

direction towards their moral and religious improvement. Under this impression, he was advised to employ his intervals of leisure, in translating the Gospel of St. John into the Mohawk dialect, the current language of these confederated nations. The reason for making choice of this Gospel was, that the Mohawks were already in possession of the Liturgy of the Church of England, select portions of the Old and New Testaments, and the entire Gospel of St. Mark, translated by Captain Brant; it appeared therefore desirable to furnish them with the means of adding to their stock of religious knowledge an acquaintance with the sublime doctrine contained in the Gospel of St. John.

The people for whose use this translation was intended were originally five nations, the *Ondowagahs* or *Senecas*, the *Cayugas*, the *Onondagas*, the *Oneidas*, and the *Mohawks*, to which the *Tuscaroras* were afterwards added. To these, which are Protestants and settled in Upper Canada, we may add the *Cagnawagues*, themselves Mohawks, who were converted to the Roman Catholic religion, and led to Lower Canada by the French Missionaries; and the *Hurons* or *Wyandots*, who are also Roman Catholics, and inhabit near Detroit; they have also a village near Quebec.

"The Mohawks, and the Six Nations in general, were the old and steady allies of Great Britain. The incorporated Society for propagating the Gospel, sent a mission among them in 1702, the first year after its incorporation; and had, by the blessing of God, the satisfaction of bringing over many to the faith and practice of Christianity.

"These confederated Indians entered into an alliance with the English immediately after the latter became possessed of the province of New York, in the seventeenth century. Their decided adherence to the British

interest during the American war, made it expedient for them to abandon their ancient settlements, and remove to Upper Canada, when the independence of the British 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.' At the time when this translation of St. John's Gospel was suggested for their benefit, the number settled on the Grand River, though much reduced by various causes, some of which it was the object of Captain Norton's negotiation to remove, amounted to at least 2000 souls. The total of the Confederacy, (including the *Cagnawagues*, and *Hurons* or *Wyandots*, who professed the Roman Catholic religion,) was computed to exceed 8000. Add to this, that the dialect of the Mohawk was intelligible to certain other of the Aboriginal Tribes; and that a very encouraging disposition had been shown to receive religious instruction.

"Captain Norton appeared to be, in every respect, qualified to execute the projected translation. He was a man of great natural acuteness and much reflection; and united with a strong sense of religion an ardent devotion to the interest of his Tribes. His knowledge of the English language, which was familiar to him from his childhood, had been improved by two years of education in Scotland; and that of the Mohawk, in which dialect he had served as Interpreter to the British army, had been matured and perfected by long residence in the Grand River settlement. To these general qualifications were added an extensive acquaintance with the Holy Scriptures, and an increased conviction of their