

THE INDIANS.

Preface to an edition of the Book of Common Prayer, printed in English and Mohawk, in London; 1787.

"The Society for the Propagation of the Gospel in Foreign Parts, from its first institution, has been attentive to the spiritual wants of the Iroquois, or Six Confederate Nations of Indians. In the year 1701, that Society was incorporated; and the very next year they sent a Missionary to the Mohawks, who were situated the nearest to the English settlements, and have been always considered as the head of the Confederacy. Other Missionaries were appointed for that station, from time to time; and by the blessing of God on their labours, the Mohawk nation, and many individuals of the other nations, were brought over to Christianity.

"It was early foreseen that a translation of the Liturgy of the Church of England into the Mohawk language, which is generally understood by all those nations, would promote the instruction of the Indians, and facilitate their conversion. Proper endeavours were therefore used to obtain such a translation, which was first printed at New York, about the year 1714, under the direction of the Rev Mr. Andrews, the Society's Missionary to the Mohawks. This edition comprised the Morning and Evening Service, the Litany and Catechism; to which were added select passages from the Old and New Testaments, and some family prayers; which, probably, was all that could then be procured.

"The Communion Office, that of Baptism, Matrimony, and Burial of the Dead, with more passages of Scripture, occasional prayers, and some singing Psalms, were translated by the Rev. Dr. Henry Barclay, who had served in the Indian Mission with great fidelity and success for many years; and these were inserted in the next edition of the Indian Prayer Book, which was printed also at New York, in 1769 under the inspection of the Rev. Dr. John Ogilvie, who succeeded Dr. Barclay in that mission. Both these clergymen were eminent for their piety and exemplary character, and their memory will long be revered by the Indians.

"In the course of the late American war, most of the Indian Prayer Books were destroyed; a very few copies only were preserved; and the Mohawks, apprehensive that the book might be wholly lost in a little time, and desirous also of a new supply, earnestly requested General Haldimand, Governor of Canada, that he would order it to be re-printed. In compliance with their request, the Indian Prayer Book was printed at Quebec in 1780. As the number then printed was small, and some of the copies were unfortunately lost, another impression became necessary.

"The present edition will be found, on examination, to be superior in many respects to any of the former impressions. The pointing, accentuation, and spelling, are more correct. Other editions were printed in the Mohawk language only; in this, the English is also printed on the opposite page. Hereby the Indians will insensibly be made acquainted with the English language; and such white people in their vicinity as chose to learn Mohawk, will hence derive much assistance.

"But besides this addition, the Gospel of St. Mark is here inserted, with a translation of it into the Mohawk language by Captain Joseph Brant, a Mohawk by birth and a man of good abilities, who was educated at one of the American colleges. This is the first of the Gospels which has appeared entire in that language; and it will be a valuable acquisition to the Indians, who may hereby gain a more perfect knowledge of our blessed Saviour's doctrine, and miracles and of the way to salvation through his meritorious death and sufferings. It will probably be the more acceptable to the Indians for being translated by a person who is of their own nation and kindred. A

And to Religion's self no friendly will,
A Prelate's blessing ask on bended knees."

I would here remark, that I have borrowed my facts, and sometimes the language in which they are clothed, from Sir James Mackintosh's *History of the Revolution in 1688*, and Dr. O'By's *Life of Sancroft*.

and were not long, before swelled by the thousand voices of the soldiers, they thundered in the ears of the monarch himself, then occupied in the camp at Hounslow. The jurors were caressed as national deliverers, with a warmth of gratitude that it would be cold-hearted to call extravagant. The Bishops, preserving the same equanimity which they had evinced throughout every stage of the proceedings, and inculcating submission and respect to the higher powers, escaped as privately as possible from the overwhelming gratulations which the exultant metropolis was desirous of pouring upon them. Some renegade and faithless Churchmen fared according to their deserts, and were assailed with the reproaches and derision of the multitude. Nothing could stem the tide of universal joy. Its first ebullition was such as did honour to the piety of a Protestant nation: for the people, grateful for so signal a deliverance, crowded to the churches, and performed their devotions with an earnestness and ecstasy, and vehemence of nature, unwonted in the character of English worship. Other more usual exhibitions of public rejoicing succeeded in the evening. Bonfires blazed, even before the King's palace, and were not quenched till the morning of Sunday; windows were illuminated; bells pealed; the Pope was burnt in effigy; feasting filled the streets; fire-works and fire-arms added to what a witness of the scene described as "a very rebellion in noise;" and the excessive exuberance of delight, as might have been expected, in too many instances ran over into licence and disorder. The country was infected with the contagious and boisterous transports of the city; the principal towns in the kingdom shared in the triumph; and the grand Jury of Middlesex, although sent out no less than three times, refused to find bills against several persons who had been indicted for the disorderly kindling of bonfires.*

Thus was frustrated the attempt of James to bring back England under the papal yoke! From this failure did the nation take courage, and steel its heart for the struggle that it perceived was so rapidly approaching to a consummation! We all know how that struggle ended in the virtual dethronement of the monarch, and the preservation of our religion and laws: and though the politician, who bases his principles upon the precepts of Scripture, must ever regret that the safety of the Church involved the disavowing of its temporal head, yet God in his infinite mercy grant that, should the folly and wickedness of the Second James be re-enacted in our day, even Bishops may be found ready to lay down their lives in maintenance of our religion, our liberties, and our church! Five of the venerated prelates who suffered and who triumphed in 1688, conscientiously refusing to transfer their allegiance to William of Orange, were deprived of their bishoprics; and whether we consider them as right or wrong in respect, we cannot but point with the honest pride of Churchmen, to their sorely tempted but incorruptible integrity. England has still the worthy successors of her Sancrofts and her Keels; her Lawleys and her Sumners are fraught with the spirit that would teach them to resist meekly, and to suffer courageously; and the English people—let the hour of trial, of imminent Protestant danger arrive—will again be found faithful to the divinely-authorized Bishops of the national Establishment.

ALAN FAIRFORD.

Cobourg, 28th June, 1839.

*Wordsworth, who on account of his Ecclesiastical sketches, may well be called the Laureate of the Church, in the following noble sonnet on the Acquittal of the Bishops—its introduction ere will, I hope, relieve the solicity of this paper:

"A voice, from long-expecting thousands sent,
Shatters the air, and troubles tower and spire—
For Justice hath absolved the Innocent,
And Tyranny is balked of her desire:
Up, down, the busy Thames—rapid as fire
Coursing a train of gunpowder—it went,
And transport finds in every street a vent,
Till the whole City rings like one vast quire.
The fathers urge the people to be still,
With outstretched hands and earnest speech in vain.
Yes, many, haply wont to entertain
Small reverence for the Mitre's offices,

version of some other parts of the New Testament may be soon expected from Captain Brant; and he deserves great commendation for thus employing his time and talents to promote the honour of God, and spiritual welfare of his brethren.

"The Mohawks are a respectable nation. They entered into an alliance with the English immediately after the latter became possessed of the province of New York in the last century. To that alliance they have faithfully and uniformly adhered, without any deviation, from that time to the present day; which may in a good measure, be attributed to their conversion and to the principles which were inculcated by the Missionaries who resided among them. Their decided adherence to the British interest during the late revolt in America, made it expedient for them to abandon their ancient settlements in New York, and remove to Canada, when the independency of the thirteen revolted colonies was acknowledged by this country. Such was their attachment to our common Sovereign, whom they consider as their father, and such their predilection in favour of our nation, that they cheerfully submitted to this inconvenience, rather than remain in their native country when under a foreign jurisdiction. They are now fixed in the south west parts of Canada, with their worthy Missionary, the Rev. Mr. Stuart; and as they all profess Christianity, are zealous in their profession, and have lately expressed a strong desire that other Indians might also partake of the blessings of the Gospel it may be reasonably hoped that they will be instrumental in diffusing the light of Revelation among those numerous nations of Indians on the American Continent, who are still buried in heathen darkness and ignorance. Every devout Christian will readily join in fervent wishes for the accomplishment of this event.

"It will afford pleasure to those faithful Indians to know that His present Majesty was pleased to express much satisfaction when informed that a copy of St. Mark's Gospel, translated by Captain Brant, was ready for the press; and also to signify His Royal pleasure that it should be printed for the use of the Mohawks. This is now done. A large impression of the Prayer-book, with that Gospel, and an equal number of Primers, is printed at the expense of government for their use and benefit. This mark of Royal attention will not fail to meet with suitable returns of gratitude from the Mohawks, who hold these books in high estimation, and were very desirous that they should be printed; and they may always expect similar favours, whilst their conduct continues to be distinguished, as it has been hitherto, by candour and fidelity.

"Before I conclude, it may be proper to observe, that this edition is indebted for several of the advantages which it has above others, to an officer who was many years employed in the Indian department in North America. He took the trouble of superintending the impression, critically revising the whole, and correcting the sheets as they came from the press. His accurate knowledge of the Mohawk language qualified him for the understanding; and it is no more than justice to say, that this is only one out of many instances of this gentleman's unremitting attention to the welfare of the Indians, who love and respect him as their particular friend."

LONDON, January 2, 1787.

The Choctaws and Chickasaws live in the same country, and constitute one nation. They have adopted a written constitution of government, trial by jury, and make laws in a national legislature, to which members are annually elected by a popular vote. Judges are elected by the people in each judicial district. The population of the nation is about 20,000. They have upwards of twenty schools, in which five or six hundred children are instructed either in English or the native tongue. About sixty Choctaw youths are instructed in the Choctaw Academy in Kentucky. There are eleven Missionaries in the nation, of three religious denominations.

The Creeks number upward of 22,000, and in improvement rank next to the Chickasaws and Cherokees. From the corn crop of 1837 they sold upwards of \$25,000 worth. They have Schools and Missionaries.

The Seminoles are merged in the Creek nation. In the time of about a twelvemonth, in 1837, when