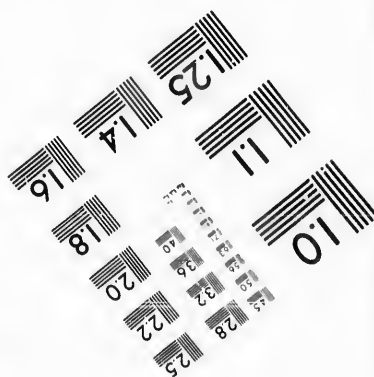
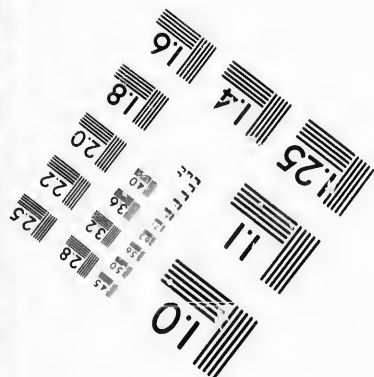
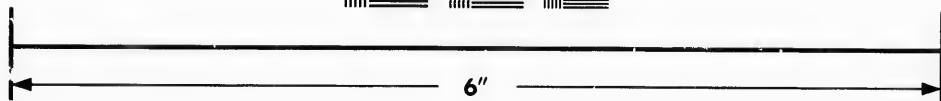
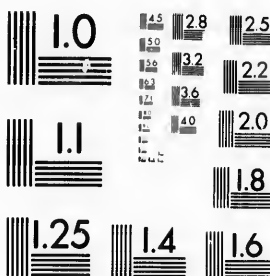


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N. Y. 14580
(716) 872-4503

15 28
16 32
18 22
20
18

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

10

© 1987

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Includes supplementary material/
Comprend du matériel supplémentaire |
| <input type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Only edition available/
Seule édition disponible |
| <input type="checkbox"/> Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible. |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
			✓								

The copy filmed here has been reproduced thanks to the generosity of:

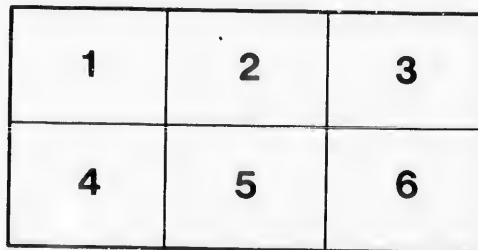
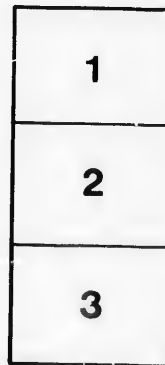
La Bibliothèque de la Ville de Montréal

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ▼ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

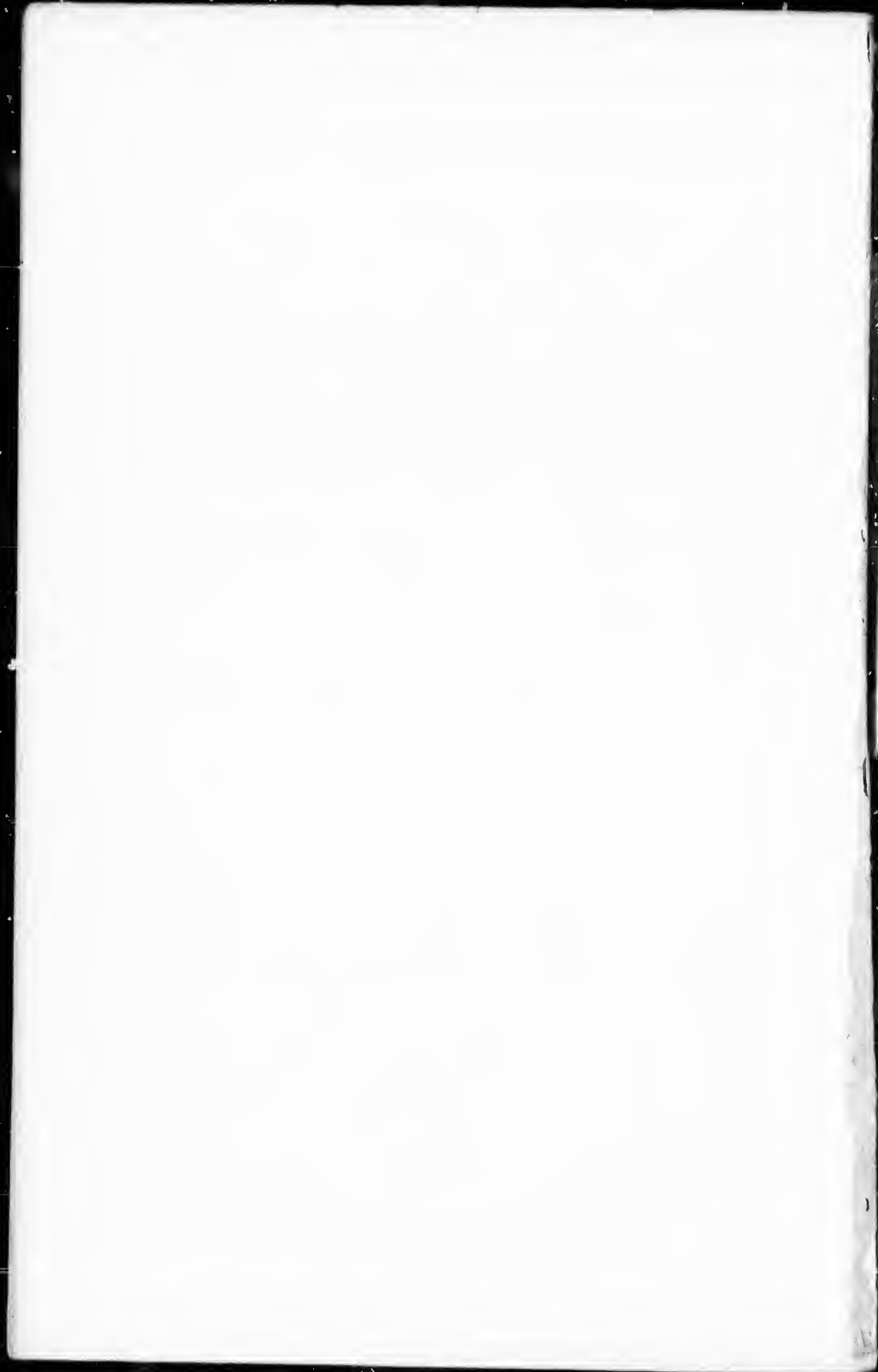
La Bibliothèque de la Ville de Montréal

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



E

8
A
CONTINUATION
OF THE
NARRATIVE

OF THE
Indian Charity-School,

BEGUN IN

LEBANON,

IN

CONNECTICUT;

NOW INCORPORATED WITH

DARTMOUTH-COLLÈGE,

IN HANOVER,

IN THE PROVINCE OF

NEW-HAMPSHIRE.

By Eleazar Wheelock, D.D.

President of DARTMOUTH-COLLEGE.

HARTFORD: *December*

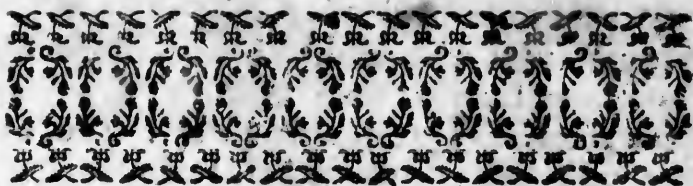
Printed in the Year 1773. *at 2*

854352

I



fr
to
A
R



A CONTINUATION

OF THE

NARRATIVE

OF THE

Indian Charity-School, &c.

From Sept. 26, 1772, to Sept. 26, 1773.

◆◆◆◆◆ N the Appendix to my last Nar-
◆◆◆◆◆ rative, I gave the Public an Ac-
◆◆◆◆◆ I count of Mr. Ripley's Return
◆◆◆◆◆ from his northern Mission, and
◆◆◆◆◆ of his bringing eight Youths
◆◆◆◆◆ from the Cahnawaga, and two
from the Loretto Tribes of Indians with him,
to this School. And supposing some farther
Account of them may be acceptable to my
Readers, I shall add, That after some little
Acquaintance

Acquaintance with them, I understood that those from Loretto were Hurons, and could speak the Language of that Tribe : And by a thorough Acquaintance, Mr. Dean found that there was such Affinity between their Language, and the Ononda's, which he is Master of, that with very little Pains, he can make himself so completely Master of their Language, as to be able to discourse and preach to the Hurons freely in their own Tongue.

THEY manifested great Satisfaction in being here at School, and seem'd to be endow'd with Principles of Honor, Manhood and Benevolence, much beyond what has appeared common to the Natives; and they have made good Proficiency in the School. They soon began to read and write English (which an Indian may do before he can discourse in that Tongue) and as they could speak French well, I ordered Joseph Verruiel, a young Frenchman, to teach them to read the French Bible.

THIS Verruiel came providentially from Canada to this School, almost two Years ago. His Father was a Lieutenant-Colonel of the Militia near Quebec, and before the taking of that Place by the English, his Circumstances were affluent. He had supported this Son two Years at School, in France, but in the Siege at Quebec his House was burnt, and he reduced to Poverty; whereupon he sent for this

thi
of
of
W
he
and
the
du
as
hen
cou
the
who
with
Lan
ons
abo
ed o
ly tr
that
Reli
judg
Adm

W
Lati
able
Lati
self t
the
papa
conce

this Son home. This Youth had never heard of this School, when he sat out with a Number of Frenchmen, on a Journey through the Woods from Canada to Connecticut. When he had reached these New-English Settlements, and had got sufficient Evidence of Deceit in the Man they had put Confidence in to conduct them, and having no Interest of his own, as the rest had, to call him further, and apprehending himself unsafe among a People he could not understand, while he was so much in the Hands of a bad Man, and finding some who had been formerly Captives in Canada, with whom he could converse in his own Language, he stopped, and let his Companions go forward without him. In this Place, about Thirty-five Miles distant, he was informed of this School, and that he would be kindly treated, if he should be admitted into it, and that no Compulsion was used in Matters of Religion, but all left to search, and see, and judge for themselves, he desired, and obtained Admittance on Tryal.

WHEN he came, he could speak so much Latin that we could understand him, and was able to read and understand the most of the Latin Testament, and soon discovered himself to be a biggotted Papist, fraught with all the Prejudices against Protestantism which papal Artifice could inspire. I advised all concerned not to enter into any warm Debate

Debate with him on any Points of the Controversy, nor any Thing more than propose Questions for his Consideration. He appeared desirous to search the Matter to the Bottom, and see, and judge for himself. I procured a French Bible for him, which he had never seen before, more than the small Abridgment which their Clergy allow to be read. He read it with great Diligence and Improvement, and soon began to Question the Truth of many Things which he had before taken upon Trust, with no other Ground of Belief, than the Authority of that Church, and found himself constrained to indulge the growing Suspicion, till he renounced all the Peculiarities of the Popish Religion, and became a fixed and settled Protestant; on which I determined to carry him through a Course of Collegiate Learning at my own Expence, unless some charitable Friend should find it in his Heart to contribute Assistance therein, in hopes that he may by the Grace of God, be made eminently useful to his mistaken Brethren.

THESE Hurons have made good Proficiency in reading the Bible, and appear also to be nearly satisfied that their Teachers have heretofore much imposed upon them, and that the Strength of the Popish Cause don't lie in the Power of Truth, but in that Darkness and profound Ignorance which they are so careful to bring up and hold their People in, as to a great
Part

Part of
Things
cated, a
They e
young
tage of
ingly,
make a
invite a
them in
in May
ago, a
their P
so man
any Bo
Opinio
a great
be wil
whole
vation
pect to
have lo
Faith

As
Caghn
near t
arrived
had cl
to disc
ent of
shew'd

Part of the divine Revelation; and that many Things, merely human, were imposed, inculcated, and enjoyned upon them instead thereof. They expressed a Desire that some of their young Relations might have the same Advantage of Instruction as they had; and accordingly, at their Desire, I gave them Liberty to make a Visit to their Friends in Canada, and invite a Number of likely Boys to return with them in the Fall to this School. Accordingly, in May they set out, and returned a few Days ago, and inform me that the Opposition of their Priests was so strong, and their Artifices so many that they could not prevail to bring any Boys with them at present, but they are of Opinion that there is a growing Prospect that a great Part of that Town will, in a little Time, be willing and glad to be instructed in the whole Truth which secures their eternal Salvation. But however it may be with Respect to others, I think it is evident that these have lost nothing in the Profession of the Protestant Faith by going home.

As to those eight who came with these from Caghnewaga, one of whom appeared to be near thirty Years old, and three more to have arrived near the Age of Manhood—After I had clothed them decently, they soon began to discover the Indian Temper, grew impatient of Order and Government in the School, shew'd a great Inclination to be hunting and
rambling

rambling in the Woods, not well satisfied with what was done for them, a Disposition to make unfriendly Remarks upon any Omissions in any Respect, which could be construed as evidential of, in any Measure, a Want of Kindness and Care for them; and this in Cases, in which none but themselves could ever have thought of such an Understanding of them, &c. In the Beginning of March they petitioned earnestly that I would let them make a Visit to Sir William Johnson; I was not sorry for such a Motion, as I apprehended they were more likely to do Hurt to Others, than get Good to themselves, by staying here. I gave them Liberty to go, and from thence to Caghnewaga, and not return again to this School; and accordingly furnished them with all that was necessary for their Journey. These four left the School, March 11, and all Uneasiness with those they left behind, at once subsided.

THE Account they gave on their Arrival at Caghnewaga, of the Treatment given the Boys they left here, was not over friendly; however, I believe they have done the Cause no Hurt, especially as they themselves made so much better Appearance as to their Cloathing than they did when they came from Home.

THREE of the Fathers of these Children, viz. Messieurs Stacy and Phillips, Fathers of the two captive Boys before-mentioned, and Soderesko

reousko Father of another, all reputable in the Tribe, came here June 2d, on a Visit to their Children. Mr. Stacy brought his Wife, (who is one of the Natives) with him. And Mr. Philips brought with him a Son, who appeared to be about 14 Years old, and who had been lately elected, and installed King of that Tribe. (This I understand to be agreeable to the Custom of the Indians, to chuse and Crown their Kings while they are young, and to have them ready to execute their Office on the Removal of their Predecessor.) This Son Mr. Philips promised to send to me for an Education in this School, the Lad appeared promising, and was desirous to stay with his little Brother, and his Father would have left him, had it not been that certain Rites commonly practised among them, to ratify the Choice of a King, and make it more publickly known among the Tribes, yet remained to be performed, and his putting his Son out of the Way while they were conferring such Honours upon him, he apprehended would be taken as an Expression of Disrespect, and therefore he thought it not expedient to leave his Son here at that Time, but expressed the fullest Purpose to send him as soon as the Way should be prepared for it, which I can't but consider as a very hopeful Omen of some great good in reserve for those Northern Tribes.

THEY

THEY appeared well pleased with the Situation, and Disposal of their Children here.

THEY gave me an Account that their Priest was much displeas'd at their sending their Children to this School, and to that Degree that he had refus'd to Pray either for Parents or Children since they came away.

THEY also inform'd me that through the influence of the Priest, and the aged Grand mother, the Boy, a descendant from the Rev'd. Mr. Williams, (whose coming with Mr. Ripley was prevented by Sicknefs) was like still to be detain'd.

THE beginning of May the Rev'd. Mr. Ripley and Mr. Dean, set out on a Mission to visit the Indians at Penobscott, and on the Bay of Fundy, as they should find Encouragement, agreeable to Representations heretofore made of a Door open for Service among them.

COLONEL Goldthwait Commander of the Fort at Penobscott, inform'd them that for a Number of Years, and till of late there had appear'd a very fair Prospect of their receiving a Missionary, had one been offer'd to them, but now the Case appear'd much otherwise; and this occasion'd through the free and unrestrain'd Sale of spiritous Liquor among them, and the Flattery and Artifice of the Romish Priests who quiet and keep them in perfect Security

curity by a liberal Dispensation of Pardons of their continual Drunkenness, and all the sordid vices concomitant with, and consequent thereon ; and which are reasonably to be expected, so long as the Traders are under no restraint in selling, nor the Indians in buying Rum, but their want of Ability to pay for it ; by which Means their Poverty and Misery is already come upon them, Mr. Ripley says, beyond what he had ever seen before in any Instance. By these Indulgencies of their Priests, they were faster than ever attached to them, though by these Means they were wasting and decreasing fast as to their Number, and appeared to be nigh, very nigh unto cursing, insomuch that within a very few Years, according to the present Course of Things, that once numerous and formidable Tribe, which has been such a fore Scourge to the English, will be wholly Extinct.

AMONG these Mr. Ripley found an Indian of whom Colonel Goldthwait before informed him, who said he belonged to a very large Tribe far West of Lake Superior, which he called *Mattagnessawack*, which lived far beyond any Communication with, or Knowledge of the English, and his Character among the Indians at Penobscott, and the English who have been several Years acquainted with him, for Honesty and Veracity, renders the Account which he gives worthy of more Credit, & also as his Account

counts have been invariably the same ever since he has been with them, i. e. since the taking of Canada by the English, a Summary of which is this, That the Country there is vastly Fertile—That they Plant nothing but Indian Corn, Melons, Pumpions—That Rice, Peas, Beans, Apples, Plums, Tobacco, Grapes, &c. grow spontaneously, and almost every Thing which he had seen in Canada or New-England, and all in great Plenty—That Horses, Cows, Sheep, Goats, Buffaloes, were Natives of that Country, ran wild, and were propagated in great Abundance; also, the greatest plenty of Fowls of all Sorts, as Turkeys, Geese, Ducks, Hens, Pigeons, &c. who feed chiefly on Rice—That the Tribes of Indians were vastly numerous, and their Wars generally every Year—The Weapons they use in War, were Bows and Arrows, and a heavy Club—Their Arrows are pointed with Stone, and sometimes poisoned—That the Armies which met at the taking of Quebec, (where he was on the side of the French) were but a handful compared with those who commonly met in War in his Country—That when they met upon a very large Plain, where they used commonly to Fight, the armies were so large that he could not see from one End to the other of them.

THE Account he gives of his coming into this Part of the Continent is, That he was taken Captive, and being young and able bodied,

ed, he was Sold, as is their Custom to deal with such, the old and decrepid they kill, and thus as a Captive he was Sold, and pass'd from Tribe to Tribe, till he got into the Hands of one who were in Connection with the French, and there became one of the Quota which that Tribe was to furnish the French for that War, where he got Acquaintance with the Penobscott Indians, and came Home with them when the War was over, and married one of that Tribe, by which Means he has been prevented returning to his own People, as his Wife will not Consent to it though he has greatly desired it.

He says he never heard of, nor does he suppose that his Nation, have any Notion of a Supreme Being—He says they have very little, or almost no Winter there, and tells of many and vastly great Tribes which he pass'd thro' before he came to Canada. He says the Occasion of their War is never to defend Property, nor is there ever Oecasion for that, as they have every where such Fullness, and Room enough for all ; but it is only out of Pride to see which Nation have the bravest Men.

An Indian of the *Annudowessan* Tribe, which is commonly at War with the *Mattegnessawacks*, has also been at Penobscott, and gives an Account similar to the most essential Parts of this Relation, by which it is made yet more credible.

At

At Mr. Ripley's Desire, the Chiefs of that Tribe met together, on which occasion he had the Assistance of Capt. Fletcher, the Province Interpreter, by whom he communicated to them his Errand; after a short Consultation among themselves, they gave for Substance the following Answer, viz. After thanking him and those who sent him, they said God had taught them a way to Pray which was right, meaning the whole Popish Way of Worship, to which Religion they seemed much attached, and added, their Children would not be willing to come, and if they were, they could not get a living by it; and shewed no Inclination to send them, to which Mr. Ripley thought proper to return them a short Answer, in which he expressed the Kindness of the English in making the Offer to them, and that the Offer made them was of God—That they would be the only Sufferers by refusing it—That the English would, by their Refusal, be saved much Pains, and Expence to do them good, &c.

At this Place Mr. Ripley found an Indian Youth of the *Natic* Tribe, who had for several Years been with these and the Indians at *St. Francis*, till he is become thorough Master of the Languages of both the Tribes, which are near alike—his moral Character being very good, and there appeared a Prospect of his becoming a fine Interpreter, and a very useful Man, should he have proper Measures of Learning,

ning, Mr. Ripley invited him to come with him to this School, he complied with the greatest Chearfulness, and arrived July 28, and has conducted agreeably.

MR. Ripley has represented to me that Missionaries among the poor English Settlers in that Quarter are employed and supported by that Province, viz. the *Massachusetts Bay*; and that he found it quite consistent with the Design of his Mission to serve that charitable Design towards those Settlers also, and is of Opinion that they will be more likely to find access to the Indians, and be more beneficial to them, considering the Jealousies which their Priests inspire, if they should go in the Character of English Missionaries, and as having them for their Object, than in the Character of Missionaries to the Indians; so that their Labours among the Indians might appear to be only occasional, and not in Consequence of any special antecedent Respect to them, in which Capacity they may visit the Indians as often, and spend as much Time with them, as will likely be profitable at present, and yet perform nearly the Service which would be reasonably expected among the English, and the Expence for each be lessened thereby. And I know these charitable Gentlemen of the Committee, and their Constituents, of that Province will rejoice in any Plan that shall make their Charity more extensively beneficial to the Souls of
Men,

Men, while the Money they have granted for the Benefit of the English, is wholly devoted to that Use.

UPON receiving various Accounts from the Northward, which encourage a Hope that a Door may be soon opened for Missions among the Tribes in the Province of Canada, several of my Students who have been some Years with me preparing for a Mission to the Indians, were desirous to spend some Time in that Province, to get Acquaintance with the Inhabitants, and learn the Customs and Languages both of the French and Indians, in order to qualify themselves for a Mission there. I did well approve of the Proposal, as the Indians are so much Frenchified, and likely more or less acquainted with the French Tongue wherever the French have traded, or employed their Missionaries among them for many hundred Miles.

ACCORDINGLY, Messieurs Thomas Kendal, Elisha Porter, Andrew Judson, and with them Joseph Verruiel set out on the 15th of June, and after the three first had recovered of the Small-Pox, which they received by Inoculation at Montreal, Mr. Kendal found a very eminent Situation for Learning what he had in View at Mrs. Stacy's at *Caghnawaga*, and soon found himself so happy as to gain the Respect of all about him, both French and Indians, and

and had as many Indian Boys applying to him for his Instruction as he desired, and more than he was well able to attend upon, which gave him an Opportunity to be immediately profitable to them, while he was under the best Advantage to prosecute the Design of fitting himself for that Service.

THE Difficulty of introducing and settling a Missionary in any of their Tribes, and the Length of Time, and expensive Ceremonies always necessary to effect it, has led me more and more into a favourable Opinion of Missionaries itinerating among them, and accordingly of qualifying suitable Youths for that Purpose; who may be able to speak to the several Tribes in their own Languages, and as itinerant Missionaries travel from Tribe to Tribe, in which Character their continuance at particular Places may be agreeable to the Instructions which CHRIST gave the itinerants which he sent forth, as their Prudence should dictate, and the Reception their Persons and Message should find among them.

I THINK it worthy our Consideration whether there would not be much less Danger of those Jealousies which have been so constantly a great Impediment in the Way of stated Missionaries, and much less expose them to their Rage, or if they should find themselves in Danger, make their Retreat more easy, and without Noise, and give them Opportunity, according to CHRIST'S Direction to leave them in a Manner best suited

to awaken their Consciences, and excite them to Consideration.

A Number of Missionaries thus employed will have peculiar Advantage to strengthen one another's Hands, mutually confirm one another's Message, advise one another of Dangers on the one Hand, and encouraging Prospects on the other; and their Mission in the whole, appear more respectable among the Savages. And if God should mercifully accompany their Message with the Holy Ghost sent down from Heaven, & there should be a Spirit of Conviction among them, though but in a few Instances, this would be a most likely Means to spread the Leaven far and wide, and through the whole Lump, as the few, who should be the Subjects of such Impressions, would be fond of following, and recommending the Preacher to others, and all who should come in their Way.

We have had plentiful Experience of this in Years past, as great Numbers can Witness who lived in Places where God has graciously poured out his Spirit upon his People, and how many hundred Instances are there in this Land of such as can Witness that those first Impressions which they have reason to Hope issued in a saving Conversion to Christ, were by Means of the Reports and Discourses of others who were under such Impressions. May the Lord of the Harvest graciously inspire his young Servants who are willingly offering themselves to this Service,

vice, with Wisdom, and a holy Zeal, and send them forth in the Power and Spirit of Elias, and Crown their pious Labours with his Blessing.

MR. Dean has now finished his Course of Studies here, and upon finding, as I have already mentioned, that he may with little Expence be able to Preach to the Hurons freely in their own Tongue, has determined if God pleases, when he has perfected himself in the French Tongue, to enter upon a Mission, and with a proper Companion, preach as an Itinerant, not only to the Six Nations (with whom he lived many Years from his Youth) but to all the Tribes that can understand him, to a thousand Miles end, if such there are at that Distance.

MESSIEURS Stacy and Phillips on their late Visit informed me that by learning one Language besides the Mohocks which he already has, he would be able to discourse and preach to all the Tribes back from Montreal for some hundred Miles.

My Expences here have hitherto necessarily been great, and every considerate Man will easily conceive them to have been much greater, on account of the Difficulty and Distance of Transportation, and especially as the Roads are yet so new and rough. It is likely in Time new Markets will be opened, and Stores provided nearer and more convenient, but there must be Time to effect it, and great Expence to clear
the

the Roads and make them feasible for Carriage, but the greatest and surest Prospect I have of Relief as to the greatest and heaviest Part of this extraordinary Trouble and Expence is from the Cultivation of these Lands; when we can attain to a fullness of all which this Soil will produce, we shall require but comparatively small Importation to make our Subsistence comfortable, and I begin already to feel the Benefit.

My Crops were considerably shortened the last Year, the former by an uncommon Rain at the Beginning of the Harvest, the latter by an untimely Frost, yet the Benefit of that which was saved was very sensible. And I have this Year cut about double the Quantity of Hay which I cut the last Year, viz. about thirty Tons, and if God shall graciously continue his Smiles, and grant Increase according to the present Prospects, I expect to cut fifty or sixty Tons the next Year. I have reaped about twenty Acres of English Grain, which Crop appeared to be very heavy before Harvest, and proved to be too much so, as a considerable Part of it fell down with its own Weight before the Seed had got to maturity, the Consequence of which all experienced Farmers well know; however, tho' it be much less than the Prospect was it is a very considerable Relief. I have about twenty Acres of Indian Corn on the Ground, which, considering the Newness and imperfect Tillage of the Land, promises a considerable Crop.

THE Number of my Labourers for six Months past, has generally been from Thirty to Forty, besides those employed at the Mills, in the Kitchen, Wash-House, &c. The Number of my Students dependant and independant the last Year was about Eighty, and the Number of my Family together, consequently large; and thro' the pure Mercy of God I have been blessed with a peaceable Family, diligent and orderly Students, & faithful Labourers. I have not heard a profane Word spoken by one of my Number, nor have I Reason to think there has been one for three Years past, nor do profane Persons expect to be employed in any Service, or allowed to continue here.

I HAVE seven Yoke of Oxen, and about twenty Cows, all the Property and employed in the Service of the School. I have cleared, fenced and sowed about fifteen Acres of Wheat, the clearing of the Ground I entered upon the last Year and have found it Costly, as I expected I should, it being very heavy timbered; but as the Soil is good, and contiguous to the School, I expect it will well repay the Cost of it.

I HAVE cleared sufficient for Pasturing, i. e. have cut and girdled all the Growth upon five Hundred Acres, and a Part of it have sowed with Hay-Seed; the rest I expect will be ready to receive the Seed, as soon as it shall be dry enough to burn the Trash upon it in the Spring. The Soil is generally good, and I hope the
School

School will experience the Benefit of it in due Time.—I have enclosed with a Fence about two Thousand Acres of this Wilderness, including the before-mentioned, that I might be able to restrain Oxen, Cows, Horses, &c. from ramb-ling beyond my Reach in the Wilderness.

ONLY the Article of Hay-Seed to stock these Lands which I have already cleared, has and will, I expect, Cost above £.40 Sterling. I have studied the cheapest and most effectual Methods I could to execute this Design, it can't be accomplished without Expence—And however Gentlemen at a Distance may think of it, I find my Conduct, so far as I know, to be approved by all who have been acquainted with it, and it gives me very sensible Satisfaction to know that my honored Patrons in England do approve of my Procedure, and without their express Approbation, I should not have taken such an important Step, any further than I should have ventured to have done it at my own Ex-
pence.

A LITTLE more than three Years ago, there was nothing to be seen here but a horrid Wil-
derness, now there are eleven comfortable Dwel-
ling-Houses (besides the large one I built for my
Students, and other necessary Buildings, as Barns,
Malt-House, Brew-House, Shops, &c.) and
some of them reputable ones, built by Trades-
men, and such as have settled in some Connec-
tion with, and have been admitted for the Bene-
fit

fit of this School, and the most of them near finished, and all expect to be habitable and comfortable before Winter, and all within Sixty Rods of the College—By this Means the Necessities of this School have been relieved in Part as to Room for my Students—Yet the present Necessity of another and larger Building appears to be such, that the growth of this Seminary must necessarily be stinted without it. This Necessity I have represented to my honored Patrons in England, and doubt not they will recommend the charitable Design as they shall think adviseable. I also recommended it to the honorable Corporation of this College at their Meeting last May; in consequence of which they applied to the honorable General Assembly of this Province (who were then sitting) for their Encouragement and Assistance; who generously granted £.500 Lawful Money out of the Province Treasury to begin with. Whereupon the Trustees taking into their Consideration, how graciously God had opened the Hearts of his People on both Sides the Water, to contribute so liberally to support and build up this Institution, and that through his Blessing their reasonable Expectations have been so fully answered in the Progress and Success of it hitherto, as that none have Occasion to regret their Expence, or indulge the least uneasy Reflection on Account of their past Liberality towards it; but on the other Hand, the Prospect of the extensive Utility of it, to the great and pious Ends proposed by
the

the Benefactors, is so fair and promising, as may justly inspire a Confidence that GOD will not forsake it, but on the other Hand, will yet open the Hearts of such as he has honored with Ability to contribute Supplies for this Necessity also. Whereupon they unanimously came to the Conclusion that, suspending all other Methods, it be first attempted by a Subscription.

I AM not yet able very precisely to say what the Cost of the Building will be, as it is not yet fully determined with what Materials to build, whether with Brick, or Stone.

WE have discovered a considerable Body of good Stone at the Distance of about three quarters of a Mile from the Spot proposed for the Building; and some who have examined it judge there will be Stone enough to compleat it; how that will prove we can better judge when we have got enough for the Cellar and Rustic, or Ground Story; * and all acquainted with Buildings of this Nature may judge for themselves of the Expence of it, I suppose none will esteem it to be a very little Thing; and likely the judicious will think, when they consider the Nature, Use, and Design of the Building, that it is not injudicious to prefer Stone to any Thing else, if good Stone may be conveniently had. It is proposed to finish it in the most plain, decent,

* The Plan of the Building at present proposed is 175 Feet long, and 52 wide, and three Stories high above the Rustic or Ground Story.

cent, and cheapeſt Manner, after the dorick Order, and all may be affured that it ſhall be performed with all the Prudence, Care, Fidelity, and good Oeconomy which I am Maſter of. The Public may expect a faithful Account of Expences as often as ſhall be reaſonable, and of the whole when it is finiſhed.

By what I have thus imperfectly repreſented it is eaſy to ſee what is now my Object, viz. to begin and finiſh this large Building, compleat what I have began in putting a ſuitable Part of theſe Lands under proper Cultivation, and the ſooner this be done the ſooner will the School have the Comfort and Benefit propoſed by them.

ANOTHER Barn will likely ſoon be Neceſſary, as alſo a Houſe, and Accomodations for a Dairy, &c. and though the Expences to accompliſh theſe Things muſt neceſſarily be great, yet the Fund thereby laid will be laſting, and I hope ſufficient to ſupport a large Number of Indians, and pious Youth who ſhall devote themſelves to the Service of the REDEEMER with their whole Hearts, in a pleaſing Succeſſion to the lateſt Generation. And alſo by what I have ſaid I truſt Gentlemen of Conſideration and Penetration will ſee that now is the Time if ever for the Friends of this Inſtitution to lend a helping Hand, and eſpecially as I beheve none will think it prudent to abate our endeavours for the Pagans, our firſt and great Object, on Account of theſe extraordinary Expences which are ſubordinate

dinate to that End. Would not such Abatement of our immediate Endeavours with them at least endanger the Reputation of the Cause, give the Enemy an Advantage to put greater Embarrassments in our Way, and render the Success of future Endeavors more improbable? But I think this Objection of the Greatness of our present Expences can have no Force in it, since they are only for that which is on all Hands allowed to be Expedient and Necessary, and especially if we consider that by the execution of the Plan proposed, those Expences will likely soon be amply refunded. As for Instance, Twenty Shillings will clear, stock and fence an Acre of Land, and that Acre, when thus put under Improvement, will be worth Twenty Shillings per Annum. I dont mean that all these Lands can be put under Improvement so Cheap, or that all will be so profitable when they are brought under Cultivation, but that this is the Case with a considerable Part of these Lands, and I don't say this at Random, or by Guess, for it is found to be so in Instances not a few in these Parts, and I hope will be confirmed by my own Experience, so that the School will soon loose the principal of the Money laid out by neglecting to make this Improvement of it.

WHEN I think of the great Weight of present Expence for the Support of sixteen or seventeen Indian Boys, which has been my Number all the last Year, and as many English Youth on Charity; eight in the Wilderness who depend

pend upon their Support wholly from this Quarter; which has been the Case a considerable Part of this Year—such a Number of Labourers—and under Necessity to build a House for myself (as the House I have lived in was originally planned for a Store-House for the School, and has been for some Time used for that Purpose, and must be henceforward devoted to it) and Expence for three, and sometimes four Tutors, which has been the least Number that would suffice for the well instructing my Students, I have sometimes found faintness of Heart; but when I consider I have not been seeking myself in one Step I have taken, nor have I taken one Step without Deliberation, and asking Counsel therein—and that if further Resources from that Fullness, on which alone I have depended from the first, should be withheld, yet that which has been laid out, will be by no Means lost to this School, nor so much as ever be exposed to Reproach, as having been imprudently expended; and not only so, but I have always made it my practice, not to suffer my Expences to exceed what my own private Interest will pay in Case I should be brought to that Necessity, to do my Creditors Justice—But the Consideration which above all others, has been, and is my sovereign Support, is that it is the Cause of God; and God most certainly has, and does own it as his own, and in him, and him only, do I hope to perfect his own Plan for his own Glory. And whatever his Plan may be (and

(and we yet see but the Beginning of it) he will accomplish it, let the Devices, Counsels and Machinations of Men, or Devils against it be what they will. And I wish I may always be disposed with the Temper and becoming the Character of a Servant to have my Eyes ever to him— Under these Apprehensions, I can't be anxious about the Event. God has done great Things for it hitherto, & I may not go back, but wait upon & hope in him to maintain, support and defend it, & perform what is wanting for it in his own Way and Time. Certainly his Hand has been conspicuous, in the Beginning, Rise, and Progress of it, through so many dark Scenes. When in it's Infancy and was the Object of Contempt, it was the Hand of God that opened, and disposed the Hearts of so many on both Sides the Water to such pious & charitable Liberalities for the Support of it.—It was the Finger of God that pointed out such a wise, godly, honourable, and friendly Patronage for it in Europe—And what but a Divine Influence should move my worthy Patrons with so much Cheerfulness to accept that important Trust in London, and with such Steadiness, disinterested Zeal, prosecute the Design hitherto—It was the Hand of God that advanced it's great Friend and Patron, the Right Honourable WILLIAM Earl of DARTMOUTH, to the American Administration, at such a Time, and while he was in such Connection with this Seminary—It was the Hand of God that opened the Heart of our gracious Sovereign to shew his princely Munificence towards it in his Royal
Bounty

Bounty of two Hundred Pounds Sterling, and more especially in ratifying a Charter endowing it with all the Powers, Immunities, and Privileges of any University in his Kingdom, by which the Interests of it are most effectually secured, and those who are graduated in it have not an empty Title, but by Law have Claim to all those Rights and Privileges belonging to Graduates in any University within the Realm of Great-Britain.—Was it not the Hand of a gracious God that advanced so important and beneficial a Friend as his Excellency Governor WENTWORTH to the Chair in this Province, and disposed him as a nursing Father to patronize this tender Cause in its Infancy in this Wilderness? Has not a divine Hand been quite conspicuous in defeating the Plots and Efforts of the Enemies of this Cause, and over-ruling their Counsels and Devices quite to other Purposes than they designed? Certainly the gracious Hand of God has been very evident to all acquainted, in that Regularity and good Order which has uninterruptedly subsisted here, and that without any other Form of Government than parental.

THESE Things are not the Result and Product of the Wisdom, Sagacity, or Prudence of the wise Politicks of the Age, but God has evidently and upon Design to hide Pride from Man, and make the Excellency of his Power and Grace conspicuous herein, made Choice of an Instrument every way unequal to it. Surely this looks like his Plan to make the Excellency of

of his own Perfections appear, and secure all the Glory to himself.

I THINK in these and other Instances, too many to enumerate, wise Observers have, or might have seen, and been constrained to acknowledge the loving Kindness of the LORD towards this Institution.

AND if these Things be so, and so sure as they be so, this School is an object inviting the Charity of the Friends of Zion—and those whom God has honored with Ability have this, among other Ways, opened for them in Return to honor the Lord with their Substance. Nor have they Reason to fear (if these Things be so) that their Names will ever be exposed to Reproach in succeeding Generations, or their Posterity have Occasion to regret it, if they should establish to themselves a Name here, with a Fund for the Support of necessary Professors & Instructors, or a Library, or a Mathematical, and Philosophical Apparatus, or by some distinguishing Liberality towards the building of the Edifice proposed—or by any other lasting Benefit which their pious Hearts may devise towards this Institution, or the Encouragement of any useful Branch of Literature in it. And I hope none will ever find Occasion to complain of an ungrateful Return for any expression of their Kindness and Charity towards the Encouragement of this Cause.

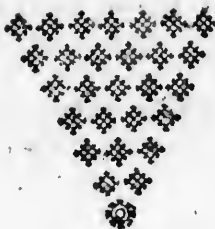
THE greatest outward Impediment in the
Way

Way to the Success of all Endeavours in this Cause, and that which above every thing else has been, and is discouraging to Missionaries, and has rendered their Attempts fruitless among the Indians, is the vicious and immoral Lives of such as are settled on their Borders, and the Avarice and other Vices of the Traders that are among them, their making Merchandise of the Souls of the Savages, by an unlimited Sale of Rum. If these Evils can't be remedied, the Prospect is certainly gloomy, unless Missionaries can find Means to penetrate into their Country beyond the Reach of this Contagion. I hope through the Smiles of Heaven upon the proposed Travels of Mr. Dean and his Companion, among distant Tribes the ensuing Year, some more favourable Prospects may be opened to our View.

I would take this Opportunity very thankfully to acknowledge the Receipt of many kind Letters from dear Friends of various Characters, which I have not been able to answer, for Want of Leisure; and also for many Expressions of Kindness and Charity toward this School, too many to enumerate. I shall only mention the repeated Munificence of the Hon. Col. John Phillips, Esq; of Exeter, by his late Donation of £.125 Lawful Money, which, added to the Present he made the last Year, completes the Sum of £.300. And also I may not omit here the generous Legacy of £.150 Lawful Money, and

and a valuable Library, left to this College and School by the last Will of that eminent Servant of CHRIST, the Rev'd Diodate Johnson, late of Millington, in Connecticut, deceased.

I SHALL only add my Desire of the fervent Prayers of all such as have the Redeemer's Cause at Heart, that GOD would mercifully guide me in the great Affair before me, by his Counsel, and succeed all future Endeavours, according to his Word, however feeble they may be; to build up and enlarge the Kingdom of the glorious Redeemer. AMEN.



nd
nt
of

nt
's
ly
his
c-
ay
of

The Indian CHARITY-SCHOOL incorporated with DARTMOUTH-COLLEGE, } Debtor.
 to ELEAZAR WHEELLOCK, }
 From Sept. 1, 1772, to

A. D. 1773.	l.	s.	d.
Aug. 25. To Expence of printing the Continuation of the Narrative of this School from May, 1771. to September, 1772.	17	17	6 $\frac{1}{4}$
To Cash paid towards Support of Missionaries, exclusive of Cloathing, Horses and Furniture, which were taken out of the common Stock,	115	7	4 $\frac{1}{2}$
To Expence of Cloathing, Furniture, Labour, Provisions, Materials for Buildings, Support of Masters, Journoies, and other incidental Charges,	1304	1	9 $\frac{3}{4}$
To Expence of clearing Land,	143	14	9 $\frac{1}{2}$
N. B. Received from the Rev. Mr. Cruden, of Glasgow, Goods to the Amount of £ 98 3 2, being the Remainder of the Collection made by his Congregation; and £ 16 4 6, from the Relief Congregation in Bothwell, each of which have been applied to the Use of the School, exclusive of the above.			
	£. 1581	11	6

Errors Excepted,

ELEAZAR WHEELOCK.

PROVINCE of }
 NEW-HAMPSHIRE, }
 GRAFTON. ss. }

August 25, 1773.

PERSONALLY appeared before me PETER GILMAN, Esq; one of His Majesty's Justices of the Peace throughout the Province aforesaid, the Reverend ELEAZAR WHEELOCK, D. D. and made solemn Oath to the Truth of the above Account, and that the several Articles and Charges therein, have been applied to the Use of said School, according to the best of his Knowledge.

PETER GILMAN.

The
 ra
 to
 Aug
 A. D.
 Sept.
 Omb
 Nov.
 Dec.
 17
 Janu
 Feb.
 Marc
 June
 July
 Aug

The Indian CHARITY-SCHOOL incorporated with DARTMOUTH-COLLEGE, } Creditor
 to ELIAZAR WHEELOCK, }
 August 25, 1773.

A. D. 1772.		l.	s.	d.
Sept. 1.	By Ballance of the last Account,	64	6	4
(Omitted)	By a Bill of Exchange in Favour of } Capt. DePoyster, July, 1772. }	35	0	0
Nov. 14.	By ditto in Favour Mr. Peter Laoman,	150	0	0
	By ditto in Favour ditto,	120	0	0
	By ditto in Favour ditto,	80	0	0
	By ditto in Favour Mess D. & J. } Lathrop, }	70	0	0
	By ditto in Favour Capt. Nat. Backus,	160	0	0
Dec. 8.	By ditto in Favour Mr. Aaron Storrs,	50	0	0
1773.	By ditto in Favour Doct. Samuel } Mather, }	47	14	2
January 24.	By ditto in Fav. Gov. Wentworth,	170	0	0
Feb. 11.	By ditto in Favour Capt. Seth Wright,	50	0	0
March 12.	By ditto in Favour Mr. Josiah Moody,	30	0	0
June 8.	By ditto in Favour Mess. Collins } and Hutchinson, }	30	0	0
July 1.	By ditto in Favour Mr. Aaron Storrs,	40	0	0
August 3.	By ditto in Favour Capt. Nat. Backus,	300	0	0
	By Cash received of the Rev. David } Avery, towards the Expence } of his Education, }	25	10	0
25.	By Ballance carried to Dr. a new } Account, }	282	11	0

Sterling,

 £. 1581 1 6



TO HIS EXCELLENCY

JOHN WENTWORTH, Esq;

Governor and Commander in Chief in and
over His Majesty's Province of NEW-
HAMPSHIRE.

The MEMORIAL of *ELEAZAR WHEELOCK*,
D. D. President of the School at HANOVER,
in said Province, Prayeth,

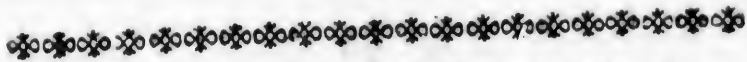
THAT your Excellency will be pleased to
appoint and direct some suitable Person
or Persons, to inspect, examine, and audit sun-
dry Accounts of Monies received, and expend-
ed, by your Memorialist, for the Use of the said
School, from the first Day of September, A.D.
1772, to this Day.

And your Memorialist shall ever pray, &c.

ELEAZAR WHEELOCK.

Hanover, August 25, 1773





PROVINCE of NEW HAMPSHIRE.



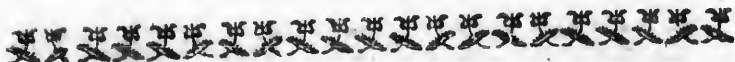
To SAMUEL HOBART, JOHN PARKER and NICHOLAS GILMAN; Esquires.

APPPLICATION having been made to me by the Reverend *Eleazar Wheelock*, D. D. of Hanover, in the Province aforesaid, that Auditors may be appointed to inspect, examine and audit an Account of Monies received and expended by him, the said *Eleazar Wheelock*, for the Use and Purposes of an Indian Charity School, under his Direction, in Hanover aforesaid.

You are therefore hereby required and authorized, faithfully and strictly to inspect and examine such Accounts as may be exhibited to you by the said *Eleazar Wheelock*, and forthwith make Return of your Doings herein.

Given under my Hand, and Seal, this Twenty-Fifth Day of August, in the Thirteenth Year of His Majesty's Reign. A. D. 1773.

J. Wentworth.

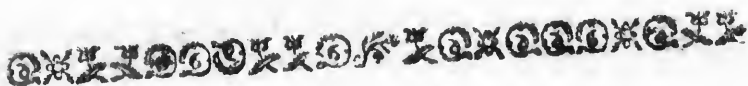


PROVINCE of }
NEW HAMPSHIRE. }

At *Hanover*, in the County
of *Grafton*, August the Twen-
ty Sixth, One Thousand,
Seven Hundred and Seven-
ty Three.

IN Pursuance of the within Warrant, to us
directed, we have carefully examined the
annexed Accounts, and compared the several
Charges therein, with the original Entries of
Particulars, and living in the same Province,
are of Opinion that the Prices of the Articles
are just and reasonable ; and by the best Ob-
servation, being now on the Spot, we believe
that the Donations and Monies therein credited,
have been used and applied with Prudence and
Oeconomy. And we find that no Charge has
been made in the said Account, for Doctor
Wheelock's Time, constant Faigue, Care and
Trouble, in transacting and managing the ar-
duous Affairs of this School.

SAMUEL HOBART,
JOHN PARKER,
NICHOLAS GILMAN.



PROVINCE OF NEW-HAMPSHIRE.



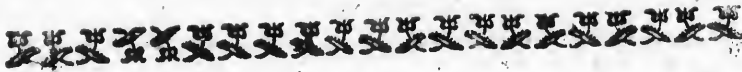
BY HIS EXCELLENCY
JOHN WENTWORTH, Esq;
 Governor and Commander in Chief
 in and over his Majesty's Province
 of NEW-HAMPSHIRE, and Vice-
 Admiral of the same.

THESSE Certify that *Peter Gilman, Esq;* before and by whom the annexed Account of Doctor *Eleazar Wheelock* is sworn to and certified, is a Justice of the Peace throughout said Province of New-Hampshire; duly and regularly commissioned and sworn, and is a proper Officer for administering such Oath, and certifying the same—Therefore full Faith and Credit is and ought to be given to such his Transactions both in Court and without.

IN TESTIMONY whereof, I have caused the Seal of the said Province of New-Hampshire to be hereunto affixed, this sixth Day of September, in the thirteenth Year of the Reign of our Sovereign Lord, **GEORGE** the Third, of Great-Britain, France and Ireland, **KING**, Defender of the Faith, &c. And in the Year of our **LORD CHRIST, 1773.**

J. WENTWORTH.

By his Excellency's Command,
THEODORE ATKINSON, Sec'y.



A P P E N D I X.

OCTOBER 15th, 1773.

THE Want of a favourable Opportunity to send the foregoing to the Press allows me to add a late Account which I have by good Authority, that upon the Invitation of Sir William Johnson, all the Tribes of christianized Indians in New-England have determined to remove and settle in a Body within the Borders of the Six Nations, the Rev'd. Mr. Occom, and several others, Indian Youths of good Characters, who have been educated in this School, and at present appear promising to accompany them as Preachers; such a Step as this I have long Thought, could it be effected, would be a most likely Mean to prevent and secure them against those Evils and Mischiefs which they have suffered, and which still threaten them from the Vices of their English Neighbours on their Borders, and the Traders who deal among them, and invite and draw the Savages into an Esteem and Practice of Religion, and whatever belongs to civilized Life. But this Prospect extends but a little Way as the Number purposing thus to remove bears but a small Proportion

on

on to the vast Extent of our Frontiers. God grant the Leaven thus put into the Lump may spread far and wide till the whole be leavened.

It may perhaps gratify my friendly Reader and give him a more clear View and Conception of my Situation, Exercises, and Labours in this new World, if I should give him an Account of the particular Branches of the Business and Pursuits of one Day; I shall therefore give him an Account of the present, not because there is any Thing special or more than has been common to every Day for many Month's past, (for I don't apprehend there is) but because I am able with certainty to know and relate the Businesses, and Occurrences of the present Day, which, amidst so many and continual Exercises, can't be so recollected, as to give the Account with the same Exactness and Certainty as it may be done while they are actually before me. And it is as follows:

THREE Men employed in clearing Land at Landaff, where I am making a large Improvement for the School, while I am doing the Duty required by Charter to prevent the Forfeiture of that Town—One supposed to be now returning with Stores from Norwich in Connecticut 200 Miles distant, with a Team of Six Oxen, with whom I expect one or two Teams more which were to be procured and hired there—Three Labourers at the Mills repairing some Breaches

Breaches and fitting the... for Use—Fourteen employed about my House, to prepare for my Removal into it as soon as may be—Two employed as Cooks in the College Kitchen—Three digging the Cellar for the new College and drawing away the Dirt with a Team—Five gathering in the Indian Harvest—Four receiving, counting and securing Brick, which I bought at Lyme—Several employed by my Agent at Plainfield about ten or twelve Miles from this Place, in digging and preparing Lime Stone to be put into a Kiln to be burnt, for a Tryal, whether a Supply of Lime may be got there for the new College and other Buildings. All which Branches of Business are Necessary, and neither of them can with Prudence be omitted.

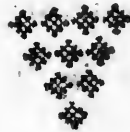
THE common Price of Labourers per Day in Lawful Money (they Boarding themselves) has been, for common Labourers 3*s.* for Master Workmen of Carpenters, Joiners, and Masons from 4*s.* to 6*s.*—The Price of several Sorts of Labor is of en varied higher or lower according to the various Circumstances, and Difficulties of performing it, or Care and Skill to be exercised about it.

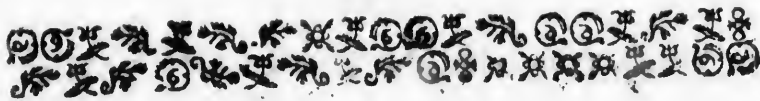
THE common Prices of Provisions in this Part of the Province since I have been here, have been, Beef that is only Pasture fed, 20 *s.* per Hundred—Pork 33 *s.*—Wheat 5 *s.* per Bushel, and the best of Wheat 6 *s.*—Rye 3 *s.* 6 *d.* Indian Corn 2 *s.* 6 *d.* and 3 *s.*—Salt 12 *s.*—Molasses per Gallon 5 *s.*

THIS

THIS Day also the Rev'd Messieurs Ripley, Maccluer and Frisbie, in compliance with my Desire, have determined to take a Journey thro' several Provinces, to solicit the charitable Contributions of good People to enable me to proceed in Building the new College, without which Assistance the Work must necessarily soon stop.

THE great Distance at which these Missionaries Messieurs Maccluer and Frisbie, have been from me in their late Mission to Muskingum, has forbid my giving any particular Account of it, till their late Return to me, which is so Seasonable that I may here add, an Abstract of one of their Journals.





AN
A B S T R A C T
O F T H E
Journal of a M I S S I O N
T O T H E
D E L A W A R E I N D I A N S,

West of the OHIO, entered upon June 19, 1772.

By the Rev. Mess. DAVID MACCLUER and LEVI
FRISBIE, who return'd October 2, 1773.

Given by the Former.

1772. **T**OOK leave of our honor'd
June 19th. Patron and Friends and set
out from *Hanover*, and passing through *Connecti-*
cut we call'd on Mr. *Occom* at *Mohegan*, in hopes
of having his Company into the Wilderness,
but his Affairs he inform'd us would not admit
his taking a Mission at present.

AT *Elizabeth-Town* in *New-Jersey*, we receiv-
ed

ed a Commission from the Honorable Board of Correspondents for propagating Christian Knowledge, under whose Direction we are in the present Mission.

HAVING experienced much Kindness from Gentlemen on our Way, we arrived on July 16th, at the Rev'd. Mr. *Brainerd's* at *Brotherton*, to whom we were referred for further Intelligence and Direction relative to the *Delaware* Indians at *Muskingum*. Mr. *Brainerd* inform'd us that some Indians lately from the Frontiers of *Pennsylvania* had brought him very disagreeable Tidings of the *Indians* beyond *Fort-Pitt*; such as made it look very discouraging to attempt the Introduction of the Gospel among them; that several Murders and Insults had been lately committed in some of the back Settlements; and that from what he could learn from the *Indians* who had lately travell'd into the *Indians* Country and lately return'd, the *Delawares* at *Muskingum* who were the Objects of our Mission, were at present inclining to a Rupture with the *English*.

HAD it not been for these discouraging Circumstances, Mr. *Brainerd* had determined to accompany us and introduce the Mission among the *Indians*. In Consequence of these Tidings we were at a loss which way Duty call'd us; and having tarried some Days at *Brotherton* and got Acquaintance with the *Indians* there, Mr. *Brainerd* was kind enough to accompany us to *Philadelphia*, to get further Light in the Affair, where

where soon after our Arrival, as many of the Honorable Board of Correspondents as could then convene, determined in Consequence of the Discouragements already mentioned, that it was not advisable or safe to carry into Execution the first Design of our Mission, but instead of proceeding to *Muskingum*, to make an Excursion up the *Susquebanna* among a Part of the *Delaware* Tribe, who live on the *West Branch* of that River, at a Place call'd the *Big Island*. And having obtain'd a Passport and Recommendation from his Honor the Governor to the Indians, and Letters recommendatory to Gentlemen on our Way to the *Big Island*, we set out,

July 28, From *Philadelphia*, and on our Arrival at *Lancaster*, we saw a Trader who resides at the lower *Shawnese* Town beyond the *Ohio*, who inform'd us; That a few Weeks past he came through the *Delawares* Towns on the *Muskingum*, on his Way from the *Shawnese* Country, and that the *Delawares*, and *Shawnese*, and all the neighbouring Tribes of Indians were in perfect Peace, and a good Understanding subsisted between them and the *English*; this gave us Courage and determin'd us to lay aside the Thought of going up the *Susquebanna*, especially as the same Person inform'd us, That the Indians there were moving off and leaving that Country which not long since had been Sold to the *English*. and were moving down some to the River *Muskingum*, and others to an Indian Town call'd *Kuskuskoong*, about Sixty Miles beyond *Fort-Pitt*.
August

August 1st. SEVERAL Gentlemen in this Town (Lancaster) assured us, That they had received certain Intelligence from the Westward, that the Indians were peaceable and friendly, and Affairs looked encouraging, and Duty seemed to point out our Way to *Muskingum*; we thereupon determined to proceed to *Fort-Pitt*, where we shou'd be able to get a full Account of Prospects. We communicated our Design to Doctor *Boyd* of this Town, who favour'd us with Letters to the late and to the present Superintendant for Indian Affairs, and to some other Gentlemen of Influence, at that Station.

3d. MONDAY. Felt more animated in the Business of our Mission, than for some Days past; we left Lancaster and after crossing the *Susquehanna*, arrived at the Rev'd. Mr. *Duffield's*, near *Carlisle*; who received us with great Kindness, and rejoiced that we were engaged in the important Business of making known the SAVIOUR to the poor Heathen. He wrote by us to *Net-tab-twale-man*, King of the *Delawares*, and warmly recommended us to the kind Reception of him and his People.

8th. SATURDAY. As Mr. *Frisbie* was unwell, I left him at Mr. *Duffield's*, and proceeded forward for the Sake of keeping Sabbath at a vacant Settlement; and waited for him till he came up.

11th. TUESDAY. Met Mr. *Frisbie* at the Rev'd. Mr. *Cooper's* in *Skippenburg*.

15th. SATURDAY. To Day reached *Ligonier*. The most of the Week past we spent in riding, climbing and walking the *Appalacbian* Mountains; several of those Mountains are extremely high and steep, of which the *Alleghany* is the largest, and on the top commands a fine Prospect of Hills and Vallies—they are separated by Vallies, and the Road over them extends from East to West, near an hundred Miles.

16th. LORD'S-DAY. Preached to the People of this new Settlement, who appear desirous to hear the Gospel.

18th. TUESDAY. Yesterday we were prevented journeying on Account of the Rain. This Morning set out and met one of the Chiefs of the *Mingoe* Indians, going to Sir *William Johnson's*, known by the Name of *Kiabshutab*—To him we communicated our Design and asked his Opinion, he considered of it a few Moments, and told us by his Interpreter, he was afraid it would not do. The chief Obiections he urged was, That the Indians were a roving People, and could not attend to hear about Religion. However, he told us to take Courage, and be strong—That the King of the *Delawares* was at Home, and he thought many of them would like our coming.

19th.

19th. WEDNESDAY. Reached *Fort-Pitt*.

20th. WAITED on the Commanding Officer and some Gentlemen of Influence who appear'd to wish well to the Cause and desirous to promote our Success.

21st. We were very anxious about procuring an Interpreter, especially as so few good ones are to be found in these parts, and so much depends upon the Goodness and Fidelity of an Interpreter;—when quite unexpected we providentially found *Joseph Peep* here, the very Indian who was Interpreter to Messieurs *Beatty* and *Duffield* in their Mission about six Years ago, to the same Place where we are bound. This we view as an Omen for good. He happened to be here on our Arrival with his, and about fifty Indian Families on their Way from the *Susquehanna* to the *Muskingum* Country, as was mentioned above; and what is remarkable and a ground for our Encouragement and Thanks to God, is that those Indians go down with a fixed Resolution to live by the Cultivation of their Lands, and renounce the wandering Life of Savages, and for this Purpose they have with them all necessary Utensils for Husbandry.—May their Example have the same salutary Effect on their miserable Neighbours!

23d. LORD'S-DAY. At the Invitation of the Commander we preached to the Garrison and likewise to the adjacent Village.

D

24th.

24th. OUR Interpreter *Joseph* set out from the *Fort* with his Family in order to meet some of the Heads of his Tribe at a Place two Days Journey from this, where they are to hold a Council about fixing on a Place to build a Town, after which he is to return and set out with us for *Muskingum*.

31st. THE Time *Joseph* had appointed to be back having expired, we anxiously waited his Return. A few Days past wrote a Letter to the King of the *Delawares* informing him of our Intention, and that we hoped to see him in a short Time.

Soon after our Arrival here Mr. *Frisbie* was taken Sick. The Fatigues of the Journey and the Heat of the Season proved too powerful for his infirm Constitution, and threw him into a Fever, from which he has not yet recovered, and I fear will not be able to encounter the Hardships of the Wilderness, which his Physician advises him by no means to Attempt.

4th. ABOUT every Day since our Arrival, have had the disagreeable Sight of drunken Indians staggering through the Streets; as this is the most frontier Settlement of the *English*, and the chief Place of Rendezvous where the miserable Creatures frequently meet for the Sake of a drunken Frolick.

5th. SEVEN Days having expired since *Joseph* agreed

agreed to be here, and hearing nothing of him, determined me to go into the Woods in quest of him, and having procured a Man acquainted with the Woods to go with me, we set out—and the next Day, being the Sabbath, we rested from Journeying ;—found Comfort in committing myself to God, to be his and at his Disposal in the Undertaking before me.

8th. AFTER two Days riding through an uninhabited Wilderness, we came to an Indian Village where we found *Joseph*, who was then burying his Grand Child, whose Death had prevented his Return at the appointed Time.

12th. WENT back to *Fort-Pitt*, in hopes to find Mr. *Frisbie* sufficiently recovered to accompany me, but he was not ;—his Disorder had left him too feeble and weak to make the Attempt.

14th. THE Town we have had all along in View, on Account of its being the principal *Delaware* Town, is called by them *Kekalinabp-boong* ; from which we this Day had Intelligence by an Indian Trader, the Head Men of the Nation were all at Home, and as the Season for the Fall Hunting was now approaching, and their Men in a few Weeks would disperse and not return before the Close of Winter or Beginning of Spring ; I was at a loss what to do, as Mr. *Frisbie* was not able to accompany me, and to tarry longer for him would bring us too far into the
Fall.

Fall Season to find the Indians at Home ; after serious Consideration and humbly looking to the Father of Lights for Direction, I thought it Duty to set out and encounter the Fatigues of the Savage World alone, leaving my dear Companion behind.

THE Commander of the Garrison was kind enough to give Liberty to the King's Interpreter at this Station to go with me, a young Gentleman well acquainted with the Indians among whom he had been Captive some Years.—Having been civilly and hospitably treated, and kindly assisted on our Way by several benevolent Gentlemen at this Place—I set out for the Indian Country with Joseph my Interpreter, and the young Man above-mentioned, and crossing the *Ohio* opposite to the *Fort* we came to an Indian Ground, and after journeying six Days in the Wilderness, through a fine Country of Land abounding with small Hills, well water'd with Rivers and Springs, without meeting with any remarkable Occurrences, having seen but about half a Dozen *Indian* Hats in all the Way, we came in Sight of *Kekalemabpeboong*, lying on the South West Bank of the *Muskingum*.

THROUGH a good Providence we were favour'd with fine Weather through the Journey. Our Fort sheltered us from the Dews which in the Nights of the warm Season fall heavy here, and a Bear Skin prevented the cold Damps of the Ground from hursing us, and the wild Tur-
kies

kies which are very plenty in these Woods, supplied us with fresh Meat.

ON our Arrival we had the Misfortune to find a Number of the Indians in Liquor. I was conducted to the King's House, who gave me a kind Reception; a Number of the Counsellors soon convened, and after smoking their Circle of Pipes, the King asked my Interpreter whether *King GEORGE* had sent me—imagining, I suppose, that no one below the *King* would presume to send to him—and then told me as a Number of his People in Town were drunk, they would defer hearing my Business to next Day. As Indians are remarkable for their Hospitality, they provided me a comfortable House to live in, and some Provisions to subsist on.

22d. TUESDAY. To Day the Indians in Town being all sober, the King convened his Head Men at the Council-House; I was conducted in by one of the Council—the House was crowded and two Council Fires burning, surrounded with the poor Tawny immortals, after I had taken my Seat, the Speaker told me the King was ready to hear what I had to say. I then delivered them a Speech of half an Hour, the Substance of which is as follows :

“ I rejoice my Fathers and Brethren, that by
 “ the Goodness of the Great God, I have been
 “ preserved through a long Journey, and now
 “ see you, and have this Opportunity to let you
 “ know

“ know the Reasons of my coming—to inform
 “ you by whom I am sent—and the important
 “ Business on which I am come.”

“ WE, the *English*, who live in *New-England*,
 “ who have been instructed in the great Things
 “ of Religion, and having among us the Word
 “ of the Great God, which he has mercifully
 “ sent down from above to point out to us the
 “ Way to Heaven, are very desirous that our
 “ Brethren the poor Indians should also come
 “ to the Knowledge of the same, and be happy.
 “ Several Ministers have already been sent a-
 “ mong our Brethren the Indians from Time
 “ to Time, and the Great Being has blessed
 “ their Endeavours in many Instances, we hope,
 “ to their saving good. But notwithstanding
 “ this, the Light of God’s holy Word has spread
 “ but a little Way into this vast Wilderness which
 “ our Brethren inhabit, and but few of your
 “ Tribes have been taught the great Things of
 “ Religion; those who have been taught them
 “ have blessed the Great God that he has put it
 “ into the Hearts of the English to come among
 “ them to preach to them, the holy Religion.”

“ THE great Council for Religion, my Fa-
 “ thers and Brethren, have often sought for Men
 “ disposed to come among you and preach JESUS
 “ CHRIST the great Saviour of Sinners. But
 “ when the Question is asked who will go into
 “ the Wilderness and instruct our Brethren,
 “ they find but a few who are able to bear the
 “ Fatigues

“ Fatigues and Hardships of the Wilderness,
 “ and who are willing to leave their native
 “ Land, their Relations and Friends, and come
 “ and live among you.”

“ THE good Ministers have sent us, my Bre-
 “ thren, and we have willingly come. We
 “ come not to get your Lands nor your Riches,
 “ nor to concern ourselves in your worldly Af-
 “ fairs—but to tell you the Word of God and
 “ of Jesus Christ the Saviour of Sinners, to take
 “ you by the Hand and lead you in the Way
 “ to Heaven.”

I THEN read them our Commission and Let-
 ters Recommendatory—and gave them a short
 Historical Account of the *Indian Charity-School*,
 under the Care of the Reverend ELEAZAR
 WHEELLOCK—of the Pains taken to educate the
Indians—the Success that attended his Endeav-
 ours in many Instances—particularly of Rev'd.
 Mr. Occom and the present Prospects of the
 School—and closed by observing,

“ THUS, Fathers and Brethren, I have told
 “ you the Business we have come upon—by
 “ whom we are sent—you have heard our In-
 “ tention, and if you incline to have us stay a-
 “ mong you and preach JESUS CHRIST to you,
 “ we shall be glad to stay and live with you a
 “ great while.—But if you choose not to hear
 “ any Thing about Religion, and think it not
 “ best for us to live with you, we must then
 return

“ return Home to those who sent us to you,
 “ with great Sorrow that our Brethren would
 “ not receive us.”

HAVING finished speaking to them, the Council adjourned to the next Day. I retired to my Lodgings well pleased with the seeming Approbation they manifested at the Proposal, assuring myself of a favourable Answer. The next Day

23d. THE Council met, and sent for me to read to them a Letter, they had received from the *Quakers in Pennsylvania*; in which they promise that when Ministers or Teachers are sent among them, they would send a Certificate by them, by which they (the Indians) might know them; this Clause I found was a Bar in our Way, as we had not this Certificate.

24th. THE next Day after they met again and sent for me to read to them a Letter they had received not long since, from a Baptist Minister in the *Jersies*, in which were several Proposals respecting their Civil Establishment and Property of Lands, the expediency of a further treaty of Peace with the *English*, &c.—Those who are best acquainted with Indian Tempers, and know how strong their Jealousies are, that the White People in all the Proposals to them are laying Schemes to get their Lands, will be best able to judge of the propriety of such a Procedure. After reading it the Council expressed their Jealousies, and observed that a Minister should not talk

talk of War, Fighting and Lands—but of Heaven. As they imagine Ministers are all in general on the same Plan, I found they entertained the same Jealousies of me, and the Letter prejudiced them against our Offer. Their Land is their Idol; and their Fears are raised at every Proposal however beneficial to them; that at the Bottom our Design is to rob them of it, and bring them to Subjection and Slavery to the White People which they dread worse than Death.

IN the Evening one of the Council told me, I must exercise Patience, till they were ready to give me an Answer.

24th. THE Committee met again; was inform'd some of them strongly opposed receiving us;—and offered such Reasons as the following, That the *Great Being* did not intend the Religion of the White People should be their's, that if he had intended it, he would have let them know it long ago;—that it was not their Interest to appear so friendly to the White People who had already crouded too fast upon their Land and drove them from their Hunting Ground;—that all we were after was to get their Lands and bring them to Slavery;—that the *English* Religion would bring them off from their Knowledge and Love of War, and then they should be an easy Prey to their Enemies, &c.

25th. and 26th. THEY still continue consulting whether I shall stay among them. In the
mezz

mean Time they sent some of their Head Men to the neighbouring Towns to know their Opinion.

27th. **BRING** the Sabbath, I sent Word to the King, that with his Liberty I would speak to the People to Day, as it was a Day the White People spent in worshipping the Great Being; they met in the Council House, the King and most of the Council being present.—I discoursed to them on the Nature and Duty of Prayer and then prayed with them, after which I preached to them concerning *Jesus Christ*, gave them a short Historical Account of him, and spoke of his Suffering for Sin;—they were very attentive to what was said and some were affected.—In the Afternoon preached to them again by way of Paraphrase on the Parable of the *Prodigal Son*; in the Application of which, my Interpreter was much affected, and a solem awe appear'd in the Assembly. After Sermon retired to my House, humbly trusting in the Divine Blessing to succeed the Word, and endeavouring to commit myself and the Cause to God.

29th. **TUESDAY.** The Council still set and gave no Answer whether I should stay.—In the Evening two of the Head Men came to my House, and spoke to the following Purpose:

“ Brother, when you spoke to us you told us, we must repent of our Sins and believe on *Jesus Christ*; now we should be glad to know what Sin is, that we may know what to repent of.”

I SAID

I SAID I was very glad to find such a Disposition in them, and would tell them the next Day. This I thought in the Time of it was very encouraging though afterwards I found they had more Policy than Goodness in the Request.

30th. WEDNESDAY. To Day I was to speak to them on Sin, and explain it in all Branches, for the good Purpose, as they said, that they might forsake it; but unfortunately last Evening two Caggs of *Rum* came to Town, which frustrated the good Design and in an Hour's Time very much altered the Scene. By Midnight great Part of the Indians were drunk, and their Yells and Noises in Dancing and Fighting round my House, added to the Horrors of the Darkness and seemed to give a striking Resemblance of a more dreadful Region. Through a good Providence none entered my House in the Night, though I expected them in every Moment;—what my Feelings were through the Night I can better conceive than express. The Day Light presented me with the disagreeable Sight of the greatest Part of the Inhabitants, Men and Women reeling over the Green;—I advised some that I saw sober, to keep clear from the pernicious Liquor——they promised they would, but the Temptation, I found baffled their strongest Resolutions. The *King* was kind enough to come and take Breakfast with me, and seemed sorry at the Conduct of his Subjects. Soon after Breakfast, a stout drunken Indian, prompted

prompted by the *Devil* and his own native Malice, for I had never spoke to him, pursued me with a Club ;—but through the kind Protection of Heaven I escaped his brutal Rage. —Imagining my stay in town would be dangerous, from the revengeful Appearance of several of those Sons of *Bacchus*, I got my Horse and rode to a neighbouring Village, intending to stay there till the Indians in Town should exhaust their Rum. On my Arrival at the Village I found them beginning to drink there, and I began to think Safety was no where to be found ; however, my Interpreter found a sober House and there we tarried till towards Sun set.

How lamentable is the Situation of these poor Creatures ! How destructive to their Bodies and their Souls, is this murdering Rum ! How much, alas ! will those hardned People who convey it among them, have to answer for when the Blood of these poor, ignorant Savages, who by their Means are daily reeling down to Hell, shall be required at *their* Hands.

HAVING refreshed ourselves with some roasted Venison and Squashes we set out from the Village and returned to Town in Hopes of finding the Indians quiet. Very fortunately, the *King*, who had kept himself sober to day, ordered the Remainder of the Rum to be carried out of Town ; and on our Arrival we had the satisfaction to see the greater Part of the drunken Indians, walking in a String up the River, following the Rum
and

and singing as they went, with an Intention to see the last of it : and the Town was left pretty peaceable

FOUND it a comforting consideration that God governs the World and has the Rage of the Heathen under his Controul ;—and into his Hands endeavoured to commit myself, who is a Rock and hiding Place to all who trust in him,

October 1st. THURSDAY. The Indians gave us no Disturbance last Night ; and this Morning I was very glad to find the Rum all gone & the Indians again sober. Some, I am informed are to day laid up sick in Consequence of the Wounds and Bruises they received Yesterday from their drunken Companions.*

THEY had not forgot the Request some of them made last Tuesday ;—and accordingly at Noon a Number of them met at the *Council-House*, I told them I was glad they had manifested a Desire to know what Sin was, and that I had then an Opportunity to tell them what it was.—As they had themselves desired me to preach to them on that Subject, I spoke with Freedom and concealed nothing that I look'd upon belonging to the Subject, for Fear of being afterwards accused by them, of misrepresent-

ing
* Doubtless many more Murders, than now are, would be committed among them, if it was not an invariable Custom in their drunken Frolics, for a number of them to keep sober, whose Business is, to take the long *Knives & Tom hawks* from Others when they are beginning to drink, and to keep them, when drunk, from doing Mischief.

ing the Matter. I spoke to them chiefly on external Immoralities and Sins which the Light of Nature and Reason condemned :—my Subject was drawn mainly from the Catalogue of Sins recorded in the first Chapter of the *Epistle to the Romans* :—Spoke largely on the Sin of Drunkenness, as that was fresh in their Memories, and on Fornication which I found was shockingly common among them.

AFTER Sermon I withdrew and Joseph tarried with them. One of the Council observed to him that if all those Things were Sins, which I had mentioned, he believed there was no one perfect ;—and another asked him why I had spoke to him altogether, and told him every thing he had been guilty of.

ONE of the Council to day asked me, if there were any more Sins besides those I had mentioned :—I told him there were many more ; well, says he, we would chuse to hear them all ; and they appointed the next Day to hear more on the Subject, *Sin*: †

2d. FRIDAY.

† From their Conduct for a few Days past, it appeared evident, that their Design in requelling me to give them a Definition of Sin, was to find out what *Vices* they must depend upon relinquishing should they receive the *Christian Religion*. Their open Vices, I did not intend to enter upon, until I had been with them some Time, and brought them on by Degrees to an Abhorrence of them ; but as they had insisted on my letting them know what Sin was in all its Parts, I thought myself bound in Faithfulness to the Cause to do it.

2d. FRIDAY. The Indians again met, and as they desired it, I spoke on the same Subject as we were upon Yesterday, though more particularly on the Sins of the Heart, and observed that the Sins of Thought as well as of Action were taken Notice of by the *Great Being* and were very displeasing to him.—The Audience were small and attentive. After Sermon, *Joseph* who is much engaged in recommending Religion to his Brethren, tarried and conversed with them some Time.

THEY still consulting respecting my staying with them. It gave me Pain to find so much Opposition in Town, to a Proposal so benevolent and calculated for their temporal and eternal Benefit.—Heard daily of the malicious Speeches and groundless Jealousies of the poor deluded Inhabitants against our Proposal.

3d. SATURDAY. They gave me an Opportunity to preach again to day ; though the Assembly was small, considering how numerous the Indians are here. † As a proper Appendix to what

† This Town (which is called by the Indians *Kekalemah-pichong*, and by the *English*, *New Comers Town*) consists of about sixty Dwelling Houses, made of Logs or Bark, and contains about one Hundred Families. Their Families are generally very small, not having, one with another, more than two or three Children in each Family :—And so roving a People are they that never, unless upon some extraordinary Occasion, such as their annual and funeral Feasts in Memory of their Warriors and great Ones, more than half the Inhabitants

what they had heard of the Evil of Sin, I spoke with Freedom and Plainness on the *Satisfaction of Christ*,—that it was sufficient for the Pardon of all our Sins, and insisted on the Necessity of Repentance towards God and Faith in our LORD JESUS CHRIST. Several were affected. After Sermon *Joseph* carried and spoke to his Brethren, on the Necessity of their receiving the Gospel; and told them some Truths which came with great Freedom and Propriety from him who is one of their own *Tribe*, and which, considering their Jealousies, I thought it not proper for me to say any thing about. What he most insisted was the Certainty of their Ruin without Religion; and finally told them, unless they received the Gospel and lived like white People, God would cut them off as he had done their *Forefathers*, and give the fine Country of the *Muskingum* which they now inhabit, to a People that would serve and worship him. They all hung their Heads and made no reply. This I thought good *Joseph* told them with a kind of Prophetic spirit, and if we may argue the future Conduct of divine Providence from the past, is what perhaps we may soon see accomplished.

4th. SABBATH.

ants are in Town at one Time. Many Families of them, in the Summer Season live in the Woods and remove from Place to Place, where they can find the best Hunting;—they build themselves a Booth of Bark for a Shelter wherever they halt, and in the Fall return to the Town where they Winter. This roving Disposition which is a kind of second Nature in them, has always been found a great Bar in the Way to christianize them.

4th. SABBATH. Preached to day to about forty Indians, endeavoured to Answer an Objection which is generally retained among them; —that the *christian Religion* or the Bible was not intended for Indians, but only for the white People. After Sermon, in Conversation, one of the Council objected, that he did not know whether it was best for them to receive the *English Religion*, “ for the white People, says “ ne, who are acquainted with, and who say they “ are Christians, are worse than the worst of us, “ and we had rather be what we are, than such “ as they are.” This Objection, I thought, had Weight in it. *Joseph* undertook to answer his Countrymen, and told them, that whatever those Men they spoke of might call themselves; he could assure them, they were no Christians, for their Conduct was very contrary to the Conduct of Christians and to the Word of God; that if those Men they spoke of, should go among Christians, they would not admit them into their christian Societies, &c.

5th. MONDAY. The Council sent for me to give me a final Answer. After taking a Seat; one of the Counsellors, in the Name of the King; delivered the following laconic Speech.

“ My Brother, I am glad you have come among us from such a great Distance, and that we see each other, and rejoice that we have had

an Opportunity to hear you preach, since you have been here. My Brother, you will now return Home again from whence you came, and when you get there give my Love to those that sent you. I have done speaking."

I was surpris'd at this Answer, and in Reply told them I was very sorry they rejected an Offer that was only intended and so well calculated for their Good.

AFTER conversing with them some Time, I asked them what Reason we should offer to the good Men who sent, why they would not receive us. One of the Council in an ill-natur'd Tone gave me to understand, that they did not like the white People's settling upon the *Ohio*; and that it was necessary that the Chain of Friendship between *King George* and them should be made more firm and strong before they could receive the *Engliss* so much into Favour as to receive their Religion.

THE encouraging Prospects now all vanished, and the Door seem'd quite shut up and their decisive Answer left me no Room to propose tarrying or returning to them: However I told them that Mr. *Frisbie* and I propos'd to stay in the back Parts of *Pennsylvania* till the next Spring, and that if they should then think favourable of our Proposal and would let us know it, perhaps we might return to them.

AFTER

AFTER obtaining Liberty to stay in Town a few Days longer, not knowing but in the mean Time the Matter would take a different Turn, & Heaven see fit to alter their Disposition towards Religion, took Leave of the Council, and retired to my House much disheartned.

I find them full of Jeaioufies and Suspitions ; and the Influence and Conduct of some *bad Men* have very much corrupted their Morals and prejudiced them against *Christianity*, and who are instrumental in propagating all the *Vices* and few or none of the *Virtues* of the white People among the poor Heathen. So vicious are they that there is little Hope of succeeding in Attempts to Christianize those southern Indians, until a Stop is put to the vast Floods of *Rum* which are yearly conveyed into their Country, the excessive Use of which opens a Door to every Evil.

9th. FRIDAY. The Indians I found still adhered to their Resolution, and finding my Stay among them longer would be disagreeable, I set out with an Intention to return by a nearer Course than we came, and after traveling five Days thro' the Wilderness, having crossed the *Ohio* about sixty miles by the Course of the River below *Fort-Pitt*, I arrived there and had the Pleasure to find my Companion recovered from his Sickness ; And at the earnest Importunity of the People we spent seven Months Itenerating
among

ou
ow
ne,
ose

ply
ffer
ted

e, I
the
re-
one
like
and
ship
ade
eive
eive

ned,
de-
tar-
told
y in
ing,
de of
haps

TER

among the vacant Settlements West of the *Appalachian Mountains*, where the People are numerous and very desirous to have Ministers settled among them. Hearing nothing in the mean Time, from the *Indians*, to encourage us to make a second Attempt, we set out for *New-England* where we at last arrived, having experienced much of the divine Goodness through the whole Journey.

F I N I S



Ap-
me-
tled
me,
ce a
land
ced
hole

