



LIBRARY OF CONGRESS.

[FORCE COLLECTION.]

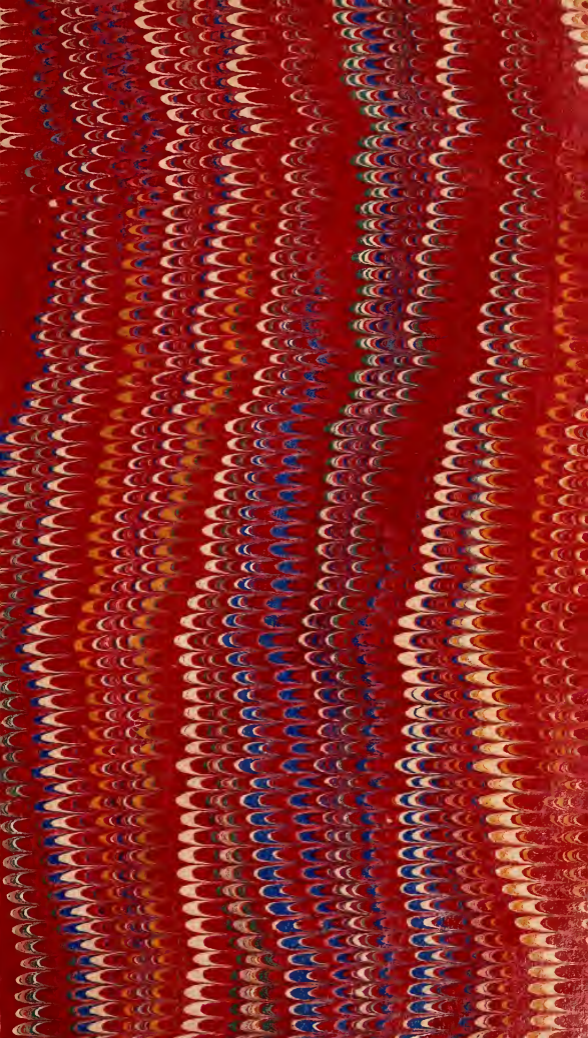
*Chap.*

299

*Shelf*

M 93 A 3

UNITED STATES OF AMERICA.









1 200

**ALDEN'S MISSIONS.**









Timothy D. Allen

PRESIDENT OF

Mayhew College

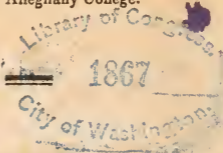
AN  
ACCOUNT  
OF  
SUNDRY MISSIONS  
PERFORMED AMONG THE  
SENECAS AND MUNSEES;  
IN A SERIES OF LETTERS.

---

WITH  
AN APPENDIX.

---

BY REV. TIMOTHY ALDEN,  
President of Alleghany College.



NEW-YORK;

PRINTED BY J. SEYMOUR.

1827.

E 99  
.M93 A3

*Southern District of New-York, ss.*

BE IT REMEMBERED, That on the first day of June, in the year of our Lord one thousand eight hundred and twenty-seven, and in the fifty-first year of the Independence of the United States of America, TIMOTHY ALDEN, of the said District, hath deposited in this office the title of a book, the right whereof he claims as author and proprietor, in the words following, to wit:

“ An Account of sundry Missions performed among the Senecas and Munsees, in a series of Letters. With an Appendix. By Rev. Timothy Alden, President of Alleghany College.”

In conformity to the Act of Congress of the United States, entitled, “ An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned ” And also to an Act entitled, “ An Act supplementary to an Act entitled, An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

FRED. J. BETTS,  
Clerk of the Southern District of New-York.



GEORGE AP 1879

## INTRODUCTION,

*Addressed to the Rev. Timothy Alden, of  
Yarmouth, in Massachusetts.*

---

My dear and venerable Father,

It is a cause of gratitude, that, your pilgrimage having been extended through nearly one-twentieth part of the christian era, you are favoured with a comfortable degree of health. It is, however, a cause of warmer gratitude to the Giver of all good, that, indulged with the exercise of your intellectual\* faculties, you are enabled to meditate with delight, in the evening of your long protracted life, on the glorious overtures of grace, which signalize the present day, and to rejoice in the dawning prospect of what God will further do for the salvation of the world.

In the following pages, you will find sundry statements, some parts of which you have probably noticed, several years

\* Appendix, Note A.

since, in the Christian Herald or other religious publications, which, while they show the progressive temporal, moral, and religious, improvement of an interesting portion of our aboriginal descendants, will gladden your heart and animate your devotions in supplicating the throne of mercy for the approach of that joyous period, when our Heavenly Father will give to the Son of his infinite love the heathen for his inheritance, and the uttermost parts of the earth for a possession for ever.

During the twelve years I have resided in Western Pennsylvania, my time has been much occupied in the endeavour to rear a collegiate institution; yet my clerical functions in that destitute region have seldom ceased, and those, who are the rising hope of church and state in the back woods settlements, embarking in the sabbath school enterprise, have not been neglected. Certain intervals, however, of relaxation from multifarious cares, have been allotted to the spiritual inte-

rests of the Senecas and Munsees, located, mostly, within the limits of the state of New-York, the result of which is now respectfully submitted to the public.

The leading object of this little work is to exhibit an account of numerous interviews with many of the principal chiefs of these tribes, in private, in council, and especially in assemblies convened for religious instruction, with skeletons of addresses made to them and their people, and notices of speeches delivered in reply, with various incidental matter.

Should this volume furnish any useful documents for some future missionary history of our beloved country; should it be deemed worthy of a place in the libraries of the literary, and of the pious, and of sabbath school establishments; and should it tend to add to the excitement, which, within a few years, has been happily created in favour of the still too much neglected remains of a once noble race of men, I shall not regret its publication.

That your life may be continued as long as life can be a blessing ; that you may constantly realize the comforts of that holy religion, which you have preached to successive generations, and for the tranquil enjoyment of which our ancestors, the Pilgrims of Leyden, encountered hardships, the simple recital of which seems like a romance ; and that, having waited with patience your appointed time, you may, at length, enter upon that rest, which remaineth to the people of God, in the triumphs of faith and of hope, is the prayer of your dutiful son,

THE AUTHOR.

28 May, 1827.



AN ACCOUNT  
OF  
SUNDRY MISSIONS.

---

LETTER I.

*Addressed to the late Rev. Joseph M. Kean,  
LL D. D. D. Boylston Professor of Rhetoric and Oratory at Harvard College,  
in Massachusetts.*

Meadville, Penn. 20th September, 1816.

REV. AND DEAR SIR,

I returned, a few days since, from a missionary excursion, on which I acted as a volunteer, accompanied by my eldest son,\* into the regions of the Brokenstraw and of parts still more remote; or, in the language of our aboriginal predecessors, of the Koshe-nuhteagunk and of the Chaudaukwa lake.†

\* Timothy John Fox Alden, now an attorney and counsellor at law, in Meadville.

† See Appendix, Note B.

Could you have been my fellow labourer, in this extensive vineyard, it would have given you a heartfelt delight to have dispensed the glorious truths of the gospel to the numerous little assemblies which promptly convened, in season and out of season, to hear the words of eternal life. You would have experienced much satisfaction to have witnessed the present state of population, industry, and improvement, in this section of our country, which, within the memory of many, was the haunt of savages and of beasts of prey. It would have afforded you special gratification to have visited the venerable Kientwohke, the noted chief, generally known by the name of Cornplanter, and to have seen him and the tawny natives of his village listening to the doctrines of the Bible.

An abstract from that part of my journal, which relates to our tour in the Indian settlements, I trust, will not be unacceptable.

From Owen's ferry, on the Konnewonggo, which is sixty miles from Meadville and about fourteen above the confluence of that creek with the Alleghany river, at Warren, to the first Indian huts, in an easterly direction, the distance is twelve miles, through ten of which

is a newly cut and excellent wagon road over a lofty ridge, of easy ascent, but through a dreary wilderness without one human habitation. After riding most of the day in a cold and unceasing rain, we were glad to find a shelter in the cabin of Peter Kraus, who lives on the westerly bank of the Alleghany. Here we experienced *no little kindness because of the present rain and because of the cold.*

After a simple and refreshing repast, we had a comfortable night's rest on a blanket spread before a good fire, which was kindly left for our exclusive use. Our host, of German parentage, was taken in time of the revolutionary war, at the age of fourteen years, and was adopted as one of the Seneca tribe. He appears in the aboriginal costume, and his countenance is scarcely a shade lighter, than that of his neighbours. His ears have long since been slit, from the apex to the lower extremity, in conformity to a fashion, formerly, much admired and much followed by the warriors of the desert. His habitual language is that of the soft and melodious Seneca; yet he is able to converse in English and a little in his vernacular tongue. His squaw is a well behaved, neat, and industrious wo-

man, and they have a numerous family of fine looking children. He thankfully received one of the Bibles, of which we had brought a number from the Meadville Bible Society for gratuitous distribution. He has never been taught to read ; yet his children are learning, and he expressed the hope of one day profiting, through their aid, by the contents of this sacred volume.

On the following morning, we bent our course seven miles down the Alleghany, in a narrow foot path, through the woods, and in one place along a defile of forbidding aspect over the steep side of a mountain, passing some Indian improvements, to Cornplanter's village. The site of this, which comprises about a dozen buildings, is on a handsome piece of first rate bottom land, a little within the limits of Pennsylvania. It was grateful to notice, from the many enclosures of thrifty maize, buckwheat, and oats, the present agricultural habits of the inhabitants. As a further evidence of recent melioration of condition, there was a considerable show of oxen, cows, and horses ; and likewise of logs brought from the adjacent forest, designed for the saw-mill and the Pittsburgh market.

Last year, the Western Missionary Society, at the urgent request of Cornplanter, established a school in this village, the present master of which is Samuel Oldham. We repaired to his house and were hospitably entertained. Cornplanter, as soon as apprised of our arrival, came to see us, and without solicitation immediately took charge of our horses. Though the most distinguished character of his tribe, and having many around him to obey his commands, yet it was his pleasure to serve, *in ipsa persona propria*, in the primitive patriarchal style. He accordingly went into the field, cut a sufficiency of oats, and faithfully fed our beasts, from time to time, while we continued in the place.

On our first introduction, I told him that I was a *jinestaje*, the term, by which, in his language, a clergyman is known. A meeting was appointed in the afternoon, at the school-house, which was well filled, and mostly by the tawny natives neatly clad, and, in some instances, with a display of silver brooches, stars, hat-bands, and other ornaments, for which they have a great predilection. A more attentive audience I have never had. During prayer, Cornplanter's lips, as it was

afterwards remarked, were in continual motion. How much of what was delivered, on the occasion, was comprehended, I cannot state ; yet it is supposed, that these Indians understand much more of the English, than they, in general, are willing to acknowledge. Many people have an idea that they feign an ignorance of our language, hoping to hear, from the mouths of their white brethren, something in reference to themselves, which, otherwise, would not be brought to their understanding. Be this as it may, it is certain, that they manifest a reluctance at conversing in any language, except their own, even when it is known to be in their power.

During our abode at Jennesadaga, for this is the aboriginal name of the little town, we visited the school, and were much gratified at the order, attention, and proficiency, of the pupils. At the time we were there, it consisted of eleven Indian boys, from ten to fifteen years of age, and of nearly an equal number of white children. A few Indian girls have occasionally attended the school ; but the heads of families, among the Senecas, seem to think the education of females of little importance. Indeed, it must be con-

fessed, that there is a prevailing disinclination in the tribe to teach the youths even of the other sex, the use of books. It is altogether in consequence of the exertions of Cornplanter, that any have been persuaded to send their children to the school, though gratuitous and many little rewards are bestowed, from time to time, for the encouragement of every pupil. Some, however, begin to feel deeply interested in this establishment, and, to induce their boys to attend it, give them a severe task in some kind of work, which they must perform as the only alternative, if they refuse to repair to the place of instruction. This regimen has had a good effect. The boys are become attached to their teacher, a worthy man, and to the business of learning. They now spell words of four and five syllables remarkably well, and some of them can read easy lessons without spelling.

The government of the school would be extremely irksome, but for the aid of the noble spirited chief and of the parents of the scholars. On the whole, this institution is in as flourishing a condition, considering all circumstances, as one could reasonably expect. It lies much upon the mind of Cornplanter,

who says, that he often prayed to the Great Spirit in reference to such a seminary for the benefit of his benighted people, long before it had an existence, and, that he still prays for its prosperity.

If some suitable woman were employed to teach the female part of the community to sew, knit, and spin, it would be attended with excellent effects ; and from what could be gained on the subject, it is conceived, that there would be a willingness in the minds of a competent number to receive instructions from such a preceptress.

The success attendant on this attempt has led the Western Missionary Society to contemplate fixing another Indian school at Cold Spring, fourteen miles farther up the Alleghany river, where there is a dense population. For introducing the blessings of Christianity among the heathen nations in this or in any other country, no better human expedient can be adopted, ultimately to lead to this all-important object, than the founding of schools, which ought to be conducted by persons, not only, of adequate talents and acquirements, but of the most exemplary piety. Our missionary brethren, in Asia, appear to



have just ideas, which they have well expressed, on the importance of these, in the wide field of their arduous labours; and every christian has reason to rejoice, that their representation has so wonderfully excited the sympathy, the zeal, the generosity, of the pious, and the opulent, in New-England, for the appropriate spiritual benefit of thousands of the rising generation in idolatrous and perishing India. How long shall the thousands and the ten thousands of such, in this western continent, be neglected? While the poor pagans of Asia, young and old, are benevolently remembered, as they ought to be, those of America, certainly, have paramount claims, and they ought not to be, so greatly, as they have been, and still are, forgotten.

The countenance, and patronage, and ardour, of Cornplanter, in reference to the good education of his young subjects, are worthy of the grateful acknowledgment of all, who feel interested in the surprising operations of the present day to effect the merciful purposes of the Most High. He is desirous, not only, that the youths of his tribe should be instructed in useful learning, but that all, of whatever age, should have the

light of the gospel. It was his particular request that a minister should be sent to his settlements to teach the christian religion. In accordance with his views, the society has since directed its missionaries into his territory.

How exceedingly it is to be regretted, that no herald of the cross is to be found, who can address the Senecas in their native tongue! It is not to be expected that one half of the effect should be produced by the medium of any interpreter, however competent. Why cannot some one, of the right faith, knowledge, and zeal, be procured, to devote his life to the spiritual interests of this people? They are located in different sections of our country, surrounded with the light of Goshen; yet they dwell in Egyptian darkness. If a pious, skilful, and faithful, preacher, with the spirit of an Eliot, or a Mayhew, were to reside among the Senecas, to teach their children, to learn their language, and to preach in it the doctrines of grace pure and undefiled, who can calculate the amount of blessings, which would ensue? How many precious immortal souls would be brought from the gloom and the delusion of heathenism into the glorious light and the heart-

cheering truths of the religion of Jesus! If, however, no one, in this happy day of missionary effort, is to be obtained from any of our schools of the prophets, destined in providence for fulfilling the laudable wishes of Kientwohke, let us indulge the hope, that some of the promising pupils of the school in his village are to become the future able and successful preachers of the gospel to his nation.

Last year, at a council of his tribe, held at Cold Spring, Cornplanter made an eloquent speech, two hours in length, in which he gave a full and lucid history of his life. He stated that his father was a white man\* from Ireland and that his mother was a Seneca; that he had always been warmly attached to the tribe, with which his life had been spent; that he had been zealous in their way of worship, but that now he was convinced that it was wrong; and that he was determined to devote himself to *the way, in which the ministers walk*, meaning the Christian religion. “*I know,*” said he, “*that we are wrong. I know that they are right, I see it—I feel it—I enjoy it.*”

\* John Obeal, a Roman Catholic priest.

In this happy manner did he, with his imperfect knowledge, plead the cause of the Redeemer. In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul giving a representation of his former pharisaic zeal in opposition to the church of Christ. In another part, it was like that of Joshua declaring his pious resolution to the elders, heads, judges, and officers, of Israel assembled at Shechem.

How much of the gospel plan of salvation this venerable chieftain understands, it is difficult to ascertain ; yet, from the speech already noticed ; from his subsequent, as well as previous occasional remarks, so far as collected and comprehended ; from his discountenancing the annual sacrifices, to which most of his tribe still adhere ; from the demolition, with his sanction, of a huge wooden idol, a few years since, which, if not an object of adoration, was long a noted rallying point, about which scenes of vice and folly had been often acted ; and especially, from his late anxiety and exertions for the preached word, is there not reason to conclude that the holy Comforter has so far enlightened and prepared his mind,

that he only needs some farther explanation of the gospel to embrace it with all his heart.

As I have so frequently mentioned the name of Cornplanter, in this communication, it will probably be expected that I should offer something farther of one, whose name, had he lived in the best days of Rome, a denizen of that city, which has been styled the mistress of the world, would have been emblazoned in the historic page.

He has been the greatest warrior the Senecas have ever had in modern times, yet, to his honour be it recorded, he was never known to treat with inhumanity any of the women or children of his enemies, who at any time fell into his hands. He is a man of a strong mind and masterly eloquence. At the treaty of Fort Stanwix, he greatly distinguished himself by his talents and address in pleading the cause of his people; and, soon after, by general suffrage, he attained the rank of Chief Warrior of the Senecas.

It must, however, be added, as it will show something of the aboriginal character, that when the Indians ascertained that the fee-simple of several tracts of land had been

vested in him by government, for special services rendered, a perquisite granted to no other at the before mentioned treaty, those who had exalted him to the pinnacle of fame, took umbrage, ousted him from his high office, and appointed Wendungguhtah of Kataraugus in his stead.

It is worthy of record, that no people upon earth seem to have a greater contempt for any one, who disregards the truth, than these unlettered natives of the forest. Whenever an Indian is detected in uttering a falsehood, no subsequent apology can atone for his guilt, and his word is ever after received with suspicion. I offer these remarks in order to relate an anecdote of Cornplanter, showing his reverence for the truth.

At a certain trial, in the Venango court, relative to an island, which was once the property of this chief, the lawyer, to sustain the cause of his client, insinuated something, which seemed to affect his veracity. As soon as this was explained to him by the interpreter, he turned to the lawyer, with a piercing indignant look, and said, with much energy of expression, that he "*never was guilty of lying in his life even in private con-*

versation, much less would he be guilty of it when under oath. *Nay,*" said he, pointing his finger in scorn to the lawyer, "*I would not be guilty of it for all you are worth, or ever will be.*"

He appears to be at the age of about sixty eight years, yet from his representation of his altitude, at the time of Braddock's defeat, which he well remembers, he must have been born about the year 1744. His height is five feet ten inches. His countenance is strongly marked with the lines of intelligence and reflexion. Contrary to the aboriginal custom, his chin is covered with a beard three or four inches in length ; and upon his head are many of the blossoms of the grave. Compared with the generality of Indian habitations, his house is of princely dimensions and has a piazza in front. He has in possession a sword presented to him by Washington, which he carefully preserves and highly values, on account of the giver. Among his treasures are a rich belt of wampum and a French flag, both of which were trophies obtained by the ancestors of his wife, in battles of former times. He is owner of thirteen hundred acres of excellent land, six hundred of which encircle

The ground plot of Jennesadaga. From the United States he receives, annually, according to the treaty stipulation, two hundred and fifty dollars, besides his proportion of nine thousand dollars, equally divided, one half in goods and one half in money, among those of each sex and of every age. Of his sons, one was educated at the expense of government, but has made a bad use of his acquirements; one is an idiot, a rare occurrence in the Seneca tribe; and one is a reputable character, with a decently behaved wife and children.

It is worthy of special remark, that since the establishment of the school, the sabbath is not profaned by the inhabitants of this aboriginal village, as was formerly the case, by hunting, amusements, nor any kind of labour. Such already is the happy effect of the example set by Mr. Oldham and his family.

With usual salutations to those of your household, I remain, Reverend and dear Sir, yours, etc.



## LETTER II.

*Addressed to the Rev. Abiel Holmes, D.D.  
Secretary of the Society for propagating  
the Gospel among the Indians and others  
in North America, and pastor of the first  
Church in Cambridge, Mass.*

Meadville, Penn. 16th September, 1817.

REV. AND DEAR SIR,

THROUGH the good hand of God I have accomplished the missionary task assigned me by the Society for propagating the Gospel among the Indians and others in North America. I set out from home, on the first day of August, accompanied, as on a former occasion, by my eldest son, and returned on the eighth of September, having travelled four hundred and sixty miles; yet the most distant place in our excursion is not more than one hundred and sixty miles from Meadville. In this period I have preached thirty-one times, and attended to the various other duties prescribed in my commission, as opportunity admitted.

As one of the leading objects of your benevolent institution is to carry the glad tidings

of salvation to the poor benighted Indian tribes of North America, a somewhat circumstantial account of those we had the satisfaction to visit, will, no doubt, be expected.

In Cornplanter's village, extending one mile along the banks of the Alleghany, are forty-eight persons of different ages and both sexes. I preached twice on a sabbath, in the house of this well known chief, which was filled principally with Indians, some of whom were from the neighbourhood of Peter Kraus, seven miles, and some from Cold Spring, fourteen miles, from Jennesadaga.

Henry Obeal, Cornplanter's eldest son, who bore the title, by general consent, without the formality of a commission, of Major, in the late war, officiated as my interpreter. He performed with promptitude and in such a manner as to arrest the attention of the aboriginal part of my audience. He has often interpreted in councils, on subjects of secular concern, but never before for a clergyman. Few, if any of the Senecas, have ever had so great advantages as the Major, for an English education. In early life, he was at school nearly six years in Philadelphia. He is a man of good natural talents, and, with his ac-

quirements, if his moral character were as fair as that of his venerable father, he might reasonably calculate on arriving, in due time, at the highest honours of his tribe.

At the close of each of my addresses, Cornplanter rose and delivered a speech, in which he expressed his gratitude for the notice taken of him and his people. In one of them, a part was interpreted in this manner ;—

*“ I am always happy to see the ministers, and to have them preach at Jennesadaga. We begin to understand something of the gospel. We have been in the dark, but we begin to see light. I have long been convinced that we are wrong and that you are right. I have often told my people that we must be wrong and that you must be right, because you have the words of the Great Spirit written in a book”*; at the same time, drawing the forefinger of his right hand across his left, repeatedly, to give an idea of the disposition of the lines on the pages of the Bible.

I had informed him, at an interview the day before, that I purposed to visit Red Jacket and the Indians of his village. In one of the addresses, with which he was pleased to honour me, he said ;—

*“ I have often talked to Red Jacket about worshipping the Great Spirit in your way, but he has constantly told me that he was determined never to conform to your way ; and that he meant to hold on in the way, which his fathers had taught him, as long as he should live. As your object is good, it can do no hurt for you to visit him and his people ; but I do not think that he will take hold of it ”*— that is, as the interpreter was understood, Red Jacket would not be disposed so to listen to the gospel as to embrace it, however civilly he might treat me. Cornplanter continued, *“ if I could think Red Jacket would take hold of it, I would go with you to see him, and talk to him about it.”*

What an interesting remark ! This aged chief, brought up in paganism, with the little knowledge he has at length acquired, is so deeply impressed with an idea of the importance of the christian religion, that, could he have assurances that a brother chief, in times past hostile, was become friendly, to it, he would travel as the companion of a missionary, one of the worst roads in America, a hundred miles, merely to talk to him about it ! Must he not have been blessed with

some special communications from the Holy Spirit ?

On the following day, he very obligingly accompanied us to Cold Spring. In passing difficult and dangerous places, he kindly took the lead, showing us the safest course, and whenever we came to a portion of the way of tolerable appearance, with much civility he would fall back, and pointing for me to go forward, say, in broken English, "*good road, good road.*"

We previously examined the school, still under the care of the worthy Samuel Oldham. It consists of thirteen Indian boys and eight or ten white children. Their instructor, at times, feels much discouraged at the slow progress of his aboriginal pupils ; yet it was evident that they had made considerable improvement in reading since our former visit. In penmanship no youth could have made more rapid proficiency, than some of the Indian boys. Several specimens of their writing were elegant. Cornplanter said that he hoped yet to see some of these qualified to become teachers in the tribe.

Mr. Oldham and his pious consort are greatly esteemed by all the natives of the vil-

lage, and receive many little tokens of affection. Whenever a deer is killed, they are sure to be complimented with a part of it. Mr. Oldham, in a very commendable manner, holds a meeting, every sabbath, in which he leads in the appropriate religious exercises of the day. Some of the white inhabitants, residing on the Kinju Flats, two miles below Jennesadaga, are constant attendants. The example of the teacher and his family has had a perceptibly favourable effect on the morals of the place. On the Lord's day, a solemn stillness prevails, and the poor untutored Indians steadily resort to the house of prayer.

The school at Cold Spring consists of seventeen Indian boys, who are diligently instructed by Joseph Elkinton, at the expense of the Society of Friends, in Philadelphia, who have long bestowed their benevolent attentions on those portions of the Seneca tribe, located on the Alleghany and Kataraugus reservations. We heard the pupils spell in concert and repeat the principal arithmetical tables, in the same manner, with a correctness, which bespoke the fidelity of their teacher, as did the excellence of their chirography

and the neatness and accuracy of several maps of their execution. Having a considerable distance to travel, we could not devote so much time to ascertain the present state of that school, as otherwise would have been very gratifying to us.

I preached in Big Valley, near the upper end of the Alleghany reservation. Here I providentially met with Daniel M·Kay, whom I had formerly known, and who, from a long residence among the Senecas, as a trader, was well acquainted with their language. Aunehyesh, a respectable chief, usually called Long John, and fourteen or fifteen other Indians attended the meeting. Mr. M·Kay acted the part of an interpreter. At the close of my address, the chief made a speech, in which he thanked me for coming to speak about the Great Spirit to his countrymen, and wished me to express his grateful acknowledgments to the good people, who thought so much of the poor Indians as to send them a preacher of the gospel. I had, among other things, urged the necessity of instructing their children, and had intimated a desire to know whether it would be agreeable to his people to have a school established at Squishana-

dohtoh, the place of his residence. He was understood to accede to the importance of such institutions, but said he could make no reply till a council had decided. I suggested, that, in case the chiefs should communicate a wish for a school in that part of the reservation, which is remote from the one under the kind direction of the Friends, at Cold Spring, there was no doubt but that such a wish would be gratified.

Shaping our course, northerly, through Big Valley, we came to the shore of Lake Erie, fourteen miles above Buffalo. On tuesday evening, the twentieth of August, we arrived at the mission house occupied by Jabez Backus Hyde, who has had the care of the Indian school, for five years, in the Seneca village on Buffalo creek, four miles from its entrance into the lake.

From all the intelligence I had been able to collect, I had very little expectation of preaching to this part of the tribe, from the circumstance that my predecessors, the Reverend Messrs. Cram and Alexander, some years ago, after a formal introduction to the chiefs in council, could have no permission to address the Indians on the subject of the chris-



tian religion. My reception, however, was far more favourable than I had anticipated.

On wednesday, in company with Mr. Hyde, we called on some of the natives, and particularly on Young King and Pollard, two influential chiefs. The business of my mission was made known to them, and they were pleased to express their approbation of the object. Pollard said he was glad I had informed the chiefs of my wishes, that they might have opportunity to communicate them to their people. King and Pollard promised to give notice of the meeting, which they preferred to have on the sabbath, and Jacob Jamieson engaged to interpret on the occasion. He had lately returned from Dartmouth college, where, for about two years, he had been a student, and is considered as one of the best interpreters to be found among the Senecas.

On thursday we rode to Lewistown, and returned on saturday. On our way, we had the satisfaction of viewing that wonderful specimen of the true sublime of nature, the Niagara Falls; or, in the language of the Senecas, the N'yeuchgau Koskongshade. We crossed the river, viewed the heights of

Queenston, and, in the evening, I preached to a respectable assembly of his Britannic Majesty's subjects. We also visited the Rev. Mr. Crane, recently established, as the permanent missionary of the Indians, at the Tuscarora village. We found him at the new and commodious council house, happy in the prospect of doing good to the souls of his precious charge.

At the time appointed, we met at the school-house, in Seneca, as the village on Buffalo Creek is sometimes called, which was crowded with the tawny inhabitants, while a considerable number stood without, at the doors and windows. Ten chiefs were present, of whom one was the celebrated Sogweewautau, who is extensively known by the name of Red Jacket. Of the shrewd remarks, which this famous orator has frequently made to missionaries in reference to the ministers of the gospel, you have probably been apprized. As I did not call on him, on the previous wednesday, it occurred that he might have thought himself neglected. It was grateful to learn that when Pollard informed him of my arrival, and of my wish to preach to the Indians, he expressed his

unqualified approbation of the steps taken for my accommodation, and offered nothing in the way of objection, as he had formerly done to those, who had preceded me.

Mr. Hyde was delighted to behold such an assemblage, and especially so many chiefs giving a respectful attention to the word dispensed.

In my address, I spoke of the past and present state of the Indians, lamenting the bad example too often set them, and the injustice, not unfrequently, done them, by the unprincipled among their white brethren. I expatiated on the excellence and infinite importance of the gospel, representing the comfort, which many Indians had enjoyed, on a death-bed, in trusting their souls to the Lord Jesus Christ. I descanted on the uncertainty of life, a judgment to come, and an eternity to follow ; the awful state of all men, by nature, and the only method of escape from the wrath, which awaits the impenitent and unbelieving ; exhibiting Jesus Christ as the Son of God, and the only Saviour of the world. I also spoke of the unprecedented exertions of the present day for sending the truths of revelation to the unenlightened parts of the

earth, and of the prophetic declarations of scripture relative to a happy period, which is fast approaching ; when the poor Indians and millions of the human race, as ignorant as they, would be brought to witness and to rejoice in the glorious light of the gospel ; when every wicked practice would come to an end ; and when all the tribes of men, of every clime and of every complexion, would form one vast band of brethren.

I mentioned that the good people of Boston, and its vicinity, residing in a distant part of this island, adopting their mode of speaking, had sent me to preach to them ; that they had no sinister motives for so doing ; that they did not wish for their land, nor any thing else they possessed ; but, feeling the comforts of religion in their own hearts, that they longed to see the Indians and all their fellow-creatures blessed with the soul-cheering hopes of the gospel ; and that they considered it a duty, according to the religion they profess, to help those, who are unable to help themselves, as far as in their power, to a knowledge of infinite moment to every human being ; adding, that I should gladly hear any remarks, which they might see fit to make upon any thing I had spoken.

After a short consultation, Pollard rose, and, in a very graceful and eloquent manner, delivered an address in the name of the chiefs present. I regret that I cannot present it to you, in full ; for never did I behold greater solemnity, than his countenance exhibited, especially, when pronouncing the name of the Great Spirit. The speech was represented to be in a lofty kind of expression, which Jamieson said he could not undertake to interpret, but that he would give a sketch of the less sublime parts of it, which he did, nearly as could be recollected, in these words ;—

*“ Brother, the chiefs have agreed that I should speak to you in their name. We are happy to see you among us. We are happy to hear about the Great Spirit. We are happy to hear the gospel. We have understood almost every thing you have told us. We like it very much. We thank you for coming to talk to us. We thank the good people, who have thought of us, and who have sent you to us. We shall be glad to have ministers come to see us again.”*

This is, no doubt, a very meagre, as well as a greatly abridged, version of a speech, in the pronouncing of which the chief was not less than twenty minutes, displaying the talents of an orator absorbed in the magnitude of his subject.

I made a short reply intimating my hope that, in due time, they would be blessed with the full-orbed influence of the Sun of Righteousness ; that they would understand the truths of the gospel and embrace them to their greatest comfort in life and in death ; and that, should we never meet together again in a worshipping assembly upon earth, we might meet with joy at the tribunal of heaven, and spend an eternity in praising and blessing and adoring the great God and Redeemer. After shaking hands, according to invariable custom, on all such occasions, we parted, I trust, mutually gratified and pleased.

The Indians are much attached to Mr. Hyde and his family, who have been of no small advantage to them by precept and example. The school, consisting of about thirty boys, is in as prosperous a state as

could be reasonably expected ; yet the indefatigable instructor is greatly disheartened, like Mr. Oldham, at the tardy progress of his pupils.

Mr. Hyde has written a series of discourses unfolding, in plain and intelligible language, suited to the capacity of the natives, the leading historical and doctrinal parts of the bible, a number of which he has delivered, with the assistance of an interpreter, to the Indians, and much to their edification. It is desirable that he should persevere in this labour of love.

The more I have attended to the situation of the aboriginal inhabitants of our extensive republic, the more have I been convinced, that, to teach them, with good effect, the truths of the gospel, ministers must be stationed among them, and, as soon as qualified, preach to them in their vernacular tongue. It is frequently difficult to procure an interpreter of adequate abilities, and still more so to address the Indians, their minds darkened with ignorance and prejudice, in such a manner, that justice may be done to every subject, and a faithful interpretation be given. The fact is, the languages of our red

brethren, are barren of terms for conveying, understandingly, many of the momentous truths of the Christian religion. Still, if a minister were fully acquainted with their language, and with their peculiar mode of illustrating subjects, he would be able to communicate his meaning, intelligibly, notwithstanding the paucity of appropriate words to be found in any of their dialects.

Daniel S. Butrick, who has the religious welfare of our aborigines much at heart, who has spent several years among the Senecas, and acquired their tongue, to a considerable extent, and who would willingly devote his life to their spiritual interests, on the day of our arrival at Seneca, set out for Boston, in order to be ordained and to take his departure thence, as a missionary to the Cherokees, or some other southern tribe. On becoming acquainted with the excellence of his character, his attainments, and zeal in the cause of the heathen, I wrote the Rev. Dr. Worcester, Cor. Sec. A. B. C. F. M. stating that, if Mr. Butrick could be secured as a missionary to the Senecas, there was ground to conclude, he would become to them a David Brainerd; and urged, with respectful im-



portunity, that he should be sent back to a people, whose language he already understood, and to whom he was both attached and endeared ; and, that some other, of the desired talents and zeal, should be commissioned in his stead, for the contemplated southern department.

We next repaired to Kataraugus ; but, unfortunately, the chiefs and many others were absent, some on a hunting expedition, and some at Buffalo, to attend the trial of a young Indian, suspected of an attempt to murder a white man.

We saw Hank Johnson, the interpreter, who expressed his sorrow, that I could not, under existing circumstances, preach to the people of that reservation, adding, that he was sure it would have been very agreeable to them to hear the gospel, if they had been at home. Mr. Taylor, of the denomination of Friends, in their vicinity, manifested a laudable spirit of catholicism in declaring his regret at my disappointment.

At Kataraugus, with the exception of about seventy Munsees, in one little neighbourhood, the inhabitants are nearly all of

the Seneca tribe. At the Buffalo creek reservation, there are about seven hundred Senecas, sixteen Munsees, some Onondagas, some Cayugas, and some Squaukees. In the different reservations the Senecas amount to more than two thousand. Their language is radically different from that of the Munsees, who derive their name from the place, on the Susquehanna, whence they came, and are a branch of the Delaware tribe.

Your respectful brother in the gospel, etc.

## LETTER III.

*Addressed to the Rev. Abiel Holmes,  
D.D., etc.*

Meadville, 28th August, 1818.

REV. AND DEAR SIR,

I NOW have the happiness to acknowledge the merciful hand of God in carrying me, with safety, through the toils, the dangers, and the pleasures, of another missionary tour among the Senecas, Munsees, and numerous settlements of white people in the circuitous route, in fulfilment of the obligations of my second commission from the Society for Propagating the Gospel among the Indians and others in North America.

I left Meadville, on Friday, the third day of July, and returned to my family on the tenth of the present month, having travelled four hundred and eighty-four miles, preached thirty-three times, and attended to the various other duties prescribed, whenever opportunity offered.

As the principal object of your benevolent institution is to send the light of the gospel to our tawny brethren of the American wilderness, still groping in the darkness and delusion of heathenism, your goodness will excuse the minuteness of the subsequent narrative.

On Friday, the tenth of July, I arrived at the cabin of Hank Johnson, an interpreter of the Seneca and Munsee languages, ninety-four miles from Meadville, in the Kataraugus Indian reservation, and made known to him the object of my mission. He immediately sent for Wendungguhtah, the chief warrior of the Senecas, who soon honoured us with his company. After due introduction, I informed him of my errand from a society of good men, established near the big water, on the side of this island towards the rising sun. He expressed his gratitude at the notice taken of him and his people, and was glad that an opportunity would be given them to hear the gospel. I had contemplated addressing the Senecas and Munsees of this place on the following sabbath. The chief warrior wished to know if it would not be convenient to have the meeting early next morning, as their

hunters were about to leave the village and to be absent for several weeks, adding, if agreeable to me to speak to them, then, that they would defer their departure till after the religious exercises. I told him that it would be perfectly agreeable to me to meet with them at the time proposed. He then said, that all the inhabitants of the reservation should be invited that evening. He said further, that he could not compel their attendance, but that he did not doubt many would attend.

Very early, the next morning, I had some conversation, by the aid of Johnson, with the chief warrior of the Munsees in presence of a number of his people, concerning the things of religion. I had represented that there is but one God, the creator of all; that, however diversified the colour of the different tribes of men, all were descended from one pair; that all are by nature in an awful state of depravity; that all are under obligations to repent of their sins, to love God, and to love one another, like brethren; and that we must be made to attain this happy disposition, or we can never expect to be admitted into the society of the pure and blessed after

death. The Munsee chief asked if negroes, white men, and Indians, go to the same place, after death, if they love God and their fellow creatures. In reply, I gave him to understand, that God is no respecter of persons, and that all, of every nation, who love him with supreme affection, and love one another, as he has commanded, will, after this life, be received into the same glorious mansions, beyond the stars, become the companions of angels, and enjoy such a degree of happiness, as no mortal can describe nor conceive.

Soon after this interview, I repaired to the neat and commodious house of Wendunguhtah, but it was eleven o'clock before my assembly was fully convened. In the meantime, he brought, for my inspection, a file of papers, which consisted, principally, of letters of different dates, directed to the Indians of this reservation, from the Society of Friends in Philadelphia, containing exhortations to attend to agricultural and mechanical employments, and a statement of the implements of husbandry gratuitously forwarded or offered for their use, intermixed with good moral instructions.

At length the congregation was collected, and consisted of thirty or forty Senecas and a few white people. The chief warrior of the Munsees and two or three more of that tribe, only, were present. Several other chiefs besides Wendungguhtah were of the number. Johnson interpreted in Seneca with promptitude and, I doubt not, with correctness. All were very attentive, and *yeuch*, the common exclamation of approbation, was repeatedly heard. I took no particular text as a guide on this occasion, but spoke of many things, which I deemed proper, as they were presented to my mind, stopping, at the end of every two or three sentences, to give the interpreter opportunity to do his part understandingly. A skeleton of my address, so far as recollected, may not be unacceptable.

I represented that I was happy to speak to my red brethren of the things, which belong to our everlasting peace ; that all men are of one blood, however different the shades of their complexion ; that there is one God and Saviour, to whom all must look, or they cannot be happy in the world to come ; that the great end of this short and uncertain life is to prepare for death ; that the soul is immor-

tal ; that the body will be raised from the dust ; that the soul and the body will be reunited at the resurrection of the dead, and exist for ever, in a state of infinite happiness or misery, according to the deeds done in the body. I spoke of our perishing condition by nature, of the glorious attributes of God, and particularly of his compassion to every repenting and returning sinner. As an evidence of his compassion, it was urged that he had given us the Bible ; that the precious truths it contains came from heaven ; that we have various reasons for asserting that they came from that happy place, all of which I hoped that they would one day understand ; that, on the present occasion, I should insist on one only, which they might easily comprehend, that of prophecies, recorded in that holy book, which we know to have been accomplished long after their utterance. I spoke of the predictions relative to a happy period, fast approaching, and so near at hand that some of their children, or their children's children, would probably live to witness something of it, when their white brethren would cease from injustice and all iniquity ; when the poor Indians and all the heathen tribes of



the earth would understand the word of God and would receive it with gladness ; when all men would forsake their wicked ways, love the truth, love God, and love one another. In the close of my address, I exhorted them to repentance, to faith in the declarations of the Great Spirit, as handed to us in the Bible, and to frequent and earnest prayer, that their minds might be enlightened to understand, and their hearts influenced to love, the good and strait path, which leads to heaven.

The chiefs present having, for a few moments, consulted together, Wendungguhtah arose, and, with a mild and pleasant voice, addressed me in the following manner, as represented by the interpreter ;

*Brother, we thank you for coming to see us. We thank the Great Spirit, that he has given you health and strength to come and talk to us about the words of God. We will thank the Great Spirit to preserve your health and to prosper you in going to the other villages of your red brethren.*

*Brother, we have been told nearly the same things, which you have now told us, by men of different societies. We have considered them much. We fully understand every thing*

*you have told us. We shall take it into deeper consideration, than we have ever done before.*

*Brother, there are good and bad among us. Some are a long time in taking hold of the gospel. We hope all will one day take hold of it.*

*Brother, we understand that you are going to Tonnewanta. Many chiefs are now assembled there in council; some of ours, some from Buffalo, some from Alleghany, some from Gennesee, some from Cayuga, some from Oneida; and they are all met together upon the same business you are on. It will be a good time for you to go to Tonnewanta. We pray the Great Spirit to give you strength to talk to your red brethren at Tonnewanta. You could not have come and talked to us, if the Great Spirit had not given you strength.*

Johnson said that he could recollect the whole of my address, and, at some convenient time when the Munsees should be together, that he would repeat it to them in their own tongue. After shaking hands with all the Indians, I took my leave and proceeded to other places on the business of my mission.

On the fourteenth of July, I arrived at Mr. Hyde's habitation, in the first village of the Buffalo Indians, and repaired to the cabin of Captain Billy, one of the aged chiefs, and stated to him my wish to preach to his people. In reply he said,

*I thank the Great Spirit for giving you health and strength to come and see your red brethren once more.*

We agreed upon the following sabbath for addressing the Indians of this place, and Captain Billy promised to see them informed of the meeting. I told him that, in the meantime, I purposed going to Tonnewanta to visit the numerous assemblage of chiefs and others now met in council. He then said,

*I pray the Great Spirit to give you health and strength to visit Tonnewanta and to return to us in safety.*

I reached the council house in Tonnewanta, thursday noon, the sixteenth of July, and communicated to the chiefs the object of my visit. They thanked me for the notice taken of them, and said, that they would inform me, next morning, when it would be in their power to give me a hearing. At the time appointed, they stated, that they were glad to

see me there, and that they should be glad to have me preach to them as soon as they could get through the business of the council; but, as this was very abundant, they could not name the day, when they should be ready to attend to me. I was obliged to be with the Buffalo Indians, on the following sabbath, by an appointment, for the not fulfilling of which no trifling excuse would atone.

I exceedingly regret, that I could not have been permitted to tender the gospel to such a multitude of chiefs and others assembled from most of the villages of the six nations. If we could have fixed on any day for an audience, I would cheerfully have fulfilled my engagement at Seneca and returned, thirty-four miles, to Tonnewanta; but the limits of my time, the uncertainty as to the period of closing the council, and the wide field I had to traverse, precluded me the privilege and the honour. Several of the Indians expressed their desire to Mr. Harvey, one of the interpreters present, that the chiefs should postpone the concerns of the council, so as to give me opportunity to address them on the subject of religion; but it would have been

an inexcusable breach of decorum on my part to have attempted any thing of the kind without the sanction of the chiefs.

It is the custom at all such councils to attend to all Indian business first, and then to any they may have with the white people. The chiefs are wont to repeat all the speeches made, and to give an accurate account of all the transactions in council, on their return to their respective places of abode. They have no method of recording any thing, except in the tablet of their memory. If therefore the regular routine were to be interrupted, it would be more difficult for them to retain the multitudinous matters, which, it is expected, will not be obliterated from their minds, until fully reported.

I spent two days at Tonnewanta and was highly gratified in having, for the first time, an opportunity to witness the mode of conducting an aboriginal council. Aware, probably, that their white brethren have little fondness for food of their cooking, and especially for their soups, one of the chiefs ordered, for my use, beefsteaks, for each meal, which were decently prepared by one of the interpreters. A cow, ox, steer, or heifer,

was killed every day, upon which the whole village and strangers present feasted. I was also furnished with a blanket and the floor of a cabin for lodging. Provision was made for keeping my horse, and I gratefully add my attestations to Indian hospitality.

The council house is fifty feet long and twenty wide. On each side of it, longitudinally, is a platform, a little more than one foot high and four feet wide, covered with furs, which furnishes a convenient place for sitting, lounging, and sleeping. A rail across the centre separates the males from the females, who are constant attendants and listen, with silence, diligence, and interest, to whatever is delivered in council. Over the platform is a kind of gallery, five or six feet from the floor, which is loaded with peltry, corn, implements of hunting, and a variety of other articles. At each end of the building is a door, and near each door, within, was the council fire, which would have been comfortable for the coldest weather in winter, but, at this time, when the mercury in Fahrenheit's thermometer must have ranged from eighty to ninety degrees, was very oppressive. Over each fire several large kettles of soup were

hanging and boiling. The smoke was conveyed away through apertures in the roof and did not annoy. The chiefs and others, as many as could be accommodated, in their appropriate grotesque habiliments, were seated on the platform, smoking calumets, of various forms, sizes, and materials, several of which were tendered to me in token of friendship. Profound silence pervaded the crowded assembly, while every one seemed to hang upon the lips of the orators, who successively rose, and, unwittingly, displayed the charms of native eloquence.

During the recess of the council, the young men had several kinds of amusement, one of which was running. Two companies, amounting to nearly twenty, one of which was from Buffalo, and the other from Tonnewanta, ran for a certain premium, which consisted mostly of pieces of tobacco contributed for the occasion. The goals were one mile apart. The victorious party passed them four times, making eight miles in forty-five minutes. To allay their heat they immediately plunged into the creek.

In the evening there was a peace dance, as it is termed, in the council-house. Fifty, or

more, each sex by itself, arranged in an elliptical form, performed their slow but violent and singular movements around the council fires, bowing respectfully towards the big soup kettles, as they passed them, then, looking upwards, thanked the Great Spirit for giving them food to eat. The Indian dance, it seems, is accompanied with a religious expression of gratitude to the Giver of all good. Where do we hear of any thing of this kind at the balls of the civilized in christian countries? With all the violence of their movements, their step did not carry them forward, faster, than the Jews cross the synagogue, in the ceremony of taking the pentateuch from the ark to the desk. Had the venerable Boudinot, author of the *Star in the West*, been present, he would probably have felt some confirmation of his ideas, as to the Israelitish extraction of the Indians, especially, on seeing the leader with a little implement in his hand, like the *riamunm*\* of the synagogue, singing with a loud and clear voice, *yo-he-wauh, yo-he-wauh*. The same word was responded in an eighth lower, at every repetition, by all the other Indians, in exact time, as they performed their circumgi-



rations. None of them have any knowledge of the import of this word, which is probably the Hebrew incommunicable sacred tetragrammaton, with some aboriginal license in its pronunciation.

Among the introductory subjects of attention, there was one, which is deemed worthy of notice. Whether it was a new article in the councils of the confederate six nations, or in consonance with established custom, I did not ascertain. All present, having done any thing worthy of censure, were required to come forward and acknowledge their faults. For a considerable time no one seemed to have any faults to confess. At length, a little girl, ten or twelve years old, came and stood before the chiefs, and with artless simplicity, told them, that she had done something wrong. "What is it?" said one of them. She then stated, that she was in the trader's store, one day, and saw a paper of two rows of pins, on the counter, and that she took it home. She said, that she never did any thing bad before, and was sorry that she stole the pins. The chiefs decided that she should pay four cents to the trader, who, as he informed me, had no knowledge of the petty theft till the little

girl brought him the money, and frankly told him for what it was.

I now ascertained what Wendungguhtah meant, when he said, "that many chiefs were met in council, upon the same business I was on." The great object of this council was, to revive the moral instructions formerly received from Goskukkewaunau Konnedieyu, the prophet, as he was called, Kiendtwohke's half-brother, who died about the year 1815. The Indians seem now to think much of those instructions, and are desirous of having them recalled to mind, and re-delivered for the benefit of the rising generation. Many speeches were made, in which, the lessons inculcated by the prophet, were recounted, and their importance urged by various, persuasive, energetic, appeals.

John Sky, a Tonnewanta chief, delivered a speech, which I judged nearly three hours in length. He began with his arms folded across his breast, and with such feeble articulation as scarcely to be understood. In a little while, he appeared to gain strength, and his arms fell to his sides. Soon, he displayed the orator, speaking with such a clear, loud, and strong voice, that every word might have been

distinctly heard at the distance of a quarter of a mile, had he spoken in the open air. He was labouring under a deeply seated pulmonary complaint.\* How painful the reflection, that he had none to conduct him to the blood of the cross ! Monsieur Poudré, grandson of one of Montcalm's generals, who had been taken in infancy and brought up by the Indians, was sitting by me. He was sensibly touched with the charms of this Demosthenian eloquence, or with the nature and weight of the matter under consideration, and, involuntarily, gave frequent shrugs and exclamations, showing that he felt what was offered ; a considerable part of which he interpreted for my satisfaction. From this it appears, that this chief recapitulated the moral truths delivered by the prophet, and, while enforcing them upon the council, added much on the obligation of parents to set a good example before their children. At length, having exhausted his subject in portraying the evils of drunkenness, lying, cheating, stealing, and other pernicious practices, he closed his speech in language, which was interpreted in these words ;

\* In six months after this noted speech he was in his grave.

*You must not do anything bad ; you must not say any thing bad ; you must not think any thing bad ; for the Great Spirit knows your thoughts, as well as your words and actions. This is what the prophet taught us. You know it—and this is according to' the word of God !*

In fine, he gave, as is believed, an excellent moral sermon. Its length, however, was greater than would be acceptable in most christian assemblies ; yet not a few of his auditors seemed to hang, from the beginning to the end, with fond attention, on the mouth of the speaker. It must, nevertheless, be added, that some showed as great a listlessness, as we occasionally notice in some christian congregations, and a few threw themselves back upon the platform and fell asleep, while the orator was thundering, in peals of eloquence, on the destructive effects of vice.

Kiattaeco, a Buffalo chief, made a short speech in council, as he afterwards informed me, representing the advantages of always fulfilling one's engagements ; adding, that, eighteen years ago, he made a resolution never to break a promise if he could possibly avoid it ; that he had ever been conscientious

in discharging the duties of that resolution, and that he had found great comfort in so doing. He concluded his address by earnestly recommending it to his brethren to follow his example.

At one time the attention of the tawny multitude was much arrested by the relation of a dream. Kasiadestah, a tall Indian, stood stooping forward, his eyes fixed on the ground, his countenance grave and solemn, as if something lay heavily on his mind, and made the following statement ;

*I have had a dream, which, in my sleep, I was directed to relate in council. I dreamed that the sun in the firmament spoke to me. He told me to go to the Indians, and to tell them that the Great Spirit is very angry with them for their wicked ways. Tell them, they must repent of their wicked ways and forsake them, or the judgments of the Great Spirit will come upon them. If they do not repent and forsake their wicked ways, when the corn is in the cob, this year, there will be a storm, which will lay their corn flat on the ground and destroy it. If they do not then repent and forsake their wicked ways, next winter, there will be such a rain as they never saw before. The*

*flood will be so great as to bury their houses in the water.*

Kasiadestah came to these unenlightened Indians, like Jonah to the Ninevites, calling them to repentance. He did not, however, assume the character of a prophet. He simply related his singular dream ; yet he appeared to feel as if it should be regarded like a communication from the Great Spirit.

On the sabbath, the nineteenth of July, I met the Indians at Seneca, agreeably to appointment. Billy, Pollard, Young King, Twenty Canoes, and other chiefs were present. Red Jacket and several more were still at Tonnewanta. Of Indians and squaws, from all parts of the Buffalo reservation, there was a larger collection, than when I visited them, last autumn. There were many more than could be accommodated in the council house, where we assembled together.

Perhaps it is not generally known that if two or three chiefs and a few others only are present, the object of addressing all in the settlement is answered ; because, every public speech delivered is repeated over and over to their people, as they collect together, from cabin to cabin, for some days after. No con-

gregation of white people is to be found, where a discourse on any religious subject is better remembered, or so fully repeated for the satisfaction and benefit of those, who had not had an opportunity to hear it. What is spoken intelligibly to half a dozen is rehearsed, not unfrequently, to hundreds.

I had an able interpreter in Thomas Armstrong, who, like Hank Johnson, was taken in infancy, adopted, and brought up, as a member of the tribe. After singing, Mr. Hyde read the Lord's prayer, in Seneca, which he had recently translated. This was the first time these Indians had heard it in their native tongue. I previously stated to them, that their friend and teacher would repeat to them, in their language, this prayer, which was taught us by Jesus Christ, the Saviour of the world.

In my address, after praying and singing again, I spoke of the work of regeneration, representing that all, who ever become the true followers of the Lamb of God, pass this wonderful change. I spoke of its glorious effects upon the temper, views, wishes, and disposition, of all, who experience this work of grace. I spoke of the plan of salvation by Jesus Christ; of repentance, representing that it implies, if

genuine, not only a deep and heartfelt sorrow for sin, but a forsaking of that hateful thing, so that it shall no more have a reigning influence ; of the Bible ; of the commands, promises, and threatenings contained in that sacred volume ; of the ten commandments, how they were delivered to the children of Israel amid the thunderings and quakings of the mount ; and of the purport of those commandments, with a brief comment. I exhorted them to listen to the momentous truths of the word of God, and closed my address, expressing the hope, that, with the aid of their good instructor, Mr. Hyde, they would, before long, be made more extensively acquainted with the precious records of the gospel, to the comfort, joy, and salvation of their never-dying souls.

It was almost sunset, when the exercises were finished. Pollard made a short address. His first sentence, delivered with a solemn tone of voice, was interpreted in these words ;

*We thank the Great Spirit, that we are brought so near to the close of another day in health and strength.*

How many are there, who have lived amid the full blaze of the light of the gospel and have



never tendered such a tribute of gratitude to the Giver of all good, as, upon this occasion, dropped from the mouth of this poor heathen ! There is much reason to suppose that Pollard, like Cornplanter, needs only to understand the gospel, sincerely to embrace it. It is evident that he has many serious reflections. He said on one occasion, not long since, that he was always thinking of the Great Spirit ; and, on another, that he daily offers him his prayers.

After the foregoing expression of thanksgiving to Almighty God, this chief, in the name of his brethren, thanked me for coming again to talk to them about the Great Spirit and the gospel of Jesus Christ. He furthermore said,

*We hope that we shall be enabled to remember what you have told us, and, with God's merciful help, to give great attention to it, and we pray the Great Spirit to give you health and strength to return in safety to your home.*

Mr. Hyde has resigned the charge of the school, which he had had under his care for five years. He thought it would be advantageous to the Indians to suspend it for a season. They now begin to express their de-

sire for its re-commencement. At present, Mr. Hyde is busily employed in acquiring the Seneca, gradually preparing a grammar of that dialect, and translating into it the gospel according to the evangelist John. In this important labour, he is assisted by Thomas Armstrong, with whom he was providentially brought to an acquaintance, when greatly needing, but not knowing where to find, one, so competent to the task of giving him correct instruction. Mr. Hyde is actuated by an ardent desire to help the pitiable natives around him to a knowledge of the truth as it is in Jesus. He has the confidence of those, among whom he resides, more than any other man. His occasional discourses, of which I wrote you, last year, delivered and interpreted to them, have had a surprising effect. Last winter he pronounced several of these, in which he gave a detail of the prominent Indian vices and unbecoming practices. He was led, in the progress of these exercises, to speak of the unkindness, with which the squaws are treated. It seems to be expected of them, that they should perform more than their nature can well endure. They have been in the habit, time immemorial, of

cutting and bringing upon their backs the most of the firewood they burn. Mr. Hyde became their advocate in his public addresses. Directly after, the Indians went into the woods, felled and cut up a large supply of fuel, and brought it to their cabins in wagons. A squaw has seldom since been seen lugging firewood upon her back. This shows that these aboriginal natives only want the right kind of instruction from those, in whom they have confidence, to wean them from, at least, some of their reprehensible practices. It is exceedingly desirable that Mr. Hyde should be duly patronised and encouraged in all his operations for the best interests of a people, whose spiritual welfare engrosses the warmest affections of his heart, and, more extensively to promote his usefulness, that he should become an ordained minister among them.

Mrs. Hyde, at Seneca, and Mrs. Oldham, at Jennesadaga, having made considerable proficiency in the acquisition of the languages of the natives, have the opportunity, as they have the ability and the disposition, to be of essential advantage in promoting the spiritual welfare of the female part of their respective communities.

In passing the Alleghany reservation, I called upon some of the Indian families, but the principal interpreter was absent. I spent a night with Jonathan Thomas, who, acting under the direction of the Society of Friends in Philadelphia, has a superintendence over the occupants of this reservation, is much interested in their welfare, and has been of no small advantage in promoting a knowledge of agricultural and various mechanical employments and in banishing the use of ardent spirits from that aboriginal settlement.

The school at Cold Spring is in a flourishing state. Another, established by the same Society of Friends, in the Kataraugus reservation, has been recently commenced. Mr. Thomas, in his sequestered situation, had not heard of the instituting of an American Board of Commissioners for Foreign Missions. I informed him of the operations at Brainerd. He expressed much gratification that manual labour was to constitute a part of the system to be pursued.

On the thirtieth of July, I arrived at Mr. Oldham's in Jennesadaga. The venerable Cornplanter soon came to welcome me to his village. He wished to know when I should

preach at that place. Being informed that I had fixed on the next day, he manifested a strong desire to procure an interpreter. The next morning, he sent a runner, seven miles, for one, so early, that he returned by eight o'clock; but, to our mutual regret, without success. Cornplanter, his family, and a number of other Indians, attended the meeting with some white people from the Kinju Flats.

This aged chief had been under a mental derangement, for several months, but was, to appearance, nearly recovered, when I saw him. He still expresses his desire of religious instruction, and his interest in the prosperity of the school, which continues, but under some discouragements. Mrs. Oldham has undertaken to teach the young females of the village to read and to sew. Their proficiency has exceeded expectation. The afternoon I arrived, she was gone with two other pupils, grand-daughters of Cornplanter, to a quilting, who acquitted themselves, as well as any present, and much to their own gratification.

Mr. Oldham, like Mr. Hyde, is continually advancing in a knowledge of the Seneca, and is equally revered by the natives. He is

pursuing theological studies, and, in due time, it is hoped, that both of these pious men will become preachers of the gospel to the Senecas in their native tongue.

I am more and more impressed with the idea, every time I repair to these aboriginal people, of the importance of ministers residing among them, and communicating to them religious truths in their vernacular language. Till this shall be, happily, the case, it is, unquestionably, useful to send missionaries among them, in order to keep alive their attention, which seems to be unusually excited, and with the help of interpreters, to give them what knowledge may be practicable of that gospel, which must, and will be, shortly, preached to every intelligent creature of every tribe on the face of the earth.

Your respectful brother in the gospel, etc.

## LETTER III.

*Addressed to the Rev. Abiel Holmes,  
D. D., etc.*

Meadville, Penn. 20th October, 1820.

REV. AND DEAR SIR,

BY the good providence of God, I have, at length, fulfilled the appointment to the Senecas and Munsees, which was assigned me, last year, by the Society for Propagating the Gospel among the Indians and others in North America. I commenced my tour, accompanied, on this occasion, by my second son,\* on the twenty-third of August, and returned to my family on the fourth of the present month, having travelled five hundred and forty-two miles, preached twenty-six times, visited the sick and sorrowful, assisted at prayer-meetings, and attended, as opportunity offered, to various other missionary labours, as prescribed in my commission.

We were cordially received by the white inhabitants, in our numerous wanderings from

\* Robert Wormsted Alden, now a midshipman in the U. S. Navy.

one section of the aboriginal settlements to another. In several places, on our way, there have been, recently, some special awakenings, the happy fruits of which were manifest from the general tenour of conversation ; from the eagerness, with which people assembled together for religious worship and instruction ; from the engagedness, with which they listened to the plain and solemn truths of the gospel ; and from the indescribable heart-cheering manner, in which they sung the praises of their Redeemer.

It is painful, however, to mention, that a baneful influence was sometimes noticed, particularly, from the wild, unscriptural representations of a certain modern sect, which has the effrontery to claim the name of *christian*, or rather, *chrīstian*, as if those, assuming this name, were more like *Christ*, than any others ; yet leading captive silly women, and the ignorant of both sexes, maintaining the annihilation of the wicked, denying the divinity and the atonement of the Son of God, and, in this way, to the extent of their power, sapping the foundation of the christian fabric.

As the aboriginal inhabitants were the prominent object of attention, agreeably to the



instructions received, the extracts from my journal, in reference to these too much neglected, but most interesting fellow-creatures, will be copious, and if some articles should be introduced, which seem, to a degree, irrelevant ; yet, if in the aggregate they tend to throw light on the history of the Indians, and to stimulate to greater exertions for their temporal and spiritual benefit, the communication, although somewhat prolix, it is hoped, will not be unacceptable.

On the thirty-first of August, we visited the chief warrior of the Senecas at his house in Kataraugus, the mild, humane, and venerable Wendunguhtah. He at once recognised me, although two years were elapsed since our last interview ; and, after a little pause, as if considering what to say, in reply, to what I had uttered, with a placid countenance, not unlike in appearance to that of Francis Xavier, addressed me in the following manner, as interpreted by Hank Johnson.

*I thank the Great Spirit, that he has given you health and strength to come and see your red brethren once more. I thank you for fulfilling your promise to visit me and my people again. I am glad to see you. I shall*

*be glad to have you preach to my people about the gospel next sabbath. You must not think it hard if all should not attend as you may wish ; for, I suppose, you have heard that there is a division among the Indians. Some of them have agreed to keep the sabbath ; but others are determind to follow the way, which their fathers have taught ; but, for myself, I shall be glad to have you preach the gospel in the council house, next sabbath.*

At this time, there was an assemblage of Indians at the council-house, near at hand, it being one of the days of their feast of ingathering. We repaired thither and found a company, consisting of about one hundred Senecas and Munsees, male and female, old and young, deeply engaged in some kind of play with hazel nuts. On being introduced by Johnson, as a *jinnestaje*, their amusements were immediately suspended, and there was a profound silence. I embraced the opportunity, without ceremony, to make an address, which I concluded by stating, that, on the next sabbath, I expected to be with them again, in that place, to preach the gospel, and that I hoped for a general attendance. They instantly made the council house to

ring, with a loud, animated, and universal *yeuch, yeuch*, or shout of approbation.

We were kindly entertained at the house of Jacob Taylor, whose large and well cultivated farm is contiguous to the reservation. He has long exercised, under the direction of the Society of Friends in Philadelphia, a superintendence over the Kataraugus Indians, and has been greatly instrumental in meliorating their temporal condition. Here I saw, for the second time, the aged Kohkundenoiya, who, from the wonderful powers of his memory, and the principal occupation of his past life, is extensively known by the name of Coffee House. In 1818, when at the cabin of Peter Kraus, on the Alleghany, having no one to interpret, he gave me a concise history of his life, mostly by signs as expressive and as intelligible, as are those of the pupils in the asylum of the deaf and dumb at Hartford. He represented, at that time, that he had arrived at the uncommon age of one hundred years.

To ascertain his age, I pointed to his silver locks, and with the elevation of my fingers intimated my wish, which he fully comprehended; and, to satisfy me, he placed my

hands open, one on each knee. He then bent the joint of one of my fingers, held up both his hands with all his fingers extended, and waved them, once, in the air, by which I was to understand ten years. He then bent another of my fingers, held out his hands with his fingers extended and waved them, once, as before, by which he designed that I should add another ten years, making twenty; and thus he proceeded, till all my fingers had been bent, and, finally, pointed to himself; which was saying, in the language of signs, that his age was ten times ten, or one hundred years.

From other sources the credibility of his statement has since been confirmed. He had rode thirty miles, the day of his arrival, and was on his way to Canada to visit his relatives, but spent the night at Mr. Taylor's hospitable mansion, where the Indians always find a welcome reception and the most friendly attentions. He has but an imperfect knowledge of the christian religion; yet he seems to have a deep and solemn sense of his dependence on *Nauwenneyu*, or the Great Spirit, to whom, in the silent watches of the night, when he, no doubt, thought there was no mortal to witness his devotions, he has

been often heard pouring forth the aspirations of his soul, in fervent prayer. He is, by birth, of the Onondaga tribe, and was born near the site of Geneva, in the state of New-York. He was with the Indians, who formed an ambuscade, surprised, and defeated general Braddock, in 1755, and was with the French at Fort du Quesne, at the time of their abandonment of that post, in 1758. During a great part of his long life, he has been employed, as a courier, to carry news from tribe to tribe. Many a time has he been present at councils, which were, sometimes, continued for weeks, when a vast mass of matter was brought to view, and numerous speeches were made; yet, such was the tenacity of his memory, he would give the whole in detail, to the omission of nothing important, as he proceeded from one nation to another. The Indians, like the Athenians of ancient days, are fond of news. Hence, the presence of Kohkundenoiya would always cause them speedily to assemble together, in whatever village he appeared, such was their desire to hear of the passing events from a man, who readily imparted all the quantum

of intelligence to be collected at a Coffee-House.

On the sabbath, the third of September, we went to the council house, to fulfil my engagement. Knowing that Hank Johnson was obliged to be at Chaudaukwa lake, this day, while on my course through the woods to the place of convocation, not strictly conforming to aboriginal etiquette, and with a view to save time, I took the liberty to send a young Munsee to Henry York, a little distance from my route, requesting him to come and officiate as my interpreter. Had I reflected a moment, I should have left this application to an arrangement of the chiefs; for, it is well known, that the Indians will seldom attend to any business of importance with a stranger, unless the previous sanction of the heads of their tribe have been obtained. We repaired to the dwelling house of Wendungguhtah, which we found cleanly swept. He was neatly dressed, but unable to walk in consequence of a hurt recently received. The young Munsee soon returned, and reported that Henry York said *he would not come*. He was the only person then on the reservation, who could answer my pur-

pose. My situation, for a short period, was painful ; I doubt not, similar to what our missionary brethren in Asia often experienced, when first surrounded by people of a strange tongue. The Indians were already beginning to assemble together, though long before the hour of appointment. They had expressed an eagerness to hear the gospel. Their early attendance was an evidence of their sincere and ardent desire of religious instruction ; and this was probably the last opportunity I should have of addressing them on subjects of eternal moment. The chief warrior, perceiving my embarrassment, soon relieved my mind from the tedium of uncertainty and suspense. He despatched a runner to York, who promptly came, and ably performed the task assigned him.

The line of demarcation between the friends and the foes of religion, in all the Indian reservations we visited, is now distinctly drawn. They are divided into a *Christian* and a *Pagan party* ; the former, in general, embracing the most of those, who have heretofore been considered the most respectable among the chiefs, warriors, and commonalty ; the lat-

ter, the intemperate, quarrelsome, indolent, and most degraded.

My audience, assembled in the council house, consisted of about sixty Senecas. None of the Munsees saw fit to honour me with a hearing. These are of the pagan party, almost universally; are much addicted to an excessive use of strong drink; and, on my former missions, have showed little disposition for religious instruction.

After singing a hymn in the Seneca dialect, in which a goodly number cheerfully joined, and a prayer, which few of them could understand, as it was not interpreted, I addressed them for more than an hour, and was delighted at their profound attention and orderly behaviour, during the religious exercises; and no less so at the decorous manner, in which they retired from the house of worship, in all directions, to their respective cabins. I never have witnessed greater propriety of conduct in any congregation whatever.

In communicating moral and religious instruction to the Indians, long dissertations on any particular topic are not so profitable to them as laconic representations of duties and



obligations, and narratives, drawn from scripture, of the dealings of God with the human race, accompanied with reflections and exhortations. As usual, however, I took a text for a guide to the leading ideas I wished to suggest; and, on this occasion, selected these words; *if ye love me, keep my commandments*. I represented to my auditors, that this was the language of the great God and Saviour of the world; that true religion consisted in a real love of this best of beings; and that, if they loved him, they would gladly know what are those commandments, and would wish, and strive and rejoice, to keep them, to the extent of their power, merely from the principle of love to the Creator and Redeemer. I gave them a concise view of the decalogue, with remarks upon its purity and extent, and the happiness, which, in this life, would redound to every nation, if universally and conscientiously regarded. In animadverting upon the fourth commandment, notice was taken of the laudable resolution they had formed to hallow the sabbath, a day ever to be sacredly devoted, by the people of God, to the duties of religion. I spake also of the commands of Jesus Christ,

and especially of that new command, that *they should love one another*. Various exhortations followed, in which I offered much on the numerous ill effects, every where evident, for want of more of this love to God and love to man. In descanting upon the vices, which prevailed, where this heavenly principle was not deeply rooted in the heart, I endeavoured to give a copious detail of the awful consequences of drunkenness, that sin, which, of all others, the most easily besets the poor Indians. I told them that I was happy to learn, that the temperance of the Senecas, in Kataraugus, was often mentioned in terms of high commendation ; but, that it was a matter of sore regret, that there were still some among them, who indulged in a vice, which degraded man below the brutes, and which was, not unfrequently, but a prelude to fightings, murders, beggary, and infamy. A solemn appeal was made to them for the truth of the disgusting representation. One was present, as I well knew, who, in a state of intoxication, had killed his neighbour, about two years before, and every one of the assembly had often witnessed the dreadful effects of drunkenness. Some account

was given of the plain and pungent manner in which Samson Occum, a minister of the gospel, and one of their red brethren, had preached on the ruinous consequences of this vice. This, represented as coming from an Indian, excited a very noticeable attention.

In order that their children might be trained up to that love of the blessed Redeemer, which the holy scriptures enjoin, I spoke of the importance of education; and, to corroborate the arguments offered, referred to a speech on this subject, made by the late John Sky, a Tonnewanta chief, in my hearing, at a great council, in 1818, a few months before his death, and delivered with a pathos, which would have done honour to any orator of Greece or Rome. I animadverted on the kindness of the Friends in Philadelphia, representing that these benevolent people had early attended to their welfare; that they had not only taught them to cultivate their lands, and presented them with various implements of husbandry, greatly to their temporal prosperity and comfort; and had given them much moral instruction; but had established a school for the express benefit of their offspring. This had, unhappily, been suspend-

ed, during the violence of opposition from the pagan party ; but, as I was glad to learn, would be soon renewed. I urged them, by various reasons, to cause their children diligently to attend the school, that they might be taught to read the word of God, some parts of which were already translated into their language ; that being made acquainted with the instructions, which the great and good Spirit had been pleased to communicate to the world, they might hope to be led to love him and to keep his commandments, to his glory and to their present and future happiness.

I had, at first, stated, that I came by direction of that Society, which, on previous occasions, had commissioned me to impart to them the truths of the gospel. I represented that the good people of that Society had no sinister views in adopting measures of this kind ; that they did not wish for their lands, furs, corn, money, nor any thing they possessed ; but that, feeling in their own hearts the obligation and the comfort of loving God, and endeavouring to keep his commandments, and knowing it, from the sacred word, to be their duty and privilege to love all the

members of the great family of mankind, of whatever tribe or complexion, as brethren, they wished and prayed, and, in various ways, exerted themselves, that the glorious realities of the true religion might be made known to them. From the same regard to the word of God and to the eternal welfare of precious and immortal souls many others, near the big water, towards the rising sun, had, for a number of years, been most actively engaged in sending ministers of the gospel to different and distant tribes, of various tongues, to preach this love to God and love to man; and, from the highest authority, it might be declared, that the day was fast approaching, when this heavenly principle would be universally felt, and there would be one fold and one shepherd for all the nations of the earth.

In concluding this part of my address, I descanted on the complacency and delight, which the people of God are wont to experience amid the troubles and the trials incident to the present state; the animating hope which cheers the departing saint; and the unspeakable rewards of grace, which are in sure reversion beyond the grave. I stated that I had known many, who, on a death-bed,

felt greater consolation than they could express, from the spiritual communications of that merciful Saviour, in whom was all their trust. I suggested that my nearest earthly friend,\* who had been taken from me in the midst of her days, a few months before, in the immediate prospect of death, but a few moments before she closed her eyes upon all things here below, said, with a serenity of countenance, which I could never forget, “ *worlds could not purchase the hope I have ;*” and if they were united to Jesus, by a living faith, they would be blessed with a similar transporting hope, on the approach of that event, which awaits all the children of men, and which is always nigh at hand.

Many other things, in this way, were offered to the serious consideration of my red brethren, and the address was closed with an exhortation to think much on what they had heard ; to be often in prayer to the great God and Saviour of the world for a heart to love him and to serve him upon earth, that they might glorify and enjoy him for ever in heaven. On taking my final leave of these poor natives of the wilderness, I besought

\* Note D.

the Lord, that, if we should never meet together again in any house of prayer in this world, as we probably never should, this people, and all the unenlightened tribes of this western world, might be soon made, by the all-conquering power of the Holy Ghost, to love the Saviour of sinners with all their heart ; and that we might meet our Judge in peace and joy, in the morning of the resurrection, and be satisfied with his likeness, when we shall see him as he is.

Kaukaugedde, a Kataraugus chief, made a friendly address in reference to what I had offered. He recapitulated many of the leading ideas, which had been suggested, and stated that they had understood all that had been said on the occasion. He then remarked, that, as the chief warrior had not been able to attend the meeting, and as most of the chiefs were absent, no particular *talk* had been prepared for me ; but, that they gave me many thanks for what they had heard, and hoped that they should all think much of the words of the Great Spirit.

Henry York rose and said, that he then spoke in his own name ; that he gave me many thanks for what I had told them ; and

that he was determined to do all in his power to prevent the Indians from drinking whiskey.

The son of Wendunguhtah, a young chief of interesting aspect, who was handsomely clad in the aboriginal costume, stood up, with his left arm akimbo, and his right gracefully used, and made a short appropriate speech, a part of which was interpreted in these words ;

*I wish to express my individual thanks for what I have heard. I have perfectly understood the whole. I am resolved to attend to these instructions, for I think much of death.*

It is a remarkable fact, that two Indians, whose names are Johnson and Turkey, have actually been appointed by the chiefs at Kataraugus, as persons the most competent to the task, to instruct the natives, from sabbath to sabbath, in the christian religion ! They were both present. Johnson gave an exhortation, urging upon the assembly the importance of what had been brought to view. He expressed his ideas, in forcible language, as to the momentous nature of those things, and his hope, that they should persevere in keeping the sabbath. He avowed his reso-



lution to attend to the duty assigned him by the chiefs, so long as they should see fit to continue him in the office, and tendered me his hearty thanks. He then requested me to sing, and pray, and dismiss the congregation, which was accordingly done.

On my proposal, York, Kaukaugedde, Johnson, Turkey, and several others, went with me to the chief warriour's habitation. York gave him an account of the agreeable meeting we had had, at the council house, with a full statement of what had been said to his people. I informed this venerable chief, that I should have it in my power to make a report of this mission to the benevolent Society at Boston, which, I trusted, would gladden the hearts of many. I then spent considerable time in giving him an idea of what exertions had been made in a former age, soon after the settlement of white people on this island, for imparting the truths of the gospel to the tribes of eastern Indians; and, in our day, for multitudes, as ignorant as the Indians, far beyond the big water. I gave him the first intelligence, he ever received, relative to the noble establish-

ments at Brainerd and Eliot, and of the happy consequences already resulting to many in those remote regions ; informing him, at the same time, of the resolve in council, among the chiefs of the Chauktaus, to appropriate, annually, a most liberal sum for the extensive introduction and support of schools in their villages. As I proceeded in my narrative, the joy and gratitude of his heart were strikingly portrayed in his visage, and he frequently uttered, with emphasis, exclamations of astonishment, gratification, and applause. In the close of the interview, he gave me a friendly parting address, gently pressing my right hand, which, for a long time, he held in his own, stating his satisfaction in this renewed visit. and expressing his ardent hope that the time might soon come, when all the Indians would embrace the gospel of Jesus Christ.

After shaking hands with all present, as I had done with those at the council house, according to invariable custom at all assemblies of these aboriginal descendants, I took my leave of the thoughtful and amiable Wendinguhtah, and set my face for the Se-

neca villages on the Tuseowa, or Buffalo Creek.

On Tuesday, the fifth of September, we arrived at the mission house in the most populous village in the Buffalo Creek reservation, still occupied by Mr. Hyde, who, having passed through many tribulations and discouragements in his benevolent and arduous labours, continued for about nine years, for the temporal and spiritual welfare of the Senecas, is now rejoicing in the prospect of a better day, which already begins to glimmer on this benighted people.

It may be proper to notice, in this part of my narrative, a paragraph, which was introduced into many of our periodical publications, last year, announcing that, at a great council held at this place, in June, the Indians had resolved to have nothing to do with the christian religion. It is true that their minds were exceedingly agitated at the measures adopted to induce them to leave their goodly heritage for some territory far to the west. Red Jacket was appointed to reply to the United States' commissioner, and to those holding the pre-emption right to their lands, then present, in the name of the chiefs

of the six nations. He declared, that they had no desire, and that they were determined, as they had often made known, in times past, never to abandon these lands, given to them by the Great Spirit long before any white man ever saw them, and holding in their bosom the bones of their fathers. The orator, with his accustomed acumen, acted well his part, with the exception, that he exceeded the limits of his commission. In the warmth of his eloquence, having generally manifested a hostility to the christian religion, he took the liberty, which had not been delegated to him, to announce that they would have nothing to do with ministers of the gospel, schoolmasters, quakers, nor any white people, and that they would no more suffer them to reside on any of their lands. Some time after the delivery of Red Jacket's speech, which will not be soon forgotten, so much did it abound with genius and wit, the chiefs requested that what he had said about the gospel and schools might not be sent to their father, the President of the United States, as he had uttered more, than he was authorised by them to do. They were told that their

application was too late, as the writing was finished. The fact is, the Indians were generally and most strenuously opposed to the selling of their reservations ; and of the chiefs there was a sweeping majority in favour of the establishment of schools, and of instruction in the christian religion. the powerful representations of Red Jacket to the contrary notwithstanding.

It was in a short period after this noted council, that the Indians began to take a more decided ground, than they had ever done before, either for or against the gospel. They are now divided, as already remarked, in all the reservations into a Christian and a Pagan party. While the latter seems to exhibit a kind of dying struggle for existence, the former increases in number and zeal for a knowledge of the truth. Often did we meet with individuals, who expressed an ardent desire to understand *all the words* of the Great Spirit written in his book. Hence the Indians are greatly pleased at the labours of Mr. Hyde in translating and printing, from time to time, portions of the Holy Scriptures. He will shortly have finished a selection from the Bible, to the amount of about one hun-

dred pages of Seneca and English, in opposite columns. He has spared no pains nor expense to cause many of the Indians to be instructed in the art of singing. This is an exercise, for which they have, generally, very pleasant voices; in which they have made commendable proficiency; and in which they much delight. In almost every cabin we entered, the singing book was immediately produced, and many pieces of our best church music were sung, by note, in just time, and by words, prepared by Mr. Hyde, in their vernacular tongue. In some of the aboriginal public assemblies, which we attended, the singing was superior, in the style of execution, to what we commonly have in the greater part of our congregations of white people in Western Pennsylvania.

Mr. Hyde, under the patronage of the New York Missionary Society, with the humble but honourable name of a catechist, delivers regular discourses, from sabbath to sabbath, in the village of his residence, and, occasionally, at Kataraugas and Tonnewanta, when a cavalcade of nearly twenty of the principal characters of his more immediate charge, accompanies him, thirty miles, from

respect to this faithful labourer in the vineyard, and to encourage the hearts and strengthen the hands of their brethren, of those reservations in the work of the Lord. It is desirable that he should receive ordination, as his theological attainments and acquaintance with experimental religion may justly warrant such a measure, and, especially, as his sphere of usefulness would be enlarged.

Although Mr. Hyde is sometimes absent, on the sabbath, yet his people stately hold a meeting, at which several of the chiefs pray, repeat passages from those parts of the Bible already translated, and give an exhortation. They have a decent and comfortable place for public worship in their council house, which, by a resolve of long standing, is the chief council fire place of all the six nations. The present is a new building, forty-two by eighteen feet, and is well constructed of hewn logs. It is shingled, glazed, arched ceiled, and furnished with neat and commodious seats, and with a good chimney—all the work of Indians. The monthly concert of prayer is here observed, and on every thursday evening, the singers meet together to perfect themselves in psalmody and for religious instruction.

On thursday, the seventh of September, we attended this stated exercise. Mr. Callender, their worthy and indefatigable teacher of music, was present. I was surprised at their excellent performance. The tune, assigned for that evening, was the Portuguese hymn, or *Adeste Fideles*. It was not long before they sung it with great correctness, though they had never tried it before. The following words had been prepared by Mr. Hyde for this delightful piece of sacred music, and are here preserved, as a specimen of the language, in which, previously to the year 1818, the praises of redeeming love were probably never sung; several copies were written in a plain hand, so that some of the Indians could read them, and the rest were soon able to repeat them, memoriter. It may be remarked, that no language is better adapted to vocal music, than the Seneca, which is soft and mellifluous, as the Italian, or the Ionic dialect of the Greek.

Sīs-wâ-dĕn-nō-tŭs Nâ-yăd-dâ-gwĕn-nĕ-yŭ  
 Gâ-gwâ-gō Kī-wī-yā Nō-yŭ-dŭs-hăh  
 Kâ-nâ-hō Yŭ-wĕn-jâ-gā Nâ-sŭng-gwâ-wĕ  
 Nâ-sĭd-dwâ-dĕn-nō-tŭs Nâ-kī-nâ-sâ.



Swâd-dô-hâ-ök Nā-dē-swī-ē-wī-yē-stō  
 Hā-tī-yăd-dâ-dâ Nâ-yăd-dâ-gwĕn-nē-yū  
 Dīs-sīd-dwă-soun-yō Nâ-sĕn-nōn-dō-gĕn-tō  
 Nā-sīd-dwâ-dĕn-nō-tūs Nā-kī-nâ-sā.

Jēsūs Hā-nē-yū-ē-wā-nā āh-gwūt Nā-  
 săh Hā-nē-squâ-nŭnk-quâ Dē-yā-săh-soun-yō  
 O-nā-dwōt-tăn-dē Nā-sīd-dwōt-kĕn-nīs-sūs  
 Nā-sīd-dwâ-dĕn-nō-tūs Nā-kī-nâ-sā.

*Literal Translation.*

Sing unto the Lord ;  
 All his works are perfect ;  
 The whole earth is full of his gifts ;  
 Let us sing unto him a new song.

Rejoice, ye righteous,  
 Before the Lord,  
 And praise his name.  
 Let us sing unto him a new song.

Jesus, for thy wondrous love  
 To us, be praises given.  
 Let us go, and worship before him.  
 Let us sing unto him a new song.

I made an address to the little assembly, which George Jamieson, brother of Jacob, mentioned in a former communication, and grandson of Mary Jamieson, the white woman at Gauhdaou, interpreted, and conclud-

ed with prayer. About twenty only were present. Considerable sickness prevailed at that time, and William King, a Cayuga chief, and son of Young King, was dangerously ill with an epidemic fever. The whole village was anxiously waiting the issue of his malady. No people are more sympathetic, in time of trouble, than the Senecas. It was in consequence of the sickness, then prevalent, so few attended the meeting. Formerly, in seasons of distress, they generally had recourse to ardent spirits, to drown their sorrow ; but now, the friends of the christian religion, though equally depressed, shun society and bear their anguish in silent grief.

Wishing, on this excursion, if practicable, to extend my missionary labours to the aboriginal settlements on the Genessee river, we went as far as Tonnewanta to spend the sabbath. The only interpreter, at that place, was Peter Baldwin, and it was well known that he was strongly opposed to the christian party. It was doubtful whether he could be induced to officiate as my interpreter, and, if he could, whether he would be faithful. Mr. Hyde had kindly intended, under these considerations, that Thomas Armstrong, his

interpreter, should accompany us to Tonnewanta, lest the object in view should be frustrated ; but he was seized with violent symptoms of the epidemic and could not travel with us.

On our arrival at Tonnewanta, thirty-four miles from Seneca on the Buffalo, we called first upon Littlebeard, whose aboriginal name is Shegwiendaukwe, a respectable Indian, and the only chief on the reservation, who is friendly to the christian religion. We then repaired to the habitation of John Bennet, an intelligent aboriginal, who appears to be exerting himself more vigorously, than any other in the place, to promote the Redeemer's cause. He went with us and introduced me to Peter Baldwin. I frankly stated the design of my visit, expressed my wish to meet, the next day, with the chiefs and as many of the inhabitants as could convene, having a communication to make, and hoped that he would perform the part of an interpreter on the occasion. He unexpectedly consented, and promptly said, that he would do as well as he could. I told him I did not wish him to be at that trouble for nought, and that he should have a compensation, which would be

satisfactory. He then proposed that I should be at the council house early in the morning.

We spent the night at Littlebeard's, where we were hospitably entertained in the truly characteristic Indian style. Soon after an early breakfast, taking Bennet with us, we proceeded to the cabin of Peter Baldwin, whom we found, in a kind of piazza, waiting our arrival, with his aged father, Konnohkentouwe, the head chief of this section of the tribe, Peter King, who is a chief, and brother of Young King, with several others of the village. Baldwin said, that Peter King was to set out, that day, for Grand River; that the people, meaning the pagan party, would not meet at the council house, till late in the afternoon; and that the chiefs desired me, if agreeable, to make my communication to them, at that time and place, adding, that they would report to the assembly whatever I might offer, as soon as collected together. Knowing that, if I should comply with the wish expressed, every purpose would be answered, as fully, as if I were to deliver what I had to say in the council house, conformably to a remark, specially made, in my last report to you, I immediately commenced my

address, and continued it for three hours. I considered, that I was about to deliver a message from the great Head of the church to the leaders of the pagan party ; that what I should bring to view would be minutely and repeatedly detailed to the inhabitants of the reservation ; and, as this was no doubt the only opportunity I should ever have of pleading the cause of my Lord and Master with the poor benighted, deluded, and pitiable, enemies of the cross, in this part of the kingdom of darkness, I ought to be full and explicit.

A just and particular delineation of all the parts of this discourse would extend this report to a wearisome length. *Multum in parvo* shall be my aim. After informing the chiefs of the Society, whose benevolent views, in reference to the moral and religious benefit of my red brethren, it was my duty and happiness to endeavour to fulfil, I spake of that infinitely glorious Being, who is the father of every human soul, and the creator of all things ; of his communications to the world ; of the holy scriptures, as containing the word of God, and that a knowledge and a reception of this sacred word was essential,

to make us wise unto eternal life ; of the work of creation ; of the divine appointment of the sabbath, of universal obligation ; of the fall of our first parents ; of the wickedness of the antediluvians ; of their wonderful destruction by a flood of water ; of the miraculous preservation of Noah, his family, and the living creatures with him, in the ark ; of the subsequent iniquity of the children of men, continued to the present day ; of God's peculiar people, the posterity of Israel, to whom he committed the oracles of truth, for the instruction of all men ; of the ten commandments, spoken by the Great Spirit, amid the thunders and the lightnings of the mount ; of the renewed injunction to keep the sabbath ; of the early promise of Jesus Christ, as the only Redeemer and Saviour of any of the descendants of Adam ; of the various prophecies concerning this glorious Messiah, delivered many ages before he came ; and of his advent at the time, which had been foretold, mentioning the number of years, since his appearance, as I had done, relative to the time from the creation to the deluge. The way was now prepared for speaking particularly of the gospel dispensation, upon which

I descanted at considerable length, giving an account of the birth, miracles, benevolent operations, life, sufferings, crucifixion, resurrection, and ascension, of the Son of God ; of the doctrines he taught ; of the brevity and uncertainty of the present life ; of death, the resurrection, judgment, and eternity ; of the solemn and unreserved account, which every one must give, when Christ shall come to judge the world, fixing his tribunal in the mid-heavens, and pronouncing the sentence, from which there will be no appeal ; of the necessity of believing in the Son of God ; of the happiness and glory of all, who choose this blessed Redeemer for their everlasting portion ; and of the indescribable misery and despair of all, who finally reject the proffered terms of grace. I frankly allowed that the vile and unprincipled among their white brethren had often treated them ill, to the painful regret of the true followers of Jesus Christ. I stated that, if the Indians were well instructed, they would not be liable to such impositions from abandoned white people, as they had often suffered ; that nothing could be more important to the welfare of their rising offspring, than a good education ; and that it would be

wise in them to adopt such measures, as might be conducive to that knowledge, which would lead to the subsequent happiness of those, who would shortly succeed them in the cares of life. I spoke expressly of the long continued kindness of the Friends to their brethren on the Alleghany and Kataaugus reservations, and that they contemplated, as I had learned, the establishment of a school in Tonnewanta. I exhorted them to see that their children diligently attended the school, whenever it should be in operation, that they might acquire much useful knowledge, and, especially, that they might be enabled to read and understand what God had spoken and recorded in the holy Bible.

After the usual consultation, King made a reply in the name of the chiefs. He, however, carefully avoided speaking a word about the Bible, its contents, or any thing I had delivered relative to the christian religion. The most of his speech consisted in an eulogium on the utility of schools, and a resolution to promote the one contemplated by the Friends, as soon as it should be commenced. Without any further remarks he concluded, by saying, that they gave me a thousand



thanks for what I had told them. I would here suggest, that previous to their reply, they several times asked me to repeat the chronological facts, I had incidentally mentioned, and that they seemed anxious to retain the recollection of them. I took my leave of these poor pagan chiefs, probably never to see them again, till we meet at that august tribunal, the awful terrours of which for all the enemies of Jesus, I had endeavoured, in some measure, to unfold.

We returned to Bennet's house, where the christian assembly stately meet. Baldwin promised to follow, soon, and to interpret; but he disappointed me. I saw him once afterwards, when he apologized by representing that he thought we were to convene at Littlebeard's, and that he went thither with a view of fulfilling his engagement to me. I gave him fifty cents, with which he appeared to be amply satisfied. Half of that sum would probably be sufficient to secure his interpreting services to any missionary on a like occasion.

Bennet understood English better, perhaps, than any other at Tonnewanta, except Baldwin. He had heard the long address in Eng-

lish and Seneca, and gave a copious detail of it to the christian party, while we were waiting for Baldwin. Having commenced with prayer and singing, I gave several short addresses, quoting texts of Scripture and expounding the same. Bennet interpreted. At intervals, we attempted the praises of redeeming love, by singing the Seneca hymns. I asked if some of the Indians present could not pray? Oh, yes! said Bennet. I told him, that it had not been customary to interpret prayers, as they were offered, and that I should be glad to have some one address the throne of grace, in a language, which they could all understand. He directed to Lewis Poudré, who, on my invitation, arose, closed his eyes, folded his hands in the manner of Massillon, all rising, at the same time, and prayed with a solemn tone of voice, without embarrassment, and, I trust, with pertinence. He is the son of a Frenchman, whom I formerly mentioned, and whose first wife, the mother of Lewis, was a Tonnewanta squaw.

Bennet recapitulated a sermon, which he had, some time before, heard from the Rev. Eleazer Williams, of Oneida Castle, who is well known. I again spoke on sundry texts

of scripture, urged the duty of prayer, and gave some account of several christian Indians, at the eastward, who, in former times, had been remarkable for their attention to this reasonable and indispensable religious exercise. I called on William Johnson to pray, on the suggestion of Bennet. He spoke with great fluency, engagedness, and pathos. In this manner we spent the day, and parted, mutually pleased with the exercise, in which we had been engaged.

On wednesday, the thirteenth of September, we reached Squauke Hill, at which place is the most populous aboriginal settlement on the Genessee river. Very opportunely for the object in view, we found the chiefs and principal Indians collected together, and busily employed in raising a log school-house. I had hoped for the aid of Captain Jones, as an interpreter, at whose house we stopped on our way ; but he, being absent, we proceeded without him. The deficiency was well supplied by Thomas Jamieson, another grandson of Mary Jamieson, before mentioned, and an Indian, by the name of Straightback.

Having introduced myself as a preacher of

the gospel to these people, they suspended their labours, and I immediately commenced the delivery of my message, which was, to appearance, cordially received by the assembly, within and without the logs of the half raised school-house. I spent an hour in speaking of the contents of the Bible, exhibiting the blessings it unfolds for all of every nation, who take it as the guide of their life ; and finally, represented, that, whatever might be the present opposition to its momentous truths, it was certain, that, ere long, all mists of darkness, and error, and delusion, would be done away ; that all the hateful passions of man, now at war with every thing holy and divine, would be made, by the all-conquering spirit of grace, to yield to the gentle and heavenly influence of that religion, which is taught in the word of God ; when all fightings, injustice, and vice, would give place to brotherly love, righteousness, and holiness of life and conversation ; and the world would become an emblem of heaven.

After a short conference among the heads of the tribe present, agreeably to invariable usage, Tall Chief and Kanada made, each of them, a formal reply, in which they stated

that they had a clear understanding of every part of my address ; that they had gladly heard it ; and that they fully believed it. They said, further, that they wished for instruction in the truths of the gospel, and that they should listen to all the ministers, who might come to show them the right path. Jamieson remarked, that, a year ago, not one at Squauke Hill, except Straightback and himself, was favourable to the christian religion ; but, that now, one half of the Indians there expressed the desire of an acquaintance with the gospel. Fifty children are expected to attend the school, the ensuing winter, which is to be under the patronage of the Presbyteries of Genessee and Ontario. In the same place, a few years since, the benevolence of Mr. Butrick, now successfully labouring in a distant field, led him to attempt a school for the benefit of these tawny natives, but with very little encouragement of any beneficial result. A great revolution in Indian feelings, relative to the importance of moral and religious instruction, at Squauke Hill, as well as at all the other reservations we have visited, has taken place in the course of the two last years, and which, no doubt, may be justly

considered as among the signs of the times ; that the period is nigh at hand, which prophets have often foretold, and for which the people of God have long and earnestly wrestled in prayer.

In this region we became acquainted with several clergymen, who expressed a readiness to preach to these Indians whenever in their power. They feel a deep interest, as all the pious must, in the welfare of the Theological Seminary at Auburn. The recent unanimous appointment of the Rev. James Richards, D.D. to a professorship in that new school of the prophets was a grateful subject of frequent conversation.

On Friday, the fifteenth of September, we called upon Mary Jamieson, at Gauhdaou, known, far and near, by the name of the White Woman. She lives in a comfortable Indian style, on one of the fertile bottoms of the Genessee, flanked by high, abrupt, and romantic banks. Her habitation is near the place, where, about three years ago, fifteen acres of land slid, in the night, from the side of a lofty and steep hill, with a frightful noise, carrying trees and rocks into the bed of the river, to the amazing terrour of the few abo-

iginal families in the vicinity. I could have no opportunity to collect an assembly at Gauhdaou, of which I had been duly apprised ; yet, it seemed a duty to travel six miles out of our course, to have an interview with the aged white woman, the history of whose life is worthy of record. I found her able to converse intelligibly in English, but showing, at first, that reserve, which is a common trait in the character of the Senecas, male and female, yet more noticeable in the latter, than in the former. She, however, at length, became agreeably communicative, and gave a history of some of the principal incidents, which have marked her pilgrimage, and which are so interesting, that I shall be excused in detailing a few of the most prominent. I am more inclined to do this, thinking it possible that my statement may find the way to some of her kindred, who have, probably, no knowledge of her past distressing trials, nor even that she is in the land of the living.

She was born at Marsh Creek, below Konnegocheague, in Pennsylvania. Her parents were Thomas Jamieson, and his wife, who, before marriage was Jane Irvine. They were from the North of Ireland but were of Scottish

descent. At the age of thirteen years, a few weeks after the evacuation of Fort Du Quesne, in 1758, she, with her father, mother, a sister, and two brothers, was taken by the Indians and hurried away into the wilderness. On the third day of their captivity, the Indians discovered, by their scouting parties, that many white people were in pursuit of them; otherwise, all their lives would have been spared. These merciless savages, to facilitate their flight and escape, killed the father, mother, sister, and two brothers, but suffered Mary to live, and travelled with all possible speed to the westward, taking her with them to a certain place on the Ohio river, probably near the Little Beaver Creek, where they pitched their tents for some time, and then removed to a Shawnee town far below. Here she lived many years, married an Indian, and had several children.

Once she attempted to desert the place and to make her way, steering towards the rising sun through the trackless desert, to the white people, and had proceeded many miles into the dreary woods, when the fond yearnings of a mother induced her to return to her little



children, whom she never after felt a disposition to leave.

Mary had an uncle, John Jamieson, who was killed at the time of Braddock's defeat. She had two very young brothers, John and Thomas, who were not captivated with the rest of the family.

Many years since, she saw a man, from the neighbourhood of her native spot, who informed her, that these two brothers were then living, as she understood, in some part of Virginia. If they still live, and are no strangers to the best sympathies of human nature, how must it delight them to learn, that a sister, who, no doubt, was supposed, more than sixty years ago, to have suffered the vengeance of the tommahawk and scalping knife, and who, once, seemed born to a better portion, than God in his mysterious providence has seen fit to allot her, is yet on this side of the grave, sustaining the character of an inoffensive and estimable woman.

The last words her mother spoke to her, just before the fatal weapon released her and so many of the family from the sorrows of life, were ; *Mary, do not, at present, attempt*

*to run away—do not forget your English—do not forget your God.*

She had been taught at school, and said, if she could have had books, she thought that she should not have forgotten how to read, but that her sight was now impaired. She had learned the Assembly's Shorter Catechism, and was early made acquainted, by the care of her parents, with the duties founded on the word of God, and has, probably, often communicated the amount of her knowledge to the Indians. I remarked to her, that, as she had greater advantages, than the people among whom she had spent the most part of her life, it must have been in her power to have afforded them very important instruction as to the duties we all owe to our Maker and Redeemer. She said, in reply, that she used to teach her children when they were young. Pursuing the subject, and reminding her of the benefit she might still bestow on the ignorant natives, whom she frequently sees, by speaking to them on the things of religion, she, at length answered with a quick articulation and considerable feeling; *the Indians know what is right; they know what is right well enough—they know what is right—but they will not do it—they will not do it.*

From other sources, in the vicinity of her residence, we learned something of her other uncommon trials. After the death of her first husband, she came to the Genessee river with a considerable body of Indians and married Kottam, a chief, who then assumed her name, but who had been generally called Gauhdaou, from the place, where he lived. By him she had six or seven children, and has more than forty grand-children. Of her sons, three were living, a few years since. The youngest of these, being ambitious of the honour of his father's station in the tribe, he being dead, had recourse to murder, that there might be no competitor in his way for the sachemdom. He, accordingly, watched for an opportunity, when one of his brothers little suspected what was in his heart, and slew him. This was overlooked without any investigation. Some time after, his murderous hand plunged a dagger into the breast of his surviving brother. The chiefs then resolved in council that this fratricide should atone for his repeated outrage upon the rights of humanity with his own life. The mother, at this juncture, being informed of what had been decreed, went forward to plead for him, representing, in de-

tail, her uncommon trials, that she had buried two husbands and many children, that this was the only son she had left, and entreated that he might not be taken from her. In tenderness to this old woman, whom the Indians much respect, the chiefs then resolved that she should have, what may be called, a lease of her son's life, during her continuance in the world, with the understanding, that, on her decease, the sentence, already pronounced, should be carried into immediate execution. Two years ago, this young Romulus was killed by some of his countrymen, in a drunken frolic at Squauke Hill. Few men or women have drunk so deep the very dregs from the cup of affliction, as the pitiable Mary Jamieson.

From the White Woman's Tract, as the reservation about Gauhdaou is called, we set our faces for Weskoi, on another reservation still further up the Genessee. On our way, we turned aside to view a great natural curiosity, little frequented, and, probably, never before described, the falls in the river at Nunda. With some difficulty we descended a precipitous bank, and passed over a bottom to the margin of the river, where we stood upon

a solid shelving rock, and looked down the frightful chasm. We saw before us the sheet of water falling ninety-six feet upon a rocky bed, from which the spray rose, in a thick mist, and exhibited a well defined rainbow. Two other falls are above, and within a mile and a half of the one we visited. At the uppermost, the whole river has a perpendicular descent of sixty-seven feet, and, at the intermediate fall, that of one hundred and ten feet, as we were credibly informed. The want of time, with the inconvenience of access, prevented us the gratification of beholding more than one of these three cataracts, which in time of a high rise of water must be awfully tremendous.

On our route, we ascertained, that the Indians of the Weskoi settlement were searching the woods for ginseng, for which they had been promised two dollars a bushel, by a gentleman then manufacturing the roots of this plant into that transparent state, in which they command, in China, a generous price. As the road into that region was of a very discouraging aspect, and, as it would be of little advantage to visit deserted huts, we took our direction for the Buffalo Creek aborigi-

nal inhabitants, with whom I had engaged to spend a sabbath ; performing missionary labours, from place to place, among the white settlers, as I had done in all my peregrinations.

On thursday, the twenty-first of September, we had the pleasure of witnessing the operation of the Indian school, conducted by James Young, his lady, and Miss Low. It is in a midway situation between two of the principal villages on the Buffalo Creek, and was instituted under the patronage of the New-York Missionary Society. The house, lately erected, is well calculated for the designed object, and is furnished with a fine-toned bell of one hundred and fifty pounds weight. The lower story, divided into a competent number of apartments, affords comfortable accommodations for the worthy and indefatigable mission family. The upper story, consisting of one spacious room, the chimney being in the centre, with the fixtures and appurtenances for reading, writing, ciphering, sewing, knitting, and spinning, is very convenient for the complex business of this flourishing seminary. The building, on the plan of its construction, may be consid-

ered as a good model for such an aboriginal establishment. We were highly pleased at the order and decorum, which marked the conduct of the pupils, both male and female, and at the proficiency they had made in the various branches, to which they had attended. The school is daily opened and closed with prayer, and a hymn in Seneca, which many of the children, of both sexes, instructed by Mr. Young, sing with great propriety, and exhibit a very interesting scene.

Dennis Kusik, son of the venerable interpreter at the Tuscarora village, near Lewiston, had recently spent considerable time at this place, and had left numerous pieces of writing, of different hands, showing a skill in penmanship seldom surpassed by any one. He has a natural taste for drawing, and some of the specimens of his ingenuity in this art, which we had opportunity to examine, indicate a genius worthy of encouragement.\*

The sabbath school, connected with this establishment, deserves a special notice, and I regret that it was out of my power to see it. Here the little natives assemble, from sab-

\* He died the following year of a pulmonary disorder, which is frequent among the Senecas.

bath to sabbath, trudging through the bushes, in some instances, four or five miles, to the amount of eighty, *to hear of heaven and learn the way*. There is, however, considerable want of constancy in their attendance, as is the case at all the aboriginal schools, with which I am acquainted.

The habits of Indians militate with that system of confinement and application, which is essential to a rapid progress. While some parents exercise their authority and cause their children to profit by the privilege gratuitously offered, others, feeling little anxiety on the subject of education, suffer them to act as they please. Many, again, are obliged to keep their sons and daughters at work on their lands, during the summer, so that, at that season, not more than fifteen boys have attended the school, at this place, from day to day, and about an equal number of girls; the last winter, however, the average number of the former was forty-five, and that of the latter twenty-five.

I had an interview, this day, with Pollard, now the head chief of the Senecas on this reservation. I gave him, with the aid of Thomas Armstrong, an account of my mis-



sion at Kataraugus, Tonnewanta, and Squauke Hill, and of the readiness, which many manifested in those places to listen to the solemn truths of religion. With a smile on his tawny face, which developed the grateful feelings of his heart, he replied, in this manner ;

*I thank the Great Spirit for giving you health and strength to visit your red brethren again I hope the time will soon come, when the Indians and all people, every where, will unite in calling on the name of the Lord, and take the way of God through Jesus Christ.*

In the evening, we were at the regular meeting of the Indians at the council house, where, after singing their principal tunes, I had opportunity to address a goodly number of fellow-creatures on the things, which pertain to our everlasting peace.

Tall Peter, an exemplary chief, as the people were about to disperse. arrested their attention by a statement he made relative to some one, who had been sick, and whose field of oats was sustaining injury for want of attention. He invited the men present to assist the next day, in cutting and securing the oats, to which they cheerfully acceded. Such

instances of kindness are frequent with the Senecas.

Snow and Little Johnson took care of our horses on this and the former occasion, while we continued in the place, and would receive no compensation, alleging, that they wished they could do more for the encouragement of ministers, who take pains to come and instruct the Indians.

On the sabbath, the twenty-fourth of September, the council house was well filled with the aboriginals, and, amongst them, there were six chiefs; Pollard, Young King, White Chief, Tall Peter, Seneca White, and White Seneca. A few people from the village of Buffalo were also present. The text used, at this time, was from Mat. xxviii. 19, 20.

A brief notice only, of the leading ideas suggested, will be attempted. I spoke of the command, which Jesus gave to his ministers, just before his ascension, to preach the gospel to every creature of the human race; and of the promise, which has been always verified, of his presence with all, who faithfully engage and persevere in this work, the most important ever delegated to man, and which angels would delight to perform. I

dwelt on the indispensable obligation upon the heralds of the cross to go forward with ardour in the noble cause, neither fearing opposition from the powers of darkness, nor listening to the applause of the world. Paul felt the weight of this solemn obligation, when he said, *wo is me if I preach not the gospel*. If there be a necessity, laid upon the teachers of religion by the great Head of the church, to inculcate the truths of redeeming love upon all the children of men, there must be a corresponding obligation, on their part, to hearken to these momentous truths. Jesus has pledged his veracity to be with his ministers to the end of the world; but how shall the Indians, with their imperfect knowledge, be convinced whether they, who appear under this name, faithfully represent the will of the Redeemer or not? Do not some, from the darkness of their minds, who make pretensions to this character, sometimes teach erroneous doctrines? The appeal must be to the infallible word of God. How important, then, that this word should be put into the hands and be deeply impressed upon the hearts of all, that they may see and judge for themselves. The holy Scriptures assure us,

that faith in Jesus Christ is essential to salvation. How shall the poor Indians attain to this pearl of incalculable worth? It is the gift of God. Here, again, we are taught, in the same precious volume, that faith cometh by hearing, and hearing by the word of God. To this are we directed to look for all moral and religious instruction, and the excellence of this heavenly treasure, it is the duty, the privilege, and the honour, of the preachers of the gospel, continually to inculcate. Some, however, say that there is no occasion for preaching, that the Indians and all others have a light within, sufficient to guide them to eternal life. The language of the text, as I have been led to believe, implicates a different idea; otherwise, the injunction before us would be perfectly nugatory. Further, Jesus said, except a man be born again, he cannot see the kingdom of God. Nicodemus said, how can these things be? Jesus did not say to him, in reply, that he had light sufficient to inform him of the necessity of this wonderful change; but immediately proceeded to preach to him upon this doctrine, setting an example, in this way, to all, whom he should see fit to appoint to the office of

the ministry. Some, they were sensible, whose kindness to their fellow creatures, every where, commands respect, differ in sentiment from the missionaries, who, occasionally visit them, as to baptism, the Lord's supper, and singing. It was no part of my duty to enter into disputations with the different denominations of christians in my field of labour; but I should be unfaithful to my Lord and Master, not to urge the instructions of his holy word, according to my best understanding. He has directed his ministers to preach the gospel to every rational creature, whether they will hear or forbear, and to baptize all, who believe, in the name of the Father, the Son, and the Holy Ghost. His command, the very evening in which he was betrayed, was, to commemorate his death, in his appointed way, till his second appearing. We have scripture authority, and there can be none higher, for speaking to ourselves in psalms, and hymns, and spiritual songs, singing and making melody in our hearts to the Lord. If convinced that the Bible contains the word of God, we must repair to its solemn and interesting truths, as the man of

our counsel, the guide of our life, and the source of all our hope.

The close of my address consisted in an exhortation to daily prayer, so often enforced, by precept and example, in sacred writ. I remarked, that it was gratifying to the people of God to learn, that a goodly number of the Indians had been long in the habit of offering up their petitions in secret to that Being, who is perfectly acquainted with all our actions, words, and thoughts ; and that some of them could lead in the devotions of their public assemblies ; but, that I had reason to fear, that none of them tendered the family morning and evening sacrifice of prayer and praise. I spoke of the importance of this duty, and of the happy effects it was calculated to have upon their domestic circles ; and of the remarkable attention given to it by many hundreds of their christian brethren, in former times, among the eastern Indian tribes ; and finally added, that God had declared, by one of his inspired ministers, that his fury should be poured out on the families, that call not on his name.

After a short intermission, the religious exercises were renewed, and Mr. Hyde contin-

ued the train of thought, in a plain, pertinent, and happy, manner. The greatest decorum marked the behaviour of the numerous audience. The attention of all was very gratifying, and the singing of the tawny choir would have delighted any one, who feels an interest in the spiritual welfare of these aboriginal descendants, who seem to be just emerging out of pagan darkness into the glorious light of the gospel. Tall Peter and Seneca White closed the two meetings with prayer. The latter, in a speech of some length, recurred to the leading topics of discourse, urging with his own arguments their importance, and, particularly, what had been offered in reference to the duty of family worship.

On the following day, we took our departure from this reservation, and our leave of the faithful labourer in this vineyard, Mr. Hyde, his worthy consort, and family. It is truly grateful to witness the wonderful apparent alteration for good, both temporal and spiritual, which has taken place among the aborigines of this region, since my mission in 1818. This is to be attributed, in no small degree, under providence, to the edifying example of the mission family, and to the reite-

rated christian instructions of that man of God, who, at times, almost overwhelmed with difficulties, which I have not time to unfold, has persevered, passing by good report and evil report, aiming at the interest, honour, and glory of his divine Master, by exerting, for a series of years, his best talents in the best of causes ; and who has now the heart-cheering comfort and joy, from the present aspect of his charge. of anticipating what God will shortly do for the salvation of this long benighted and too long neglected people. He has acquired much of the dialect of the Senecas, by his intercourse with them and by the aid of Thomas Armstrong, for several years an inmate in his family, his able interpreter, whose kind services repeatedly afforded I have to acknowledge, and who is his assistant in translating select portions of the book of God. It is highly important that Mr. Hyde should be encouraged in his labours to furnish this people with the words of eternal life.

It is worthy of special remark, that the families of the christian party, in the course of the two last years, have cleared more land, made more enclosures, and raised more grain.



than they had ever done before in five times that period. Last year, they had a thousand bushels of corn more than their exigencies required. In former seasons, they would have suffered for want of bread, but for the contributions of the benevolent among their white brethren. In a moral and religious point of view the alteration is equally great, and must animate those individuals and societies heretofore pitying, and, in the spirit of the gospel, exerting themselves to give them the light and the comfort of the truth, to persevere, and not to be weary in well doing.

We took our course through Isshua and Big Valley to the reservation on the Alleghany river. The improvements and population of the western counties, in New-York, have increased with astonishing rapidity since my first visit to those regions in 1817.

As we were entering the last mentioned Indian territory, I was severely threatened with the prevailing fever, and with difficulty could I proceed, yet daily travelled, except on the sabbath, which we spent at Warren, till we arrived at Meadville.

On thursday, the twenty-ninth of September, we once more visited the hospitable man-

sion of Jonathan Thomas, on the Tunesassah, a small mill-stream, which enters the Alleghany below Cold Spring, which is called, in the language of the natives, Teyunekoneyu. Here we had a cordial reception, as I have had, repeatedly, in times past. Joseph Elkinton, who, for several years previously to the council of June, 1819, had diligently and successfully taught the school at Cold Spring, had recently arrived from Philadelphia with a respectable deputation from the Society of Friends in that city.

Mr. Thomas, with the characteristic love and good will of the Friends, has long exerted his talents and influence to promote a regard to morals among the natives of his vicinity. By his mild and amiable deportment, by his example and counsel, and by his many offices of benevolence, much good has been done to this aboriginal people. His patience, however, has been often tried, by the ignorance of all, by the obstinacy of some, and by the jealousy of many. Indeed, the latter trait in the Indian character will probably be the last to yield to any culture, which christian philanthropy may attempt. It seems a thing almost impossible to convince the na-

tives of the wilderness that white people have no selfish purposes in their endeavours to meliorate their temporal and spiritual condition. Much allowance, however, ought to be made in apology for their jealous apprehensions, when it is considered how often, and in how many different ways, they have been wronged, in the most abominable manner, by the vile and unprincipled among the white people.

Last year, I had the pleasure of spending a little time at this place. It was soon after the noted council of June. Blacksnake, a chief, who had ever been a friend to Mr. Elkin-ton's school, was carried away by the influence of Red Jacket, and returned with the resolution to abolish it. A council was assembled, at which I was present. Blacksnake entered into a full statement of his fears, as to the result of all the kindness the Indians had ever experienced from the Friends, representing that so much could not be done for them without the expectation of some future remuneration, and that, perhaps, in the issue, they would be driven from their lands into the woods, far towards the setting

sun. Mr. Thomas replied by giving an induction of particulars.

When the Friends first undertook to instruct the Indians of that reservation in agriculture, various mechanical employments, and to read, write, and cipher, Mr. Thomas the superintendant, with his family, occupied a tract of their land. He made an extensive clearing, enclosed it with a good fence, and put it into a state of high cultivation, that the natives might see of what their territory was capable. When the place at Tunesasah, adjoining their reservation, was bought by the Society of Friends, Mr. Thomas removed, leaving in good order the buildings and all the improvements he had made for the use of the Indians, without asking any compensation. Nothing had been requested for the numerous implements of husbandry and the various tools necessary in the several mechanical exercises, to which they were now become accustomed, and never would be. Could they not believe him? Had he ever deceived them in any one thing? Blacksnake had expressed a willingness that the school should be continued near their land, and that those, who were disposed to send their chil-

dren, should do so still; but his wish was, that every one should pay for the tuition of the pupils he might furnish. Mr. Thomas replied, that it was perfectly agreeable to him, that any of the Indians, who chose, should pay for the schooling; but stated that, some years before, when the chiefs insisted on it, such was their importunity, and such their gratitude for the kindness of the Friends, he had accepted twenty dollars of the money from their annual public grant; and what use did he make of it? He shortly after added forty dollars to the sum, bought a fine yoke of oxen, and presented them to the Indians. Blacksnake said that he knew all this to be true. Well, said Mr. Thomas, I will now tell you what I shall do with the school money you or any others may please to pay. It shall all be laid out in books, paper, slates, and pencils, and given to the pupils of the school. Mr. Elkinton told them that the garden, which, at his leisure, he had cleared and fenced, and which was very productive as well as beautiful, would also be left for the use of the Indians, without the expectation or the wish of any reward.

By the time the business of the council

was brought to a close, this chief seemed to think it was best to let the school proceed as usual. It has, however, been suspended for a while, but, in all probability, will be soon renewed. The children of the school were much attached to their teacher, who, by a judicious management, has led them on to important acquisitions. He offered, on the publication and introduction of Mr. Hyde's little books, sixpence to every one, who should learn and repeat the Lord's prayer in Seneca and English. The proffered premium had the desired effect. The children were encouraged to write letters, which they generally addressed to their preceptor or Mr. Thomas. Many of these pieces of English composition, from the young aboriginals, were presented to me, which it would gratify you to inspect.

I was too unwell to attempt to address the Indians, here, even if an opportunity had been afforded. We passed down the Alleghany, calling at several of the cabins, by the way, till we arrived at Jennesadaga, where I hoped to have had an interview with Cornplanter. He was not at home; yet we had particular information as to the present state of his mind. In my last communication, I

gave you some account of his mental derangement. This has, unhappily, continued to the present period, to a certain extent, and he seems to have lost, even in his most lucid intervals, his former impressions, which he has often expressed in the strongest language, in reference to the truth, the excellence, and the importance of the christian religion. All his representations, for nearly two years, have been in favour of the ancient aboriginal mode of worship. Hence, the pagan party, on Buffalo Creek, not long since, sent for him to a council, thinking to strengthen their cause by the aid of one, who had been, formerly, the most popular and influential chief in the Seneca tribe. He readily attended, and endeavoured, by an address, to prop their tottering system ; but, the powers of his mind were evidently, so impaired, that no notice was taken of his speech.

While we regret the situation of the once venerable, thoughtful, and, seemingly, not only almost persuaded, noble spirited Kiendtwohke, and the cloud, which still hangs over one half of his tribe, there is great reason to rejoice at the smiles of heaven, which, at length, are beginning to beam, with gladsome

rays, upon this long neglected people. God, in the wisdom of his providence, has prepared the way for tendering the blessings of religion, pure and undefiled, to all the territories of the Senecas.

A few years since, no missionary could have had the sanction of the chiefs for delivering the messages of grace. Now, there is, not only a willingness in a majority of these chiefs, but an eagerness, an anxiety, to hear and to understand the words of eternal life. Some have been under deep convictions ; and a few, it is conceived, have chosen that good part, like Mary of old, which will never be taken from them.

Soon may we expect to see churches organized, and the ordinances of the gospel duly administered, in a region, which the prince of darkness has ever claimed, and the present opposition gradually subsiding, till all these tawny sons of the forest shall flock to the standard of the cross. This happy period, to judge from the signs of the times, is fast approaching. The angel, now in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, and tongue, will



shortly reach his utmost bounds ; and, soon, will the pitiable savages of every clime commence the everlasting song of redeeming love.

Your respectful brother in the gospel, etc.

## LETTER V.

*Addressed to the Rev. Abiel Holmes, D.D.  
LL.D., etc.*

City of New-York, 8th June, 1827.

REV. AND DEAR SIR,

AFTER the lapse of several years, I resume my pen, in order, to offer a few miscellaneous statements in reference to those aboriginal inhabitants of Pennsylvania and New-York, who were the subject of former communications.

As Cornplanter, who is known, among his people, by the name of Kiendtwohke, and, sometimes, by that of Nonuh, although, in common conversation, usually, addressed by the respectful title of Shinnewaunah, has been a prominent and interesting topic of remark, in times past, it will, no doubt, afford you gratification, to receive an additional account of this celebrated Seneca chief, though sorrow, for the present state of his mind.

I had the opportunity, which I cheerfully embraced, to make him a visit, in a recent

excursion to Jennesadaga, and the Alleghany reservation. I found him in good health, apparently glad to see me, and, for a man of about eighty-four years of age, active and intelligent in the management of his secular concerns; yet, evidently, to a certain extent, under some derangement of intellect, as may be inferred from the subsequent detail.

On former occasions, I delighted to forward you and other friends of the poor, long neglected, and pitiable, descendants of that noble race of mortals, who first possessed this goodly heritage, such documents, as induced the heart-cheering expectation, that Cornplanter was destined, in the overtures of divine mercy, to become a champion of the cross. The ways of Providence are dark and intricate. Our brightest hopes are, sometimes, blighted in the bud; yet the Lord reigneth, and we shall hereafter perceive the wisdom of his measures, in those present mysterious dispensations, in the contemplation of which, we are often tempted to exclaim, like the good old patriarch, Jacob, "all these things are against" us.

In recalling your attention to this once noble spirited and seemingly more than almost-

persuaded chief, it is a matter of regret, in our limited apprehension, that all his former views, to me and others repeatedly and energetically expressed, on the importance of the christian religion and of the education of the youths in his tribe, are entirely altered. He seems to have re-adopted his early opinions, which, for a length of time, were magnanimously abandoned, and to be settled down under the idea, that, although the gospel may be suitable for the white population, the religion taught him and his red brethren and fathers, as he supposes, by Nauwenneyu, or the Great Spirit, is the best adapted to the circumstances and character of Indians. He endeavours to enforce his present sentiments, yet with little avail, by an appeal to certain instructions, which, as he constantly asserts, he has received, from time to time, for five or six years, by the instrumentality of an audible voice, from some invisible being, and whose mandates, as he considers it his duty, he is determined to obey. These instructions he is commanded, by their author, to impart for the good of his people. If faithful in executing the requirements of the office assigned him, he is assured by the same unseen speak-

er, whom he believes to be the Great Spirit, that ten years shall be added to his life, as a temporal reward.

The lessons he is directed to inculcate, so far as they relate to an interdiction of intoxicating liquors and of various immoral practices, are in harmony with what his late half brother, the prophet, as the Indians styled him, diligently taught, in the latter part of his life ; and, if duly observed, would be attended with a very salutary effect. It would be well if all these vocal revelations were of an equally beneficial import. Unhappily, however, so far as his influence may extend, this aged chief represents the Great Spirit as declaring, in these extraordinary communications, that Indians have no occasion to keep the sabbath and that this institution is designed exclusively for the white people.

At one time, he was told by the oracular or supernatural voice, that he had been a great warrior, but that now, as he was advanced far into the vale of years, it was time to lay aside every thing calculated to excite ideas of war ; and that there were several things in his house, which, to this end, he must destroy, that he might have nothing, in the way, to

prevent him from studying and promoting the blessings of peace. The Great Spirit, he says, specified, for his definite information, a sword, which General Washington gave him ; a gold laced hat, which was a donation from Governour Mifflin ; also, a French flag and a superb belt of wampum, trophies of valour, which had been retained, for several generations, in honour of some of his wife's ancestors, who won them in battle, perhaps, two hundred years ago.

Cornplanter, conscientiously regarding the injunction, made a large log heap, put the sword upon it, set fire to it, early in the morning, and stood by it, all day, till the pile was reduced to ashes, and of that venerated implement of war scarcely a relic remained. At other times, he committed to the flames the gold laced hat, the French flag, and the belt of wampum, which with the sword were once, in his estimation, the most precious articles in his cabinet.

Several years since, Cornplanter sent to Kataraugus for Henry York to come and interpret his communications from the Great Spirit, with a view to their publication. They were accordingly interpreted, and committed

to writing; but his friends have not encouraged their impression. I saw the manuscript and hastily examined its contents.

It commences abruptly with an account of the origin of the human race. A man is said to have dug a hole through the upper world and to have compelled a woman to sit on its margin with her feet suspended in it. The man then went behind her, gave her a kick, and she fell through to this lower world. The birds, witnessing the descent of this heavenly stranger, flew to her aid, or she would have fallen into a lake. In process of time, she had two children, and, when arrived at old age, told them that she should die, and designated the spot, where they were directed to bury her. From her grave, white corn, squashes, ground nuts, and tobacco, grew. These, Cornplanter says, were not brought over the big water by white men.

The above statement, whether founded on some aboriginal tradition, or a supposed communication made to Cornplanter, I did not fully understand, as his manuscript book contains notices of what the voice has declared, confusedly intermixed with an historical account of some of the incidents of his life, his

reflections on the ill treatment the Indians have received from the British and the people of the United States, and certain other matters. Among the things recorded this is probably worthy of belief; that, in the course of his life, he has killed, with his own hand, seven men, and taken three prisoners, whom he did not destroy.

As a farther evidence of some mental disorder, this noted chief made a speech, of considerable length, at a late council, when, instead of delivering it, in his accustomed manner, he sung it, from the beginning to the end, in a tune of his own invention, to the great amusement and astonishment of his hearers. At the close of this musical performance, he gravely stated, that the Great Spirit had commanded him, for the future, to sing all his speeches.

The following anecdote is honorary to his character. He has often related it, showing much satisfaction in speaking and reflecting on the hazardous and benevolent exploit he performed.

At a certain period of the revolutionary war, Cornplanter ascertained that his father, whom he had not seen for many years, had



fallen into the hands of an enemy, and was to be put to death. At the imminent hazard of his own life, he rushed into the midst of the savage foe, with wonderful prowess and strength, rescued his father from the vengeance of the tommahawk and scalping-knife, conducted him, in haste, a considerable distance, from the Indian camp, made himself known to him as his son, told him that he could proceed with him no further—that he could do nothing more for him, and that, if he fled, in a certain direction, with the utmost speed, he might possibly escape, as he actually did, with his life.

Perhaps you may think that I have written too much of this hero of the forest. The past celebrity of his character is the only apology I offer.

Cornplanter, once the terrour of his enemies and the glory of his tribe ; at a subsequent period, in the full exercise of his strong mental powers, nobly exerting himself for a knowledge of religious truth, and cordially yielding to its dictates, so far as brought to his understanding, seemed, for a season, to be destined, in providence, to become a burning and a shining light to his people ; but the

allwise God has been pleased to frustrate the expectations of the christian community, and is suffering his sun to go down in a cloud.

I will add a brief notice of the school, once instituted at Jennesadaga, repeatedly mentioned in former letters, and pass to more grateful scenes. This school, for several years, an object of no small interest to Cornplanter, to other intelligent Indians, and to its benevolent patrons, and which was instrumental of good to its pupils, was abandoned by the Western Missionary Society, soon after the partial derangement of that chief, at whose suggestion and importunity, it was first established. The worthy Samuel Oldham, its preceptor, the influence of whose godly example and instructions will not be forgotten, returned to his paternal plantation, in a part of Virginia not far from Wheeling, where, in January of the current year, he sweetly closed his pilgrimage in the believer's hope. "Blessed are the dead who die in the Lord."

I once more became a sojourner in the cabin of Peter Kraus, whose family, by intermarriages, at present, amounts to about twenty. In his neighbourhood are several natives, who are anxiously seeking the kingdom of

heaven. In different parts of the Alleghany Indian reservation there is an unusual religious excitement. A few months since, a large aboriginal assembly was convened to hear the Rev. Mr. Harris, of Seneca, whose preaching was with uncommon acceptance and happy effect. At his next visit, some of the tawny natives are expected to make an open profession of their faith, to be baptized, and to enter into covenant engagements.

In the parts, to which I repaired, many Indians are desirous of building a meeting-house, of competent dimensions, in a situation, to accommodate the inhabitants of Cold Spring and those in the settlements near Peter Kraus, and the white people in the vicinity ; that they may enjoy the preached word, from sabbath to sabbath ; and that they may be instructed in all things pertaining to the well being of christian society. Some of them also said, that they would cheerfully do their part for the support of a faithful minister, who should reside among them for their spiritual benefit. While they express a grateful sense of the early and long continued kindness, which they have experienced from the Society of Friends, they feel an ardent de-

sire for such public religious instruction and for the enjoyment of such special ordinances of the gospel, as that Society do not think it their duty, with their peculiar views, to encourage.

Were it not for the influence of Blacksnake, a pagan chief on this reservation, there is much reason to conclude, that many of the pagan party would desert their standard for that of the christian. It is worthy of remark, that his eldest son, one pagan chief, and several others, heretofore hostile to the christian party, have, within a few weeks, avowedly espoused their cause. In this way, inroads are continually made upon the strong holds of Satan.

The Society of Friends persevere in their labours of love for the amelioration of the condition of the aboriginal natives. To preclude all occasion of offence, they have relinquished the school-house at the village of Cold Spring, and have erected one on their own premises. The Indians have built a cabin near it, where their children can board, as convenience may dictate, while attending the assiduous instructions of the kind hearted Joseph Elkinton. The Friends have also,

commendably, established a working school for the exclusive benefit of young females, who are taught, by a matron, to sew, knit, spin, and weave.

In my tours, from one aboriginal settlement to another, which, of late have been principally with the design of ascertaining the present condition of this interesting people, you would think me guilty of inexcusable neglect, not to have paid my respects to the Cicero of the lake region, whose expressive aboriginal cognomen is Sogweewautau, known, far and wide, by the name of Red Jacket.

Last year, while on a certain peregrination, I had an interview, at Buffalo, with this shrewd opposer of missions and of all, who are attempting to drive the Indians far into the western woods. By the aid of Captain Jones, from the vicinity of Squauke Hill, a distinguished interpreter of the Seneca language, I inquired whether his views of the christian religion were not become more favourable, than in times past? As soon as he understood my question, he replied with great firmness and decision and some feeling, looking me, contrary to the general practice of Indians, full in the face, his black piercing

eyes seemingly flashing with indignation, *that they were not; that he had reflected much on the subject; that he had made up his mind; that he believed the morals of the Indians to be far worse in consequence of the white people; and that he did not wish to talk any more about it.*

Within a few weeks, Red Jacket's wife has been brought under deep and pungent convictions, and she is anxiously inquiring what she shall do to be saved. This celebrated pagan chief is extremely angry with her, on this account, and declares that he will never live with her again.

I spent the last sabbath in April of the present year, on my way to this city, with the pious and indefatigable mission family at Seneca. Here, as was formerly anticipated, a christian church has been gathered from those, who, a few years since, were in the darkness of heathenism. It consists of fourteen members, who are adorning their profession by a holy walk and conversation, with a fair prospect of further accessions to their number.

The school, under constant affectionate watch and instruction, consisting of nearly

sixty youths, about one third of whom are females, is a most interesting object. In addition to a daily attendance upon religious exercises and the common duties of the school, agricultural employments are pursued, at intervals, by the male, as are various important domestic concerns, by the female, part of the pupils. They are all neatly clothed, comfortably fed, and diligently taught; and they exhibit marks of contentment, happiness, and flattering improvement. The Holy Spirit has been among them, and there are, already, indications, that some of these are to become the future heralds of salvation to their tribe.

I here, providentially, met with the Rev. Mr. Hyde, frequently mentioned in my former communications to you. He was ordained, several years ago, and has been diligently labouring in vacant congregations of white people in sundry parts of the gospel vineyard; but neither forgets, nor is forgotten by, the Senecas, who were first led, under the great Head of the Church, by his instructions and example, to an acknowledgment of the truth. The seven hymns, in Seneca, which

he composed and published, have been sung, seven years, and the chiefs, having requested him to enlarge their number, are much gratified by his recent prompt attention to their wishes. With his knowledge and the aid of which he can avail himself, he might soon translate, at least, one of the gospels into the Seneca dialect. This would be very useful among about two thousand seven hundred aboriginal inhabitants. If the means for his support could be provided, he would be an important coadjutor in this missionary establishment. The harvest is great and the labourers are few. One minister cannot satisfy the desires of all, who are longing for religious instruction in the numerous villages scattered over such a wide extent of country. If he were to devote a part of his time to ministerial labours in those portions of the tribe, which Mr. Harris, with his constant cares, can but seldom visit, and a part of it to translating select portions of scripture, he would have opportunity for rendering essential service to the spiritual interests of a people, who are, more than ever, awake to the importance of the christian religion.



I will now offer an historical fact, showing the utility of hieroglyphical representations in arresting the attention of people in an ignorant heathen state, and bring this communication to a close.

A copper plate engraving, exhibiting a human heart, replete with figures of hateful insects and serpents, published by Mrs. Simon, a christian Jewess, to give an idea of the hateful disposition of an unrenewed heart, was lately shown by a missionary of this station, to a woman of the pagan party. By aid of these noxious creatures, thus delineated, she was taught the natural awful depravity of every child of Adam, and the sad workings of an unsanctified heart, that fountain of corruption. When she had carefully attended to the familiar, apposite, and intelligible, explanation given, she said that this was an exact description of her heart. She was deeply affected, and brought to convictions, which, in due time, issued in hopeful conversion.

A further notice from my pen, relative to those aboriginal inhabitants, who have so

often been a subject of my animadversion, is inexpedient, as the active superintendant of their spiritual concerns faithfully forwards, from time to time, to the American Board of Missions, under which he acts, statements, which gladden the people of God, and are published in the *Missionary Herald*, a work, which ought to be read in every habitation, throughout the United States, for the early, authentic, interesting, and important, religious intelligence it contains.

The signs of the times, rapidly multiplying upon us, indicate, with a heart-cheering precision, that the happier era, of which inspired men often spoke, and for which saints have daily sighed and prayed, is, at length, actually beginning to dawn upon the world. Our missionaries, fired with the zeal of the primitive disciples of Jesus, are penetrating into the bosom of the American desert—into the islands of the western ocean—into the dominions of the modern Moloch—and into the land of the patriarchs and prophets, every where, erecting the standard of the cross. Alleluia! the Lord God omnipotent reigneth. All christendom is roused from her slumbers ;

and the nations, which slept in the darkness of death, are awaking to the glimmers of that heaven-born light, which, like the bright and morning star, is the precursor of a glorious day—soon to burst upon the world.

Your respectful brother in the gospel,

TIMOTHY ALDEN.



## APPENDIX.

---

### NOTE A.

The following lines, inscribed by the Rev. Timothy Alden, of Yarmouth in Massachusetts, to his eldest son, 27 June, 1826, are deemed worthy of preservation, from the circumstance, that their Author entered the ninetieth year of his age, on the 5th of the preceding December.

May the young branch,\* to parents given,  
Be spared, and raised an heir of heaven.

May other branches, each, be led  
In wisdom's peaceful paths to tread.  
May you, the parents, grace possessing,  
With all your offspring, be a blessing.

My offspring all, of every grade,  
Seek the divine and needful aid.

\* C. A. G. M. A.

Strive to gain the happy prize—  
 In all your steps be just and wise.  
 May every blessing serve to raise  
 A sacred song of joy and praise.  
 May heavenly smiles your life attend,  
 And heavenly bliss, when time shall end.  
 In these few lines I'll not neglect  
 To bear in mind, with due respect,  
 The matron dear,\* who claims a place  
 With those, who do thy mansion grace.  
 May she in peace and virtue shine,  
 And dwell with God in love divine—  
 Receive from offspring due regard,  
 And share with them Heaven's kind reward.

---

NOTE B.

The following are the principal aboriginal appellative and other words which occur in the preceding pages, and are written with as much precision as circumstances would admit. An interpretation is added with occasional remarks.

*Kōsh'-ē-nūh'-tē-ā-gunk''* ; *the place where much broken straw and other drift stuff are accumulated together.* This is the name, which was given by

\* S. M.

the tawny natives to the rapid stream, in Warren county, one of the best in Pennsylvania for mill-seats, which empties into Alleghany river, on its western side, at a beautiful prairie belonging to General Callender Irvine of Philadelphia. It is now known by the name of *Brokenstraw*.

Chaud-dauk'-wā, usually but inaccurately, written Chatauque. The former mode exhibits the word as pronounced by Cornplanter, whose authority, in Seneca, may be considered as paramount to that of Walker, in English. The tradition among the Seneca Indians is, that, when their ancestors first came to the margin of this lake, which is eighteen miles in length, had spread their buffalo and their beaver, and had reclined their weary limbs for the night, they were roused by a tremendous wind, which, suddenly and unexpectedly, brought the waves upon the shore, to the jeopardy of their lives. It was probably such a tornado, as, occasionally uprooting, fells the sturdiest trees of the wilderness, wherever it strikes. The ravages of several such are noticeable on the swell of land south of lake Erie, in veins of vast length, and some of them have unquestionable marks of great antiquity. The aboriginal history,

as handed down from father to son, further represents, that, in the confusion of the scene, a little child was swept away by the surge beyond the possibility of recovery. Hence, the name of the lake is Chaudaukwa; the radix, from which this is formed, signifying a *child*. The two first syllables of this word are long, and the consonant, at the end of each, is to be distinctly sounded. [See the Author's *Aboriginal*, Num. V. Alleg. Mag. Nov. 1816.]

Kī-ěnd-twōh'-kē; *the planter*. Notwithstanding the literal meaning of the word, this venerable chief, by long usage, is called Cornplanter. He is also known in his tribe by the name of

Nō-nūh'; *the thoughtful or contemplative*.

Jīn'-nē-stă"-jē. A clergyman is designated by this term, because he appears in a *black* garb.

Jěn'-nē-sā-dā"-gā; *burnt houses*. Cornplanter's village is so called, because it was once destroyed by fire. The word makes a good dactyle and spondee, prosodial feet, which abound in Seneca.

Wěn-dūng-gūh"-tāh; *he is just gone by*.

Kīn-jū Flats; *fish flats*.

Alleghany is the name, in the language of the Delaware Indians, given to one of those nearly



parallel mountainous ridges, which stretch through the southern and middle states, and signifies, as the late learned occidental scholar, Benjamin Smith Barton, M.D. informed the author, not long before his death, *the great war path*. This sublime rampart of nature, reaching to the clouds, was, as may be well supposed, like the wall of China to the inhabitants of that empire in reference to the Tartar hordes, an important barrier between the warlike natives of the Atlantic and those of the western regions. [See *Aboriginal*, Num. VI.]

The majestic stream, known by the name of the Alleghany, had this appellation given to it by the white inhabitants. The Senecas, as in former times, so at the present day, always call it O-hē''-yō, which, in their language, signifies the *handsome river*. They make but one river of that and the Ohio.

Au-nēh'-yěsh; *the tall one*.

Squish'-ăn-ă-dōh''-tōh; *bald hill flat*.

N'yē-ūch''-gau Kōs-kōng'-shā-dē. This is the name, which Henry Obeal gave the author for the Niagara Falls, the latter word signifying *broken water*. It is impossible to write with correctness

the former word in English characters. In the first syllable there is a slight sound of the letter *n*. The second ends, in this example, with the German *ch*. This however in the German alphabet is a guttural. The Senecas in this syllable, as in many words of their language, have a sound, which may be called a *pectoral*, and must be learned *viva voce*.

Sō-gwē' ē'-wau''-tōh; *he is wide awake, and keeps every body else awake*, a very appropriate name for the Cicero of the west. His English appellation had its origin from the circumstance of his wearing, when a child, a *red jacket*.

Tōn'-nē-wân''-tā; *swift running water*. If the last syllable be written, as it is, sometimes, with a *d*, this letter must have its softest sound, approximating to that of *t*, and hardly distinguishable from it.

Gōs'-kūk-kē-wau'-nau Kōn'-nē di''-ē-yū. This is the lofty-sounding name, by which the prophet, so called, Cornplanter's half brother, was known and is interpreted—*a large beautiful lake*.

Kī-āt-tā'-ē-ō; *hanging bodies*.

Kă-sī-ā-dēs'-tāh; *halt the party*.

Kōh'-kūn-dē-noi''yā; *eels are there*.

This noted Indian died, in the neighbourhood of Peter Kraus, at the uncommon age of about one hundred and five years.

Nau-wēn-nē"-yū; the term by which the Supreme Being is designated, usually, though not definitely, rendered by—*the Great Spirit*.

Kau-kau gēd' dē; *flying crow*.

Tū'-sē-ō" wā; *something like a split blanket*.

Gauh-dā-ou'; *clayey bank*. The *g* in this local appellative has its softest sound, nearly like that of *k*.

Jū-nēs'-sē"-yō; *pleasant day*. The penult has the prolonged accent. From this original is the Anglicized—*Genessee*.

Kōu-nōh kēn'-tou-wē; *broiling in the fire*.

Tū-nē-sās-sāh; *a place of pebbles*.

Tē-yū'-nē-kō-nē"yū; *Cold Spring*. The penultimate of this melodious appellative is to be pronounced with what may be pertinently called—*the Seneca characteristic drawling accent*, as must be many words in this mellifluous dialect.

As a further specimen of aboriginal names, the following, which are found at Tonnewanta, are added, with an interpretation.

Hau-sāh-nūt; *a name known*.

Twěn-ŭn-gā-skō ; *a raised voice.*

Nō-waun-gā-tū ; *a carrying stream.*

Kau-jīs tōn-dē ; *flying fire.*

Tā-gau-wūs'-häh ; *twenty canoes.*

Shē-gwī-ĕn-dauk'-wē ; *a hanging spear.*

Kau-nā-ōng-gā ; *two wings.*

Tā-kī-ōn-dē ; *news in the air coming towards you.*

Täh-ā-wūs ; *he splits the sky.*

The following are found in other parts of the Seneca tribe.

Jín-guēs'-täh ; *big smoke.*

Ah-guäh'-dī'-ē-ă ; *hot bread.*

Sau-kĭn'-jū-wōh' ; *the great fish.*

Sē-nōn'-gē-wōh' ; *the great kettle.*

Kī-ō-dă'-gū ; *a settler of disputes.*

Shă-dĭk-hau' ; *a tall chief.*

Tē-gī'-ĕnd-häh ; *a black snake.*

Names of more singular meaning than the foregoing are not unfrequent among the Senecas. For instance ; an uncle of Red Jacket was known by an appellation, which, literally interpreted, signifies—a *heap of dogs.*

## NOTE C.

THE SOCIETY FOR PROPAGATING THE GOSPEL,  
AMONG THE INDIANS AND OTHERS IN NORTH  
AMERICA,

*To the Rev. Timothy A'den sendeth greeting;*

By virtue of the power vested in us by an act of the Legislature of Massachusetts, bearing date the 19th of November, 1787, we appoint you a Missionary to propagate the Gospel among the Senecas and Munsees in the W. parts of New York and Pennsylvania, and white inhabitants in their vicinity, confiding in your christian piety, prudence, knowledge, literature, and other qualifications necessary for that office, and expecting your conformity to such instructions as you may receive with this commission, or at any subsequent period during your mission.

This appointment is to continue in force for the period mentioned in your instructions, or as may hereafter be prescribed by the Society.

Given under our seal at Boston, the 5th day of June, 1817.

A. HOLMES, Secretary.

WILLIAM PHILLIPS, President.

## NOTE D.

As this little volume is expected to circulate extensively among the friends of the late Mrs. Alden, it will, no doubt, gratify them to see the following memoir in the pages of its Appendix. It was published in the Christian Herald for January, 1822.

## MEMOIR OF

## MRS. ELIZABETH SHEPHERD ALDEN.

MRS. ALDEN was the daughter, and the only child, who lived to years of maturity, of Captain Robert Wormsted, of Marblehead, in Massachusetts, where she was born, on the thirtieth of January, 1779.

Her father was one of the active and intrepid heroes of the revolutionary contest. He was wounded in the memorable battle of Bunker-hill, and participated in the honour of capturing the Hessians at Trenton. During a considerable part of the war, however, he was engaged as an officer in some of the governmental vessels under Commodore Manly, or in privateering, and repeatedly signalized himself by feats of valour,

which were long the subject of flattering eulogy. In 1782 he was lost at sea, in the twenty-eighth year of his age.

Her mother, originally Martha Shepherd, was a daughter of Captain John Shepherd, of Marblehead, who, in 1761, perished with all his crew and property, the latter consisting of the vessel and cargo, on Block Island, as he was returning from a prosperous voyage, designed, even if his life had been spared, to have been his last.

After the marriage of Mrs. Alden, which took place on the nineteenth of January, 1797, it added much to the happiness of her family, that Mrs. Wormsted made one of the number till her departure from life, which was at Boston, on the twenty-fifth of September, 1809, in the triumphs of the christian faith and hope.

One of her maternal ancestors, James Calley, Esq. became, in 1714, one of the principal founders and benefactors of the Episcopal church in Marblehead, in which she was a communicant at the age of seventeen years, and to which her family connexions had generally belonged, from its first establishment.

The subject of this article, although deprived of a father's tender care in the morning of her days, was favoured with the life, the pious counsels, and the edifying example of her excellent mother, and the unwearied religious instructions of her maternal grandmother,\* than whom few have ever exhibited brighter evidence of a real lover and a faithful follower of the Lamb of God.

Of the amiable disposition, personal accomplishments, and intellectual endowments of Mrs. Alden, however distinguished and worthy of record, it forms no part of the present design of the writer to offer a delineation. Little more is intended, than a brief memorial of one, who, in the period of her youth, was the friend of Jesus; who, in subsequent life, found him lovely and the chief among ten thousands; and who, in the prospect of death, with a sole reliance on the merits of this blessed Redeemer, was honoured with that peace, which the world can neither give nor take away.

For the encouragement of parents, and especially of mothers, to be incessantly persevering

\* For notices of this mother in Israel, as also of Captain Robert Wormsted and his wife, the reader is referred to Alden's Biographical and Historical Collection, Vol. I, Article 72, and Vol. III, Articles 525, 526.



in their exertions for the spiritual welfare of their little children, a precious charge, it may be remarked, that the subject of this memoir, from an early age, was deeply impressed with a sense of the all-pervading notice of God; and, no doubt, through a blessing from heaven on the reiterated pious counsels and exhortations of her parent and grand parent; from whose domestic altar, for they made but one family in their widowed state, and that was a picture of happiness, the grateful incense of morning and evening prayer and praise, sweetened by the word of God, daily rose to the throne of Him, who is the husband of the widow and the father of the fatherless.

The following anecdote, which may serve for an illustration of the foregoing statement, first came to the knowledge of the writer since the decease of Mrs. Alden.

Some of her little companions, when she was a child, used expressions in their colloquial intercourse, which she had been taught to consider as very displeasing to her Maker. When she was at the age of about six years, being one day with her playmates in a garret where there was not much light, some of them, having noticed that she

never used the profane language which they occasionally uttered without compunctions of conscience, and of the import of which they had probably but an imperfect knowledge, told her that she should speak such words as they did. She replied, *I must not, for it is wicked.* But you shall, said they, for we are up in the garret, nobody will hear you. *No*, she said, *I must not, for God will hear me.* But you shall, they again rejoined; it is all dark, there is no window, nobody can see you. *No*, she once more replied, maintaining her integrity, *no, I must not, for God will see me.*

The writer now passes to the closing scene, merely stating that, with a heart sanctified by grace, dignity of deportment, prudence of speech, a faithful attention to the temporal and spiritual welfare of her family, kindness to the poor, and an exemplary regard to the ordinances of the gospel, uniformly marked the pilgrimage of this precious saint.

Mrs. Alden's constitution, always feeble, was gradually yielding to the inroads of disease for more than a year previous to the last conflict; yet she was able, for the most part, to superintend her domestic concerns till about seven weeks before

death. The eleventh of February she spent with her daughter, Mrs. Farrelly.\* On the following day she rode a short distance with her husband. This was the last time she was abroad. Her disorder seemed now to settle on her lungs, which, at times, were greatly affected during the remainder of life. The skill and diligent attention of an eminent physician could not retard the steps, nor avert the stroke, of death. Though favoured with many intervals of comparative ease, yet, repeatedly, her sufferings, when every breath was with a groan, were almost intolerable. Her own remark was, that no tongue could tell what she endured; still she was never known to murmur, but was a pattern of fortitude and patience. In the midst of the paroxysms of her anguish, filled with admiring gratitude at the dying love of Jesus, she consoled herself with the reflection, that all her sufferings were nothing to what her blessed Saviour had borne for her, adding, that there was a difference between groaning at the exquisite indescribable tortures she endured, and murmuring at the hand of God.

\* Consort of the late Hon. Patrick Farrelly, who died 12 Jan. 1826.

Soon after her confinement, she was forcibly impressed with the idea that she should not recover ; yet her disorder exhibited so many flattering symptoms, in its progress, that all, interested in the continuance of her valuable life, could not but indulge the strongest expectations that she would have been spared ; so reluctantly do most people believe what they are unwilling to realize. Convinced in her own mind that her pilgrimage was nearly at an end, she said it could not shorten her days to consider herself as about to leave the world, and, while she had it in her power, she thought it her duty to impart her councils and instructions. She, accordingly, said much, from time to time, to the several members of her family, which, it is hoped, will not be forgotten, and which has not been without a blessing.

As to herself, she said that she knew it was her duty to be resigned to the will of her heavenly Father, and, at times, felt as if she cast herself at the foot of the cross ; but then, looking upon her husband and children, those idols, as she called them, she found the ties to the world stronger than she could justify. She referred to the following paragraph in

Baxter's Saints' Everlasting Rest, a favorite work, as expressing her situation.

“O my soul, look above this world of sorrows. Hast thou so long felt the smarting rod of affliction, and no better understood its meaning? Is not every stroke to drive thee hence? Is not its voice like that to Elijah, *what dost thou here?* Dost thou forget thy Lord's prediction? *In the world ye shall have tribulation; in me ye may have peace.* Ah, my dear Lord, I feel thy meaning; it is written in my flesh, engraved in my bones. My heart thou aimest at; thy rod drives, thy silken cord of love draws, and all to bring it to thyself. Lord, can such a heart be worth thy having? Make it worthy, and then it is thine; take it to thyself, and then take me. This clod hath life to stir, but not to rise. As the feeble child to the tender mother, it looketh up to thee, and stretcheth out the hands, and fain would have thee take it up. Though I cannot say, *my soul longeth after thee*; yet I can say, I long for such a longing heart. *The spirit is willing, the flesh is weak.* My spirit cries, *let thy kingdom come*, or let me come to thy kingdom; but the flesh is afraid thou shouldst hear my prayer, and take me at my word. O blessed be thy grace,

which makes use of my corruptions to kill themselves; for I fear my fears, and sorrow for my sorrows, and long for greater longings; and thus the painful means of attaining my desires increase my weariness, and that makes me groan to be at rest." [Fawcett's Abridg. ch. 16, sec. 24.]

In taking a retrospective view of her life, she noticed the numerous merciful dealings of Providence she had experienced, and lamented that she had not been more active and more zealous in the service of her Lord and Master. On one occasion she mentioned the names of her youthful friends and associates in her native place, speaking particularly of one after another, who, in the morning of life, had had the blessing of health and a firmness of constitution, which seemed to promise a much longer existence in the world. than she could anywise have anticipated with her feeble frame, but of whom not a small proportion had for years been mouldering into dust. It was a ground for thankfulness, which she often expressed that God had been pleased to spare her life till her children were in a manner passed the necessity of a mother's care.

From the first stage of her last illness she was blessed with a strong faith and a cheering hope;

yet, at times, clouds of darkness obscured her prospect. Once, her sins, as she stated, seemed to rise like mountains before her, and she burst into tears; but the heavenly Comforter soon came to her relief. Once she complained of the buffetings of Satan; but, repairing to the blood of the cross, she was enabled soon to obtain the victory, calmness, and a sweet reliance on Him, who is willing and mighty to save every humble, contrite, and broken-hearted, sinner. She exhibited much self-abasement, and claimed nothing from any works of righteousness she had ever performed; yet it would be hardly possible to find any one, who from early childhood had lived a more conscientious and exemplary life. Her language, in reference to her deeds, which others might justly praise, was, *I have nothing, nothing, nothing*, pronouncing the word with increasing energy, *to plead on the score of merit. I feel that I am a sinner. All my trust is in the merits and mercy of my blessed Redeemer and Saviour. This is the state of my mind.*

The subject of this communication was, by the riches of grace, delivered from all *bondage through fear of death*, and often spoke, with the utmost

composure, of the time when her clayey tabernacle should be dissolved. In anticipation of that period, for it was frequently in her mind, she had with her own hands prepared, while in health, such habiliments for her mortal remains as seemed proper, and had entrusted them to the care of a faithful domestic, so that, when they were wanted, they were ready.

She daily spoke of her children, the last and strongest cord, which binds the heart of an affectionate mother to earth. To a near friend she once modestly unfolded something of the ardent feelings and wrestlings of her soul for them, when last receiving the symbols of her Saviour's dying love. It was in the new presbyterian church, at Meadville, the first sabbath it was occupied for religious worship. The writer will not undertake to describe the secret and solemn scene. He will only say, it must have been such, as the holy ministering spirits, present on all communion occasions, ever behold with delight.

As this beloved disciple of Jesus approached the hour of separation, her ties to the world gradually lost their hold, and she was willing, as it might please God, to stay, and toil, and suffer, in this



vale of tears, with those, who were dear to her as life, or to depart and be with Christ, which, for her, was far better than all the transitory enjoyments of this imperfect state.

A few days before death, speaking of the exercises of her mind, she said in nearly the following words; *I have such a love for Jesus, I feel as if I could go to the ends of the earth, like the missionaries, to serve him. In meditating on this blessed Saviour, I am sometimes in a kind of rapture.*

She was a warm friend of missionary exertions, bible societies, sabbath schools, the monthly concert of prayer, and of all those operations, so numerous and remarkable, of the present age, for hastening the latter day glory of the christian church. Hence, next to the Bible with Scott's Annotations, the Panoplist and Christian Herald commanded her regular attention, while favoured with comfortable health, as furnishing the most interesting intelligence on subjects, which lay near her heart.

At length the day arrived, which, contrary to the expectations of her family till about one hour before her release from the body, was to deprive them of their greatest earthly comfort; but, thanks

be to God, to add to the choir of Heaven. Never will the writer forget with what a heartfelt emphasis and ecstasy she repeated these well known lines a little before death.

Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast I lean my head  
 And breathe my life out sweetly there.

Speaking again of her spiritual state, she said, *I have not that triumph, which is desirable, but I have a strong faith, a strong hope, and I think that the calmness and composure, I have been indulged with, are in consequence of my faith and hope in the mercy of God.*

When struck by the King of terrors, she exclaimed once at the exquisite pain of his dart ; but, in an instant, was restored to her accustomed serenity, and endeavoured to sooth the minds of her children, who were greatly affected at the idea of parting with a parent so kind, so tender, so affectionate, so faithful, so greatly beloved. This is the last sentence she uttered, with her expiring breath, in a holy transport of joy—*worlds could not purchase the hope that I have.*

The final symptoms of an immediate close of this uncertain life were now fully manifest. All the members of her family and a few friends being present, and kneeling around her dying bed, her husband, having one of her hands in his, while one of his daughters held the other, endeavoured to resign her in prayer to the God, who had lent him such a treasure. During the prayer, of a few minutes' continuance, she was seen to cast her eyes, still retaining their usual lustre, upon her husband and each of her children, in succession; but, at the conclusion of the short prayer, they were fixed; her senses, her consciousness, till that moment entire, were gone. There was no struggle, no groan, no motion of a limb; her breathing was gentle, like that of a sleeping babe. At length the spirit left the body, it could scarcely be determined when; and such a smile was upon her countenance, after the immortal part had taken its flight, as seemed to indicate that she had had a glimpse, before she bade adieu to the world, of the joys, which cannot be expressed.

The event, so painful to surviving relations and numerous friends, but so happy for the subject of this memoir, took place on the third of April, 1820.

The funeral exercises were performed with christian fidelity and tenderness by the Rev. Amos Chase, of Centreville. The respectful attentions and sympathy of many, in every direction, experienced by the family on the trying occasion, will long be remembered.

Thus, Mrs. Alden, one of the excellent of the earth, in the midst of her days, *is entered upon that rest, which remaineth to the people of God*, leaving two sons and three daughters, whom the Lord preserve to imitate the christian virtues, to have the well grounded hope, and to die the death of one, whom they can never cease to recollect with gratitude, affection, and respect.

THE END.

9



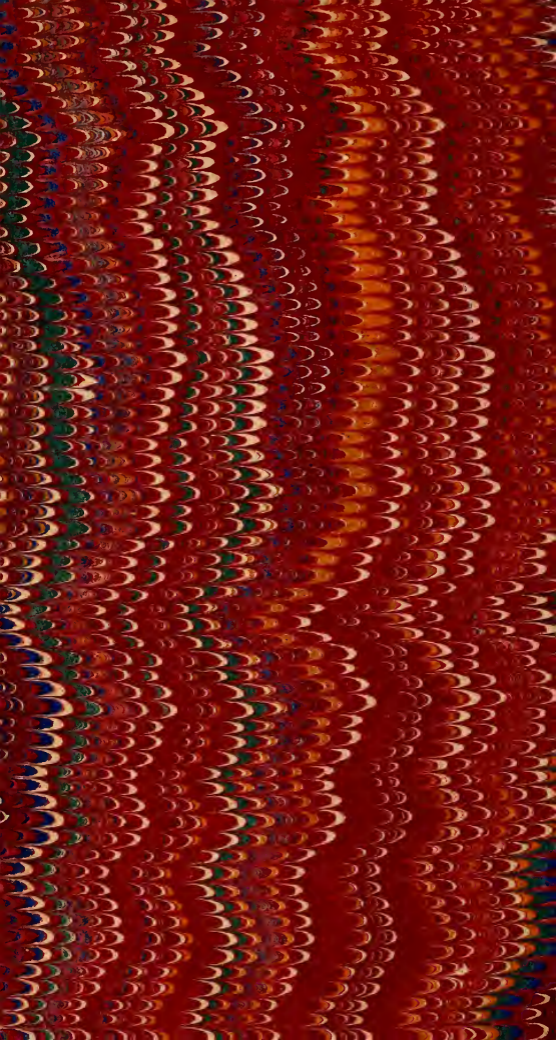








BU  
2780





LIBRARY OF CONGRESS



0 010 547 408 8