at observing from the calmness of the day, a perfect rainbow unbroken from end to end. This is only to be seen in particular positions of the sun, and when the air is perfectly serene. The noise of the Falls is seldom heard at a very great distance, as has been sometimes mentioned. We heard it distinctly on a calm evening at the distance of seven miles, and at the same time saw the spray ascending in a cloud of vapour, which may occasionally be seen at the distance of near fifty miles, but generally the sound of the Falls is not heard farther than about the distance of two miles. Niagara is an Indian term, and is said to signify *the thunder of waters*. The Indians pronounce it Niagāra, but Americans and Canadians generally Niágāra.

Travelling from the Falls to Auburn, we passed through the beautiful village of Canandaigua, at the head of the Lake of the same name; then through the town of Geneva, near Seneca Lake, and afterwards crossed the Cayuga Lake, by a wooden bridge of about a mile in length. The scenery surrounding these Lakes is extremely striking and picturesque; and the various towns and villages which we afterwards met with in our route, bearing classic and European names, wore a remarkably neat and flourishing appearance. Near to Rochester, are the Genessee Falls of about one hundred feet. They are visited by travellers as of some celebrity, and standing on the brink of the vast precipice, the prismatic colours of a rainbow are seen as at Niagara Falls during the shining of the sun, on the clouds of spray that ascend from below. In travelling through the western parts of the United States, and also in Upper Canada, it is not uncommon to see the castor oil plant which is indigenous in Southern Africa. When ripe, the seeds are cleared from the husks, and well bruised in a mortar, then boiled in water, till the oil rises on the surface, which being skimmed off is boiled over again, until the water be thoroughly expelled by evaporation. The Moravian Mis-

sionaries it is said, practise this method of obtaining castor oil in Africa with perfect success.

On my arrival at Auburn, I was much gratified in visiting the state prison, which exhibited the best example, both as it respects construction and management that I had ever witnessed or read of. The whole establishment was a specimen of neatness, and contained within its walls four hundred and forty-four male, and seven female prisoners. Through the kindness of the governor, who afforded me every information on the subject of discipline, I visited their workshops. The first was that of Blacksmiths; the second, Carpenters; third, Tailors; fourth, Shoemakers; fifth, Weavers; sixth, Coopers. No prisoner in health was ever permitted to be idle; and if he knew no trade at his commitment, he was taught one within the prison walls. Some of the knives, and rifles, manufactured in the workshops were of a highly finished description, and it was mentioned, that the sale of the various articles made by the prisoners, was expected soon to defray the greater part of the expenses, if not nearly the whole of the establishment. Such was the perfection of discipline, by means of *silence* being imposed upon the convicts, that I passed through the several

workshops, were nearly four hundred of them were at work, under the superintendance and eye of the turnkeys, without seeing an individual leave his work, or turn his head to gaze upon me as a stranger. So strictly is this restraint enforced, that the men would not know their fellow prisoners, though they worked together for years, if they did not hear the keepers call them by name. It being their dinner hour, I saw them leave their workshops, and proceed in military order, under the eye of their turnkeys in solid columns, with the lock march to the common hall, where they partook of their meal in *silence*. I saw no fetter, nor heard the clinking of any chain, nor was any military guard seen, excepting a man with a musket on the parapet wall, to fire an alarm if necessary, yet there was perfect order and subordination. Not even a whisper was heard. If one had more food than he wanted, he raised his left hand, and if another had less, he raised his right hand, and the waiter changed it.— Though in the presence of so large a number of convicts, who had all knives in their hands, yet no one appeared to apprehend the least danger from mutiny. So effectual was the restraint imposed by *silence* in preventing all combination, that when they had done eating,

they rose from the table at the ringing of a little bell of the softest sound, formed again the solid column, and returned with the same march, under the eye of their turnkeys. At night they were marched in the same order, and each locked up in a solitary cell, with no other book but *the Bible*, till the sun rose on the following morning, when they were led to resume their accustomed labours. The general appearance of the prisoners was clean and healthy, and no corporal punishment was inflicted on them, except the lash of the raw hide, as *prompt* punishment for any breach of discipline, or stubborn and refractory conduct. The effect of the whole system was stated to be most encouraging and salutary, as few who were discharged were brought under its discipline a second time. It appeared to me to approach a system of perfection in the management of criminals; and for unremitting industry, entire subordination, and subdued feelings of the prisoners, the state prison of Auburn is probably without a parallel, among an equal number of convicts, in any other prison in the world.

We had an opportunity of hearing in the Presbyterian church at Auburn, a celebrated preacher of the name of Finney. His labours

as a minister of Christ, were peculiarly blessed wherever he preached in the western part of the State of New York. He showed considerable talent in illustration, during his discourses, which he delivered with much energy, and apparently, under a strong devotional feeling for the eternal welfare of his audience. Multitudes flocked to hear him preach Christ, simply, faithfully, and with an honest mind; and through much opposition, it was stated, that he had been the means of awakening to a serious concern for a future world, more than two thousand persons, within the two last years of his ministry, who were admitted members of the different churches in the villages and towns through which he had gone preaching.

The next town we reached was Utica, situated on the banks of the Mohawk river, and the great western canal; which has sprung up with amazing rapidity, within the last fourteen years. At the beginning of this period, there were only a few scattered houses, where there are now some beautiful buildings, and many handsome streets, which contain about four thousand inhabitants. In the vicinity are located the Oneida, and Stockbridge tribes of Indians, amounting to the number, it was said,

of two thousand. They have been solicited to sell their lands, by the state of New York, and retire to Green Bay, Lake Michigan. It appears to be an object with the United States government to induce all the Indians to retire beyond the limits of their present States, towards the rocky mountains, where there is a vast country which it is supposed they might possess to their advantage and happiness. It is thought, if that territory should be divided into districts, by previous agreement with the tribes now residing there, and civil governments established in each, with schools for every branch of instruction in literature, and in the arts of civilized life, and subsequently if the whole of the Indians within the borders of any of the States, were to withdraw to those regions, the plan would rescue them from many calamities to which they are now subject, and prevent the future extinction of their tribes, with which they are threatened. To remove them by force, even with a view to their own security and happiness, would however be revolting to humanity, and utterly unjustifiable ; and difficulties of a most serious character have occurred lately with the Creek Indians, and the Cherokees living in the States of Georgia and Alabama, in an attempt to lead them to

forsake their birth-right possessions, and the place where the ashes of their ancestors are deposited. These Indians have a considerable number of towns, and villages, and well cultivated farms in the above States ; and it appears that a chief of considerable influence among them, called General M'Intosh, induced a few others of the Creek nation, with himself, to conclude a treaty with the commissioners of the United States, for the sale of the whole of the Indian lands in possession and reservation. As soon as it was generally known, thirty seven chiefs, and headmen of different towns and villages, over which they presided, of the Creek nation, met in council, condemned M'Intosh, and put him to death as a traitor ; declaring at the same time, that they had made three irrevocable laws, viz.—

First. That they would not receive one dollar of the sum, stipulated to be paid by the last treaty, through the treachery of M'Intosh, for their lands.

Second. That they would not make war upon the whites, nor would they shed a drop of the blood of those who should be sent to take their lands from them.

Third. That if they were turned out of their houses, they would die at the corner of their

fences, to manure the soil, rather than they would abandon the land of their forefathers.

Fourteen miles from Utica, are Trenton Falls, which, with the surrounding scenery, present to the eye one of the finest natural prospects imaginable. The *tout ensemble*, is more beautiful, though the Falls have far less of the sublime, than the Falls of Niagara. They consist of four principal cataracts, rushing at a considerable distance from each other, through a chasm of rocks of dark lime-stone, which contain great quantities of petrified animals, and marine shells.—Leaving this romantic spot, we proceeded by the way of Schenectady to Albany, where, taking the steam-boat, we were propelled along the Hudson river for New York. It would be ungenerous to deny, that it was on this river the Americans (though England had in use the steam power, for upwards of a century) first successfully applied its gigantic force to the navigation of boats against wind and tide. Fulton succeeded in this system, after others had made experiments and failed; and carried into execution what others had abandoned as an impracticable and *vapouring* scheme.—In our progress down the Hudson, I was much struck with the grand and striking view of the Kaatskill mountains, which exceed

three thousand feet in height. They are a dismembered branch of the Great Appalachian mountains, a continuation of which skirts the boundaries of Connecticut and Massachusetts, and pursuing a north easterly course, passes through Vermont into Canada. No river perhaps in the world, has a more extensive continuance of exquisite scenery than that of the Hudson; its surface is constantly enlivened with vessels of every description, sailing to and from New York to Albany; and its margin, with the adjacent country, presents every variety of hill and vale, town, hamlet, and cottage. At West Point stands the military academy, which was established by the general government, and contains from two to three hundred cadets.

Early on the following morning after we left Albany, I arrived a second time at New York, and reflecting on the extent of my journey, through the eastern part of the United States, the British Provinces of New Brunswick, Nova Scotia, and Upper Canada, since I landed from the packet from England about fifteen months before, I could not but express my gratitude to God for preserving me in health, and protecting me from every accident during my mission.—With respect to the morals

of the people among whom I travelled, both Americans, and British emigrants, intemperance appeared every where, to be the prevailing vice among the lower classes of society. They have strong inducements to this vice, from the excessive heat of the climate during the summer months, which creates a violent thirst, particularly under manual, or agricultural labour, which is not allayed, as generally in the mother country, with the wholesome beverage of malt liquor. I seldom met with beer in North America, and to drink cold water in a profuse state of perspiration, or when parched with thirst, is not safe ; the labouring classes therefore usually mix with it ardent spirits.—Though taken from prudential motives at first, it but too frequently produces a fondness for stimulants, and leads to habits of intoxication. The very low price of spirituous liquors operates as a strong incentive to drunkenness, and Irish labourers who had emigrated to America, have been known to give the invitation to their countrymen to follow them in their emigration to ‘a land of freedom, where they could get drunk for *three cents*.’ It would be sound policy on the part of the different legislative assemblies, though it might be unpopular for a season, to impose an additional tax on ardent spirits, and at the

same time to lessen (if practicable) the number of spirit shops and taverns, which are too generally met with in almost every part of the United States, and the British Provinces.

The boarding-house system which prevails at New York, and throughout the United States, is not generally agreeable to Englishmen. Accustomed as we are to consult our own ability, fancy, and convenience in travelling, and through a high feeling of independence, preferring a solitary meal at our own hours, and without intrusion, we are not easily reconciled to a gregarious assemblage of strangers, with whom you are obliged at the boarding-houses to maintain some conversation, and to whom, from the characteristic inquisitiveness of the Americans, you and your affairs will become in a degree known. The establishment is generally kept by a highly respectable, yet small family, who receive you through a card of introduction, or that of a friend, as a boarder. You are shown to your bed room, on your arrival, by black servants, who are most common, and informed of the hours of breakfast, dinner, and tea, which are taken in the common parlour, or dining room, where the family and the boarders sit down together. The dinner is always excellent, combining every variety

of substantial food with a plentiful allowance of the delicacies of the season. During dinner, brandy, or rum and water is the usual beverage, few take wine unless they are entertaining a friend. After dinner two or three may linger in the room smoking a segar, but it is by no means customary. The Americans spend little time at table, seldom much more than a quarter of an hour, retiring to their commercial engagements, or reading the newspapers. There are frequently many permanent boarders at these houses, who generally take their seat at the table before travellers : and it is a common custom, when young married people do not live in the family of the bride's father, for them to live in a boarding house, and not to think of any other residence till their increasing family makes a private establishment more desirable.

In the religious freedom of America, Jews have all the privileges of Christians. The Episcopalian, Presbyterian, and the Independent meet on common ground. No religious test is required to qualify for public office, as a mere verbal assent to the truth of the Christian religion is in all cases satisfactory. As to the probable continuance of the present system in regard to the various civil and religious pri-

vileges which America enjoys, different opinions will of course prevail. The grand experiment, however, which the people of the United States are making, in their national system of government, is still progressing after the trial of more than half a century. And the United States of America present themselves as the country, which, next to Britain, has the most ample resources to spread the knowledge of divine truth over different countries, and which in its rapidly increasing greatness, will find aids and supplies larger than has yet been possessed by any empire for benefiting mankind. Even now, in the infancy of their origin, it is said, that "their vessels touch upon every coast, their inhabitants sojourn in every country, and even without their intentional efforts, religion grows with their growth, and strengthens with their strength; they carry their altars with them into the wilderness, and through them civilization and Christianity will flow on with an ever-enlarging stream, till they cover the shores of the Pacific. Even then the ocean will not terminate their progress, but rather open out a passage to the shores of Eastern Asia, till both the Old and the New world are united and flourish beneath the same acts, and the same religion."

In August, I embarked on board the *Silas*,

Richards, one of the regular line of packet ships from New York to England. These vessels are fitted up in a superior style of accommodation, and are probably seldom equalled by ships of any other nation, for rapidity of sailing. The weather being moderate, we had divine worship on the Sabbath, and during the voyage it fell to my lot to read the form of prayer for the burial of the dead at sea, on the death of one of the passengers. It was a solemn and impressive scene, in witnessing the body launched into the deep, and as the corpse fell and descended into the profound abyss, it led to the exclamation, "How soon man dieth and passeth away!" either to the tomb, or to a watery grave, there to wait the resurrection morn, when "the sea shall give up her dead," and all that are in the graves shall come forth to the final judgment. *The Bible* pronounces those blessed, "who die in the Lord." They wait His second appearance to judge the world; and as "The dead in Christ shall rise first,"—" *He will appear the second time without sin to their salvation.*"

After a voyage of about three weeks, we came in sight of "the fast anchored Isle" of my native land, and beating up St. George's channel, we soon afterwards landed at Liverpool. I set my foot again on the British shore

with gratitude, and under the persuasion, that, though England is the file leader in the march of Christian benevolence for sending forth Missionaries into all climes, yet, that much remains to be done in the cause of Missions. We want more simplicity and more self-devotion to the sacred work.

It is not to be expected that the ministers of the gospel of the present day should have the same zeal for missions, as those who were thrust out to their work by persecution, and who had resigned whatever was dear to man for the sake of conscience; still we may look forward to the time when zeal shall increase with knowledge. When Christians, professing a lively interest in the cause of missions, shall no longer so eagerly resist every application, or seek to oppose, in fearful apprehension, any expressed desire on the part of their children, relations, or more immediate friends, to engage in the truly arduous and great undertaking. "Let us cast our eyes," says a spirited and able writer on missions, "on soldiers and sailors. For a small sum a day, the soldier exposes his life; and when the ball penetrates his chest, or his vitals palpitate on the bayonet, beguiles the anguish with the thought that he falls on the bed of honour and dies in the de-

fence of his country. For a trifling stipend, the mariner encounters all the dangers of the deep, and braves a war of elements. Amid thick darkness, loud thunder, vivid lightning and deluging rains, he mans the rocking yards, climbs the reeling mast, or toils at the laborious pump. Faithful to his shipmates, and obedient to his master, he declines no service, but courageously keeps death at bay until he sinks beneath a mountain of waters. All this do these poor men risk and suffer, strange to tell, without one Christian principle to support the soul: while we, under all the sanctions of religion, boasting patrician minds, enlarged with science, and superior to vulgar flights, *dare not* imitate their hardihood. A morsel of bread, which is all they seek, and all they gain, weighs heavier on the balance than the love of Christ, the glory of God, the salvation of men, the authority of Scripture, the sense of right, the principle of honour, and all the praise and glory of an immortal crown! Well might our Lord exhort us to *labour* for the bread that perisheth not, and to *agonize* to enter in at the strait gate!

“Consider next the officers of the army and navy. They are born as well, educated as delicately, and have as large share of the

good things of this world, as the ministers of the gospel. They are refined in their ideas, and often in their persons not more robust than ourselves. But when their country calls for their swords, they come forth with a commendable gallantry; and without the hardy habits of the private, go through the same fatigues, and confront the same perils. Not content with meeting dangers they cannot shun, the principle of honour, and the hope of preferment, push them on to seek occasions of distinction by achievements of heroism. Nevertheless, they have parents, wives, and children, as we have, who depend for a maintenance on the lives of which they are so prodigal.

“ But how do the officers of the armies of Christ conduct themselves? Little better, we regret to say, than an undisciplined militia, who have covenanted to fight only *pro aris et focis*. To see us exercise at home might give a high idea of our courage and prowess, if it were not too well understood that we had an invincible dislike to hard blows and long marches: what flowing eloquence, what strength of reasoning, what animated declamation do we hear from our pulpits! What potent demonstrations of the truths of Christianity, what

confutations of infidelity, what accurate investigation of moral duties, what vehement recommendation of Christian graces employ the press! And who would not think that among the many who write and speak such things a sufficient number of enlightened and well qualified Christian missionaries should be found to propagate in foreign parts a religion which we so justly prize at home."* It is said that when a Moravian Bishop was at Bethlehem, in North America, letters were read in the Brethren's congregation, stating, that several of their missionaries had been carried off by sickness, in the Island of St. Thomas, in the West Indies, *that very day* seven brethren offered to go and replace them. When will there be as little difficulty in supplying the calls of the heathen from among the ministers and friends of missions in the Church of England, as divine truth advances, and the great Captain of Salvation is seen carrying his conquests far to the east and to the west, to the north and to the south?

I would ever cherish in my heart those feelings which led me across the waters,—may they never leave me. Every where

* See Melvill Horne's Letters on Missions.

in the wilderness, as among the Esquimaux I met on the shores of Hudson's Bay, there is a desire, and an entreaty for instruction, and the labours of Missionaries. The time appears to be approaching when the veil shall be rent which has so long enveloped the face of nations in darkness; and the friends of Missions on both sides of the Atlantic, indulge the hope, that before the oak which was planted yesterday shall have reached its full maturity, the whole earth, according to the sure word of prophecy, "will be filled with the knowledge of the Lord." A multitude, throughout Christendom, are ready to join in the sublime supplication of Milton—

"Come therefore, O Thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old to minister before thee, and duly to dress and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly thou hast visited this land, and hast not forgotten the utmost corners of the earth; in a time when men had thought that thou wast

gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. O perfect and accomplish thy glorious acts ; for men may leave their works unfinished, but thou art a God, thy nature is perfection. The times and seasons pass along under thy feet, to go and come at thy bidding : and as thou didst dignify our father's days with many revelations, above all their foregoing ages since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy Spirit as thou pleasest ; for who shall prejudice thy all-governing will ? Seeing the power of thy grace is not passed away with the primitive times as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chamber, O Prince of all the kings of the earth ; put on the visible robes of thy Imperial Majesty, take up that unlimited sceptre which thy Almighty Father hath bequeathed thee ; for now the voice of thy bride calls thee, and all creatures sigh to be renewed."

THE END.

BY THE SAME AUTHOR.

THE SUBSTANCE OF A JOURNAL during a residence at the Red River Colony, British North America; and frequent excursions among the North West American Indians in the Years 1820, 1821, 1822, 1823. Second Edition enlarged with the preceding Journal.

“ This volume (speaking of the First Edition) possesses a greater interest at the present moment than it might otherwise have done (though in itself a production of merit), from the circumstance of its describing with accuracy the manners and customs of those tribes among which, or others of similar habits, parties of our countrymen are about to range in expeditions of much public curiosity. When we do hear of Captain Franklin and his associates, (whom Mr. West met before) we shall find them about to traverse a country inhabited by beings such as here painted; and upon whose feelings, perhaps the success of their undertaking must in a considerable degree depend. We therefore read Mr. West's unpretending narrative with “ increase of appetite,” nor is it diminished by observing the sensible zeal with which he states the results of his humane and religious labours as a Missionary.”

The London Literary Gazette, May, 1825.

“ It is the plain, unvarnished, honest narrative of a pious and judicious Clergyman, who went out, in 1820, as Chaplain to the Hudson's-Bay Company, and under the patronage also of the Church Missionary Society;—who endeavoured to form and carry into effect plans for the education of the numerous offspring of Europeans by Indian women; and to collect a few native Indian children, and train them up in Christian and civilized habits—and who, after labouring with great zeal and assiduity for three years, and erecting the first Protestant Church in this immense wilderness, returned to England, under the idea of conveying his wife and family to the seat of his labours; but who, from some cause, not here assigned, has been induced or compelled to relinquish his important services.”

Christian Guardian, October 1825.