



rites of adoption by the Senecas

BY GEN. C. W. DARLING.

The following account of the adoption of L. H. Morgan, C. T. Porter and Thomas Darling, as Senecas, at Tonawanda, Oct. 31st, 1846, from the manuscript of Gen. E. S. Parker; was received by us through the courtesy of Gen. C. W. Darling, late Military Engineer-in-chief of the State of New York, and now Corresponding Secretary of the Oneida Historical Society at Utica, N.Y.

"Deeply impressed by the exciting scenes of the Indian Festival which we had attended, and impelled by a wild enthusiasm to become native Americans, and the desire to win the entire confidence of our red brethren, we made application to the old and influential prophet, (Johnson) of the tribe, to be received as brothers.

The application was made near the close of the festival, on Wednesday, Oct. 28th, 1846, and was received with kindness, surprise and pleasure. and it was referred to the chief who had the management of all festivals.

The next day the chiefs might have been seen wending their way in quiet dignity to a secluded dell, where solemn council was held, to consider this innovation on modern usages. After mature deliberation and many smoking oblations to the Great Council Spirit, the decision was favorable to our reception, provided we conformed to the established regulations for convoking a festival, on the principle of reciprocity; that for their good cheer, we should give good cheer. Their magnanimity was further manifested by the offer to relieve us of any responsibility or trouble in obtaining the fatted calf, and corn bread—provided we furnished the requisite funds. To this arrangement we readily agreed, and we were bid to hold ourselves in readiness for the ceremony on the next Saturday.

On that day, the face of Nature was bathed in tears, and the Spirit of the Storm rode in fury through the heavens. We hailed as a happy omen the advent of the Tearful Spirit, who, in the contest with fellow spirits for dominion over our red brethren has for so long a time prevailed, but feared that the untutored children of the forest might be intimidated, and refuse to grant us the adoption we anticipated. The event proved how greatly we had mistaken the Indian heart, for as the hour of meeting drew nigh, groups of braves and squaws, with blankets and papooses,—with here and there a solitary chief with all the Indian finery, and lofty step, might be seen wending their way to the Council House, utterly regardless of the pelting storm.

Reaching the place, we found it rapidly filling up, and it was indeed a novel sight. Without, the crackling fire, spitting and spiteful in the rain, was carefully tended by the squaws, who with busy hands prepared the feast; some were mixing and tasting the rich soup and boiled bones, as it stewed in the huge kettles; others were stirring the beans till they were done to a turn; others were bringing the relays of corn bread; others were reeling under the weight of the well-filled kettles, as they bore them to the house. Within, two huge fires at each end of the room threw a half twilight gloom over the groups, here, of grey-headed chiefs, and youthful

warriors; there, of the mothers and daughters, with their blanket bound infants. After all the preparations were made we were seated on a bench at the end of a room, and Sty (Hocistahout) Bill-in-his-mouth, an old chief, addressed the assembly, in the following words:

"Friends and relations; we are now assembled in this our accustomed gathering-place. The Great Spirit has seen fit to preserve our lives that we may witness the ceremonies of this occasion. Let us all be of one mind in acknowledging our gratitude to Him for this great blessing. The ceremonies we are about to perform may be new to many of you, but you have done right in coming to witness them. You are all aware that we have assembled for the benefit of our brothers of the Ho-de-no-son-nee. They are pale-faces, members of the great community who are the oppressors of Indians. Some of you may think that it is wrong to grant their request to become Senecas, and to be equal with us in our tribes; but you must remember that they have told us they are members of the Society, whose object it is to relieve the misfortunes of the scattered remnants of the Iroquois. You must bear in mind also that they have already assisted us in opposing the nefarious designs of the Ogden Land Company, One of them has been to Washington to see if we could not be relieved of the necessity of a removal from our lands. So far as we know, they intend to be faithful to their promise to aid the oppressed Indians. Mothers, we urge upon you the necessity of strict decorum; and you, warriors, we trust that you will do all in your power to make the ceremonies pleasing. We hope that harmony may exist between you all, and our wish is that you should respect yourselves and regard the character and name of our nation. We are weak, our power has been broken, and our white brethren are strong. We should therefore treat our stronger brothers with respect, but not bow to them as slaves."

Jesse Spring, (Ha-sque-ta-he) axe-in-hand, a tall and noble-looking young chief, then rose and said: "Friends and relations, the duty has devolved upon me to announce to you the arrangements of the evening. You are all aware for what purpose we are assembled. A few days ago some of our pale-faced brothers came among us and expressed a desire to become members of our nation by adoption. They, no doubt, knew the fact that when anyone chose to become a member of our nation, on their making application to some of our leading and wise men, and providing a feast to bring the people together, we were not very scrupulous in adopting. This adoption has been referred to the chiefs, and they assented to the adoption. It now becomes the duty of the tribes to which they respectively belong to come forward and present their proper names. The people will know into what tribe they are adopted by observing who leads them around the room. The managers request the warriors to keep perfect order and to aid in making the entertainments interesting. The first dance in order will be the War Dance, and the second, the Grand Religious Dance, as the proper accompaniments of the occasion. When these are

over, we shall have other dances, appropriate to the occasion."

Mr. L. H. MORGAN was then called upon to rise and stand by the side of Jesse Spring, who, laying his hand upon his shoulder, with sparkling eye, and loud voice, exclaimed that this our first brother would hereafter be known by the name of *Ta-ya-dao-wuk-kah*.

Mr. C. T. PORTER was then called upon to pass a similar ordeal, and he unflinchingly received the name of *Da-ya-a-wah*.

Mr. THOMAS DARLING was next summoned, and upon him was conferred the euphonious sobriquet of *Gi-we-go*."

PETER JONES.

KAH-KE-WA-QUO-NA-BY.

By Rev. John McLean, Missionary to the Blood Indians at Fort McLeod.

Continued.

As he had been appointed by the Conference, travelling missionary to the Indians, he sought faithfully to act his part. He sought out congregations amongst the scattered bands of ojibways, the Munceys, Delewares, Pettowatomies and other tribes. He scoured the province in search of Indians that he might declare to them the unsearchable riches of Christ. He would travel for days through the forest to reach a few wigwams, and then away by cause to visit the Indians on the shores of Lake Huron and Superior. Hard oftentimes was his fare, but he rejoiced in his work. Wet and weary he has sought a resting place on the sod without a covering for his body. There is no wonder that in later years he should suffer physically for the exposure and want to which he was oftentimes subjected. The cry of the penitent and the song of forgiveness were music to his ears. Many were led to Christ amid the forest temples, and the smoky wigwam was oftentimes the birth-place of souls.

His practical zeal and piety enabled him to devise means of civilizing the people, and when called upon to consult with those in authority, he exhibited common sense, a thorough knowledge of the rights and wrongs of the aborigines and a strong belief in the adaptability and necessity of the Gospel for all classes of men.

Some of the Indians had no land reserves, and in order to help these, he consulted freely with leading politicians and clergymen respecting their rights. He put the matter tersely when he said that the original owners of the soil had to apply to the Government for land, instead of being asked themselves for liberty to occupy it. Annual payments in goods were made to the Indians and some idea of the amount may be gathered from the distribution made in 1829 to those who had surrendered their lands to the Crown.

Kingston and Belleville.....	\$2320
Mohawks, Bay Quinte.....	1800
Rice Lake.....	280
Lake Simcoe.....	4750
River Credit.....	1690
River Thames.....	1400
St. Clair.....	1400

The Government wished to make Mr. Jones a Superintendent of Indian affairs but he felt that it would interfere with his duties as a missionary. He sought above all things to do his work thoroughly as a teacher of righteousness and afterward as an instructor in the arts of civilization. The people were as sheep without a shepherd until he began to care for them and teach the privileges and duties of Christians. His methods of instructing the adult population were adapted to their wants, and interested them deeply, especially those having reference to the temporal things of life. It was but natural that having oftentimes realized by bitter experience of the inconveniences and evils of poverty, they should attend eagerly to the lessons given in manual labor. He went out into the bush and by force of example taught them how to prepare timber and ultimately how to build their houses. The principles of agriculture were taught to the heathen Indians along with the precepts of the Christian religion. The missionary and his people toiled during the day in the fields ploughing, planting and sowing and the evenings were spent in the bush chapel or the house of one of the Indians worshipping God, relating their experiences in the divine life, and learning the Lord's Prayer, Ten Commandments and other religious modes of truth. The results of this commendable energy were soon manifest by an increase of physical strength, quickening of the intellect and an enlightened morality.

Schools were organized where the children were taught the rudiments of English, the principles of religion and some of the arts of domestic life. Their progress was in many instances rapid, especially when we consider the fact that they were learning a foreign language and their teachers were not conversant with the language of the people. Peter Jones began his educational work among the children, for which he was well qualified, and all through life he manifested a deep interest in the education of the young. He visited the schools, inspecting, encouraging and teaching.

The women of the camp were taught domestic economy, and many were very successful. Their homes presented a neater appearance and were in some instances models of cleanliness. The influences of the female teachers incited the women to study how to increase personal neatness, mental energy, spiritual wisdom and cleanliness in the home.

In May, 1831, he visited England for the first time. An Indian council was held before his departure, which authorized him to visit the king in the interests of the Indians and to transact any business on their behalf. He accompanied the Rev. George Ryerson, who had been appointed agent of the committee on Religious Liberty, whose petitions were to be presented to the Imperial Government. He began to work immediately on his arrival, as the celebrated May meetings were being held. His presence at this special time was opportune, as many were induced by his novel appearance and the rare occurrence of an Indian chief being among the civilized races of the British isles, to attend these meetings, thus receiving benefits to themselves and giving of their substance to aid others. The various missionary and Bible Societies and the many meetings held to further the interest

of benevolent schemes were aided by his influence of presence and speech. During this visit he met and conversed with many famous men and women. He addressed large audiences on the same platform with James Montgomery the poet, the celebrated Rev. Rowland Hill, and many other persons equally illustrious. The people were delighted with the addresses and he became exceedingly popular. Hannah More held a long conversation with him and before leaving made him the grateful recipient of one of her works and five pounds for his Indian Mission work. Dr. Adam Clarke, the celebrated commentator, Rev. Richard Watson, eminent theologian, Wm. Dawson, pulpit orator, Samuel Drew, author of the famous essay on the Immortality of the Soul, and others were entertained by him as he spoke of the work that lay nearest his heart. It is impossible in a short sketch to follow him through all his wanderings among the people arousing their sympathies by his eloquence and securing aid for his Indian work. The English Quakers maintained the reputation they have always held in America, that of being true friends to the Indians, subscribing liberally to the Indian Mission Fund. At a meeting held in Sheffield the people gave liberally to his Indian Fund and then before dismissal the men gave their knives and the women their scissors and thimbles to aid in the noble work. He was introduced to the King and Queen along with a Micmac Indian Chief and his son. He presented the King with a copy of his Chippeway translation of John's Gospel and the Indian woman sent to the Queen several specimens of their handiwork. Half an hour was spent in the interview which was interesting to both parties and gratifying to the Indians of Canada whom Peter Jones was representing. Amid all his pleasure and toil, he was enabled to carry on his work of translating and also revising and proof reading the parts of the New Testament that were being published. During his stay of one year in England he gave one hundred addresses and preached sixty-two sermons. He received toward his Indian Mission Fund by means of his labours one thousand and thirty-two pounds, of which the Quakers subscribed one hundred and seventy-four pounds. In 1837, he again visited England and shortly after the Queen's coronation was introduced to her. This visit was but a repetition of his former one. Deep interest manifested in his work by the people, and incessant labor in seeking to instruct in missionary matters and secure sympathy and help. An important period in his history began, when in 1833, he was married to Miss Field, of London, England. Four years afterward she returned to England on a visit to her friends, and in about eight months he followed her making his second visit there. In 1844, he made his third and last visit to England. He spent nearly two years there lecturing and preaching on behalf of his Indians.

During these two visits he met and delightfully conversed with John Williams, the famous South Sea Missionary, Dr. Chalmers, Wm. Jay and John Angell James. Along with Elder Case and several Indian boys he visited the United States in the interests of his mission work. They were enthusiastically received by the people, and abundant success resulted from their missionary

toil. During the last years of his life he was incessantly engaged in attending to his own missionary work, addressing missionary meetings in various parts of the country, visiting his Indian brethren and translating books for his Indians.

His history of the Ojibway Indians, translations of a large part of the New Testament and some of the Old, with hymns and other literature have been the means of doing incalculable good to his Indian brethren and sisters.

Enthusiastic in God's service he labored on amid pain and weakness. Nobly was he sustained by his faithful *newish* who endured with him the toils and triumphs of a missionary life. When the arduous labors of a busy life left behind traces of care and toil, he resigned his chieftainship, but the Indians would not accept the resignation. Long and faithfully he labored and God honored him by the winning of many souls from darkness to light and the manifested elevation of his own and kindred tribes toward civilization. His ministerial brethren rejoiced with him in his abundant success, and his own brethren in red felt honored in his successes.

On the morning of June 29th, 1856, he passed away to the land of rest. Loved ones still linger behind him who remember his labors and rejoice in hope of meeting again. The friend of his bosom still dwells among the living, using her pen, and the influence of a devoted life on behalf of the Indians. Many have done valiantly in the cause of Indian missionary work, but in the visible assaults and permanency of the labor, as seen in the pure lives, industrious habits and mental energy of the Indian, Kah-ke-wa-quo-na-by excelleth them all.

[THE END.]

#### MONEY TO BE MADE.

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There is no snow in the neighborhood of Macleod, in the Northwest. Even the mountains and Porcupine Hills are bare.

# THE INDIAN.

—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

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The following prominent literary gentlemen have promised to contribute:—Dr. Wilson, Rev. Dr. Scadding, Arthur Harvy, J. Hirschfelder, Horatio Hale, C. Mair, James Bain, David Boyle, Major C. A. Boulton, W. M. Glyndon, Lieut. Col. G. T. Denison, Ed. Furlong, W. H. Merritt, Peter Purvis, Rev. Dr. Armstrong, W. J. Franklin, Birmingham Eng., Geo. H. Harris, Geo. S. Conover, Hy-we-saus; Major F. H. Furniss; A. F. Hunter, Barrie, Ont.; Duncan Milligan, F. R. A. S., London, Eng.; Sawgonaw, Kah-ke-wa-quo-na-by (Dr. P. E. Jones), and educated Indians upon the various reserves.

### ADVERTISING RATES.

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W. T. FRANKLIN, Manager.

The author of "John Halifax, Gentleman," requests Colonial papers to please copy. We comply with pleasure.

English yet! though strange your faces

Browned with hard Colonial toil,

In your hearts ye keep your places,

Brothers born on foreign soil.

Listen in each distant clime

To our English Christmas chime.

English yet! Should ever trouble

Enter your dear mother's door,

Would ye not then love her double?

Shed your blood, expend your store?

Nor in ends o' the earth forget

That ye are English yet?

English yet! The world seems narrow

To your hearts so warm and wide:

And they fly straight as an arrow

Home to us each Christmastide.

And our eyes with tears are wet

Thinking ye are English yet:

—The English Illustrated Magazine.

David Minthorn, of Pamela, Four Corners, N. Y., is the owner a watch which was made in 1620 by Thomas Linford, of London, and has the following interesting history:—The watch was presented to Sir William Johnson by King Geo. III. on the occasion of the former leaving England to take charge of His Majesty's affairs in the colony

of New York. Sir William presented it to Joseph Brant, the famous Indian chief, with the remark that it was "surely worth at least forty rebel scalps." When Brant had his headquarters in the Schoharie valley the watch was taken from him, with other booty, by Evert Van Epps, of Fultonville, who was a paymaster in the American army. Van Epps was subsequently taken prisoner by Brant, who then recovered his watch. The grandfather of the present owner of the watch became a warm friend of Brant's in Canada after the war, and Brant made him a present of the timepiece. It has been in the Minthorn family ever since. It has always kept good time, and has been repaired but three times—first in 1825, again in 1831, and a third time in 1847.

### AN ADDRESS TO THE GREAT CHIEF.

PRESENTED BY THE INDIANS OF THE MORAVIAN RESERVE.

*From the Waterloo Observer.*

During the visit of Sir John A. Macdonald to Chatham, the following address was presented to him by the Indians of the Moravian Reserve:

TO THE RIGHT HONORABLE  
SIR JOHN A. MACDONALD, K. C. B.,  
PREMIER OF CANADA.

We, the Indians, of the Moravian Reserve, in the county of Kent, do, at this stage in your triumphant progress through Ontario, desire to express their hearty welcome to one who has so long, carefully, and faithfully looked after their interests and administered to their comforts and welfare. We cannot hope to make any adequate return for your unbounded solicitude for us, but we can and do express our undying gratitude to the faithful minister of our good mother, who has placed within our reach that boon most dear to every farmer, The Franchise. Your trust in us for its due exercise shall not be misplaced and we hope never abused.

We come from ground rich in historic memories of loyal deeds of the redmen near to us. The brave and loyal Tecumseh fought and died. His memory is every dear to us and speaks yet to his braves to cherish the crown of Britain and its faithful ministers. Treason finds no resting place within our hearts. As faithful and loyal subjects of the crown we wish you long life and good health, and may you be spared many years to administer the affairs of state and watch the interests of the Indians, for whom you have ever been keenly solicitous.

JOHN B. NOAH, COUNCILLOR,  
On behalf of Moravian Indians

### INTERESTING LETTER

The following letter, written by a little Seneca Indian girl 12 years of age, to Mr. F. H. Furniss of this place, may be of interest to our readers. Her Indian name is GA-YA-WAS and in English it means: It sifts the skies. She is a great-great-granddaughter of Red Jacket, and lives upon the Chatteraugus Reservation, Chautauqua County, N. Y. We publish it just as written:

CATARAUGUS RESERVATION,

February 26, 1885.

DEAR BROTHER SA-GO-LA, MR. F. H. FURNISS,  
Sir:—Your presents have reached us in safety,

and you don't know how glad I am to get a nice present from you, especially your likeness, and I think I never tasted sweeter candy than what you sent to me, and the other things are so pretty and nice, I thank you ever so much, for them, dear brother. Now, dear brother, I am well and smart as usual and the rest of our family, excepting my mother, she is not well, but she is getting better than she was, and now my dear brother, SA-GA-LA, I am going to send you my picture as soon as I can get it taken, you say you would like to have me tell you what I would like to have. There are a great many things I would like but most of all, a good education, I would like to learn music, for I like to sing, would like to learn to play on some kind of an instrument, if I had one of some kind, and I would like a nice doll, one that will cry when it is squeezed. This is all for the present. I send my love to you, so good bye dear brother SA-GO-LA.

From your little Indian sister

GA-YA-WAS.

Irving, Chatauqua Co, N. Y.

## CORRESPONDENCE.

### FROM THE RESERVES.

#### STONEY POINT.

*From Our Own Correspondent.*

A very pleasant and largely attended social was held at the residence of Wm. George on Christmas day. A plentiful supply of the choicest vivands were lavishly distributed and greatly appreciated by those present. A splendid program was carried out, Mr. Jeffrey Bresett occupying the chair. Addresses were delivered by Chief Adam Shahwahnoo, Mr. Peter Henry, of Saugeen, Mr. John Cloud and Mr. James Ashquab, Jr., of Georgina Island. Excellent music was furnished by the Kettle Point (Indian) band.

J. L. C.

#### MORAVIANTOWN.

*From our own Correspondent,*

The Indians, having the Moraviantown New Year's feast in charge, desire to invite every person, who can possibly attend, to be with them. Preparations have been made for a grand time. All the usual festive attractions will be on the program.

The Christmas Tree, held in the Moravian Church, was a grand success. The Children were delighted with the presents that Santa Claus brought them, many were costly, others useful. All present were delighted.

Chief J. B. Waubuno arrived home, from England, on Thursday, last. He is looking well and hearty after four years sojourn abroad.

The officers elected, for the coming year by the L. O. L. No. 250, are as follows:—

W. M.; Bro. W. R. Snake; D. M. Bro. H. Huff; W. Chap. Bro. Gottlieb Tobias; Rec. Sec. Bro. J. B. Noah; Treas. Jos. Pheasant; Fin. Sec. Bro. Thos. Noah; D. of C. Bro. Jno Lewis.

The old school house has been repaired and will be used as a council house for a while.

Wood has taken a big boom. Bothwell is the principle market.

## WALPOLE ISLAND.

The Church of England on the Island was beautifully decorated for Christmas. About two hundred people attended the morning service and fifty one communicants partook of the Lord's Supper. The singing was exceedingly good. The sermon, appropriate for Christmas, was preached by the Rev. J. Jacobs. In the evening about three hundred people attended. The gifts of three Christmas trees were distributed to the children and a box of clothing to the poor. Rev. J. Jacobs presided and opened the meeting with a suitable address. The other speakers were A. Warden, H. Knoggs, Lay Reader Coswod, Josh. Greenbird, Andrew Jacobs and J. Jackson. The choir sang at intervals. It was said that this was the best Christmas entertainment ever given on the Island. It was a grand day long to be remembered.

## CHRISTMAS AMONG THE INDIANS.

While cheerfulness diffuses itself through every community and through every heart, and that mysterious something called social feeling has reached its annual climax, I beg to present your readers with a short description of the manner in which, at least, some of the *Christianized Indians* spent their Christmas, in the belief, that the contemplation of these facts will neither diminish the enjoyment of a Christian community, nor lessen the zeal and activity of the friends of missionary enterprise.

To know that all around us are happy, heightens and renders more permanent our own enjoyment, while the thought that human woe in its varied forms is wringing, from many hearts, sighs and tears of bitterest anguish, if it flits across the mind when the social feelings are expanded, finds the breast unfortified selfishness and easily moved with appropriate feelings; the half-formed smile of gladness is converted into an expression of deepest sympathy, and the tear that started to witness of inward joy, becomes the foremost of a quick succession which serves as a medium of escape to that pity, unable to relieve which often oppresses the feeling heart. In the midst of all our social happiness, the latter would be the effect of turning our thoughts upon the representatives of humanity of existing in the condition they do in the back settlements of our own country, and its North-western forests, on the borders or beyond the limits of that enclosure whose circumference is traced by the diminishing brightness of the light, radiated by the Gospel, as it commingles with the surrounding gloom. But while these reflections would dispose us to weep with these that weep, thanks to the self-sacrificing missionary spirit of the Gospel, and its Divine Author, the time has come when we may rejoice with those that rejoice.

The Indian settlement of Alderville is beautifully situated in the midst of the most romantic scenery, and has the advantage of being quite level, while hills tower and valleys wind in all directions around it. The houses, which are neat and comfortable, are erected on each side of a good road running East and West, and to each are attached twenty-fives acres of good land; some also have very good barns. On a

gentle elevation, near the centre of the village, stands the wearied looking old Misson-house and its tottering appendages, together with a small neat Chapel; nearly opposite is the residence of the Chief, and a little above a new store. Every thing has the appearance of a well organized community, prosperity smiles around, contentment has found as tranquil abode. hope realized quickens to industry while true sympathy presides over all.

I arrived in the village on Christmas eve, about three o'clock in the afternoon, and soon learned what was occupying the attention of the Indians. Every thing was arranged for the next three days. That night they were to have a watch-meeting; meeting at eleven the next day: Quartely-meeting on Sabbath, and on Monday the usual festival in commemoration of the Saviour's Advent. These meetings were unusually interesting and well attended. The love feast was particularly so. It was, indeed, a privilege to take a seat in a congregation so deeply attentive, in the midst of such associations, and hear these children of the woods unite with the appearance of every thing around to tell what a change christianity had effected in their condition, feelings, views, and prospects. "I heard praching great many times," said one, "until bimeby I could understand. Since then I try to serve God. Twelve years ago nothing was here; wolves howl here at night and bears own wigwams; this I can show yet not far from here. But look now, no more bears have wigwams here, no more wolves howl. The great God bring us here." They approached the table of the Lord with hearts swelling with gratitude, and many of their tawny cheeks bathed in tears. Oh what a change! from the lowest degradation to that height of noble sentiment and feeling, which is the high prerogative of the Gospel to confer. At the close of the services, the parents were urged to dedicate their children to the Lord by presenting them to be prayed for. A number of the school children immediately presented themselves. In the evening an impressive discourse was delivered by the Rev. Mr. Brookin, Missionary at Rice Lake, which was followed by an earnest and effectual appeal from the Chairman, the Rev. R. Jones. As soon as an opportunity was given, about thirty-five, chiefly young persons, including all the larger school children, approached the altar and knelt around it, anxiously enquiring what they must do to be saved, and earnestly praying to God for help. On Monday evening the Rev. R. Jones addressed them with great effect from these words, "What needest thou, Oh sleeper; arise, call upon thy God." The altar was again crowded with souls awakened to a consciousness of their lost condition. Ah! here is a scene for a pious heart to contemplate, and well calculated to awaken the deepest emotions. Here is encouragement for the supporters of missionary enterprise, while it whispers effectually to the heart, "arouse to renewed exertions." And here also is an example which if faithfully copied by the youth of fairer skin and brighter fortune, would heighten every charm and render permanent and natural those amiable accomplishments which are at best but superficial and fading until rooted in the affections, and in the

heart. May the Lord make it result in real and lasting good to those who, from being companions of the wild beasts of our American forests, have become companions of the saints, and citizens not only of the civilized world, but of the household of God.

On Monday the great feast came off as arranged. It was served in the Chapel, and with a degree of taste and refinement which would have done credit to many whose superiority to the most enlightened Indians is more generally admitted than evinced. After the cloth, dishes, &c., had been arranged on the table in order, eatables in the greatest abundance and variety began to collect from all quarters in the centre of the Chapel, as if (like the aged senators of Rome,) to hold their last council and await their fate. Each plate was then supplied with a portion from every dish, and suggested the idea as it passed, that it must have come from Joseph, and that it was particularly designed for Benjamin. This being done, the bell tolled, and one by one the Indian women and children made their appearance, and slowly advancing seated themselves on one side of each table on the inside, the men taking their seats opposite until the table was filled. You could scarcely help wishing that the gentlemen would pay a little more attention to the ladies both at the table and in getting to it; but they seemed to have made as little calculation on receiving attentions as the gentleman had on giving them. All now being ready, and the Chief, having taken his place at the upper end of the room, arose and addressed them great length in *Indian*. After referring to different Jewish feasts and pointing out their origin and design he reminded them of the object of the feast they were now celebrating; that it was not to afford amusement but to commemorate the Advent of the Saviour. They then united in singing a hymn and although this occupied full half an hour, yet not the least sign of restlessness or impatience was manifested: and now, when the singing ended for the first time, the table, &c., appeared to merit notice; however, they soon proved that they had intention of slighting what seemed so well worthy of their attention.

I visited most of the houses in the village, and although it was on Saturday and amidst the universal hurry and confusion of preparation for the feast, yet as a general thing, the charms of domestic comfort illumined each dwelling; neatness and order reigned conspicuous and sat here in undiminished gracefulness. I had not an opportunity of visiting the schools, it being the holiday week; enough, however, appeared to show the great influence which they are destined to exert in forming the character and improving the condition of these people. I have only to remark, in conclusion, that it would be impossible for any one to return from a visit to this Indian settlement, and especially to think of the maternal kindness shown to these children, and the provision made for their present happiness and future usefulness, without doing justice to the merits of the venerable Elder Case and his devoted partner, and without making them, and others engaged in the same work, large sharers in our most active sympathies.—*Journal of Rev. Peter Jones, 1840.*

## LITERARY DEPARTMENT.

## THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

(Continued.)

Without deigning to bestow further words, or to wait for any answer, the savage cast his rifle into the hollow of his arm, and moved silently through the encampment towards the woods where his own tribe was known to lie. Every few yards he proceeded he was challenged by the sentinels; but he stalked sullenly onward, utterly disregarding the summons of the soldiers, who only spared his life because they knew the air and tread no less than the obstinate daring of an Indian.

Montcalm lingered long and melancholy on the strand where he had been left by his companion, brooding deeply on the temper which his ungovernable ally had just discovered. Already had his fair fame been tarnished by one horrid scene, and in circumstances fearfully resembling those under which he now found himself. As he mused he became keenly sensible of the deep responsibility they assume, who disregard the means to attain their end, and of all the danger of setting in motion an engine which it exceeds human power to control. Then shaking off a train of reflections, that he accounted a weakness in such a moment of triumph, he retraced his steps towards his tent, giving the order as he passed, to make the signal that should arouse the army from its slumbers.

The first tap of the French drums, was echoed from the bosom of the fort, and presently the valley was filled with the strains of martial music, rising long, thrilling, and lively above the rattling accompaniment. The horns of the victors, sounded merry and cheerful flourishes, until the last laggard of the camp was at his post; but the instant the British fifes had blown their shrill signal, they became mute. In the meantime the day had dawned, and when the line of the French army was ready to receive its general the rays of a brilliant sun were glancing along the glittering array. Then that success, which was already so well known, was officially announced; the favored band who were selected to guard the gates of the fort were detailed, and defiled before their chief; the signal of their approach was given, and all the usual preparations for a change of masters were ordered and executed directly under the guns of the contested works.

A very different scene presented itself within the lines of the Anglo-American army. As soon as the warning signal was given, it exhibited all the signs of a hurried and forced departure. The sullen soldiers shouldered their empty tubes and fell into their places, like men whose blood had been heated by the past contest, and who only desired the opportunity to revenge an indignity which was still wounding to their pride, concealed as it was under all the observances of military etiquette. Women and children ran from place to place, some bearing the scanty remnants of their baggage, and others searching

in the ranks for those countenances, they looked up to for protection.

Munro appeared among his silent troops firm but dejected. It was evident that the unexpected blow had struck deep into his heart, though he struggled to sustain his misfortune with the port of a man.

Duncan was touched with the quiet and impressive exhibition of his grief. He had discharged his own duty, and he now pressed to the side of the old man, to know in what particular he might serve him.

"My daughters," was the brief but expressive reply.

"Good heavens! are not arrangements made for their convenience?"

"To day I am only a soldier. Major Heyward" said the veteran. "All that you see here, claim alike to be my children.

Duncan had heard enough. Without losing one of those moments which had now become so precious, he flew towards the quarters of Munro, in quest of the sisters. He found them on the threshold of the low edifice, already prepared to depart, and surrounded by a clamorous and weeping assemblage of their own sex, that had gathered about the place, with a sort of instinctive consciousness that it was the point most likely to be protected. Though the cheeks of Cora were pale, and her countenance anxious, she had lost none of her firmness; but the eyes of Alice were inflamed, and betrayed how long and bitterly she had wept. They both, however received the young man with undisguised pleasure; the former, for a novelty, being the first to speak.

"The fort is lost," she said, with a melancholy smile; "though our good name, I trust, remains."

"Tis brighter than ever. But dearest Miss Munro, it is time to think less of others, and to make some provision, for yourself. Military usage—pride—that pride on which you so much value yourself, demands that your father and I should for a little while continue with the troops. Then where to seek a proper protector for you against the confusion and chances of such a scene?"

"None is necessary," returned Cora; "who will dare to injure or insult the daughter of such a father, at a time like this?"

"I would not leave you alone," continued the youth, looking about him in a hurried manner, "for the command of the best regiment in the pay of the king. Remember, our Alice is not gifted with all your firmness, and God only knows the terror she might endure."

"You may be right," Cora replied, smiling again, but far more sadly than before. "Listen; chance has already sent us a friend when he is most needed."

Duncan did listen, and on the instant comprehended her meaning. The low and serious sounds of the sacred music, so well known to the eastern provinces, caught his ear, and instantly drew him to an apartment in an adjacent building, which had already been deserted by its customary tenants. There he found David, pouring out his pious feelings, through the only medium in which he indulged. Duncan waited, until, by the cessation of the movement

of the band, he believed the strain was ended, when, by touching his shoulder, he drew the attention of the other to himself, and, in a few words explained his wishes.

"Even so," replied the single-minded disciple of the King of Israel, when the young man had ended; "I have found much that is comely and melodious in the maidens, and it is fitting that we who have consorted in so much peril, should abide together in peace. I will attend them, when I have completed my morning praise, to which nothing is now wanting but the doxology. Wilt thou bear a part; friend? The metre is common, and the tune 'Southwell.'"

Then, extending the little volume, and giving the pitch of the air anew with considerate attention, David recommended and finished his strains, with a fixedness of manner that it was not easy to interrupt. Heyward was fain to wait until the verse was ended; when, seeing David relieving himself from the spectacles, and replacing the book, he continued,—

"It will be your duty to see that none dare to approach the ladies with any rude intention, or to offer insult or taunt at the misfortune of their brave father. In this task you will be seconded by the domestics of their household."

"Even so."

"It is possible that the Indians and stragglers of the enemy may intrude, in which case you will remind them of the terms of the capitulation, and threaten to report their conduct to Montcalm. A word will suffice."

"If not I have that here which shall," returned David, exhibiting his book, with an air in which meekness and confidence were singularly blended. "Here are words which, uttered, or rather thundered, with proper emphasis, and in proper time, shall quiet the most unruly temper:—

"Why rage the heathen furiously!"—

"Enough," said Heyward, interrupting the burst of his musical invocation: "we understand each other; it is time that we should now assume our respective duties."

Gamut cheerfully assented, and together they sought the females. Cora received her news, and somewhat extraordinary protector, courteously at least; and even the pallid features of Alice lighted again with some of her native archness as she thanked Heyward for his care. Duncan took occasion to assure them he had done the best that circumstances permitted, and, as he believed, quite enough for the security of their feelings; of danger there was none. He then spoke gladly of his intention to rejoin them the moment he had led the advance a few miles towards the Hudson, and immediately took his leave.

By this time the signal of departure had been given, and the head of the English column was in motion. The sisters started at the sound, and glancing their eyes around, they saw the white uniforms of the French grenadiers, who had already taken possession of the gates of the fort. At that moment, an enormous cloud seemed to pass suddenly above their heads, and looking upward, they discovered that they stood beneath the white folds of the standard of France.

"Let us go," said Cora; "this is no longer a fit place for the children of an English officer."

(To be Continued.)