

AN
A P P E A L
TO THE
VIRTUE AND GOOD SENSE
OF THE
INHABITANTS OF GREAT BRITAIN, &c.
IN BEHALF OF THE
Indians of North America.

BY WALTER BROMLEY,
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OR ROYAL ACADIAN INSTITUTION,
HALIFAX, NOVA-SCOTIA.

*Now if the fall of them be the riches of the world, and the
diminishing of them be the riches of the Gentiles; how much
more their fulness.—Rom. c. xi, v. 12.*

*“ For their original I am ready to believe them of the Jewish
“ race, I mean of the stock of the Ten Tribes.”*

WILLIAM PENN.

Halifax:

PRINTED BY EDMUND WARD,
At his Office, No. 4. Cheapside, near the Province Building.

1820.

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AN APPEAL

TO THE

VIRTUE AND GOOD SENSE

OF THE

INHABITANTS OF GREAT BRITAIN.

ON the eve of that day, which by many Christians is set apart for the celebration of that glorious event in which the human race are so deeply interested, "when a multitude of the heavenly host praised God, saying—Glory to God in the highest, and on earth peace, good will towards men," I sit down to make another appeal to my countrymen, in behalf of the distressed Indians of North America, with the fullest confidence that the many errors in its style of composition &c.—will be generously overlooked, in the importance of the object that occasions it.

WE know with infallible certainty that all the human race spring from the same source,* and that the descendants of one man, under the protection, as well as in obedience to the command of Heaven, multiply and re-

* Acts 17: 26. "And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

plenish the earth; "all men are" therefore born free and equal, and have certain unalienable rights, among which is the right of enjoying their lives, liberties, and property.

"MAY not the miserable Indian ask: Am I not a man and a brother? The two grand principles of action, according to the Christian, are, the love of God, which is the sovereign passion; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals.

THE sacred connection ought never to be extinguished by any temporal injury. It ought to subsist even towards our enemies. It requires that we should pardon the offences of others, as we expect pardon for our own. Nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity, for the whole human race, a boundless and disinterested effusion of tenderness, by which we feel their distress, and which operates for their relief and improvement.* These heavenly dispositions and the different duties which are their natural exertions, are the various gradations by which the Christian hopes to attain the greatest perfection of his nature, and the most exquisite happiness of which it is susceptible; and if Cicero when speaking of the Roman Law, observed—"we must therefore submit ourselves to be *the servants of Law, in order to be truly free,*" † would it not be well for mankind under the christian dispensation, if the consideration of this sentence were esteemed also a *general principle* of action, ‡ but alas! that *Pride* which occasioned the fall of Satan himself, appears in the present age to be the leading principle among inconsiderate persons, who on account of mere temporal honours "will sacrifice every thing but gain itself," and are so lifted up above their brethren, as to forget that they have no natural precedence; but expect that the multitude of inferiors in for-

* Job 29: 16. "I was a father to the poor; and the cause which I knew not I searched out."

† I Samuel 15: 22. "Behold to obey is better than sacrifice,"

‡ James 2: 14. What doth it profit my brethren though a man say he hath faith, and have not works, can faith save him †

tu. I implicitly submit to the will of the worldly superior in all things; and who seem also to lose all sympathetic concern, all sense of fellow feeling for the wants and sufferings of these poor dependants, as if they sprung from *a different stock*, and were not of *equal dignity in the sight God*; indeed "avarice is every day growing more subtle in its evasions; and watches and seizes its prey with an appetite quickened rather than suppressed." The proof of this remark is shown in the history of the conduct of nations towards the Africans and Indians for many years past, and there are men calling themselves Christians, who through ignorance degrade them to a level with the brutes.

"IN vain shall we expend our wealth in Missions abroad for the promotion of Christianity; in vain shall we rear at home magnificent temples to the service of the most high," indeed if we remain idle spectators of the deplorable state of the Indians, "our charity is but a name; and our religion little more than a faint delusive shadow;" if not extended to our fellow creatures.

WHAT authority have we to become the general possessors of the Indian territory, to the total exclusion of its original possessors? "With what justice can we complain of the wrongs of other nations, when we violate every principle of common morality?" "Let not our honour be sullied by the just accusation, that we want the virtue to restore the Indian to his legitimate rights, or are guilty of a mean hypocrisy in suffering a collusive evasion of them."

I HAVE been more particularly induced to throw out these reflections in consequence of an attempt made in a late work, entitled "A Brief Sketch of Nova-Scotia," to prove that the Indians are totally incapable of improvement in consequence of their deplorable stupidity—their propensity to strong drink—their want of decency—honesty and industry, and deficiency in mechanical ingenuity. But altho' this work may have some merit in a nautical point of view, yet I am nevertheless of opinion, that the Nobleman to whom it was dedicated as well as others who may have seen it, will discover a total want of information in its author, respecting the character of the Indians; and on this account the writer of these pages would recommend a pe-

x By Capt. J. P. Wood Lake M. A.
in the British Navy.

rusal of it to the public, as it furnishes an antidote to the poison which its pointed arrows are intended to inject, and which will appear in the following extract of a Letter from a Gentleman in Philadelphia, in answer to this author's remarks and queries respecting the Indians under the care of the Society of Friends in the United States.

EXTRACT.

Philadelphia, 8th Month 31st, 1819.

“ MY father-in-law informs me, that he furnished
 “ thee with several documents designed to exhibit the bene-
 “ ficial effects of the labours of the Society of Friends, in
 “ promoting the civilization of the Indians; to which I
 “ would refer thee for *minute* observation in regard there-
 “ to. On the subject in its general aspect, it may be confi-
 “ dently asserted, that notwithstanding A— L—’s
 “ doubts, and insinuations, those poor, despised, and de-
 “ graded people, are not only capable of discerning the ad-
 “ vantages, but of enjoying the benefits of civilized life,
 “ and in the instance of the tribes under the care of *Friends*,
 “ as well as others, who partake of the notice of the U. S.
 “ Government, as happy consequences have resulted from
 “ the efforts employed, as could reasonably be expected.
 “ *Disappointment* in relation to the *capacity* for domestic
 “ life, and habits among the children of the forest, has been
 “ more severely felt by those whose interests, and prejudices
 “ are enlisted against them, than by those who are kindly
 “ engaged to better their condition. Upon the whole it may
 “ without fear of availing contradiction be declared, that
 “ the most efficient barrier to the civilization of the natives,
 “ is to be found in the cupidity of those who desire to pos-
 “ sess their land, and who, to accomplish their unrighteous
 “ ends, would bring the arm of the Government to bear up-
 “ on them, even by blows which would exterminate the
 “ race. May a benign and overruling Providence, inter-
 “ rupt a purpose so unfeeling and avert an issue so lamen-
 “ table.”

The following Letters contain the information referred to in the above extract.

WALTER BROMLEY,

Respected Friend,

Two addresses delivered by thee at Halifax, Nova-Scotia, on the deplorable state of the Indians, one of them dated August 3, 1813, the other March 4, 1814, having been recently put into my hands, afforded me considerable satisfaction, by the evidence furnished, that the case of these poor oppressed aborigines of this country, had attracted and received the attention of their fellow men, professing the Christian faith in Nova Scotia: and concluding, that it would be a like satisfaction to thee, and possibly administer encouragement to a continuance of thy exertions in the cause of suffering humanity, to be informed of the sympathy excited by the situation of the poor natives, in the minds of some of the citizens of the United States, and also of the means by them employed, to meliorate and improve the condition of those natives remaining on our frontiers; with this view, I enclose for thy acceptance "a brief account of the proceedings of the Committee appointed in the year 1795, by the yearly meeting of Friends of Pennsylvania, New Jersey, &c. for promoting the improvement and gradual civilization of the Indian Natives." This account as thou wilt perceive was published in the year 1805, since which the labours of the Committee have been continued to the present time. Several respectable men and women of the Society of Friends remain stationed amongst them, for their encouragement, and by example and precept to promote their improvement, and notwithstanding the seat of the late war, was at times in the vicinity of the settlements mentioned in the "Brief Account," neither the operations of the Committee, nor the progress of the natives in agricultural pursuits were essentially interrupted, which is a circumstance demanding our grateful acknowledgement to the Creator and preserver of men.

THERE are about 500 individuals at each of the settlements, Tenesassah and Cattarogus, they are furnished

with a Grist Mill, at each, and at Tunessassah a School is kept for the instruction of their children ; they have a considerable quantity of land cleared and under their own cultivation, which land has been enclosed by good substantial fences made by themselves.

FOUR of their young men or lads, are now in the neighbourhood of this place receiving instruction in agriculture and useful mechanic arts, and occasionally attending a School.

ALTHO' the progress of improvement among the natives is slow ; yet it affords encouragement to hope, that if the avaricious desire entertained by their white neighbours, to possess the remaining land retained by the natives, does not frustrate the experiment, these poor people may ultimately be brought to live comfortably by their own labour, become respectable members of the civil community, and fellow professors of the christian faith.

AN account of the progress from time to time made by the North American Indian Institution, will be cordially received by the friends of the Indians here.

I am respectfully thy friend,

THOMAS WISTAR.

Philadelphia, 8th mo. 12 d—1817.

From the same.

RESPECTED FRIEND,

IT is with peculiar satisfaction that I acknowledge the receipt of thy letter, dated October, with the pamphlets, &c. the contents of which proved interesting, particularly the prospect presented of meliorating the condition of the poor Indians, and of their having secured to them and their children by Government, a valuable tract of land. Oh ! that the Governments of the earth would believe that it is righteousness that exalteth nations.

FROM some of my friends, who have lately seen the settlements, I learn, that the Indians they visited continued improving. At the settlement of Tunessassah, com-

posed of 70 families, all of which, four excepted, have horned cattle; amounting in the whole, from the best information obtained, to upwards of 400 head; they possess more horses than are requisite, and that their corn, oats, and buckwheat, promised to afford them a plentiful supply the approaching winter; several of them had raised spring wheat, and some of them were preparing to sow winter grain this fall; many of their women continue their attention to spinning and manufacturing clothing. On visiting the School, not long since established, they found eighteen Indian lads attending, who had generally made some improvement, several of them had made progress in the English language. The cleanliness of their persons, the order observable in the School, and the attention given to their learning, afforded the encouraging prospect, that the attempt to instruct them, will eventually be crowned with comfortable fruits.

AT Cattarogus, the settlements are scattered about ten miles in length, and it appears that the natives there are gradually improving in agriculture. It is supposed that they have more than 200 acres of corn growing this fall, which generally looked well, and another hundred acres under cultivation in spring wheat, oats, potatoes, and a variety of other vegetables; their stocks of cattle and horses, were very much increased; several of the Indians had enclosed lots of grass, from which they gathered hay for the winter. Some of their women, last year, joined in making 70 yards of linen cloth, besides several pieces which were made by individuals, amounting to 100 yards. On the whole, although it certainly will require a continuance of patient persevering attention, on the part of the friends of these poor afflicted branches of the human family, yet I think there appears encouragement to continued exertion for their benefit. That thou mayest participate in this encouragement, has caused me to be so minute in this account.

THE present, almost universal prevalence of peace on earth, affording, as I apprehend, a favourable opportunity for the philanthropist to exert himself under the divine influence, in alleviating the miseries of suffering humanity, and without which influence, it will be utterly impossible to

dispel the dark cloud of ignorance in which so many thousands of our fellow men are enveloped; I greatly desire that the opportunity may be embraced, and that that light may be attended to which enlighteneth every man that cometh into the world, especially those who profess faith in Christ—in order that superstition, bigotry and war, may be banished from the earth, and that in its room, humility, charity, and brotherly kindness, may prevail to the very extent of the habitable world.

I am respectfully thy friend,

THOMAS WISTAR,

Philadelphia, 12 mo. 30th, 1817.

From the same.

Philadelphia, 3 mo. 18 d. 1819.

DEAR FRIEND,

I SHOULD have been more seasonable in replying to thy acceptable favour of 9th month last, but for the want of direct opportunity from this port; and from my more than usual absence from the city in the early part of the winter, at which time I was engaged with a deputation in attending at Washington on behalf of the poor Indians, and to the presentation to the General Legislature, of a memorial from the representatives of the yearly meeting of Friends held in Philadelphia on this interesting subject, a copy of the Memorial and some printed documents relative to Indian affairs I enclose for thy acceptance, as also an account of the natives of this country by John Heckewelder, contained in a report of the Historical and Literary Committee of the American Philosophical Society, which thou wilt find very interesting, the author having resided as a Missionary of the Moravian Society among the natives nearly if not quite 30 years; and with the exception of tradition, and perhaps it may be added the prejudices he appears to have imbibed from his favourite nation the Delaware, among whom he resided and laboured (relative to their origin, and their connection with the Six Nations of Indians) I think

his account may be relied on, and that it contains the best history of the manners &c. of these extraordinary people I have seen; and in which the treatment they have received from their reputed enlightened white neighbours is in part exposed, notwithstanding which and much more that has been published during the last twelve months, there is reason to fear the sentiments delivered on the floor of Congress at their late Session, by J. Hopkinson one of the members of that Body from this State will be verified, an extract of whose speech thou wilt find enclosed. Be the end as it may, it appears to be a duty for those who believe in the doctrine, "that whatsoever ye would that men should do unto you, do ye even so unto them," to use all proper exertions to avert so dire a catastrophe as is therein predicted.

I am affectionately thy friend,

THOMAS WISTAR.

To Walter Bromley, }
Halifax, N. S. }

MEMORIAL

To the Senate and House of Representatives of the United States in Congress assembled :

THE Memorial of the Representatives of the religious Society of Friends in Pennsylvania, New Jersey, Delaware, and the Eastern parts of Maryland ;

Respectfully sheweth,

THAT from the period of the emigration of our Ancestors to this Country, a tender concern hath been cherished and promoted among us, for the instruction and civilization of the Indian Natives, endeavouring as occasions presented, to manifest the grateful sense we entertained of the truly hospitable reception and generous treatment, they extended to those early settlers of this then a wilderness land.

VIEWING them as a class of fellow men, whose neglected and untutored state formed strong claims upon

the sympathy, charity, and forbearance of the white inhabitants, our desires for their welfare have been unabated, and for many years with the approbation of the Executive Department, we have been engaged in exertions to introduce more particularly amongst those nations on the western frontier, such a knowledge of agriculture and some of the most necessary mechanic arts, as would enable them to procure ample supplies for their comfortable subsistence, and gradually prepare them for becoming useful citizens; towards which they are advancing with encouraging success: therefore from long experience, we can confidently state, that they are a people whose perceptions are strong, lively, and susceptible of great improvement.

WITH deep concern we have observed a disposition spreading in the United States, to consider them as an incumbrance to the community, and their residence within our borders as an obstruction to the progressive improvements and opulence of the Nation; hence it is that some, through alluring prospects, calculated for the increase of private emolument, seek to evade or lay waste the salutary restrictions which have been wisely provided for the regulation of trade, and to prevent the free introduction of ardent spirits among them; which if they should effect, would we believe, though gradually, yet ultimately produce their entire extinction.

THE preservation and existence of Nations and Governments however exalted in the scale of power, must depend upon the Providence of the Almighty, but when prompted by ambition and a thirst for aggrandizement, they have swerved from the principles of righteousness and justice, in the acquisition of territory and the enlargement of empire; history furnishes ample testimony, that this abuse of power hath been displeasing in the sight of Heaven, and brought heavy calamities upon them. We feel for our country, and sincerely desire its real prosperity; but when we behold the original proprietors of the land, once an independent powerful people, now greatly diminished, and rendered so far destitute and helpless, as to be almost reduced to a dependance upon the will of the Government, whether they shall remain upon the soil endeared to them as the in-

heritance of their forefathers, or be removed to the deep recesses of the Western Wilderness, we are impressed with serious considerations, and earnestly entreat that Congress, as guardians of the Commonwealth, may in all its deliberations and conclusions respecting this afflicted people, espouse the cause of humanity, justice, and Christian beneficence; protect them in the peaceable possession of their rights, and extend a fostering hand for their advancement to the knowledge of obtaining and comfortably enjoying the means of civilized life; thus the genius and strength of intellect with which they are endowed, may be gradually matured and beneficially directed, towards increasing the productions and natural resources of our country, and the nation would be consoled with the happy reflection, that its conduct towards those Aborigines hath accorded with the injunction of our blessed Lord,—“All things whatsoever ye would that men should do to you, do even so to them.”

SIGNED on behalf of a meeting of the representatives of the Religious Society aforesaid, held in Philadelphia the 1st of the 1st month 1819.

JONAN. EVANS, *Clerk.*

Extract from the Speech of Mr. J. HOPKINSON, in the Debate on the Seminole War :

“I MAY say, however, that I presume the origin of this war is the same with all our Indian wars. It is deep beyond the power of eradication, in the mighty wrongs we have heaped upon the miserable nations of these lands.—I cannot refuse them my heartfelt sympathy. Reflect upon what they were; and look at them as they are. Great nations dwindled down into wandering tribes; and powerful kings degraded to beggarly chiefs. Once the sole possessors of immeasurable wilds; it could not have entered into their imagination, that there was a force on earth to disturb their possessions, and overthrow their power. It entered not into their imagination that from beyond that great water, which to them was an impassable

limit, there would come a race of beings to despoil them of their inheritance, and sweep them from the earth.

THREE hundred years have rolled into the bosom of eternity, since the white man put his foot on these silent shores; and every day, every hour, and every moment has been marked with some act of cruelty and oppression.

IMPOSING on the credulity or the ignorance of the Aborigines, and overawing their fears by the use of instruments of death of inconceivable terror, the strangers gradually established themselves; increasing the work of destruction, with the increase of their strength. The tide of civilization, for so we call it, fed from its inexhaustible sources in Europe, as well as by its own means of augmentation, swells rapidly and presses on the savage. He retreats from forest to forest, from mountain to mountain, hoping at every remove he has left enough for his invaders, and may enjoy in peace his new abode. But in vain: it is only in the grave, the last retreat of man, that he will find repose. He recedes before the swelling waters; the cry of his complaint becomes more distant and feeble, and soon will be heard no more. I hear, Sir, of beneficial plans for civilizing the Indians, and securing their possessions to them. The great men who make these efforts will have the approbation of God and their own conscience; but this will be all their success. I consider the fate of the Indian as inevitably fixed.—He must perish.* The decree of extermination has long since gone forth; and the execution of it is in rapid progress. Avarice, Sir, has counted their acres; and power their force; and avarice and power march on together to their destruction. You talk of the scalping knife; what is it to the liquid poison you pour down the throats of these wretched beings? You declaim against the murderous tomahawk; what is it in comparison with your arms, your discipline, your numbers? The contest is in vain; and equally vain are the efforts of a handful of benevolent men against such a combination of force, sti-

* "May a benign and overruling Providence avert so dire a calamity, and prevent an issue so lamentable." Is not this a loud call on the Christian world?

mulated by avarice, and the temptations of wealth. When, in the documents on your table, I see that, in this triumphant march of General Jackson, he meets from time to time (the only enemy he saw) groups of old men and women, and children, gathering on the edge of a morass, their villages destroyed, their corn and provisions carried off; houseless in the depth of winter, looking for death, alternately to famine and the sword; my heart sickens at a scene so charged with wretchedness. To rouse us from a sympathy so deep, so irresistible, we are told of the scalping-knife and the tomahawk; of our slaughtered women and children. We speak of these things as if women and children were unknown to the Indians—as if they have no such beings amongst them—no such near and dear relations; as if they belong only to us.

IT is not so. The poor Indian mother crouching in her miserable wigwam, or resting under the broad canopy of heaven, presses her naked infant to her bosom, with as true and fond emotion as the fairest in our land; and her heart is torn with as keen anguish if it perish in her sight!

HENCE it will appear that the Society of Friends in the United States have indeed proved themselves worthy of their name, and certainly deserve the admiration of every benevolent mind; their success has been remarkable considering the difficulties they have had to encounter, and whatever may have been the issue of their memorial to Congress; * they will at least have had the satisfaction of a clear conscience in having submitted their plans and opinions to the highest temporal tribunal in their country: nor ought the pious and indefatigable Moravians to be forgotten—they also have devoted much of their time and attention to the instruction of the Indian tribes, and have been instrumental of much good; let us therefore hope that both of those excellent societies will continue to labour in the wilderness, and to look up to that Divine Per-

* Since this pamphlet was put to press, I have learnt through the public prints that 10,000 dollars was appropriated by the Congress for Indian civilization and improvement.

sonage, who descended into this world, on purpose to be the light and life of men; who came, in the fulness of grace and truth, to repair the desolations of many generations—to restore order among the works of God, and to raise up a new earth, and new heavens, wherein righteousness should dwell forever.”

I SHALL now come nearer home, and briefly state what has been done for the Indians in British America. It has been a favourite opinion among the inhabitants of these colonies, that every attempt to civilize an Indian would prove abortive, and that it would even be an abuse of humanity to expend any sum for that purpose.

THIS preposterous idea has not only been cherished by the old inhabitants, and instilled into the minds of the youth of these Colonies, but has been circulated in the most remote parts of Europe. When a stranger arrives in this country, he is led to deplore the wretched appearance of those Indians who resort to the keys and wharfs, and naturally inquires whether any attempt has been made to better their condition? He is immediately told probably by a person, who judging of the Indians rather by the report of others than by any experience of his own, that no scheme has been left untried to reclaim them, but that they will from choice forever remain the same idle, dissipated outcasts of society, hence the unwary stranger is at once enlisted on the side of oppression, as he naturally concludes that the reports he has heard in Europe of the character of the Indians is strictly true, and thus the original proprietors of this highly favoured colony, are now exposed to all the wantonness of an ignorant barbarity,* and they have

* It frequently happens in the streets of Halifax that large groups of idle spectators will entertain themselves with the drunken antics of a poor Indian, or by witnessing the horrid scene of tearing and maiming each other while in that state of brutal insensibility, and sorry am I to observe, that when some of the white people have been importuned, by an Indian to draw out a petition, on some very urgent occasion, they have endeavoured to make the poor creature ridiculous to every one who might condescend to read it. I have seen those petitions and can prove that they have been drawn out by men of the greatest

the misfortune to be treated as common enemies, merely because they are poor, and differ in the colour of their skin. I however feel it an imperative duty to preserve the memory of this interesting people, who must soon feel the sad effects of that exterminating decree which avarice has sent forth against them.

As far as relates to those Indians who infest the streets and wharves of Halifax, I am of opinion, that many of them can never be effectually reclaimed, without the interposition of that Almighty Power who "is not willing that any should perish." I have nevertheless a thorough conviction, that even those miserable outcasts may be in some measure rendered useful to the community, as several of the most depraved of the men, have not only been actively employed in clearing and cultivating land at the Settlement at Shubenacadie for several months, but have during that time abstained altogether from the use of spirituous liquors; and surely when we have the most indubitable and respectable authority, that we have introduced the demoralizing habit of drinking among them, they are at least entitled to our commiseration.

ROBERTSON says "the people of North America when first discovered, were not acquainted with any intoxicating drink, but as the Europeans early found it their interest to supply them with spirituous liquors, drunkenness soon became as universal among them, as among their countrymen to the South."

CAPTAIN SMITH in his account of the North American Indians, published in the Annual Register in 1784 says, "But the truth is they are corrupted by the whites; for they copy after, and fall into our vices; these appearing in the most conspicuous point of view: and I am afraid that our external virtues are so few, and even these so difficult to be discovered, that the poor Indians cannot distinguish any of them to follow after."

"THEY have also been so treacherously and bar-

greatest rank and talent in the country. Alas poor Indian, when a college education shall have been perverted to so base a purpose!

“barously massacred by the whites, and so often deceived by them, that the memory thereof is carefully preserved, and handed down from father to son, in order to keep the rising race sufficiently on their guard against our future snares and treacherous designs.”

“THE white Americans also have the most rancorous antipathy to the whole race of Indians; and nothing is more common than to hear them talk of extirpating them totally from the face of the earth, men, women, and children.”

I WOULD here recommend to the perusal of the reader, the observations contained in the 6th page of my first Address and the 51st page of the second on this subject; indeed I could fill whole volumes with the cruel and illiberal observations of the white people in my conversations with them; on the plan now pursuing for bettering the situation of the Indians in this Colony, but it is in the nature of things says a late writer, *“that the oppressed are hated because they are injured, and again injured because they are hated.”*

THERE may be great truth in the favourite principle of the white Colonists, that the claims of Savages to grounds which they can only occupy for hunting, ought not to arrest the progress of civilization; but this maxim rests upon principles which the mind of a Savage cannot be expected to comprehend. He argues more directly; he says “you take away our hunting grounds, you take away our food; and therefore you cannot be our friends.” These remarks are illustrated in the following extract from a speech to the American Commanding Officer of the Yellow Stone Expedition by an Indian Chief, while in custody as an hostage for the alleged bad conduct of some of his tribe, who were accused of robbing the white American hunters of their game, ammunition &c. communicated in Jan. 1819.

“FATHER—Your young men are prescribed within certain bounds; not one of them can pass that chain of sentinels without your permission, thus ever within your power you govern them with ease. My warriors impatient of restraint as the wild horse in the toils of the hunter, brook no controul, free as the air which they

“ breathe, light and impetuous as the antelope, they bound
 “ over mountain and moor, in the pursuit of pleasures which
 “ nature has ordained they should enjoy. To confine them
 “ to one valley would deprive them of their subsistence,
 “ and they would pine and die in penny and want.

“ FATHER—These woods and streams are ours ;
 “ the beaver which inhabit this river, and the buffalo
 “ which range in these forests are ours, their skins afford
 “ us clothing and shelter from the rude blast of winter ;
 “ their meat a luxurious subsistence. Shall we then, who
 “ are birds of the forest, quit the pleasures and advantages
 “ of the hunt, and like you, confine ourselves to one solita-
 “ ry valley, to practice discipline and subordination, to live
 “ in idleness and indolence ? No, Father—In pursuit of the
 “ elk, and antelope, we will snuff the morning breeze on
 “ the mountains, and in the evening repose among the lilies
 “ of the vale, revelling on the spoils of our hunters, and in
 “ the embraces of our wives.

“ FATHER—These pleasures we invite you to
 “ participate ; we also invest you with an equal right with
 “ ourselves to take fish from our fountains, and meat from
 “ our forests, as freely as the Great Spirit gave them to us.

“ FATHER—We love and respect you, and mourn
 “ that there are bad men among us who have done you
 “ wrong. Their actions, Father, were not within my con-
 “ trol. Punish not the innocent for the guilty. Free our
 “ hands from these chains, we will seek out the culprit
 “ who have injured you, although they crouch in the
 “ thickest glen or lie concealed in the recesses of the most
 “ inaccessible mountain.”

THE American Officer who communicated the a-
 bove speech to his friend, makes the following observation.

“ THE sophistry of this address however, did not
 “ deter the commanding officer from *severely flagellating*
 “ *five of the culprits*, who were recognized as the offen-
 “ ders ; after which they were permitted to retire.”

To my mind the above speech is true logic,
 though the science of political economy may not gloss it
 over with its terms.

“ UNQUESTIONABLY, no nation has a right to

deprive another of the means of subsistence; and till the Indians learn the art of civilization, hunting is the only means of furnishing them with the necessaries of life."

THE only honourable mode of proceeding on the part of the Americans towards the Indians would be to purchase only a part of their land, and leave them in the peaceable possession of the remainder, but if to this are added kind and conciliating attempts to introduce agriculture and the useful arts among them, not only is an enlargement of territory acquired (for 100 square miles of land cultivated will better support a tribe of Indians than 10,000 of hunting ground—and all the surplus land is then fairly thrown into the national stock) but new subjects are gained who must, as civilization advances, merge into the mass of the superior people. The experiment has been tried by the "Friends" and Moravians in the United States, on a large scale, and in Nova Scotia, I can speak from experience that the Indians are by no means averse to Agricultural pursuits as will appear in the following pages.

THE author of nature has thought fit to mingle from time to time among the societies of men, a select number of those on whom he is graciously pleased to bestow a larger proportion of the ethereal spirit, than is given in the ordinary course of his providence to the sons of men. These are they who engross almost the whole reason of the species, who are born to instruct, to guide, and to preserve, who are designed to be the tutors and the guardians of the human race. WILLIAM PENN, one of this happy number, came with his train of pacific followers. Never will the Delawares forget their elder brother Miquon,* (says a pious missionary), as they affectionately and respectfully call him. "From his first arrival in their country a friendship was formed between them, which was to last as long as the sun should shine, and the rivers flow with water.

" THAT friendship would undoubtedly have con-

* *Miquon*, the Delaware Indian name for a feather or quill. —The Iroquois called him *Onas*, which in their idiom means the same thing.

"tinued to the end of time, had their good brother always
 "remained among them, but in his absence, mischievous
 "people say they, got into power, who not content with
 "the land which had been given them, contrived to get all
 "that they wanted, and when the Lenape* (Delaware)
 "looked round for the friends of their brother Miquon to
 "hear their just complaints, and redress their wrongs, they
 "could not discover them, and had the misfortune to see
 "their greatest enemies the Mengwe (Iroquois) † brought
 "forward for the purpose of silencing their complaints, and
 "compelling them to submit to the injustice done them."

And again this Missionary observes, that, the Delawares
 when speaking of their good Miquon say, that "he came
 "and brought us words of peace and good will. We belie-
 "ved his words, and his memory is still held in veneration
 "among us. But it was not long before our joy was turn-
 "ed into sorrow: our brother Miquon died, and those of
 "his good counsellors who were of his mind, and knew
 "what had passed between him and our ancestors, were no
 "longer listened to; the strangers who had taken their
 "places, no longer spoke to us of sitting down by the side
 "of each other as brothers of one family, they forgot that
 "friendship which their great man had established with us,
 "and was to last to the end of time; they now only strove
 "to get all our land from us by fraud or force, and when
 "we attempted to remind them of what our good brother
 "had said, they became angry." ‡ For the space of more
 than 70 years, and so long indeed as the Quakers retained.

* *Lenape* or *Lenni Lenape* signifies an original people.

† The Iroquois are considered the Five or Six Nations.

‡ The above are extracted from a work published in 1819, entitled, "*Transactions of the Historical and Literary Committee of the American Philosophical Society held at Philadelphia, for promoting Useful Knowledge, vol. 1;*" which I would strongly recommend to the Philanthropic reader, as it contains a most interesting correspondence respecting the Indians between the late Dr. WISTAR and PETER S. DUPONCEAU, Esquire, the corresponding secretaries of the above society, and the Reverend JOHN HECKEWELDER, a Moravian Missionary of Bethlehem, who resided upwards of 30 years among the Delawares,

the chief power with government, the peace and amity which had been solemnly promised and concluded by WILLIAM PENN was never violated; and a large though solitary example afforded of the facility with which people who are really sincere and friendly in their views, may live in harmony with those who are supposed (by Europeans who are unacquainted with their real character) to be peculiarly fierce and faithless.

I BELIEVE the principal causes of the destruction of the Indian natives in the United States since WILLIAM PENN's administration, and a few of his successors, are too well authenticated to be doubted by any one, and the comparatively few individuals of the scattered tribes who inhabit the wilderness parts of the provinces of Nova-Scotia and New-Brunswick, are but so many living monuments of that depopulating system, which European avarice and war has produced in the new world, and which sooner or later may draw down the vengeance of an offended GOD upon our guilty land. The page of ancient and modern history justifies this remark, and abundantly proves, that it was the renouncing the principles of justice and equity—it was the departure from every virtuous habit—it was the gradual relation of private morals—it was the substitution of luxury for temperance, and a mean and narrow selfishness for public spirit, that blotted out the empire of Rome from among the nations.

ENGLAND and France have much to answer for! —It is too well known that it was a part of the system of the administration of both countries, to employ the savages to subdue those who were considered enemies, and the Indians, in reciting the history of their sufferings, will seldom fail to indulge in bitter but just reflections upon the men of Europe. “We and our kindred tribes,” say they, “lived in peace and harmony with each other, before the white people came into this country; * our council-

* In South America the destruction of the Indians appears to have been more rapid. Corsini tells us, “that the Spaniards destroyed about fifteen millions of these unhappy men in less than 50 years; and gives this curious observation, that the blood of these devoted victims, added to that of the slaves destroyed

house † extended far to the north, and far to the south. In the middle of it we would meet from all parts to smoke the pipe of peace together. When the white men arrived in the south, we received them as friends; we did the same when they arrived in the east. It was we, it was our forefathers, who made them welcome, and let them sit down by our side. The land they settled on was ours. We knew not but the Great Spirit had sent them to us for some good purpose, and therefore we thought they must be a good people.—We were mistaken; for no sooner had they obtained a footing on our lands, than they began to pull our *council house* down ‡ first at one end and then at the other, and at last meeting each other at the centre, where the council fire was yet burning bright, *they put it out*, § and extinguished it with our own blood || with the blood of those who with us had received them! who had welcomed them in our land! Their blood ran in streams into our fire* and extinguished it so entirely, that not one spark was left us whereby to kindle a new fire.”

“ How long we shall be permitted to remain in

destroyed in the mines, where they are compelled to labour would weigh as much as all the gold and silver dug out of them. It is also proper to observe, that the apology they formed to extenuate this dreadful inhumanity was, that God had not redeemed with his blood the souls of the *Indians*; and that therefore there was no difference to be made between them and the lowest species of beasts.”

† *Council-house* here means a place of general rendezvous, where they meet in the open air to deliberate on the most important affairs.

‡ “ *Pulling the council house down* means destroying the community, preventing their further intercourse with each other, by settling between them on their land.”

§ “ *Putting the fire out* means murdering them or their people, where they assemble for pacific purposes, where treaties are held &c ”

|| “ *Our own blood.* The blood flowing from the veins of some of our community.”

* Alluding to the murder of the Conestogo Indians.

“this *asylum*,* the Great Spirit only knows. The whites
 “will not rest contented until they shall have destroyed
 “the last of us, and made us disappear entirely from the
 “face of the earth.”

SPEECHES of this kind have been repeatedly made by the Delaware and other Indians in the United States, and I have not unfrequently heard the Indians of these Provinces express similiar sentiments, when they have felt themselves injured. One of the Chiefs who took up his abode with me a few weeks ago, appeared much agitated while he related the circumstance, of the white people having obtained a grant of the burying ground of his ancestors, whose bones they had lately plowed up, and this to an Indian is a species of sacrifice which he never can forgive. I am also acquainted with a particular part of the Province of Nova-Scotia, where a most ancient burying ground of the Indians is now in the possession of the white people, who however out of courtesy still allow them to bury their dead.†

No observation is more common, and at the same time more true, than, “that one half of the world are igno-

* A place of safety to which they had retired after the murder.

† While reading over this part of my manuscript to a friend a native of this country, he assured me that the white people had not only dispossessed them of their land, but that they had also driven them from their fishing ground, and he related the following anecdote, as he was an eye witness to the circumstance which took place last autumn.

In Chedebucto Bay, contiguous to Fox Island in the eastern part of Nova Scotia, where the Indians have been in the constant habit of fishing and supplying the white fishermen with their manufactures &c. peltry for several years, they have been expelled in the most brutal manner from that fishing ground by the white people, who entered their camps, defiled their women, abused and beat the men, and in fact conducted themselves in such a manner, as to prevent the possibility of their remaining any longer. My friend assures me that he has purchased from those Indians during his visits to that place, more than 300 barrels of Mackarel. He described them as strictly honest—sober and intelligent.

rant how the other half lives." The misfortunes of the great are held up to engage our attention; are enlarged upon in tones of declamation; and the world is called upon to gaze at the noble sufferers: the great, under the pressure of calamity, are conscious of several others sympathising with their distress; and have at once, the comfort of admiration and pity. But many of the poor Indians are obliged to wander without a friend to comfort or assist, in sickness or distress.

IT is a common observation among the white people, that an Indian is as insensible to the cold as the bears or other wild animals. This idea is as unjust as it is uncharitable, for it is a remarkable fact, that notwithstanding their being so much exposed to the open air during their hunting excursions, the women are generally extremely delicate in their persons, and are more frequently attacked with pulmonary complaints, than any other people I have seen. To some I have furnished medicines in the last stage of a consumption, but alas! they are now no more, and their infant offspring are carried off by the cold in incredible numbers, from a world which it is feared would have been to them, as it has been to their wretched parents, a scene of misery and woe. It is also certain that the women are frequently seen shivering with cold in the winter season, although sometimes covered with the warmest clothing; and this circumstance, added to the colour of their skin, and their striking resemblance to the natives of India, naturally lead me to think with some able historians, that our Indians have at some very distant period emigrated from a country far to the southward; for as the love of variety, or curiosity of seeing new things, seems woven into the frame of every son and daughter of Adam, the Indians may have been imperceptibly led to explore these countries, or driven into exile by more successful warriors.

THE above observations are the result of much inquiry since my first arrival in this Country in the year 1808, and it is probable that I have had greater intercourse with the Indians during that time, particularly the last seven years than any other British subject.

I BELIEVE the public will do me the justice to say that my doors have never been shut against them, and that I have treated them with all the tenderness and hospitality which my circumstances would admit of, and if I may be permitted to give an opinion; it is this "that their characters have been most shamefully injured by slanderers; and although there are some few persons who formed in a softer mould, view with pity the sufferings of these defenceless creatures, there are very few who entertain the least idea of bettering their condition, or that justice can be due to their character; on the contrary the individual who shall boldly defend this cause of suffering humanity, will most assuredly be assailed with the hue and cry of enthusiast &c. An honour which the writer is anxious to obtain, for in all great minds enthusiasm is a principle which attaches them preferably to all noble objects, and which alone gives them that interest in them, which enables them successfully to pursue them.

I WOULD here beg leave to introduce a correspondence with a Lady, who has been represented to me by those who have seen her as deaf and dumb. I am however told that she has only been deprived of the sense of hearing, and of this I can speak with some degree of certainty. Be this as it may, her letters are replete with pious and benevolent sentiments, and the picture she has drawn of our Indians, is too correct to be doubted by any one. She is the wife of Captain PHELAN late of the 60th Regiment, who was stationed at Windsor about 45 miles from Halifax at the time she wrote.

Sir,

Windsor, Feb. 7, 1818.

I AM authorised by Captain PHELAN, who is at present engaged himself, to take the freedom of recommending to your notice, a poor Indian youth of the name of JOHN NOEL, who is the bearer of this. During the period of Captain PHELAN'S command at Annapolis, we frequently saw this lad, and have always marked him, as being a sober, steady, and well behaved young man. He has just applied to us, under what is to him a very heavy loss—his

gun has been stolen from the camp. and he says that in some instances they have been issued to the Indians, by that noble and benevolent Institution in which you preside, Captain PHELAN indulges the hope, that at his recommendation a similar bounty will be granted to John. He poor lad says, "if he had but a gun, and a new pair of shoes, he would be quite happy and do very well.

"ALTHOUGH I am not so fortunate as my husband who has the pleasure of being personally acquainted with you, I cannot deny myself the gratification of taking this opportunity to express the respect and admiration with which I have regarded your name, since your excellent little treatise fell into my hands; and the cordial wishes for your complete success, in a cause which I cannot but look upon as sacred. An attempt to rescue such a portion of our fellow creatures from a state of such painful degradation, and to open to them the sources of not only temporal but eternal advantage, cannot but be acceptable to *Him* whose mercy is over *all* his works—and with his blessing I trust many obstacles will be daily surmounted, and a full recompense be awarded to you, in the sight of the happiness which you have so zealously laboured to bestow on these poor creatures.

I DO not know when my interest was so strongly excited, as on the first view of a people who are so very little known on our side the Atlantic, and whom we are rather disposed to consider as a race of Cannibals, than as they really are—harmless, inoffensive, and possessed of many qualities, which might put some members of civilized society to the blush *

"I MUST confess that the first sight, which is not very engaging, failed to inspire me with that horror and aversion, which many ladies brought up in the constant habit of seeing them, so pathetically express if one happens to cross their path—for beneath their coarse matted locks,

* In addition to this remark of Mrs. PHELAN's, it is a remarkable fact, that there are as many Indians in Nova-Scotia who abstain from the use of spirituous liquors, in proportion to their number, as there are whites.

and the dirt which too much disfigures them, I thought I saw traits by no means unamiable; nor did I, on a better acquaintance feel disposed to retract that first opinion; for I have seen many instances to confirm it—particularly in the case of a cousin of John Noel's who was accidentally hurt in the woods near Annapolis last winter, through some of our men; and Captain PHELAN went immediately to fetch him to our house, where he remained three weeks under the care of our Surgeon.

THE affectionate, devoted attachment of his brother, who nursed him; the attentive kindness of his tribe, who came by dozens some twenty miles to visit him, and the patience of the poor creature himself, were really a lesson to those who regard them as an inferior species. The Indians in this neighbourhood are also very respectable, and I am particularly pleased to observe, that when I purchase any of their little merchandizes, in nine instances out of ten, they ask for meal or old clothes in preference to money, which latter might go to the rum shop. One poor woman asked me to pay her with a little sugar, "for her daughter in law was sick, and would like it;" and another requested to wash her papouses (children.) I remember these little instances because they corroborate so strongly several assertions of yours, which indeed are too evidently true to be really doubted by any one. I am surprised and half ashamed to find at what a length I have been troubling you—but you must attribute it to your own forcible and pathetic appeals, which at once excited my ardent hope, that ere long the condition of the Indians would undergo a complete revolution, and gratified my national pride to see a countryman of my own stand forth, the champion of the oppressed, and the combatant against a host of prejudice, ignorance, and perhaps wilful illiberality and selfishness.

CAPTAIN PHELAN begs I will present his very best compliments to you, accept also of mine with my sincere prayers for your success in your generous undertaking, and allow me to subscribe myself, Dear SIR,

Yours very truly,

CHARLOTTE ELIZA PHELAN.

THE following extracts from a letter written in answer to the above, will in some measure explain to the reader the plan which has been successfully adopted for bettering the condition of the Indians.

To Mrs. Phelan.

Dear MADAM,

Halifax, Feb. 9, 1818.

I HAVE the honor to acknowledge the receipt of your very friendly communication, which was faithfully delivered to me by the Indian, whose features I recognised the moment he entered my room, I lament however that his obstinacy and that of several of his unfortunate tribe, has left it out of my power to fulfil in every respect your humane wishes, particularly on that point respecting the gun, as the object of civilization which our Society have in view, would we fear, be in some measure defeated, were we to make a practice of furnishing them with those articles, which would enable them to pursue their wild habits.

OUR object is simply this—The Surveyor General having been commissioned by His Excellency the Governor, to attend to all Indian claims for land not already granted, and as I have been authorized by a few benevolent friends in England, to hold out every inducement to the Indians to settle, by offering them provisions, seed, implements of husbandry, materials for building houses, and occasionally a few articles of clothing, I am enabled to say that under a kind Providence my labours have not been in vain. “I first commenced in New Brunswick, under the auspices of my kind friend Sir THOMAS SAUMAREZ, who viewed my feeble attempts with much interest, and through his assistance the Indians were enabled to form a considerable settlement near Fredericton” *—“Two other settlements consisting of a great many families have also been established, where quantities of potatoes, corn &c. have been

* See an extract of a Letter from Sir Thomas Saumarez, Appendix No. 1.

raised, and I have the pleasure to add, that, I have observed of late a general disposition on the part of the Indians throughout the Province to settle. A deputation of nine visited me last week from Chester, and as their object was to settle, I instantly furnished them with provisions &c. for the winter, and I have every reason to hope, that in the course of a couple of months, they will have completed some buildings, and in the spring they will be furnished with seed potatoes &c. when they shall have cleared a certain quantity of land,* and on those conditions and those alone am I enabled to grant them the necessary supplies; and although it may appear cruel in some instances to deny these poor creatures the common necessaries of life, yet the duty I owe to their enlightened benefactors, and the advantages which must necessarily result to society and themselves, from such a mode of procedure if strenuously persisted in, operates on my mind as a stimulus to continue it—our mutual friend NOEL during the last year was frequently solicited by me to accept the offer, but whether he preferred the savage life, or whether the effects of inebriety which he betrayed in all his visits until this last, rendered his mind incapable of receiving good impressions I cannot determine; be this as it may, I can however now perceive a favourable change in his conversation and manners, and as he informs

* These Indians consisting of several families have, during the summers of 1818 and 1819 raised considerable crops of potatoes, grain &c. Two frame houses and a barn have been erected for them, under the immediate superintendance of DAVID CRANDAL, Esq. a Magistrate, who has for many years proved himself a sincere friend to those Indians, whom he describes as a very good people. He has administered to their wants in sickness and in health, and his kind spouse is now instructing the young females in the useful arts of sewing and knitting. I would here remark, that it is generally reported by the white people of Nova Scotia, that an Indian can never be prevailed on to live in a house, but that he will invariably prefer a wigwam, than which nothing can be more incorrect, as there are 9 families actually living in the above houses and others built for them, and deputations are frequently calling upon me from all parts of the Province, for the express purpose of soliciting materials for the erection of dwelling houses.

me that he has some relations among the Indians at Gold River, I have made him the offer of supplying him and his squaw (wife) with provisions &c. on the same conditions as other Indians, if he will go there.

“THE exalted sentiments you express, my dear madam, and the enlightened liberality evinced throughout the whole of your kind letter, does you the greatest honor, and although I feel grateful for the compliments you have so cordially bestowed on my humble efforts, yet they are as justly due to yourself; and I am convinced, from the high character I have received of your amiable qualities, that whenever my friend Captain PHELEN will do me the honour of introducing me personally, I shall have great reason to regret that our acquaintance did not commence sooner.”*

“I HAVE to beg your acceptance of a pamphlet which may prove interesting, and believe me I shall ever feel myself obliged by your correspondence in the cause of suffering humanity, whenever you may feel disposed to do me that honour.—With kind regard to Captain PHELEN, I am,

Dear MADAM,

Yours very truly,

In the best of causes,

W. BROMLEY.

From Mrs. Phelan.

Letter known of Phelan to Bromley

My Dear SIR,

Windsor, March 3, 1818:

I AM very apprehensive that the kind and flattering sentiments you were so good as to express towards me, must have given way before the apparent ingratitude of so long a silence on my part, or that poor NOEL has been suspected of a want of fidelity to his charge; but I can assure you I am not more deserving of the former than the

* The author regrets that he never had the pleasure of seeing the lady before her departure to England, which happened a short time after the date of this letter.

poor Indian is of the latter accusation ; he punctually delivered, and I delightfully received your most handsome letter, and acceptable present, which I perused with uncommon interest, expecting perhaps more from the title page than the sequel afforded ; I mean in reference to the particular branch of that noble and extensive system which fills me with the most exalted anticipations. At that time, I was employed in the pleasing task of preparing my letters for the next packet, which I imagined would have long since made its appearance to receive the mail ; and after the completion of that employment, I became and have continued very unwell, and have scarcely had energy sufficient for the necessary routine of domestic employment ;—but enough of myself, and let me advert to a far more interesting topic. The peculiar difficulties which oppose themselves to the prosecution of your more than benevolent plans, are sufficient to deter any one who has a less object than the glory of GOD in view : but the cause is so sacred, so sublime, that I am confident each respective obstacle must act as a stimulous rather than as a stumbling block to you ; and the anticipation of the glorious reward decreed “ to him that overcometh,” is alone a coat of mail against the assaults, which may be directed at the champions of this blessed undertaking. Viewing the Indians merely as our fellow creatures, as men in a state of natural darkness, and more than natural degradation, I should not envy the feelings of that person who could, on any plea, oppose an attempt to make them partakers in the comforts of this life, and the blessed hopes of the next which ourselves are favoured with ; but if we admit the probability, the certainty of their being a remnant of “ the lost sheep of Israel,” what a prospect opens to the view ; how grand ; how awful is the contemplation of their history ; past, present, and to come !—No one thing in the natural, moral, or spiritual world ever seized so powerfully on my imagination as the history and fate of the Jews.—They are alone a sufficient argument to overturn every objection, that the daring impiety of man could raise against the authority and sure promise of the Holy Scriptures. Fallen, degraded, lost, and despised as they are ; I never could meet one in my walk,

or in the casual intercourse of life, without a sentiment of religious awe, an humiliation in the consciousness that it was but a graft from the wild olive, and a mental prayer that the natural branches should be soon restored. That they will be ultimately restored is as sure a fact, as the un-failing word of prophecy can establish;—that the time is at hand, we have every reason to believe, from the calculation of human knowledge, weak as it is, but somewhat enlightened by the less obscure passages in holy writ. That it will be accomplished by human agency is probable, altho' one passage in Isaiah strikes me as hinting at another manifestation of the miraculous power of their Almighty Ruler.—I allude to the 8th verse of the lxvith chapter.* This however, it is not for human penetration to decide on; and the idea of being permitted in any sort to prepare the way before *Him*, is too delightful to be easily resigned: With regard to the arguments advanced in support of the presumption, that the Indian tribes are descended from those of Jacob, I think them very probable, and strongly confirmed by the decidedly Jewish cast of countenance, possessed by the generality of the Indians whom I have seen in this Province.

THE full face does not remind me of the European Jews; but the profile is strikingly like those whom I have remarked in England. † I must tear myself away from this, to me, captivating subject; we may inspire ourselves by taking an occasional view of the grand whole to be accomplished, but we must not withdraw our attention from the more tedious minutiae which must be toiled through to attain the proposed end. If the Indians can be first brought to regard their paler neighbours as bre-

* Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children.

† WILLIAM PENN, speaking of the Indians, says, "For their original I am ready to believe them of the Jewish race."—"I find them of like countenance, and their children of so lively resemblance, that a man would think himself in Duke's Place or Berry Street in London, when he seeth them."

then, then led to assimilate their habits and feelings to ours, be gradually initiated into the great doctrines of Christianity, and from this led, as occasion may point out, to consider themselves as allied to the chosen people, or even without this additional spur, I think they would look on their former habits and situation with abhorrence, and even this generation may see your labours crowned with such advancing success, that you would enjoy a foretaste of heaven in contemplating it. I have formed great hopes of lending some, though but feeble aid, when I return to my dear country, (which will probably be in a few months) by interesting some among my friends, who, if their zeal was once excited in the cause, have great literary abilities to urge the plea of those who I can speak from personal observation to be a most interesting race of beings—even without pressing that great argument which is foremost with me.

SOME would laugh at me and my cause for a mad zealot, if I said half to them that I have done to you; not that I would for ten thousand times the value of this patri-try world deny or conceal my sentiments if called on, but the cry raised against enthusiasm and methodism as it is now the fashion to call all religious study and reflection in young people, would prevail to silence the pleadings of a better spirit.

I DO not know many, indeed, who would enter into the subject as warmly as I could wish, but a little spark kindleth a great matter; and I hope it may be my lot to bring the subject more before the public than it has hitherto been,—at least in my observation. I know one person who is a great enthusiast in all that is good and benevolent.—I allude to Sir J—— W——, who as “Captain Major and Lieutenant Colonel” “was brigaded with you in Spain”

I HAVE written to him a long account of your plans and your exertions, and hope to find him a warm coadjutor in England. From that land of philanthropy, benevolence, and real christian charity, I think your best assistance must come; for the Nova-Scotia settlers whom I have spoken to, though many deplore and pity the state of

the Indians, yet appear to think of nothing less than seriously attempting to ameliorate it.

I MADE an attack on your and my friend JACK NOEL, the day he returned from Halifax; but he was a subtle and able disputant on the topic of settling. I must here remark that I have no power to guess at the names of those partial friends, who have spoken of me to you in terms more suited to the feelings of private regard, than to the merits of their object; my acquaintance extends but little beyond the family of the good Bishop—but whoever they may have been, they probably mentioned that I have, by the will of GOD, been deprived of one very useful sense, and am necessitated to use an interpreter in my intercourse with those who cannot take the pen, or speak the finger language. My good husband acted as a medium to convey Jack's replies to me, and I was surprised at them. He shifted his ground so dexterously when he found himself hard pressed; and gave such shrewd answers, that I should have been greatly diverted had I felt less interested. His grand objection to settling was the fact of some Indians having done so, and planted potatoes, when a white man came (with a grant of the land I suppose) and took it from them.*

I TRIED to convince him that that danger was now guarded against; but he is evidently more addicted to the pleasures of the chase, than the milder occupations of husbandry. "I pity from my heart the hard necessity which forces you to resist their pleadings for that kind of aid, which as you justly observe, would only tend to confirm them in their present mode of life. I never saw any thing so winning as their smile—it has infantine innocence in it, and my philosophy cannot always resist its eloquent request for "*sixpence to travel in*" or *threepence to buy*

* This is too often the case;—indeed you will scarcely meet an Indian but who will tell you that he has cleared and cultivated land some time or other; but that the white men have taken it from him. A chief told me a few weeks ago, that his father had cleared no less than 200 acres in different parts of the Province; but that he had been dispossessed of the whole by the white people.

gunpowder." There is an elderly Squaw in the Camp three miles from hence, who is so great a favorite of mine, I feel quite attached to her—her name is Madaline. She is very ingenious and industrious; and appears very sensible. I believe that next to her prepossessing countenance, her affection for King George won my heart, and I find them very unanimous in the praise of our revered—our excellent monarch."

"CAPTAIN PHELAN tells me I must conclude as it is time to close my letter, but I fully purpose to resume the pen very soon.

I AM sure you must have had enough of this letter ere now; but I could scribble still, if time were allowed me, and I have yet many parts in your kind letter to reply to, which I will do by the next opportunity. Accept my husband's best regards—my own sincere respects, and heartfelt prayers that the Almighty may crown you with the fullest success here, and hereafter with eternal glory; and that weak as I am, I may be permitted in some way to aid in what you truly term the best of causes; and let me assure you that I am with unfeigned esteem,

Dear SIR,

Obliged and truly yours,

C. E. PHELAN.

THANKS to the great preserver of mankind, who has in *His* infinite wisdom raised up a succession of faithful witnesses, to proclaim to a guilty world the evils which have been inflicted on the original proprietors of this great hemisphere, and the above letters will probably stand as a remarkable testimonial of their character, when its amiable author shall have entered into the joy of her Lord; or when the cries of the harmless objects of her most anxious solicitude shall be heard no more by their oppressors. But *He* that said,—"*the voice of thy brother's blood crieth unto me from the ground,*"—Genesis iv : 10,—can also avenge the blood of the Indians; "*for it is written vengeance is mine; I will repay saith the Lord.*"—Romans xii : 19.

THERE is something so singularly beautiful in the simplicity, and godly sincerity of the following copy of a letter, lately forwarded to me by a faithful friend and coadjutor in Boston, U. S. that I cannot resist the temptation of transcribing it.—It was addressed to the Hon. E. Boudinot, the aged and venerable President of the American Bible Society, by a Lady in Pennsylvania under date 1st February 1819.

Dear SIR,

My heart and eyes are gladdened with a sight long desired, a specimen of the translation of the Scriptures into the language of our western neighbours ; and from the impulse of congenial feeling, I send you congratulations.

I REJOICE with you, I raise my soul in grateful adoration to *Him*, who claims the "heathen for his inheritance, and the uttermost parts of the earth for his possession."

EMIGRATING early to the west, I formed a sort of acquaintance with several Indians, many of whom I respected as men of understanding ; and I have often heard them lament the distressing situation of their country, the ungenerous *avarice* of the *whites*, and the ungovernable passion of their own people.

ABOUT the year 1800 in the month of June as I sat at work in the airy parlour at L—, two strangers of uncommon interest in my feelings entered. The first was my old friend the Delaware Chief, the great Bock-on-jri-hai-lus : I rose to meet him with cordial welcome. After shaking my hand, he said, "Le-na-pah-quay" (a name given me by the Delaware Indians) "this is my friend King Ka-box-ki." They took seats, and informed me they called to take dinner with me, having made the engagement with my husband in the city. They were on their return from seeing their great father, as they called the President.

AT dinner, they received my attentions as easy as persons of good breeding do, in circles where *good breeding* excludes every useless ceremony.

KING Ka-box-ki was silent ; when he spoke it was in the Delaware tongue : he desired his friend to tell me he

could not speak English. Bock-on-jai-hai-lus was more communicative. He informed me the President said they must improve their ground, their young men must learn to plough, and their young women to spin. He was dejected but noble and animated in his whole deportment. While we sat at table, after the cloth was removed, and after some conversation, he said, "Le-na-pah-quay, we now go." "And when shall I see you again, Bock-on-jai-hai-lus?" said I; "me old" said he, "me soon *lie down*," spreading his hand with a low horizontal motion, then raising his eyes to heaven, and extending his hand towards me with devout expression, he added, (with an effusion of feeling I have never seen one more expressive) "*but we shall meet with Jesus*" With sympathetic ardour and christian love, I took his hand, enquiring with rapture "Bock-on-jai-hai-lus, do you know Jesus?" He answered, with firmness, "*me know Jesus—me love Jesus.*" Then, rising from table, we shook hands solemnly, saying farewell."

My eyes followed their venerable figures till the door closed from my view, for the last time in this world, the great Bock-on-jai-hai-lus, and his friend King Ka-box ki.

THE interview, so truly sublime, interested me more tenderly towards a *nation of strangers*, than I could have experienced from any other circumstance, and brought to my heart, with sweet conviction of its efficacy, "in Christ Jesus there is neither male nor female, barbarian, Scythian, bond nor free."

OFTEN has my heart reverted with tender recollection to this scene: often in the sincerity of my soul, I have wished it might be in my power to contribute my mite toward some favourable prospect of their religious improvement; for I firmly believe *they are vessels of mercy*. And now, my dear Sir, that my faith may not be dead, "being alone," I commit into your hand, as President of the Bible Society, and the friend of humanity, One Hundred Dollars, for the Department, *particularly*, of the Delaware translation. With sentiments of high respect, I am,

Dear SIR, Your Sister,
LE-NA-PAH-QUAY.

The Hon. E. Boudinot, in communicating the above letter to the Directors of the American Bible Society says, I have long been confined to my room and bed, and should not have attempted to dictate this letter, had it not been on account of the one from a female correspondent, with an Indian name in the Delaware language, which has roused my mind to reflections easier to conceive than express. May her mite tend to the overflowing of the Lord's treasury, and add to the fund preparing for enlightening and instructing this remnant of the people of God.—For tho' I may be mistaken, and they may not be the chosen race of *Abraham, Isaac and Jacob*; yet they are of Gentile nations, who have exceeding great and precious promises, of being called in this latter day to the fold of Christ's flock.*

THE unprejudiced reader will readily admit from the above respectable authority, that the Indians are susceptible of the highest intellectual enjoyment, even the "communion of saints." But if any doubt should arise,

* "Dr. Boudinot was long a member and once President of the Continental Congress, and his talents were very useful to the cause which he had embraced. In a work entitled, "A Star in the West" speaking of the Indians he says, "It is a matter of fact, proved by most historical accounts, that the Indians, at our first acquaintance with them, generally manifested themselves kind, hospitable and generous to the Europeans, so long as they were treated with justice and humanity. But when they were from the thirst of gain, over-reached on many occasions, their friends and relations treacherously entrapped and carried away to be sold for slaves, themselves injuriously oppressed, deceived and driven from their lawful and native possessions, what ought to have been expected, but inveterate enmity, hereditary animosity, and a spirit of perpetual revenge? To whom should be attributed the evil passions, cruel practices and vicious habits with which they are now charged, but to those who first set them the example, laid the foundation, and then furnished them the continual means for propagating and supporting the evil."

Such was the original character of the Indians, stamped as it were, upon them by Nature; but fifty or sixty years ago, whole communities of them bore the stamp of this character.

on the subject, I would confidently refer him to Brainard's Journal, and the annual reports of the "New England Society for the propagation of the Gospel among the Indians and others in North America," which have been transmitted to me by my friend and correspondent Alden Bradford, Esq. of Boston, Secretary of the State of Massachusetts, who very humanely observes in a letter dated 2d July 1819,—“The Indians, I think as well as others, are subjects of hope; and deserve our efforts for their moral and religious improvement. Hitherto I fear they have not had justice done them, we have viewed them with prejudice, and hastily supposed them not susceptible of moral impressions—or as too capricious for forming the Christian character.”

I WOULD here remark, that, although Missionary labours have heretofore been productive of good among the Indians, little is to be expected from preaching abstruse doctrines to men who have never been taught the exercise of their thinking faculties; for, in the language of the poet, “the twig must be bent to give fashion to the tree;” and I think a liberal plan of education, connected with agricultural pursuits, would produce the happiest effects; “but to induce barbarous nations to learn, something of due interest for them to read must be furnished; and they must be persuaded that such a reverse of their inveterate habits, such a restraint of their wild dispositions are needful to their general welfare.” For these indispensable purposes, the operations of the Bible Society—the devotion, enterprise, and patience of the “Friends,” “Moravians,” and other Christian Missionaries, are requisite. But, unless to these inestimable labours be superadded a universal and unremitting attention to the rudiments of education among the Indians, the effect produced must be transitory, and ineffectual to general utility.

THAT the plan is by no means visionary, will appear by the following interesting account of a School in the Cherokee nation, copied from an American publication. It is at Chickemaugh, under the superintendance of the American Board of Foreign Missions.

THE gentleman who visited the school says,—

“ The school is conducted on the Lancastrian plan, and
“ consists of 53 scholars, of whom 49 are Indians. I spent
“ a day in the school, taught and heard every one of the
“ classes myself, and declare that I never saw a better re-
“ gulated school, or scholars of more promising disposi-
“ tions and talents. They were quick in apprehension, re-
“ tentive in memory, docile and affectionate. The greater
“ number of the scholars were between eight and twelve
“ years of age; and few were sixteen, and one I think
“ was eighteen. This last was a young woman of much
“ merit; she read well, conversed sensibly, was grave, dig-
“ nified, and graceful in her manners, handsome in her per-
“ son, and would be an ornament to almost any society. I
“ was told that at their female society meetings, when ask-
“ ed to pray, she always unhesitatingly did so, and in a man-
“ ner peculiarly fervent and eloquent; her name is Catha-
“ rine Brown. Not four years ago she wore the dress,
“ spoke the language, and had the manners of her nation.
“ Lydia Lawry, Alice Wilson, and Peggy Wolf, three other
“ Indian girls that I recollect, of less mature age, were
“ good scholars, and genteel and agreeable in their man-
“ ners. Edward, a brother of Catherine Brown’s, and too
“ many other boys to be enumerated, would, for their open
“ manly countenances, correct manners, and decent school
“ acquirements, obtain respect and consideration in any
“ community.

“ ALL the scholars live at the Mission-house,
“ where they are both clothed and fed gratuitously, unless
“ their parents choose to pay their expence, which is not
“ often the case. Besides the literary, religious, and mo-
“ ral instruction which they receive, they are taught PRAC-
“ TICAL FARMING, and are initiated into habits of indus-
“ try, an art and virtue unknown among savages. They
“ all eat in a spacious hall attached to the Mansion-house,
“ the girls at one table, and the boys at another, at which
“ the pastor, teacher, and the ladies of the family preside.
“ The order and decency observed at their meals equally
“ surprised and pleased me. The boys occupy several de-
“ tached cabins as lodging rooms, which form the right
“ wing of the Mission-house; the girls a spacious one on

“ the left, where they are accompanied by a daughter of
“ Mr. Hoyt, the teacher. They sit and work in the main
“ building, where they form busy, interesting, and pleasing
“ groups around some of the ladies of the family.

“ **WHAT** is learned in the school-room is not the
“ most material, nor, considering the situation of the na-
“ tion, the most important part of their education. They
“ are made **PRACTICAL FARMERS**, under the direction of
“ an excellent manager; by which means they give direct
“ support to the institution, and procure important advan-
“ tages to themselves.

“ **EVERY** Monday morning the labours for the
“ week are assigned to each, the boys being mustered be-
“ fore the house, and the girls being assembled within it.
“ The former, according to their employment, are denomi-
“ nated hoe-boys, plough-boys, axe-boys, &c. and among
“ the latter are divided the duties of carding, spinning,
“ cooking, and house-work, and making and mending the
“ garments of the scholars. Every morning of the week
“ afterwards the boys are summoned into line by the sound
“ of the whistle. After the roll is called, the classes are
“ designated by naming their avocations, when the mem-
“ bers of each break out of the ranks at once and enter up-
“ on their second employments with great spirit and ala-
“ crity.

“ **THEY** remain in school six hours a-day, and
“ work four or five. I went round to visit them at their
“ several labours in the wood and in the field, and found
“ them every where busy and cheerful. They seemed by
“ their manner to require no other recreation: A prudent,
“ well-regulated system of moral discipline appeared, com-
“ pletely to supercede the necessity of every kind of cor-
“ poreal punishment or physical exertion. The utmost
“ harmony reigned throughout. Neither idleness nor games
“ gave them occasion for feuds or dissensions. Their af-
“ fection for their teachers seemed to be unbounded.

“ **I** HAVE seen the boys, by half-dozens, surround
“ Mr. Chamberlain, when he came in fatigued, clasp him
“ round the neck and arms, all eager to tell or ask some-
“ thing, and engage his attention; and when he had good-

“ humouredly shaken off one set, he would be immediately
“ surrounded by another, clamorous as *blackbirds*. A
“ command, however, would always instantly reduce them
“ to order and place. Play is occasionally allowed.

“ ONE boy will throw up a gourd or shingie,
“ which will come to the ground, with a dozen arrows
“ sticking to it. Bathing in the fine clear streams of
“ Chickamaugh is permitted twice a-week.

“ I HAVE seen the girls at their several employ-
“ ments, forming circles round some of the ladies of the
“ family, beguiling the time by singing and conversation,
“ and seeming, as no doubt they really were, very happy.
“ The white children of the Mission family are treated in
“ all respects as the Indian children are. Indeed, an ex-
“ emption from any part of the routine of duty and labour
“ would be no favour. To the Indians this course is indis-
“ pensably necessary to their civilization and future wel-
“ fare, and I am not sure but the plan of the Chickamaugh
“ school, in all its details, is the best that could be devised
“ for children in any community. During the week of my
“ visit it fell to the lot of a girl (a young lady I might
“ with propriety style her) to wait at table, as a part of
“ the household labour, and she performed the duties with
“ equal propriety, cheerfulness and grace. It was felt to
“ be, as it really was, perfectly proper and honourable,
“ because it was a place that each one in turn was destined
“ to fill, and no ideas of servitude could of course be at-
“ tached to it. This young woman was the daughter of a
“ wealthy, high-minded chief, who kept a good table and
“ servants, at whose house I have been handsomely enter-
“ tained, and who spoke of the economy of this school in
“ terms of the highest commendation.

“ A LITTLE circumstance which took place a few
“ days before I was at the school, speaks very distinctly
“ the sentiments which prevail. An old Indian woman, who
“ seemed not to have a vestige of civilization, brought a
“ little savage, her grandson, to place at the school. When
“ the former was about to depart, she wept so much over
“ her child, who cried to accompany her, that Mr. Hoyt
“ apprehended she would not leave him, and through an

“ interpreter assured her that he would in a few days be
“ reconciled to his situation. She replied that she had no
“ intention but to leave him; that the parting was very
“ painful to her, but she too well knew what was for the
“ child’s good

“ MOST of those with whom I conversed seemed
“ to feel the sentiment of patriotism strong in their bosoms,
“ to deplore the fall of their once wide extended and pow-
“ erful nation, and to be anxious that the little of it which
“ remained should be saved from annihilation. “ Who that
“ himself enjoys the comforts of civilized life, and the con-
“ solations of religion, and knows the wants and capabilities
“ of these people, would withhold a contribution to a pur-
“ pose so beneficent and full of merit.”

READER hast thou ever entertained the most dis-
tant idea that the Indian is an inferior being? If thou hast
let this suffice to convince thee of the natural equality on
which Providence has placed man with man; and if the re-
flection on this equality is insufficient to prompt humani-
ty, let us at least consider what we are in the sight of God.
Can we look for clemency and gentleness from our Judge if
we are backward to shew it to our fellow creatures?

IT has been a source of much uneasiness to my
mind for several years, that there are a number of persons
who argue that the Africans are a very inferior race of
beings in point of intellect, some pretend to account for it
from moral, and others from physical causes, &c. But let
me tell them that I have proved by actual experiment, that
this idea is cruel in the extreme; in as much as it tends to
degrade them in the opinion of those who have not the op-
portunity of judging for themselves. No less than two
hundred have during the last six years received instructi-
on under my immediate superintendance in the Royal Aca-
dian School, and I have rewarded and punished them pre-
cisely the same as the whites.—The result is as follows:—
They have acquired as perfect a knowledge of the various
branches of Education as any of the white children, and
their conduct has been equally exemplary.

I WOULD here remark, that the number of deaths
among the Black and Mullatto children in Halifax exceed

in proportion those of the Whites. Out of the 200 children that have been instructed in the School a greater number of deaths have occurred than have happened among 1,500 whites, who have also been admitted during the above period. Their complaints as far as I could judge were of a peculiar kind, not common to the whites. A decay of nature unattended with pain, or any alarming symptoms. This circumstance I would recommend to the notice of the faculty, as well as the Christian philanthropist; perhaps they have been brought too far to the north, and if so it proves to a demonstration the words of St. Paul already quoted, "that God hath appointed the bounds of their habitation;" at least with respect to climate; for it is a remarkable fact that where the yellow fever has raged the most among the white troops in the West Indies, so as to carry off whole regiments, the negroes have not been in the slightest degree affected with that awful malady. This I have witnessed during a residence of eighteen months in St. Domingo. May we not observe the various shades of colour in the human family, admirably suited to the different degrees of climate throughout the world? which alone proves the infinite wisdom of an all wise Creator!

I MUST now apologise for this digression, and return to the subject of the Indians, who with the Africans are equally objects of compassion. The Indians of Nova-Scotia and New Brunswick have been too long neglected, and a number of them who resort to Halifax and other large towns, are so much degenerated, as to have no higher motive than that of prolonging a wretched existence by begging, which while it affords but a transient support, offers no stimulus to exertion. The best means therefore of affording them a regular subsistence, is to give them *employment*, and for this desirable purpose a plan has been in operation during the last 5 years, which has so far succeeded as to prove by actual experiment, that the majority of the Indians are by no means averse to agricultural pursuits, or the habits of civilized life; nothing therefore is wanting but pecuniary aid: Many of them have already astonished their white neighbours, who are ready to acknowledge

them as friends from their honest inoffensive habits and singularly obliging manners; but, should the reader entertain any doubt on the subject, the writer can confidently refer him to DAVID CRANDAL, Esquire, a magistrate, who resides within a mile of the Indians at Gold River, in the neighbourhood of Chester, who is ready to give every information respecting that settlement; also to Mr. JAMES MOORE, senior, at Shubenacadie, and Mr. JOHN ANDREW at Gay's River, both of whom are also well acquainted with the improvements made by the Indians at the Shubenacadie or Douglas settlement.

THE following Memorial which I addressed to the House of Assembly at Halifax, and which was presented by S. W. ARCHIBALD, Esquire, contains the necessary information relative to the improvements made to that time; and I acknowledge with unfeigned gratitude that those improvements could not have been made without the pecuniary assistance afforded me by the "New-England Company" in London, and "the London Missionary Society."

*To the Honourable the House of Assembly, now convened
at Halifax,*

**The PETITION of WALTER BROMLEY, in behalf of the
Indians of Nova-Scotia;**

Humbly sheweth,

THAT your petitioner, encouraged by the experiment which he has lately made in ascertaining whether these forlorn brethren of the woods, were capable of being trained in some measure to the habits of civilized life, has now the pleasure of laying before your Honourable House the following particulars,—viz.

THAT during the last autumn your Petitioner visited the settlement at Shubenacadie, which consists of 12 families, and found that they had cleared 50½ acres of land, 23 of which contained excellent crops of potatoes, turnips, and every kind of grain peculiar to the country, all of

which were inclosed by good fences : they had taken the greatest care of six cows given them by your Petitioner ; for the subsistence of which they have since (of their own accord) cut from 20 to 30 tons of hay. Their poultry had also increased abundantly. They have besides erected one excellent log, and two frame houses, which they would willingly have occupied this winter had not the early frost prevented the completion of the chimnies. Those improvements were carefully examined by James Moore, Esquire, a Magistrate, and Mr. John Wallace, of Shubenacadie, who furnished a joint certificate of the above facts for the information of His Excellency the Governor.

PETITIONER also visited a settlement of Indians at Gold River, in the vicinity of Chester, consisting of 32 persons, who during the last winter, for the first time, applied for assistance. These Indians had also during the last summer made considerable improvement : six acres of their land was in the best possible state of cultivation, and contained excellent crops of potatoes, cabbages, turnips, barley and English hay, all of which were inclosed by good fences : they have also assisted in erecting two frame houses, which they now occupy ; and as their crops of potatoes, &c. were carefully stored, they have not required the usual supply of fish and meal given by petitioner to other Indians. A certificate of the foregoing facts was furnished for the information of His Excellency the Governor by David Crandal, Esquire, a Magistrate, residing at Gold River, whose disinterested aid in this cause of suffering humanity has produced the happiest effects.

PETITIONER could enumerate other pleasing information respecting the improvements made by smaller divisions of Indians, who have been furnished with seed Potatoes, &c. he will however briefly state, that if the means afforded were commensurate with the magnitude of the object, in a few years none but the most abandoned Indians would be found in an uncivilized state in Nova-Scotia, as he finds from his constant intercourse with the transient Indians, that there is an increasing disposition on their part to become Settlers, provided they could be furnished with the common necessaries of life for a limited period ;

But the circumscribed funds which have been entrusted to the care of your Petitioner by some benevolent friends in England, have amounted to no more than sixteen dollars per annum for each Indian, which have been conscientiously expended in the purchase of meal and fish, some articles of clothing, materials for building, tools, &c. which, added to upwards of £100* gratefully received by your Petitioner from His Excellency the Governor, for the purpose of furnishing seed during the last two years, have been the means of proving beyond a doubt, that by a patient perseverance in this cause, the greatest difficulties may be surmounted; and under this impression, your Petitioner is again induced to appeal to the feelings of the members of the Legislative Body, for such aid as in their superior wisdom they shall deem fit to grant.—And your Petitioner will ever pray.

W. BROMLEY.

February 26, 1819.

THE prayer of the foregoing Petition was ably supported by two of the most respectable members; yet, when the question was called for, there appeared a *parity* of votes; the Speaker therefore submitted to the members, whether, agreeably to the rules of the House, he might be permitted to give the casting vote in favour of the Petition, which he was told he could not do, as it was an appeal for *pecuniary assistance*, he had therefore no alternative but to vote against it; he however expressed his regret in very benevolent terms.

THIS failure was truly distressing, as I was compelled to advance out of my small income the sum necessary to purchase seed potatoes, corn, &c. for the different settlements; but it is however remarkable, that the Indians have profited more by this pecuniary sacrifice of mine in the abundance of their crops during the last harvest, than by much larger sums which have been expended in former years for the same purpose, as I find that they have

* A part of the sum of 250 voted by the House of Assembly for the benefit of the Indians.

generally not only a sufficient quantity of produce in their cellars for this winter's consumption, but besides appear every way disposed to reserve seed enough for planting the next spring.

IN the course of a correspondence with a pious friend in London, I communicated the result of my application to the House of Assembly in behalf of the Indians, and as his observations on the subject are truly benevolent, I shall subjoin an extract of them.

"IT is pleasing (he says) to discover that there are friends who feel for the Indians, but how distressing to contemplate the charge of an indirect intention at least to drive these poor defenceless Aborigines from their native land. Surely it cannot be the deliberate intention of the Legislature of America or Britain to attempt this! — I feel for my country, and true Patriots in America also must feel for theirs: if necessary then let Petitions press from every Christian congregation, and every man alive to the feelings of humanity must join, to both Legislatures. I trust you will give me an early reply to this, stating facts as to your situation, information and progress, as it regards the Indians, and let us hope, we shall hope, our gracious God will appear in the hour of need, and not suffer these poor fellow creatures, our Brethren, to whom we owe such a mighty debt, to be exterminated, but that they shall be treated as men, and brought acquainted with that *Saviour* in whom there is neither Jew nor Greek, Barbarian or Sythian, but *Christ is all in all.*"

I SHALL now draw to a close with some degree of satisfaction, having at least proved, by the most authentic documents, that the Indians are capable of being civilized in the most comprehensive sense of the word; and if I were to add my own testimony, I might observe, that I have discovered a degree of unaffected civility in the character of the Indians, which has charmed me more powerfully than all the *studied* manners of the most finished courtier. There is a gentleness of behaviour towards each other which corrects whatever is offensive in their manners; and by a constant train of humane attentions, they study to alleviate the burden of common misery. This politeness is not called forth on peculiar emergencies; but it is con-

tinually in action. It forms their address, it regulates their speeches, and diffuses itself over the whole behaviour. An Indian once told me that so far from giving the lie to each other, no greater insult could be offered than to say, "*I do not believe you.*"

THE above remarks are strongly corroborated by Mr. John Heckewelder, the venerable Moravian Missionary before noticed. He observes, that "every person who is well acquainted with the true character of the Indians, will admit that they are peaceable, sociable, obliging, charitable and hospitable among themselves, and that those virtues are a part of their nature. In their ordinary intercourse, they are studious to oblige each other. They neither wrangle nor fight; they live, I believe, as peaceably together as any people on earth, and treat one another with the greatest respect. That they are not devoid of tender feelings has been sufficiently shewn in the course of this work.* I do not mean to speak of those whose manners have been corrupted by a long intercourse with the worst class of white men; they are a degenerate race, very different from the true genuine Indians whom I have attempted to describe."

LET not genuine benevolence therefore be disgraced with the fetters of absurd, inveterate prejudice toward the Indian, or confine itself within the walls of a sect or party."

-If we have even enemies we must not neglect the means likely to benefit them. This is the very spirit of the Gospel, viz.—"But I say unto you, love your enemies; bless them that hate you; and pray for them that despitefully use you, and persecute you." Say not these poor wretched creatures have brought their miseries upon themselves, and therefore they deserve to suffer. What would be your own lot, if you had nothing better than you deserve? Do not plead that your feelings are too tender to bear the sight or smell of an Indian; let us remember the

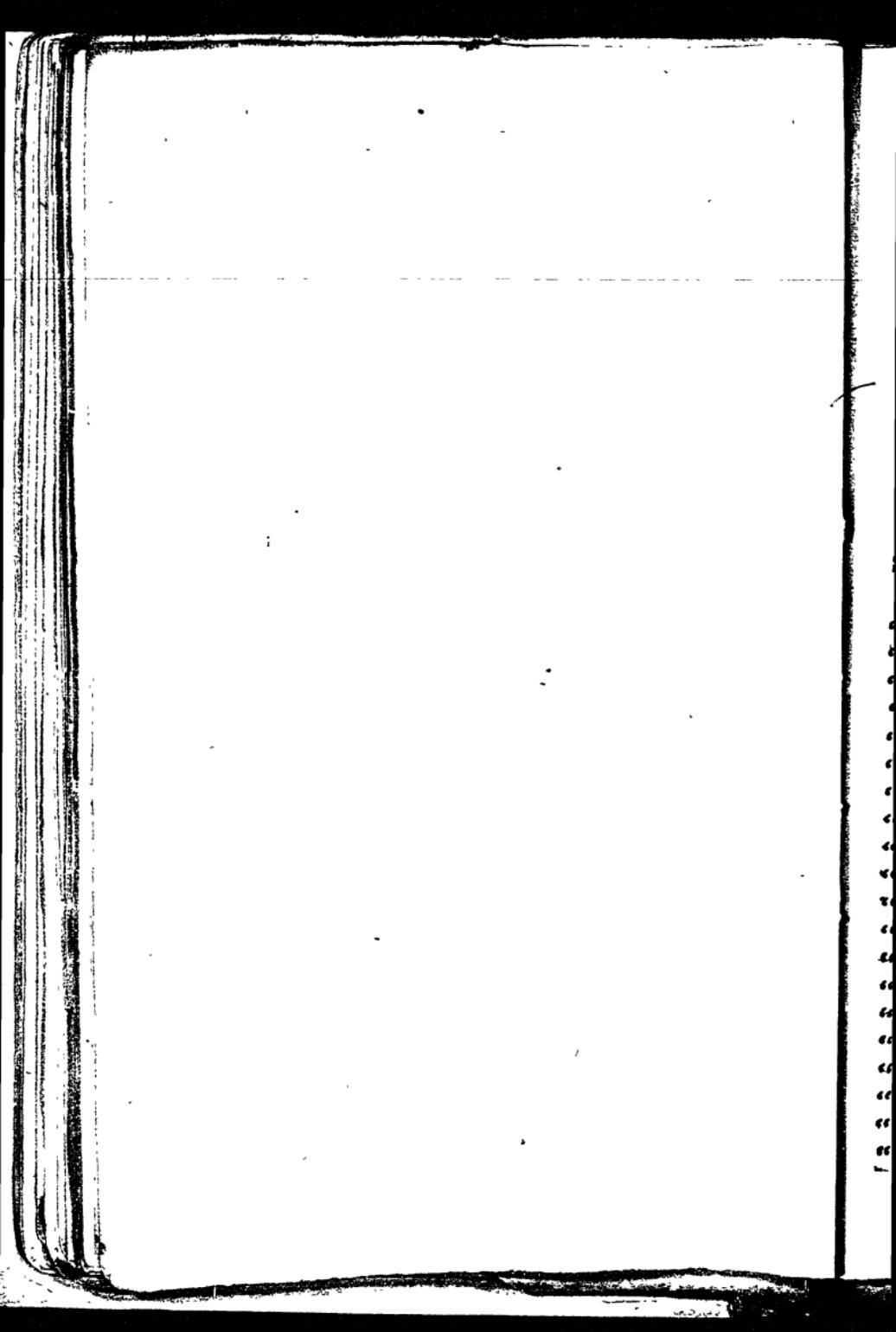
* The work here alluded to is the one published by the Philosophical Society in Philadelphia, which, as it contains some very learned observations on the Indian dialects in addition to other merits. I have subjoined an extract of Mr. DUPONCEAU's remarks on that important subject. (See Appendix, No. II.)

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our Ancestors were if possible in a more wretched state than the Aborigines of this country, and that it is to Pagans our conquerors we are indebted in a great measure for the comforts of civilization. Many indeed despise the Indians on account of their extreme misery; but does not this furnish a reason to stimulate rather than suppress our liberality, and surely the Christian who knows the preciousness of spiritual light, ought to be concerned about those who sit in darkness and the shadow of death.

LET us labour therefore to disperse the prejudices, and convince the Indians by our liberality how much we are concerned for their best interests. Reader dost thou possess the good things of this life? then hear the Apostolic injunction—"To do good and communicate forget not; for with such sacrifices God is well pleased."

THE END.



APPENDIX.

No. I.

Extract of a letter from Major General Sir THOMAS SAUMAREZ, President and Commander in Chief of the Province of New-Brunswick, to Mr. W. BROMLEY.

SIR,

Fredericton, 27th May, 1814.

“ HAVING ascertained by the receipt of your very
“ obliging letter of the 14th inst. your determination to
“ continue in Nova-Scotia, and not settle in this Province
“ as you had thought doing, I now return you my best
“ thanks for the very interesting papers, regarding the
“ poor Indians, you were so good as to send me, which,
“ you may rest assured, I have made the best use of in
“ furtherance of the happiness and prosperity of these good
“ creatures. I have great satisfaction in acquainting you,
“ that yesterday I went to the ground lately purchased
“ for them, accompanied by the Commissioners appointed
“ by me to put them in possession (according to the vote
“ of the Provincial Assembly) and all the subscribers at
“ this place, when the Indians received us in their best
“ dresses, and I could add their best looks, as I never saw
“ them so well pleased, contented and happy as upon this
“ occasion; we took a sufficiency of potatoes, the best we
“ could procure in the Province to plant, and such imple-
“ ments of husbandry as they were in immediate want of,
“ which attentions were the more gratifying as they did
“ not expect them.

“ WE agreed with their neighbours to pay for
“ ploughing fifteen acres of land, already cleared, and we
“ purchased Indian corn and other seeds, so that they can
“ cultivate the whole of these;—they have already began
“ to cut wood on their estate, and I make little doubt of
“ their making rapid improvements in a very short time:
“ The ground we saw them upon, is one of the most beau-
“ tiful spots I ever saw; it adjoins a chapel and burial
“ place they have long since possessed, and it is close to a
“ river which I was informed contained plenty of salmon,
“ and other sorts of good fish, which will prove of incalcu-
“ lable advantage for their summer and winter stock.”

“ I AM led to expect the arrival of Major-Gen-
“ eral SMYTH daily, so that I shall reserve a great deal of
“ what I have to communicate to you until I shall have
“ the pleasure of seeing you in Halifax. I cannot suffi-
“ ciently applaud your generosity and disinterestedness in
“ the righteous cause so strenuously pursued by you—it
“ does you the more honour and credit in proportion to the
“ difficulties and obstacles you have unhappily to encoun-
“ ter and to surmount. With every good wish for your
“ happiness and prosperity, I have the honour to be,

“ SIR,

“ Your very faithful and obedient servant-
“ THOMAS SAUMAREZ.”

No. II.

*Extract of a Letter from Mr. PETER S. DUPONCEAU,
the corresponding Secretary of the Philosophical So-
ciety in Philadelphia, to the Reverend JOHN HECKE-
WELDER, a Moravian Missionary at Bethlehem.*

Philadelphia, 21st August, 1816.

“ I AM busily employed in studying and translat-
“ ing the excellent Delaware grammar of Mr. Zeisberger

" I hope the Historical Committee will publish it in due time. The more I become acquainted with this extraordinary language, the more I am delighted with its copiousness and with the beauty of its forms. Those which the Hispano-Mexican grammarians call *transitions* are really admirable. If this language was cultivated and polished as those of Europe have been, and if the Delawares had a Homer or Virgil among them, it is impossible to say with such an instrument how far the art could be carried. The Greek is admired for its compounds; but what are they to those of the Indians? How many ideas they can combine and express together in one single locution, and that too by a regular series of grammatical forms, by innumerable varied inflexions on the same radical word, with the help of pronomial affixes. All this, my dear Sir, is combined with the most exquisite skill, in a perfectly regular order and method, and with fewer exceptions or anomalies than I have found in any other language. This is what really astonishes me; and it is with the greatest difficulty that I can guard myself against enthusiastic feelings. The verb, among the Indians, is truly the *word* by way of excellence. It combines itself with the pronoun, with the adjective, with the adverb;—in short, with almost every part of speech. There are forms both positive and negative which include the two pronouns, the governing and the governed; *ktahoatell*, " I love thee;" *ktahoalowi*, " I do not love thee." The adverb " not," is comprised both actively and passively in the negative forms, *n'dahoalawi*, " I do not love;" *n'dahoalgussiwi*, " I am not loved," and other adverbs are combined in a similar manner. From *schingi*, " unwillingly" is formed *schingattam*, " to be unwilling;" *schingoochwen*, " to go somewhere unwillingly," *schingimikemossin*, " to work unwillingly;" from *wingi*, " willingly," we have *wingsittam*, " to hear willingly," *wingachpin*, " to be willingly somewhere;" *wingilauchsin*, " to live willingly in a particular manner;" from the adverb *gunich*, " long," comes *gunelerdam*, " to think one takes long to do something;" *gunagen*, " to stay out long;" and so are formed all the rest of the

“ numerous class of *adverbial verbs*. The *adjective verbs* are produced in the same way, by a combination of adjective nouns with the verbal form. Does *guneu* mean “ long ” in the adjective sense? You have *guneep*, “ it was long,” *guneuchtschi*, “ it will be long,” &c. from *kschiehek*, “ clean,” is formed *kschiecheep*, “ it was clean;” from *machkeu*, “ red,” *machkeep*, “ it was red;” and so on through the whole class of words. Prepositions are combined in the same manner, but that is common also to other languages. What extent and variety displays itself in those Indian verbs; and what language, in this respect, can be compared to our savage idioms ?

“ Nor are the participles less rich or less copious. Every verb has a long series of participles, which when necessary can be declined and used as adjectives. Let me be permitted to instance a few from the causative verb *wulamalessohen*, “ to make happy.” I take them from Zeisberger.

DELAWARE.	{	<i>Wulamalessohaluwed</i> , <i>he who makes happy.</i>
		<i>Wulamalessohalid</i> , <i>he who makes me happy.</i>
		<i>Wulamalessohalquon</i> , <i>he who makes thee happy;</i>
		<i>Wulamalessohalat</i> , <i>he who makes him happy.</i>
		<i>Wulamalessohalquenk</i> , <i>he who makes us happy.</i>
		<i>Wulamalessohalqueek</i> , <i>he who makes you happy.</i>
		<i>Wulamalessohalquichtit</i> , <i>he who makes them happy.</i>

IN order to show the analogy of the Delaware and Micmac tongues, I shall introduce in the following page a specimen of the latter for the information of the curious; by which it will appear that the verb, the pronoun, and the number are expressed in one word, as in the Delaware.

PRESENT

DELAWARE.

PRESENT TENSE.

SINGULAR.

A-mal-ki, I dance
 A-mal-kan, thou dancest.
 A-mal-kat, he dances.

PLURAL.

A-mal-kal-teque, we dance.
 A-mal-kal-de-yogh, ye or you dancee.
 A-mal-kal-de-jic, they dance.

IMPERFECT TENSE.

SINGULAR.

A-mal-ki-yap, I danced or did dance.
 A-mal-kape, thou didst, &c.
 A-mal-kap, he danced, &c.

PLURAL.

A-mal-kal-de-cup, we dance.
 A-mal-kal-de-a-hop, ye or you danced, &c.
 A-mal-kal-dib-nic, they danced, &c.

THE following similarity in the *Pronouns* tend to prove that these languages have the same origin.

	SINGULAR.	PLURAL.
MICMAC.	Neen, I.	Kenoo, we.
	Keel, thou.	Kelow, you.
	Negham, he.	Negamou, they.
	SINGULAR.	PLURAL.
DELAWARE.	Ni, I.	Kiluna, we.
	Ki, thou.	Kiluwa, you.
	Neka or Nekama, he or she.	Nekamawa, they.

ERRATA.

Note at the foot of page 21, read Dr. Wistar, the late President of the American Philosophical Society, and Peter S. Duponceau, Esquire, the corresponding Secretary with the Reverend John Heckewelder, a Moravian Missionary.

Page 26.—Mrs. Phelan's Letter, speaking of the Indian Lad, read remarked him, for marked him.

Page 47, line 11 say joint certificate instead of join.

