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MR. BROMLEY'S

SECOND ADDRESS,

ON THE

DEPLORABLE STATE OF THE INDIANS.

DELIVERED

IN THE

"Royal Acadian School,"

AT HALIFAX, IN NOVA-SCOTIA,

MARCH 8, 1814.

"Who shall not fear thee, O Lord, and glorify thy name?"

For thou only art holy:

For all nations shall come and worship before thee."

REV. 15: 4.

Printed at the RECORDER OFFICE.

1814.

TO HIS HONOR
Maj. Gen. Sir THOMAS SAUMAREZ,
PRESIDENT AND COMMANDER IN CHIEF,
 OF THE
 Province of NEW-BRUNSWICK.

SIR—

As it is certain that life cannot be long; and the probability that it will be much shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform, induces an old Welch Fusilier* to lay before your honor, a few hasty observations on the capability of the Indians of North America to become *what we are wont to call ourselves* a civilised and a christian people.

"It is true no diligence can ascertain success: death may intercept the swiftest career, but he who is cut off in the execution of an honest undertaking, has at least the honor of falling in his rank, and has fought the battle, though he missed the victory."

When we act according to our duty we commit the event to *him*, by whose laws our actions are governed, and who will suffer none to be *finally* punished for obedience, but when in prospect of some good, whether natural or moral, we break the rules prescribed for us, we withdraw from the direction of superior wisdom, and are left without excuse, having before us through the blessings of Divine Providence the sacred Oracles to guide our actions, we must therefore take all the consequences upon ourselves.

In a former Pamphlet on this important subject addressed to His Excellency Sir John Sherbrooke K. B. I disclaimed every intention to flatter, but I may nevertheless be allowed the indulgence to throw out such useful hints, and indeed allurements, as may tend to promote the cause of benevolence, and to arouse to more active exertion those virtues, and talents, which a large portion of the Inhabitants of British America, are deservedly acknowledged to possess, and of this fact I shall be proud to bear my feeble testimony.

To you sir the appeal has been recently made, and the end already answered, to the utmost extent of my most sanguine expectation, as the following pages will fully show, and it is no small gratification, that I feel at full liberty, from your marked kindness and personal attention, to subscribe myself with great humility.

Sir,
 Your most obedient, grateful
 and devoted servant,

W. BROMLEY,

On the half-pay of the Welch Fusiliers.

*Sir Thomas Saumarez was Capt. in the Grenadier company of the 28th Regt. of Royal Welch Fusiliers in the first War with America.

TO THE PUBLIC.

.....

WHEN I last addressed you in Mason's Hall, on the deplorable state of the Indians, I endeavoured as far as my abilities would allow, to produce a sensation of comiseration in the minds of the public, and while I regret the ill success which has hitherto attended my feeble efforts on this important subject in this colony, I am consoled with the thought that the house of assembly at Fredricton, in the province of New-Brunswick, has taken the affair into its serious consideration, and I trust I shall shortly be able to lay before you a favourable report of the result of its deliberations, and matured plans for the benefit of these poor neglected fellow-creatures; Sir Thomas Saumerez, the President, and Commander in Chief of that Province, having rendered his warmest patronage and support in the cause of benevolence, and the Rules and Regulations of a Society lately established at Fredricton, under the auspices of this honor, have been already published. (*See appendix*)

My present object is to prove, the great capability of the Indians to become a civilized people, the idea of which the white Inhabitants of this colony generally consider chimerical and problematical; some having ridiculed my efforts to ameliorate the situation of these poor creatures, and have grounded their arguments on the deficiency of their intellectual powers, and the extreme degeneracy of their morals, but I may be permitted to add with great truth, that as no experiment has yet been tried to justify their positions, no observations of

this nature can possibly abate my zeal, or soften the severe, but just animadversions of the European stranger or the impartial historian, when they shall have ocular demonstration of their powers and real situation, and as simple facts speak more than ten thousand arguments, I shall confine myself principally to some authentic documents, derived from the most unquestionable authority, and divide my subject under the following heads :

1. The natural disposition and intellectual powers of the Indians.
2. The causes of their jealousy and suspicion of the integrity of the Europeans.
3. Their fidelity and strict observance of the treaties of peace with the English.
4. The probability of their acceding to any wise plan that may be proposed for their civilization, And

Lastly, I shall state the cause of the failure of the plans hitherto adopted by the British Government, or Benevolent Individuals.

GENERAL OBSERVATIONS.

ROBERTSON, the celebrated Historian, observes, "After contemplating the rude American Tribes, in various lights, after taking a view of their customs and manners from so many different stations, nothing remains but to form a general estimate of their character, compared with that of more polished nations. A human being as he comes originally from the hand of nature, is every where the same.

"At his first appearance in the state of infancy, whether it be among the rudest savages, or in the most civilized society, we can discern no quality which marks any distinction or superiority. The capacity of improvement seems to be the same; and the talents he may afterwards acquire, as well as the virtues he may be rendered capable of exercising, depend entirely upon the state of society in which he is placed.—To this state his mind naturally accommodates itself, and from it receives its discipline and culture."

Hence we may readily discover the real cause of

the wretched state of the Aborigines of Nova-Scotia, who as a Royal Duke* very judiciously observes "blend in their characters, all the worst features of rude and uncultivated nature, with the vilest habits and manners that can be gathered from the lowest classes of what is termed civilised society," and the following words of Robertson cannot be too often quoted—he says. "The people of North America when first discovered were not acquainted with any intoxicating drink, but as the Europeans early found it their interest to supply them with spiritous liquors, drunkenness soon became as universal among them, as among their countrymen to the south."

It is foreign to my purpose to irritate or to cast a shade over the virtues of many of the respectable inhabitants of this town, whose character for benevolence I truly appreciate, and who have evinced their sincerity in the recent establishment of some Institutions† whose benefits must be eternal, but permit me to add that the original settlers of these colonies have not reflected lustre on the christian character, or honoured the name of Britain, and while we blush for the evils they have committed on the poor Indians, we are constrained to say, that many of us who affect to use the name of christian, show by our example that we are even unworthy to be called Pagans, to whom we as Britons are nevertheless indebted for many of our invaluable civil privileges; and it is only necessary to refer to the history of our country for the truth of these assertions‡ and it is not a little

*His Royal Highness the Duke of Kent

†A school on the new system of Bell and Lancaster on a most liberal plan, and a very extensive Bible society, and religious tract society, which are well supported

‡Thus the Roman Emperor whose courtesy and readiness to do good have been celebrated even by christian writers took every method to

painful to my own feelings, when I reflect that I spent three years in this province with my Regiment, without making a solitary effort to relieve the distressed Indians, although I most sincerely deplored their lamentable situation.

'Tis however probable that I gave them some temporary relief like any other Inhabitant when they were begging, but I am decidedly of opinion that these donations tend more to encourage them in their wild dissolute habits, and to render them less solicitous to obtain a livelihood by honest industry, than any circumstance that has ever occurred, and evidently contribute towards their total extirpation, which it is the duty of every christian government to prevent, and which has been the study of the most enlightened people in every age and country, and I am convinced that the multitude of paupers, or in other words, imposters in England, who are termed public beggars, would be considerably lessened, were the means of their support rendered more precarious, by the execution of our excellent laws, and the just discrimination of the virtuous part of the community,—We may feed and clothe the beggar like a Prince or an Alderman to day, yet if we see him on the morrow, he is apparently the same hungry, ragged supplicant, and that this is applicable to the generalty of the Indians, will be more fully explained hereafter.

Of the natural disposition and intellectual powers of the Indians.

roduce some share of politeness among those whom he conquered.—He exhorted the ancient Inhabitants of Britain both by advice and example to build temples, and stately houses. He caused the sons of the nobility to be instructed in the liberal arts, he had them taught the Latin language, and induced them to imitate the Roman modes of dress and living—Thus by degrees this barbarous people began to assume the manners of the conquerors.

The account given by Columbus to Ferdinand and Isabella of the disposition of some of the Indians is very striking.

The people he observes "are so affectionate, so tractable, and so peaceable, that I swear to your Highnesses" that there is not a better race of men. They love their neighbour as themselves; their conversation is the sweetest and mildest in the world, cheerful and always accompanied with a smile.

A true story from the American Preceptor

"An Indian who had not met with his usual success in hunting wandered down to a plantation among the back settlements in Virginia; and seeing a Planter at his door, asked him for a morcel of bread, for he was very hungry.—The Planter bid him begone, for he would give him none.

"Will you give me a cup of your beer?" said the Indian. No, you shall have none here, replied the Planter. But I am very faint, said the savage. Will you give me only a draught of cold water? Get you gone, you Indian dog; you shall have nothing here said the Planter

"It happened some months after that the Planter went on a shooting party up into the woods, where, intent upon his game, he missed his company, and lost his way; and night coming on, he wandered through the forest, till he espied an Indian wigwam.

"He approached the savage's habitation, and asked him to shew him the way to a plantation on that side the country.—It is too late for you to go there this evening, Sir, said the Indian; but if you will accept of my homely fare, you are welcome.

"He then offered him some venison, and such other refreshment as his store afforded, and having laid some bear skins for his bed, he desired that he would repose

himself for the night, and he would awake him early in the morning, and conduct him on his way.

"Accordingly in the morning they set off, and the Indian led him out of the forest, and put him into the road which he was to pursue; but just as they were taking leave, he stepped before the Planter, and turning round, staring full in the face, asked him whether he recollected his features.

"The Planter was now struck with shame, and confusion, when he recognized, in his kind protector, the Indian whom he so harshly treated.

"He confessed that he knew him, and was full of excuses for his brutal behavior; to which the Indian only replied; when you see poor Indians fainting for a cup of cold water, don't say again, get you gone you Indian dog."

"The Indian then wished him well on his journey, and left him." It is not difficult to say which of these two had the best claim to the name of christian.

A married Indian squaw having received some trifling civilities from a benevolent lady of my acquaintance in Fredrieton some time ago, took the opportunity about twelve months afterwards of requesting her husband to wait on the lady to inform her that she still felt grateful for her kindness, and that she had made a very handsome basket which she intended to present to her, but fearing lest her husband should not take care of it, or should break it by falling on the ice, she proposed bringing it herself the first time she should visit Fredrieton, which she did at the expiration of another year, and produced her little basket of exquisite workmanship.

*The manufactures of the Indians in the province of New Brunswick, are executed with admirable taste, and are very beautiful.

The history of Pocahontas the daughter of Powhatan an Indian king is very striking.

She was but twelve years old, when Capt. Smith, the bravest, the most humane of the first colonists, fell into the hands of the savages. He already understood their language, had traded with them several times, and often appeased the quarrels between the Europeans and them. Often had he been obliged also to fight them, and to punish their perfidy.

At length, however, under the pretext of commerce, he was drawn into an ambush, and the only two companions, who accompanied him fell before his eyes; but though alone, by his dexterity he extricated himself from the troop which surrounded him; until, unfortunately, imagining he could save himself by crossing a morass, he stuck fast, so that the savages against whom he had no means of defending himself, at last took and bound him, and conducted him to Powhatan.

The king was so proud of having Capt. Smith in his power, that he sent him in triumph to all the tributary princes, and ordered that he should be splendidly treated till he returned to suffer that death which was prepared for him.

The fatal moment at last arrived, Capt. Smith was laid upon the hearth of the savage king, and his head placed upon a large stone to receive the stroke of death: when Pocahontas, the youngest and darling daughter of Powhatan, threw herself upon his body, clasped him in her arms, and declared, that if the cruel sentence was executed, the first blow should fall on her.

All savages (absolute sovereigns and tyrants not excepted) are invariably more affected by the tears of infancy, than the voice of humanity. Powhatan could not resist the tears and prayers of his daughter. Captain Smith obtained his life, on condition of paying for his

ransom a certain quantity of muskets, powder and iron utensils; but how were they to be obtained? They would neither permit him to return to James-Town nor let the English know where he was, lest they should demand his sword in hand.

Capt. Smith who was as sensible as courageous, said, that if Powhatan, would permit one of his subjects to carry to James-town a leaf which he took from his pocket-book, he should find under a tree, at the day and hour appointed, all the articles demanded for his ransom.

Powhatan consented; but without having much faith in his promises, believing it to be only an artifice of the Captain to prolong his life, but he had written on the leaf a few lines, sufficient to give an account of his situation. The messenger returned. The king sent to the place fixed upon, and was greatly astonished to find every thing which had been demanded.

Powhatan could not conceive this mode of transmitting thoughts; and Capt. Smith was henceforth looked upon as a great magician, to whom they could not show too much respect. He left the savages in this opinion, and hastened to return home.

Two or three years after, some fresh differences arising between them and the English. Powhatan, who no longer thought them sorcerers, but still feared their power, laid a horrid plan to get rid of them altogether. His project was to attack them in profound peace, and cut the throats of the whole colony.

The night of this intended conspiracy, Pocahontas took advantage of the obscurity; and in a terrible storm which kept the savages in their tents, escaped from her father's house,—advised the English to be on their guard, but conjured them to spare her family; to appear ignorant of the intelligence she had given; and terminate all their differences by a new treaty.

It would be tedious to relate all the services which this angel of peace rendered to both nations. I shall only add, that the English, I know not from what motive, but certainly against all faith, and equity, thought proper to carry her off. Long and bitterly did she deplore her fate; and the only consolation she had, was Capt. Smith, in whom she found a second father.

She was treated with great respect, and married to a planter by the name of Rolfe, who soon took her to England, when after a residence of several years, an example of virtue and piety, she died as she was on the point of embarking for America. She left an only son, who was married, and left none but daughters; and from them are descended some of the principal characters in Virginia.

The tragical death of an Indian of the Collapissa nation (says a gentleman) who sacrificed himself for his country and son, I have always admired, as displaying the greatest heroism, and placing human nature in the noblest point of view.

A Chactaw Indian, having one day expressed himself in the most reproachful terms of the French, and calling the Collapissas their dogs and their slaves, one of this nation, exasperated at his injurious expressions, laid him dead on the spot.

The Chactaws, the most numerous and the most warlike tribe on the continent, immediately flew to arms. They sent deputies to New-Orleans to demand from the French governor the head of the savage, who fled to him for protection.

The governor offered presents as an atonement, but they were rejected with disdain, and they threatened to exterminate the whole tribe of the Collapissas. To pacify this fierce nation, and prevent the effusion of blood, it was at length found necessary to deliver up the unhappy Indian.

The Sieur Ferrand, commander of the German posts on the right of the Mississippi was charged with the melancholly commission.

A rendezvous was, in consequence appointed between the settlement of the Collapissas and the German posts, where the mournful ceremony was conducted in the following manner :

The Indian victim, whose name was Mingo, was produced. He rose up, and agreeably to the custom of the people, harangued the assembly to the following purpose—

“ I am a true man, that is to say, I fear not death ; but I lament the fate of my wife and four infant children, whom I leave behind at a very tender age.

I lament too my father and my mother, whom I have long maintained by hunting.

Them however I recommend to the French, Gace, on their account, I now fall a sacrifice.”

Scarcely had he finished this short and pathetic harrangue, when the old father struck with the filial affection of his son, arose, and thus addressed himself to his audience :

“ My son is doomed to death : but he is young and vigorous, and more capable than I to support his mother, his wife, and four infant children. It is necessary then that he remain upon the earth to protect and provide for them.

“ As for me who draw towards the end of my career, I have lived long enough. May my son attain to my age, that he may bring up my tender infants. I am no longer good for any thing ; a few years more or less are to me of small importance. I have lived as a man. I will die as a man. I therefore take the place of my son.”

At these words, which expressed his paternal love and greatness of soul in the most touching manner, his wife, his son, his daughter in law, and the little infants, melted into tears around this brave, this generous old man, he embraced them for the last time, exhorted them to be ever faithful to the French, and to die rather than betray them by any mean treachery unworthy of his blood. “ My death,” concluded he, “ I consider necessary for the safety of the nation, and I glory in the sacrifice.”

Having thus delivered himself, he presented his head to the kinsman of the deceased Chactaw; and they accepted it. He then extended himself over the trunk of a tree, whoso, with a hatchet, they severed his head from his body.

The French who assisted at this tragedy could not contain their tears, whilst they admired the heroic constancy of this venerable old man; whose resolution bore a resemblance to that of the celebrated Roman Orator, who, in the time of the triumvirate, was concealed by his son;*

A variety of other instances might be adduced to prove the fallacy of the opinions of many colonists on the disposition of the Indians, but the following anecdote shall suffice for the present.

Joe Martin an Indian Chief now residing in New-Brunswick was interrogated a short time ago by a professional gentleman who holds an important office under government, "whether he would accept the commission of a Captain among the Indians, which he observed it was in his power to procure for him? to which the Indian made the following remarkable reply, "now Joe Martin love God, pray to God, now Joe Martin humble, certain not good to make Indian proud; when Indian proud him forget God, for this reason Joe Martin never must be captain,—he accordingly declined it.

What an example to us Protestants! this poor Indian has embraced the Roman Catholic faith, and as a pious missionary very judiciously observes in a recent publication, speaking of the Indians of these provinces "it must be said to the honor of the Roman clergy, that their zeal to convert these poor outcasts, exceeds ours." But alas! few are willing to pursue schemes that have nothing to recommend them but pure benevolence and sacred philanthropy,"—"We love the Indians as far as they con-

*The young Roman was most cruelly tortured in order to force him to discover his father, who, not able to endure the idea, that a son so virtuous, and so generous, should thus suffer on his account, went and presented himself to the murderers, and begged them to kill him and save his son.—The son conjured them to take his life, and spare the age of his father; but the soldiers, more barbarous than the savages, butchered them both on the spot.

tribute to our wealth and interest ; we give them *brandy* and *rum* for their furs and works of ingenuity—but when their souls, their immortal interests, are concerned, we are willing to be excluded.”*

Of the Intellectual Powers of the Indians.

If we apply them to the savage life, and measure the attainments of the human mind in that state, by this standard, we shall find that the intellectual powers of man must be extremely limited in their operations.

* Since this address was delivered I have been furnished with “the travels of Capt. Lewis and Clark, by order of the government of the United States, performed in the years 1804, 1805, and 1806, being upwards of three thousand miles, from St. Louis by way of the Missouri, and Columbia rivers to the Pacific Ocean: containing an account of the various countries traversed, and before mentioned.”

This is an interesting work, and the hand of divine providence is evidently discoverable in it viz. that the gospel may be disseminated, and God glorified even in the most remote regions of the globe.

When speaking of the disposition of the various tribes of Indians, these travellers observe that “nothing can exceed the tenderness shown by them to their offspring ; and a person cannot recommend himself to their favour by any method more certain, than by paying some attention to the youngest branches of their families.”

“We shall likewise see them social and humane to those whom they consider as their friends, and even to their adopted enemies ; and ready to partake with them of the last morsel, or to risk their lives in their defence.—“In contradiction to the report of other travellers, all of which have been tinged with prejudice, these travellers assert, “that notwithstanding the apparent indifference with which an Indian meets his wife and children after a long absence, an indifference proceeding rather from custom than insensibility, he is not unmindful of the claims either of consubstantial or paternal tenderness.”

“Accustomed from their youth to innumerable hardships, they soon become superior to a sense of danger, or the dread of death ; and their fortitude, implanted by nature and nurtured by example, by precept and accident, never experiences a moment’s alloy.”

“If they are artful and designing, and ready to take every advantage, if they are cool and deliberate in their councils, and cautious in the extreme, either of discovering their sentiments, or of revealing a secret, they might at the same time boast of possessing qualifications of a more animated nature, of the sagacity of the lion, the penetrating sight of a lynx, the cunning of a fox, the agility of a bounding roe, and the unconquerable fierceness of the tiger.”

They are confined within the narrow sphere of what he deems necessary for supplying his own wants : Whatever has not some relation to these, neither attracts his attention, nor is the object of his inquiries.

But however narrow the bounds may be within which the knowledge of a savage is circumscribed, he possesses thoroughly that small portion of it which he has attained. It was not communicated to him by formal instruction ; he does not attend to it as matter of mere speculation and curiosity : it is the result of his own observation, the fruit of his own experience, and accommodated to his condition and exigencies. " Hence the honor of their tribe, and the welfare of their nation, are the first and most predominant emotions of their hearts ; and from hence proceed in a great measure all their virtues and their vices. Actuated by these, they brave every danger, and under the most exquisite torments, expose themselves to their tortures, not as a personal qualification, but as a national characteristic."

From thence also flow that insatiable revenge towards those with whom they are at war, and all the consequent horrors that disgrace their name. Their uncultivated minds being incapable of judging of the propriety of an action, in opposition to their dispositions, which are totally insensible of the control of reason or humanity, they know not how to keep their fury within bounds, and consequently that courage and resolution, which would otherwise do them honor, degenerate into a savage ferocity. Indeed the barbarity of the Indians in war is proverbial ; but in time of peace, hospitality and humanity are traits justly due to their character. It is a judicious saying of an eminent traveller among them, that, " in time of peace no greater friends, in time of war no greater enemies." These observations are however applicable to those tribes who have had little or no intercourse with the Europeans, not to wish the Indians of New-Brunswick and Nova-Scotia, who are the immediate objects of my solicitude—they have already embraced the Roman Catholic faith—they have had great intercourse with the English Colonists, consequently they cannot be said to exist altogether in a savage

State, since we are sensible that they have laid aside many of the barbarous customs of their ancestors, and notwithstanding the pains that have been taken by many of the country merchants or petty traders to extirpate them, by the use of spirituous liquors, still there are many Indians, whose exemplary conduct entitles them to the regard and esteem of every virtuous character in these colonies; indeed many of them are as temperate and industrious as any of the white inhabitants, and may be justly considered civilized according to the common acceptation of the word, and I am strongly supported in this opinion by the worthy President and Commander in Chief, Major-General Sir THOMAS SAUMERZ, and many other respectable inhabitants in New-Brunswick, whose counsel and advice, I lately had the honor to obtain.* I should therefore prefer the plan of dividing them under two different heads:—

1st. Those who may be termed civilized, from their temperate and industrious habits.

2nd. Those who “blend in their character some of the worst features of rude and uncultivated nature, with the vilest habits and manners that can be gathered from the lowest classes of what is termed civilized society.”

As the former will be more generally found in the colony of New Brunswick the following anecdotes may not be unacceptable.

A beautiful female Indian had been in the constant habit of visiting an English gentleman's family at Fredrickton, and as they were rather musical a Piano forte attracted her attention, and she felt particular delight in hearing it played.

A friendship existed without any interruption for some years, and the Indian always spoke of the family with the greatest af-

*It is a remarkable fact that neither the 2d battalion of the 8th or Kings Regiment, or the seamen who marched a short time ago to Canada could have proceeded, had it not been for the assistance of the Indians, who were employed by our Commissaries to make snow-shoes, and this single circumstance ought to induce us to cement our friendship with them. Indeed no other facts are necessary to prove their strong claims on Britain, than the Gazette accounts of their extraordinary good conduct in Canada this war.

section wherever she went. After a lapse of time, she made her appearance at the house, accompanied by a very fine Indian, whom she introduced as her husband — He appeared very respectable—he spoke tolerable English, but better French, as he was a native of Canada.

He observed that he had been induced to pay this visit, in consequence of the repeated solicitations of his wife, whose whole theme was in praise of the family, and the instrument of music which Captain —, played, and he begged that he might be favoured with a tune from the gentleman, who however, did not happen then to be at home, at which the Indian expressed some disappointment, but on the lady's requesting one of her daughters to play, he was filled with admiration.

The lady at first played a quick tune, when he requested her to accompany it with her voice, but on being informed that it was a dance, and that there were no words composed for it, he was satisfied.

She then played a slow piece and sang, which pleased him much—he then examined the notes in the music book, and he readily discovered after a short explanation, that there were specific rules to be observed, without which the science could not be thoroughly acquired, and the sounds of the letters were explained to his satisfaction.

He observed that his wife had not described those points, and he was led to believe from her account of the instrument, that it was only necessary to move the fingers along the keys, and the sweetest melody would be produced.* He said he was rich, that he had a house,

*The Indians are remarkably fond of music, and it is a positive fact that no white inhabitants in New-Brunswick can equal them in singing sacred music, and they use their own notes in books, which are only understood by themselves. I have also by me an excellent specimen of a drawing done very readily by an Indian without instruction.

some cows, &c. and plenty of dollars, and wished much to purchase the Piana forte, which the family could not spare, as no other could be obtained.

The female was at this time rather in an advanced state of pregnancy, and observed that she hoped she should soon have the pleasure of showing her child to the family, and spoke of her husband as one of the best of men, and of his great kindness to her.

Some months after this interview, she paid another visit alone, but alas! Her emaciated frame, and sad looks, bespoke the state of her mind, and with sobs and tears, she said she had buried her child a fine boy, and described the beauty of his person and features with such paternal affection, as evinced the most poignant grief, and she lamented that the family had not seen her dear little infant before he was taken from her.*

A gentleman at Fredricton holding a very important situation under government informed me, that he once had occasion to send a letter of consequence a considerable distance; he employed an Indian for the purpose, but previous to his departure he observed to the gentleman that as he had no money to provide himself with refreshment on the road, he hoped he would allow him a trifle?

The gentleman replied that he was afraid he would make an improper use of it, and would lose the letter. The Indian with much warmth retorted by inquiring in a very sarcastic manner "whether he was in the habit of doing so."†

*Ferguson when treating on Civil Society has favoured us with the following elegant speech of an Indian Chief in the eastern style made to Col. Bouquet a British Officer.

"We have planted the tree of peace, we have buried the hatchet under its roots, we will henceforth recline under its shade and continue to brighten the chain that cements the two nations together."

†I never once heard of any Indian having betrayed the trust repo-

A young lady the wife of an English artillery officer who was on service several years ago in south America, was highly amused at the sight of an Indian whose head was decorated with feathers according to the costume of those people, and she very imprudently commenced an immoderate fit of laughter. Her head was at this time also dressed in the old English fashion, with cushions, powder, &c. which appeared very ridiculous to the Indian, who inquired of one of the servants the cause of her extraordinary behaviour, when on being told the truth, he also in his turn began to laugh immoderately. This conduct is I fear too general among the English towards foreigners, and cannot be too much guarded against. The Earl of Crawford observes in a very interesting work on this subject that "not laughing at the Indians, is one of the best methods to engage their esteem. Those who are better acquainted with them than myself, are of this opinion. And it is certain that many of them dislike to laugh at, or in any manner to ridicule the white people. This turn for ridicule prevails frequently in the worst persons, and in those who are most worthy of ridicule themselves:

"The wise and good should be cautious of using ridicule. It sometimes imbitters the mind more than the worst injuries."

The following anecdotes related of the Nova-Scotia Indians, who may be considered the most depraved of any, will, I trust, explain in some measure their intellectual powers.

A tavern keeper who resides on the road between Halifax and Annapolis had rum for sale at the rate of 10s. per gallon when the currant price at Halifax was but 6s.

sed in him on a similar occasion, indeed the honesty of the Indians is proverbial in all their transactions.

An Indian passing that way, wished to purchase a small quantity, but on being told the price, he expressed indignation, when the tavern keeper observed that he had conveyed it all the way from Halifax, and that in consequence of his having kept it so long in the cellar, by sinking his money, it has cost him as much as would have kept a cow.

The Indian replied "yes certain *drink as much water*, but not eat so much hay."

One of the Colonists who bore an indifferent character, one day accosted an Indian with whom he was acquainted in the following words accompanied with an oath—

Joe you are a rascal.

Indian—Does every body say so?

Colonist—Yes every body says so,

Indian—Then every body say you rascal too.

A person in Halifax accosted an Indian a short time ago, calling him brother which is a common term. The Indian immediately inquired how they became related, the inhabitant replied through Adam and Eve our common parents. The Indian with some warmth replied that he was very happy they were no nearer akin.—This observation might with great reason be applied to the white inhabitants of this Province, as the Indians have imbibed the vices of the lower order of the Colonists, and none of the virtues peculiar to the enlightened minds of those in the superior situations of life, with whom they never associate.*

*I was told by a gentleman a few days ago, that he heard a person in Halifax make the following observation to another in common conversation.

"*Why you are as bad as an Indian, which I consider the worst of all human beings.*" But truly it may be said that as the degeneracy of the Indians is to be attributed chiefly to the bad example of the whites, so to

Having thus given a faint sketch of their natural disposition and intellectual powers; I shall in the next place endeavour to show that the jealousy and hatred which some of the Indians have imbibed against the Europeans from their first settlement or invasion of their territory, are not without sufficient grounds, and which if removed would most certainly pave the way towards their civilization.

We are all sufficiently acquainted with the diabolical conduct of many of the Spaniards, and Portuguese towards the unfortunate Indians in South America, — some of the Governors, instead of protecting the Indians, gave a legal sanction to the oppression of that unhappy people. In Hispaniola they were driven in crowds to the mountains, and compelled to work in the mines by masters, who imposed their tasks without mercy or discretion. Labour so disproportioned to their strength and former habits of life, wasted that feeble race of men, with such rapid consumption, as must have soon terminated in the utter extinction of the ancient inhabitants, so that not a single Indian now remains in that immense Island where I was quartered with my regiment near two years.

It is but justice however to the character of the Spaniards, that there were not wanting a few pious individuals in the 16th century who made powerful efforts in behalf of the poor Indians, and had the governors attended to their remonstrances, the page of history would not have been blackened with the horrid facts related, and we may contemplate with delight, that under the

proportion as they decline in numbers more than other Indians in the neighboring provinces, which is generally the case, so also in the same exact proportion would any rational man judge of the inferiority of the superiority of the white inhabitants of Hispaniola in points of religion and morality, compared with other Colonies of British America.

wise administration of the celebrated Penn "the English lived with the Indians like innocent lambs, and endeavoured to tame the ferocity of their manners by the gentleness of their own," and happy thrice happy would be the reflection had our countrymen followed his example in later times, but alas! we see one of this great and good man's descendants compelled to remonstrate with the government of Pennsylvania on the improper conduct shewn to the savages, by the colonists, *then British subjects*, and which cannot be better explained than in the following extract from the Pennsylvania Chronicle of February 1768.

PHILADELPHIA.

A Message from Governor PENN to the Assembly.

"The averting an Indian war, and the sad effects of it were agreed to be our principal object at the opening of this session. I laid before you the causes of Indian discontents, communicated to me by letters from his Excellency General Gage, and Sir Wm. Johnson, in order that adequate legal remedies might be applied to remove them.

"The two only causes of complaint I find mentioned in these letters, are the intrusion of our people on the Indian land, not only without their consent, but in contradiction to their warmest remonstrances, and the endeavours that have been used to remove them, and the insults and hostilities they have received from the frontier people, chiefly those of Virginia. Yet not content with the causes pointed out by those gentlemen who are certainly best acquainted with Indian affairs, you proceeded it seems to investigate others.

"I would charitably hope that these inquiries were not taken up rather with a view to distract our councils, than to remove the present causes of Indian dissatisfaction.

“The murder of the Indians at Lancaster in the year 1763 (of which no man has a greater detestation than myself) was insisted on in your message of the 13th Jan. as one of the principal causes of discontent among the Indians. I must confess I am at a loss, to conjecture on what intelligence you found your opinion in this particular; but this I well knew, that the six nations upon Sir Wm. Johnson's laying before, and explaining to them this affair at my request in the year 1764, were so far satisfied, that they received belts from him on the occasion,* and suffered him to cover the graves of their deceased brethren, according to their custom, since which, I have never heard that they have expressed any dissatisfaction to him on this account—taking it for granted that this is one cause of Indian complaint, you go in your message to advise my ordering speedy and diligent Inquisition to be made after those murders, from an opinion that the present tranquility of the province afforded a more favourable opportunity of discovering and bringing them to justice, than the tumultuous state of it at the time of the transaction;—Before I could answer that Message, I received the melancholy tidings of the murder of the Indians on Middle Creek, committed by Frederick Stump, and his servant on the 10th Jan. This last inhuman butchery perpetrated at a time when the minds of the Indians were already inflamed with the injuries complained of in the above letters, appeared very likely to be attended with

*A belt of wampum. These belts are made of shells found on the coasts of New-England and Virginia, which are sawed out into beads of an oblong form, about a quarter of an inch long, and found like other beads—being strung on leather strings, and several of them sewed neatly together, they then compose what is termed a belt of wampum, which serves as a ratification of peace, and records to the latest posterity, by the hieroglyphics into which the beads are formed, every stipulated article in the treaty.

immediate acts of hostility on their part. My duty therefore required that I should render that speedy and close attention to this unhappy case, which so important a matter demanded, to avert if possible the impending mischief; and I contented myself with returning you a short answer to your first message, letting you know in general terms what steps I had taken to discover and bring to justice, those who had been concerned in the Lancaster murders.

“The late and audacious rescue of Stump and his accomplice from Carlisle Gaol, has involved us in new difficulties and distress. Yet in the midst of my solicitude on these interesting matters, and whilst I am earnestly engaged in taking the best measures my own judgment, or that of my council can suggest, to extricate the public from these accumulated evils, and to regain the prisoners, which is most certainly our first object, and principal concern, I am it seems, called upon by you, in a manner most extraordinary to vindicate myself, and as it were arraigned by you, for neglecting the duties of my station relative to the murder committed upwards of four years ago; and you again press upon me the issuing new proclamations offering higher rewards for apprehending the author of them; this conduct of your's in my opinion gentlemen is not less unkind and indecent towards me than imprudent, with respect to our present pursuit, for reasons which must occur to you, on cool and dispassionate reflection, tho' they are such as are altogether improper to be made public at this particular juncture.

“From motives founded on the public good, I was induced to defer the giving you, at first an immediate answer to the requisition made with regard to the renewal of inquiries after the perpetrators of the Lancaster murders; and indeed to postpone at least the considera-

tion of that matter to a more proper season."

Signed JOHN PENN.

In order to elucidate the above circumstance I shall give an extract from the life of Dr. Franklin, published in the lady's Magazine January 1794.

"In Dec. 1762, a circumstance which caused great alarm in the province of Pennsylvania took place.

"A number of Indians had resided in the county of Lancaster, and conducted themselves UNIFORMLY as friends to the white inhabitants. Repeated depredations on the frontiers had exasperated the inhabitants to such a degree, that they determined on revenge upon every Indian.

"A number of persons, to the amount of about 120. principally inhabitants of Donegal and Peckstang, or Paxton townships, in the county of York assembled, and mounted on horseback, proceeded to the settlement of these harmless and defenceless Indians, whose number had now been reduced to about 20. The Indians received intelligence of the attack that was intended against them, *but disbelieving it, considering the white people as their friends, they apprehended no danger from them.*

"When the party arrived at the Indian settlement they found only some women and children, and a few old men, the rest being absent at work. They MURDERED all whom they found, and amongst others the Chief Shahaes, who had been always distinguished for his friendship to the whites. This bloody deed excited much indignation in the well disposed part of the community.

"The remainder of these unfortunate Indians, who by absence had escaped the massacre, were conducted to Lancaster, and lodged in the goal as a place of security.

"The Governor issued a proclamation expressing the strongest disapprobation of the action, offering a reward for the discovery of the perpetrators of the deed, and prohibiting all injuries to the peaceable Indians in future.

"But notwithstanding this a party of the *same men*" (demons). "shortly after marched to Lancaster, broke open the gaol, and inhumanly *butchered the innocent Indians*, who had been placed *there for security*."

"Another proclamation was issued but it had no effect.

"A detachment marched down to Philadelphia, for the express purpose of murdering some friendly Indians, who had been removed to the city for safety. A number of citizens armed in their defence.

"The Quakers whose principles are opposed to fighting even in their own defence were most active upon this occasion.

"The rioters came to German-town. The Governor fled for safety to the house of Dr. Franklin, who with some others advanced to meet the Paxton boys, as they were called, and had influence enough to prevail upon them to relinquish their undertaking and return to their homes."

Some persons present may be inclined to inquire, what had we to do with the Paxton boys, or the murder of the Indians, why does this man harrow up our feelings, who were not in existence at the time? I answer, it is true, probably you were not, but on referring to the scriptures you will find that God has declared that *he will visit the sins of the fathers upon the children unto the third and fourth generation*, and thought we not therefore to endeavour to heal the wounds inflicted by the colonists of that period, who certainly were British subjects, but whose high crimes placed them far below the level of the worst of the brute creation, and sorry am I to add, that there are not a few of the white inhabitants of this colony, who to their shame be it said, have openly declared, that they thought it no greater a sin to kill an Indian

than one of the brute creation, and it is not three weeks ago, that a person from whom I hired a sled on the road from Annapolis, positively assured me in the presence of another gentleman, that he would most willingly assist in destroying every Indian in the Province, and on my mentioning the circumstance the other day to a respectable country Member of the House of Assembly, now in Halifax, he observed, that there are thousands of the country farmers, who would take any steps to destroy them. were it not for our excellent laws which prevent them. Can such persons be said to possess correct ideas of the divinity or the immortality of the soul? I answer most decidedly not.

The story of Logan a Mingo chief is very affecting.

“ In the spring of the year 1774 a robbery and murder were committed, on an inhabitant of the frontier of Virginia by two Indians, of the Shawanese tribe. The neighbouring whites, according to *their custom*, undertook to punish this outrage in a summary way. Col. Cresap, a man infamous for the many murders he had committed on those much injured people, collected a party, and proceeded down the Kanhaway in quest of vengeance.

Unfortunately, a canoe of women and children, with one man only, was seen coming from the opposite shore, unarmed and unsuspecting any hostile attack from the whites, Cresap and his party concealed themselves on the bank of the river, and the moment the canoe reached the shore singled out their objects, and at one fire, killed every person in it.

This happened to be the family of Logan, who had long been distinguished as the friend of the whites. This unworthy return provoked his vengeance—He accordingly signalized himself in the war which ensued.

In the autumn of the same year, a decisive battle was fought at the mouth of the Great Kanhaway, between the collected forces of the Shawanese, Mingo, and Delawares, and a detachment of the Virginia Militia.

The Indians were defeated, and sued for peace.

Logan, however, disdained to be seen among the supplicants; but lest the sincerity of a treaty should be distrusted, from which

so distinguished a Chief absented himself, he sent by a messenger, the following speech, to be delivered to Lord Dunmore.

"I appeal to any white man to say if ever he entered Logan's cabin hungry, and he gave him no meat; if ever he came cold and naked, and he clothed him not. During the last long and bloody war, Logan remained idle in his cabin, an advocate for peace.

"Such was my love for the whites that my countrymen pointed as they passed by, and said, *Logan is the friend of the white men*. I had even thought to have lived with you, had it not been for the injuries of one man. Col. Cresup, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not even sparing my women and children.

"There runs not a drop of my blood in the veins of any living creature.

"This called on me for revenge. I have fought it; I have killed many; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace; but do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? no not one."*

*Among the numerous stories related of the falls of Niagara there is one that records the unhappy fate of a poor Indian which I select, as the truth of it is unquestionable.

"The unfortunate hero of this tale, intoxicated, it seems with spirits, had laid himself down to sleep in the bottom of his canoe, which was fastened to the beach at the distance of some miles from the falls. His squaw sat on the shore to watch him. Whilst they were in this situation a sailor from one of the ships of war in the neighbouring lakes happened to pass by; he was struck with the charms of the woman, and instantly determined to seduce her. The faithful creature, however, unwilling to gratify his brutish desire, hastened to the canoe to arouse her husband; but before she could effect her purpose, the wretch cut the cord by which the canoe was fastened, and set it adrift. It quickly floated away with the stream from the fatal spot, and ere many minutes elapsed was carried down into the midst of the rapids. Here it was distinctly seen by several persons who were standing on the adjacent shore, whose attention had been caught by the singularity of the appearance of a canoe in such a part of the river.—The violent motion of the waves soon awoke the Indian, he started up, looked wildly around and perceived

"I have been lately informed by some of the most respectable inhabitants in New-Brunswick who resided a considerable time in the United States, that in New England £50 reward was offered to any person who would kill an Indian about the beginning of the last century, and that, many of the colonists never went to plough without a musquet for the express purpose it is said of killing the Indians, added to which it must be universally admitted that they have been deprived of that country peculiarly their own, which gave them birth, and which they had inherited from antiquity* and sensible as they are of this fact, I am lost in astonishment that in the uncivilized state in which we see many of them, they have not waged perpetual war against us.

'Tis true many horrible massacres have been committed by them, and the abominable custom of scalping cannot be sufficiently execrated, but again when we consider that they are but savages, and that this barbarous custom was probably practised by the Jews from an expression in the 68th Psalm 21 verset and as various authors are also of opinion that the Indians are descended from the *ten tribes* † will plead powerfully in their favor, particu-

larly his danger, instantly seized his paddle, and made the most surprizing exertions to save himself; but finding in a little time that all efforts would be of no avail in stemming the impetuosity of the current, he with great composure put aside his paddle, wrapt himself up in his blanket, and again laid himself down on the bottom of the canoe.

In a few seconds he was hurried down the precipice but neither he nor his canoe was ever seen more.

It is supposed that not more than one third of the different things that happen to be carried down the falls re-appears at the bottom.

*Many of the white inhabitants acknowledge this fact, but still hate the Indians, Tacitus, speaking of Domitian's treatment of Agricola says; "Proprium humani ingenii est, odisse quem læseris." It belongs to human nature to hate the man whom you have injured.

†"But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses."

‡The celebrated Penn, Adair, Faber, and the Earl of Crawford, &c. are of this opinion, and they may have passed over from the Continent of Asia, to that of America at Beering's or Cook's straits, which are said by Ledyard, to be but fourteen leagues over;—the Mohegan language nearly coincides with the Hebrew in the pronouns and persons, and 27 of the Indian customs are said to resemble those of the ancient Jews.

larly when we acquaint ourselves with the feeble means that have been taken by us, to render them useful members of society;— Indeed the deplorable state in which we see these inoffensive creatures, in this province, reflects the deepest disgrace upon all of us, and in the proportion that it does this, it necessarily brings upon our *mother* country, the severe but just animadversions of the impartial historian, and surely no stronger illustration of our negligence is necessary, than that many, of them treat the awful subject of death and a future state, with equal indifference, and appear to view the former, as the only prospect of emancipation from wretchedness and misery—So that whether we view them as Jews or Gentiles, or I may add animals of the brute creation, they are entitled to more regard than is generally paid to them, had Divine Providence even placed them like Nebuchadnezer in the situation of the latter.

There are however some extraordinary facts existing, of the wonderful intellectual powers of the Indians which never could have been surpassed in the most romantic age, and which in my humble opinion places them in a very superior point of view,* and the following story is one of the many which might be related.

Indian Generosity, from Bartram's Travels.

“On a sudden an Indian appeared crossing the path at a considerable distance before me. On perceiving that he was armed with a rifle, the first sight of him startled me, and I endeavoured to elude his sight by stopping my pace, and keeping large trees between us, but he espied me, and turning short about, set spurs to his horse; † and came up on full gallop. I never be-

*Some readers may be inclined to conclude, that I suspect their judgment by describing so minutely the intellectual powers of the Indians, but they will no doubt cease to censure when I assure them that I have heard persons who move in the first order of society in this town, declare before very numerous and respectable companies, that the Indians were in their opinion a very inferior race of mankind in point of intellect, and on one occasion a gentleman observed in the most undisguised manner that the sooner they were extirpated the better in order to make room for the whites, who were more industrious and intelligent than they.

†The Indians in the southern States of America are mounted.

fore this was afraid at the sight of an Indian, but at this time I must own that my spirits were very much agitated, I saw at once, that being unarmed, I was in his power, and having now but a few moments to prepare I resigned myself entirely to the will of the Almighty, trusting to his mercies for my preservation; my mind then became tranquil, and I resolved to meet the dreaded foe with resolution and cheerful confidence. The intrepid Siminoie stopped suddenly, three or four yards before me, and siently viewed me, his countenance angry and fierce, shifting his rifle from shoulder to shoulder, and looking about instantly on all sides.— I advanced towards him, and with an air of confidence offered him my hand, hailing him brother; at this he hastily jerked back his arm, with a look of malice, rage, and disdain, seeming every way disconcerted—when again looking at me more attentively, he instantly spurred up to me, and with dignity in his look and action, gave me his hand—we shook hands, and parted in a friendly manner, in the midst of a dreary wilderness; and he informed me of the course and distance to the trading house, where I found on my arrival he had been extremely ill-treated the day before.

Thus far I have attempted to shew that the Indians are not without sufficient cause for complaint, and I might add a variety of other facts, particularly of the recent wanton conduct of the Americans towards them, in waging war on various Tribes; and here it may again be said “what have we to do with the conduct of the Americans?” To this I again answer, that it would be a difficult task to convince an Indian, that the inhabitants of the United States, and British subjects were not the same people, indeed the distinction is scarcely known in Spain and Portugal, and the same may be said of the Indians, who notwithstanding their divisions into Tribes, still their customs and habits, and even their features bear so striking a resemblance, that any European stranger would declare they were one and the same family; and certainly the treatment they have experienced from us has been generally the same, but I must, however, candidly confess, that whenever I have conversed with the white inhabitants in British America on this subject, I have invariably found that those of

them who were born in the colonies have evinced such apathy and dislike to the Indians, that I could readily discover they had imbibed these impressions from their infancy, and a married lady in St. John, told me a few weeks ago, that she could not bear the sight of an Indian, for no other reason than that she had been told, when a child that they should take her away, whenever she committed a fault—but shall neither the cries of the hungry and naked infant, or the lamentations of the poor forlorn savage worn down with age and infirmities, nor the Majesty of the British Empire, restrain the cruel animadversions of many in the higher situations of life, who most assuredly will reflect with sad remorse, at the great and awful day of retribution on their past conduct towards the Indians, unless a radical reformation shall take place in their minds,* and while the anxiety of my heart is breathing the perpetual sigh for the attainment of the happiness, and progressive improvement of so large a proportion of my fellow creatures, I hope my conduct will be viewed by the greater number of the inhabitants of Halifax, with that candor and dispassionate respect, which is due to the importance of the subject, and it becomes the imperative duty of every individual in the community to aid and assist in the great work. I hope I have not deviated from that decorum which the friend of religion and morals should carefully observe, when submitting his thoughts on such a subject, much more do I hope the feeble manner in which I have hitherto pleaded this cause, will not induce you to remain any longer inattentive to the wants of these too-long neglected fellow mortals.

But it avails little to point out evils without recommending a remedy, and the first great object is to convince you of the importance of the subject, and the majority of an enlightened, and I may add generous people, on a subject which they understand will seldom act wrong.

*Proverbs 14: 20: "The poor is hated even of his own neighbour."
 Proverbs 17: 5: "Whoso mocketh the poor reproacheth his maker."
 Proverbs 22: 22: 23: "Rob not the poor, because he is poor, neither oppress the afflicted in the gate," "For the Lord will plead their cause, and spoil the soul of those that spoiled them."

When we view the amazing extent of territory, settled and unsettled in British America, when we contemplate the population of future ages—the changes to be wrought among the Indians in the useful arts, in agriculture, &c. to provide and protect them from the precarious reliance on the chase for a scanty sustenance, and the effect of one rational system for their general happiness, our minds dilated with the great idea, will realize a liberality of feeling, which leads to a rectitude of conduct.

Without taking a retrospective view of the primitive right of the Indians to these territories, I shall content myself with pointing out the tenor on which they are held by ourselves, and should it appear evident to you that we hold them by the strongest charter that can possibly exist under the established laws of nations, then we may naturally inquire whether the Aborigines may be considered our Allies, or subjects by the right of conquest, and if the latter, whether we are bound by every principle of justice and humanity, not only to protect them from the attacks of their enemies, but from hunger and the inclemency of the weather, and indeed to treat them as British born subjects in every respect whatsoever.

On referring to the national records I find, that by the treaty of Peace, concluded at Utrecht 31st March 1713 between the Queen of Great Britain, and the King of France (Article 12) it was agreed “That all Nova-Scotia, or Acadia with its ancient boundaries, also the City of Port Royal, then called Annapolis Royal, and all other things in those parts, which depend on the said lands, should thereafter be possessed alone by British subjects; and all right whatsoever, by treaty, or by any other way obtained, which the most christian king—the King of France, or any of the subjects thereof, had hi-

thereto had to the said lands, and places, was by the same treaty, yielded and made over by his most christian Majesty to the Queen of Great Britain, and to her crown forever.

“ That the country lying between Nova-Scotia, and the ancient Province of Maine which was granted by King Charles the 2d to the Duke of York is, by the original grant thereof, bounded by the river Canada.

“ And by the Charter granted by the inhabitants of the Massachusetts Bay, by King William and Queen Mary, that river is plainly supposed to be one of the chief boundaries of the lands thereby granted to them ; it being therein expressly provided.

“ So that the river Canada, being the natural and great boundary between the British and French Colonies, lying to the eastward, has been, and ought to be at all times held, and insisted upon as such by the English.

“ That by the Treaty aforesaid (article 15) the Five Nations or Cantons of Indians were declared subject to the dominion of Great Britain.

“ That these nations being declared subject to the dominion of Great Britain, by both crowns, the dominion in chief over all their country must according to this treaty, necessarily of right belong to the Crown of Great Britain only ; excluding, utterly, the King of France from all rule and dominion therein.

“ That the Lakes Ontario and Erie, which taken together, extend from east to west near five hundred miles, and the large countries lying to the north and south sides thereof, extending southward unto the other territories of his Britannic Majesty, belong to the Iroquois or five nations, and by consequence, the sovereignty over all the said lands and waters appertains to His Britannic Majesty.”

The above document is in my opinion conclusive as to the right of sovereignty, and whether the Indians come under the denomination of Allies, or British subjects in their own opinion will avail little, as I fancy the period of discussion (if ever it should take place) is very remote, and the right of possession is certainly fully established by English subjects whose population in all human probability will be immense, but the following treaty of peace* which I procured from the Indian Chief Augustine in Fredricton may give rise to a variety of conjectures on the subject before us.

“A treaty of Peace and friendship concluded by his Excellency Charles Lawrence, Esq. Captain General & Governor in Chief in and over his Majesty's Province of Nova-Scotia or Acadia, with Michael Augustine, Chief of the Richibouctou tribe of Indians at Halifax, in the Province aforesaid.

“I Michael Augustine for myself and the tribe of Richibouctou Indians of which I am Chief, Do acknowledge the jurisdiction and dominion of His Majesty King George the second over the territories of Nova-Scotia or Acadia; and we do make submission to his Majesty in the most perfect, ample and solemn manner.

“And I do promise for myself and my tribe, that I nor they shall not molest any of His Majesty's subjects in their settlements as already made, or that may be hereafter made, or in carrying on their Commerce or in any thing whatever within this the Province of his said Majesty or elsewhere.

“And if any insult, robbery, or outrage shall happen

*The Chief Augustine lent me the original treaty to copy in a tavern, and I was much pleased with the confidence he placed in me, as well as the openness and candor with which he conversed. He left the treaty with me to copy, while he retired to another room to take some refreshment;—this is by no means customary with the Indians.

to be committed by any of my tribe, satisfaction and retribution shall be made the person or persons injured.

“ That neither I nor my tribe shall in any manner entice any of his said Majesty’s troops or soldiers to desert, nor in any manner assist in conveying them away, but on the contrary will do our utmost endeavours to bring them back to the company, regiment, fort or garrison to which they shall belong.

“ That if any quarrel or misunderstanding shall happen between myself and the English, or between them and any of my tribe, neither I nor they shall take any private satisfaction or revenge, but we will apply for redress according to the laws established in his said Majesty’s dominions.

“ That all English prisoners made by myself or my tribe, shall be set at liberty ; and that we will use our utmost endeavours to prevail on the other tribes to do the same, if any prisoners shall happen to be in their hands.

“ And I do further promise for myself and my tribe that we will not either directly or indirectly, assist any of the enemies of his most sacred Majesty King George the second his heirs or successors, nor hold any manner of commerce, traffic nor intercourse with them ; but on the contrary, will as much as may be in our power discover and make known to his Majesty’s Governor, any ill designs which may be formed or contrived against His Majesty’s subjects—And I do farther engage that we will not traffic, barter or exchange any commodities in any manner, but with such persons or the managers of such truck-houses as shall be appointed or established by His Majesty’s Governor at Fort Cumberland, or elsewhere in Nova-Scotia or Acadia.

“ And for the more effectual security of the due performance of this Treaty, and every part thereof. I do promise, and engage that a certain number of persons of my Tribe, which shall not be less in number than two, shall on or before the 24th day of June next, reside as hostages at Fort Cumberland, or at such other place or places in this Province of Nova-Scotia or Acadia, as shall be appointed for that purpose by His Majesty's Governor of said Province, which hostages shall be exchanged for a like number of my tribe when requested.

“ And all these foregoing Articles and every one of them, made with His Excellency Charles Lawrence, Esq. His Majesty's Governor of said Province, I do promise for myself, and in behalf of my Tribe, that we will most strictly keep and observe in the most solemn manner.

“ In witness whereof, I have hereunto put my mark and seal, at Halifax, in Nova-Scotia, this tenth day of March, one thousand seven hundred and sixty, and in the 33d year of His Majesty's reign.

(Signed) “MICHAEL X AUGUSTINE.”

“ I do accept and agree to all the articles of the foregoing treaty.—In faith and testimony whereof, I have signed these presents, and have caused my seal to be hereunto affixed, this 10th day of March in the 33d year of his Majesty's reign, and in the year of our Lord 1760. Signed “CHARLES LAWRENCE.

“ By his Excellency's Command, }
“Reeze Bulkeley, Sec'ry.” }

Hence it appears from the most unqualified testimony that the Indians do acknowledge the jurisdiction of His Majesty the King of Great Britain, whatever may be adduced by the ignorant to the contrary. I shall therefore henceforward consider them as British sub-

jects, and viewing them in this light, a question naturally arises whether we are not called upon by every principle of humanity, and even common morality to solicit all who have hearts to feel for human woe, to unite their efforts under divine Providence, and endeavour to check the miserable progress of these outcasts, whom we daily see exposed to the elements, half clothed and half fed.

“ To them, few of the alleviations of sympathy, are administered ; shunned or despised by the good & the bad, all their retrospect of life is mingled with bitter anguish, and all their prospective with despair.” And if we are satisfied as we no doubt are, that the Indians have observed with a scrupulous exactness the terms of the exciting treaties between both nations, they surely have a claim to the same support under the wise administration of our excellent laws, as the poor of our own country, who have regular establishments allotted them in their respective parishes, where their necessary and immediate wants are supplied, and I doubt not but that the allowances that are distributed under the direction of His Excellency the governor, thro’ the the secretary of the province, and the sums that are daily contributed by the benevolent part of the community to those who solicit alms would be more than sufficient to defray the expences either of an Asylum, or even settlements if they could be collected by tribes, and I am authorized to assure you, that under the wise administration of Sir Thomas Saumarez ; the Indians in New-Brunswick have already anticipated his benevolent intentions on this subject, and have applied for a grant of land contiguous to Fredricton, where they are solicitous to obtain such useful information from us, as may tend to promote their civilization and happiness, and I have the strongest as-

urances from the chiefs in New-Brunswick, that they are not averse either to the dress or habits of the English, and I had ocular demonstration of this fact, as one of the chiefs of the Richebouctou Indians who waited on me at Fredricton, had been in the constant habit of dressing exactly like an Englishman.

I however admit as I before observed in my first pamphlet on this subject, that it will require no small degree of wisdom to adopt a plan for the effectual, or even partial relief of the objects in question, but something must actually be done, and done immediately, otherwise the total extinction of the Indians particularly of this province will be the inevitable consequence of delay, and I do therefore propose that a corresponding committee be now appointed to co-operate with the society at Fredricton, of which Sir T. Saumarez is President, and I doubt not but that after the opinions of both societies shall be obtained, the public will ultimately be furnished with such matured plans, as shall meet with their approbation and support, but the following short advice from my friend who does honor both to the character of a benevolent Christian and a distinguished title may be acceptable to us all.

Speaking of the Indians of North America to whom he is a warm friend, and in pointing out plans for their relief, he observes that "the different sects of Christians should bear and forbear with each other. The true Church of Christ may consist of the sincere in all religious persuasions. Those who baptize, and those who neglect baptism, if they do it, or do it not, *unto the Lord* may all be acceptable unto him. If any administer the Sacrament of Christ's supper in a proper and becoming manner, they should meet with no opposition or ridicule from their fellow christians.

“ On the other hand if any from a tender conscience, and fearing that this holy rite may not always be duly administered would wish for the present to decline it, they should also meet with forbearance. We should endeavour according to the Apostle, *not to divide Christ.*”

The following words of St. Paul deserves more attention than has been given to them by modern christians. “ For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith I am of Paul and another of Apollos, are ye not carnal? Who then is Paul, and who is Apollos but ministers by whom ye believed, even as the Lord gave to every man? I Cor. 3. 3.

“ It is wrong to be too strictly confined to any sect. The names of Luther, Calvin, Barclay, Wesley” (and I may add Whitfield) “ deserve to be mentioned with great respect,—they were fallible men however and were all inferior to Paul, and Paul himself to Christ, who is appointed by the Almighty to be the head of the Church. We should inflexibly contend for the practice of the essential duties of religion, without too much attention to unessential forms and ceremonies.

“ Religion is truly beautiful, when it is understood with judgment, and practiced with sincerity. It does not seem worth while for christians to irritate one another about such trifles as *thou* or *you* in common conversation. Custom may make one or the other the nominative or accusative case, the singular or the plural number. Such things as these are like the dust in the balance we should attend to the weightier matters of the law, judgment mercy and faith.

“ That christianity is worthless or counterfeit which is not mingled with the spirit of universal charity. This charity thinketh no ill of its neighbour's faith which

is enveloped in the heart, and the reality or the affection of which is known to God alone. Charity never says to its neighbour, I will consider you an outcast if you adopt not my mode of worship, and repeat not my form of belief: Where true beneficence dwells in the soul, a diversity of religious belief is no impediment to its operations.*

*No person in British America can be ignorant of the opposition I met with in my efforts to do good in this colony, had it however not been the case I should naturally have supposed they were very defective, as every good work and labour of love must necessarily meet with opposition in the present depraved state of society.

I must confess, I anticipated some sharp philippics from a few carnal lawyers, school masters, and some other professional gentlemen, on the score of self interest and filthy lucre, and I have not been disappointed—the storm is however somewhat abated—this reminds me of a perilous situation in which I was once placed, in the Island of St. Domingo, when fighting for King George against the negroes—I had the command of a rear guard of the 23rd regt. when assailed by some sculking parties in the woods on returning to the town of Port-au-Prince, then in our possession, a considerable body of these Brigands were descried from the garri-son, and a thirteen inch shell was fired at them, which burst in the air exactly over me and my guard. Some person observed “Bromley and his guard will be destroyed,” but he was mistaken, not a hair of our heads were touched, although the splinters of the shell fell in every direction around us—this was an infernal as well as an internal foe, and some of the anonymous writers may certainly be considered of the latter description, but thanks be to God they have not injured me.

A few have opposed me on the score of my profession as a soldier, others on account of my religious opinions, and some for having (as they pretend to say) no religion at all

I however think my sentiments are as orthodox as need be, and yet I am a sort of speckled bird in society.

I am a mighty regular and steady churchman, but pass among such as a “*Dissenter within the Church*,” and many of the dissenters think me defective either in understanding or in conscience for staying where I am—the Methodists who are a middle party may, also look at me with a jealous eye, because I do not join their society, there are however a few among all parties, who bear with me and respect me, “but so far as they love the

It is the duty of christians of all denominations to point out to the Indians by every possible means, the advantages of education, of pure and undefiled religion, and the comforts of civilized society, could we secure those most important objects the work is done, and the simple process of teaching, which I have had the honor to introduce into these provinces is peculiarly adapted to their capacities and restless habits, and surely if little infants of between two and three years old have been taught to spell by the newly invented Telegraph, we may be assured that the Indians of all ages would readily acquire the arts of reading and writing, particularly as many of them are even self-taught, which I can prove, having now in my possession some specimens of their writings very well executed, and whenever my landlady or persons with whom I lodged some time ago would admit them into

cause of Christ I desire to love them all. Party walls though stronger than the walls of Babylon must come down." "When the gorgeous palaces, the solemn temples, yea the great globe itself and all that it inherit shall dissolve, and like the baseless fabrick of a vision,—leave not a wreck behind" if not sooner.

"I am willing to be a debtor to the wise, and unwise to doctors" or to scavengers, if I can get a hint from any one, without respect to parties.

When a house is on fire, Churchmen, Dissenters, Methodists, Roman Catholics &c. &c. are all welcome to bring water. At such times nobody asks, pray, friend to what sect do you belong? or what do you think of the five points? &c.

And surely in the cause of the poor Indians, every benevolent Christian will unite, indeed opposition on the score of religious opinions would be ridiculous.

The greatest difficulty will be to remove the apathy that prevails towards these forlorn creatures from the minds of the public, and there needs no stronger proof than that my first address on this subject, of the 3rd August, 1843, has been read by many of the members of the House of Assembly; several of whom were also present when I delivered the second on the 8th March last, yet they made no provision during the last session.

my lodgings* which was seldom the case (to their shame be it said,) I always found the Indians remarkably quick and intelligent: and I am perfectly satisfied that some of the boys would have become thoroughly acquainted with our alphabet in the course of 24 hours, had they been permitted to have remained with me, but whenever any of them have been invited by me into private lodgings, or even a Tavern in order to offer them relief, or to obtain information from them, the frowns and indignation discoverable in the countenances and manners of the proprietors betrayed the real sentiments of the people towards these poor inoffensive creatures, nor can these impressions (as I have before observed) be readily removed from the minds of many of the present race of colonists (*by any human effort*) who have imbibed them from their earliest infancy, and who certainly could never have been taught that "*God made man in his own image and that he is no respecter of persons.*"

Some persons have observed that the Roman Catholic clergy would throw every obstacle in the way in order to oppose any proposed plan for the benefit of the Indians, not immediately under their superintendance, and that, that circumstance would prove an insurmountable barrier to their civilization, but this idea is as groundless as it is uncharitable, and if the worthy pastor of that persuasion in this town has joined the committee of the Acadian society, and has rendered his warmest support to the Institution, we must earnestly contend that if he so charitably rendered his pecuniary and personal aid, and has also permitted us to

*This circumstance reminds me of an anecdote related to me by a very intelligent inhabitant of this town a native of Scotland—"He says that about the middle of the last century the Highlanders of Scotland were held in such contempt by the other inhabitants that they were not even suffered to sleep under the same roof with the farmers, who were in the habit of employing them at day labour, but were compelled to retire to barns or other out houses. The establishment of schools, however speedily removed this prejudice;" and I sincerely hope and trust that a similar change may shortly take place in the condition of the Indians.

teach fifty Roman Catholic children their duty to God and the King under this roof, we may naturally infer that the Indians would not be debarred of the same privilege,—this objection therefore falls to the ground.

No! the greatest obstacle to our plan is in my opinion the sad propensity they have acquired to spirituous liquors, but it is a fact which ought not to be concealed that a law has been established in Canada which inflicts a penalty of £50 on any person who may attempt to sell spirits to an Indian, and something of the kind might certainly be attempted here by the Hon. the House of Assembly, while they are now sitting, with all due deference to their superior judgment.

In addition to this, many argue that they are so much addicted to rambling, that it would be impossible to restrain them from their wild habits, but I have invariably made this reply “that if such difficulties did not present themselves, no efforts towards their civilization would be necessary on our part, and I imagine were this happily the case, many of these objectors would find in the general character of the Indians many traits worthy of imitation, and that this is exemplified in Canada I have the most positive information from the very best authority. Some of them having all the appearance of neatness and cleanliness as those of the white inhabitants, and as a proof of their industry, no less a quantity of Flour than 3000 barrels is annually purchased by one Merchant in Montreal, from a Tribe of Indians situated near Lake Ontario. There are also several Indians in New-Brunswick who possess considerable property, and who may be deemed civilized, if temperance and industry constitute the term.

Others argue that their language would be an insuperable difficulty, but this idea is absurd, as many of the Colonists now speak the Indian language tolerably well, and many Indians very good English. There are besides several publications in the languages of various Tribes, such as the Bible in Esquimaux, and

I have now in my possession a most excellent edition of the book of Genesis, the Gospel of Saint Mathew and Mark, and the common Prayer Book, in the Mohawk, as also a very comprehensive Vocabulary of the Micmac, and from trials which I have made to acquire a trifling knowledge of the latter, by way of experiment, I am enabled to assert, that it is by no means difficult, and I am strongly supported in this opinion, by those who have a more competent knowledge of the language than myself.

Indeed, I think all the objections that have hitherto been adduced, are partly groundless, and problematical, and unless some rational attempt shall be made, I can never be induced to believe, that the case of the Indians of Nova-Scotia is so hopeless as many imagine. Should this effort happily take place during my transitory existence, I shall be convinced that my arguments are erroneous, when these objectors come forward with their labours in their hands to prove their assertions by actual experiment, but until that period arrives, my opinion will remain unaltered, and I may add, that I shall not stand alone in this particular, indeed I have every reason to believe that so great a sensation of commiseration has been already excited in England, among the benevolent part of the community, in consequence of my feeble representations, that they are now waiting in anxious expectation for communications of a Society being formed, and I may calculate to a certainty on their warmest support, to the one established in New-Brunswick, if I may judge from their letters.

I shall now proceed to point out the plans hitherto adopted by the government or benevolent individuals for the benefit of the Indians with the causes of their failure.

1st. The Indians of Nova-Scotia have been for a number of years supplied with fire arms, powder, blankets, money, &c. which have only tended to encourage them in their wild dissolute habits, and to render them less solicitous to obtain a livelihood by honest industry, which independent of the particular engagements

of the agents employed who have other concerns, and pursuits, and the impositions of the Indians, who frequently sell the articles to purchase spirits, is an evil of great magnitude, nor can it be otherwise when a regular system is not adopted, or a society established, who of course would feel it their duty to prevent by every means in their power the use of spirits, and who would no doubt be able to select their executive agents from persons so circumstanced that no pecuniary or personal obligation could possibly divert their attention from the object, and whose enlightened liberality would also entitle them to the confidence and esteem of the benevolent part of the community. Many persons of this description are to be found in England and America, and unless such a selection is made, all our schemes to civilize the Indians will prove abortive.

2ndly. 'Tis true however that a society was established in Scotland during the last century intitled "a society for propogating christian knowledge," and the names of *Boyle*, *Brainard* and *Eliot*, will ever be remembered with respect for their extraordinary exertions, but I find on examining a very recent publication that some missionaries now employed in Canada, have been prevented by age and infirmities or family concerns, from following up their exertions, and I much fear that unless active persons be employed, and the Indians kept constantly supplied with faithful agents, many favourable impressions will be removed, and consequently so much labour lost.

A branch of the above society was established at Suffex Vaie, on the Kennebecas river in New-Brunswick, at the seperation of the States, a college was erected for the education of Indian children, and some of them were there taught to read and write, but I was informed by Lieut. General Coffin (who I understand has the superintendence of the children) a few weeks ago, that a proper teacher could not be found to instruct them, and he applied to me for assistance. I have also learned that about 20 Indian children, are indented for the term of three

years by that society, to various farmers in the neighbourhood of Suffex Vale, and that an injurction is laid on each master to teach them to read and write. Both plans are objectional for many reasons—I disapprove altogether of the children being taken from their parents, and many instances have occurred of their having been demanded by them to the great annoyance of the agents and masters, and unless we change the habits of the parents in some measure as well as those of the children, the delightful and reciprocal attachments implanted in our nature and imbibed from our earliest infancy towards our relatives (without which man would be a slave, and his life not worth preserving,) will forever preclude the possibility of their general civilization, and I am not a little surpris'd to find, that there are not a few of the most respectable inhabitants of the provinces of New-Brunswick and Nova-Scotia, who have adduced facts of children returning to their parents after some progress had been made in their civilization, and have grounded their objections to any plan for the general reformation of the whole from those circumstances—surely such persons can never have studied human nature!

Others there are who observe that instances have occurred, where children have been taken from their Indian parents at so early an age, as to preclude the possibility of their having the slightest knowledge of them, or that they were infant Orphans, and that they also have made choice of the savage life after considerable pains had been taken with them, but we are however aware that those children were *frequently told of their origin*, by their benefactors, & natural curiosity probably led them to the haunts of their respective tribes, where the Indians, their brethren, might reasonably be expected to use every art & insinuation to induce them to remain,—this I am of opinion may have been the case* all these arguments consequently fall to the ground I should therefore most

*Every school boy can inform us of the pains that are taken by birds and other animals to entice away those of their own species, that have been tamed, or taken away and this is applicable to mankind.

humbly propose whenever an attempt is made to civilize them, it should be done by the general consent of the whole tribe, and that the children should on no account be taken from their parents, by which means a faithful missionary would speedily gain their confidence and esteem, without which complete success can never be expected.

Many are of opinion that the attempt should first be made in New-Brunswick, as many of the respectable Indians in that province after being thoroughly instructed in the new system of education, might be induced to act as missionaries among the more depraved Indians here, but this must necessarily occasion great delay, and these poor creatures would become worse and worse.

Our Saviour's words are these—"I came not to call the righteous, but sinners to repentance." And again "that the whole need not a physician but they that are sick." And as I remarked before, the chiefs and many other Indians in New-Brunswick, are in various instances patterns of propriety to the whites, and will not on any account taste spirits, indeed I am inclined to believe that the period is at length arrived when our blessed Redeemer is not only preparing the mind of the savage to receive the gospel truths but also the hearts of the enlightened part of the community to teach him to read it—therefore teach both whites and Indians the rudiments of knowledge, and they will mount higher in the intellectual scale. Instruct them in reading and writing, and it will not be long before they will exercise the thinking faculty on those great questions which are intimately connected with their temporal and eternal interest, and both the European white and the swarthy savage will wonder at the bondage which they once endured and the absurdities which they once revered. "No longer bowed to the earth by the double yoke of tyranny and superstition they will once more look erect to heaven; and every individual will enjoy the conscious feeling that providence did not design him for a slave either body or mind, and let it never be forgotten that the brightest feature in

the reign of our beloved King is the free unsolicited support he has afforded to the schools on the principle of the one in which I have the honor to address you, and when the scribbling incendiary shall attempt to cast a shade over the other events of his reign, or when many of them shall be the objects of blame rather than applause, when the voice of delusion has ceased, and the tongue of flattery is crumbled into dust, then this one glorious trait will redeem his memory from detraction, and will cause the lover of his species to cast a look of affection on his tomb, and repeat his pious wish with tears of gratitude "That every poor child in Great Britain might be taught to read the Bible."

AFTER the above Address was delivered, the following Gentlemen were nominated to act as a COMMITTEE OF CORRESPONDENCE, with the Society established in New-Brunswick, on the 19th January last—viz.

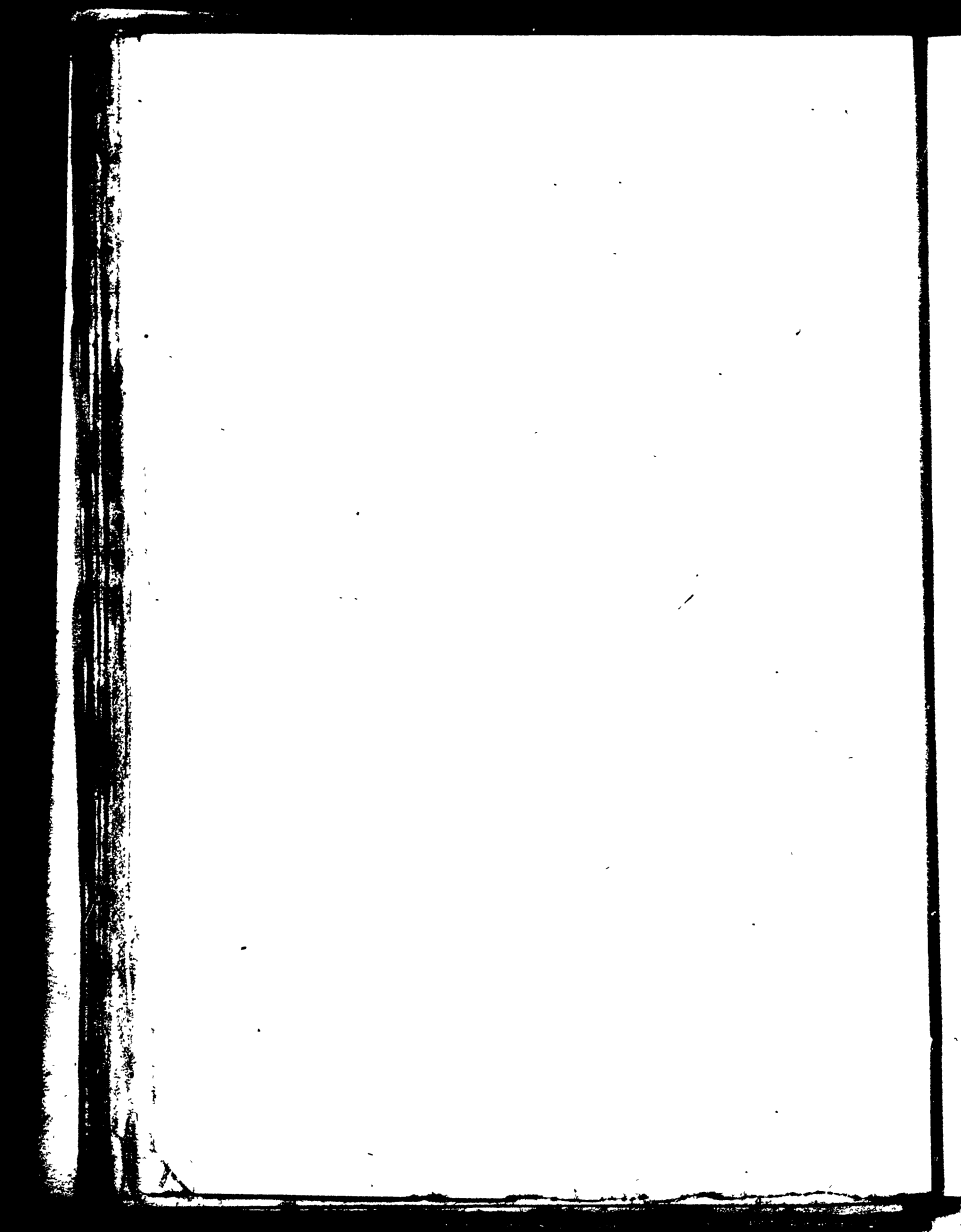
Captain ADDISON, *Military Secretary.*

JOHN HOWE, sen'r. Esq.

Mr. JOHN STARR.

THE following are the Address, Rules, &c. on the establishment of that Society, since which the House of Assembly at Fredricton have voted the sum of £300 for the Indians, and about £100 more have been collected in the two Provinces, by private Subscriptions, but as the latter sum has been principally obtained from the officers of the navy and army, it is to be hoped that the civil part of the community will not be backward in contributing handsomely towards this cause of benevolence.

Mr. Bromley has lately been informed by the highest authority that the sum of £1500 would render 300 Indian families quite happy in the Province of New-Brunswick.



THE NORTH AMERICAN
INDIAN INSTITUTION.

TO THE PUBLIC.

A FEW friends to the cause of humanity deeply impressed with a desire to ameliorate the condition of the Native Indians, are anxious to adopt such measures, as are best calculated, to promote their civilization and happiness.

The extraordinary exertions of the Indians against our unprovoked Invaders of Upper Canada, give a claim to the regard, and attention of every Loyal Subject in the British Dominions.

A recent investigation having taken place into the state of the Indians of Nova-Scotia and New-Brunswick, the most melancholly accounts have been received, particularly from the former Province, in which the progress of their misery has been such, as to threaten nothing less than their total extinction.

As the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the Indians, and from obtaining, and circulating throughout Great-Britain, and this Country, more ample and authentic information, concerning their real character, and deplorable situation, the friends to this Institution are induced to unite, in order, that, thro' the judicious prosecution of these benevolent endeavors, the public may ultimately look for the establishment of a confident attachment and friendship of those people, alike beneficial to them, as to the interests of the British Empire.

It is but justice therefore to the known character of British Subjects to conclude, that, when it is considered what inestimable good may be done to the objects of this Institution, and what extensive benefits are likely to result to Society from a Charity, conducted by persons, selected from the most respectable Inhabitants of these Colonies, and chosen by the unanimous voice of the Public, to whom they of course will feel themselves accountable for the trust committed to their charge, there surely ought to be a general co-operation of every friend to humanity and religion in supplying the Funds necessary for its support.

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RULES of the North American INDIAN INSTITUTION, established at Fredericton, New-Brunswick, the 19th day of January, 1814.

PRESIDENT,

His Honor Major-General SIR THOMAS SAUMAREZ, President and Commander in Chief of the Province of New-Brunswick, &c. &c. &c.

RULES.

- 1st. That materials for building Huts according to their own custom to form little towns should be provided, or if they could be prevailed upon to build Log Houses, aided by Colonial Carpenters; every encouragement should be given them on this plan, as being more permanent than the former.
- 2d. To collect and diffuse throughout Great-Britain & this country, accurate information respecting the agricultural, and commercial capacities of British America, and the intellectual, moral and political condition of the Aborigines.
- 3d. To promote the instruction of the Indians in letters, and in useful knowledge, and to cultivate a friendly connection with them.
- 4th. To endeavour to enlighten the minds of the Indians, with respect to their true interest, and to diffuse useful information among them.
- 5th. To introduce amongst them such of the improvements and useful arts of Europe, as are suited to their condition.

- 6th. To promote the cultivation of the American soil, not only by exciting and directing the industry of the natives, but by furnishing, when it may appear advantageous to do so, useful seeds and plants, & implements of husbandry.
- 7th. To obtain a knowledge of the principal Indian languages of North America, and as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the Indians.
- 8th. To employ suitable Agents, and to establish correspondence as shall appear advisable, and to encourage and reward individual enterprise and exertion in promoting any of the purposes of the Institution.
- 9th. That a Donation of £10 at one time, or within a year shall constitute a Member for life, and a Subscription of £1 a Member for a year, and that the smallest Donations be thankfully received.
- 10th. That a printed annual report of the proceedings of the Society containing an account of all receipts and expenditures be furnished to each Member.

N. B. Subscriptions will be received by Messrs. PETER and JAMES FRASER, at Fredericton, Messrs. COBB and DURANT, Printers, St. John, Messrs. HOWE,

MINNS, and EATON, Booksellers, Halifax, Messrs. Wm. BAILEY and LAWRENCE SNEEDEN, Annapolis, Colonel CRANE, Horton, Mr. JOHN WISSWELL, Wilmot and at the Coffee Room, Halifax.

Pro-tempore { Treasurer, *W. HAZEN, Esq jun St John*
 Secretary, *WR. BROMLEY, Esq late*
 Paymaster *23d regt. Welch Fusiliers.*

N. B. Lists of the subscribers names may be seen at the several Collectors.

ERATA.—1st page for cemiseration read comiseration. 43d page for civilization read civilization.

A. H. HOLLAND, Printer.