party should win, they, the original possessors of the soil, must come to naught; and there is no more plaintive eloquence of despair to be found in human records, than in the speeches of Logan, Hendrick, Red Jacket and others, in relation to their wrongs.

It is true that most of the tribes of the Iroquois took sides against us in our Revolutionary struggle, but we must, at least, honor the stability of their plighted faith to their British allies. That the Oneidas and a portion of the Tuscaroras took the part of the Colonists was unquestionably due to the influence of Rev. Samuel Kirkland, who, as a mere youth of 22 years, had found his way through the unbroken forests of the Mohawk Valley in the depth of winter, as a missionary of the Cross. Few histories more clearly demonstrate the value of missionary effort among the Indians, even in its political aspect, than that of this noble apostle to the Iroquois. His relation to the early religious history of Central New York affords one of many instances in which missionary agencies, at first designed for the red man, proved even more beneficial to the new settlements of the whites. Hamilton College grew out of the germ of Kirkland's Indian boarding-school, as the labors of Jonathan Edwards in a similar school became a permanent legacy of blessing to the people of Stockbridge.

But I must select from many interesting facts, a few which have a special bearing and importance.

I believe it may be said that from the beginning the most permanent influences for good which have been exerted upon the Indians of New York have been the results of missionary instruction, as distinguished from all measures of the State. This was eminently true of the Oneidas, who still show traces of the influence of Samuel Kirkland. The loyalty to which he held them in our great struggle for liberty raised a barrier between the fierce Mohawks and Onondagas, and crippled the League of the Iroquois as an otherwise powerful force against us. The Oneidas have always been faithful. They have never been paupers. For Indians, they have been thrifty, and in the main religious. When they left New York State they numbered 785; there are now 1,700.

Another illustration of the influence of religious training is found in the history of the Mohawks. They were the most uncompromising in their hostility to the Colonies, and the most savage in their warfare, of all the Six Nations. At the close of the Revolution they were removed from the State, and were rewarded for their loyalty to the British Crown by grants of land near Brantford, Canada. Almost from the first a missionary organization in England began operations among them, establishing industrial boarding-schools for both sexes as their main reliance. These institutions are still maintained, and their fruits are seen in the successive generations who have grown up in the use of the English language, and with a fair degree of industry.