

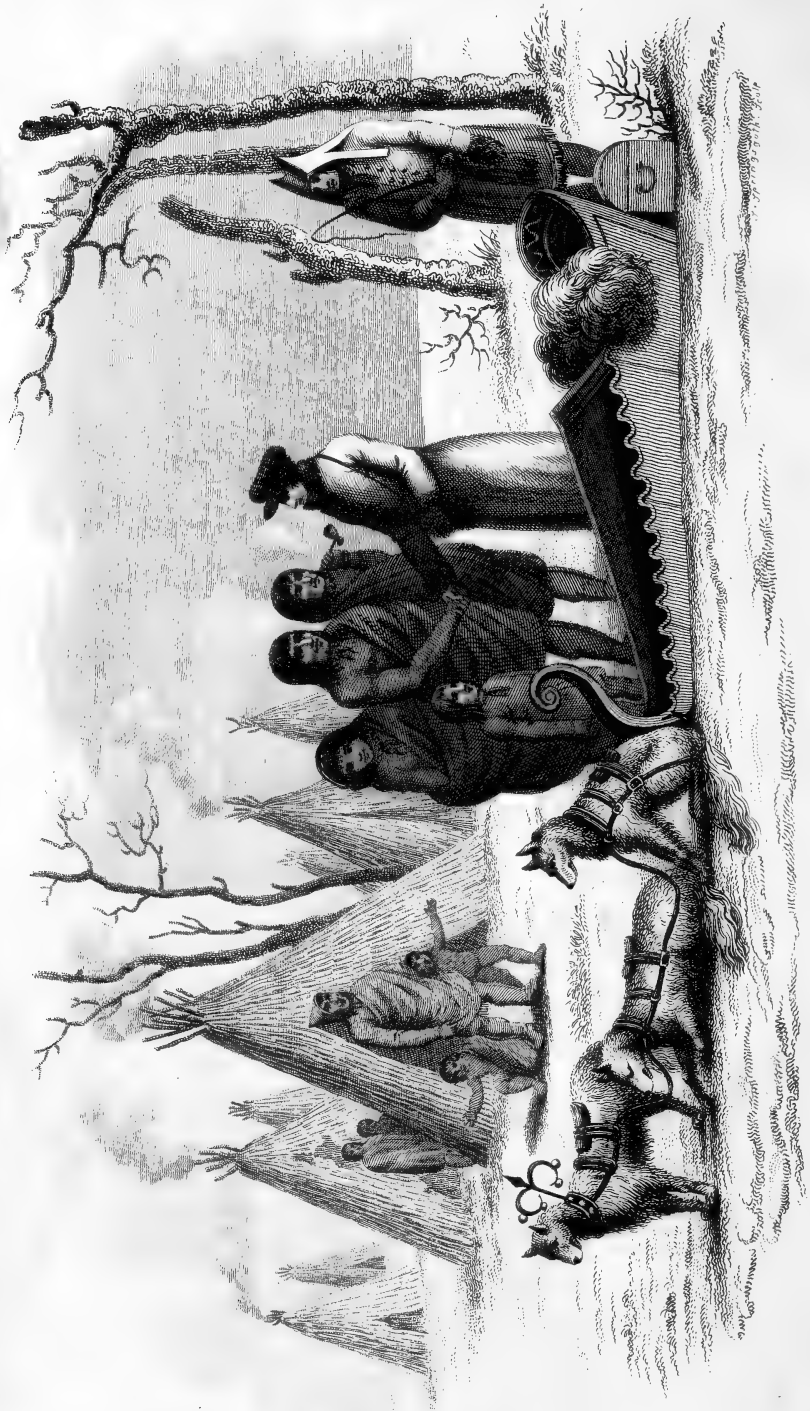




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JOURNALS.

PRINTED BY L. B. SEELEY, WESTON GREEN, THAMES DITTON.



VISIT TO AN ENCAMPMENT OF INDIANS.

THE
SUBSTANCE OF A JOURNAL

DURING A RESIDENCE AT THE RED RIVER COLONY

BRITISH NORTH AMERICA :

AND FREQUENT EXCURSIONS AMONG THE NORTH
WEST AMERICAN INDIANS,

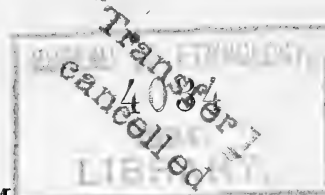
IN THE YEARS 1820, 1821, 1822, 1823.

SECOND EDITION,

ENLARGED WITH A JOURNAL OF A MISSION TO THE
INDIANS OF NEW BRUNSWICK,

AND NOVA SCOTIA, AND THE MOHAWKS ON THE
COUSE OR GRAND RIVER, UPPER CANADA.

1825, 1826.



BY JOHN WEST, A. M.

LATE CHAPLAIN TO THE HON. THE HUDSON'S BAY COMPANY.

PUBLISHED BY L. B. SEELEY AND SON,
FLEET STREET, LONDON.

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REV. HENRY BUDD; M. A.

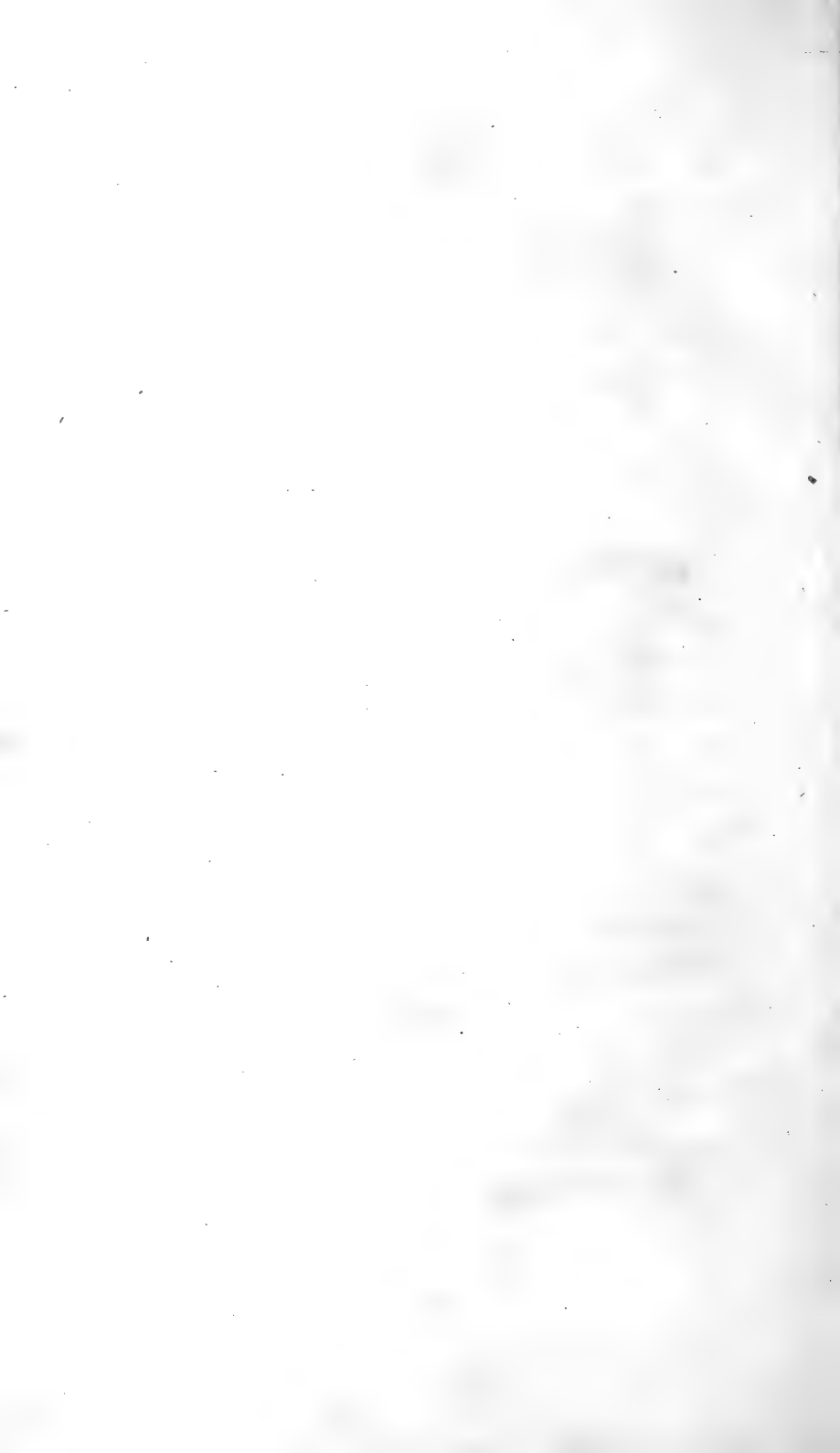
CHAPLAIN TO BRIDEWELL HOSPITAL, MINISTER OF BRIDEWELL PRECINCT,
AND RECTOR OF WHITE ROTHING, ESSEX,

AS A TESTIMONY

OF GRATITUDE FOR HIS KINDNESS AND FRIENDSHIP,
AND OF HIGH ESTEEM FOR HIS UNWEARIED EXERTIONS IN EVERY
CAUSE OF BENEVOLENCE AND ENLIGHTENED ENDEAVOUR
TO PROMOTE THE BEST INTERESTS OF MAN,

THE FOLLOWING PAGES ARE RESPECTFULLY DEDICATED

BY THE AUTHOR.



P R E F A C E

TO THE FIRST EDITION.

WE live in a day when the most distant parts of the earth are opening as the sphere of Missionary labours. The state of the heathen world is becoming better known, and the sympathy of British Christians has been awakened, in zealous endeavours to evangelize and soothe its sorrows. In these encouraging signs of the times, the Author is induced to give the following pages to the public, from having traversed some of the dreary wilds of North America, and felt deeply interested in the religious instruction and amelioration of the condition of the natives. They are wandering, in unnumbered tribes, through vast wildernesses, where generation after gene-

ration have passed away, in gross ignorance and almost brutal degradation.

Should any information be enabled to give excite a further Christian sympathy, and more active benevolence in their behalf, it will truly rejoice his heart : and his prayer to God, is, that the Aborigines of a British territory, may not remain as outcasts from British Missionary exertions ; but may be raised through their instrumentality, to what they are capable of enjoying, the advantages of civilized and social life, with the blessings of Christianity.

September, 1824.

LS!

P R E F A C E

TO THE SECOND EDITION.

THE many encouraging testimonies which the Author met with in the publication of a Journal of his Travels among the North West American Indians, during the years 1820-1-2 and 3, as Chaplain to the Hon. Hudson's Bay Company, induce him to lay before the Public a Second Edition of that Publication, with an additional Journal of a Mission to the Indians of the British Provinces of New Brunswick, and Nova Scotia, and the Mohawks on the Ouse or Grand River, Upper Canada, during the years 1825 and 1826.

The Author has written openly, candidly, from the heart, and under a weight of responsibility, in making known the destitute state of

thousands not only among the Aborigines of "The North Country," but also of European Settlers in the more remote parts of the aforesaid British Provinces, who have no one to proclaim to them the divine message of mercy, and administer to them in the dry and barren wilderness the cup of salvation. In testifying of what he has seen and known in fact and observation, he can truly say that his sole and simple object has been to do good in exciting a further Christian sympathy, and a more active exertion in the supply of their spiritual wants.

Commerce has traversed the desert, and Colonies have been planted in "the waste places," which are preparing a way, through Divine Providence, for the conversion of "the uttermost parts of the earth." It challenges therefore a deep consideration, whether in holding of Provinces, and widely extensive territories, efforts are made to diffuse Scriptural light and knowledge correspondent with the means possessed; and whether Missionaries are going forth from among us under a right

impulse, labouring in their arduous engagements, in simplicity of faith, and with earnest piety for the furtherance of the Redeemer's kingdom. Enlightened by the Divine Spirit, may numbers give themselves to this consecrated work, and may the Gospel be propagated "not in word only but also in power," throughout the destitute Settlements, and among our Red Brethren in the wilderness, who are "fast melting away," to use their own beautiful metaphor, "like snow before the sun," as the whites advance, and colonize their native soil.

The Author has added his remarks upon the climate, country, and population, which fell under his own immediate observation, which he trusts (with the map prefixed to this Edition) will afford accurate information, and prove interesting to the Reader.

May, 1827.



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THE RED RIVER COLONY ;

AND THE

NORTH-WEST-AMERICAN INDIANS.

CHAPTER I.

DEPARTURE FROM ENGLAND.—ARRIVAL AT THE ORKNEY ISLES.—ENTER HUDSON'S STRAITS.—ICEBERGS.—ESQUIMAUX.—KILLING A POLAR BEAR.—YORK FACTORY.—EMBARKED FOR THE RED RIVER COLONY.—DIFFICULTIES OF THE NAVIGATION.—LAKE WINIPEG.—MUSKEGGOWUCK, OR SWAMP INDIANS.—PIGEWIS, A CHIEF OF THE CHIPPEWAYS OR SALTEAUX TRIBE.—ARRIVAL AT THE RED RIVER.—COLONISTS.—SCHOOL ESTABLISHED.—WOLF-DOGS.—INDIANS VISIT FORT DOUGLAS.—DESIGN OF A BUILDING FOR DIVINE WORSHIP.

ON the 27th of May, 1820, I embarked at Gravesend, on board the Honourable Hudson's Bay Company's ship, the Eddystone ; accompanied by the ship, Prince of Wales, and the Luna brig, for Hudson's Bay. In my appointment as Chaplain to the Company, my in-

structions were, to reside at the Red River Settlement, and under the encouragement and aid of the Church Missionary Society, I was to seek the instruction, and endeavour to meliorate the condition of the native Indians.

The anchor was weighed early on the following morning, and sailing with a fine breeze, the sea soon opened to our view. The thought that I was now leaving all that was dear to me upon earth, to encounter the perils of the ocean, and the wilderness, sensibly affected me at times ; but my feelings were relieved in the sanguine hope that I was borne on my way under the guidance of a kind protecting Providence, and that the circumstances of the country whither I was bound, would soon admit of my being surrounded with my family. With these sentiments, I saw point after point sink in the horizon, as we passed the shores of England and Scotland for the Orkneys.

We bore up for these Isles on the 10th of June, after experiencing faint and variable winds for several days : and a more dreary scene can scarcely be imagined than they present to the eye, in general. No tree or shrub is visible ; and all is barren except a few spots of cultivated ground in the vales, which form a striking contrast with the barren heath-covered hills that

DSI

surround them. These cultivated spots mark the residence of the hardy Orkneyman in a wretched looking habitation with scarcely any other light, (as I found upon landing on one of the islands) than from a smoke hole, or from an aperture in the wall, closed at night with a tuft of grass. The calf and pig were seen as inmates, while the little furniture that appeared, was either festooned with strings of dried fish, or crossed with a perch for the fowls to roost on.

A different scene, however, presented itself, as we anchored the next day in the commodious harbour of Stromness. The view of the town, with the surrounding cultivated parts of the country, and the Hoy Hill, is striking and romantic, and as our stay here was for a few days, I accepted an invitation to the Manse, from the kind and worthy minister of Hoy, and ascended with him the hill, of about 1620 feet high.

The sabbath we spent at sea was a delight to me, from the arrangement made by the captain for the attendance of the passengers and part of the crew on divine worship, both morning and afternoon. Another sabbath had now returned, and the weather being fair, all were summoned to attend on the quarter deck. We

commenced the service by singing the Old Hundredth Psalm, and our voices being heard by the crews of several ships, lying near to us at anchor, they were seen hurrying on deck from below, so as to present to us a most interesting and gratifying sight—

“ We stood, and under open sky adored
The God, that made both ‘ seas,’ air, earth, and heaven.”

There appeared to be a solemn impression ; and I trust that religion was felt among us as a divine reality.

JUNE 22.—The ships got under weigh to proceed on our voyage ; and as we passed the rugged and broken rocks of Hoy Head, we were reminded of the fury of a tempestuous ocean, in forming some of them into detached pillars, and vast caverns ; while they left an impression upon the mind, of desolation and danger. We had not sailed more than one hundred miles on the Atlantic before it blew a strong head wind, and several on board with myself were greatly affected by the motion of the ship. It threw me into such a state of languor, that I felt as though I could have willingly yielded to have been cast overboard, and it was nearly a week before I was relieved from this painful sensation and nausea, peculiar to sea sickness.

Without any occurrence worthy of notice we arrived in Davis's Straits on the 19th of July, where Greenland ships are sometimes met with, returning from the whale fishery, but we saw not a single whaler in this solitary part of the ocean. The Malleuk, found in great numbers off Greenland, and the "Larus crepidatus," or black toed gull, frequently visited us; and for nearly a whole day, a large shoal of the "Delphinus deductor," or leading whale, was observed following the ship. The captain ordered the harpoons and lances to be in readiness in case we fell in with the great Greenland whale, but nothing was seen of this monster of the deep.

In approaching Hudson's straits, we first saw one of those beautiful features in the scenery of the North, an Iceberg, which being driven with vast masses of ice off Cape Farewell, South Greenland, are soon destroyed by means of the solar heat, and tempestuous force of the sea. The thermometer was at 27° on the night of the 22nd, with ice in the boat; and in the afternoon we saw an iceblink, a beautiful effulgence or reflection of light over the floating ice, to the extent of forty or fifty miles. The next day we passed Resolution Island, Lat. $61^{\circ} 25'$, Long. $65^{\circ} 2'$ and all was desolate and inhospitable in

the view over black barren rocks, and in the aspect of the shore. This being Sunday, I preached in the morning, catechized the young people in the afternoon, and had divine service again in the evening, as was our custom every sabbath in crossing the Atlantic, when the weather would permit: and it afforded me much pleasure to witness the sailors at times in groups reading the life of Newton, or some religious tracts which I put into their hands. The Scotch I found generally well and scripturally informed, and several of them joined the young people in reading to me the New Testament, and answering the catechetical questions. In our passage through the Straits, our progress was impeded by vast fields of ice, and icebergs floating past us in every form of desolate magnificence. The scene was truly grand and impressive, and mocks imagination to describe. There is a solemn and an overwhelming sensation produced in the mind, by these enormous masses of snow and ice, not to be conveyed in words. They floated by us from one to two hundred feet above the water, and sometimes of great length, resembling huge mountains, with deep vallies between, lofty cliffs, and all the imposing objects in nature, passing in silent grandeur, except

at intervals, when the fall of one was heard, or the crashing of the ice struck the ear like the noise of distant thunder.

When nearly off Saddle Back, with a light favourable breeze, and about ten miles from the shore, the Esquimaux who, visit the Straits during summer, were observed with their one man skin canoes, followed by women in some of a larger size, paddling towards the ship. No sooner was the sail shortened than we were surrounded by nearly two hundred of them: the men raising their paddles as they approached us, shouting with much exultation, 'chimo! chimo! pillattaa! pillattaa!' expressions probably of friendship, or trade. They were particularly eager to exchange all that they apparently possessed, and hastily bartered with the Eddystone, blubber, whalebone, and sea-horse teeth, for axes, saws, knives, tin kettles, and bits of old iron hoop. The women presented image toys, made from the bones and teeth of animals, models of canoes, and various articles of dress, made of seal skins, and the membranes of the abdomen of the whale, all of which displayed considerable ingenuity and neatness, and for which they received in exchange, needles, knives, and beads. It was very clear that European deception had reached

them, from the manner in which they *tenaciously* held their articles till they *grasped* what was offered in barter for them; and immediately they got the merchandise in possession, they licked it with their tongues, in satisfaction that it was their own. The tribe appeared to be well-conditioned in their savage state, and remarkably healthy. Some of the children, I observed, were eating raw flesh, from the bones of animals that had been killed, and given them by their mothers, who appeared to have a strong natural affection for their offspring. I threw one of them a halfpenny, which she caught; and pointing to the child she immediately gave it to him with much apparent fondness. It has been supposed that in holding up their children, as is sometimes the case, it is for barter, but I should rather conclude that it is for the purpose of exciting commiseration, and to obtain some European article for them. A few of the men were permitted to come on board, and the good humour of the captain invited one to dance with him: he took the step with much agility and quickness, and imitated every gesture of his lively partner. The breeze freshening, we soon parted with this barbarous people, and when at a short distance from the ship, they assembled in their canoes, each

taking hold of the adjoining one, in apparent consultation, as to what bargains they had made, and what articles they possessed, till a canoe was observed to break off from the group, which they all followed for their haunts along the shores of Terra Neiva, and the Savage Islands. Having a copy of the Esquimaux Gospels from the British and Foreign Bible Society, it was my wish to have read part of a chapter to them, with a view to ascertain, if possible, whether they knew of the Moravian Missionary establishment at Nain, on the Labrador coast; but such was the haste, bustle, and noise of their intercourse with us, that I lost the opportunity. Though they have exchanged articles in barter for many years, it is not known whether they are from the Labrador shore on a summer excursion for killing seals, and the whale fishery, or from the East main coast, where they return and winter.

The highest point of latitude we reached in our course, was $62^{\circ} 44'$ —longitude $74^{\circ} 16'$, and when off Cape Digges we parted company with the Prince of Wales, as bound to James's Bay. We stood on direct for York Factory, and when about fifty miles from Cary Swan's Nest, the chief mate pointed out to me a polar bear, with her two cubs swimming

towards the ship. He immediately ordered the jolly-boat to be lowered, and asked me to accompany him in the attempt to kill her. Some axes were put into the boat, in case the ferocious animal should approach us in the attack; and the sailors pulled away in the direction she was swimming. At the first shot, when within about one hundred yards, she growled tremendously, and immediately made for the boat; but having the advantage in rowing faster than she could swim, our guns were reloaded till she was killed, and one of the cubs also accidentally, from swimming close to the mother; the other got upon the floating carcase, and was towed to the side of the ship, when a noose was put around its neck, and it was hauled on board for the captain to take with him alive, on his return to England.

AUGUST 3.—We fell in with a great deal of floating ice, the weather was very foggy, and the thermometer at freezing point. The ship occasionally received some heavy blows, and with difficulty made way along a vein of water. On the 5th we were completely blocked in with ice, and nothing was to be seen in every part of the horizon, but one vast mass, as a barrier to our proceeding. It was a

terrific, and sublime spectacle; and the human mind cannot conceive any thing more awful, than the destruction of a ship, by the meeting of two enormous fields of ice, advancing against each other at the rate of several miles an hour. "It may easily be imagined," says Captain Scoresby, "that the strongest ship can no more withstand the shock of the contact of two fields, than a sheet of paper can stop a musket-ball. Numbers of vessels since the establishment of the Whale Fishery have been thus destroyed. Some have been thrown upon the ice. Some have had their hulls completely thrown open, and others have been buried beneath the heaped fragments of the ice."—

Sunday, the 6th.—Text in the morning 1st book Samuel, 30th chapter, latter part of the 6th verse. The weather was very variable, with much thunder and lightening; which was awful and impressive. On the 12th the thermometer was below freezing point, and the rigging of the ship was covered with large icicles. Intense fogs often prevailed, but of very inconsiderable height. They would sometimes obscure the hull of the ship, when the mast head was seen, and the sun was visible and effulgent.

In the evening of the 13th, the sailors gave

three cheers, as we got under weigh on the opening of the ice by a strong northerly wind, and left the vast mass which had jammed us in for many days. The next day we saw the land, and came to the anchorage at York Flatts the following morning, with sentiments of gratitude to God for his protecting Providence through the perils of the ice and of the sea, and for the little interruption in the duties of my profession from the state of the weather, during the voyage.

I was kindly received by the Governor at the Factory, the principal depôt of the Hudson's Bay Company, and on the sabbath, every arrangement was made for the attendance of the Company's servants on divine worship, both parts of the day. Observing a number of half-breed children running about, growing up in ignorance and idleness; and being informed that they were a numerous offspring of Europeans by Indian women, and found at all the Company's Posts; I drew up a plan, which I submitted to the Governor, for collecting a certain number of them, to be maintained, clothed, and educated upon a regularly organized system. It was transmitted by him to the Committee of the Hudson's Bay Company, whose benevolent feelings towards this neg-

lected race, had induced them to send several schoolmasters to the country, fifteen or sixteen years ago; but who were unhappily diverted from their original purpose, and became engaged as fur traders.

During my stay at this post, I visited several Indian families, and no sooner saw them crowded together in their miserable-looking tents, than I felt a lively interest (as I anticipated) in their behalf. Unlike the Esquimaux I had seen in Hudson's Straits, with their flat, fat, greasy faces, these '*Swampy Crees*' presented a way-worn countenance, which depicted "Suffering without comfort, while they sunk without hope." The contrast was striking, and forcibly impressed my mind with the idea, that Indians who knew not the corrupt influence and barter of spirituous liquors at a Trading Post, were far happier, than the wretched-looking group around me. The duty devolved upon me, to seek to meliorate their sad condition, as degraded and emaciated, wandering in ignorance, and wearing away a short existence in one continued succession of hardships in procuring food. I was told of difficulties, and some spoke of impossibilities in the way of teaching them Christianity or the first rudiments of settled and

civilized life; but with a combination of opposing circumstances, I determined not to be intimidated, nor to "confer with flesh and blood," but to put my hand immediately to the plough, in the attempt to break in upon this heathen wilderness. If little hope could be cherished of the adult Indian in his wandering and unsettled habits of life, it appeared to me, that a *wide* and *most extensive field*, presented itself for cultivation in the instruction of the native children. With the aid of an interpreter, I spoke to an Indian, called Withawee capo, about taking two of his boys to the Red River Colony with me to educate and maintain. He yielded to my request; and I shall never forget the affectionate manner in which he brought the eldest boy in his arms, and placed him in the canoe on the morning of my departure from York Factory. His two wives, sisters, accompanied him to the water's edge, and while they stood gazing on us, as the canoe was paddled from the shore, I considered that I bore a pledge from the Indian that many more children might be found, if an establishment were formed in British Christian sympathy, and British liberality for their education and support.

I had to establish the principle, that the

North-American Indian of these regions would part with his children, to be educated in white man's knowledge and religion. The above circumstance therefore afforded us no small encouragement, in embarking for the colony. We overtook the boats going thither on the 7th of September, slowly proceeding through a most difficult and laborious navigation. The men were harnessed to a line, as they walked along the steep declivity of a high bank, dragging them against a strong current. In many places, as we proceeded, the water was very shoal, and opposed us with so much force in the rapids, that the men were frequently obliged to get out, and lift the boats over the stones; at other times to unload, and launch them over the rocks, and carry the goods upon their backs, or rather suspended in slings from their heads, a considerable distance, over some of the portages. The weather was frequently very cold, with snow and rain; and our progress was so slow and mortifying, particularly up Hill River, that the boats' crews were heard to execrate the man who first found out such a way into the interior.

The blasphemy of the men, in the difficulties they had to encounter, was truly painful to me. I had hoped better things of the Scotch, from

their known moral and enlightened education; but their horrid imprecations proved a degeneracy of character in an Indian country. This I lamented to find was too generally the case with Europeans, particularly so in their barbarous treatment of women. They do not admit them as their companions, nor do they allow them to eat at their tables, but degrade them *merely* as slaves to their arbitrary inclinations; while the children grow up wild and uncultivated as the heathen.

The scenery throughout the passage is dull and monotonous (excepting a few points in some of the small lakes, which are picturesque), till you reach the Company's post, Norway House; when a fine body of water bursts upon your view in Lake Winipeg. We found the voyage, from the Factory to this point, so sombre and dreary, that the sight of a horse grazing on the bank greatly exhilarated us, in the association of the idea that we were approaching some human habitation. Our provisions being short, we recruited our stock at this post; and I obtained another boy for education, reported to me as the orphan son of a deceased Indian and a half-caste woman; and taught him the prayer which the other used morning and evening, and which he soon learned:—"Great

Father, bless me, through Jesus Christ." May a gracious God hear their cry, and raise them up as heralds of his salvation in this truly benighted and barbarous part of the world.

It often grieved me, in our hurried passage, to see the men employed in taking the goods over the carrying places, or in rowing, during the Sabbath. I contemplated the delight with which thousands in England enjoyed the privileges of this sacred day, and welcomed divine ordinances. In reading, meditation, and prayer, however, my soul was not forsaken of God, and I gladly embraced an opportunity of calling those more immediately around me to join in reading the scriptures, and in prayer in my tent.

October the 6th. The ground was covered with snow, and the weather most winterly, when we embarked in our open boats to cross the lake for the Red River. Its length, from north to south, is about three hundred miles; and it abounds with sunken rocks, which are very dangerous to boats sailing in a fresh breeze. It is usual to run along shore, for the sake of an encampment at night, and of getting into a creek for shelter, in case of storms and tempestuous weather. We had run about half the lake, when the boat, under a press of sail, struck upon one of these rocks, with so

much violence as to threaten our immediate destruction. The idea of never more seeing my family upon earth, rushed upon my mind; but the pang of thought was alleviated by the recollection that life at best was short, and that they would soon meet me in 'brighter worlds,' whither I expected to be hurried, through the supposed hasty death of drowning. Providentially however we escaped being wrecked; and I could not but bless the God of my salvation, for the anchor of hope afforded me amidst all dangers and difficulties and possible privations of life.

As I sat at the door of my tent near a fire one evening, an Indian joined me, and gave me to understand that he knew a little English. He told me that he was taken prisoner when very young, and subsequently fell into the hands of an American gentleman, who took him to England, where he was very much frightened lest the houses should fall upon him. He further added that he knew a little of Jesus Christ, and hoped that I would teach him to read, when he came to the Red River, which he intended to do after he had been on a visit to his relations. He has a most interesting intelligent countenance, and expressed much delight at my coming over to his country to

teach the Indians. We saw but few of them in our route along the courses of the river, and on the banks of the Winipeg. These are called Muskeggouck, or Swamp Indians, and are considered a distinct tribe, between the Nahathaway or Cree and Saulteaux. They subsist on fish, and occasionally the moose deer or elk, with the rein deer or caribou, vast numbers of which, as they swim the river in spring and in the fall of the year, the Indians spear in their canoes. In times of extremity they gather moss from the rocks, that is called by the Canadians 'tripe de roche,' which boils into a clammy substance, and has something of a nutritious quality. The general appearance of these Indians is that of wretchedness and want, and excited in my mind much sympathy towards them. I shook hands with them, in the hope that ere the rising generation at least had passed away, the light of Christianity, like the *aurora borealis* relieving the gloom of their winter night, would shed around them its heavenly lustre, and cheer their suffering existence with a scriptural hope of immortality.

In crossing the Winipeg, we saw almost daily large flocks of wild fowl, geese, ducks, and swans, flying to the south; which was a sure indication to us that winter was setting in

with severity to the north. In fact it had already visited us, and inflicted much suffering from cold; and it was with no small delight that we entered the mouth of Red River, soon after the sun rose in majestic splendour over the lake, on the morning of the 13th of October. We proceeded to Netley Creek to breakfast, where we met Pigewis the chief of a tribe of Saulteaux Indians, who live principally along the banks of the river. This chief breakfasted with the party, and shaking hands with me most cordially, expressed a wish that "more of the stumps and brushwood were cleared away for my feet, in coming to see his country." On our apprising him of the Earl of Selkirk's death, he expressed much sorrow, and appeared to feel deeply the loss which he and the colony had sustained in his Lordship's decease. He shewed me the following high testimony of his character, given him by the late Earl when at Red River.

"The bearer, Pigewis, one of the principal chiefs of the Chipeways, or Saulteaux of Red River, has been a steady friend of the settlement ever since its first establishment, and has never deserted its cause in its greatest reverses. He has often exerted his influence to restore peace; and having rendered most essential

services to the settlers in their distress, deserves to be treated with favour and distinction by the officers of the Hudson's Bay Company, and by all the friends of peace and good order."

(Signed.) SELKIRK.

Fort Douglas, July 17, 1820.

As we proceeded, the banks were covered with oak, elm, ash, poplar, and maple, and rose gradually higher as we approached the Colony, when the prairies, or open grassy plains, presented to the eye an agreeable contrast with the almost continued forest of pine we were accustomed to in the route from York Factory. On the 14th of October we reached the settlement, consisting of a number of huts widely scattered along the margin of the river; in vain did I look for a cluster of cottages, where the hum of a small population at least might be heard as in a village. I saw but few marks of human industry in the cultivation of the soil. Almost every inhabitant we passed bore a gun upon his shoulder and all appeared in a wild and hunter-like state. The colonists were a compound of individuals of various countries. They were principally Canadians, and Germans of the Meuron regiment; who

were discharged in Canada at the conclusion of the American war, and were mostly Catholics. There was a large population of Scotch emigrants also, who with some retired servants of the Hudson's Bay Company were chiefly Protestants, and by far the most industrious in agricultural pursuits. There was an unfinished building as a Catholic church, and a small house adjoining, the residence of the Priest; but no Protestant manse, church, or school house, which obliged me to take up my abode at the Colony Fort, (Fort Douglas,) where the 'Chargè d'Affaires' of the settlement resided; and who kindly afforded the accommodation of a room for divine worship on the sabbath. My ministry was generally well attended by the settlers; and soon after my arrival I got a log-house repaired about three miles below the Fort, among the Scotch population, where the schoolmaster took up his abode, and began teaching from twenty to twenty-five of the children.

Nov. the 8th.—The river was frozen over, and the winter set in with severity. Many were harnessing and trying their dogs in sledges, with a view to *trip* to Pembina, a distance of about seventy miles, or to the Hunters' tents, on the plains, for buffaloe meat.

The journey generally takes them a fortnight, or sometimes more, before they return to the settlement with provisions; and this rambling and uncertain mode of obtaining subsistence in their necessity, (the locusts having then destroyed their crops,) has given the settlers a fondness for *tripping*, to the neglect of improving their dwellings and their farms. The dogs used on these occasions, and for travelling in carioles over the snow, strongly resemble the wolf in size, and frequently in colour. They have pointed noses, small sharp ears, long bushy tails, and a savage aspect. They never bark, but set up a fierce growl, and when numerous about a Fort, their howling is truly melancholy. A doubt can no longer exist, that the dogs brought to the interior of these wilds by Europeans, engendered with the wolf, and produced these dogs in common use. They have no attachment, and destroy all domestic animals. They are lashed to a sledge, and are often *brutally* driven to travel thirty or forty miles a day, dragging after them a load of three and four hundred pounds weight. When fat, they are eaten by the Canadians as a great delicacy; and are generally presented by the Indians at their feasts.

Many Indian families came frequently to the Fort, and as is common, I believe, to all the aborigines were of a copper colour complexion, with black coarse hair. Whenever they dressed for any particular occasion, they anointed themselves all over with charcoal and grease, and painted their eyebrows, lips and forehead, or cheeks, with vermilion. Some had their noses perforated through the cartilage, in which was fixed part of a goose quill, or a piece of tin, worn as an ornament, while others strutted with the skin of a raven ingeniously folded as a head dress, to present the beak over the forehead, and the tail spreading over the back of the neck. Their clothing consisted principally of a blanket, a buffaloe skin, and leggings, with a cap, which hung down their back, and was fastened to a belt round the waist. *Scoutaywaubo*, or fire water, (rum) was their principal request; to obtain which they appeared ready to barter any thing, or every thing they possessed. The children ran about almost naked, and were treated by their parents with all the instinctive fondness of animals. They know of no restraint, and as they grow up into life, they are left at full liberty to be absolute masters of their own actions. They were very lively, and several of

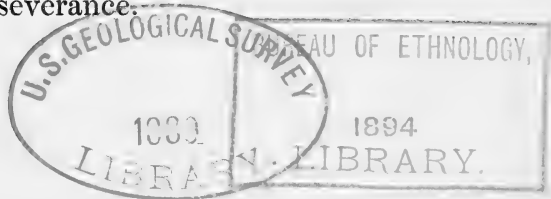
them had pleasing countenances which indicated a capacity for much intellectual improvement. Most of their ears were cut in large holes, to which were suspended various ornaments, but principally those of beads. Their mothers were in the practice of some disgusting habits towards them particularly that of devouring the vermin which were engendered from their dirty heads. They put into their mouths all that they happen to find, and will sometimes reserve a quantity, and present the choice collection as a *bonne bouche* to their husbands.

After a short stay at the settlement, they left us to roam through the forests, like animals, without any fixed residence, in search of provisions, till the rivers open in the following spring, when they return to the Company's Post, and trade with the skins and furs which they have taken in hunting.

December the 6th. My residence was now removed to the farm belonging to the late Earl of Selkirk, about three miles from Fort Douglas, and six from the school. Though more comfortable in my quarters, than at the Fort, the distance put me to much inconvenience in my professional duties. We continued, however, to have divine service regu-

larly on the Sabbath ; and having frequently enforced the moral, and social obligation of marriage upon those who were living with, and had families by Indian, or half caste women, I had the happiness to perform the ceremony for several of the most respectable of the settlers, under the conviction, that *the institution of marriage, and the security of property, were the fundamental laws of society.* I had also many baptisms ; and with infants, some adult half-breeds were brought to be baptized. I endeavoured to explain to them simply and faithfully the nature and object of that Divine ordinance ; but found great difficulty in conveying to their minds any just and true ideas of the Saviour, who gave the commission, on his ascension into heaven “ To go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” This difficulty produced in me a strong desire to extend the blessing of education to them: and from this period it became a leading object with me, to erect in a central situation, a substantial building, which should contain apartments for the school-master, afford accommodation for Indian children, be a day-school for the children of the settlers, enable us to establish a Sunday

school for the half-caste adult population who would attend, and fully answer the purpose of a church for the present, till a brighter prospect arose in the colony, and its inhabitants were more congregated. I became anxious to see such a building arise as a Protestant land-mark of Christianity in a vast field of heathenism and general depravity of manners, and cheerfully gave my hand and my heart to perfect the work. I expected a willing co-operation from the Scotch settlers; but was disappointed in my sanguine hopes of their cheerful and persevering assistance, through their prejudices against the English Liturgy, and the simple rites of our communion. I visited them however in their affliction, and performed all ministerial duties as their Pastor; while my motto, was—Perseverance.



CHAPTER II.

VISIT THE SCHOOL.—LEAVE THE FORKS FOR QU'APPELLE.
—ARRIVAL AT BRANDON HOUSE.—INDIAN CORPSE
STAGED.—MARRIAGES AT COMPANY'S POST.—BAP-
TISMS.—DISTRIBUTION OF THE SCRIPTURES.—
DEPARTURE FROM BRANDON HOUSE.—ENCAMPMENT.—
ARRIVAL AT QU'APPELLE.—CHARACTER AND CUSTOMS
OF STONE INDIANS.—STOP AT SOME HUNTERS' TENTS
ON RETURN TO THE COLONY.—VISIT PEMBINA.—
HUNTING BUFFALOES.—INDIAN ADDRESS.—CANADIAN
VOYAGEURS.—INDIAN MARRIAGES.—BURIAL GROUND.
—PEMICAN.—INDIAN HUNTER SENDS HIS SON TO BE
EDUCATED.—MOSQUITOES.—LOCUSTS.

JANUARY 1, 1821.—I went to the school this morning, a distance of about six miles from my residence, to examine the children, and was much pleased at the progress which they had already made in reading. Having addressed them, and prayed for a divine blessing on their instruction: I distributed to those who could read a little book, as a reward for their general good conduct in the school. In returning to the farm, my mind was filled with sentiments of gratitude and love to a divine Saviour for his providential protection, and

gracious favour towards me during the past year. He has shielded me in the shadow of his hand through the perils of the sea and of the wilderness from whence I may derive motives of devotion and activity in my profession. Thousands are involved in worse than Egyptian darkness around me, wandering in ignorance and perishing through lack of knowledge. When will this wide waste howling wilderness blossom as the rose, and the desert become as a fruitful field! Generations *may* first pass away; and the seed of instruction that is now sown, may lie buried, waiting for the early and the latter rain, yet, the sure word of Prophecy, will ever animate Christian liberality and exertion, in the bright prospect of that glorious period, when Christianity shall burst upon the gloomy scene of heathenism, and dispel every cloud of ignorance and superstition, till *the very ends of the earth* shall see the salvation of the Lord.

As I returned from divine service at the Fort, to the farm, on the 7th, it rained hard for nearly two hours, which is a very unusual thing during winter in this northern latitude. We have seldom any rain for nearly six months, but a continued hard frost the greater part of this period. The sky is generally clear,

and the snow lies about fifteen, or at the utmost eighteen inches deep. As the climate of a country is not known by merely measuring its distance from the equator, but is affected differently in the same parallel of latitude by its locality, and a variety of circumstances, we find that of Red River, though situated in the same parallel, far different from, and intensely more cold than, that of England. The thermometer is frequently at 30° and 40° below zero, when it is only about freezing point in the latter place. This difference is probably occasioned by the prevailing north-westerly wind, that blows with piercing keenness over the rocky mountains, or Andes, which run from north to south through the whole Continent, and over a country which is buried in ice and snow.

As my instructions were to afford religious instruction and consolation to the servants in the active employment of the Hudson's Bay Company, as well as to the Company's retired servants, and other inhabitants of the settlement, upon such occasions as the nature of the country and other circumstances would permit; I left the Forks * in a cariole drawn by three

* So called from the junction of the Assiniboine River with the Red River.

dogs, accompanied by a sledge with two dogs, to carry the luggage and provisions, and two men as drivers, on the 15th of January, for Brandon House, and Qu'appelle, on the Assiniboine River. After we had travelled about fifteen miles, we stopped on the edge of a wood, and *bivouacked* on the snow for the night. A large fire was soon kindled, and a supply of wood cut to keep it up; when supper being prepared and finished, I wrapped myself in my blankets and buffaloe robe, and laid down with a few twigs under me in place of a bed, with my feet towards the fire, and slept soundly under the open canopy of heaven. The next morning we left our encampment before sunrise; and the country as we passed presented some beautiful points and bluffs of wood. We started again early the following morning, which was intensely cold; and I had much difficulty in keeping my face from freezing, on my way to the encampment rather late in the evening, at the '*Portage de Prairie*.' In crossing the plain the next morning, with a sharp head wind, my nose and part of my face were frozen quite hard and white. I was not conscious of it, till it was perceived by the driver, who immediately rubbed the parts affected well with snow, and restored the circu-

lation, so that I suffered no inconvenience from the circumstance, but was obliged to keep my face covered with a blanket as I lay in the cariole the remaining part of the day.

On the 19th we were on the march as early as half past four, and had a sharp piercing wind in our faces, which drifted the snow, and made the track very bad for the dogs. This greatly impeded our progress; and our provisions being short, I shot some ptarmigans, which were frequently seen on our route. We perceived some traces of the buffaloe, and the wolf was frequently seen following our track, or crossing in the line we were travelling. Jan. 20. We started at sunrise, with a very cold head wind; and my favourite English watch dog, Neptune, left the encampment, to follow us, with great reluctance. I was apprehensive that he might turn back, on account of the severity of the morning; and being obliged to put my head under the blanket in the cariole, I requested the driver to encourage him along. We had not pursued our journey however more than an hour, before I was grieved to find that the piercing keenness of the wind had forced him to return; and the poor animal was probably soon after devoured by the wolves.

We arrived at Brandon House, the Company's

provision post, about three o'clock; and the next day, being Sunday, the servants were all assembled for divine worship at eleven o'clock: and we met again in the evening at six, when I married the officer of the post, and baptized his two children. On the following morning, I saw an Indian corpse staged, or put upon a few cross sticks, about ten feet from the ground, at a short distance from the fort. The property of the dead, which may consist of a kettle, axe, and a few additional articles, is generally put into the case, or wrapped in the buffaloe skin with the body, under the idea that the deceased will want them, or that the spirit of these articles will accompany the departed spirit in travelling to another world. And whenever they visit the stage or burying-place, which they frequently do for years afterwards, they will encircle it, smoke their pipes, weep bitterly, and, in their sorrow, cut themselves with knives, or pierce themselves with the points of sharp instruments. I could not but reflect that theirs is a sorrow without hope: all is *gross darkness* with them as to futurity; and they wander through life without the consolatory and cheering influence of that gospel which has brought life and immortality to light.

Before I left this post, I married two of the Company's servants, and baptized ten or twelve children. As their parents could read, I distributed some Bibles and Testaments, with some Religious Tracts among them. On the 24th, we set off for Qu'appelle, but not without the kind attention of the officer, in adding two armed servants to our party, from the expectation that we might fall in with a tribe of Stone Indians, who had been threatening him, and had acted in a turbulent manner at the post a few days before. In the course of the afternoon, we saw a band of buffaloes, which fled from us with considerable rapidity. Though an animal apparently of a very unweildy make, and as large as a Devonshire ox, they were soon out of our sight in a laboured canter. In the evening our encampment was surrounded by wolves, which serenaded us with their melancholy howling throughout the night: and when I first put my head from under the buffaloe robe in the morning, our encampment presented a truly wild and striking scene;—the guns were resting against a tree, and pistols with powder horns were hanging on its branches; one of the men had just recruited the fire, and was cooking a small piece of buffaloe meat on the point of a stick, while the others were

lying around it in every direction. Intermingled with the party were the dogs, lying in holes which they had scratched in the snow for shelter, but from which they were soon dragged, and harnessed that we might recommence our journey. We had not proceeded far before we met one of the Company's servants going to the fort which we had left, who told us that the Indians we were apprehensive of meeting had gone from their track considerably to the north of our direction. In consequence of this information we sent back the two armed servants who had accompanied us. In the course of the day we saw vast numbers of buffaloes; some rambling through the plains, while others in sheltered spots were scraping the snow away with their feet to graze. In the evening we encamped among some dwarf willows; and some time after we had kindled the fire, we were considerably alarmed by hearing the Indians drumming, shouting, and dancing, at a short distance from us in the woods. We immediately almost extinguished the fire, and lay down with our guns under our heads, fully expecting that they had seen our fire, and would visit us in the course of the night. We dreaded this from the known character of the Stone Indians, they being great thieves; and

it having been represented to us, that they murdered individuals, or small parties of white people, for plunder; or stripped them, leaving them to travel to the posts without clothing, in the most severe weather. We had little sleep, and started before break of day, without having been observed by them. We stopped to breakfast at the *Standing Stone*, where the Indians had deposited bits of tobacco, small pieces of cloth, &c. as a sacrifice, in superstitious expectation that it would influence their manitou to give them buffaloes and a good hunt. Jan. 27th. soon after midnight, we were disturbed by the buffaloes passing close to our encampment: we rose early, and arrived at Qu'appelle about three o'clock. Nearly about the same time, a large band of Indians came to the fort from the plains with provisions. Many of them rode good horses, caparisoned with a saddle or pad of dressed skin, stuffed with buffaloe wool, from which were suspended wooden stirrups; and a leathern thong, tied at both ends to the under jaw of the animal, formed the bridle. When they had delivered their loads, they paraded the fort with an air of independence. It was not long however before they became clamorous for spiritous liquors; and the evening presented such a bacchanalia, including the

women and the children, as I never before witnessed. Drinking made them quarrelsome, and one of the men became so infuriated, that he would have killed another with his bow, had not the master of the post immediately rushed in and taken it from him. The following day, being Sunday, the servants were all assembled for divine worship, and again in the evening. Before I left the fort, I married several of the Company's servants, who had been living with, and had families by, Indian or half-caste women, and baptized their children. I explained to them the nature and obligations of marriage and baptism; and distributed among them some Bibles and Testaments, and Religious Tracts.

With the Indians who were at the Fort, there was one of the Company's servants who had been with the tribe nearly a year and a half, to learn their language as an interpreter. They were very partial to him, and treated him with great kindness and hospitality. He usually lived with their chief, and upon informing him who I was, and the object for which I came to the country, he welcomed me by a hearty shake of the hand; while others came round me, and stroked me on the head, as a fond father would his favourite boy. On one occasion, when I

particularly noticed one of their children, the boy's father was so affected with the attention, that with tears he exclaimed, "See! the God takes notice of my child." Many of these Indians were strong, athletic men, and generally well-proportioned; their countenances were pleasing, with aquiline noses, and beautifully white and regular teeth. The buffaloe supplies them with food, and also with clothing. The skin was the principal, and almost the only article of dress they wore, and was wrapped round them, or worn tastefully over the shoulder like the Highland plaid. The leggins of some of them were fringed with human hair, taken from the scalps of their enemies; and their mocasins, or shoes, were neatly ornamented with porcupine quills. They are notorious horse-stealers, and often make predatory excursions to the Mandan villages on the banks of the Missouri, to steal them. They sometimes visit the Red River for this purpose, and have swept off, at times, nearly the whole of our horses from the settlement. Such indeed is their propensity for this species of theft, that they have fired upon, and killed the Company's servants, close to the forts for these useful animals. They run the buffaloe with them in the summer, and fasten them to sledges which

they drag over the snow when they travel in the winter ; while the dogs carry burdens upon their backs, like packs upon the pack-horse. It does not appear that chastity is much regarded among them. They take as many wives as they please, and part with them for a season, or permit others to cohabit with them in their own lodges for a time, for a gun, a horse, or some article they may wish to possess. They are known, however, to kill the woman, or cut off her ears or nose, if she be unfaithful without their knowledge or permission. All the lowest and most laborious drudgery is imposed upon her, and she is not permitted to eat till after her lord has finished his meal, who amidst the burdensome toil of life, and a desultory and precarious existence, will only condescend to carry his gun, take care of his horse, and hunt as want may compel him. During the time the interpreter was with these Indians the measles prevailed, and carried off great numbers of them, in different tribes. They often expressed to him a very low opinion of the white people who introduced this disease amongst them, and threatened to kill them all, at the same time observing, that they would not hurt him, but send him home down the Missouri. When their relations, or children of whom they are passion-

ately fond, were sick, they were almost constantly addressing their manitou drumming, and making a great noise; and at the same time they sprinkled them with water where they complained of pain. And when the interpreter was sick, they were perpetually wanting to drum and conjure him well. He spoke to them of that God and Saviour whom white people adore; but they called him a fool, saying that he never came to their country, or did any thing for them, "*So vain were they in their imaginations, and their foolish heart was darkened.*"

Jan. 30.—We left Qu'appelle to return to the colony, and stopped for the night at an encampment of Indians, some of whom were engaged as hunters for the company. They welcomed me with much cordiality to their wigwams. We smoked the calumet as a token of friendship; and a plentiful supply of buffaloe tongues was prepared for supper. I slept in one of their tents, wrapt in a buffaloe robe, before a small fire in the centre, but the wind drawing under it, I suffered more from cold than when I slept in an open encampment. As we were starting the next morning I observed a fine looking little boy standing by the side of the cariole, and told his father that if he would send him to me at the Settlement by the first oppor-

tunity, I would be as a parent to him, clothe him, and feed him, and teach him what I knew would be for his happiness, with the Indian boys I had already under my care. We proceeded, and after we had travelled about three hours, the whole scene around us was animated with buffaloes ; so numerous, that there could not be less, I apprehend, than ten thousand, in different bands, at one time in our view. It took us nearly the whole day to cross the plain, before we came to any wood for the night. We resumed our journey at the dawn of the following morning, and after travelling about three hours we stopped at a small creek to breakfast : as soon as we had kindled the fire, two Indians made their appearance, and pointing to the willows, shewed me a buffalo that they had just shot. They were very expert in cutting up the animal, and ate some of the fat, I observed, with a few choice pieces, in a raw state. Soon afterwards I saw another Indian peeping over an eminence, whose head-dress at first gave him the appearance of a wolf : and, fearing some treachery, we hurried our breakfast and started.

Feb. 2.—The night was so intensely cold that I had but little sleep, and we hurried from our encampment at break of day. The air was

filled with small icy particles ; and some snow having fallen the evening before, one of the men was obliged to walk in snow shoes, to make a track for the dogs to follow. Our progress was slow, but we persevered, and arrived at Brandon house about four o'clock. We saw some persons at this post, who had just come from the Mandan villages : they informed us of the custom that prevails among these Indians, as with many others, of presenting females to strangers ; the husband his wife or daughter, and the brother his sister, as a mark of hospitality : and parents are known to lend their daughters of tender age for a few beads or a little tobacco ! During our stay, a Sunday intervened, when all met for divine worship in the morning and evening, and I had an opportunity of baptizing several more children, whose parents had come in from the hunting grounds, since my arrival at the Post, in my way to Qu'appelle. On the 5th we left the fort, and returning by the same track that we came, I searched for traces of my favourite lost dog, but found none. The next morning I got into the cariole very early, and the rising sun gradually opened to my view a beautiful and striking scenery. All nature appeared silently and impressively to proclaim the goodness and

wisdom of God. Day unto day, in the revolutions of that glorious orb, which shed a flood of light over the impenetrable forests and wild wastes that surrounded me, uttereth speech. Yet His voice is not heard among the heathen, nor His name known throughout these vast territories by Europeans in general, but to swear by.— Oh! for wisdom, truly Christian faith, integrity and zeal in my labours as a minister, in this heathen and *moral desert*.

Feb. 9.—The wind drifted the snow this morning like a thick fog, that at times we could scarcely see twenty yards from the cariole. It did not stop us however in our way, and I reached the farm about five o'clock, with grateful thanks to God, for protecting me through a perilous journey, drawn by dogs over the snow a distance of between five and six hundred miles among some of the most treacherous tribes of Indians in this northern wilderness.

March 4.—The weather continues very cold, so as to prevent the women and the children from attending regularly divine service on the Sabbath. The sun however is seldom obscured with clouds, but shines with a sickly face; without softening at all at present, the piercing north-westerly wind that prevails throughout the winter.

A wish having been expressed to me, that I would attend a general meeting of the principal settlers at Pembina, I set off in a cariole for this point of the Settlement, a distance of nearly eighty miles, on the 12th. We stopped a few hours at the Salt Springs, and then proceeded on our journey so as to reach Fort Daer the next morning to breakfast; so expeditiously will the dogs drag the cariole in a good track, and with a good driver. We met for the purpose of considering the best means of protection, and of resisting any attack that might be made by the Sioux Indians, who were reported to have hostile intentions against this part of the colony, in the Spring. They had frequently killed the hunters upon the plains; and a war party from the Mississippi, scalped a boy last summer within a short distance of the fort where we were assembled; leaving a painted stick upon the mangled body, as a supposed indication that they would return for slaughter.

The 18th being the Sabbath, I preached to a considerable number of persons assembled at the Fort. They heard me with great attention; but I was often depressed in mind, on the general view of character, and at the spectacle of human depravity and barbarism I was called to witness.

During my stay, I went to some hunter's tents on the plains, and saw them kill the buffalo, by crawling on the snow, and pushing their guns before them, and this for a considerable distance till they got very near the band. Their approach to the animals was like the appearance of wolves, which generally hover round them to devour the leg-wearied and the wounded; and they killed three before the herd fled. But in hunting the buffaloes for provisions it affords great diversion to pursue them on horseback. I once accompanied two expert hunters to witness this mode of killing them. It was in the spring: at this season the bulls follow the bands of cows in the rear on their return to the south, whereas in the beginning of the winter, in their migration to the north, they preceded them and led the way. We fell in with a herd of about forty, on an extensive prairie. They were covering the retreat of the cows. As soon as our horses espied them they shewed great spirit, and became as eager to chase them as I have understood the old English hunter is to follow the fox-hounds in breaking cover. The buffaloes were grazing, and did not start till we approached within about half a mile of them, when they all cantered off in nearly a compact body. We immediately threw the reins upon the

horses' necks, and in a short time were intermingled with several of them. Pulling up my horse I then witnessed the interesting sight of the hunters continuing the chase, till they had separated one of the bulls from the rest, and after driving it some distance, they galloped alongside and fired upon the animal, with the gun resting upon the front of the saddle. Immediately it was wounded, it gave chase in the most furious manner, and the horses aware of their danger, turned and cantered away at the same pace as the buffalo. While the bull was pursuing them, the men reloaded their guns, which they do in a most expeditious manner, by pouring the charge of powder into the palm of their hand half closed, from a horn hung over the shoulder, and taking a ball from the pouch that is fastened to their side, and then suddenly breaking out of the line, they shot the animal through the heart as it came opposite to them. It was of a very large size, with long shaggy hair on the head and shoulders, and the head when separated from the carcase was nearly as much as I could lift from the ground.

The Indians have another mode of pursuing the buffaloes for subsistence, by driving them into a pound. They make the inclosure of a circular form with trees felled on

the spot, to the extent of one or two hundred yards in diameter, and raise the entrance with snow, so as to prevent the retreat of the animals when they have once entered. As soon as a herd is seen in the horizon coming in the direction of the pound, a party of Indians arrange themselves singly in two opposite lines, branching out gradually on each side to a considerable distance, that the buffaloes may advance between them. In taking their station at the distance of twenty or thirty yards from each other, they lie down, while another party manœuvre on horseback, to get in rear of the band. Immediately they have succeeded they give chace, and the party in ambush rising up as the buffaloes come opposite to them, they all halloo, and shout, and fire their guns, so as to drive them, trampling upon each other, into the snare, where they are soon slaughtered by the arrow or the gun.

The buffaloe tongue, when well cured, is of excellent flavour, and is much esteemed, together with the *bos*, or hump of the animal, that is formed on the point of the shoulders. The meat is much easier of digestion than English beef; and many pounds of it are often taken by the hungry traveller just before he

wraps himself in his buffaloe robe for the night without the least inconvenience.

On my return to the Fort, I had an opportunity of hearing from a chief of a small tribe of Chippeways, surrounded by a party of his young men, a most pathetic account, and a powerful declaration of revenge against the Sioux Indians, who had tomahawked and scalped his son. Laying his hand upon his heart as he related the tragical circumstance, he emphatically exclaimed, ‘It is *here* I am affected, and *feel* my loss;’ then raising his hand above his head, he said, ‘the spirit of my son cries for vengeance. It must be appeased. His bones lie on the ground uncovered. We want ammunition: give us powder and ball, and we will go and revenge his death upon our enemies.’ Their public speeches are full of bold metaphor, energy and pathos. “No Greek or Roman orator ever spoke perhaps with more strength and sublimity than one of their chiefs when asked to remove with his tribe to a distance from their native soil.” ‘We were born,’ said he, ‘on this ground, our fathers lie buried in it, shall we say to the bones of our fathers, arise, and come with us into a foreign land?’

One of the Indians left his wampum, or belt,

at the Fort as a pledge that he would return and pay the value of an article which was given to him at his request. They consider this deposit sacred and inviolable, and as giving a sanction to their words, their promises and their treaties. They are seldom known to fail in redeeming the pledge; and they ratify their agreements with each other by a mutual exchange of the wampum, regarding it with the smoking of tobacco, as the great test of sincerity.

In conducting their war excursions, they act upon the same principle as in hunting. They are vigilant in espying out the track of those whom they pursue, and will follow them over the praries, and through the forests, till they have discovered where they halt; when they wait with the greatest patience, under every privation, either lurking in the grass, or concealing themselves in the bushes, till an opportunity offers to rush upon their prey, at a time when they are least able to resist them. These tribes are strangers to open warfare, and laugh at Europeans as fools for standing out, as they say, in the plains, to be shot at.

On the 22nd I reached the Farm, and from the expeditious mode of travelling over the snow, I began to think, as is common among

the Indians, that one hundred miles was little more than a step, or in fact but a short distance. It often astonished me to see with what an unwearied pace, the drivers hurry along their dogs in a cariole, or sledge, day after day in a journey of two and three hundred miles. I have seen some of the English half-breeds greatly excel in this respect. Many of the Canadians however are very expert drivers, as they are excellent *voyageurs* in the canoe. There is a native gaiety, and vivacity of character, which impel them forward, and particularly so, under the individual and encouraging appellation of ' *bon homme*.' When tripping, they are commonly all life, using the whip, or more commonly a thick stick, barbarously upon their dogs, vociferating as they go " *Sacres Crapeaux*," " *Sacrée Marne*," " *Saintes Diables*," and uttering expressions of the most appalling blasphemy. In the rivers, their canoe songs, as sung to a lively air and chorus with the paddle, are very cheerful and pleasing. They smoke immediately and almost incessantly, when the paddle is from their hands; and none exceed them in skill, in running the rapids, passing the portages with pieces of eighty and ninety pounds weight upon their backs, and expeditiously performing a journey of one thousand miles.

APRIL 1.—Last Friday I married several couples, at the Company's Post; nearly all the English half-breeds were assembled on the occasion, and so passionately fond are they of dancing, that they continued to dance almost incessantly from two o'clock on Friday afternoon, till late on Saturday night. This morning the Colony Fort was nearly thronged with them to attend divine service; and it was my endeavour to address them, with plainness, simplicity, and fidelity. There was much attention; but, I fear, from their talking, principally, their mother tongue, the Indian language, that they did not comprehend a great deal of my discourse. This is the case also, with a few of the Scotch Highland settlers, who speak generally the Gaelic language.

Marriage, I would enforce upon all, who are living with, and have children by half-caste, or Indian women. The apostolic injunction is clear and decisive against the too common practice of the country, in putting them away, after enjoying the morning of their days; or deserting them to be taken by the Indians with their children, when the parties, who have cohabited with them, leave

the Hudson's Bay Company's territories.* And if a colony is to be organized, and established in the wilderness, the moral obligation of marriage must be felt. It is "the *parent*," said Sir William Scott, "not the *child* of civil society." Some *form*, or religious rite in marriage is also requisite, and has generally been observed by enlightened and civilized nations. It is a civil contract in civil society, but the sanction of religion should be superadded. The ancients considered it as a religious ceremony. They consulted their imaginary gods, before the marriage was solemnized, and implored their assistance by prayers, and sacrifices; the gall was taken out of the victim, as the seat of anger and malice, and thrown behind the altar, as hateful to the deities who presided over the nuptial ceremonies. Marriage, by its original institution† is the nearest of all earthly relations, and as involving each other's happiness through life, it surely ought to be entered upon by professing Christians, with religious rites, invoking heaven as a party to it, while the consent of the individuals is pledged to each other, ratified and confirmed by a vow.

* 1 Corin. vii. 12.

† Gen. ii. 24.

Incestuous cohabitation is common with the Indians, and in some instances, they will espouse several sisters at the same time; but so far from adopting the custom of others in presenting their wives, or daughters as a mark of hospitality due to a stranger, the Chipeways or Saulteaux tribe of Red River, appear very jealous of them towards Europeans. There is something patriarchal in their manner of first choosing their wives. When a young man wishes to take a young woman to live with him; he may perhaps mention his wishes to her, but generally, he speaks to the father, or those who have authority over her. If his proposal be accepted, he is admitted into the tent, and lives with the family, generally a year, bringing in the produce of his hunting for the general mess. He then separates to a tent of his own, and adds to the number of wives, according to his success and character as a hunter. The Indians have been greatly corrupted in their simple and barbarous manners, by their intercourse with Europeans, many of whom have borne scarcely any other mark of the Christian character than the name; and who have not only fallen into the habits of an Indian life, but have frequently exceeded the savage in their savage customs. When a

female is taken by them, it does not appear that her wishes are at all consulted, but she is obtained from the lodge as an inmate at the Fort, for the prime of her days generally, through that irresistible bribe to Indians, rum. Childbirth, is considered by them, as an event of a trifling nature; and it is not an uncommon case for a woman to be taken in labour, step aside from the party she is travelling with, and overtake them in the evening at their encampment, with a new-born infant on her back. It has been confidently stated that Indian women suffer more from parturition with half-breed children than when the father is an Indian. If this account be true, it can only be in consequence of their approach to the habits of civilized life, exerting an injurious influence over their general constitution. When taken to live with white men, they have larger families, and at the same time are liable to more disease consequent upon it, than in their wild and wandering state. They have customs, such as separation for forty days at the birth of a child, setting apart the female in a separate lodge at peculiar seasons, and forbidding her to touch any articles in common use, which bear a strong resemblance to the laws of uncleanness, and separation

commanded to be observed towards Jewish females. These strongly corroborate the idea, that they are of Asiatic origin; descended from some of the scattered tribes of the children of Israel: and through some ancient transmigration, came over by Kamtchatka into these wild and extensive territories. When they name their children, it is common for them to make a feast, smoke the calumet, and address the Master of life, asking him to protect the child, whom they call after some animal, place, or object in nature, and make him a good hunter. The Stone Indians add to the request, a good horse-stealer. The women suckle their children generally, till the one supplants the other, and it is not an uncommon circumstance to see them of three or four years old running to take the breast. They have a burial ground at the Settlement, and usually put the property of the deceased into the grave with the corpse. If any remains, it is given away from an aversion they have to use any thing that belonged to their relations who have died. Some of the graves are very neatly covered over with short sticks and bark as a kind of canopy, and a few scalps are affixed to poles that are stuck in the ground at the head of several of them. You see also occasionally at the grave, a piece

of wood on which is either carved or painted the symbols of the tribe the deceased belonged to, and which are taken from the different animals of the country.

APRIL 6.—One of the principal settlers informed me this morning, that an Indian had stabbed one of his wives in a fit of intoxication at an encampment near his house. I immediately went to the Lodge to inquire into the circumstance, and found that the poor woman had been stabbed in wanton cruelty, through the shoulder and the arm, but not mortally. The Indians were still drunk, and some of them having knives in their hands, I thought it most prudent to withdraw from their tents, without offering any assistance. The Indians appear to me to be generally of an inoffensive and hospitable disposition; but spirituous liquors, like war, infuriate them with the most revengeful and barbarous feelings. They are so conscious of this effect of drinking, that they generally deliver up their guns, bows and arrows, and knives, to the officers, before they begin to drink at the Company's Post; and when at their tents, it is the first care of the women to conceal them, during the season of riot and intoxication.

A considerable quantity of snow fell on the

night of the 12th, and the weather continuing very cold, it is not practicable yet to begin any operations in farming. Though I see not as yet any striking effects of my ministry among the settlers, yet, I trust, some little outward reformation has taken place, in the better observance of the Sabbath.

MAY 2.—The rivers have broken up this spring unusually late, and the ice is now floating down in large masses. The settlers, who went to Pembina and the plains, for buffaloe meat in the Fall, are returning upon rafts, or in canoes formed by hollowing the large trunks of trees: many of them are as improvident of to-morrow as the Indians, and have brought with them no dried provisions for the summer. This is not the case however with the Scotch, who have been provident enough to bring with them a supply of dried meat and pemican for a future day. The dried meat is prepared by cutting the flesh of the buffaloe thin, and hanging it on stages of wood to dry by the fire; and is generally tied in bundles of fifty or forty pounds weight. It is very rough, and tasteless, except a strong flavour of the smoke. Pemican is made by pounding the dried meat, and mixing it with boiled fat, and is then put into bags made of

buffaloe skin, which weigh about eighty and a hundred pounds each. It is a species of food well adapted to travelling in the country; but so strongly cemented in the bag, that when it is used, it is necessary to apply the axe; and very much resembles in appearance tallow-chandler's grease.

The 10th.—The plains have been on fire to a considerable extent for several days past, and the awful spectacle is seen this evening, through the whole of the northern, and western horizon. Idle rumours prevail that the Sioux Indians will attack the Settlement; which unhappily unsettle the minds, and interrupt the industry of the colonists. But none of these things move me, in carrying on my plans, and making arrangements to erect a substantial building, sixty feet by twenty. The Red River appears to me, a most desirable spot for a Missionary establishment, and the formation of schools; from whence Christianity may arise, and be propagated among the numerous tribes of the north. The settlers are now actively employed in preparing to sow the small lots of land which they have cleared: but this season is short from the great length of the winter.—The 20th being Sunday more than one hundred of them assembled at the Fort for

divine service; and their children from the school were present for public examination. They gave general satisfaction in their answers to questions from the "Chief Truths of the Christian Religion, and Lewis's Catechism."—Text Proverbs iii. 17.

By the arrival of the boats from Qu'appelle, on the 25th, I received the little Indian boy, I noticed, when leaving the Hunter's Tents, during my excursion to that quarter in January last. Soon after my departure, the father of the boy observed, that "as I had asked for his son, and stood between the Great Spirit and the Indians, he would send him to me;" and just before the boats left the Post for the Red River, he brought the boy, and requested that he might be delivered to my care. Thus was I encouraged in the idea, that native Indian children might be collected from the wandering tribes of the north, and educated in "the knowledge of the true God, and Jesus Christ whom he hath sent."

Every additional Indian child I obtained for this purpose, together with the great inconvenience of having no place appropriated for public worship, gave a fresh stimulus to exertion in erecting the proposed building.

There was but little willing assistance however, towards this desirable object ; as few possessed any active spirit of public improvement ; and the general habits of the people being those of lounging and smoking, were but little favourable to voluntary exertions.

Sturgeon are caught at this period, from sixty to one hundred pounds weight and more, in great abundance at the Settlement ; and also for about a month in the fall of the year, a little below the rapids towards the mouth of the river. The oil of this fish is sometimes used as lamp oil by the settlers ; and the sound, when carefully and quickly dried in the shade, by hanging it upon a line in a good breeze, forms isinglass, the simple solution of which in water makes a good jelly, and may be seasoned by the addition of syrup and wine, or of the expressed juices of any ripe fruit. The roe is often cooked immediately it is taken from the fish ; but, when salted and placed under a considerable pressure until dry, it forms the very nutritious article of food named *caviare*. They generally afford us an abundant supply of provisions for about a month or five weeks ; and when they leave the river, we have usually a good supply of cat fish, weighing

about seven or eight pounds each, and which are taken in greater or less quantities for the most part of the summer months.

June the 20th. The canoes arrived from Montreal, *via* Lake Superior, and brought me the gratifying intelligence, in letters from England, that my family were all well. It was my intention that they should have embarked with me in my mission to this country, but circumstances prevented it; and now that I was surrounded with unexpected difficulties, situated in the very heart of an Indian territory, most difficult of access, and without military protection, I deemed it most advisable that they should defer the voyage, in the hope that another year might lessen these difficulties, and bring a better arrangement for the prosperity of the colony. I could undergo privations, and enter upon any arduous official duties, for the best interests of the natives and the settlers; but I could not subject Mrs. West (and infant children) to the known existing trials of the country, whose useful talents would otherwise have greatly aided me in the formation and superintendence of schools.

July 2nd. An agreeable change has taken place in the scenery around us; the trees are breaking into leaves, and many plants are in

blossom, where, but a short time ago, every thing bore the aspect of winter. But this almost sudden and pleasing change has brought an unceasing torment: night and day we are perpetually persecuted with the mosquitoes, that swarm around us, and afford no rest but in the annoying respiration of a smoky room. They hover in clouds about the domestic cattle, and drive them (almost irritated to madness) to the smoke of fires lighted with tufts of grass for their relief. The trial of this ever busy and tormenting insect is inconceivable, but to those who have endured it. We retire to rest, enveloped in clothes almost to suffocation, but the musquitoe finds its way under the blankets, piercing with its envenomed trunk, till we often rise in a fever. Nor are we relieved from this painful scourge until the return of a slight frost, in the beginning of September.

20th. The weather is extremely hot, the thermometer more than 90° above zero. Vegetation is making an astonishingly rapid progress, and the grain in its luxuriant growth upon a rich soil, presents to the eye the fairest prospects of a good harvest. But the locust, an insect very like the large grasshopper, is beginning to make sad ravages, by destroying

the crops, as it has done for the last three years, at the Settlement. These insects multiply so rapidly, that they soon overspread the land, or rather the whole country; and had not a wise Providence limited their existence to a year, they would no doubt (if permitted to increase) soon destroy the whole vegetative produce of the world. They seem to devour, not so much from a ravenous appetite, as from the rage of destroying every vegetable substance that lies in the way; and their work of destruction is frequently so regular in a field of corn, as to have the appearance of being cut with a scythe. Where they are bred, from eggs that are deposited in the earth the autumn before, they stop during the months of April, May, and June; towards the latter end of July, they get strong, and have wings, when they rise together, sometimes so numerous as to form a black cloud, which darkens the rays of the sun. Their first direction is against the wind, but afterwards they appear to be driven by its course, and fall, as a scourge, as they become exhausted by flight. “*The land may be as the garden of Eden before them, but behind them, it is a desolate wilderness.*”

CHAPTER III.

NORWAY HOUSE.—BAPTISMS.—ARRIVAL AT YORK FACTORY.—SWISS EMIGRANTS.—AUXILIARY BIBLE SOCIETY FORMED.—BOAT WRECKED.—CATHOLIC PRIESTS.—SIOUX INDIANS KILLED AT THE COLONY.—CIRCULATION OF THE SCRIPTURES AMONG THE COLONISTS.—SCARCITY OF PROVISIONS.—FISHING UNDER THE ICE.—WILD FOWL.—MEET THE INDIANS AT PEMBINA.—THEY SCALP AN ASSINIBOINE.—WAR DANCE.—CRUELLY PUT TO DEATH A CAPTIVE BOY.—INDIAN EXPRESSION OF GRATITUDE FOR THE EDUCATION OF HIS CHILD.—STURGEON.

THE late Earl of Selkirk having suggested that, “ In the course of each summer, it would be proper that the minister should visit the Hudson’s Bay Company’s factory at Norway House, and also at York Fort, as a great number of their servants are assembled at these places, for a few weeks in summer, and have no other opportunity for any public religious instruction ;” I left the settlement on the first of August, and met, at Norway House, one of the Directors of the Hudson’s Bay Company, and a gentleman of the North West, on their

route from Montreal to York Fort, to make arrangements for the future trade of the country, in consequence of a coalition between the two Companies. This was a circumstance which I could not but hail, as highly encouraging in the attempt to better the condition of the native Indians, and likely to remove many of the evils that prevailed during the ardour of opposition.

The 12th of August, being Sunday, we had divine service; after which I baptized between twenty and thirty children, and married two of the Company's officers. On the 14th, we left this Post, and arrived at York Factory, the 27th, where we found a considerable number of Swiss families, who had left their country, as emigrants to the Red River Colony. They shewed me a prospectus, which had been circulated in the Swiss Cantons, by a gentleman who had been in Canada, but had never seen the Settlement; and were anxious in their inquiries whether it was rising to prosperity. They appeared to me to be a different description of settlers, from what the colony, in its infancy of improvement, was prepared to receive; as consisting principally of watch-makers and mechanics. The hardy husbandman was the character we wanted; who would

work his persevering way through the thickets, clear the surface, and spread cultivation around us; and not easily repine if a storm overtook him in the wilderness.

During my stay at the Factory, several marriages and baptisms took place; and it was no small encouragement to me, in my ministerial labours, to have the patronage and cordial co-operation of the Director I had the pleasure of meeting, in establishing an Auxiliary Bible Society, for "Prince Rupert's Land and the Red River Settlement." It was formed with great liberality on the part of the Company's officers, who met on the occasion; and more than one hundred and twenty pounds were immediately subscribed, in aid of an institution, (the British and Foreign Bible Society,) which justly challenges the admiration of the world. Pure in its principle, and simple yet mighty in operation, it is diffusing blessings through the four quarters of the globe: Europe, Asia, Africa, and America, are partakers of its bounty; and the tide of its beneficent liberality is flowing towards all nations, kindreds, tongues, and complexions of our fellow men, that they may read in their own tongues the wonderful works of God.

We cheered the Director, with the most

cordial feelings of regard, as he stepped into the boat, on the morning of the 13th of September, to embark in the Prince of Wales, on his return to England; and immediately afterwards, I set off on my return to the Red River. We overtook the second division of boats, with the Swiss emigrants, on the 20th, slowly proceeding, and greatly harassed with the difficulties of the navigation. They informed us, that one of their party was accidentally drowned, soon after they left the Factory; and that several of their children had died on the passage. We were late on our return to the colony, and under considerable apprehensions that the rivers would be frozen over before our arrival. We experienced very cold weather the beginning of October; and our encampment at night was frequently covered with snow. One of the Swiss got his feet dreadfully frozen, from the careless neglect of not taking off his shoes and socks to dry, before he lay down to rest. In crossing Winipeg Lake, one of the boats was wrecked, but providentially no lives were lost. This accident, however, detained us in an encampment for six or seven days; and having scarcely any other subsistence than a little boiled barley, I experienced at times the most

pressing hunger. Every one rambled in pursuit of game, but generally returned unsuccessful. One evening, a servant brought in from his day's hunt a large horned owl, which was immediately cooked, and eagerly despatched. The next day, I was walking along the shore with my gun, when the waves cast at my feet a dead jack-fish; I took it up, and felt, from the keenness of my appetite for animal food, as though I could have immediately devoured it, notwithstanding it bore the marks of having been dead a considerable time. At this moment, I heard the croaking of a raven, and placing the fish upon the bank, as a bait, I shot it from behind a willow, where I had concealed myself, as it lighted upon the ground; and the success afforded me a welcome repast at night.

We reached the mouth of the Red River on the 2nd of November, and found our friend Pigewis, the Indian chief, at his old encampment. He received us most hospitably, giving us a good supply of dried sturgeon. Our hungry party put the liberality of the Indians to the test, but it did not fail; as I believe it seldom does, in their improvidence of tomorrow. I landed at Fort Douglas on the 4th, and could not but recount the mercies of

God in my safe return. They have followed me through many a perilous, and trying scene of life ; and I would that a sense of a continual protecting Providence in the mercy of Redemption, may ever actuate me in whatsoever things may tend to the promotion of the happiness, and of the *best interests* of my fellow men, in the journeyings of my life, through a disordered and distracted world.

No sooner had the Swiss emigrants arrived, than many of the Germans, who had come to the Settlement a few years ago from Canada, and had houses, presented themselves 'in search of a wife,' and having fixed their attachment with acceptance, they received those families, in which was their choice, into their habitations. Those who had no daughters to afford this introduction, were obliged to pitch their tents along the banks of the river, and outside the stockades of the Fort, till they removed to Pembina in the better prospect of provisions for the winter. Those of the Germans, who were Catholics, applied to the Canadian Catholic Priests to solemnize their marriage ; but they refused, because their intended wives were Protestants ; and such was their bigotry in this matter, in refusing to marry a Catholic to a Protestant, that they

expressed an opinion, that a Catholic could not be present, even as a witness, "*sine culpa*,"* when I performed the marriage ceremony, "*inter Catholicos et Hæreticos.*"†

The locusts which had begun the work of destruction at my leaving the Colony for York Factory, had completely destroyed the crops; and during my absence, a party of Sioux Indians, came to Fort Douglas, in expectation, it was said, of receiving presents from the stores. It was thought advisable to promise them some goods, on their returning peaceably to their own country, and they manifested no other than a peaceable disposition to all parties. The Saulteaux Indians, however, of Red River, between whom and the Sioux nation, a hostile feeling has existed from time immemorial, became very irritable; and a small party of them fired upon a straggling party of the Sioux, in a garden on the Point below the Colony Fort; they killed two, and wounded a third; and fled with such precipitation by swimming the river, and running through the willows, as to escape the vengeance, and almost the view of those who survived. It is

* Without blame.

† Between Catholics and Heretics.

the glory of the North American Indian to steal upon his enemies like a fox, to attack like a tiger, and flee after the attack like a bird. The Indians were not seen any more till after the Sioux had left the settlement, who went away murmuring, that powder and ball had been given, as they said, at the Fort, to the *Saulteaux*, to kill them. In fact they had formed a deep laid scheme to scalp the person in charge of Fort Douglas, in the absence of the 'Chargè d' Affaires' of the Colony, and were only prevented carrying it into execution by one of the party giving information to a person at the Farm, as to their intentions. They buried those who were shot near the Stockades of the Fort, and for more than a week after they were gone, the *Saulteaux*, in their savage fondness to exhibit the scalp in their war-dance, and obtain possession of the toes and fingers of the slain, made several attempts by night to disturb the graves, but were prevented getting these trophies, by a watch that was kept.

NOVEMBER 11.—The winter is again set in with severity, and I have been greatly disappointed in not having the building so far finished, as to have accommodated the school-master with a residence, as well as to have

afforded a place for divine worship before this period. He is now resident with the Indian boys, at the Post which formerly belonged to the North West Company: but being so far distant from the body of the Protestant settlers his number of scholars is not so large as it was, nor have we so many on the Sabbath, for divine worship as formerly. The difficulties which we have hitherto met with in obtaining provisions, and the mode of procuring them, have formed the character of the Colonists principally into that of hunters and fishermen; so that labourers are not obtained but at a high remunerating price, or at a dollar a day each. A circulating medium would no doubt reduce the price of labour. It has frequently been requested by the settlers, and would relieve them from many unpleasant circumstances arising from barter and payment by bills.

I found the Scriptures at some of the Company's Posts I visited, most of the copies of which had been sent into the country, together with the Book of Common Prayer, by one of the Directors, who ever expressed to me a lively interest for its moral improvement: and the liberal supply which I had received from the British and Foreign Bible Society, in several different languages, enabled me to cir-

culate many copies of the Bible among the colonists, in *English, Gaelic, German, Danish, Italian, and French*. They were gratefully received by them in general, and by none more so than the Highlanders, one of whom on receiving a Gaelic Bible well remarked, "that one word in the heart was worth more than the whole volume in the pocket neglected." The Catholic priests, however, opposed this circulation, and one of them called on a Catholic, to whom I had given a Bible at his own particular request, and after anathematizing our great reformer, asked him to give it up. The man refused with this pointed and pertinent question, "From whence, Sir, do you get your knowledge of religion?" In this refusal, he acted upon the enlightened principle, that we derive all true sentiments in religious subjects from the Bible, and the Bible alone; and that the exercise of private judgment in the possession of the Bible, was the birth-right privilege of every man. Therein is contained the great charter of salvation, and the awful code of divine communication to the human race. "A Bible then to every man in the world," is the sentiment we would encourage, in opposition to such a priestly objection, that is contrary to the liberal conduct of more

enlightened Catholics, and manifestly opposed to scriptural examples, and the divine command of the Founder of Christianity himself. The Eunuch was *reading the scriptures*, searching for, and inquiring after divine truth, when Philip received a commission from heaven to “join himself to his chariot.” The Saviour gave an authoritative command to the Jews to “*search the scriptures*,” and it is recorded of Timothy that “*from a child he had known the Holy Scriptures*.” They are the means of affording that instruction which man’s wisdom cannot teach, while they bear every mark of a divine revelation, in a manner worthy of God, and plain to the meanest capacity.

I had given a French Testament to one of the Canadians, whom I married to a Swiss Protestant, which excited the farther active prejudice of the Catholic priest. He called on him, and requested that he might have it, but the Canadian objected, saying, that as his wife was a Protestant, she wished to read it. He then asked to borrow it, promising to return the Testament in a few days, and took it home with him. I had written on the inside of the cover—

The man’s name.

From the British and Foreign Bible Society.

“*Sondez les Ecritures*.” St. Jean, v. 39.

A short time after it was returned, the Canadian shewed me the remarks which the priest had written, and gave me the Testament, at my request, in exchange for a Bible.

Over the above text, the Catholic priest wrote, "Lisez avec soin les Ecritures, mais ne les explicuez point d'apres vos lumieres," and immediately following my name, which I had put at the bottom of the cover: "Si *quelquun* nécoute pas l'Eglise regardez le comme un Paién, et un Publicain." Matth. xviii. 17; adding the following observations: "Dans ce livre, on ne dit pas un mot de la penitence qui afflige le corps. Cependant il est de foi qu'elle est absolument necessaire au salut après le péché, c'est a l'Eglise de J. C. qu'il appartient de determiner le sens des Ecritures."

The prejudices which the Canadian priests at the Colony express against Catholics marrying Protestants must tend to weaken the religious and moral obligation of the marriage contract, as entered into between them. I have known the priests refuse to marry the parties of the above different persuasions, at the time that they were co-habiting together, as though it were better for them to live in fornication, than that they should violate the rigid statutes of the Papal see.

I married a couple a short time ago, and afterwards found that the priest had been unwearied in calling upon the woman who was a professed Protestant, and never ceased to repeat to her their opinions of heretics, till, with the persuasion of her husband, they prevailed upon her to be re-baptized, and re-married by them in the *nominal* profession of the Catholic faith. And I was assured by a Swiss gentleman at the Settlement, who had married a Catholic from Montreal, that some months after their marriage, one of the priests called upon his wife, and told her that it would have been better for her to have married a heathen, than a Protestant. A heathen, he said, might be converted to the Catholic faith, and be saved, but little hope could be entertained of a Protestant. These circumstances prove that Popery, as it now exists, at least in this quarter of the globe, is not contrary to what it was in the days of the Reformation.

Christmas is again returned, and appears to be generally known amongst us, as in Europe, only as a season of intoxication. Will not the very heathen rise up in judgment, at the last day, and condemn such a gross perversion of the supposed period of the Redeemer's birth ; the knowledge of whose name, they have

hitherto been unacquainted with. We had divine service at the Fort:—text, Luke ii. 8—11. The Indian boys repeated some hymns, and joined in the singing Hallelujah! to the “Emmanuel, which being interpreted, is, God with us.” I meet with many discouraging circumstances in my ministerial labours; but my path is sometimes cheered with the pleasing hope, that they are not altogether in vain; and that the light of Christianity will break in upon the heathen darkness that surrounds me. *The promises of God are sure*; and when cast down, I am not disheartened.

JANUARY 1, 1822.—Oh thou God of mercy, as thou hast brought me hitherto, be pleased to support and direct me in the wilderness; order my footsteps, and make my path acceptable to thyself—“Hoping all things, may I endure all things,” in the desire of usefulness, as I proceed in the journey of life, and be endowed with a Spirit of Love, and of a sound mind, as year after year revolves over my head.

The 16th. We are suffering great privations at the Settlement. Very little buffaloe meat has been obtained from the plains, and our principal subsistence is from grain boiled into soup. Few have either pepper, salt, flour, or

vegetables. One of the Swiss was lately frozen to death on the plains ; and a Meuron settler returning to the colony with a horse sledge of provisions perished also from the severity of the winter.

FEB. 14.—Times do not yet wear a more favourable aspect, and most of the settlers are upon an allowance of a pint of wheat each a day. Sometimes a few fish are taken with nets, from under the ice, which are put down by making holes at the distance of about fifteen or twenty feet from each other, and affixing the net line to a pole of this length, by which the net is drawn in the water from one opening to the other, till it is easily set. The fish that are caught, are pike, perch, and a species of herring, called gold-eyes, and for which an exorbitant price is frequently paid. The northern Indians angle for fish in winter, by cutting round holes in the ice about a foot or two in diameter, and letting down a baited hook. This is always kept in motion to prevent the water from freezing, and to attract the fish to the spot. Immediately they take a fish, they scoop out the eyes and swallow them, thinking them as great a delicacy as the European does the oyster.

My professional duties calling me to Pembina,

I left the Farm in a cariole on the 20th, and was sorry to find on my arrival many Swiss families suffering from the want of a regular supply of provisions from the plains. This was occasioned in a great measure from the irregularity and eagerness with which the hunters pursued the buffaloes immediately they made their appearance. Had they suffered some of the leading bands to have passed in the direction they were going towards the Settlement, instead of pursuing and turning them as soon as they were seen in the horizon, others would probably have followed, and plenty of provisions had been obtained. But the fugitive supplies of the chase are generally a poor dependance; and the colony will be greatly encouraged should the domestic cattle that have been purchased arrive from the United States. The difficulties which the Swiss emigrants have had to encounter, and the severity of the climate have disheartened many of them from settling in the country, and they have determined on going to a settlement on the Ohio in the Spring. They attended divine service on the Sabbath during my stay, and expressed much gratitude for my reading to them the French Testament and the ministerial duties I performed among them.

I returned to the Farm, where a report

reached me, which was in circulation, upon strong grounds of suspicion, that a most deliberate and barbarous murder had been committed by one of the half-breeds on a Canadian freeman. He was supposed to have been instigated to the bloody deed by a woman he lived with, and whom he received from the Canadian for so many buffaloes as provision. Evidence however was wanting, it was thought, that would justify his being sent down to Montreal, or to England for trial, to convict him there; as there was no criminal jurisdiction established within the territories of the Hudson's Bay Company.

MARCH 25.—The thaw has come on unexpectedly early, and caused many of the hunters to return from the plains with scarcely any provisions. There were a few tame buffaloes that had been reared in the colony, which have been slaughtered, and to save as much seed corn as possible, the allowance of grain is given out to the settlers with the most rigid economy by the *Chargè d'Affaires*. There was a general shout to day in the Settlement at the sight of some swans and geese, as the sure harbingers of Spring, and of immense flocks of wild fowl, that bend their course in the Spring to the north, as in the fall of the year they fly to the south. It was indeed a cheerful sight, as nearly all the

feathered tribe leave us during a long and severe winter. In this season, we hear only, and that but very seldom the croaking of the raven, the chattering of the magpie, or the tapping of the woodpecker. But as summer bursts upon us, the call of the whip-poor-will is heard in the dusk of the evening, and the solitude of the woods is enlivened with a rich variety of birds, some of which dazzle the eye with the beauty of their colours. They have no notes however in their gay plumage, or melody of sound, which catch, and delight the ear. The wild fowl are mere birds of passage at the Red River, and but few were shot, as they passed over the colony, for our relief, in the want of provisions. Our numbers increased almost daily, from the return of the settlers from the plains, and it was the general opinion that it would be far better to kill all the horses and dogs in the Settlement for food, than distribute the whole of the grain, so as to be without seed corn.

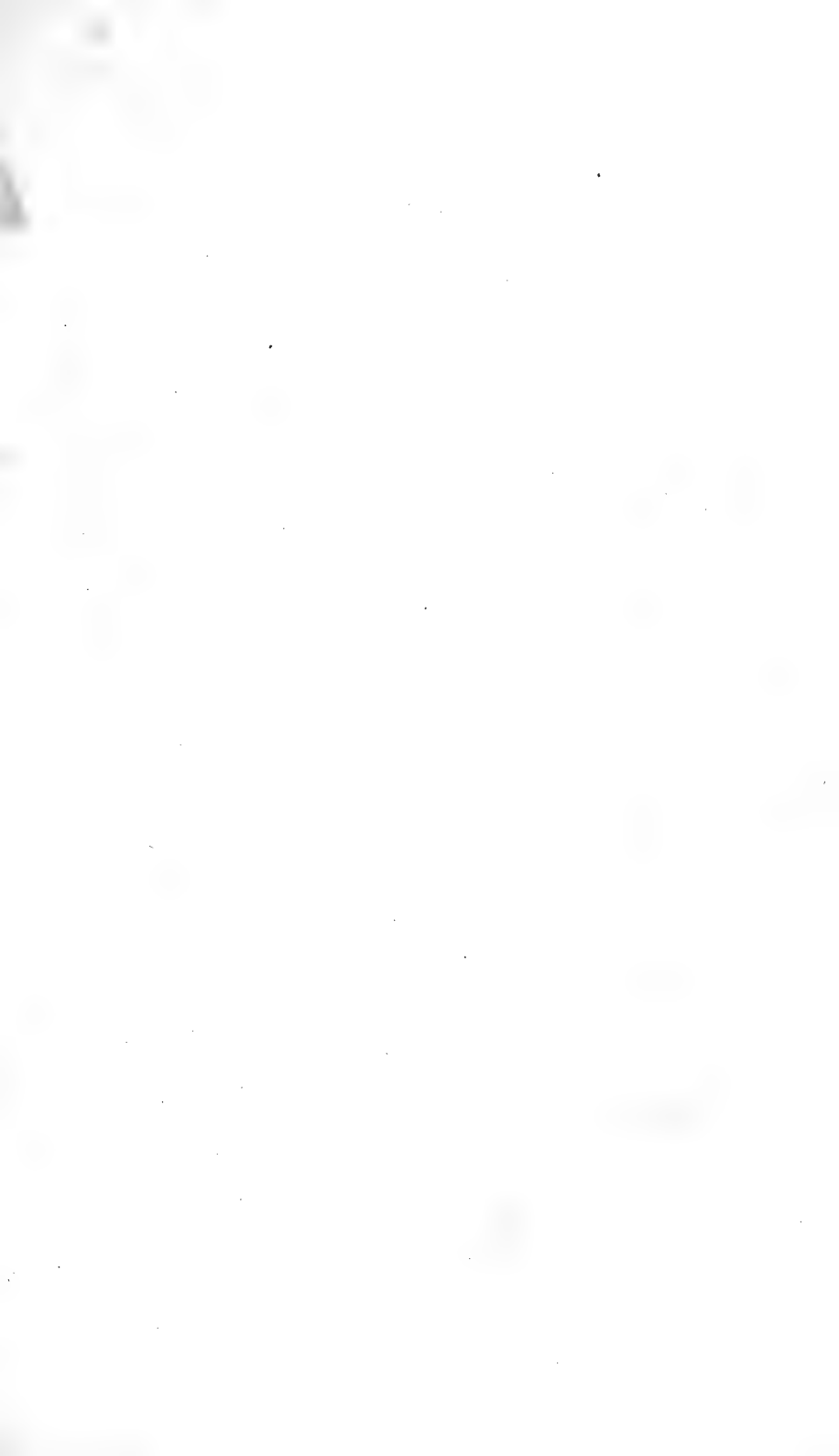
APRIL 5.—One of the chief officers of the Hudson's Bay Company arrived, and gave us the welcome promise, (before we were actually driven to the above extremity,) that the Colony should receive some wheat to sow from the Company's Post at *Bas la Rivière*, on Lake Winepeg, where there is a good farm, and the

crops had escaped the ravages of the locusts. When cheered by this prospect, the information reached us, that a party of Sioux Indians were on their way to the Settlement. As their intentions in visiting us were not known, and being apprehensive that more blood would be shed by the Saulteaux if they came down to Fort Douglas, it was resolved that two boats should be manned to prevent if possible their proceeding any farther than Pembina. It was far better to present an imposing force to them on the borders of the colony, than to suffer them to come down amongst us, where we should have been completely in their power, in our scattered habitations. At the request of the chief officer I accompanied the boats, and set off with him for the Company's Post at Pembina, about the middle of May. We arrived on the Friday, and soon after divine service on the Sunday morning the Sioux Indians were seen marching over the plains, with several colours flying, towards the Colony Fort, which was immediately opposite to that of the Company. When at the distance of about five hundred yards from us, they halted, and a Saulteaux Indian who happened to be at Pembina, immediately stripped himself naked, and rushed towards them as a proof of his courage. They received him with a cold

reserve, while some of them pointed their guns close to his body. He then mingled with the party, and we conducted them to the Colony Fort, as is customary when Indians are supposed to visit with peaceable and friendly intentions.

As soon as they had entered the Fort they placed two sentinels at the gate, one with a bow and arrows, and the other with a gun. There was something like military discipline among them, which they had probably learned during the late American war, in which they were engaged by the English; many of them were of a remarkably fine stature, and well-proportioned, but more formed for agility than strength. Their countenances were stamped with a fierce and barbarous expression, and being all armed with either long knives, tomahawks, guns, or bows, they soon encircled and formed a guard for the Chief of their party. After a short time, they became very restless, and searched every corner and outhouse of the Fort, under the suspicion that some treacherous attack might be made upon them. A few of them then crossed over to the Company's Post, and no idea was entertained but that they would conduct themselves peaceably. Liquor was given them at both posts; and as I was standing within the stockades of that of the Company, at

eight o'clock in the evening, a Chief of the party named Wanatou, came in apparently intoxicated, and snatching a gun from an Indian who stood near him, he fired it with ball in a manner that indicated some evil design. Leaving the Fort he wrestled with another for his gun which he fired in the air, and went immediately to the other post, where it was supposed they had taken up their quarters for the night. A guard being mounted, we retired to rest, but were disturbed about eleven o'clock with the cry, that the Sioux Indians had shot and scalped an Assiniboine, who with two others had travelled a considerable distance to smoke the calumet with them at Pembina. The bloody and unsuspected deed was committed by Wanatou, whose intention was to have killed the other two had they not immediately fled, because some one, or a party of their nation had stolen a horse from him about a year before. As soon as the scalp was taken they all started for the plains with this notorious Chief, who had shed the blood of ten or twelve Indians and Americans before; and who bore the marks of having been several times pierced with balls by his enemies. It was formerly the custom to cut off the heads of those whom they slew in war, and to carry them away as trophies;





INDIANS SCALPING AN ENEMY.

but these were found cumbersome in the hasty retreat which they always make as soon as they have killed their enemy ; they are now satisfied with only tearing off the scalp. This is usually taken from the crown of the head, of a small circular size ; sometimes however they take the whole integuments of the skull, with which they ornament their war jackets and leggins, or twist into a brush for the purpose of keeping off the mosquitoes. The scalp is their glory and triumph, and is often carried by women stretched upon a stick, and hung with various articles so as to make a jingle to men when they perform the war-dance.

This is very animated and striking, as they generally dance completely armed, and with gestures to represent their mode of going to war, their attack upon their enemy, the scalping of those who are slain, and their triumphant return as conquerors. They go through these evolutions in such a wild and savage manner as frequently to excite the fears of the European, who witnesses the war dance, lest it should terminate in a bloody conflict, and the death of most of the party.

We returned to the Forks, after having seen a party of half-breeds set off with their horses and carts for buffaloe meat, in the same direc-

tion the Sioux Indians were gone. They were advised not to follow their track so immediately; but the want of provisions led them to neglect this advice; and in about a fortnight afterwards we were informed, that they had been fired upon in their encampment in the dawn of the morning (the time when Indians generally make their attack) that two of them were killed, a third mortally wounded, and that all their horses were stolen. It was strongly suspected though never ascertained as a fact, that this savage deed was committed by the Indians who had so recently left Pembina; as well as the scalping of one of the Company's servants who was killed a short time afterwards within a mile of the Fort.

The Sioux are a great nation, spread over a vast tract of country, between the Mississippi and Pembina; along the banks of the Missouri, and towards the Saskashawan. They are divided into numerous tribes, called Sisatooones, Yanktoons, Wapatoones, and others, with the Assiniboines or Stone Indians, who are recognized as descendents or seceders, by a similarity of language and customs. On the banks of the Mississippi and Missouri rivers they have small villages, where they grow Indian corn, pumpkins, and water melons; but they live princi-

pally on the plains in the chase of the buffaloe. Their language is very guttural and difficult, and superstitious ceremonies and customs prevail amongst them which are similar to those observed by the Tartars. The Sioux, like the Tartars, sometimes offer water as a symbol of peace and safety to a stranger, or of pardon to an offender, which strongly corroborates the idea that they were originally from Asia. Some time ago I was informed by an officer, who had numbers of them under his influence in the American war, that a Sioux Indian was doomed to die for an offence which he had committed, and taking his station before the tribe, and drawing his blanket over his face, in expectation of the fatal shot, the Chief stepped forward and presented some water to him, as a token of pardon, when he was permitted again to join the party. They consider it also as a very bad omen in common with the Tartars, to cut a stick that has been burnt by fire, and with them they consign every thing to destruction, though it be their canoe, as polluted, if it be sprinkled with the water of animals. And it is a remarkable fact, that the laws of separation and uncleanness, being forty days for a male child and eighty for a female, observed by these Indians, exactly correspond with the Levitical law im-

posed upon the Jews in the birth of their children.

They are truly barbarous, like the Indians in general, towards their captive enemies. The following circumstance, as related to me by an Indian woman, whom I married to one of the principal settlers, and who was a near relation of one of the women who was tomahawked by a war party of Sioux Indians, some time ago, is calculated to fill the mind with horror. They fell upon four lodges belonging to the Saulteaux, who had encamped near *Fond du Lac*, Lake Superior, and which contained the wives and children of about twelve men, who were at that time absent a hunting; and immediately killed and scalped the whole party, except one woman and two or three of the children. With the most wanton and savage cruelty, they proceeded to put one of these little ones to death, by first turning him for a short time close before a fire, when they cut off one of his arms, and told him to run; and afterwards cruelly tortured him, with the other children, till he died.

It is almost incredible the torture to which they will sometimes put their prisoners; and the adult captives will endure it without a tear or a groan. In spite of all their sufferings,

which the love of cruelty and revenge can invent and inflict upon them, they continue to chaunt their death song with a firm voice; considering that to die like a man, courting pain rather than flinching from it, is the noblest triumph of the warrior. In going to war, some time ago, a Sioux chief cut a piece of flesh from his thigh, and holding it up with a view to animate and encourage the party who were to accompany him to the ferocious conflict, told them to see how little he regarded pain, and that, despising torture and the scalping knife and tomahawk of their enemies, they should rush upon them, and pursue them till they were exterminated; and thereby console the spirits of the dead whom they had slain.

It does not appear that cannibalism is practised by any of the North American Indians; on the contrary, the eating of human flesh is held in great abhorrence by them: and when they are driven to eat it, through dire necessity, they are generally shunned by other Indians who know it, and who often take their lives secretly. It is not an uncommon practice, however, for them to cut flesh from their captives, and, when cooked, to eat small bits of it, as well as to give some to their children, with a little of their blood, no doubt

under the idea that it will give them courage, and a spirit of hatred and revenge against their enemies. What can calm these ferocious feelings, and curb this savage fury of the passions in the torturous destruction of defenceless women and sucking infants? what, but the introduction and influence of Christianity, the best civilizer of the wandering natives of these dreary wilds, and the most probable means of fixing them in the pursuit of agriculture, and of those social advantages and privileges to which they are at present strangers.

MAY 24.—By the arrival of the boats from Qu'appelle, I received another little Indian boy for admission into the school; and felt encouraged in the persuasion, that should we extend our travels among the Indians, and make known to them our simple object in visiting them as Missionaries, many probably among the different tribes who traded at the Company's Posts, would be gradually led to give up their children for education. I had now several under my care, who could converse pretty freely in English, and were beginning to read tolerably well, repeating the Lord's prayer correctly. The *primary* object in teaching them, was to give them a *religious*

education; but the use of the bow was not to be forgotten, and they were hereafter to be engaged in hunting, as opportunities and circumstances might allow. As agriculture was an important branch in the system of instruction, I had given them some small portions of ground to cultivate; and I never saw European schoolboys more delighted than they were, in hoeing and planting their separate gardens. Nor were the parents of these boys insensible to the care and kindness that were shewn to them. I was told by one of the Company's officers, that before he left Qu'appelle for the colony, he saw the father of the boy I had received from the Indian tents, after my visit to that quarter, and asked him to part with a fine horse that he was riding, which he refused to do, saying that he kept it for the "Black Robe," a name by which they distinguished me from the Catholic priests, whom they call the "Long Robe," for taking care of his boy. He repeated his application for the horse, with the tempting offer of some rum; but the Indian was firm in his intention of keeping it, as a present for kindness shewn to his child. This was gratitude; and I left directions, in my absence from the Settlement, that should he bring it down, he should be

treated with all possible kindness ; and amply repaid with blankets, or any useful European articles that he might want and which could be procured, in return for the gift of his horse.

It was now hinted to me, that the interest I was taking in the education of the native children, had already excited the fears of some of the chief factors and traders, as to the extent to which it might be carried. Though a few conversed liberally with me on the subject, there were others who were apprehensive that the extension of knowledge among the natives, and the locating them in agricultural pursuits, where practicable, would operate as an injury to the fur trade. My reply on the contrary was, that if Christian knowledge were gradually diffused among the natives throughout the vast territory of the Hudson's Bay Company, from the shores of the Atlantic to those of the North Pacific, it would best promote the honour and advantages of all parties concerned in the fur trade, and which I was persuaded was the general enlightened opinion of the Directors in London.

The 28th. The Settlers have been busily employed of late in getting in their seed corn, and much more has been sown than was expected a short time ago, from the prudent

management of the grain, by the Chargè d'Affaires of the Colony, in the dearth of provisions; and from the supply which we have received from *Bas la Rivière*. The sturgeon season also has been very successful, which has in some measure brightened the countenances of a people, who have passed a long and severe winter, without "*the sound of the mill stones, and the light of the candle.*"

CHAPTER IV.

ARRIVAL OF CANOE FROM MONTREAL.—LIBERAL PROVISION FOR MISSIONARY ESTABLISHMENT.—MANITOBAN LAKE.—INDIAN GARDENS.—MEET CAPTAIN FRANKLIN AND OFFICERS OF THE ARCTIC EXPEDITION, AT YORK FACTORY.—FIRST ANNIVERSARY OF THE AUXILIARY BIBLE SOCIETY.—HALF-CASTE CHILDREN.—AURORA BOREALIS.—CONVERSATION WITH PIGEWIS.—GOOD HARVEST AT THE SETTLEMENT, AND ARRIVAL OF CATTLE FROM UNITED STATES.—MASSACRE OF HUNTERS.—PRODUCE OF GRAIN AT THE COLONY.

ON the 20th of June, the light canoe arrived from Montreal, which brought me letters from England; and no one ever received news from a far country, which gladdened the heart more than these letters did mine. My family were all well; and a liberal provision had been made, for a Missionary establishment at the Red River, for the maintenance and education of native Indian children, by the Church Missionary Society. In conveying this information to me, an active friend to the communication of Christianity to the Indians, observes, "I hope

a foundation is now laid to extend the blessings of Christianity, religion, morals, and education, wherever the representative of the Company may set his foot." God grant that it may! and that the Light which first sprang up in Judea, may break forth upon every part of these vast territories, dissipate the present darkness of the natives, and lead them to the enjoyment of "*the fulness of the blessings of the gospel of Christ.*"

All, all, is encouraging to proceed: yet I will not conceal my fears, that expectations may be raised too high, as to the progress that may be made in that vast field of labour which presents itself.—“ There are a great many willows to cut down, and roots to remove,” as an Indian chief said to me, when he welcomed me to the country, “ before the path will be clear to walk in.” The axe, however, is laid to the root of the tree, in the establishment of schools, as the means of instruction and of diffusing Christian knowledge in this moral wilderness; and we may anticipate the hope that numbers will arise to enjoy what they are capable of feeling, the endearments of social life, as well as of moral and religious education.

Soon after the express canoe arrived, a Director of the Hudson's Bay Company and an

executor of the late Earl of Selkirk, came to the Settlement, via Montreal. I accompanied him to Pembina; and he acted upon the opinion, that the inhabitants of this distant and extreme point of the colony, who were principally hunters, were living too near the supposed line of demarcation, between the British territories and the United States; and that it would be far better for them to remove down to the Forks; where, if the industry of the colonists was more concentrated, it would tend more to their protection and prosperity. Many promised to comply with this suggestion. On our return, I took the opportunity of opening, with divine service, the building (though it was not finished) which was intended as a school-house, and a temporary place for divine worship; and, at the same time, baptized two of the boys who had been under my charge, one as James Hope, and the other as Henry Budd; they being able to read the New Testament, repeat the Church Catechism, and to understand the chief truths of the Christian Religion.

JULY 18.—We have the satisfaction of seeing the new sown grain promise well for a crop; and great hopes are entertained that it will this year escape the ravages of the locusts.

Under this sanguine expectation, I left the colony, with the Director, on the 22d, on my annual visit to York Factory, taking the route of Manitobah Lake. As we passed this fine and extensive sheet of water, we saw occasionally some beautiful points, or bluffs of wood, and the most striking and romantic scenery that can be presented to the eye. The waters abound with fish; and the alluvial soil of some parts, near the banks of the lake, promises every encouragement to the active industry of the agriculturist. A tribe of Indians, who traverse this part of the country, have gardens, in which they grow potatoes and pumpkins; and were encouragement given them, by the presence and superintendence of a Missionary, in the cultivation of the soil, and the assistance of a plough and seed corn, afforded them from the Colony, with the view to establish them in a village, there is little doubt, that they would gradually, or indeed soon, become so far civilized, as to promote the formation of a school among them for the education of their children. We proceeded on our way, through the Dauphin River, into Lake Winipeg, and arrived at Norway House, in about a week after we left the Settlement.

When within about fifty miles of York

Fort, two Indians paddled their canoe to the side of the boat, and requested that I would take a little boy, who was with them, under my charge. This I consented to do, if they would bring him to me on my return to the Colony; and I threw him a blanket, as he was almost naked, and suffering apparently from cold. In landing at the Factory, I had the pleasure of meeting Captain Franklin, and the gentlemen of the Northern Land Expedition, recently returned from their arduous journey to the mouth of the Coppermine River, and waiting for the return of the Company's ship to England. An Esquimaux Indian, who accompanied the expedition as one of the guides, named Augustus, and who survived the supposed fate of his companion, Junius,* often came to my room, and interested me with his conversation in English, which was tolerably well understood by him, from the instructions he had received during his travels. He belongs to a tribe that annually visits Churchill Factory, from the northward; and often assures me, that "Esquimaux want white man to come and teach them;" and tells me, that they

* See Captain Franklin's Journey to the Coppermine River, Vol. II. p. 270, second edition.

would “ make snow house, good, properly, for him in winter ; and bring plenty of musk oxen and deer for him to eat.” Captain Franklin expressed much interest for this harmless race of Indians : and having spoken to the Governor of this northern district, I have resolved upon visiting Churchill, next July, in the hope of meeting the tribe on their visit to that Factory, and to obtain information, as to the practicability of sending a schoolmaster amongst them, or forming a school for the education of their children.

During my stay at the Factory, we held the first anniversary meeting of the Auxiliary Bible Society, and were warmly assisted by Captain Franklin and the gentlemen of the expedition. It appeared that the amount of donations and annual subscriptions for the past year, i. e. from Sept. 2nd, 1821, when the Society was first formed, to Sept. 2nd, 1822, was 200*l.* 0*s.* 6*d.* the whole of which sum was remitted to the parent institution in London ; and the very encouraging sum of sixty pounds was subscribed at the meeting, towards the collection for the second year.

There were but few persons who came out by the ship for the Colony this year, as the succession of difficulties we had met with, had lessened the

encouragement to emigrate to this quarter. Among those who came, however, was a young woman, as the intended wife of the schoolmaster, who was appointed by the Church Missionary Society, to assist in teaching at the Mission Establishment at Red River. I obtained a little boy and girl from an Indian tent at the Factory, to accompany her, in addition to those who were already there. The features of the boy bore a strong resemblance to those of the Esquimaux : but there was a shade of difference between the little girl, and Indians of entire blood, which was particularly seen in the colour of her hair. It was not of that jet black, which is common with the Indians in general, and which is the case with many of the children belonging to the tribes, or individual families who visit, or are much about the different Factories. I often met with half-caste children, whose parents had died or deserted them ; who are growing up with numbers at the different posts in great depravity. Should their education be neglected, as it has hitherto been, and should they be led to "*find their grounds,*" with the Indians, it cannot be a matter of surprise, if at any time hereafter they should collectively or in parties, threaten the peace of the country, and the safety of the trading Posts.

SEPT. 4.—The Indians who brought the boy in the canoe to the boat on my way to the Factory met me on my return, and he is taking his passage with the other two children to the Settlement. Though I have now made the voyage several times from York Fort to the Colony, I do not find that the labour and difficulty of the way are at all relieved. Some parts of the tracking ground might evidently be improved by cutting away the willows at the edges of the river; and the track over a few of the portages might also be made better; some of the large stones likewise might be removed when the water is low, which is expeditiously done by digging a large hole by the side and undermining them; when they are rolled over and buried. But to improve the passage materially, appears to me to be impracticable, from the shallowness of the water, and the rapidity of the current in many of the rivers. We saw that beautiful phenomenon called the '*Aurora Borealis*,' or the northern lights, on most clear evenings, consisting of long columns of clear white light, shooting across the heavens with a tremulous motion, and altering slowly to a variety of shapes. At times they were very brilliant, and appeared suddenly in different parts of the sky, where none had been seen before. It has

been observed, that this phenomenon is not vivid in very high latitudes, and that its seat appears to be about the latitude of 60° .

Many of the Indians have a pleasing and romantic idea of this meteor. They believe the northern lights to be the spirits of their departed friends dancing in the clouds, and when they are remarkably bright, at which time they vary most in form and situation, they say that their deceased friends are making merry.

The northern Indians call the Aurora Borealis "Edthin, i. e. Deer, from having found that when a hairy deer-skin is briskly stroked with the hand in a dark night, it will emit many sparks of electrical fire as the back of a cat will."

On the 5th of October we reached the encampment of Pigewis, the chief of the Red River Indians; and on pitching our tents for the night a little way farther up on the banks of the river, he came with his eldest son and another Indian and drank tea with me in the evening. It was the first time that I had met with him, since I received the encouraging information from the Church Missionary Society, relative to the Mission School at the Colony, and I was glad of the opportunity of assuring him, through the aid of an interpreter,

who was of our party, "that many, very many in my country wished the Indians to be taught white man's knowledge of the Great Spirit, and as a proof of their love to them, my countrymen had told me to provide for the clothing, maintenance, and education of many of their children; and had sent out the young person whom he then saw to teach the little girls who might be sent to the school for instruction." Though not easily persuaded that you act from benevolent motives; he said *it was good!* and promised to tell all his tribe what I said about the children, and that I should have two of his boys to instruct in the Spring, but added, that 'the Indians like to have time to consider about these matters.' We smoked the calumet, and after pausing a short time, he shrewdly asked me what I would do with the children after they were taught what I wished them to know. I told him they might return to their parents if they wished it, but my hope was that they would see the advantage of making gardens, and cultivating the soil, so as not to be exposed to hunger and starvation, as the Indians generally were, who had to wander and hunt for their provisions. The little girls, I observed, would be taught to knit, and make articles of clothing to wear, like those which white people

wore ; and all would be led to read the Book that the Great Spirit had given to them, which the Indians had not yet known, and which would teach them how to live well and to die happy. I added, that it was the will of the Great Spirit, which he had declared in His Book, 'that a man should have but one wife, and a woman but one husband.' He smiled at this information, and said that 'he thought that there was no more harm in Indians having two wives than one of the settlers,' whom he named. I grieved for the depravity of Europeans as noticed by the heathen, and as raising a stumblingblock in the way of their receiving instruction, and our conversation closed upon the subject by my observing, that 'there were some very bad white people, as there were some very bad Indians, but that the good book condemned the practice.'

We had an unusually fine passage from the Factory ; and in our approach to Fort Douglas, we were cheered with the sight of several stacks of corn standing near to some of the settlers houses, and were informed, not only of a good harvest, but also of more than a hundred and fifty head of cattle having arrived at the colony, from the Illinois territory. These were encouraging circumstances, and I saw with peculiar pleasure, a stack of wheat near the Mission.

School, which had been raised, with nearly two hundred bushels of potatoes, from the ground that we had cultivated near it ; and having purchased two cows for the establishment, our minds were relieved from anxiety as to provisions for the children during the winter, as well as from the quantity of grain that might be collected, till another harvest. Our fears were kept alive however, as to the safety of the Settlement, by being informed of another horrid massacre of four hunters, a woman, and a little girl, on the plains near Pembina, by the Sioux Indians. Their bodies were dreadfully mangled, and the death of the little girl was attended with atrocious barbarity. When the Indians first approached and made their attack on the party, she concealed herself under one of the carts ; but hearing the screams of her friends as the savages were butchering them, she ran from the place of her concealment, and was shot through with an arrow as she was running to escape. The frequent massacre of the hunters by the Sioux Indians, and the constant alarm excited at the Settlement, by reports that they would come down with the savage intention of scalping us call for some military protection. A small party stationed at the Colony, would not only be the means of enforcing any civil process in

the punishment of delinquents among the Colonists, but afford that security in their habitations, which would stimulate them to make improvements, and to a more active industry upon the soil, while it would have the best effect upon the minds of the Indians at large.

Nov. 4.—A party of hunters have just returned, bringing in some venison of the red deer, or stag, which is sometimes killed at the distance of about ten or twelve miles from the Colony. It is astonishing with what keenness of observation they pursue these animals: their eye is so very acute, that they will often discern a path, and trace the deer over the rocks and the withered leaves, which an European passes without noticing, or being at all aware, that any human being or game have directed their course before him. They distinguish the cardinal points by the terms, sun-rise, sun-set, cold country, and warm country; and reach any destined point over the most extensive plains with great accuracy, or travel through the thickest woods with certainty, when they have nothing to direct them but the moss that grows on the north side of the trunks of the trees, and their tops bending towards the rising sun.

The 18th. The attendance on divine worship is much improved on the Sabbath, from the

accommodation the building affords, and I hope to complete it in the ensuing spring. We have a considerable number of half-caste children, and some adult Indian women, married to Europeans, who attend a Sunday-school, for gratuitous instruction ; and I have no doubt that their numbers will increase considerably in the spring. These children have capacity, and would rival Europeans, with the like instruction, in the developement of their mental faculties. Extensive plans might be devised, and carried into effect, if patronized by an active co-operation, which would ultimately result in producing great benefits to the half-caste population, and the Indians in general. There is an opening for schools on the banks of the Saskatchewan, where the soil is good for cultivation, as well as on the banks of the Athabasca river ; and frequent applications reached me to forward their establishment in those quarters, under the prospect of their being supported through the produce that might be raised from the soil, and the supplies to be obtained from the waters and the chase.

The winter has again set in, and many of the settlers are threshing out their crops ; and from the best information I can obtain, the

return of wheat has been from twenty to twenty-five bushels per acre. Barley, may be stated at the same produce : but where sown in small quantities, and under particular cultivation, I have heard of thirty, forty, and fifty fold being reaped. Taking the average of the general crop, however, I think it may be fairly stated at the above increase, without the trouble of manuring. That useful article of food, the potatoe thrives well, and returns upon an average thirty bushels for one. Indian corn is grown ; and every kind of garden vegetable, with water melons, and pumpkins, comes to great perfection, when spared by the locusts. Some have raised the tobacco plant, but it has not yet met with a fair trial, any more than the sowing of hemp and flax. I failed in the experiment of sowing some winter wheat, which I brought with me from England ; but I attribute this failure, to its being sown in an exposed situation, and too early in the autumn, the plant having been of too luxuriant a growth, before the severe frosts came on.—If sown in sheltered spots, and later in the season, there is every probability of its surviving the winter, which would be of great advantage in agriculture, from the short period we have for preparing the land and sowing it in spring. We

have no fruit trees, but if introduced, they would no doubt thrive at the Colony. We get a few raspberries in the woods, and strawberries from the plains in summer ; and on the route to York Factory, we meet with black and red currants, gooseberries, and cranberries. There is a root which is found in large quantities, and generally called by the settlers, the Indian potatoe. It strongly resembles the Jerusalem artichoke, and is eaten by the natives in a raw state ; but when boiled it is not badly flavoured. The characteristic improvidence of the Indians, and their precarious means of subsistence, will often reduce them to extreme want, and I have seen them collecting small roots in the swamps, and eating the inner rind of the poplar tree, and having recourse to a variety of berries, which are found in abundance in many parts of the country.

CHAPTER V.

CLIMATE OF RED RIVER.—THERMOMETER.—PIGEWIS'S NEPHEW.—WOLVES.—REMARKS OF GENERAL WASHINGTON.—INDIAN WOMAN SHOT BY HER SON.—SUFFERINGS OF INDIANS.—THEIR NOTIONS OF THE DELUGE.—NO VISIBLE OBJECT OF ADORATION.—ACKNOWLEDGE A FUTURE LIFE.—LEFT THE COLONY FOR BAS LA RIVIERE.—LOST ON WINIPEG LAKE.—RECOVER THE TRACK, AND MEET AN INTOXICATED INDIAN.—APPARENT FACILITIES FOR ESTABLISHING SCHOOLS WEST OF ROCKY MOUNTAINS.—RUSSIANS AFFORDING RELIGIOUS INSTRUCTION ON THE NORTH WEST COAST OF NORTH AMERICA.—RUMOURS OF WAR AMONG THE SURROUNDING TRIBES WITH THE SIOUX INDIANS.

JANUARY 1, 1823.—Once more I have to record the goodness of God in preserving my life, and granting me the invaluable blessing of health throughout the past year.

“ God of my life! to thee belong
The thankful heart, the grateful song.”

May my days be spent with renewed ardour and watchfulness in my Christian profession;

never yielding to supineness and discouragements in my Ministerial labours, and toils in the wilderness. Of all men, the Missionary most needs strong faith, with a simple reliance upon the providence and promises of God in the trials that await him. His path is indeed an arduous one. Many unexpected circumstances will oppose his conscientious endeavours to fulfil his calling; and difficulties will surround him in every shape, so as to put his patience, his hopes of usefulness and steady perseverance severely to the test. He will often exclaim in the deep conviction of his mind, who is sufficient for the great undertaking?—Experience in the Missionary field has convinced me, that there are indeed but *few among a thousand* qualified for the difficult and exalted work. If that eminent Missionary, St. Paul, abounding in zeal, and in all the graces of the Spirit, thought it needful to solicit the prayers of the Churches that “the word of the Lord might run, and have free course,” how earnest ought our entreaties to be of all friends of missions to “pray for us,” who, *if we feel aright*, must feel our own insignificance, in our labours among the heathen, and in our services to the Christian church, when compared with the labours of

the Apostles, or with those of a Swartz, a Brainerd, or a Martyn.

The climate of Red River is found to be remarkably healthy, and the state of the weather may be pretty accurately ascertained from the following table for the last two years. We know of no epidemic, nor is a cough scarcely ever heard amongst us. The only cry of affliction, in breathing a sharp pure air, that creates a keen appetite, has been, '*Je n'ai rien pour manger,*' and death has rarely taken place amongst the inhabitants, except by accident and extreme old age. It is far otherwise, however with the natives of the country, who from the hardships and incessant toil they undergo in seeking provisions, look old at forty, and the women at a much earlier age: while numbers die, at an early stage of their suffering existence, of pulmonary consumptions. These are so common, that they may be considered as the unavoidable consequence of privations and immoderate fatigue, which they endure in hunting and in war; and of being continually exposed to the inclemency of the seasons.

THERMOMETER.

Month and Year	Date.	A. M.	A. M.	M.	M.	P. M.	P. M.	Aver-	Aver-
		Below o	Above o	Below o	Above o	Below o	Above o	age Below o	age Above o
1821.									
January...	23	24	..	16	..	26	..	22	..
February...	2	30	..	25	..	28	..	28	..
March.....	17	5	13	5	1
April.....	9	..	10	..	18	..	17	..	15
May.....	8	..	50	..	77	..	77	..	68
June.....	3	..	72	..	84	..	88	..	81
July.....	28	..	76	..	91	..	90	..	85
August....	3	..	70	..	84	..	88	..	84
September.	4	..	58	..	68	..	70	..	65
October....	25	..	45	..	62	..	65	..	27
November.	26	5	..	16	..	16	..	12	..
December..	17	38	..	15	..	16	..	23	..
1822.									
January...	28	34	..	25	..	25	..	28	..
February..	3	32	..	19	..	23	..	25	..
March.....	13	..	7	..	25	..	10	..	14
April.....	8	..	5	..	18	..	21	..	15
May.....	28	..	65	..	77	..	78	..	73
June.....	9	..	68	..	76	..	76	..	73
July.....	21	..	75	..	87	..	81	..	81
August....	8	..	74	..	83	..	84	..	80
September.	13	..	59	..	79	..	78	..	72
October....	4	..	54	..	72	..	71	..	66
November.	29	24	..	2	..	15	..	14	..
December..	14	49	..	25	..	28	..	34	..

I have selected the day in each month of the year, when the thermometer was at the lowest

and highest degree of Zero ; which will give a general idea of the change of the state of the air. Though I have been informed of the thermometer having been several degrees higher and lower at the Colony, than here stated, the winter is nearly the same, as to the time it sets in and breaks up, as that of Montreal ; but the frost is rather more intense, with less snow, and a clearer air. During the winter months, a north-westerly wind, which is synonymous in this quarter of the globe, with excessive cold, generally prevails ; and even in sultry weather, the moment that the wind veers from the south to that quarter, its chilling influence is immediately felt in the sudden transition from heat to cold. In summer, a southerly wind blows commonly with considerable heat, and often in heavy gales, is accompanied with violent torrents of rain, and much thunder.

The 4th.—The Indians around us generally divide into small parties for the better support of their families during the winter months ; and in their rambling existence in search of animals for provisions. Pigewis and a few others, occupying two lodges, called on me to-day, saying that they were starving. The woods which they generally hunted were burnt

to a great extent during the last autumn, and they had only killed a bear, and a few martins, with occasionally a rabbit, as a subsistence for the last two months. This was their report, though they often deceive in their lounging habits of begging at your residence. I assisted them with a little Indian rice and some potatoes, on their promise to strike their tents, and proceed to some other hunting grounds on the following day. When they visit under these destitute circumstances, they are often exceedingly troublesome, acknowledging no right of restraint in being shut out from your presence; they enter your dwelling without ceremony, and covet almost every thing that they see. With a view, therefore, to keep them from my room in the evening, I sent some tea and sugar with a little flour, for the purpose of taking my tea with them in one of their tents. I was accompanied by one of the Indian boys from the school as an interpreter, who now acted well in that capacity, from the great progress he had made in speaking English, and found them all encircling a small fire, by the side of which they had placed a buffaloe robe for me to sit down upon. The pipe was immediately lighted by an Indian whom we generally call 'Pigewis's Aid-de-

Camp;’ and having pointed the stem to the heavens and then to the earth, he gave the first whiff to the Master of Life, and afterwards handed it to me. Pigewis then delivered what I understood to be an address to the Great Spirit, and the party seated around him used an expression, apparently of assent, in the middle and conclusion of his speech. Though addressing an unknown God, what a reflection does his conduct, in returning thanks for his short and precarious supplies, to the Master of Life, cast upon multitudes who profess Christianity and the knowledge of the true God, and yet daily partake of the bounties of his providence, without any expression of gratitude, or whose only return, is to live in the known violation of his laws, and to blaspheme his holy name, in the midst of his goodness towards them!

Pigewis breakfasted with me on the following morning; and his general remarks in conversation gave me, as they had done before, a favourable opinion of his penetration and mental ability. The active efforts of his mind, however, are confined principally to those objects which immediately affect his present wants or enjoyments. Savages talk of the animals that they have killed, and boast of

the scalps that they have taken in their war excursions; but they form no arrangement, nor enter into calculation for futurity. They have no settled place of abode, or property, or acquired wants and appetites, like those which rouse men to activity in civilized life, and stimulate them to persevering industry, while they keep the mind in perpetual exercise and ingenious invention. Their simple wants are few, and when satisfied they waste their time in listless indolence; and are often seen lying on the ground for whole days together, without raising their heads from under the blanket, or uttering a single word. The cravings of hunger rouse them; and the scarcity of animals that now prevails in many parts of the country, is a favourable circumstance towards leading them to the cultivation of the soil; which would expand their minds, and prove of vast advantage, among other means, in aiding their comprehension of Christianity. It must not be expected, however, that the Indians will easily forsake a mode of life that is so congenial to man, in his natural love of ease and indolence and licentious freedom. Necessity, in a measure, must compel them to do this; *but the children may be educated, and trained to industry upon the*

soil, in the hope that they may be recovered from their savage habits and customs, to see and enjoy the blessings of civilization and Christianity. This object is highly important, and no means should be spared in attempting its accomplishment, where practicable. Where is our humanity and Christian sympathy, and how do we fulfil the obligations which Christianity has enforced, if we do not seek to raise these wandering heathen, who, with us, are immortal in their destiny, from a mere animal existence to the partaking of the privileges and hopes of the Christian religion?

Before Pigewis left me, his sister arrived, who was then living with a very lazy bad Indian, and asked me to take her eldest boy, whose father was dead, into the school. Though much above the usual age of admission upon the establishment, I consented to receive him; and they both took an affectionate leave of him, remarking that they were sure I should keep him well. The whole party then set off towards some fresh hunting grounds, and it was my hope and expectation that I should see nothing more of them till the spring. The boy was comfortably clothed, and he appeared to be well satisfied with the rest at the school, and had begun to learn the English alphabet,

when, to my surprise, I found the mother, with the Indian, in my room, in about a week after they had left the Settlement with Pigewis, saying that they had parted from him in consequence of their not being able to obtain any provision; and that "they thought it long" since they had seen the boy. He was permitted to go from the school-house to their tent, which they had pitched near me in the woods, almost daily without restraint, till at length he refused to return. I repeated my request for him without effect; and having my suspicion excited, that they would take him away for the sake of the clothing and blankets which I had given him, I determined upon having them again, as an example to deter others from practising the like imposition. The parties were angry at my determination, and looking upon the medicine bag that was suspended on the willows near the tent, and which is carried by most of the Indians, as a sacred depository for a few pounded roots, some choice bits of earth, or a variety of articles which they only know how to appreciate with superstitious regard, they told me that "they had bad medicine for those who displeased them." I insisted, however, on the return of the articles I had given to the boy, and ob-

tained them ; at the same time promising that if he would go back to the school-house, he should have his clothes again ; but added, that “ it would never be allowed for Indians to bring their children to the school, which was established to teach them what was for their happiness, merely for the purpose of getting them clothed and provided with blankets, and then to entice them to leave it.”

JAN. 20.—The severity of the winter has driven a number of wolves to hover about the Settlement in search of provisions ; they are perfectly harmless however, as they are met singly, and skulk away like a dog conscious of having committed a theft. But in packs, they kill the horses, and are formidable to encounter. In the pursuit of buffaloes and the deer on the plains, they are known to form a crescent, and to hurry their prey over precipices, or upon the steep muddy banks of a river, where they devour them. No instance has occurred of their having seized any of the children of the settlers, though they sometimes kill and eat the carcasses of the dogs close to their houses.

FEBRUARY 3.—It appears that I have given great offence to one of the remaining Swiss emigrants, for refusing to baptize, at his im-

mediate request, the child of his daughter, born of fornication, and cast away by her, as living in adultery. I deeply lamented the circumstance, but felt the obligation to defer the administration of the sacrament, from the conviction that the profligacy of the case called for an example which might deter others among the Swiss from acting in the like manner; and at the same time be a public expression of disapprobation, on my part, of such unblushing depravity, in the eyes of a numerous young people growing up at the Colony. Unless chastity be considered as a virtue, what hope can be entertained of forming any organized society? and if the Colonists fearlessly commit crimes, because they have stepped over a certain line of latitude; and live in a wild profligacy, without the curb of civil restraint, the Settlement can hold out but faint hopes of answering in any way the expectations of its patrons. Till morality and religion form its basis, disappointment must follow. Nor can I imagine that the system taught by the Canadian Catholic priests will avail any thing materially in benefitting the morals of the people; they are bigotted to opinions which are calculated to fetter the human mind, to cramp human exertion, and to

keep their dependants in perpetual leading-strings. Their doctrine is—

“Extra Ecclesiam Romanam, salus non esse potest.”*

They appear to me to teach Christianity only as a dry system of ecclesiastical statutes, without a shadow of spirituality. While they multiply holidays, to the interruption of human industry, as generally complained of by those who employ Canadians, they lightly regard the Sabbath; and sanction the practice of spending the evenings of this sacred day at cards, or in the dance. In their tinkling service of worshipping the elevated host as the very God himself, they fall down also in adoration to the Virgin Mary, addressing her, as—

“Reine des Cieux!
Intercedez pour nous,
Mère de Dieu!”

and proudly arrogate to the Church of Rome, the absolute interpretation of Scripture; forbidding the people to examine whether she does it rightly or not. I thank God that I am a Protestant against such idolatry and ecclesiastical tyranny!

* There is no salvation beyond the pale of the Roman Church.

The able and enlightened remarks of that renowned general and eminent statesman, Washington, in his farewell address to the people of the United States, relative to the well-being of a nation, are equally applicable to the existence and prosperity of a Colony : “ Of all the dispositions and habits which lead to political prosperity (he observed), religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume would not trace all their connexions with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice ? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever be conceded to the influence of refined education, or minds of a peculiar structure ; reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle.”

A daughter has driven her aged Indian father, lashed, in his buffaloe robe, on a sledge, to the Colony. He appeared to be in a very weak and dying state, and has suffered much from the want of provisions. I was much pleased with this instance of filial affection and care. Sometimes the aged and infirm are abandoned or destroyed; and however shocking it may be to those sentiments of tenderness and affection, which in civilized life we regard as inherent in our common nature, it is practised by savages in their hardships and extreme difficulty of procuring subsistence for the parties who suffer, without being considered as an act of cruelty, but as a deed of mercy. This shocking custom, however, is seldom heard of among the Indians of this neighbourhood; but is said to prevail with the Chipwyan or Northern Indians, who are no sooner burdened with their relations, broken with years and infirmities, and incapable of following the camp, than they leave them to their fate. Instead of repining they are reconciled to this dreadful termination of their existence, from the known custom of their nation, and being conscious that they can no longer endure the various distresses and fatigue of savage life, or assist in hunting for provisions. A little meat,

with an axe, and a small portion of tobacco, are generally left with them by their *nearest relations*, who in taking leave of them, say, that it is time for them to go into the other world, which they suppose lies just beyond the spot where the sun goes down, where they will be better taken care of than with them; and then they walk away weeping. On the banks of the Saskashawan, an aged woman prevailed on her son to shoot her through the head, instead of adopting this sad extremity. She addressed him in a most pathetic manner, reminding him of the care and toil with which she bore him on her back from camp to camp in his infancy; with what incessant labour she brought him up till he could use the bow and the gun; and having seen him a great warrior, she requested that he would shew her kindness, and give a proof of his courage, in shooting her, that she might go home to her relations. "I have seen many winters, she added, and am now become a burden, in not being able to assist in getting provisions; and dragging me through the country, as I am unable to walk, is a toil, and brings much distress:—take your gun." She then drew her blanket over her head, and her son immediately deprived her of

life: in the apparent consciousness of having done an act of filial duty and of mercy.

The old man who was brought to the Settlement, by his daughter for relief soon recovered, so as to become exceedingly troublesome by coming almost daily to my room. I succeeded at length in starting them for some hunters' tents on the plains, where they expressed a wish to go, if supplied with provisions to carry them there, by killing a small dog, and giving it to them for food. An ox would not have been more acceptable to a distressed European family than this animal was to these Indians. But on leaving me two more families came to my residence in a state of starvation. Necessity had compelled them to eat their dogs, and they themselves were harnessed to their sledges, dragging them in a most wretched and emaciated condition. One of the men appeared to be reduced to the last stage of existence, and upon giving him a fish and a few cooked potatoes, such was his natural affection for his children, that, instead of voraciously devouring the small portion of food, he divided it into morsels, and gave it to them in the most affectionate manner. His children from their appearance had partaken of by far the largest

share of that scanty supply which he had lately been able to obtain in hunting. They pitched their tents at a short distance below in the woods, and the poor man came to me next morning with the request that I would bleed him for a violent pain which he complained of in his side. This I refused to do, and gave him a note to the medical gentleman of the Colony, promising to call on him the next day. When I saw him I found that he had not delivered the note, but had bled himself in the foot with the flint from his gun, and spoke of having experienced considerable relief. The party were dreadfully distressed for provisions, and had actually collected at their tents the remains of a dog which had died, with part of the head of a horse, that had been starved to death in the severity of the winter, and which was the only part of the animal that was left by the wolves. The head of the dog was boiling in the kettle, and that of the horse was suspended over it, to receive the smoke of the fire in the preparation for cooking; while the children were busily employed in breaking some bones which they had picked up, with an axe, and which they were sucking in their raw state for their moisture. This was the suffering extremity not of lazy bad Indians,

but of those who bore the character of good hunters, and were particularly careful of their families ; and I fear it is the case of many more from the exhausted state of animals in the neighbourhood of Red River : and from the frequent fires that occur in the plains, which extend also to the destruction of the woods.

Towards the conclusion of the month we had another melancholy proof of the Indians suffering extreme want from the few animals that were to be met with during the winter. An Indian with his wife on their arrival gave me to understand that they had been without food for twenty days, and had lost their three children by starvation. Their appearance was that of a melancholy dejection, and I had my suspicions excited at the time that they had eaten them. This was confirmed afterwards by the bones and hands of one of the children being found near some ashes at a place where they said they had encamped, and suffered their misery. It appears that two of their children died from want, whom they cooked and eat, and that they afterwards killed the other for a subsistence in their dire necessity. I asked this Indian, as I did the other, whether from having suffered so much, it was not far better to do as the white people did and cultivate the ground ; he said, " Yes ;" and expressed a desire

to do so if he could obtain tools, seed wheat and potatoes to plant. Though it is the character of the savage to tell you what he will do in future at your suggestion, to prevent the calamity which he may be suffering from want of food or the inclemency of the weather, and as soon as the season becomes mild, and the rivers yield him fish, or the woods and plains provisions, to forget all his sufferings, and to be as thoughtless and improvident as ever as to futurity; yet, I think that a successful attempt might be made by a proper superintendance, and a due encouragement to induce some of the Indians of this quarter to settle in villages, and to cultivate the soil. The voice of humanity claims this attention to them, under their almost incredible privations at times: but prejudices may exist in the country which prevent this desirable object being carried into effect. There was a time when the Indians themselves had begun to collect into a kind of village towards the mouth of the Red River, had cultivated spots of ground, and had even erected something of a lodge for the purpose of performing some of their unmeaning ceremonies of ignorance and heathenism, and to which the Indians of all the surrounding country were accustomed at certain seasons to

repair; but fears were entertained that the natives would be diverted from hunting furs to idle ceremonies, and an effectual stop was put to all further improvement, by the spirit of opposition that then existed in the country between the two rival Fur Companies.

MARCH 10.—The ringing of the Sabbath bell now collects an encouraging congregation; and some of us, I trust, could experimentally adopt the language of the Psalmist, in saying, “I was glad when they said unto us, let us go into the house of the Lord.”—My earnest prayer to God is, that I may exercise a *spiritual* ministry; and faithfully preach those truths which give no hope to fallen man, but that which is founded on God’s mercy in Christ. I often felt rejoiced in spirit in the prospect of doing good amidst the wild profligacy of manners that surrounded me, and of making known the doctrines and precepts of Christianity, where Christ had never before been named. Several adult married Indian women attended the Sunday School, with many half-caste children to be taught to read, and to receive religious instruction, which gave me an opportunity of ascertaining what the notions of the Indians were concerning the flood and the creation of the world. They appeared either to be ignorant, or

unwilling to relate any traditionary stories that they might have as to the original formation of the world, but spoke of an universal deluge, which they said was commonly believed by all Indians. When the flood came and destroyed the world, they say that a very great man, called Wæsackoochack, made a large raft, and embarked with otters, beavers, deer, and other kinds of animals. After it had floated upon the waters for some time, he put out an otter, with a long piece of shagganappy or leathern cord tied to its leg, and it dived very deep without finding any bottom, and was drowned. He then put out a beaver, which was equally unsuccessful, and shared the same fate. At length he threw out a musk-rat, that dived and brought up a little mud in its mouth, which Wæsackoochack took, and placing in the palm of his hand, he blew upon it, till it greatly enlarged itself, and formed a good piece of the earth. He then turned out a deer that soon returned, which led him to suppose that the earth was not large enough, and blowing upon it again its size was greatly increased, so that a loom which he then sent out never returned. The new earth being now of a sufficient size, he turned adrift all the animals that he had preserved. He is supposed still to have some intercourse with

and power over them as well as over the Indians, who pray to him to protect them and keep them alive. Sir Alexander Mackenzie, in speaking of the Chepewyan or Northern Indians, who traverse an immense track of country, to the north of the Athabasca lake, says, " that the notions which these people entertain of the creation are of a singular nature. They believe that the globe was at first one vast and entire ocean, inhabited by no living creature except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. On his descending to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, where they suffered much misery, it being always winter, with ice and deep snow. At the Copper-Mine River, where they made the first land, the ground was covered with copper. They believe also that in ancient times their ancestors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which

they preserved themselves." There appears to be a general belief of a flood among all the tribes of this vast continent ; and the Bible shews me from whence spring all those fables, and wild notions which they entertain ; and which prevail in other parts of the heathen world upon these subjects. They are founded upon those events which the sacred scriptures record, and which have been corrupted by different nations, scattered and wandering through the globe as the descendants of Noah, without a written language. The Hindoo therefore in his belief that the earth was actually drawn up at the flood, by the tusks of a boar, and that it rests at this hour on the back of a tortoise : and the North American Indian in his wild supposition that Wæsackoochack, whose reputed father was a snake, formed the present beautiful order of creation after the deluge, by the help of a musk-rat, afford no inconsiderable proof that the Bible is of far greater antiquity than any other record extant in the world, and that it is indeed of divine origin. While its sacred page therefore informs and decides my judgment by the earliest historic information, may its principles influence my life in all Christian practice, and joyful expectation of the world to come, through faith in Him, whom it records

as the Redeemer of mankind; and in whom believing “there is neither barbarian, Scythian, bond, nor free.”

‘ One song employs all nations, and all sing,
Worthy the Lamb! for he was slain for us.
The dwellers in the vales and on the rocks
Shout to each other; and the mountain-tops,
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosannah round.’

I could never discover that the Indians among whom I travelled had any thing like a visible object of adoration. Neither sun, moon, nor stars, appear to catch their attention as objects of worship. There is an impression upon their minds, of a Divine Being, whom they call the *Great Spirit*, whom they ignorantly address, and suppose to be too good even to punish them. Their general idea is, that they are more immediately under the influence of a powerful *Evil Spirit*. Experience has taught them this melancholy fact, in the trials, sufferings, afflictions, and multi-form death which they undergo; and therefore their prayers are directed to him, when any severe calamity befalls them. To avert his displeasure, they often have recourse to super-

stitious practices, with the most childish credulity; and will drum and dance throughout a whole night, in the hope of bringing relief to the sick and dying. They know not that the great enemy of man's happiness and salvation, is a chained enemy, and a captive to Him who triumphed in his resurrection and ascension to glory, and under the control and permissive will of Him, whom they denominate Keetchee Manitou, or Great Spirit; and, consequently they are enslaved to all that is pitiable in ignorance and superstition. Acknowledging the being of a God, the uncultivated minds of these savages have led them to shrink from the thoughts of annihilation, and to look forward with hope to a future life. They have no idea however of intellectual enjoyments; but a notion prevails among them, that at death they arrive at a large river, on which they embark in a stone canoe; and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island, in the sight of which they receive their judgment. If they have died courageously in war, they are particularly welcomed in landing upon the island, where they, with skilful hunters, enjoy perpetual spring and plenty, and live with all the good in an eternal enjoy-

ment of sensual pleasures. If they die with their hands imbrued with the blood of their countrymen, and are lazy bad characters, the stone canoe sinks with them, leaving them up to their chins in water, that they may for ever behold the happiness of the good, and struggle in vain to reach the island of bliss.

The 17th. I left the Colony in a cariole, to visit the Company's Post at Bas la Rivière; we stopped the night, near the mouth of the Red River, and crossed the point of Lake Winipeg, on the ice, the following day, in time to reach the Fort the same evening. It is pleasantly situated by a fine sheet of water; and is the way the canoes take their route to Fort William, Lake Superior, and Montreal. During my stay, the officer of the Post gave me the much admired fish of the country, called by the Indians, *tittameg*, and by the Americans, *white fish*. Its usual weight is about three or four pounds; but it is caught in some of the lakes of a much larger size; and, with the sturgeon, is a principal article of food, and almost the only support of some of the establishments. Before I left, the officer was married to one of the best informed and most improved half-caste women I had seen. She was the daughter of one of the chief

factors, who was particularly fond of his family; and afforded an instance of superiority of character among this class of people, from the care and instruction which she had received. The Métifs, or, as they are sometimes called, Bois brulés, have displayed the most striking ability as steersmen of boats, through the most difficult rapids, and in the navigation of the rivers; and if advantages were given them in education, they have capacities of usefulness which might adorn the highest stations of civilized life. Of the moral degradation, however, of these people, in common with that of the Canadian voyageurs, it is difficult to exhibit an accurate picture. Suffice it to say, that it is a degradation which, in some respects, exceeds even that of the native Indian himself.

In starting from the Company's Post, on my return to the Colony, it was my hope that we should cross the point of Winipeg Lake to the mouth of the Red River, in one day, as we had done in our way thither; but about two o'clock in the afternoon, I perceived, as I was in the cariole, that the driver had mistaken his way. I told him of his error, but he persisted in the opinion that he was right, and drove on till the evening closed upon us, without his finding

the entrance to the Red River. Night came on, and the dogs were exhausted with fatigue, which obliged us to stop, though not before one of them contrived to slip his head out of the collar. It happened that we were near some wood on the edge of the lake, but in reaching it we sank in soft drift snow up to the middle; and it was a considerable time before we could make our preparations for the night, under the spreading branches of a pine tree. We got but little rest from the small fire that we were able to make, and from our bad encampment. The next morning, I found that the driver was greatly embarrassed in his idea of our exact situation, and he led me throughout the day from one point of wood to another, over the ice, on the borders of the lake, in a directly contrary way to that in which we ought to have gone. We had no food for our dogs, and on coming to our encampment for the night, the animals were completely worn out with fatigue; and what added to our trials, was the loss of the flint, which the man dropped in the snow, the first time he attempted to strike the steel to kindle a fire. After some difficulty we succeeded, with a small gun-flint, which I found in my pocket, and we bivouacked upon the snow,

before an insufficient fire, from the scanty wood we were able to collect. It was my wish to have divided the little provision that remained with the dogs, as they had eaten nothing for two days, and I considered them scarcely able to move with the cariole the next morning, at the same time intending to kill one of them the following evening, to meet our wants, should we not succeed in recovering our track. The driver assured me, however, that they would go another day without giving up. From the conversation I had with him, before we started on the following morning, I found that he had no knowledge of our situation on the extensive lake before us, and supposed that the Red River lay to the north, while I thought, from the course of the sun, that it was to the south, and insisted upon his taking that direction, which we did accordingly; and after a laborious and rather anxious day's toil, we saw some points of small and scattered willow bushes, like those which I knew to be near the entrance of the river. This providentially proved to be the case, otherwise our trials must have been great; the driver having become nearly snow-blind, and incapable of driving the dogs, and the weather becoming more intensely cold and stormy. It may easily

be conceived what our feelings were, in recovering a right track, after wandering for several days upon an icy lake, among the intricate and similar appearances of numerous and small islands of pine. They were those, I trust, of sincere gratitude to God; and I often thought what a wretched wanderer was man in a guilty world, without the light of Christianity to guide, and its principle to direct his steps. Infidelity draws a veil around him, and shrouds all in darkness as to a future life. All, all is uncertainty before him, as the tempest-tossed mariner without a compass, and the wearied wandering traveller without a chart or guide. Let me then prize the scriptures more, which have "God for their author, truth unmingled with error for their subject, and salvation for their end." They are the fountains of interminable happiness, where he who hungers and thirsts after righteousness, may be satisfied; and when received in principle and in love, are a sure and unerring guide, through a wilderness of toil and suffering, to the habitations of the blessed, "not made with hands, eternal in the heavens."

As we passed along the river towards the Settlement, we met an intoxicated Indian, who had been drinking at the grave of his child,

whom he had buried in the fall of the year. In going to the spot, I found that all the snow and the grass had been removed, and that a number of Indians, with Pigewis, had encircled the place where the body had been deposited; and, as is their custom, they smoked the calumet, wept, and sacrificed a little of what they possessed to the departed spirit of the child. They do this, under the idea that the deceased may want these articles in the world whither they are gone; and it is very affecting occasionally to hear the plaintive and mournful lamentations of the mother at the grave of her child, uttering in pitiful accents, "Ah! my child, why did you leave me! Why go out of my sight so early! Who will nurse you and feed you in the long journey you have undertaken!" The strength of natural affection will sometimes lead them to commit suicide, under the idea that they shall accompany the spirit, and nurse their departed child in the other world. This persuasion, that the spirits of the deceased want the same attendance in their new station as in the present life, is so deeply rooted in the minds of the Indians, that the *Carriers*, west of the Rocky Mountains, sometimes burn the widow; and a chief, on the North-West coast of America, sacrificed a

human victim, who was a slave, on the death of his son. In some provinces of America, historians have mentioned that, upon the death of a Chief, a certain number of his wives, and of his slaves who had been taken in war, were put to death, and interred together with him, that he might appear with the same dignity in the world of spirits, and be waited upon by the same attendants. Some have solicited the honour to die, while others have fled, as marked for victims, under this cruel and superstitious practice.

APRIL 4.—On my arrival at the Church Mission House for divine worship, a poor Indian widow with five children, asked me to admit two of the boys into the schools, which I immediately did, and particularly wished her to leave the two girls also, one about six, and the other eight years of age ; but she would not comply with my request. The boys were very wild and troublesome, and often ran away from the school to their mother, who was generally living about the Settlement. They were getting at length however better reconciled, and had begun to be attached to the schoolmaster, when I was informed the Catholics were prejudicing her mind against the school ; and that some of the women of that persuasion had told her, that

I was collecting children from the Indians with the intention of taking them away to my country. This idea was spread amongst them, and an Indian calling at my residence told me that he would give his boy to the school, if I would not leave them, as he understood I intended to do. In vain did I tell him, that in going home to see my wife and children I should be glad to return and bring them with me, to assist me in teaching those of his country; and that on my going away, my brother Minister would come, and love, and take care of the Indian children as I did. He was not satisfied, and took his boy away with him, saying he must wait, and see what was to be done. The Saulteaux woman took her two boys away clandestinely, saying, as I was afterwards informed, that "they would be all the same as dead to her, if what she had heard was true," and though I had not an opportunity of seeing her afterwards, she had the honesty to return the children's clothes which I had given to them. These circumstances with others that had occurred, convinced me that it would be far better to obtain children for the school, from a distance than from the Indians in the immediate neighbourhood of the Colony, as all those children who were under our charge, and whose

parents were more remote, soon became reconciled to restraint, and were happy on the establishment. This desirable object might soon be obtained by visiting the different tribes of Indians, more especially were there a powerful interest excited in favour of the Native School Establishment at Red River, by the officers at the different Trading Posts.

In the attempt however to spread the knowledge of Christianity among the natives, it appears that the least expensive mode of proceeding and of ensuring the most extensive success for the Missionary is, to visit those parts of the country where they are stationary, and live in villages during the greater part of the year. He should direct his way and persevering attention towards the rocky mountains, and the Columbia. He may meet with difficulties and obstacles such as have tried the faith and patience of Missionaries in other parts of the heathen world, but let him persevere through the aid of the Company's officers, who may introduce him to the Indians trading at their respective Posts. Near to the foot of the rocky mountains the Indians are known to dwell in their villages nearly nine months of the year. During these months they live on salmon, either dried or taken fresh from the rivers. They are

not ferocious, but very indolent, and where this is the case, are generally very licentious; but as they are stationary for so long a period, an attempt might be made through the co-operation of the Company's Officer, to lead them to cultivate the soil, which at certain points will grow turnips, cabbages, and barley: this produce, with the natural resources of the country would greatly encourage an establishment for the education of their children throughout the year: to the support of which the Indians themselves might greatly contribute, and which would be attended with the most beneficial results. In following the track towards the North Pacific Ocean, the climate is much milder than to the East of the mountains, and a vast encouragement would be found in seeking to benefit the natives, from their being strangers to the intoxicating draught of spirituous liquors, in barter for their articles of trade. So little acquainted with the effects of intoxication are some of the Indians in this quarter, that the following circumstance was related to me by an Officer from the mouth of the Columbia. A Chief who had traded but little with Europeans came to the Fort with two of his sons, and two young men of his tribe. During their stay the servants made one of his sons drunk. When the old man

saw him foaming at the mouth, uttering the most incoherent expressions, and staggering under the power of the intoxicating draught, he immediately concluded that he was mad, and exclaimed, ' Let him be shot.' It was some time before he could be pacified, which was only effected in a measure by his being assured, that he would see his son recovered from the disorder of his faculties. And when the aged Chief saw him again restored to his right mind, and found him capable of conversing, he manifested the greatest joy.

The Columbia presents every advantage in forming a settlement for the natives or others, particularly so to the south of its entrance to the sea, on the banks of the Willammette River. The soil is excellent ; fish and wild fowl are found in abundance, and a good supply of indigenous animals is met with from the praries, or natural meadows. The summer months are very pleasant, but those of winter are frequently rainy, and subject to heavy fogs, which may occasionally render it unhealthy. The Chinook Indians are six months in villages in the neighbourhood of the Company's Post, Fort George, at the mouth of the Columbia, and afford facilities, with other surrounding tribes for the benevolent attempt of introducing the knowledge of Chris-

tianity among them. In their war excursions they adopt a different mode of warfare to that of the Red River Indians, and those towards the Atlantic coast, by openly taking the field against their enemies; and keeping their prisoners alive for slaves. These are numerous among some of the tribes; and many might be obtained, without purchasing them, for religious instruction. In fact there appear to be many points in this vast territory where there is a prospect of establishing well-conducted missions to the great and lasting benefit of the natives. But the object should be pursued upon a regular and persevering system, and while the Missionary needs the active co-operation of the resident Officer in his arduous engagement with the Indians; no idle prejudice should ever prevent his endeavours to civilize and fix them in the cultivation of the soil where it may be effected.

The Russians it appears are affording religious instruction in the establishment of schools for the education of half-caste children, with those of the natives in their Factories on the North-west coast of North America. A gentleman informed me that he saw, at their Establishment at Norfolk Sound, a priest and a school-master, who were teaching the children, and

instructing the natives, not as the Spanish priests do, at Fort St. Francisco, in South America, by taking them by force, and compelling them to go through the forms and ceremonies of *their* religion, but by mild persuasion and conviction; and the report of their success in general is, that a considerable number of savages of the Polar Regions have been converted to Christianity.*

MAY 23.—The Settlers have been very industrious in getting in their seed corn; but the weather has been, and continues to be very cold, with a strong north and north-easterly wind, which has checked vegetation; and the woods around us still wear the dark hue of winter. We now take a plentiful supply of sturgeon, and with the return of the feathered tribe we are much annoyed by myriads of black-

* Since my return to England I have been favoured with the following communication from a gentleman, who travelled in Siberia, to promote the object of the British and Foreign Bible Society, in the general circulation of the Scriptures; and which corroborates the above report. "The Russians have made many proselytes to the Greek Church, (he observes,) from among the natives of the North-West coast of North America, and two different supplies of copies of the Scriptures in the Slavonian and modern Russ languages have been forwarded to that quarter, for the use of their settlements there, by the Russian Bible Society."

birds that destroy a good deal of the new sown grain, as well as when it is ripe for harvest. Multitudes of pigeons also now appear, and unless they are continually shot at, they devour the fruits of husbandry. They fly by millions, and are often seen extending to a vast distance like a cloud; when one flock has passed another succeeds, and we often profit by this kind gift of Providence, by shooting them in their migrations, as excellent food.

There is a general talk among the surrounding tribes of Indians, of going to war against the Sioux nation. A strong band of the Assiniboines are directing their course towards Pembina; and Pigewis, who is by no means a war Chief, is setting off in that direction to join them. Their rage of vengeance towards the Sioux Indians appears to know no bounds; but the scalp of some poor solitary individuals among them will probably terminate the campaign. They cannot keep long together in numerous parties from the want of foresight to provide for their subsistence; and accordingly a little more than a week's absence brought Pigewis back again, with his party, without their having seen an enemy, and in the destitute condition of being without food and moccasins.

CHAPTER VI.

PROGRESS OF INDIAN CHILDREN IN READING.—BUILDING FOR DIVINE WORSHIP.—LEFT THE COLONY.—ARRIVAL AT YORK FORT.—DEPARTURE FOR CHURCHILL FACTORY.—BEARS.—INDIAN HIEROGLYPHICS.—ARRIVAL AT CHURCHILL.—INTERVIEW WITH ESQUIMAUX.—RETURN TO YORK FACTORY.—EMBARK FOR ENGLAND.—MORAVIAN MISSIONARIES.—GREENLAND.—ARRIVAL IN THE THAMES.

JUNE 2.—I have been adding two small houses to the Church Mission School, as separate sleeping apartments for the Indian children, who have already made most encouraging progress in reading, and a few of them in writing. In forming this Establishment for their religious education, it is of the greatest importance that they should be gradually inured to the cultivation of the soil, and instructed in the knowledge of agriculture. For this purpose I have allotted a small piece of ground for each child, and divided the different compartments with a wicker frame. We often dig and hoe with our

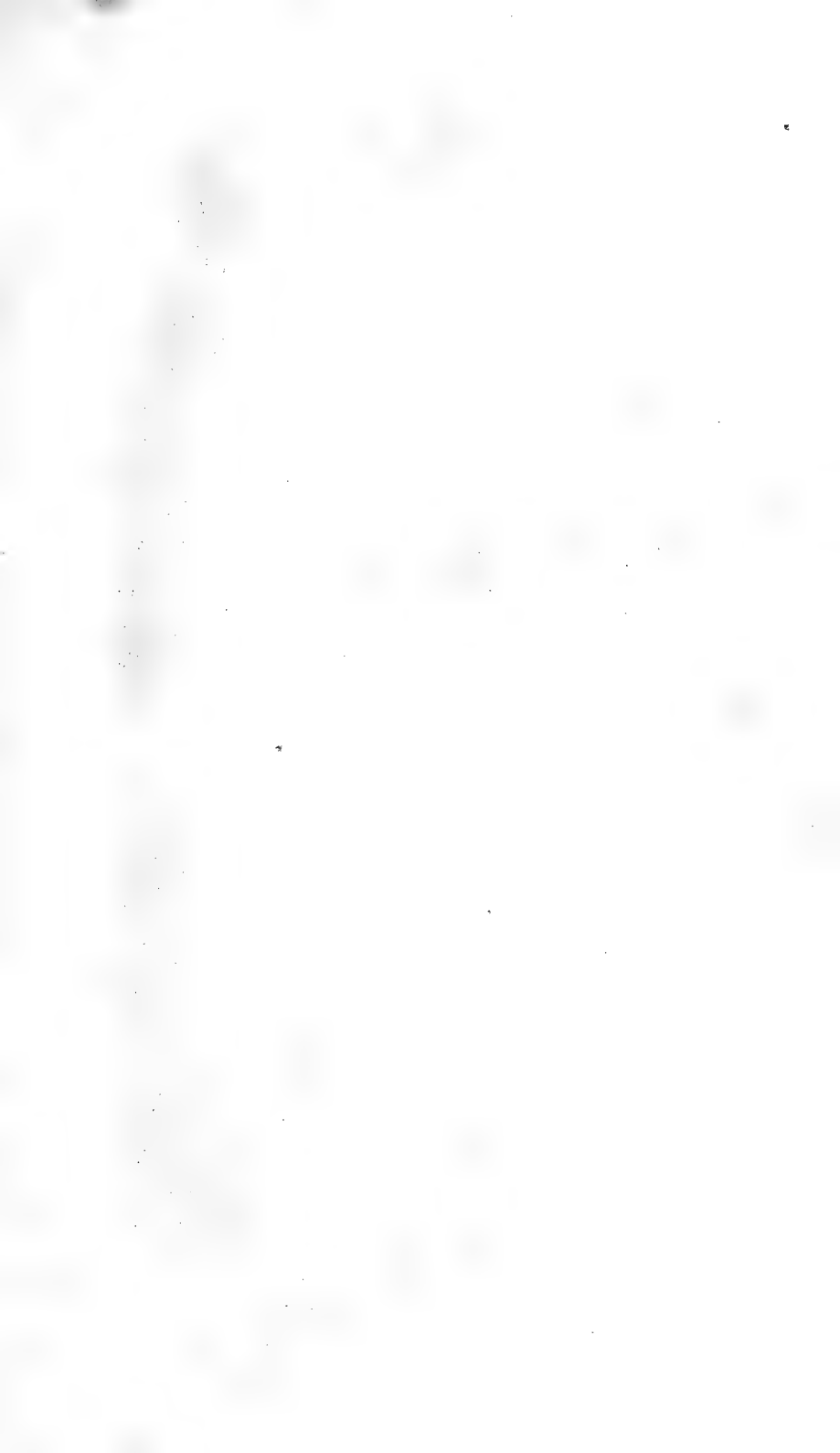
little charge in the sweat of our brow as an example and encouragement for them to labour; and promising them the produce of their own industry, we find that they take great delight in their gardens. Necessity may compel the adult Indian to take up the spade and submit to manual labour, but a child brought up in the love of cultivating a garden will be naturally led to the culture of the field as a means of subsistence: and educated in the principles of Christianity, he will become stationary to partake of the advantages and privileges of civilization. It is through these means of instruction that a change will be gradually effected in the character of the North American Indian, who in his present savage state thinks it beneath the dignity of his independence to till the ground. What we value in property, and all those customs which separate us from them in a state of nature, they think lightly of, while they conclude that our crossing the seas to see their country is more the effect of poverty than of industry. To be a *man*, or what is synonymous with them, to be a great and distinguished character, is to be expert in surprising, torturing, and scalping an enemy; to be capable of enduring severe privations; to make a good hunter, and traverse the woods with geographical accu-

racy, without any other guide than the tops of the trees, and the course of the sun. These are exploits which, in their estimation, form the hero, and to which the expansion of their mind is confined. Their intellectual powers are very limited, as they enter into no abstruse meditations, or abstract ideas ; but what they know in the narrow range of supplying their wants, and combating with their fellow men, they know thoroughly, and are thereby led to consider themselves the standard of excellence. In their fancied superior knowledge they are often heard to remark, when conversing with the European, " You are almost as clever as an Indian." They must be educated before they can be led to comprehend the benefits to be received from civilization, or ere a hope can be cherished that their characters will be changed under the mild influence of the Christian religion. Man is as his principles are, and wandering under the influence of those savage-taught habits, in which he has been nurtured, which tend to harden the heart, and narrow all the sources of sympathy, the character of the North American Indian is bold, fierce, unrelenting, sanguinary, and cruel ; in fact, a man-devil in war, rejoicing in blood, exulting in the torments he is inflicting on his victim, and then most pleased when his

infections are most exquisite. We should not be astonished at this character, so repugnant to the sympathies of our nature, nor should we conclude too hastily against him,—he also has his sympathies, and those of no common order. He also loves his parent that begat him, and his child whom he has begotten, with intense affection ; he is not without affection from nature ; but perverted principle has perverted nature ; and as his principle is, so is his practice. Our surprise ceases when we learn that he is trained up in blood, that he is catechized in cruelty, and that he is instructed not in slaughter only, but in torment. Nothing that has life without the pale of his own immediate circle not only does not escape destruction, but is visited with torment also inflicted by his infant hand. If his eye in passing by the lake observes the frog moving in the rushes he instantly seizes his victim, and does not merely destroy it, but often ingeniously torments it by pulling limb from limb. If the duck be but wounded with the gun, his prey is not instantly despatched to spare all future pain, but feather is plucked out after feather, and the hapless creature is tormented on principle. I have frequently witnessed the cruelty with which parents will sometimes amuse their children,

by catching young birds or animals, that they may disjoin their limbs to make them struggle in a lingering death. And a child is often seen twisting the neck of a young duck or goose, under the laughing encouragements of the mother for hours together, before it is strangled. At one moment he satisfies the cravings of nature from the breast of his mother, and instantly rewards the boon with a violent blow perhaps on the very breast on which he has been hanging. Nor does the mother dare resent the injury by an appeal to the father. He would at once say that punishment would daunt the spirit of the boy. Hence the Indian never suffers his child to be corrected. We see then the secret spring of his character. He is a murderer by habit, engendered from his earliest age ; and the scalping knife and the tomahawk, and the unforgiving pursuit of his own enemy, or his father's enemy, till he has drenched his hands in, and satiated his revenge with his blood, is but the necessary issue of a principle on which his education has been formed. The training of the child forms the maturity of the man.

Our Sunday school is generally attended by nearly fifty scholars, including adults, independent of the Indian children ; and the congregation consists upon an average of from one





THE PROTESTANT CHURCH, AND MISSION SCHOOL, AT THE RED RIVER COLONY.

hundred to one hundred and thirty persons. It is a most gratifying sight to see the Colonists, in groupes, direct their steps on the Sabbath morning towards the Mission house, at the ringing of the bell, which is now elevated in a spire that is attached to the building. And it is no small satisfaction to have accomplished the wish so feelingly expressed by a deceased officer of the Company. “ *I must confess, (he observed) that I am anxious to see the first little Christian church and steeple of wood, slowly rising among the wilds, to hear the sound of the first sabbath bell that has tolled here since the creation.*” I never witnessed the Establishment but with peculiar feelings of delight, and contemplated it as the dawn of a brighter day in the dark interior of a moral wilderness. The lengthened shadows of the setting sun cast upon the buildings, as I returned from calling upon some of the Settlers a few evenings ago ; and the consideration that there was now a landmark of Christianity in this wild waste of heathenism, raised in my mind a pleasing train of thought, with the sanguine hope that this Protestant Establishment might be the means of raising a *spiritual* temple to the Lord, to whom “ the heathen are given as an

inheritance, and the utmost parts of the earth as a possession.”

I considered it as a small point gained, to have a public building dedicated to religious purposes, whose spire should catch the eye, both of the wandering natives, and the stationary Colonists. It would have its effect on the population generally. The people of England look with a degree of veneration to the ancient tower and lofty spire of the Establishment; and they are bound in habitual attachment to her constitution, which protects the monument and turf graves of their ancestors. And where the lamp of spiritual Christianity burns but dimly around her altar, it cannot be denied, that even her established rites and outward form have some moral effect on the population at large.

On the 10th, I addressed a crowded congregation, in a farewell discourse, from the pulpit, previous to my leaving the Colony for the Factory: and having administered the sacrament to those who joined cordially with me in prayer, that the Missionary who was on his way to officiate in my absence, might be tenfold, yea a hundred fold, more blessed in his ministry than I had been, I parted with those

upon the Church Mission Establishment with tears. It had been a long, and anxious, and arduous scene of labour to me; and my hope was, as about to embark for England, that I might return to the Settlement, and be the means of effecting a better order of things.

The weather was favourable on the morning of our departure; and stepping into the boat the current soon bore us down the river towards Lake Winipeg. As the spire of the church receded from my view, and we passed several of the houses of the Settlers, they hailed me with their cordial wishes for a safe voyage, and expressed a hope of better times for the Colony. Then it was that my heart renewed its supplications to that God,

—‘ who is ever present, ever felt,
In the void waste, as in the city full,’

for the welfare of the Settlement, as affording a resting place for numbers, after the toils of the wilderness in the Company’s service, where they might dwell, through the divine blessing, in the broad day-light of Christianity; and being bound to the country from having families by native women, might find the protection and advantages of civilized life.

With light favourable winds we soon crossed

the Lake and arrived at Norway House, and such is generally the quickness of the passage from this point to York Factory, that in the rapid stream of the rivers, a loaded boat will reach the depot in a few days, which will take three or four weeks to return with excessive toil, from the strength of the opposing current. It appears dangerous to the inexperienced traveller to run the rapids in the passage to the Factory, but it is seldom attended with any serious accident. The men who have charge of the boats are generally experienced steersmen, and it is an interesting sight to see them take the rush of water with their boats, and with cool intrepidity and skill direct the sweep, or steer-oar to their arrival in safety at the bottom of a rapid of almost a perpendicular fall of many feet, or through a torrent of water of a quarter of a mile or more in length. Sometimes, however the boats strike in the violence of their descent, so as to cause a fracture, and hurry the crew to pull ashore to save the cargo from damage. This accident befel us several times in our passage down, but a kind Providence protected us, and we arrived in safety at York Factory.

Immediately on my arrival, I made arrangements for fulfilling my Missionary engagement

to visit the Esquimaux at Churchill, the Company's most northern Post on the Bay. It was the advice of Captain Franklin, that I should walk the distance of about one hundred and eighty miles, from York Fort to that Factory, as I might be delayed in a canoe, by the vast quantities of floating ice in the Bay, so as not to meet these Indians in time. I followed this advice, and having engaged one of the Company's servants, with an Indian who was an excellent hunter, we set off on our expedition, on the morning of the 11th of July, accompanied by two Indians, who had come express from Churchill, and were returning thither. It was necessary that we should embark in a boat, to cross the North River; and in rowing round the Point of Marsh, we perceived a brightness in the northern horizon, like that reflected from ice, usually called the *blink*, and which led us to suppose that vast fields of it were floating along the coast in the direction that we were going. It happened to be low water when we crossed the mouth of the river, so that the boat could not approach nearer than about a mile from the shore, which obliged us to walk this distance through the mud and water, to the place where we made our encampment for the night, and where the

mosquitoes inflicted their torments upon us. We were dreadfully annoyed by them, from the swampy country we had to traverse, and I was glad to start with the dawn of the following morning, from a spot where they literally blackened a small canvass tent that was pitched, and hovered around us in clouds so as to render life itself burdensome. The day, however, afforded us very little relief, while walking, nearly ankle deep in water, through the marshes ; and such was their torture upon the poor animals, that we frequently saw the deer coming out of the woods, apparently almost blinded and distracted with their numbers, to rush into the water on the shore for relief. This gave an opportunity to the hunter to kill two of them in the course of the afternoon, so that we had plenty of venison, and a good supply of wild fowl, which he had shot for our evening repast. We started at sunrise the next morning, after having had but little sleep, as I had been wrapped in my blanket almost to suffocation, to escape in a degree the misery of our unceasing torment. Towards noon, we had much better walking than we had before met with, and were relieved from the mosquitoes by a change of wind blowing cold from off the ice, which was now seen from the

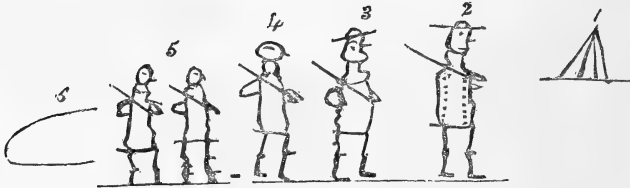
horizon to the shores of the bay. The relief to us was like a cessation from an agony of pain ; and as the hunter had just killed another deer, and the wild fowl flew around us in abundance, we pitched the tent, and halted for several hours, and refreshed ourselves with sleep, after the irritation and almost sleepless nights that we had endured. We were on the march again at five o'clock ; and after we had forded Stoney River, we came upon the track of a polar bear. The Indian hunter was very keen in his desire to fall in with it, and I lamented that I had not an opportunity of seeing him engage the ferocious animal, which seemed to have taken a survey of the party, and to have gone into the wood a short distance from us. The bears are now coming off the ice in the Bay, on which they have been for several months past, to live upon seals, which they catch as they lie sleeping by the sides of the holes in the drift ice, when it dissolves or is driven far from shore. They seek their food among the sea-weed and every trash that is washed up along the coast, or go upon the rocks or to the woods, for berries, during the summer months. Savage, however, as this animal is, it is not so much dreaded by the Indians as the grizzly bear, which is more

ferocious and forward in his attack. These are found towards the Rocky Mountains, and none but very expert hunters like to attack them. A gentleman who was travelling to a distance on the plains to the West of the Red River Colony, told me of a narrow escape he once had, with his servant boy, in meeting a grizzly bear. They were riding slowly along, near the close of the day, when they espied the animal coming from the verge of a wood in the direction towards them. They immediately quickened the pace of their horses, but being jaded with the day's journey, the bear was soon seen to gain upon them. In this emergency, he hit upon an expedient, which was probably the means of saving their lives. He took the boy, who was screaming with terror, behind him, and abandoned the horse that he rode. When the ferocious animal came up to it, the gentleman, who stopped at some distance, expected to see the bear rend it immediately with his paws ; but to his surprise, after having walked round and smelt at the horse, as it stood motionless with fear, the bear returned to the wood, and the horse was afterwards recovered without injury.

The morning of the 14th was very cold, from the wind blowing off the ice in the Bay ;

and when we stopped to breakfast, I was obliged to put a blanket over my shoulders, as I stood by the fire, for warmth. The comfortable sensation however was, that we were free from the annoyance and misery of the mosquitoes; cold, hunger, and thirst, are not to be compared with the incessant suffering which they inflict. We waded knee-deep through Owl River, in the afternoon of the 15th. The weather was cold, and nothing was to be seen in the Bay but floating ice. It was rather late before we pitched the tent, and we met with some difficulty in collecting a sufficient quantity of drift wood on the shore, to kindle a fire large enough to boil the kettle, and cook the wild fowl that we had shot. The next day we forded Broad River, on the banks of which we saw several dens, which the bears had scratched for shelter: and seeing the smoke of an Indian tent at some distance before us, in the direction we were going, we quickened our step, and reached it before we stopped to breakfast. We found the whole family clothed in deer-skins, and upon a hunting excursion from Churchill. The Indian, or rather a half-breed, was very communicative, and told me that though he was leading an Indian life, his father was formerly

a master at one of the Company's Posts, and proposed accompanying our party to the Factory. He had two sons, he said, who were gone in the pursuit of a deer; and, on quitting the encampment to travel with us, he would leave some signs for them to follow us on their return. They were the following, and drawn upon a broad piece of wood, which he prepared with an axe.



1. To intimate that the family was gone forward.
2. That there was a Chief of the party.
3. That he was accompanied by a European servant.
4. And also by an Indian.
5. That there were two Indians in company.
6. That they should follow.

It is a common custom with the Indians to paint hieroglyphic characters on dressed buffalo skins or robes; and a variety of figures are drawn on many of those which they barter at the Company's Posts. In the representation of a victory achieved over an enemy, the

picture of the Chief is given, with the mark of his nation, and those of the warriors who accompanied him. A number of little images point out how many prisoners were taken; while so many human figures without heads shew the number who were slain. Such are the expressive signs of a barbarous people, in recording their war exploits, and communicating information without the knowledge of letters and the art of printing.

We proceeded, after the wife had put some kettles upon the back of a miserable looking dog, and had taken her accustomed burden, the tent with other articles, on her own. The little ones were also severally laden with a knapsack, and the whole had the appearance of a camp of gypsies moving through the country.

The 17th. Before we struck our tents this morning, the signs which the old man left upon the piece of wood yesterday, brought his two sons, whom he had left hunting, and who had walked nearly the whole of the night to overtake us. We had now no provisions but what we shot on our journey, and the addition to our party made every one active in the pursuit of game as it appeared. The next day we passed Cape Churchill, and came to a tent of Chipewyan, or Northern Indians. The question

was not asked if we were hungry, but immediately on our arrival the women were busily employed in cooking venison for us; and the men proposed to go with us to Churchill. As soon as we had finished eating, the tent was struck, and the whole party proceeded, with the old man a-head, with a long staff in his hand, followed by his five sons and two daughters, and the rest of us in the train, which suggested to my mind the patriarchal mode of travelling. The 19th, our progress was slow, from being again annoyed with mosquitoes, in a bad track, through a wet swampy ground. As soon as we had passed the beacon, which was erected as a landmark to the shipping that formerly sailed to Churchill, as the Company's principal depôt, before its destruction by Pérouse, two of the Indians left us, to take a circuit through some islands by the sea, to hunt for provision. We pitched our tents early, in expectation that they would join us, but we saw nothing of them that evening. It is customary, as we were then travelling, to take only one blanket, in which you roll yourself for the night, without undressing. On laying down, upon a few willow twigs, I soon afterwards felt so extremely cold, from the wind blowing strong off a large field of ice drifted on the shore, that

I was obliged to call the servant to take down the tent, and wrap it round me, before I could get any sleep. The sudden variation of the weather, however, gave me no cold, nor did it interrupt a good appetite, which the traveller in these regions usually enjoys.

Had we not been delayed by the absence of the Indians a hunting we might have reached the Factory to-day, the 20th. They came in from their excursion at the time we were taking our breakfast, but without much success. They had killed an Arctic fox that supplied them with a meal, and a few ducks which they brought to our encampment, among which was the Eider duck, so remarkable for the beautiful softness of its down. In the evening one of the Chipewyan Indians, sent me some dried venison ; and the next morning early we arrived at Churchill. The Esquimaux, Augustus, who accompanied Captain Franklin to the shores of the Polar Sea, came out to meet us, and expressed much delight at my coming to see his tribe, who were expected to arrive at the Factory every day. He had not seen his countrymen since he acted as one of the guides in that arduous expedition, and intended to return with them to his wife and children, laden with

presents and rewards for his tried and faithful services.

JULY 25.—The servants, with the Officers, assembled for divine service, and laborious as is the office of a Missionary, I felt delighted with its engagements; and thought it a high privilege to *visit even* the wild inhabitants of the rocks with the *simple design* of extending the Redeemer's kingdom among them; and that in a remote quarter of the globe, where probably no Protestant Minister had ever placed his foot before. The next day a northern Indian leader, came to the Fort with his family; and upon making known to him the object of my journey to meet the Esquimaux, he cheerfully promised to give up one of his boys, a lively active little fellow, to be educated at the Native School Establishment at the Red River. He appeared very desirous of having his boy taught more than the Indians knew; and assisted me in obtaining an orphan boy from a widow woman, who was in a tent at a short distance, to accompany his son. I told him that they must go a long way, (Churchill being about a thousand miles distant from the Colony) but that they would be taken great care of. He made no objection, but said that they should

go, and might return when they had learnt enough. This was a striking instance of the confidence of an Indian, and confirmed the opinion that they would part with their children to those in whom they thought they could justly confide; and to whose kind tuition they were persuaded they could safely entrust them. The Company's boats were going to York Factory, and would take them there; where, on my return, I expected to meet my successor as a Minister to the Settlement, on his arrival from England by the ship; and who would take them under his care in continuing the voyage to the school. "Religion, (says Hearne) has not as yet began to dawn among the Northern Indians; for, though their conjurors do indeed sing songs and make long speeches to some beasts and birds of prey, as also to imaginary beings, which they say assist them in performing cures on the sick, yet they, as well as their credulous neighbours, are utterly destitute of every idea of practical religion."

The Company's present Establishment is about five miles up the river, from the point of rock at its entrance where the ruins of the old Factory are seen; which was the point Hearne started from on his journey to the Coppermine River, in the year 1770; and which was blown up by

Pèrouse about the year 1784. It appears to have been strongly fortified, and from its situation must have been capable of making a formidable resistance to an enemy; and it can never cease to be a matter of surprise that it should have been surrendered without firing a shot. The walls and bastions are still remaining, which are strewed with a considerable number of cannon, spiked, and of a large calibre. Augustus used to visit this point every morning, in anxious expectation that his countrymen would arrive by the way of the coast, in their seal skin canoes. One day he returned to the Factory evidently much agitated; and upon inquiry I found that there was an Esquimaux family in a tent by the shore, under one of the rocks, one of whom had greatly alarmed him with the information, that soon after he left his tribe with Junius, (who is supposed to have perished as a guide in the Arctic Expedition,) one of Junius's brothers took his wife, and thinking that Augustus was displeased with him, and that he possessed the art of conjuring, had determined upon his death, and that this superstitious notion had so preyed upon his spirits as to terminate his existence. This circumstance, he added, had led a surviving brother to threaten revenge, and supposing that he might come to the Fac-

tory with the Esquimaux who were expected, he advised him to be on his guard. The next day, July the 29th, Augustus returned to the point of rock on the look out, but not without having first requested a brace of pistols, loaded his musket, and fixed his bayonet, yet nothing was seen of his countrymen. The next morning I accompanied him to the Esquimaux tent, with an interpreter, under the idea that I might obtain some interesting information; and was much pleased to find the family living in the apparent exercise of social affection. The Esquimaux treated his wife with kindness; she was seated in the circle who were smoking the pipe, and there was a constant smile upon her countenance, so opposite to that oppressed dejected look of the Indian women in general. I asked the Esquimaux of his country: he said it was good, though there was plenty of cold and snow; but that there was plenty of musk oxen and deer; and the corpulency of the party suggested the idea that there was seldom a want of food amongst them. I told him that mine was better, as growing what made the biscuit, of which they were very fond, and that there was much less cold, and that we saw the water much longer than they did. Observing that the woman was tattooed, I asked him when these

marks were made, on the chin, particularly, and on the hands. His reply was, when the girls were marriageable, and espoused to their husbands; who had generally but one wife, though good hunters had sometimes two. Wishing to know whether they ever abandoned the aged and the infirm to perish like the Northern Indians, he said, never; assuring me that they always dragged them on sledges with them in winter to the different points where they had laid up provisions in the autumn, 'en cache;' and that they took them in their canoes in summer till they died. Knowing that some Indians west of the rocky mountains burn their dead, I asked him if this custom prevailed with the Esquimaux, he said, no; and that they always buried theirs. The name of this Esquimaux was *Achshannook*, and as Augustus could write a little, which he had been taught during the time he was with the expedition, I gave him my pencil, that the other might see what I wished to teach the Esquimaux children, as well as to read white man's book, which told us true of the Great Spirit, whom the Esquimaux did not know, and how they were to live and die happy. The woman immediately caught up her little girl about five years of age, and holding her towards me manifested the greatest delight, with

Achshannook, at the wish I had expressed of having the Esquimaux children taught to write and read the book. They often pointed in the direction the others were coming, and gave me to understand that they would soon arrive. We returned to the Fort, and walking by the side of the river we saw numbers of white whales which frequent it at this season of the year, and many of which are harpooned from a boat that is employed, and usually carries three or four of the Company's servants. The harpooner killed one to-day, which measured fourteen feet long, and eight in girth, and weighed it was supposed a ton weight. The blubber is boiled at the Fort, and the oil sent to England as an article of the Company's trade. When the Esquimaux visit us from the tent, they generally go to the spot where the carcasses of the whales are left to rot after the blubber is taken, and carry away a part, but generally from the fin or the tail; they have been known, however, to take the maggots from the putrid carcase, and to boil them with train oil as a rich repast. They are extremely filthy in their mode of living. The Esquimaux who was engaged at the Fort as an interpreter, used to eat the fish raw as he took them out of the net, and devour the head and entrails of those that were cooked by the

Company's servants. And it is their constant custom, when their noses bleed by any accident to lick their blood into their mouths and swallow it.

Though the beaver, which furnishes the staple fur of the country, is not common in this immediate neighbourhood, an Indian was successful enough to kill one at a short distance down the river, which he brought to the Fort. It was roasted for dinner, and proved of excellent flavour, though I could not agree that the tail, which was served up in a separate dish, was of that superior taste it is generally considered to be. The sagacity of this animal has often been described; and I have frequently been surprised at the singular construction of their houses, the care with which they lay up their provision of wood, and the mode in which they dam up the water near their habitations. They cut with their teeth sticks of a considerable size, and when larger than they are able to drag, they contrive to fell them on the bank, so that they may fall and float down the stream to the place where they design to make the dam; and then entwine them with willow twigs, which they plaster with mud, so as effectually to obtain a head of water.

We met again on the Sabbath for divine worship on both parts of the day, as we had done on the previous Sunday. As the Esquimaux did not make their appearance, we began to think that the ice in the Bay might have prevented their coming to the Factory. We were relieved from our doubts however, on the 2nd of August, by Augustus running to the Fort with the information that his countrymen were seen coming along in their canoes. He waited till he ascertained that Junius's brother, who was said to have threatened his life, was not of the party, and then went to meet them. Some of them came over the rocks with the canoes upon their heads, as being a much nearer way to the Company's Post from the spot where they left the Bay, than following the course of the river. Their number, with a small party that came soon afterwards, was forty-two men, who brought with them a considerable quantity of the Arctic fox skins, musk-ox, and deer skins, with those of the wolf and wolverine, together with sea-horse teeth, and the horn of a sea-unicorn about six feet long for barter at the Company's Post. In appearance they strongly resembled each other, and were all clothed with deer-skin jackets and lower garments of far larger than usually Dutch

size, made of the same material. Their stature was low, like that of the wife of the Esquimaux at the tent who was not five feet in height. They were all very broad set, with remarkably small eyes, low foreheads, and of a very fine bronze complexion. A few of the men however were nearly six feet in stature, and of a strong robust make. As soon as they had bartered the articles which they brought with them for those they requested in return, which were guns, ammunition, beads, and blankets principally, they were informed that I had travelled a long way to see them, and to have some talk with them.

The next day, they gathered round me, and with Augustus and an interpreter, I was enabled to make the object of my visit to them well understood. I told them that I came very far across the great lake, because I loved the Esquimaux; that there were very many in my country who loved them also, and would be pleased to hear that I had seen them. I spoke true. I did not come to their country, thinking it was better than mine, nor to make house and trade with them, but to enquire, and they must speak true, if they would like white man to make house and live amongst them, to teach their children white man's knowledge, and of the Great and Good Spirit who made

the world. The sun was then shining in his glory, and the scenery in the full tide of the water before us was striking and beautiful; when I asked them, if they knew who made the heavens, the waters, and the earth, and all things that surrounded us, so pleasing to our sight? their reply was, ' We do not know whether the Person who made these things is dead or alive.' On assuring them that I knew, and that it was my real wish that they and their children should know also the Divine Being, who was the Creator of all things; and on repeating the question, whether they wished that white man should come and give them this knowledge, they all simultaneously expressed a great desire that he should, laughing and shouting, " heigh! heigh! augh! augh!" One of them afterwards gave me a map of the coast which they traversed, including Chesterfield Inlet, and which he drew with a pencil that I lent him, with great accuracy, pointing out to me the particular rivers where the women speared salmon in the rapids in summer, while the men were employed in killing the deer, as they crossed in the water some points of the Inlet; or were hunting on the coast, catching seals. Being provident, and not so regardless of the morrow as the Indians

in general, they lay up provisions at these different places for the winter, and probably seldom suffer from want of food; nor are they long in summer without their favourite dish of the flesh and fat of the seal, mixed with train oil as a sauce, which they prefer to salmon; and when not mixed with their food, they drink the oil as a cordial.

The Esquimaux often surrounded me in groupes, during their stay at the Factory, and cordially shaking hands, were fond of saying, that the Northern Indians, or Chepewyans, sprang from dogs, but that they were formerly as white men. I encouraged them in the idea that we were originally of the same parents, but that they being scattered, we knew now a great deal more than they did, and therefore came to see if it were possible to teach their children our knowledge, for their happiness, and also themselves, if it were their desire. They appeared to be quite overjoyed at this conversation, and laughed heartily, shouting, "Heigh! heigh!" saying, (as the interpreter expressed it,) "We want to know the Grand God."

I told them that there were stones on the edge of the water, in their country, and that with a little wood, a house might be made like

what they saw at the Fort. Should I, or any other person, ever come from across the great lake, to build this house, where their children might live, and be taught what I had told them; I asked if they would assist to bring the stones, and help to raise the building. They signified their willingness by shouting again in their usual manner. I mentioned the above circumstance, as conceiving it to be practicable and advisable, from the best information I could obtain, that the first attempt to form an establishment on the shores of the Bay, to educate the children of the Esquimaux, should be made at Knapp's Bay, or, as called by the Esquimaux, Aughlinatook. Augustus's tribe traverse this part of the coast, which is about two hundred miles north of Churchill; from whence the frame of the building and some dry provisions in casks might be taken in boats, to maintain the party, at first making the settlement, independent of the common resources of the country, and of the Esquimaux; and a communication kept up with the Company's Post, which might easily be done, both in summer and winter. It is said that the word, difficulty, is not known in the English Military dictionary, and surely ought not to be found in that of the Missionary; and a mission

undertaken to the Esquimaux; upon the plan suggested, conducted with prudence, intrepidity, and perseverance, can leave little doubt as to its ultimate success. They tied knots upon a sinew thread, tying a knot for each child as it was named, to inform me, at my request, of the number of children they had belonging to their tribe, and which they would bring to the school for instruction. The number on the sinew thread was sixty-two boys and sixty-four girls. Whenever I spoke to them about provisions, they uniformly said that they would bring plenty; but should the establishment be made, a small number of children would at first of course be taken, and increased in proportion as the resources of the country, and the supplies afforded by the Esquimaux towards the support of their children, were pretty accurately ascertained. It is true that they live in a country, as those do on the Labrador coast, of hopeless barrenness, and endure almost a perpetual winter's blast; but the success of the faithful devoted Moravian Missionaries, on the coast of Labrador, and on that of Greenland, in their labours, privations, and perseverance, to impart the knowledge of Christianity, which has been blessed of God to the salvation of the Esqui-

maux, holds out every encouragement to the intrepid Missionary, in his attempts to benefit, with Christian instruction, those on the shores of Hudson's Bay.

‘ Cold is the clime, the winds are bleak,
And wastes of trackless snow,
Ye friends of our incarnate God!
Obscure the paths ye go.

‘ But hearts more cold, and lusts more fierce,
And wider wastes of sin,
Ye Preachers of redeeming love!
Obscure the soul within.

‘ Yet go : and though both poles combine,
To freeze the sinner's soul,
The sinner's soul shall yield to grace,
For grace can melt the pole.

‘ Then blow ye winds, and roll ye waves,
Your task assigned perform :
The God of grace is nature's God,
And rides upon the storm.

‘ Nature and Providence obey
The dictates of his grace ;
Go ! for each drop subserves his cause
Each atom has its place.’

A few of the Esquimaux who came to the Fort, were from Chesterfield Inlet, and proposed to return, before the other party left us

for Knapp's Bay. Before they started, Augustus was very desirous that I should see his countrymen conjure; and bringing a blanket and a large knife, he assured me that one of them would swallow the knife, and not die; or fire a ball through his body, leaning upon a gun, without being injured. I understood that he was to perform this jugglery with the blanket round him, which I objected to, if I saw it; but told him that I had great objections to such deceptions and art, by which they imposed on each other; and observed, that if his countrymen could really conjure, they should conjure the whales to the shore, which were then sporting in the river before us. He was not pleased, however, with my refusal, and it was with difficulty that I prevented the exhibition. When the party left us, they encircled me, and said that they would tell all of their tribe what had been mentioned about teaching the Esquimaux children white man's knowledge of the Great Spirit. They informed me that a great many of the Esquimaux meet in summer about Chesterfield Inlet; that some come down from the great lake to the north, and that they had met some, who had seen two very large canoes when there was no ice; and when one of these canoes stood in towards the

shore where they were, they were so alarmed as to run off over the rocks, and that they did not return till the big canoes were out of sight towards where the sun rises. This information led me to suppose that they were the Discovery Ships, under the command of Captain Parry; and to conjecture that the ice had been a barrier to his progress in search of a North-West Passage, and that he was returning down the Bay to England. The object of the Esquimaux in meeting from different tribes at Chesterfield Inlet every year, is to barter with those principally who trade at Churchill Factory, and also with some Northern Indians, who exchange what European articles they may have for fish-hooks made of bone, and sinew lines, and skins. I then shook hands with them, and gave to each individual a clasp-knife, some tobacco, and a few beads, to take with them to their wives, with which they were much pleased, telling me, not to be afraid to come to their country, as Esquimaux would treat me well.

AUGUST 7.—When the remaining party returned to Knapp's Bay, it was proposed by the Master of the Company's Posts, that they should stop for a few days at Seal River, about

fifty miles north of Churchill, and spear white whales for the blubber. This they readily assented to, and the day after they started, I accompanied the officer in a boat to the point where they were to be employed. We pitched our tents near the place where they rested at night, and were much amused at their dexterity in spearing a number of whales on the following day. In the course of two days they harpooned about forty, so numerous were these animals in the Bay at the mouth of the river. These Esquimaux were not unacquainted with habits of cleanliness, for they were no sooner ashore from spearing whales, than they changed their dirty skin dress for one of a newer and cleaner character; and in seating themselves in a circle, around a small fire they had made, I observed that while they boiled the skin of the whale, and some partook of it, others were eating the tail and the fin in a raw state. I never knew natives more orderly and less troublesome; we were in their power, but so far from annoying us, they never even came to our tents, importuning for tobacco and other articles, as is generally the case with Indians when near their own encampment.

Wishing to talk with them again on the

subject of teaching their children, I invited to my tent seven of the oldest men among them; and repeated to them the questions which I had put to the whole of them before. They expressed the same feelings in favour of instruction, and a hope that I was not afraid to come to their country, promising, when white man came, not to steal from him, a vice which they are sometimes guilty of at the Factory. I found that they believed in a future state; and acknowledged that there was a bad Spirit, who made them suffer, and to whom they prayed that he would not hurt them. They thought that when a bad man died, the bad Spirit took him, and put him in a hole under ground, where there was always fire, but this idea they might have got from their intercourse with Europeans at the Fort: and when a good man died, they believed that the moon took him up, where he lived as he had done below, only that he had always plenty to enjoy, and less paddling to do. In parting with these Indians, as with the others who returned to Chesterfield Inlet, I gave to each individual a clasp knife, some tobacco, and a few beads to take to their wives; and my prayer to God was, that some effectual step might be taken to communicate to these heathen, that knowledge which they

appeared desirous of receiving, and which would ameliorate their condition through a scriptural hope of a future life.

We returned to the Factory, along a coast the most dangerous to navigate that can possibly be conceived, from fragments of rocks being studded in the water for miles from the shore, and which are only visible at the reflux of the tide. The safest course to take is to run out to sea, and sail along out of sight of land; but this is hazardous in an open boat, if the weather be stormy, or the water is much ruffled by the wind. The Company lost a boat's crew last fall, as they were returning to Churchill, from one of the points of rock where they had been to collect geese, which the Indians had shot, and which are salted as part of the winter supply of provisions at the Establishment. At first it was supposed that the boat had been driven out to sea, and all had perished in a most painful manner; but during our stay, an Indian came to the Fort, to inform the officer that the empty boat was lying on the beach, about six or seven miles to the south of Churchill River. He immediately sent men to the spot, and to search along the coast for some remains at least of the bodies of the crew, but not the least appearance of them could be

found. The boat filled and went down, with the sail set and fastened to the mast, which was the state in which it was found; but whether she struck upon the point of a sunken rock, or swamped at the conflux of the waters off the mouth of the river at the return of the tide, not a man survived to tell the melancholy tale.

The 10th.—I began to make preparations for my return to York Factory, in the supply of ammunition and a couple of days' provisions for our journey. As every thing we took was borne on the back of the men, we deemed this sufficient, with the supply we were likely to obtain in our walk through a country which at this season of the year generally abounds with wild fowl. It was painful to see several Indian women in an infirm state of health and lame, continually begging for a little oatmeal, or picking *tripe de roche* for a subsistence, being unable to follow the tribe they belonged to; and, upon inquiry, I found that it was a common custom among the Chipewyans, to leave the aged, the infirm, and the sick, when supposed incapable of recovery, to perish for want! and that one-half of the aged probably die in this miserable condition! The common feelings of humanity suggest the question,—Could not some establishment be formed, as

a hospital for the reception of a certain number at least of the aged and infirm; towards the maintenance of which, the Indians themselves, in bringing their relations, might be induced to contribute, were it only the tenth skin from the produce of their hunting? If this establishment could not be formed near the coast, might not one be made as an experiment on the borders of their country in the Athabasca? where grain and Indian corn might be raised towards its support. The subject at least challenges inquiry, and is fraught with deep interest, as calling forth the best feelings of benevolence; for a more deplorable situation in existence cannot be conceived, than for persons to be deserted in afflictive old age, suffering infirmity, and left at the last stage of life to expire in want, when, of all other periods in our mortal career, we most need attention, and sympathy, and kindness.

These Indians have a singular custom of wrestling for any woman to whom they are attached; and she has to witness the contest, which consists in hauling each other about by the hair of the head, without kicking or striking, till the strongest party carries her off as his prize. And instead of stabbing one another in their quarrels, as is frequently the case with

the Southern Indians, these generally decide them by wrestling. They may permit a weak man, if he be a good hunter, to keep the object of his choice; but otherwise he is obliged to yield his wife to a stronger man, who may think her worth his notice. This barbarous custom I should suppose prevails among the Esquimaux who visit Churchill Factory, as they pointed out to me, at the time I saw them, a weakly looking man, who they said had his wife taken from him by another of superior strength. They shewed me also how they decided their quarrels, by each party alternately bending the body in a horizontal position, and receiving from each other a blow of the fist on the temple or side of the face.

On the 12th, we left Churchill Factory, and in our track killed plenty of wild-fowl, and were again tortured with the mosquitoes, till after the second day's march, when we waded through a low swampy ground, frequently half-leg deep in water, to some dry ridges of land. The wind blew again off the ice in the bay, which enabled us to walk without much annoyance; and in our progress, we often passed large holes, which the bears had scratched in these ridges to lie in, and which, from the

impression of their paws on the sand, several had recently left. On the 17th, we came to a tent of Indians, who were encamped on the shore, for the purpose of killing them, in the front of which was the head of one that they had lately shot, stuck upon some painted sticks, in expression of some superstitious notions respecting the animal. They have a great dread of bears, and are very fond of wearing their claws round their necks, ornamented as a necklace, under the idea that they shall be preserved from their ferocious attacks. A short time before I left the Red River Colony, a Saulteaux Indian came to my residence with a necklace strung with some large claws; and prevailing upon him to part with it for some tobacco, he addressed it in a very grave speech, when he took it from his neck, and laid it for me on the table, in language to the following effect:—"My grandfather! you and I have been together some time—we must now part. Go to that Chief; and in leaving me, be not angry, but let me kill buffaloe when I am hungry, and another bear when I meet with it, and then I will make another necklace of the claws." I smiled at this address, when, looking at me very seriously, he said, "If you offend

the bear," (I supposed he meant the spirit of the bear, whose claws he had given me,) "the bears will be sure to eat you."

On the 18th, some Indians whom we met, told us that they had heard the great guns of the ship, on her arrival from England, though they had not seen her at anchor. The next day convinced us of the fact; and we reached York Factory early the following morning, after having walked on our return from Churchill, the supposed distance of one hundred and eighty miles, through a trackless path in swamps and long grass, in less than seven days.

Here I had the happiness of meeting the Rev. Mr. Jones, arrived by the ship, on his way to the Red River Settlement, my fellow-labourer in that situation; to whom I committed the two Chepewyan Indian boys. After a few days, he proceeded with his little charge to his destination. And may God, whom we serve in the gospel of his Son, abundantly bless his exertions, on entering upon a field of anxious and laborious toil, which I have just left, to visit the land of my nativity and affection, after an absence of more than three years.

York Factory, as the principal depôt, is rapidly improving in appearance, and in the

extent of its buildings. A number of the chief Factors and Traders meet here every summer, and a council is held for the management of the *Northern Factory*; while another is also annually held at Moose, in St. James's Bay, for the direction of the *Southern Factory*. This division of the Company's territory, comprises the whole of the country, from the furthest known point to the north to the boundary line of the United States, and from the waters of the Pacific to those of the Atlantic. In carrying into effect the moral improvement of the country, which has long been contemplated, it would be very desirable that schools should be established at the Company's chief depôts; where it is presumed provisions might be obtained, for the support at least of a limited number of the half-caste children. And the most beneficial results might follow the regular performance of divine worship on the Sabbath, by a Clergyman, throughout the summer months at least, in a building erected and appropriated as a chapel. These are arrangements, which every benevolent mind, truly desirous of promoting the best interests of the country, where the progress of moral and religious instruction would be but slow, would rejoice to see practically entered upon.

It may be stated with pleasure that directions have been given to lessen the quantity of spirituous liquors in barter with the natives. The baneful effects of such a medium of trade have long been deplored by all who have regarded the amelioration of their state, and sought to improve their wandering condition. Cruelty, disease, and premature decay have for centuries past been generated wherever Europeans have introduced the exchange of ardent spirits with the Indians. No act therefore can be more beneficial and humane than that of gradually altering a system which is at once so prejudicial to the native, and injurious to the morals of the trader. It is to be hoped that the benevolent intentions of the Honourable Committee will be carried into full effect, together with the resolutions passed in council at York Factory, July 1823, for the purpose of improving the moral state, both of the Indians and of the European inhabitants of the Company's territory; an event highly interesting to every friend of humanity and religion.

SEPT. 10.—We embarked on board the ship Prince of Wales on her return to England, and left the anchorage next day with a favourable wind. The weather being moderate, on Sun-

day the 14th we enjoyed the privilege of having two full services.

The 16th.—The wind continues light and favourable, and I have been much interested in reading Mr. Wilberforce's pamphlet, entitled, "An Appeal in behalf of the Negro Slaves." When will men regard each other as brethren, connected by the common ties of humanity, and as generally responsible to God, the Judge of all.

Sunday, 21st.—When off Cape Charles at the entrance of Hudson's straits, the Thermometer I observed was as low as 24°; and the land as we passed along was covered with snow. The prospect was most chilling and dreary. Though it blew fresh, there was not however a heavy swell of the sea, which gave us the opportunity of having divine service both morning and afternoon. I felt humbled in going through the Ministerial duties of the day; and the experience of my heart imposes on me the obligation of labouring more and more after humiliation. What a consolation is it to *know* that we are saved by hope, even in Him, who sitteth upon the circle of the heavens, directing the course of the elements—who commandeth the waters and they obey Him.

On the 23d we encountered a heavy gale of wind, with a short and angry sea, insomuch that the ship was covered with waves, and all on board were reeling to and fro, and staggering like a drunken man. Towards evening it blew a hurricane; the heavens were black with tempest, and all around us appeared awfully dangerous. Self-examination is at all times profitable and incumbent on the Christian, but when dangers press around him in a tumultuous scene of waters, it is peculiarly consolatory for him to find upon examination, that the sheet anchor of his hope is well grounded; and that he has laboured in the cause of his divine Lord with a conscious integrity, though with a conscious imperfection of character. It was *well* said by the wife of a Missionary, in her last moments, when it was observed to her that she was dying a sacrifice in the cause of missions, "*I would rather (said she) die a penitent sinner at the cross of Christ.*" Every day, in the smooth unruffled calm of life, or on the tempestuous ocean of its existence, would I *feel* the sentiment so expressive of the Christian's security, and simple reliance upon the omnipotent arm of the Saviour, as uttered by St. Peter, when ready to sink amidst the threatening waves, "Lord save us, we perish."

During the 25th we were becalmed off the Upper Savage Islands, amidst several large icebergs, some of which were stranded on the shore, and would receive the accumulation of another winter's fall of snow, from not being driven out of the Straits into the Atlantic Ocean, where they are dissolved. The winter was again setting in with a cold frosty air, and frequent snow storms. The next morning the wind freshened, and on the 27th, when we were off Saddle Back, we experienced another heavy gale of wind, which was so violent about eight o'clock in the evening, that it broke the mizen top sail yard, while nine of the sailors were furling the sail. Providentially the broken part of the yard slung with the ropes, or every soul must inevitably have perished, from the violent rolling of the ship. A more rough and stormy night could not well be experienced, with the aggravated danger of sailing among a number of large isles of floating ice; the running foul of one of which would be immediate destruction, as upon a rock.

The next day the wind moderated, and was favourable, but from the rolling of the ship I could only read the morning and evening prayers, and that with some difficulty, when we met for divine worship. In the evening we ap-

proached Resolution Island, and the waters of the Atlantic opened to us with the encouraging prospect of having more sea room to encounter any storms that we might afterwards meet with. As we left the barren rugged shores of the Straits, and the chain of rocks terminating in ragged points on the coast of Labrador, there was a general spirit of congratulation; and the prospect of crossing the great Western Ocean in safety raised in my mind the ascription of praise uttered by the Psalmist, "Praise the Lord, O my soul, and forget not all his benefits."

OCT. 4.—We were off Cape Farewell, South Greenland, with strong gales of wind. This point called to my mind the labours of the Moravian Missionaries who had formed several settlements, the most southern of which I believe is Lichterau, among the Greenlanders, under far greater difficulties, than are likely to assail the Missionary, in his attempt to form an establishment for the instruction of the same race of people in the principles of divine truth on the shores of Hudson's Bay, with the aid and co-operation of the Hudson's Bay Company. These pious, simple, devoted Missionaries, have proved that missions to the heathen on the most inhospitable and barren shores are not visionary schemes, but succeed effectually under

the blessing of heaven to the conversion of the natives ; and they have established the principle, that wherever the waters roll, and however barren the rock on which man is to be found, there man may be benefitted with the saving knowledge and blessings of Christianity. The account given of the first Missionaries of the United Brethren, whose entrance upon the inhospitable and icy coasts of Greenland was in 1733, among whom was that eminent servant of the mission, Matthew Stach, is truly interesting. Leaving Hernnhutt, they first proceeded to the Danish capital, as Greenland was under that government, to obtain the sanction of the King, in their intended mission. Their first audience with the Chamberlain was not a little discouraging, but being convinced, by a closer acquaintance of the solidity of their faith, and the rectitude of their intentions, this Minister became their firm friend, and willingly presented their memorial to the King, who was pleased to approve of their design, and wrote a letter with his own hand, recommending them to the notice of the Danish Missionary, Egede, who had undertaken a mission to Greenland in 1721, but had hitherto accomplished very little in the way of success, notwithstanding his indefatigable exertions.

The Chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed toward the expense of their voyage and intended settlement. Being asked one day by his Excellency, how they proposed to maintain themselves in Greenland, they answered, that they depended on the labour of their own hands and God's blessing; and that not to be burdensome to any one, they would build themselves a house and cultivate the ground. It being objected that they would find no wood to build with, as the country presented little but a face of barren rock. "Then," replied they in a true Missionary spirit, "we will dig into the earth and lodge there." "No," said the Minister, "to that necessity you shall not be reduced; you shall take timber with you for building a house; accept of these fifty dollars for that purpose." With this and other donations, they purchased poles, planks and laths; instruments for agriculture, and carpenter's work, together with several sorts of seeds and roots, with provisions. Thus equipped, says Crantz, they took an affectionate leave of the Court where they had been so hospitably entertained, and embarked on the 10th of April, on board the King's ship, *Caritas*, Capt. Hildebrand. The congregation at Hernhutt had already

adopted the custom of annually compiling a collection of scripture texts for every day in the year, each illustrated or applied by a short verse from some hymn. This text was called the "daily word," it supplied a profitable subject for private meditation, and a theme for the public discourses. The daily word on the morning of their embarkation on a mission which so often appeared to baffle all hope, was, '*Faith is the substance of things hoped for, the evidence of things not seen.*'

" We view Him, whom no eye can see,
With faith's keen vision stedfastly."

In this confidence they set sail ; nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22nd ; and, after an expeditious and agreeable voyage, entered Davis's Straits in the beginning of May. Here they encountered a field of floating ice, while enveloped in a thick fog ; but the next day a terrible storm arose, which dispersed the ice and freed them at the same time from their fears. On the 13th they came in sight of the coast of Greenland, when a violent tempest of

four days' continuance, preceded by a total eclipse of the sun, drove them back more than sixty leagues. May 20th, they cast anchor in Ball's River, after a voyage of six weeks; and joyfully welcomed the snowy cliffs and savage inhabitants of a country which had so long been the chief object of their wishes. The word of the day was, *The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.* By this they were frequently encouraged to a peaceful and believing perseverance, during the first ensuing years, amidst all the oppositions which they met with, and the slender prospect they entertained of the conversion of the heathen.

The sight of the first Greenlanders, though they could not speak a word to them, was accompanied with sensations of lively pleasure; their pitiable condition pierced them to the heart, and they prayed the Lord, *the Light to enlighten the gentiles*, that he would grant them grace, wisdom, and power, to bring some of them at least out of darkness into His marvellous light. Immediately on their landing they repaired to Mr. Egede. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed on a

spot for their building, on the nearest habitable part of the coast, to which they afterward gave the name of New Hernnhutt; and having consecrated it with prayer began to run up a Greenland hut of stones and sods, in which they might find shelter, until they had erected a wooden house. At first the natives regarded them with contempt, concluding from the readiness with which they engaged in every kind of manual labour, that they were the Factor's servants; and being scattered among the islands and hills to fish, catch seals, and hunt deer, while in winter they made journies on sledges to their acquaintance upwards of a hundred leagues North or South; the Brethren had little access to them, and but faint hopes of making any permanent impression on their minds in their wandering mode of existence. Some of the natives, however, paid a visit to them, but it was only from curiosity to see their buildings, or to beg needles, fish hooks, knives, and other such articles, if not to steal; and no proffered advantages could tempt them to remain for a short time at the Settlement. Till at length when they understood that the object of these faithful, tried, and persevering Missionaries was not to trade with them, but to make them acquainted with their Creator; and when

they observed their modest and gentle carriage, so different from that of other Europeans, they paid them more attention, pressed them to come to their huts, and promised to return the visit themselves. A more frequent intercourse gradually commenced, and the Greenlanders would sometimes spend a night with the Brethren. The motives of their visits were, indeed, glaringly selfish. They wanted either food and shelter, or presents of needles and other things. They even bluntly declared, that if the Missionaries would give them no stock-fish, they would no longer listen to what they had to say: and during the winter, which was intensely cold, the Brethren could not refuse their request for provisions. They did not altogether discontinue their visits in summer, but they generally came after spending the night in feasting and revelling, too drowsy to support a conversation, or intent only upon hearing some news, or on begging or purloining whatever might strike their fancy. Their pilfering habits made their visits not a little troublesome to the Brethren, but the latter did not wish to frighten them away; and were content for the present, that they came at all, especially as a few of them discovered a satisfaction in being present at the evening meetings, though held in German, and

made inquiries into the design of them. After a series of trying hardships ; and after enduring privations for years, they were encouraged in their mission, established in much long-suffering and patience, by one of the natives visiting them, and desiring to “ see their things.” They showed him what they had, supposing that he wished to barter some Greenland food for their iron ware. But after remaining quite silent for some time, he at last said that he had been with the Minister, (Mr Egede) who had told him wonderful things of *One*, who was said to have created heaven and earth, and was called God. Did they know any thing about it? If they did, they should tell him something more, as he had forgotten a good deal. This discourse made a deep impression on their minds. They told him of the creation of man, and the intention it ; of the fall and consequent corruption of the human race ; of the redemption through Christ ; of the resurrection ; and of eternal happiness and damnation. The poor Greenlander listened very attentively, was present at their evening meeting, and slept all night in their tent. Further inquiries were afterwards made among the natives, till the Brethren had their two Greenland houses completely filled, and a native congregation col-

lected. The word of the gospel was eventually propagated by the Missionaries through a vast extent of country, and its glad tidings spread still farther by the savages themselves, so that a numerous company of Greenlanders have been gathered to Jesus Christ by the preaching of his word—moulded into a spiritual congregation by the operation of the Holy Ghost (says the above historian,) and furnished with such provisions for its good discipline, both within and without, that amidst all defects, it might in truth be called a living, flourishing, fruit-bearing plant of the heavenly Father's planting.

Such an example of success in Missionary exertions, in the frozen and uncultivated regions of Greenland and of Labrador, as the United Brethren have set, holds out every encouragement to hope that a mission would succeed among the Esquimaux at Hudson's Bay. They resemble the Greenlanders in their aspect, dress, and mode of living; and speaking the same language, it would greatly aid the mission to them, if one or two Christian natives could be obtained and prevailed upon to join it from the coast of Greenland. They are shouting from their native rocks for instruction, and have appealed to the Christian sympathy and bene-

volence of every friend of missions, in language of the same import as the call of Macedonia,—
 “ We want to know the grand God.”

“ Shall we, whose souls are lighted
 With wisdom from on high,
 Shall we to men benighted
 The lamp of life deny?
 Salvation! oh, salvation!
 The joyful sound proclaim,
 Till each remotest nation
 Has learn'd Messiah's name.
 Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole;
 Till o'er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator!
 In bliss returns to reign.”

BISHOP OF CALCUTTA.

The 5th.—Sunday. The wind has blown hard all day, so as to permit, from the rolling of the ship, of my only reading the Morning and Evening Prayers, for divine worship. I know that God, who made heaven, earth, and seas, is not confined to forms of prayer, however excellent, any more than to temples made with hands. But as a formulary, how full and comprehensive is that of the Church of Eng-

land! and how well adapted to express the feelings of the mind, humbled, and penitentially exercised, yet exalted in hope at the throne of a covenant God in Christ Jesus. When the prayers are *prayed*, and not merely read in the cold formality of office, instead of wearying the mind by repetition, how often are they the means of arresting our wandering thoughts, and awakening a devotional feeling! This effect, I trust, was produced in our minds, as we met together, for the public services of the day, in the cabin of the ship.

From the 5th to the 9th, we had stiff gales of wind from the same quarter, which caused the sea to roll with a majesty and grandeur that I never before witnessed. I stood on the quarter-deck, in admiration of the scene, and of the wonders of God in the deep, as wave rolled after wave, occasionally breaking on its *mountainous* top into a roaring and foaming surge. But while the waves roar and the winds howl around me, I am borne in safety through the mighty waters towards the desired haven. What a fit emblem is this experience of the spiritual and eternal safety of the Christian, in the ark of the covenant, amidst the foaming billows of affliction, the wind of temptation,

and every storm of trial raised by man in a fallen and disordered world, branded with so many marks of its Creator's displeasure.

We were prevented from meeting in the cabin, for divine service, on Sunday the 12th, from its blowing a hard gale, and the violent tossing of the ship. We now experienced a sensible alteration in the weather, as being much milder; and a couple of black wolves and a bear, which we had on board, were evidently affected by the change of the atmosphere, as we were bearing up for the Orkney Isles. On the 15th, we anchored in Stromness harbour, and, leaving this anchorage on the 17th, we reached Yarmouth Roads, October the 23d; and through a kind protecting Providence, I landed, on the following day, from the ship, in the Thames.

Since my departure from England, in May 1820, to this period of my return, not one accident have I met with, nor have I been called to experience a single day's illness. Though in perils oft by land and by sea, and exposed to threatened dangers of the ice, and of the desert, still my life has been preserved.

Praised be the Lord God of my salvation!

In sending this volume to the press, I feel that I am discharging a duty which I owe to the natives of the rocks and of the wilderness, whom I have seen in the darkness and misery of heathenism; and I ardently desire that the Mission already entered upon, may become the means of widely extending the knowledge of Christianity among them. I have no higher wish in life, than to spend and be spent in the service of Christ, for the salvation of the North American Indians. Not my will, however, but His be done, who alone can direct and control all Missions successfully, to the fulfilment of His prophetic word, when "The wilderness shall become a fruitful field," and "the desert shall rejoice and blossom as the rose."

Since the foregoing sheets were sent to the Printer, very gratifying intelligence has been received of the improved state of the Colony; and a sanguine hope is entertained that several native Indian children from different nations

will be added to the number of those already upon the Church Mission School establishment at the Red River.

THE END.

ERRATA.

Page 1, line 7, *for* Salteaux, *read* Saulteaux.

21, line 6, *for* 1820, *read* 1817.

36, line 2 from bottom, *for* spiritous, *read* spirituus.

57, line 24, *for* forty *read* sixty.

70, bottom of the page, *for* Heritics, *read* Heretics.

131, line 24, *for* Loom, *read* Loon.

156, line 3, *for* a, *read* no.

180, line 3, *for* intrepidity, *read* intrepidity.

204, line 19, *for* intention it, *read* intention of it.

A JOURNAL.

PRINTED BY L. B. SEELEY,
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THE
SUBSTANCE OF A JOURNAL

DURING A RESIDENCE AT
THE RED RIVER COLONY,
British North America;

AND FREQUENT EXCURSIONS
AMONG THE NORTH-WEST AMERICAN INDIANS,
IN THE YEARS 1820, 1821, 1822, 1823.

1st ed

BY JOHN WEST, M. A.

LATE CHAPLAIN TO THE HON. THE HUDSON'S BAY COMPANY.

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MDCCCXXIV.

1824

TO THE

REV. HENRY BUDD, M. A.

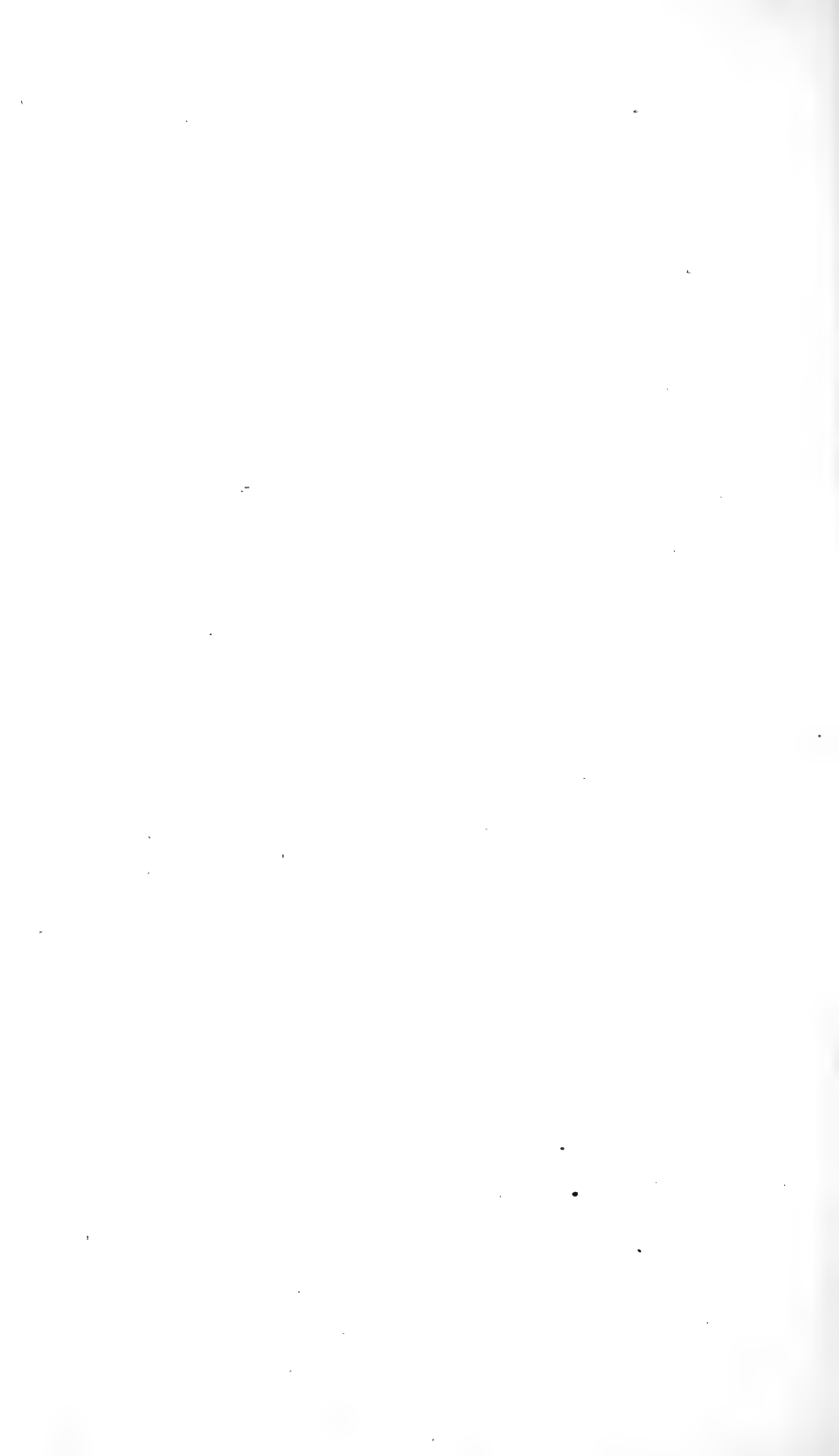
CHAPLAIN TO BRIDEWELL HOSPITAL, MINISTER OF BRIDEWELL PRECINCT,
AND RECTOR OF WHITE ROTHING, ESSEX,

AS A TESTIMONY

OF GRATITUDE FOR HIS KINDNESS AND FRIENDSHIP,
AND OF HIGH ESTEEM FOR HIS UNWEARIED EXERTIONS IN EVERY
CAUSE OF BENEVOLENCE AND ENLIGHTENED ENDEAVOUR
TO PROMOTE THE BEST INTERESTS OF MAN,

THE FOLLOWING PAGES ARE RESPECTFULLY DEDICATED

BY THE AUTHOR.



P R E F A C E.

WE live in a day when the most distant parts of the earth are opening as the sphere of Missionary labours. The state of the heathen world is becoming better known, and the sympathy of British Christians has been awakened, in zealous endeavours to evangelize and soothe its sorrows. In these encouraging signs of the times, the Author is induced to give the following pages to the public, from having traversed some of the dreary wilds of North America, and felt deeply interested in the religious instruction and amelioration of the condition of the natives. They are wandering, in unnumbered tribes, through vast wildernesses, where generation after generation have passed away, in gross ignorance and almost brutal degradation.

Should any information he is enabled to give excite a further Christian sympathy, and more active benevolence in their behalf, it will truly

rejoice his heart: and his prayer to God, is, that the Aborigines of a British Territory, may not remain as outcasts from British Missionary exertions; but may be raised through their instrumentality, to what they are capable of enjoying, the advantages of civilized and social life, with the blessings of Christianity.

September, 1824.

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2. SCALPING THE INDIANS TO FACE PAGE 85.
3. THE PROTESTANT CHURCH, TO FACE PAGE 155.

SECOND JOURNAL.

CHAPTER I.

LEAVE ENGLAND.—BANKS OF NEWFOUNDLAND.—NEW YORK. — SLAVERY. — POPULATION OF AMERICA. — CLIMATE.—BOSTON.—SALEM.—PURITAN'S EDUCATION. —PENOBSCOT BAY.—INDIANS.—EASTPORT PASSAMAQUODDY. — INDIANS.—BAY OF FUNDY.—ST. JOHN'S NEW BRUNSWICK.—LOYALISTS.—SUSSEX VALE INDIANS.

ON my return from Hudson's Bay, after an absence of nearly three years and a half, employed in laying the foundation of the North West American Mission, I was requested by the New England Company, incorporated in the reign of Charles the Second, 1662, to undertake a mission to the Indians of New Brunswick and the adjoining British Province of Nova Scotia. At the same time instructions were given me, to visit the several stations of Indians in the aforesaid provinces, and also the Mohawks on the Grand River, Upper Canada, previous to my return to England.

I left London under this engagement, June the 2nd, in the York Packet, bound to New York, United States. In beating down channel, the wind was contrary, and continued to blow fresh ahead till we anchored off the Isle of Wight. A favourable breeze then springing up, we set sail; and as the British shores receded from my view, I was driven by the winds in a direction from *all* that I held most dear upon earth. It was a moment of trial, but it taught me more deeply the value of faith, as a divine principle. This bore me on amidst the hurried feelings of our common nature, believing that I was embarked on a mission to the heathen for some substantial good, and that missionary labours, though attended with imperfection, were yet a link in the chain of human agency, by which the knowledge of the Christian religion was to be spread throughout a fallen world.

We passed the Lizard on the 10th, and reached the Banks of Newfoundland the 27th. In approaching these shoals, so valuable for the cod-fishery, we experienced the prevailing weather; cold rain, thunder storms, and a foggy atmosphere. In taking this northerly direction, it was the intention of the Captain to have avoided the Gulf Stream, but we fell

within its influence on the morning of July the 1st. This current is a very remarkable one, running in a north-easterly direction along the coasts of America, from the Gulf of Mexico, and Cape Florida. Its width is from forty to fifty miles, widening towards the north, as it proceeds in a semicircular course, touching the southern part of Newfoundland. The water of this phenomenon is frequently found from ten to fifteen degrees warmer than the air, and sometimes considerably more. The velocity of the current near its source, is about four knots an hour, but varies, as affected by the wind.

The Hon. Mr. Rush, returning from his embassy to America, with his family, were on board the Packet. They were friendly to missions, and every benevolent exertion to disseminate scriptural and enlightened knowledge throughout the world. His excellency was pleased to give me letters of introduction to some distinguished families, with a view to my obtaining some useful information on the state of the Indians, in my route through the eastern part of the United States, to the British Provinces. On the morning of July the 10th, we heard the cheering exclamation from the sailors of, land! land! and disembarked the following day, at New York. My stay in the city was but for a

few days ; and in gleaning knowledge and information, I was introduced to a Slave Holder from South Carolina, who in a conversation on the subject of slavery, literally expressed his surprise that I should think Negroes “ had souls like white men ;” and meeting afterwards, at the boarding house, with an intelligent gentleman from one of the slave-holding States, and expressing my surprise that slavery should exist at all in America, the first principle of whose government declares, that “ *all men* are by nature free, equal, and independent ;” he observed, that it could not be supposed that Negroes were considered or thought of as included in the expression, “ all men.” However persons may sophisticate as apologists for slavery, its existence is grossly inconsistent with the great charter of the nation. It is true, that England first carried slavery to the shores of America, but having thrown off their allegiance, and made the above noble declaration in the spirit of their constitution, every principle of reason, consistency, and justice, demands the freedom of more than a million of human beings, who are held in oppressive bondage within the territories of the United States. The general government have condemned its unnatural and forced cruelty, and slavery is abo-

lished at New York, and throughout the *eastern* States ; yet, by an ‘Imperium in imperio,’ in the government of separate States, it exists from the city of Washington throughout the *southern* States. Its existence at all, must be considered, by every honest mind, as a national disgrace, and “forms a blot in the escutcheon of America which all the waters of the Atlantic cannot wash out.” Difficulties may exist, and emancipation may be gradual, but let it be pursued both by England and America, as *absolutely* necessary. “I tremble for my country,” said a late president of the United States, Mr. Jefferson, “I tremble for my country, when I reflect that God is just.” Humanity may mitigate their sufferings, and *habit* render the slaves less sensible of their degradation, but their general state is truly pitiable, and that of severe affliction.

“Hark ! heard ye not that piercing cry
Which shook the waves and rent the sky ?
E’en now, e’en now, on yonder western shores
Weeps pale despair, and writhing anguish roars.”

It is a melancholy fact that they find it more advantageous to breed slaves in the western parts of Virginia and Georgia, than to raise the appropriate produce of the soil, and there are

seasons when many hundreds, if not thousands, are driven down like cattle to New Orleans for sale in the markets. In the more immediate want of slaves, advertisements like the following, which I copied from a Virginia Newspaper, under date of July, 1825, are frequently to be met with.

“ CASH FOR NEGROES.”

“ A liberal price to be paid for a few likely young Negroes, men and women,” &c. &c.

And one of the papers advertized for sale, “ An excellent servant, 26 years old, *with*, or *without a child, six months old.*”

“ What is man ? and what man seeing this,
And having human feeling, does not blush,
And hang his head, to think himself a man ?”

It is in those changes, however, which are now spreading over the globe, that we look for an alteration in the brutalizing and cruel system of slavery. A system, which England and the United States never can perpetuate. The tide of the world is happily in opposition to it ; and the general wish of the people in Great Britain and America will, no doubt, by a succession of steps, at length prevail. It is only by *monopoly*, that the slave system can be main-

tained ; for in the more enlightened policy of governments in fostering the rising liberties of the world, all monopolies will cease. *Free labour* will be brought into competition, and found far more valuable than the labour of slaves ; and a *free market* will be opened to a fair competition in the sale of sugar, which will gradually knock off every fetter, and enfranchise millions of our fellow men, who are now enslaved under the guilt of cruelty and injustice.

The city of New York is in north latitude, about 40, and situated at the mouth of one of the finest rivers in the world, called the Hudson, which opens a free communication with Albany, and many other inland towns towards Canada, and the Lakes. The streets are long and regular, and the houses good : and it claims the pre-eminence of all other cities in the United States, as the London of America, from the extent of its population, excellent markets, and yielding in tonnage and customs to the Republic, nearly one half of its revenue. Except the City Hall, there are but few public buildings worthy of particular notice. As a favourite promenade, the Battery is deservedly so, though wanting space for the numbers who resort there on summer evenings.—A beautiful Bay expands before it, presenting to the eye

vessels of every description arriving and sailing with every breeze that blows.—The inhabitants of this great commercial city strike the eye of a stranger, landing immediately from the opposite shores, as generally of a consumptive habit, wanting that healthy appearance, and florid complexion, which characterize the English. Mendicity was no where to be seen. I was never arrested by the voice of the beggar in the streets; nor is the eye or ear of the public at any time offended with profligate females, as in the metropolis of the mother country. Every where you see an active, inquisitive, enterprising people, and the whole state is flourishing in her internal improvements, to an extent unparalleled in any other state in the union. Religious Societies are upon the advance, and appear to be conducted with an increasing and well-directed zeal; while the whole population of America, consisting of more than eleven millions, scattered over an extent of more than one million of square miles, is every hour becoming a more numerous, and a more reading population. The light of science and the arts is diffusing its influence through every part of the rapidly-growing Commonwealth; while every facility is afforded to the instruction of the rising generation at

large. ‘ We regard a general system of education (said an American orator) as a wise and liberal system of policy, by which property, and life, and the peace of society are secured. We seek to prevent in some measure the extension of the Penal Code, by giving sound and scriptural knowledge at an early age ; and we hope for a security beyond the law, and above the law, in the prevalence of enlightened and well-principled moral sentiment.’ Nor is the education of the Indians neglected. It appears by an official statement, that ‘ The American Government appropriates the sum of ten thousand dollars annually for their civilization, which is producing very beneficial effects, by improving the condition of the various Tribes in the United States ; already thirty-two Schools are established in the Indian nations, and for the most part are well-conducted, in which, during the past year, nine hundred and sixteen youths of both sexes, have been instructed in reading, writing, arithmetic, and all the ordinary occupations of life. So large a body of well-instructed youths, of whom several hundred will annually return to their homes, cannot fail to effect a beneficial change in the condition of this unhappy race.’

The climate of New York is variable in the

extremes of heat and cold, and must in a degree affect the constitution from the sudden transitions of the weather. The direct heat of the sun at the time of my arrival, was unusually great, and very oppressive. The thermometer stood at 97, and 98, in the shade, and ranged from 120, to 130, in the sun. In consequence of this excessive heat, a greater mortality prevailed, than ever ordinarily happened in the city in one week before. Nearly sixty sudden deaths occurred—thirty-three principally among the Irish labourers from drinking cold water, and others from apoplexy, and inflammation of the brain. So vast a country as America, extending on each side of the equator nearly from the north to the southern pole, must necessarily have every variation of soil, as of climate. From the richness of its natural productions, it has been justly called ‘A treasury of nature,’ holding out every encouragement to industry, and all that can engage the enterprize of man. Should the people of this immense continent be formed eventually into great Independent States, they promise to become, in union, the most powerful and happy people in the world. ‘The eyes of the oppressed are even now turning wistfully (says an able writer on the advancement

of society) to this land of freedom, and the kings of the continent already regard with awe and disquietude the new Rome rising in the west, the foreshadows of whose greatness yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones.'

Leaving New York, I proceeded on my way to Boston, the cradle of the revolutionary war, and 'the head quarters of Unitarianism,' a sentiment that prevails not only in this capital, but also in many towns in New England. The city, like that of New York, presents a flourishing population, and the style of buildings, manners, customs, and dress of the citizens indicate a refined and happy state of society. Boston, however, has much more the appearance of an English town, than New York; and the park, called 'the Mall,' consisting of more than forty acres, adds much to the beauty of the city, and the comfort of the inhabitants. There is an independent air, and coldness of manner, which at first prejudices travellers; but the kindness and hospitality, with the good sense and intelligence, I generally met with, led me to conclude that some of my countrymen had not stated correctly the American character. There is one peculiarity however

in American habits, which is particularly offensive to strangers, that of spitting, from the use of tobacco. This nauseous custom is not confined to one class of persons, but is practised by those, who, in every other respect, are gentlemen. Travellers may also be annoyed at times, with the national foible of gasconading, which has led some of their acute and sensible men, to say jocosely, 'that they expect their countrymen will soon begin to assert, that they are not only the most powerful, and the most learned, but the *oldest* nation in the world.'

The roads from Boston are as good as the turnpike roads of England, and such was the prevailing spirit of opposition among the coach proprietors, that we travelled some stages nearly at the rate of ten miles an hour. In passing through Salem, on my way to Portland, the capital of the State of Maine, the town recalled to my mind, the intolerant and persecuting spirit of the Puritans, towards their countrymen, who accompanied them as exiles to the shores of America, from the unrelenting severity and persecution of Archbishop Laud, and the *troubulous times* of Charles the First. These refugees crossed the Atlantic for the sake of liberty of conscience in matters of religion ; but no sooner did some

of them obtain power in legislative assembly, than, by a strange infatuation, they denied to their brethren in the wilderness, the same indefeasible right and privilege. They renewed, in the bigotry and narrow prejudices of their minds, the persecutions and tortures, which the primitive Christians had to endure ; and blindly supposed to effect that by cruelty and death, which their own experience should have convinced them could only be reached by persuasion, and altered by conviction. At the same time, numbers were tortured, hung, and exposed on gibbets, and many burnt to death, for the supposed crime of witchcraft ; till at length, the minds of these deluded fanatics were seized with remorse, and a chain of events followed, which gave to the inhabitants of New England, the blessings of a diffusive education, and a full enjoyment of the freedom of religious opinion. Such indeed is the facility of instruction now afforded to every branch of the community, through the means of district or parochial schools, that it is a rare circumstance to meet an individual who cannot read and write, and converse in an intelligent manner on all common subjects ; or a driver of a stage, who will not ' guess ' and ' calculate ' politics admirably. It is seldom that you hear

the English language so badly spoken among those who hire themselves as 'helps' in families in America, as you do amongst servants in England. In the progress of refinement it was mentioned as a fact, that 'a young woman meeting lately a former fellow-servant, asked her how she liked her new place, 'Very well,' was her reply; 'Then you have nothing to complain of?' 'Nothing,' said she, 'only master and mistress talk such very bad grammar.' Their education and religious instruction have given the New Englanders so decided a cast of national character, that they are distinguished among the Americans, like the Scots among Europeans, as a moral, intelligent, enterprising people.

Like the Americans in general, they are very fond of anniversaries, public meetings, orations, and rejoicings, by which all classes are reminded of those events which led to their independence. The term 'Yankee,' is, in good humour, particularly applied to them, and is said to be derived from 'Yankoo,' the name of a hostile tribe of Indians, who were overcome by the first settlers, to whom the vanquished chief gave the name, that it might not become extinct. It is from the true-born Yankees that the United States government

look principally for the supply of a hardy intrepid race of seamen for their navy.

I met with no Indians till I reached Penobscot Bay, in the neighbourhood of which is a tribe who have cultivated lands, and are stationary the greater part of the year. Their numbers may be about two hundred and fifty; and being of the Roman Catholic religion, as are all the Indians of the adjoining British provinces, they are visited by a minister of that persuasion, from Boston, every summer. An attempt has lately been made by an association of benevolent individuals to establish a Protestant school, with a view to teach them English, and rescue them from the thralldom of a superstitious and idolatrous faith; but this laudable attempt has failed for the present, through the opposition and influence of the Catholic priest. After this minister has spent some time with the Penobscot tribe, he proceeds in his missionary excursion to visit that of Passamaquoddy, which consists of about the same number of souls, who live in a village, on a tongue of land called Point Pleasant, in the Bay of Passamaquoddy.

I visited this Indian village, on my arrival at Eastport, a small town on the boundary line of America and the British territories, and was

courteously received by the Catholic priest, who happened then to be resident among the Indians. He showed me a small neat chapel, where he officiated, a neat dwelling-house belonging to a chief called Saccho Beeson, and about twenty-five huts, which were very inferior and dirty in their arrangement. Near to these buildings is a log-house of about fifty feet long, where they meet to hold their 'Talk' on any public question that concerns them, and which is used also for their favourite amusement of dancing. In the course of conversation, I asked the Roman Catholic priest, whether he had any school for the instruction of the Indian children, and what he taught the Indians? His reply was, that he had no school; but showing me a manuscript copy of a prayer to the Virgin Mary, and a form called 'Confiteor,' in the Indian language, he remarked, 'These, Sir, are what we teach the Indians.' It was gratifying to find that an experienced and zealous Protestant missionary was making an effort to improve the state of this tribe, who, like that of Penobscot, were under the degrading influence of their religious creed. With a view to effect this, he had erected a school-house in the village, to afford gratuitous instruction in English, to those Indian children or adults,

who might regularly attend at the appointed school-hours. The missionary informed me that he had many scholars before the arrival of the Catholic priest, but afterwards the numbers were greatly diminished. He appeared, however, determined to persevere in his benevolent and truly Christian labours, as he was supported by the high authorities, was patronized, and received pecuniary aid from the United States government and the government of the State of Maine. The Maine Missionary Society also encouraged him, in the hope of preventing that open opposition and direct influence which had been shown against the establishment of an English school among the Penobscot Indians. His plan was, in affording instruction to the children, to give to their parents implements of husbandry, to encourage them in the cultivation of the soil; and I saw an acre of wheat which one of the chiefs had sown, on receiving the above assistance, with seed corn, that promised to reward his active industry, by a plentiful crop. These Indians, though located within the boundary line of the United States, have intercourse with those of the British province of New Brunswick, and sometimes meet them on the river Saint John, to smoke the calumet, and brighten the chain of friendship.

Returning to Eastport, I took my passage in the steam-boat across the Bay of Fundy, and landed, through a protecting Providence, on the 8th of August, at Saint John, New Brunswick. This city is situated on a rocky peninsula, in latitude $45^{\circ} 20'$, and took its rise in the the year 1783, when the peace with America left the loyalists, who had followed the British standard, to seek an asylum in some part of the British dominions. It is stated that more than four thousand persons, men, women, and children, sailed from New York for the river Saint John, at that period. The coast was rugged, and the whole aspect of the country dreary and uninviting, as they landed on the point where the city now stands. Nothing was to be seen, but a few huts erected on the margin of a dark immense wilderness, and occasionally some of the natives, clothed principally with the skins of animals, particularly the moose-deer, which were then numerous in the forests. The situation of these emigrants was of a very trying nature, as they had to undergo every privation and suffering during the rigours of the ensuing winter. The difficulties which they encountered, in first clearing the lands, seemed for some time to be almost insurmountable; and this is generally the case with all first settlers,

who engage in the arduous enterprize of breaking into new and uncultivated wilds. They are often known to wear out their lives in toil and labour, for the benefit of those who come after them, and who reap, comparatively speaking, where they have not sown. The flourishing state of the city, however, since it took its rise, in a few log and bark huts, about forty years ago, and the rising prosperity of numerous settlements, though confined principally as yet to the borders of rivers and well watered vallies, speak volumes in favour of the active, persevering, successful industry, and enterprizing spirit of the loyalists and people of the province, and of the advantageous fostering care of the British Government.

I left Saint John the following morning after my arrival in the city, for the Vale of Sussex, which presents to the eye some beautifully picturesque views, on the river Kennebeckasis, as its tributary streams bend their course through some good and well cultivated farms. This settlement, in its first formation, was much indebted to the active energy and independent public spirit of the late Hon. George Leonard, who lived in a spacious and handsome residence in this pleasant valley. Near to the village is a fine spring, from which salt of an

excellent quality is made, for the table and culinary purposes; and if the water were analyzed, it would no doubt be found to possess some valuable medicinal qualities. This vale holds out every encouragement to increased industry and improvement, as it possesses many advantages in point of situation and fertility of soil, and has the great road of communication passing through it to the adjoining province of Nova Scotia.

The Indians formerly resorted to it, in considerable numbers, it was their rendezvous in starting or returning from the chase; but since the woods have been driven of animals, and the soil occupied or taken up by the settlers, they are seldom now seen on the track, in their wandering state of existence.

In the hope of benefiting and improving their condition, an establishment was formed in the valley, by the New England Company, soon after the first settlement of the province, called, 'The Academy for instructing and civilizing the Indians.' It was liberally placed, by the incorporated Society in London, under the management and direction of a board of commissioners, that consisted of the leading authorities of the province. Little or no advantage, however, accrued to the Indians from

those plans which were adopted at the Academy for meliorating their state, and, in the terms of the charter, 'To propagat and advance the Christian and Protestant religion among them.' For a series of years every attempt failed, in the way of effecting any permanent change, or producing any substantial good among this degraded portion of our fellow-men ; for after the Company had incurred a heavy expense, they reverted to their migratory habits of life, and again fell under the influence of the Roman Catholic priests. Nor has the more recent plan of the Establishment, as recommended to the Society at home, by the Board of Comissioners in the province, been attended with much better success towards civilizing and raising the Indians in the moral scale of being. The principle that was adopted, of apprenticing their children, at an early age, to different settlers, I found was not generally approved by the Indians themselves, nor has the plan proved beneficial to their morals. Under these circumstances, the New England Company have resolved upon breaking up the establishment, and would seek, in the application of their funds, for further good than they have heretofore met with among our Red brethren of the wilderness.

It is not by such means, however, nor any similar forced process that has been acted upon, nor any means that compel them to be "hewers of wood and drawers of water," in a menial capacity, that a just expectation can be raised of any conversion in their state. Their naturally high and independent spirit must be consulted in the attempt to do them good; and this is best done by encouraging them, on all favourable occasions, to become settlers on their own lands, or lands which in common justice should be assigned to them, as the original proprietors of the soil. An Indian sees acutely all the relative stations in society, and feels keenly the contempt with which he is often treated by white people, on account of the colour of his skin. A short time ago, Saccho Beeson, a chief of the Passamaquoddy tribe, accompanied a deputation of Indians to a convention in the state of Maine, for the purpose of asserting their right of property in the land where they were located. At the house of accommodation they were put into a back room for the night, with a small bit of a candle, where the boots of a considerable number of persons, who had arrived for the meeting, were left. The next day this spirited chief complained to the assembly, how badly Indians

were accommodated ; and being asked to state what he had to complain of, said, '*Boots too much, and light too little.*'

The Indians, not being encouraged to intermarry or mix with white people on terms of equality, have receded as a distinct people, or have been driven before those who have carried commerce, with civilization, far into the wilderness and lands of their forefathers. And it cannot be otherwise than affecting to an honest and feeling mind, to recollect the way in which Europeans first obtained a footing in their country, and the possession of their patrimony. 'You look sorry, brother,' said an American general to an Indian chief, who was on a visit to the city of New York, 'Is there any thing to distress you?' 'I'll tell you, brother,' said he, 'I have been looking at your beautiful city, the great water, your fine country, and see how happy you all are. But then, I could not help thinking, that this fine country, and this great water, were once our's. Our ancestors lived here ; they enjoyed it as their own, in peace ; it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe ; they asked only to let them tie it to a tree, lest the water should carry it away : we

consented. They then said, some of their people were sick, and they asked permission to land them, and put them under the shade of the tree. The ice then came, and they could not go away; they then begged a piece of land to build wigwams for the winter: we granted it. They then asked for some corn, to keep them from starving: we kindly furnished it. They promised to go away when the ice was gone; when this happened, we told them they must now go away with their big canoe; but they pointed to their big guns around their wigwams, and said they would stay there; and we could not make them go away. Afterwards more came. They brought spirituous and intoxicating liquors, of which the Indians became very fond. They persuaded us to sell them some land. Finally they drove us back from time to time into the wilderness, far from the water, the fish, and the oysters. They have destroyed our game, our people are wasted away, and we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother, and I cannot help it.'

It would be a long and a heart-rending tale, to recount the various acts of cruelty, rapacity, and injustice, with which they have been gen-

erally treated by Europeans, since they first invaded their forests and usurped their soil. 'Society,' says Washington Irving, 'has advanced upon them like a many-headed monster, breathing every variety of misery. Before it went forth pestilence, famine, and the sword; and in its train came the slow but exterminating curse of trade: what the former did not sweep away, the latter has gradually blighted.'

But we would turn from the sad review of what has passed in the history of these long injured aboriginal tribes, and indulge the hope that a just sympathy has at length been awakened towards those who remain, as claiming not only the commiseration, but the moral and religious care of Great Britain and America. The partial success which has indeed followed the occasional efforts of the American government for the civilization of the Indians, demonstrates the fact, and confirms to the utmost, that it is practicable to civilize, and evangelize this, hitherto, generally neglected, and suffering portion of our fellow-men. Let spirituous liquors be prohibited from deluging their country in the prosecution of an unequal traffic. Let their tomahawk and scalping knife never again be pressed into any contest whatever on the part of professed Christians. Let them be met with brotherly kindness, and

with active and generous exertion to benefit their condition, by aiding their own efforts, and promoting their location in every possible way; *then*, may we look for the solitude of the remaining wilderness to be broken, in the establishment of Indian villages, and Indian settlements. Tribe after tribe, and nation after nation, have heretofore vanished away, and no wonder,—from the system of exclusion and oppression that has been acted upon towards them by the whites; who have treated them as outcasts, and placed them in the scale of humanity, so low, and so distant, as for the most part to exclude them from their sympathy. But why should the North American Indian be thought incapable of that moral, civil, and religious elevation, which has been experienced by the South Sea Islanders, the natives of Greenland, and of the Cape? There is nothing in their nature, nor is there any deficiency in their intellect, that should consign them to perpetual degradation, and to that cold-blooded philosophy, and infidel sentiment, of ‘Let them alone;—to take measures to preserve the Indians, is to take measures to preserve so much barbarity, helplessness, and want; and therefore do not resist the order of Providence which is carrying them away!’

CHAPTER II.

INDIANS.—BELLEISLE STRAITS.—MIRAMICHI DESTROYED BY FIRE.—BAY OF ANNAPOLIS NOVA SCOTIA.—INDIANS.—FUR TRADE.—ADELAH.—MISSIONARIES.—NEGRO VILLAGE.—AMERICAN COLONIZATION SOCIETY.—RETURN TO NEW BRUNSWICK.—FREDERICSTOWN.—POPULATION OF NEW BRUNSWICK.—CLIMATE.—THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—BAPTISM.—ITINERANT PREACHING.

AFTER a short residence at Sussex Vale, I set off in the discharge of my mission, on a visit to the Indians along the eastern shore of the Province; and travelled in a light waggon, drawn by one horse, though they are sometimes drawn by two horses abreast, as the usual mode of travelling in the country. I found a few Indian families in the neighbourhood of Shediac, and these of the Micmac tribe. Some of this nation are to be met with in the whole line of coast, lying between Bay Verte, and Chaleur Bay, on the gulf of Saint Lawrence. A few who have intermarried with the French, are become stationary with them in villages

at, or near Buctouche, Richibucto, Miramichi, and at other points along the shore. But the greater part of them are met wandering from one settlement to another, squalid and dispirited, under circumstances of great commiseration. Their strength is enervated, and their diseases are multiplied, through the prevailing habits of idleness and drunkenness; which have sunk them far below the true Indian character. They are reduced to a poverty that is unknown to them in their native wilds, and which corrodes, like a canker, their very hearts. They are of the Roman Catholic persuasion, as are the Indians of the adjoining territory in Lower Canada, and are so disciplined, that many of them wear the crucifix fastened over the right shoulder, so as to hang upon the left breast, near the heart. Such is the influence of the Priests, that they regulate their marriages, appoint certain times in the year for them to collect, and attend their superstitious ceremonies, and at the same time supply them with a form, or instruct them in an idolatrous act of worship to the Virgin Mary in their camps.—It does not appear that any of the natives have crossed the Gulf, to the opposite coast of Newfoundland; or that there are any savages who dwell among the rocks,

and traverse the inland and unknown parts of that island, throughout the year, Newfoundland being separated from the shores of Labrador only by a channel of moderate breadth, known by the name of Belleisle Straits, it is more than probable, that hunting parties of Esquimaux Indians, like those met with in Hudson's Straits, pass over for the hunting season, and return to that dreary continent for the winter.

I could not but reflect with gratitude, on escaping, in my tour along the coast, from that dreadful conflagration, which raged for a hundred miles or more in width, and destroyed Miramichi, and the surrounding Settlements, on the night of October the 7th. I had determined upon a visit to the above town, but was providentially prevented reaching it; and had scarcely returned to the vale, before the atmosphere became so dense with smoke, which prevailed throughout the Province, as to excite fearful apprehensions, that large fires were approaching us in the woods. Almost every one ran occasionally to the door, under the expectation of seeing the flames burst forth; nor were our fears allayed, till the air became clear, and the surrounding country opened again to our view. *Then* the melancholy tale reached us of the above dreadful calamity; and we

found that a fire had also nearly destroyed Fredericstown, the seat of Government, together with the Government House, the residence of His Excellency, the Lieut. Governor of the Province. On the day preceding the destructive visitation at Miramichi, the air was clouded with smoke, and it was intensely close, but no particular alarm was felt by the inhabitants, till a rumbling noise was heard to the north of the Settlement; which increased rapidly during a dead calm and pitchy darkness that prevailed, about half-past seven on the following night. The calm however was soon disturbed by the rushing of a strong breeze, bringing with it some sparks and cinders of the sweeping devastation that was swiftly approaching. A violent hurricane almost instantaneously followed, pouring down upon the town immense masses of flames, ashes, and hot sand, to its immediate ruin, and that of the adjoining Settlements. To describe the scene (said an eye witness) at this awful period, is beyond the power of language. It resembled more the immediate interposition of the hand of the Almighty, than the rage of the elements, in an ordinary state of convulsion. The flames were of such magnitude, and withal so furious, that they seemed unlike the fires of this world; when ever they grasped a building,

instantaneous destruction was the consequence; men were seen trembling with fear, and women shrieking, ran with their children to the shore, in the hope of escaping the destroying element on rafts, logs, or any buoyant article that might float them. At the same time was heard the bellowing of the terrified cattle, and the roaring of the flames; these, together with the general illumination, presented a spectacle which imagination would fail to describe. The hurricane raged so tremendously at some points, that large bodies of burning timber, and parts of the flaming houses, were carried to the rivers with astonishing velocity, and so affected the water, as to occasion, in the shallow places, large quantities of salmon, and other fish, to spring on the shore. They were seen afterwards lying along the sand, by hundreds, and many human bodies also, that had been burnt, and drowned in the wide and terrible devastation. Property to the amount of about three hundred thousand pounds is stated to have been destroyed; but what is property, when compared with the lives of nearly two hundred persons who were devoured by the flames, or perished by the waters? The awful catastrophe speaks volumes, and is well calculated to excite enquiries for our salvation, at the final audit which will suddenly

take place, with "the crush of matter and wreck of worlds." St. Paul drew such a vivid representation of *that day*, that Felix as a wicked Prince, trembled upon his throne. His mind bore testimony to the fact of a future judgment, which is described by St. Peter, with the conflagration of the earth, in such majesty of style, that we almost see the flames ascending into the midst of Heaven, feel the elements melting with fervent heat, and hear the groans of a world expiring in universal ruin.

What must have been the apprehensions of those who witnessed the tremendous scene, whilst standing in dread alarm, lest they should fall victims to the fury of the devouring flames! Surely indifference must have been roused to consideration, and infidelity turned pale with astonishment and terror. Under such circumstances of dismay, how heart-cheering and supporting must have been the belief and contemplation of a refuge from this, and every subsequent infliction of divine vengeance, a refuge which that God "who rides in the whirlwind and directs the storm," has himself provided in the mediation and atonement of Jesus Christ. How strongly is the contemplative mind which dwells on the distressing tale carried forward to a more tremendous event, to a

more enduring storm of which all shall be eye-witnesses, and in which all shall be personally concerned. At that appalling season when those who passed the hours of life in careless indifference, shall be crying, Help! Help! against the terrors of the Lord; then shall every one who has fled to Him as the refuge from the wrath to come, find in that refuge an adequate shelter from that last, the decisive storm.

In the month of October, I took the Packet Boat from St. John, to the bay of Annapolis, Nova Scotia. This peninsula was originally called Acadia, by the French, who began a Settlement in it as early as 1604, before they took possession, or had built the smallest hut in Canada. On their first arrival they found the country, and the neighbouring forests, peopled with small nations of Indians, who went under the common name of Abenakies. They were generally of more sociable manners, though equally fond of raising the war-whoop with other Indian nations. The fur trade was soon opened with these natives, and the Church of Rome was not idle in sending Missionaries among them, for the purpose of propagating her Faith. Every Jesuitical means was used, and that successfully, in bringing them to a

profession of the Roman Catholic religion. Far better had it been, however, that the Indians had never known the French, than ardent spirits should have been introduced, as a medium of barter in the fur trade. It was no sooner tasted by the natives, than they became passionately fond of it, and spirituous liquors were found to be the most pernicious and destructive article that the old world ever shipped for the new. It appeared impossible for them to use it with moderation ; and when intoxicated, it awakened every savage disposition, that led to quarrels, which frequently terminated in the murder of husbands, wives, and children. The French, prompted by avarice, extended this evil, as they afterwards took possession of, and planted trading posts, in the Canadas, for the prosecution of the fur trade. Others followed, and engaged in the same traffic ; and the baneful effects of bartering in spirituous liquors, is seen in the track of the fur trader, as he opened a communication with the Indians, through successive periods, far into the interior, and immense wildernesses of North America.

The present Indians of Nova Scotia, are all one nation, known by the name of Micmacs, and were among other natives the original inhabitants of the country. They are by no means

numerous, and are fast diminishing in numbers, as they wander, like those of New Brunswick, in extreme wretchedness, and detached parties, throughout the Province. Many of them are found along the Annapolis River, who encamp at the entrance of the bay, for the purpose of shooting porpoises, during the season in summer. They are very expert in killing this animal, as it rises upon the water, which is a great source of amusement as well as of profit. It supplies them with food, and were they not altogether regardless of to-morrow, the oil which they obtain in boiling the fish, might be the means of furnishing them with many necessaries in barter, for the winter. I reached the camp soon after this season was over, and the Indians had returned from a successful excursion, in hunting the moose-deer in the neighbouring woods. Their chief, Adelah, is a person of very sober habits, and naturally of a penetrating, sagacious mind. He had visited England, and expressed much regret that he did not see his great father, with the four Canadian chiefs, who were in London, and introduced to the king, in the spring of 1825.

The conscious independence of an Indian, will sometimes lead him to speak of monarchs as his equal: and though he acknowledges,

that some have more power, or are heads of larger tribes than himself, yet such is his native pride, and freedom of manners, that he would enter a palace with as much ease as a fisherman's hut. The wild range of the woods, and the waters which expand to his view, are the open and free source from whence, by his own exertions, he derives a supply for his wants. He naturally possesses a high degree of self-importance; he differs greatly in sentiment and opinion, and in his mode of life, from civilized man, who is under the influence of artificial wants; as well as from those who derive a precarious subsistence, in confirmed habits of dependence upon others. It cannot then be reasonably expected that a high independent chief will leave, with his tribe, the full range of their liberty through the forests and the plains, and enter the pale of civilization with the whites, through any means of servitude and subjection, or seek to adopt their habits and sentiments, without a steady encouragement, and a certainty of enjoying all their rights and privileges. When a Missionary Society in Scotland sent two Missionaries for propagating the Gospel to the Delaware nation of Indians, the chiefs assembled in council, and after deliberating for fourteen days, sent back the Mis-

sionaries very courteously, with the following answer: ' They rejoiced exceedingly at our happiness in being thus favoured by the Great Spirit, and felt very grateful that we had condescended to remember our brethren in the wilderness. But they could not help recollecting that we had a people among us, who because they differed from us in colour, we had made slaves of, and made them suffer great hardships, and lead miserable lives. Now they could not see any reason, if a people being black entitled us thus to deal with them, why a red colour would not equally justify the same treatment. They therefore had determined to wait, to see whether all the black people amongst us were made thus happy, and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much, and so long, by our means, should be entitled to our first attention; that therefore they had sent back the two missionaries, with many thanks, promising, that when they saw the black people among us restored to freedom and happiness, they would gladly receive our missionaries.'

Adelah, however, expressed a great desire to settle with his tribe, on lands for which he had often made application, as contiguous to their fishing and hunting grounds, but which he had

not then obtained. His country, he said, was getting very poor, and the soil almost all taken up by people who came to it, which made him wish to raise some produce from the land, and see his Indians, with their families, in better circumstances. "I go," he remarked, "once more about the grant, may be they think I come too often, perhaps turn their back, then I turn my back, and never ask again."

This intelligent chief would often take me into his canoe, during my visit to his tribe, and in the course of conversation, frequently surprised me with his pertinent and striking remarks on the subject of religion. He expressed much surprise, and difficulty, at the many different denominations among Protestant Christians, which he had heard of. 'There,' said he, pointing to a small cove in the Bay, as he was paddling his canoe along shore one morning, 'I saw five or six persons plunged for baptism, a short time ago.' Then holding up the paddle, he added, as the water dripped from it, 'I think the Great Spirit can as easily bless that small quantity for the purpose, as he can all the water in the basin around us.' He is a decided Roman Catholic, as are all the Indians of the Province; and a circumstance occurred in the death of a child, while I was

in the camp, which proved how strongly the Priests have entrenched them within the pale of their bigotry and dominion. I offered to bury the child, as they knew me to be a Priest, but they refused, with the remark, that it must be buried by their Priest; and the mother of the deceased child took the corpse upon her back, and carried it the distance of thirty miles to the French village of Sissaboo, where the Priest resided, for burial. I merely observed to Adelah, on this occasion, that I supposed Indians were all of the Roman Catholic religion, he said ‘*yes,*’ adding, ‘you know in England, quakers, when born, all come little quakers, so Indians, all come little Catholics.’

This being the case with the Indians of Nova Scotia, and New Brunswick, it would be looking upon a narrow horizon, not to perceive great difficulties in the way of affording them instruction in the English language, and seeking to propagate and advance the Christian and Protestant religion among them. Though of a Christian profession, they remain shrouded from the light of truth, from the Roman Catholic Priests being opposed to their receiving instruction in public schools, and to their being in possession of the Bible. Under these circumstances, every moral obstacle presents itself in

seeking to relieve their wandering wretchedness, and suffering degradation. 'The powers that be,' however, owe them all necessary assistance and protection, in their location on lands, that should be unalienably reserved as *their own* property, for the purpose of civilized life. And should benevolent exertions be made with a view to promote their best interests, let them be directed in the charitable attempt, yet by no means, forlorn hope, of effecting a change in the condition of these Indians. School-houses should be erected wherever they can be induced to settle, and teachers appointed, who would need a religious motive to cause them to persevere in their truly arduous task, whilst acting towards them as their protectors, advisers, friends, and assistants in agricultural pursuits. By adopting such a system, with a view to benefit a long injured race of men, a national obligation would be discharged, charity would be duly exercised, and sound, scriptural, practical information imparted to them. Education, as it advanced, in conveying the elements of real knowledge, would effectually destroy, through the divine blessing, the elements of superstition, and change that turn of mind on which superstition is founded.

Near to the Indian camp was a village of

people of colour, or negroes, who are found in considerable numbers with their families in different parts of both provinces. They were formerly slaves in America, and came over with the loyalists, at the conclusion of the revolutionary war. A few of them have settled on lands, and accumulated by their industry, some property, but in general neither they, or their descendants are good settlers. They are generally employed as menial servants, while they are considered, as a degraded race, and looked upon by the whites, as persons who have no ascertained situation in society. Africa is their home! their country! as there is every inducement, so every encouragement should be given to their returning emigration. The American Colonization Society is actively engaged in the humane and benevolent object of transporting to Africa, those blacks who are willing to go, with those who are emancipated by their white masters. Though impediments and trials have attended their first efforts, yet the success which has followed the colonies of recaptured slaves, formed on the coast, by the British Government, and British liberality, promises every encouragement to perseverance on the part of America. A ship has just sailed with a number of these injured men, whose

years of sufferings, as slaves, have been accomplished ; and they return to their native shores, with the prayers of thousands that God would give them a prosperous voyage, and bless them out of the very depths of slavery to their countrymen. Many of them have gained some useful knowledge in their state of bondage, and may carry the ark of God to Africa, as the Israelites bore it, in their deliverance from Egypt, to the promised land.

I spent a sabbath at the village, which consisted of about forty families of negroes, and preached to a goodly number of them assembled in a *log house*. They were very attentive, and their sable countenances directed towards me, awakened a sympathy which I cannot express, while I spoke to them of that Divine Lord, who "once suffered for sins, the just for the unjust," of every tribe, kindred, tongue, and complexion of men, that he might bring us to God. Immediately after the service, a poor woman addressed me, saying, Massa ! me had *good church*. Then pointing to an elderly man, who sometimes visited and prayed with them in their affliction, she said, with much emphasis, he, massa ! good Christianity-man, but massa ! me never had *better church* ! I found upon inquiry, that the name of a school was

retained among these distressed people, for the instruction of their children : but through a culpable negligence, no school was regularly kept. The school house was fallen into a dilapidated state, and the appointed schoolmaster appeared to be nearly superannuated, though in the receipt of twenty-five pounds, by an annual remittance from England, for his expected employment in teaching the negro children. In an examination of more than twenty who happened to be at the Log House, not one of the children could read, or give me an answer to the most common, and simple questions in religion.

It was gratifying to find that the Society of Friends, so distinguished for their steady, zealous, active opposition to the Slave Trade, had expressed their sympathy towards these people of colour in the wilderness. They had sent them papers of information, relative to the plans of the American Colonization Society, and were solicitous that they should return to their native soil. Some of them had been accustomed to use the hoe, and the plough, and I was told of a few among them, who were tolerably good mechanics. They were far, however, from being industrious, and appeared altogether unsettled in their situation. Where this is the case, pro-

fligacy and vice generally prevail; but a new career, would probably await them in Africa, and they would be hailed, on their return, as introducing among their kindred race, what was useful, and encouraging in the formation of new settlements.

Leaving these people, and the Indian camp, I returned to the province of New Brunswick: and soon after my arrival, His Excellency, the Lieutenant Governor, was pleased to favour me with his sentiments on the subject of the Indians of the Province. I read the communication with much interest, as expressing the most benevolent feelings towards them; and the subsequent information which I obtained through visiting their several stations, convinced me, that His Excellency had in contemplation the only feasible plan (combining system and œconomy) for the purpose of reclaiming the Aborigines from the woods, to a social existence in villages on their own lands. Though more numerous than in the sister province of Nova Scotia, the Indians of New Brunswick, may probably, not far exceed two thousand. These are becoming more and more demoralized in their unsettled and wandering state, and it is a question of location, or extinction of the remnant of a people, who were

once sovereigns of the soil, at no very distant period.

I found that a custom existed among the Micmacs of Nova Scotia, of exposing an adulteress to shame and punishment by the whole tribe. The crime, Adelah assured me was seldom known among them, but when guilty, the delinquent was placed on some eminence, and every one as they passed, men, women, and children, reminded her of her offence, and slapped her on her face with the hand. It was said that they formerly stoned the offender to death, which was the most general punishment denounced in the law of Moses against notorious criminals. Thus, a testimony is found, one here and another there, through the wilds of America, in favour of the idea that the North American Indians are of the Ten Tribes of Israel. The Hebrews not only had their tribes and heads of tribes as the Indians, but they had animal emblems also of their tribes. Dan's emblem was a serpent—Issachar's an ass—Benjamin's a wolf, and Judah's a lion. The Indians have their wolf-tribe, bear-tribe, buffaloe-tribe; and a war club was given me by a warrior in the Hudson's Bay Company territories, with a turtle carved on it, as the distinguishing mark of that tribe. There can be little doubt, but

that these animal emblems of separate tribes among the natives were derived from Hebrew tradition. That various Heathen nations bordering on ancient Israel, should have learned something of their names of the true God, and of their theology, and should have brought down some traditionary notions of the creation, of the deluge, and Noah's ark, and some general accounts of early events taught in ancient tradition and revelation, is nothing strange. But that they should learn and adopt so much of the special rites of Israel's *ceremonial law*, as has in fact been found among the American Indians, such as separation for three moons, or eighty-four days at the birth of a female child, and forty days for that of a male child, and otherwise observing an œconomy which was designed to distinguish the tribes of Israel from all other nations, is not only incredible, but attended with every difficulty, even it is conceived, to a moral impossibility. 'If some of the Arabs (says an Author on the present state of Judah and Israel,) have practised circumcision; this makes nothing against us. Circumcision was long antecedent to the ceremonial code. And Ishmael, the father of the Arabians, being himself a son of Abraham, was circumcised. How naturally would his descendants

follow him in this rite ; at least for some time. And the Heathen nations being in the practice of *offering sacrifices*, furnishes no argument against us. For sacrifices had been offered by the progenitors of all the nations from the beginning, and were not at all peculiar to the ceremonial code. All Heathen nations then, derived this their practice from their remote ancestors.—But when we now find the American Indians in the conscientious practice of many of the *ceremonial laws in Israel*, and cautiously maintaining those traditions, merely because they descended from their remote ancestors ; we certainly have strong evidence to prove that they are the descendants of ancient Israel : and, however many difficult questions may attach themselves to the subject, they are all less difficult than to account for the origin of these traditions on any other principle than that the Indians are descended from the ancient people of God—were all originally of one language, and came over by Bhering's Straits, in which several Islands are situated, and through which there is an easy passage from the north-east of Asia, to the north-west of America.'

In February 1826. I set off in a horse sleigh, the usual mode of travelling in winter, for

Fredericstown ; which is about eighty-five miles from the sea, and pleasantly situated on the banks of the river Saint John. Besides a residence for the Lieut. Governor, Fredericstown contains a provincial hall, where the supreme courts, and general assemblies are held,—a county court house, which serves also for a market, and in addition to other public buildings, it is in contemplation to erect a college on an enlarged scale. I saw but few Indians in the course of my journey over the snow, and these of the Milicette tribe, who speak a different dialect to that of the Micmacs. They are generally scattered at this season of the year, in small hunting parties, but meet in considerable numbers in the spring and fall, at several points along the banks of the river St. John ; and at Tobigue, near the borders of Lower Canada. In an interview with the Lieutenant Governor, his excellency expressed a lively concern for their civilization and improvement, and mentioned, a successful application in their behalf, of a pecuniary grant from His Majesty, towards the meliorating their condition. For several years past, the provincial legislative assembly have voted the sum of fifty pounds annually, in aid of a missionary to the Indians, provided the said missionary was recommended

by the Roman Catholic Bishop of Quebec, and approved by the Lieutenant Governor of the Province ; but during the present Session of 1826, ‘ It was resolved, that there be granted to his Excellency, the Lieutenant Governor, a sum, not exceeding two hundred pounds, for the purpose of assisting aged and distressed Indians, in the different counties in the Province.’

By a census that has been taken, it appears that the population of New Brunswick, may now be fairly stated at eighty thousand.—The climate is healthy, and the emigrant coming to the country, may by hard work, and *persevering* industry, comfortably maintain himself and family. To enter on the laborious enterprise, however, of clearing a lot of land in the wilderness, without some capital, is indeed attended with considerable difficulty. Should he land therefore from a foreign country, without any pecuniary means to accomplish this undertaking, the best course that he can adopt, is, to seek some advantageous employment, till he has accumulated savings to pay the government, and office fees, on his grant of land ; and discharge other expenses, that he must necessarily incur at first proceeding to the cultivation of the soil.—The settlers are

liberally encouraged in the establishment of schools, throughout the Province, by a grant of twenty pounds per annum, from the Provincial Treasury, to each parish where a school-house is provided, and the sum of twenty pounds is raised annually by the inhabitants.—Through this enlightened, and liberal system of policy, the settlers are enabled to engage efficient teachers, in the important duty of educating their children. A mighty mass of intellect is thus called into action, and as ever stirring and awake, it requires some better guide in matters of religion, than the commonplace precepts, which may be taught by the schoolmaster.—The rising youth call loudly for increased ministerial watchful care, while the destitute state of numerous settlements, formed far back in the interior, present to the active devoted Missionaries of the Gospel, vast fields of usefulness, already ripe for the harvest. The labourers, however, of the Church of England, who are sent out, or supported by the Society for ‘the Propagation of the Gospel in Foreign Parts,’ occupy but few stations, compared with the spiritual wants, of the many thousands, who are stated in the census, to live in the Province. And the national Kirk of

Scotland, has only two ministers for the Colony in the present day, for a numerous people of her communion, who have emigrated to this quarter of the globe. One is stationed in the city of Saint John, and the other at Saint Andrew's, the frontier town, within view of the American territories.—A company of preachers are wanted to enter upon missionary labours, in the newly formed and rising settlements, for the propagation of the Gospel of Christ—I would that they might go forth, preaching the Gospel upon a broad and Catholic foundation, and not confine their labours to a few points, but embrace the Province at large. This might be effected without a heavy expenditure, by employing men devoted to the object, as schoolmasters, or exhorters, to precede them in the more distant, and retired parts of the Colony, who would prepare the way, and collect a people for their preaching. Twenty preachers, with a number of active, zealous men, engaged in the above capacity, would, I am persuaded spread the knowledge of the truth, over the face of the country. In the exercise of their arduous ministry, the Missionaries would meet with some persons of extravagant religious opinions; but their preaching generally, would be to a mixed population,

many of whom, were attached from principle, birth, and education, to different denominations of Christians, before they left their home, for a foreign land. Pursuing however a Christian course, in the conscientious discharge of their missionary labours, *being patient unto all men, apt to teach*, preaching more earnestly the grand distinguishing doctrine of the reformation, that of *Christ's pacification* for which Knox laboured, and the reformers were burnt at the stake, than adopting with prejudice, the confined notion, and narrow sentiment of excluding from salvation, but by "the uncovenanted mercies of God," all who are not within the pale of their own church, the most beneficial effects would follow—"Instead of the thorn, would come up the fir tree, and instead of the brier, would come up the myrtle tree." A truly scriptural candour would be promoted among the people, no want of a congregation would be complained of, converts would flow in, through a divine blessing, and churches would be erected with a rapidity, which it would be too sanguine to calculate upon in any other way of exertion. I have been over some of the ground, and witnessed a preparation in the vallies, and over the mountains, for this truly benevolent and Christian missionary

enterprise. There are acknowledged difficulties in the way of fertilizing with Christian privileges, and evangelizing a moral wilderness; but they are not greater than the first settlers contended with, and overcame, in preparing the soil of the forest for the sowing, and the vegetation of the seed. It is not by preaching baptismal regeneration, as the only scriptural regeneration required, that the work of reformation and salvation is effected.—For it has been well said, ‘ That daily experience proves that no outward means can remove the crimson stain of sin, or do away its filthiness. —Nothing but the blood of the Lamb can perform so great a work.—While some are contending that baptism has this power, thousands around us who have been baptized in the name of Christ, are giving a death blow to all their reasonings by their worldly and ungodly lives. This, as well as every other ordinance, is indeed sometimes made the means of communicating blessings to the soul; but there is no inseparable connexion between the outward visible sign, and the inward spiritual grace of any sacrament. A man may go to the table of the Lord, and yet not discern the Lord’s body there—he may be washed in the water of baptism, and yet be as much in the gall of

bitterness, and in the bond of iniquity as Simon Magus, and Judas Iscariot.' Let labourers go into the vineyard, with apostolic determination, "to know nothing among men, save Jesus Christ, and him crucified," and preach the truth of his solemn declaration, that *except a man be born again, he cannot see the kingdom of God*, and the general current of the Divine Promises is, that the most substantial good, and the most important happy effects shall follow in the lives of men, under the influence of this doctrine—"The wicked man will turn from his wickedness" and live in the obedience of God's commands, and a shouting will be heard from the tops of the mountains, while the vallies will echo with the exclamation, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." It must be acknowledged that preaching is the most efficient method of spreading the knowledge of Divine Truth; and it is to itinerant preaching, however many may undervalue it, that we owe our freedom from the shackles of popery, in the success of the reformation. Christianity was first promulgated by it, and revivals of religion have taken place at different periods, through its powerful means, as in the days of Whitfield and Wesley, in their

travels through England and America. The arguments which are justly urged for sending missions to the Heathen, acquire a double force when applied to British Colonists, situated in a land of moral darkness, where they gradually become, in the absence of Christian privileges, and Divine ordinances, more and more indifferent to the truths of that Bible, which they may have borne with them, in their emigration, from their own country. In no part of the world therefore, do they need the faithful preaching of the gospel, more than in the extensive and newly formed settlements of the British provinces, where thousands are perishing for the want of ministerial labours of Christian missionaries.

CHAPTER III.

NEW SETTLEMENTS.—SABBATH.—LEAVE NEW BRUNSWICK.
—NEGRO PROCESSION—ALBANY—THE GREAT
WESTERN CANAL.—LAKE ERIE.—NIAGARA FALLS.—
BROCK'S MONUMENT.—MOHAWK INDIANS.—CAPTAIN
BRANDT.—MOHAWK CHURCH.—WESLEYAN MISSION-
ARIES.—MISSISSAUGA TRIBE.—RIVER CREDIT.—INDIAN
SACRIFICE AND CEREMONIES.

IN visiting some of the remote and new settle-
ments, as a minister, the people generally
crowded upon me to hear the word of God.
There being no churches, and in some places
no school-house, as yet erected, where to hold
divine worship, I could not scruple to officiate
in a barn, and proclaim to them the glad tidings
of redemption, purchased through the agonized
death of Him, who in the mystery of his humili-
ation was born in a stable. That gross fana-
ticism should be met with among persons who
are destitute of Christian sanctuaries, and who
profess principles which they seek not in any
way to act upon, cannot be a matter of sur-
prise. There are those at home, enjoying the

full tide of gospel privileges, who call "Christ, Lord, Lord, while they do not the things that he says." I found, however, in this solitude, Christians fearing the Lord, who implore a gospel ministry, "that the things which remain," and appear almost ready to die "may be strengthened." These bear the reproach of the world, and are called by the false appellation of 'New Lights;' but the general tenour of their lives is the best testimony that they are walking in *that light* which Abraham saw and was glad; the rays of which cheered the way of the prophets and apostles, guided the feet of martyrs through the flames, and which now brighten the prospect of all true believers, in their journey of life towards the kingdom of heaven.

I was greatly delighted during the toils of the wilderness, in meeting with an aged Christian pilgrim, who would have me remain for a day at his hospitable though humble habitation. The next day, being the Sabbath, he accompanied me over the Blue Mountains, where a number of settlers were located back in the woods, and who had never before been assembled in their infant settlement for divine worship. We met in a barn, which to the eye was in a solitary situation, but so great was

the desire of the people to hear the preaching of divine truth, that a considerable number were collected from the neighbourhood, and some walked the distance of ten miles. A Sabbath spent like this was a source of true enjoyment, and afforded encouragement in my ministry; from the hope that a divine blessing rested upon the assembling of ourselves together in the solitary places of the earth. The delight of the good old man with whom I sojourned, was to seek good and to do good; and in the quiet walk of every day usefulness, he was blessed of God and a blessing to others around him. There are some professed Christians, who cease to do good that they may cease to be opposed, and rest in a middle state of neutrality; but he went about in the retired circuit of his own immediate neighbourhood, visiting the sick, praying with the afflicted, and often (when solicited) attending the burial of the dead. Nor did he forget the apostolic injunction to Christians, "to forsake not the assembling of themselves together," but each returning Sabbath witnessed a small assembly of his friends and neighbours under his roof, with whom he would join in prayer and praise, and whom he would sometimes exhort. He had seen days of heavy affliction, particularly

in the loss of his youngest son, who was accidentally killed in his presence, about two years ago, by the upsetting of a cart, which crushed him with almost instantaneous death. He told me the particulars of this sore trial with strong emotions, yet with calm submission to the will of God ; and taking me to the grave, in a retired part of the woods, he remarked that he often visited it, to solemnize his mind, and meditate upon those important events which are to take place hereafter. In conversing cheerfully with me on those subjects, he added, I am *satisfied* with the goodness, the promise, and the faithfulness of Jehovah ; and have directed, when I die, that my bones may be laid by the side of those of my son, in the hope of a joyful resurrection ! The life of this aged pilgrim is a living portrait of vital Christianity, and suggested to my mind the lines of the poet that so beautifully describe the inhabitants of some of the hamlets in Scotland.

“ Oh — much I love thy tranquil dales ;
But most on Sabbath eve, when low the sun
Slants through the upland copse, 'tis my delight,
Wandering, and stopping oft, to hear the song
Of kindred praise arise from humble roofs ;
Or when the simple service ends, to hear
The lifted latch, and mark the grey-hair'd man,

The father and the priest, walk forth alone
Into his garden plat, or little field,
To commune with his God in secret prayer ;
To bless the Lord that in his downward years
Rich mercies still surround him ; sweet meantime,
The thrush that sings upon the aged thorn,
Brings to his view the days of youthful years,
When that same aged thorn was but a bush.
Nor is the contrast between youth and age
To him a painful thought ; he joys to think
His journey near a close : Heaven is his home."

June the 20th, I left the province of New Brunswick, on my mission to the Mohawk Indians, settled along the Grand River, Upper Canada, and landed from the steam boat, that ran between the city of Saint John and Eastport, the frontier town of the United States, on the same evening. The next morning, I took the packet boat for Boston, and soon after my arrival, proceeded on my way, through the state of Massachusetts, by the stage, to Albany.

Negro Slavery has been for a considerable time abolished in Massachusetts, and the people of colour commemorate its abolition by an annual procession which I had the pleasure of witnessing. Their appearance was rather grotesque, and excited much good humour among the gazing multitude. The old men who headed the procession carried short batons, some of

whom wore cocked hats, cockades, epaulets, silk sashes, and top boots:—then followed a party of younger men bearing pikes with tin heads, and a few flags; several bands of music were placed at intervals in the long array, and the whole was closed by a number of black boys, two and two, in their gayest apparel. On each side of the procession were seen a great number of female negroes, and in this order they went to the church, as is customary with the Benefit Societies in England at their annual meetings, to hear divine service. The men afterwards dined together, elected office-bearers for the year ensuing, and according to custom on such occasions, it was stated that they “spent the evening in the utmost conviviality and good humour.”

It was truly gratifying to witness the happy appearance of these free blacks, and to think of the event commemorated by their holiday procession. The State laws prohibited their being any longer bought and sold like the inferior animals, or a mass of inanimate matter. As in England they breathed the air of liberty: and the privilege was theirs of hearing the glad tidings of Redemption from an African preacher, which under a divine blessing can liberate

them from that bondage from which no legislative act could free them.

Albany was an early Dutch settlement, on the banks of the Hudson River ; and the town is situated at the distance of about one hundred and sixty miles from New York. Though of little note, in comparison with the size and population of that city, the Legislative Assembly of the state of New York meet at Albany. The Capitol, or State House, stands on an eminence, at the end of a wide and handsome street, and has its dome surmounted by a figure of Justice. A number of old Dutch buildings still remain, with the gable end to the street ; which form a singular appearance with the more modern and tasteful style of houses which have been erected. The anniversary of the fourth of July, the celebration of the national independence of America, took place during my stay in the town. An oration was pronounced in the morning, as is the annual custom in the United States on the subject of their freedom and the causes which led to it. In every other respect, the anniversary very much resembled the public demonstration of joy in England on the King's birthday. The national banner was displayed on the public

buildings, and from the masts and rigging of the vessels in the harbour. The military paraded the streets, and assembled before the Senate House to fire a *feu de joie*, and the evening closed with a grand display of fire-works. The great western canal, which was begun in 1817, is now completed, and connects Lake Erie with the waters of the Hudson, near Albany. This astonishing undertaking is generally mentioned to have been suggested and principally promoted by the Hon. De Witt Clinton, then governor of the state. Its whole length is three hundred and sixty-two miles, and cost seven millions of dollars. Boats run on the canal, of about fifty tons burden, and draw about four feet water. They are drawn by two or three horses and afford tolerably comfortable accommodations for passengers. I took my passage in one of them for Buffalo; and the only inconvenience I found, was, in reconciling myself to the gregarious arrangement of sleeping at night. We passed 'Tribes Hill,' distinguished formerly as the place where the Mohawk Indians generally assembled to hold their council fire. Near to which is the residence of the late Sir William Johnson, who is said to have acquired a greater influence over the Indians than any other white

man ever possessed. The next day we reached Utica, and coming to Lockport, we saw a masterpiece of human industry, in the canal having been cut through a solid rock of fifteen feet deep, and three miles long. The water is here raised sixty-five feet, by means of a chain of locks, which may be considered a work of the first magnitude, and one of the greatest of the kind in the world. The canal terminates at Buffalo, and has given to the town a commercial importance, bustle, and activity, from its becoming the great thoroughfare between the lower country and Lake Erie, the state of Ohio, and the rest of the western territory. Of the ultimate effects of this canal, and the spirit for such undertakings which it has diffused throughout the whole country, it is impossible to form an adequate conception. "The imagination is startled," says a writer, in the *North American Review*, (the first literary periodical publication of the United States,) by its own reveries, as it surveys the coasts of Erie, Huron, and Michigan, and traverses the rich prairies of Indiana, or the gloomy forests of Ohio. But we firmly believe that every bright anticipation will be converted into facts, and that our country will hereafter exhibit an inland trade, unrivalled for its activity, its

value, and its extent." In crossing the river from Buffalo, the stage took us to Forsyth's Hotel, Niagara Falls. These tremendous cataracts, at *first* sight, disappointed my expectations. As we are happier in idea than in reality, so are our expectations raised by representation beyond what can be realised to our view. I gazed upon them, however, with astonishment, both from the American side, and also from the banks of the British territory. But it was not till I descended the spiral staircase to the bottom of the precipice, that I felt the overpowering impression of the sublime scenery. From the point on the bed of the River, is seen a blending of beauty, grandeur, and sublimity, which no language can describe. *Such* is the impression, that the mind *labours*, but in vain tries, to give vent to its emotions : leading the astonished spectator to exclaim, perhaps, in the language of the Psalmist, when contemplating the wonders of creation, "Great and marvellous are thy works, Lord God Almighty !"

Near the Falls are the battle grounds of Chippewa and Lundy's Lane ; and in passing the latter, on my way to Queenston, I observed that some of the houses and trees still bore the marks of the murderous fire of cannon and

musketry, from one of the most hard fought and bloody conflicts, that took place with nearly equal numbers, during the late American war. Near Queenston General Brock fell.—He was Governor of the province of Upper Canada, and was universally esteemed by the inhabitants, who, with the British army, deeply lamented his death. A monument has been erected to his memory on the heights, near to the spot where he received his mortal wound. It is one hundred and fifteen feet in height, and commands a most extensive view of the surrounding country. Immediately opposite Queenston, is Lewiston, a village within the American boundary line ; near to which is a settlement of Tuscarora Indians : some of whom appear as industrious farmers ; and are not only very attentive in cultivating Indian corn, but also wheat, and other produce. A vast improvement has taken place in the general character of these Indians, which may be principally attributed to the ministerial labours and friendly advice of a *resident* devoted missionary among them. A few years ago they were in a state of great degradation, living in idleness and drunkenness ; but since the introduction of Christianity among them, their dwell-

lings exhibit a degree of social comfort; and as some of them are become decided Christians, encouragement is afforded to anticipate success in seeking to benefit and civilize others of the North American Indians.

At Queenstown I hired a light travelling waggon for Burlington Bay, Lake Ontario, where the Mohawk chief, Mr. Brandt, resided. He received me with much kind hospitality, and the next morning accompanied me to the River Ouse, or Grand River, where several tribes of Indians are stationary, to the number of about two thousand. This well-educated and intelligent chief informed me, that his deceased father, Captain Brandt, the celebrated chief of the Mohawk Indians, made choice of the tract of land, at the close of the Revolutionary war, which was specified in the general proclamation of 1784, by the Lieutenant-Governor of the province of Upper Canada. They were to occupy the country six miles in width, on each side, following the whole course of the Ouse, or Grand River, from its source. Since the above period the quantity of land has been curtailed; and when the subject was discussed by them in council, one of the chiefs said, ' Perhaps they wish that we should all die,

—we now live like frogs, along the banks of the river, and it may be they wish to take all the land, then we shall be driven to jump in and perish.’ It was stated that Captain Brandt, at one time, commanded more than fifteen hundred Indian warriors, and if on retiring from the American territories, the accustomed savage cruelties of the tomahawk and the scalping knife were committed, it is much to be doubted if such cruelties were either directed or sanctioned by this distinguished war chief. He was a man of a shrewd intelligent mind, and translated the Gospel of St. John, with the Book of Common Prayer, into the Mohawk language. In passing through the United States, I met with an American gentleman, who assured me that he was indebted to Captain Brandt for the preservation of his life, when surprised and taken prisoner with a small company during the Revolutionary war, by a detached party of Indians. The tomahawk had fallen upon the heads of some of his companions, but being fortunate enough to get into the presence of Brandt, he humanely, though with some difficulty, prevented his being tomahawked and scalped.

The following Indians are settled along the

margin of the Grand, and as called by them, the Mohawk River, to the extent of thirty or forty miles, and consist of

The Mohawks, - - - Professed Christians,

The Oneidas, - - - The same,

The Cayugas, - - - Heathens,

The Onondagas, - - The same,

The Senecas, - - - Likewise Heathens,

and the Delawares, who form the sixth nation, and are called Nephews by the Five Nations.

Soon after the location of these confederated tribes, a very neat church was built by the British Government, at a village formed by the Mohawks, and adjoining to which the Oneidas were settled. There were erected also at the same time a school house and a house for their general assembly in council. These latter have gone to decay, but the church remains, though in a very dilapidated state. There was every inviting circumstance to place a *resident* missionary for the propagation of the gospel throughout these suffering tribes, who had left their lands on the Mohawk River, in the State of New York, to retreat within the British dominions. But for forty years, since their first settlement on the Grand River, they have not been successful in obtaining a *resident* missionary. 'The Church of Rome,' said the

Hon. and Rev. Dr. Stewart, who visited these Mohawk Indians in 1822, 'have several missionaries resident among the Indians in Lower Canada, where they are located, and profess the faith of that Church, while we have not one minister stationed among those who are Protestants in Upper Canada.' The morning after I arrived at the Mohawk village was that of the Sabbath, and I found upon inquiry, that part of the Liturgy of the Church of England was read by a native Mohawk, named Aaron Hill; he possesses considerable abilities, and in addition to the gospels already translated, he is engaged with an Indian Princess, sister to Mr. Brandt, the Mohawk chief, in rendering the Acts of the Apostles into the Mohawk language. Though there is not altogether a desirable consistency and regularity in the reading of the service, yet such is their attachment to it, that numbers of the Mohawk and Oneida Indians regularly attend at every opening of the church. It becomes an honest question, Why have they been neglected in the want of a resident missionary's care, for so long a series of years? A missionary of devoted zeal and exemplary conduct would, I am persuaded, command their respect and admiration. He would live among them under the most encouraging prospect

of usefulness, as their pastor and their friend. The knowledge of Christianity would be extended, through the superintendence of schools, which might be established among the tribes who are yet in the dark state of heathenism, on the banks of the Grand River. There cannot be conceived a more extensive and promising field of successful missionary labour. I preached in the Mohawk church to about two hundred Indians, and never witnessed a more solemn and attentive audience. They sang one of the Psalms in the Mohawk language with a most pleasing melody and impressive effect. At the conclusion of the service, I baptized twelve of their children, and married a couple. On the following morning, we visited from the Mohawk village, the school at Davis's Hamlet, a distance of about five miles, where I saw George Johnson, a native teacher, who was the appointed schoolmaster of the New England Company. He was well qualified as a teacher, and taught in the school or mission house, that was built by the Methodist Episcopal Church Missionary Society, with their appointed schoolmaster, S. Crawford. This school was established nearly five years ago, and originated with Thomas Davis, a Mohawk chief, who gave me an interesting account of his conversion,

under the ministry of the Wesleyan missionaries, who visited, as itinerant preachers, the Mohawk Indians. 'I have lived,' said he, 'near seventy years, and to me it is a great mystery, that I, who was baptized when I was a child, should live all my days without knowing the comfort of religion in my heart. This I found about five years ago. I used to pray, but it was only here, putting his hand upon his lips, and then raising it to his head, added, all I knew of religion was only there. By and by, Wesleyan preachers come; very good men. They tell me of Jesus Christ, then me feel *here*, laying his hand upon his heart. Now, my spirit very happy. Jesus Christ died to take away sin, me love Jesus Christ, me go into the bush and pray to Jesus Christ; me love to talk of Him, and think of Him; and, by and by, me die, and go to Jesus Christ.' This aged chief, on his conversion, became much concerned for the instruction of others around him, and before the school-house was completed, actually gave up his own house for a school, and a place for the Wesleyan preachers to hold divine service in, and retired to a cabin in the woods. He would pray with the Indians himself, sometimes read to them portions of the Liturgy, which they have in the Mohawk language, and

exhort them to leave off their habits of drunkenness, and lead sober lives. It pleased God to bless these efforts to a farther inquiry after education and the Christian religion, among the natives. A lad of about seventeen, having heard of the opening of the school, and being very desirous of education, came from the distance of a hundred miles, to visit the place where Indians were taught to read. Being hospitably received by the Mohawk chief and others, he entered the school, and has made considerable progress in learning, and divine knowledge, so as to afford encouraging hopes that he will become a useful *native* teacher in a school, or a preacher of righteousness among his brethren. To obtain these, important agents should be a leading object in every missionary undertaking.—It was stated, that twenty, sometimes twenty-five, Indian children regularly attended, and that the Sunday school consisted, during the summer on some occasions, of about sixty youths and children. This Sabbath and day-school, with the preaching and exhortations of the Missionaries, have not only been productive of much good among the Indians in the more immediate neighbourhood of Davis's Hamlet, but the means of effecting a most remarkable change, both in a moral and

religious point of view, among the Mississaugah tribe, the aborigines of the north side of Lake Ontario. These Indians, at the invitation of the Mohawks, came and pitched their tents, about two years ago, near the school-house at Davis's Hamlet, to the number of about one hundred adults, with a view that their children might receive the advantages of education. The principal chief of the tribe set an encouraging example, by influencing his young wife to attend the school; others followed, and from the instruction that was given, and through the plain and simple preaching of "repentance toward God, and faith toward our Lord Jesus Christ," the majority of the tribe were led to embrace the Christian religion, and in the conduct of their lives, afford a convincing proof that they are not merely converted in name and outward profession, but to the true love of God, and "Jesus Christ whom he has sent;" which is strikingly illustrated by their exchange of dissolute for temperate habits.

An avaricious trader finds it to his interest to barter with the natives in rum, and they are frequently solicited to drink for the purpose of an unjust and nefarious trade. Some time since an effort of this sort was made, with some of the Mississaugah Tribe, who, on their

profession of religion, had renounced intoxication.—Going to one of the stores, they were asked to drink ; having taken one glass, they were pressed to take another, with the observation, ‘ Surely, a little more will do you no harm.’ Perceiving the design, they said to the storekeeper, ‘ Have you a Bible?’ ‘ Yes, we have Bibles,’ was the reply, and handed one of them down. One of the party opened it, and with native sagacity and thought, exclaimed ‘ Oh ! much gospel, very good.—Much whiskey, no good !’ On this hint, that they had embraced the gospel, and this was better than rum, no further attempt was offered, at that time, to make the Indians drunk.—Since their conversion, they have returned to their own lands, and have commenced a civilized way of living at the river Credit, near York, Upper Canada, where the provincial government is building log-houses for them, in their settlement, and formation of a village.

We next proceeded to the Oneida school, and called on the chief of that nation, Tèwàserakè, who received us most hospitably in a neat farm house, situated near some well cultivated fields, which, with some cattle that belonged to him, presented the appearance of industry, comfort, and prosperity. Accompanying us to

the school house, which has been recently built at the expense of the New England corporation, under the superintendance of Mr. Brandt, he expressed a warm interest in educating the children of his tribe, and when surrounded by about thirty more, who had assembled to meet me, and who had engaged to send their children to the school, he spoke on the subject in a most impressive and emphatic manner:— ‘ Brother,’ said he, ‘ we are all glad to see you here this day, and we are thankful to the Great Spirit, for preserving your life throughout your long journey, and for putting the desire in your heart to visit us in the wilderness. We are poor, and we want instruction—we wish to see our children grow up in the right way, and we are thankful to the company, in your country, for sending money to our great chief, Mr. Brandt, for building the school-house, and paying the schoolmaster, to give knowledge to our children. Brother! the light is breaking in upon us, after a long darkness. We hope the Great Spirit will send a good man to live among us, as our teacher, and guide in the light of what is true. Brother, we want a good minister at the Mohawk church, to preach the gospel of Jesus Christ. We should be glad if you would stay with us—may be, you cannot

stop—then brother, speak of us in your own country. Our children have run wild, like the beasts of the forest, many of them are not so now—they learn better at the schools. We who are growing old cannot expect much benefit from the school ourselves; we are too old to learn; we perhaps soon die. But the children will rise up improved, and benefit their nation. Brother! in leaving us, may the Great Spirit still favour you with his protection, and carry you safely across the great waters, to your family, as we hear that you have a wife and children in your own country.—All the Indians present, join me in this prayer.'

Scattered remnants of this once powerful tribe are met with in the American States, and till lately a party of them were settled near the Oneida Lake: but, no missionary being resident among them, and without any friendly aid in agricultural pursuits, they were induced to sell their lands in their poverty to the Americans, and have gone back into the interior, west of Lake Michigan. When united, in former days, they traversed with the confederated nations an almost boundless extent of country as the proprietors of the soil, from which they have been gradually driven through the rapacious conduct of the Whites, or influ-

enced by a corrupt and unjust medium of barter to give up in their distress, till they are known no longer but as a wreck, or are found scattered in fragments on the borders of the vast territories of their fathers. Missionary labours will be found most effectual, under the blessing of Heaven, in arresting the progress of that desolation which is blotting the Indians, and rapidly so, from the map of nations. There is an urgent call as well as the Divine command, to enter upon well-principled and active exertions in their behalf. Experience tells us, that as success has followed missionary efforts, it may yet accompany them, when made and entered upon in simple reliance on the promises of God. A brilliant conquest for humanity, as well as religion, has been achieved in the South Sea Islands, and in Africa. An encouraging prospect of success presents itself in the East ; and if only ten were found among the North-American Indians, who were known to have been rescued from dissipation, ignorance, and wretchedness through the knowledge of the Gospel of Christ, we should be entitled to believe that ten thousand may yet follow them from among the scattered tribes of the North. A pleasing anecdote is told of an Oneida chief, named Skenandou, who had been led to em-

brace the Christian religion, and experience its power in his heart, in patriarchal simplicity, as a proof of an Indian's attachment to the memory of a missionary, who had been the means of his conversion to God.—He lived a reformed man for fifty years, and at a very advanced age, said, just before he died,—“ I am an aged hemlock-tree : the winds of one hundred years have whistled through my branches : I am dead at the top.” (He was blind.) “ Why I yet live, the great good Spirit only knows. Pray to my Jesus, that I may wait with patience my appointed time to die : and when I die, lay me by the side of my minister and father, that I may go up with him at the great resurrection.”

Our next visit was to the Mohawk school, for the erection of which, the New England Company had placed money also in the hands of Mr. Brandt. The wood and materials were collected on the spot, but the building was not completed. I urged the immediate completion of it, as the place where the children of this district met for instruction, was attended with much inconvenience. There were about twenty present, who were taught by a Mohawk named Laurence Davis, some of them were just beginning to read, and of the thirty-four, who

were said to belong to the school, twelve could read in the English Testament. Within a few miles of this school in the Mohawk village, is a school supported by the Society for the Propagation of the Gospel, which Mr. Brandt informed me consisted of about twenty children, with their schoolmaster William Hess. These schools present every encouraging prospect of further, and most extensive usefulness, but will fail in those expectations which have been raised at their establishment, if they are left without the active superintendence, and watchful care of a devoted, resident missionary.

Every friend of Christian missions must rejoice in the opening of a way for preaching the Gospel, not only among the Mohawks, and Oneida Indians, but also among the Onondaga, and Seneca Tribes, on the Grand River. These last, have lived hitherto in the darkness of heathenism ; but having observed the children of the former improved by education, they have lately solicited the establishment of schools among them, that their children may have the same advantages. These Indians, with the Cayugas', who are the most numerous of the six nations, on the above station, keep many feasts, and particularly one at the time

of planting their corn. A dog is killed, at this season of the year as a sacrifice to the Great Spirit, and being all assembled on the occasion, one of the chiefs delivers a solemn address. He usually begins, by observing that they were all placed on the earth by the Great Spirit, and that their forefathers celebrated the like ceremonies, and after enumerating, perhaps, some of their war exploits, he implores the assistance of the Great Spirit, asking Him to command the sun to shed his rays on the corn that is planted, that it may take root, and grow up, so that they may gather in the fruits of the earth. During the time of this address, the fire is consuming the sacrifice, and as the flame ascends, he occasionally pours incense on it, which arises as a perfume, from a preparation that they make of aromatic herbs, dried, and pulverized. The chiefs of these heathen nations lately met in council, to deliberate on the subject of education, and particularly requested Mr. Brandt to use his influence with those who had encouraged and defrayed the expenses of educating the Mohawk children, to make known the wish of the different tribes, located with the Mohawks, and the Oneidas, to have their children educated

in like manner.—That a great and effectual door is opened for the improvement, and preaching of the Gospel among the six nations, can admit of no rational doubt.—The field is extensive.—May the great Lord of the Harvest send forth labourers into this vineyard.

CHAPTER IV.

MISSISSAUGAH INDIANS, THEIR LOCATION.—SABBATH SPENT AMONG THEM.—PLEASING EFFECTS OF THEIR CONVERSION TO CHRISTIANITY.—INDIAN PREACHERS ADDRESS.—THEIR BOLD FIGURATIVE LANGUAGE.—LOGAN.—YORK, UPPER CANADA.—AUBURN PRISON.—UTICA.—TRENTON FALLS.—HUDSON RIVER.—BOARDING HOUSES.—EMBARKED AT NEW YORK FOR ENGLAND.—DEATH OF ONE OF THE PASSENGERS.—ARRIVAL IN ENGLAND.—REMARKS ON MISSIONS.

LEAVING the Grand River, I proceeded in company with Mr. Brandt, to visit the Mississaugah Indians, who, in their conversion to Christianity, during the time of their encampment at Davis's Hamlet, became desirous of forming a Settlement, on some fertile flats by the River Credit. We arrived here on July the 21st, and found them living in bark huts, and tents, to the number, it was stated, of two hundred and five souls, waiting to occupy the twenty log houses, which were then building by contract of the Provincial Government, and nearly finished. A more seasonable and humane assis-

tance, or more effectual encouragement could not have been afforded to a wandering distressed tribe of Indians, desirous of becoming civilized, in the enjoyment of Christian privileges, and social advantages. Their location is a very convenient and encouraging one, and it was truly gratifying to find a considerable quantity of land planted, near their encampment, with Indian corn, which had a very promising appearance of a bountiful crop. This they supposed would enable them, with a little further supply of provisions, to be stationary with their families in the log houses, during the ensuing winter. A half-caste Wesleyan teacher, who had married an Indian woman, accompanied them from the Grand River, whom we found zealously instructing about thirty children under the cover of a few loose boards that had been collected. He appeared every way qualified as a schoolmaster, and under the lively influence of Christian principles, was devoted to his work. Many of his scholars had made considerable progress in reading, and they sang delightfully some of Doctor Watts' hymns for children. On the Sabbath he informed me more than sixty, including adults, generally attended the school. There was a solemn impression of the importance and self-

denying duties of Christianity upon the minds of most of the tribe ; and such was the primitive simplicity with which they had been led to receive the truths of the Gospel, that, at the blowing of a shell, by the half-caste teacher, they came up to the place where the school was held, at the dawn of every morning, for prayer. They were seen leaving their wigwams in groups, to assemble as one family, for devotion, and to implore a blessing from on High, before they entered upon the laborious occupation of the day in cultivating the soil, or went to the woods to hunt for provisions for their families. It was a truly interesting sight, for devotion appeared to be their happiness. In view of such a scene the heart kindled with gratitude to the Father of mercies, and I was ready to exclaim with pleasing admiration,—“ What has God wrought ! ”

I spent a Sabbath with these Indians, and addressed them both in the morning and afternoon, the half-caste teacher interpreting afterwards those parts of what was said, that they did not clearly understand. At the blowing of the shell they were all punctual in their attendance, and I beheld a sight, at which angels in heaven rejoice, a congregation of nearly a hundred converted natives, first kneeling to implore

the blessing of Jehovah ! then rising to their seats, waiting to hear the word of life. There appeared no wandering eye, nor a trifling look, all was solemnity, excepting at intervals, when, as they had been encouraged by the Wesleyan preachers, or had witnessed their example, first one, and then another offered up a short prayer with convulsions, groans, and tears, or expressed their religious feelings of joy, with exclamation, and a slight clapping of the hands. There appeared to me no studied art, or vanity in these extravagant proceedings, and expressions of what they felt ; still, I could not but regret that they were at all influenced to conduct themselves in this manner. The Wesleyans speak of such extravagancies, as the effusions of overflowing souls ; but it is impossible to consider them, with their camp meetings, that are held in different parts of the country, at stated periods of the year, otherwise than with decided disapprobation. The Indians appeared to have embraced the Gospel in its simplicity and purity, uniting faith, experience, and practice, and at the close of the afternoon service, I baptized twelve children, and adults, and married five couples, most of whom had families, but had not found an opportunity before of going through the marriage service, since they

had been led to embrace the Christian religion. There was such an exhibition of facts, in the conversion of the greater part of this tribe, that filled my mind with pleasing astonishment. A few years ago they were considered, from their love of ardent spirits, the most wretched of the Aborigines. But since their conversion, the drunkard's whoop, and savage yell, have given place to the voice of supplication, and songs of grateful praise. Aware of their weakness, it was mentioned, that they had denied themselves altogether the use of spirits, and when urged to "take a little," they have been known to reply, "No! me drink no more. Once me drink too much, and me fear, if me *drink a little*, me drink too much again." At one of the Conferences of the Methodist Episcopal Church Missionary Society, Thomas Davis, the converted Mohawk Chief, and John Crane, of the Mississaugah Tribe were present; and being asked to state what they knew of the power of the Christian religion, and its consolations, the Mohawk Chief said, "Brothers, I will tell you some events in my life, and what the Lord Jesus hath done for me. Once I was fond of drink, but many years ago I gave up ardent spirits. I began to pray and was much

troubled, when your ministers came to us. They preached Jesus Christ, and their words were with power ; we believed them, that Jesus had power to forgive sins. I could then love my God and all people, and my heart was glad. Brothers ! we all came from one Father, I hope we are all one family in Christ Jesus. We shall soon meet in our Father's kingdom. We shall there see Jesus whom we now love, and all the wise and good who have gone before us. I ask the prayers of Christians for me, and for all the Indians, that they may be saved."

The Mississaugah Chief then rose, with whom I had much interesting conversation also at the River Credit, as a decided Christian.—“Brothers !” said he, “I rise up to tell you what God hath done for me, I have been a great sinner against God even since I can remember. I have lived in the ways of my forefathers, and was taught to offer sacrifices to the evil spirit to appease his anger. But these things made me no better, for I was a drunkard and a quarrelsome man, like some white men. Since I heard the good word I see better. I now acknowledge there is but one God, one Saviour, Jesus Christ, that can do poor sinners good. I have believed in Him with all my heart, and

cast all my sins away. It is but a short time since that I found this good religion, which makes my soul so joyful.”

The Wesleyan Missionaries are indefatigable in their labours among the people of colour, and the Indian Tribes ; and are often known to advance as light troops, or pioneers, penetrating into the very heart of the wilderness, before the slow movements of heavy corporate bodies, in the army of Christian missionaries. They follow the first influx of emigration into a new country, and through the labours of an itinerant ministry, the sound of the Gospel is heard with the sound of the axe ; and log cabins, and chapels of devotion are seen to rise up together. Success has marked the progress of their missionary enterprizes and operations, and they have many heathen in their communion, whose souls have been converted to God ; many, who a short time ago had no term in their language to express the Redeemer's name, but who now call God their Father, by the Holy Ghost given unto them. While thousands scattered through remote and destitute Settlements, would not, but for *their* missionary labours, hear the glad tidings of redemption, or meet with a faithful shepherd's care.

During my stay with the Mississaugah tribe,

I was favoured with a copy of an Indian preacher's address, in the Wesleyan connexion. It was delivered at one of their general meetings, in a settlement of Ohio, not long since, and may be relied on for its authenticity. Having engaged in prayer, he rose up in the desk, and looking round upon the crowded house, he began in a humble, but steady tone of voice.

“ My Brothers and Sisters ! It is a strange thing that a man from the wilderness should appear before this assembly in the place of a teacher.—The great Father of us all has wrought the changes that have brought it to pass. My Brothers and Sisters ! I come not to teach, but to learn of you. I am from the forest, with few opportunities : you are surrounded with the highest privileges. Oh, let me exhort you to improve them ; let me remind you how great must be his condemnation who neglects them. My Friends ! I bring you good news from the wilderness.—The God of mercy has wrought a great change there. We adore Him for his unmerited goodness. To you our thanks are due as the ministers of his grace. This Book (raising up the Bible) brought the truth into the wilderness.—O that we might all walk in its precepts. My Brothers and Sisters ! There

are two classes in the wilderness : one opposes and reviles, and would destroy the word ; the other loves it as their life. I fear there are two classes among you. My Friends ! This word goes where it will :—I rejoice that it has come into the wilderness, making it glad. None can stop it. Those who oppose themselves to the progress of this Word, are like the man that would stop a thunder-gust with his hand. My Brothers and Sisters ! Before we knew this Word, we and our fathers worshipped after our own ignorant manner :—now we rejoice in a better way, and worship the God of our salvation. We had priests, and sacrifices, and dances, and ceremonies : these never softened or improved our hearts. Our eyes never melted into tears while worshipping, until we heard the name of Jesus. His love and compassion touched our hearts, and overwhelmed us like a flood. My Brothers and Sisters ! Praying neither tires nor grows old in the wilderness. A story or a song, often repeated, becomes wearisome ; but it is not so with prayer. The more we pray, the more we love to pray,—it is so with us in the wilderness. My Friends ! A coloured man first brought us the Word :—we were assembled, feasting, and singing, and dancing : he tried to reason with us ; but we

continued our merry-making until he knelt down to pray : then we paused to look on and see what would come of this strange ceremony. He was soon called to the reward of his labours, and immediately a white man, one of your missionaries took his place. My Brothers and Sisters ! I cannot enough thank you for your kindness to the sons of the forest.—The forest smiles with the labours of the Indian husbandman in the West. Our children attend school, and dress neatly, and labour, and sing, and pray together : quarrelling, and drinking, and gaming are banished from among us : the young walk in straight paths, and the aged rejoice in the prospect that our race shall not be altogether lost from the face of the earth. My Brothers and Sisters ! I say no more. Have compassion on one who comes from the wilderness to tell you something good is doing there. May we all meet at the right-hand of God in Heaven.”

It need not be remarked, that this Indian's address was heard with great interest, and abundantly proves that the North-American Indian has intellect, Christian sympathy, and address, equal to any other people of similar advantages.

Of their bravery and address in war, we have

multiplied proofs.—A war-chief addressed his warriors, waiting for the attack, in the following bold, figurative language :—“ *I know that your guns are burning in your hands—your tomahawks are thirsting to drink the blood of your enemies—your trusty arrows are impatient to be upon the wing—and, lest delay should burn your hearts any longer, I give you the cool refreshing word, Away !*” And “ we may challenge the whole orations of Demosthenes and Cicero, and of any more eminent orator, (if Europe has furnished more eminent,)” says Jefferson, in his Notes on the State of Virginia, “ to produce a single passage superior to the speech of Logan, a Mingo chief, to Lord Dunmore, when governor of this state.” The incidents which led to it are as follows.—In the spring of the year 1774, a robbery was committed by some Indians on certain land-adventurers on the river Ohio. The whites in that quarter, *according to their custom*, undertook to punish this outrage in a summary way. A certain captain, with another person of some influence, led on these parties, and surprizing at different times travelling and hunting parties of the Indians, having their women and children with them, murdered many. Among these were unfortunately the family of Logan,

a chief, celebrated in peace and war, and long 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, Mingoës, 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 suppliants: but lest the sincerity of a treaty should be disturbed, 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 not meat; if ever he came cold and naked, and he clothed him not. During the course of 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, and said, ‘Logan is the friend of white men.’ I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, 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 sought it—I have killed many—I have 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 ? Not one !”

In leaving the Mississaugah Indians, on the river Credit, I parted with the well-educated and interesting chief of the six nations, Mr. Brandt, who stated to me in a letter, that ‘ the Mohawk church was the first Protestant church built in the province of Upper Canada ; but,’ he says, ‘ as it is going to decay, we have not the funds to rebuild it ; and to prove how desirous we have ever been, and still are, of a minister, we have an allotment of two hundred acres of land, for the use of a resident clergyman, and fifty acres for the use of the school ; and we have appropriated six hundred dollars, or 150 pounds, province currency, towards defraying the expenses of building a parsonage house, and although that sum is quite insufficient for the object, yet it is the utmost we can do, considering the circumstances and wants of our respec-

tive tribes. We should be very thankful if we could obtain pecuniary aid sufficient to finish the parsonage and rebuild our church, and should rejoice to have a resident clergyman amongst us, who would not consider it too laborious frequently to travel to our several hamlets, to preach the gospel of the meek and lowly Jesus; to visit the sick, and always to evince, not only by preaching, but example, his devotion to the church of Christ.

J. BRANDT, alias AHYONEWÆEGHS."

My route on my return to England was by York, the capital of Upper Canada, and on my arrival I was happy to find that the change which had taken place in the general character and conduct of the Mississaugah Indians, had been noticed by the public authorities at York. Formerly, when they received their presents of clothing from government, they were seen lying about the streets in a state of drunkenness, and their conduct was frequently riotous and offensive. But saving their presents from the waste of intoxication, their general appearance with their conduct is greatly altered. They are now seen more cleanly in their persons; and the neat apparel of some of the women affords a pleasing comment on the change which has taken place in their husbands

and fathers. York, has a very inconsiderable appearance for its name, as the capital of Upper Canada, consisting of little more than one, not very lengthened street, running parallel to Lake Ontario: but the garrison, situated at a short distance from the town, has rather an imposing appearance, particularly from the water. Taking the steam boat, we crossed the Lake, which is nearly one hundred and seventy miles long, but not more than about sixty miles broad at the widest part; and landed the same day at Niagara, a small town on the British side of the river, near to which is an intrenchment called Fort George. On the opposite bank of the river is the American garrison of Fort Niagara, a stone fortification of considerable strength. Coaches were waiting to take us from the steam boat, to the Falls; and in visiting again the stupendous cataracts, the impression was heightened by a second view of the sublime scenery. It is not perhaps difficult to account for the disappointment which is sometimes felt at the first sight of the Falls. The surrounding country is level, and without variation to a perfect deadness; and the first view will frequently lead those who hastily pass by, to be dissatisfied, and to wonder that the wonders

of Niagara are not more wonderful. The measurement of the Falls is stated at about one hundred and sixty feet in height, and the whole extent of the concave, following the line of cataracts, both on the American and British side, is very nearly four thousand feet, or about four times the breadth of the river half a mile below. It is supposed that twenty four millions of tons of water, daily rush over this tremendous precipice, making one million to fall every hour. As the spray ascended in clouds, I was much gratified at observing from the calmness of the day, a perfect rainbow unbroken from end to end. This is only to be seen in particular positions of the sun, and when the air is perfectly serene. The noise of the Falls is seldom heard at a very great distance, as has been sometimes mentioned. We heard it distinctly on a calm evening at the distance of seven miles, and at the same time saw the spray ascending in a cloud of vapour, which may occasionally be seen at the distance of near fifty miles, but generally the sound of the Falls is not heard farther than about the distance of two miles. Niagara is an Indian term, and is said to signify *the thunder of waters*. The Indians pronounce it Niagāra, but Americans and Canadians generally Niágāra.

Travelling from the Falls to Auburn, we passed through the beautiful village of Canandaigua, at the head of the Lake of the same name; then through the town of Geneva, near Seneca Lake, and afterwards crossed the Cayuga Lake, by a wooden bridge of about a mile in length. The scenery surrounding these Lakes is extremely striking and picturesque; and the various towns and villages which we afterwards met with in our route, bearing classic and European names, wore a remarkably neat and flourishing appearance. Near to Rochester, are the Genessee Falls of about one hundred feet. They are visited by travellers as of some celebrity, and standing on the brink of the vast precipice, the prismatic colours of a rainbow are seen as at Niagara Falls during the shining of the sun, on the clouds of spray that ascend from below. In travelling through the western parts of the United States, and also in Upper Canada, it is not uncommon to see the castor oil plant which is indigenous in Southern Africa. When ripe, the seeds are cleared from the husks, and well bruised in a mortar, then boiled in water, till the oil rises on the surface, which being skimmed off is boiled over again, until the water be thoroughly expelled by evaporation. The Moravian Mis-

sionaries it is said, practise this method of obtaining castor oil in Africa with perfect success.

On my arrival at Auburn, I was much gratified in visiting the state prison, which exhibited the best example, both as it respects construction and management that I had ever witnessed or read of. The whole establishment was a specimen of neatness, and contained within its walls four hundred and forty-four male, and seven female prisoners. Through the kindness of the governor, who afforded me every information on the subject of discipline, I visited their workshops. The first was that of Blacksmiths; the second, Carpenters; third, Tailors; fourth, Shoemakers; fifth, Weavers; sixth, Coopers. No prisoner in health was ever permitted to be idle; and if he knew no trade at his commitment, he was taught one within the prison walls. Some of the knives, and rifles, manufactured in the workshops were of a highly finished description, and it was mentioned, that the sale of the various articles made by the prisoners, was expected soon to defray the greater part of the expenses, if not nearly the whole of the establishment. Such was the perfection of discipline, by means of *silence* being imposed upon the convicts, that I passed through the several

workshops, were nearly four hundred of them were at work, under the superintendance and eye of the turnkeys, without seeing an individual leave his work, or turn his head to gaze upon me as a stranger. So strictly is this restraint enforced, that the men would not know their fellow prisoners, though they worked together for years, if they did not hear the keepers call them by name. It being their dinner hour, I saw them leave their workshops, and proceed in military order, under the eye of their turnkeys in solid columns, with the lock march to the common hall, where they partook of their meal in *silence*. I saw no fetter, nor heard the clinking of any chain, nor was any military guard seen, excepting a man with a musket on the parapet wall, to fire an alarm if necessary, yet there was perfect order and subordination. Not even a whisper was heard. If one had more food than he wanted, he raised his left hand, and if another had less, he raised his right hand, and the waiter changed it.— Though in the presence of so large a number of convicts, who had all knives in their hands, yet no one appeared to apprehend the least danger from mutiny. So effectual was the restraint imposed by *silence* in preventing all combination, that when they had done eating,

they rose from the table at the ringing of a little bell of the softest sound, formed again the solid column, and returned with the same march, under the eye of their turnkeys. At night they were marched in the same order, and each locked up in a solitary cell, with no other book but *the Bible*, till the sun rose on the following morning, when they were led to resume their accustomed labours. The general appearance of the prisoners was clean and healthy, and no corporal punishment was inflicted on them, except the lash of the raw hide, as *prompt* punishment for any breach of discipline, or stubborn and refractory conduct. The effect of the whole system was stated to be most encouraging and salutary, as few who were discharged were brought under its discipline a second time. It appeared to me to approach a system of perfection in the management of criminals; and for unremitting industry, entire subordination, and subdued feelings of the prisoners, the state prison of Auburn is probably without a parallel, among an equal number of convicts, in any other prison in the world.

We had an opportunity of hearing in the Presbyterian church at Auburn, a celebrated preacher of the name of Finney. His labours

as a minister of Christ, were peculiarly blessed wherever he preached in the western part of the State of New York. He showed considerable talent in illustration, during his discourses, which he delivered with much energy, and apparently, under a strong devotional feeling for the eternal welfare of his audience. Multitudes flocked to hear him preach Christ, simply, faithfully, and with an honest mind; and through much opposition, it was stated, that he had been the means of awakening to a serious concern for a future world, more than two thousand persons, within the two last years of his ministry, who were admitted members of the different churches in the villages and towns through which he had gone preaching.

The next town we reached was Utica, situated on the banks of the Mohawk river, and the great western canal; which has sprung up with amazing rapidity, within the last fourteen years. At the beginning of this period, there were only a few scattered houses, where there are now some beautiful buildings, and many handsome streets, which contain about four thousand inhabitants. In the vicinity are located the Oneida, and Stockbridge tribes of Indians, amounting to the number, it was said,

of two thousand. They have been solicited to sell their lands, by the state of New York, and retire to Green Bay, Lake Michigan. It appears to be an object with the United States government to induce all the Indians to retire beyond the limits of their present States, towards the rocky mountains, where there is a vast country which it is supposed they might possess to their advantage and happiness. It is thought, if that territory should be divided into districts, by previous agreement with the tribes now residing there, and civil governments established in each, with schools for every branch of instruction in literature, and in the arts of civilized life, and subsequently if the whole of the Indians within the borders of any of the States, were to withdraw to those regions, the plan would rescue them from many calamities to which they are now subject, and prevent the future extinction of their tribes, with which they are threatened. To remove them by force, even with a view to their own security and happiness, would however be revolting to humanity, and utterly unjustifiable ; and difficulties of a most serious character have occurred lately with the Creek Indians, and the Cherokees living in the States of Georgia and Alabama, in an attempt to lead them to

forsake their birth-right possessions, and the place where the ashes of their ancestors are deposited. These Indians have a considerable number of towns, and villages, and well cultivated farms in the above States ; and it appears that a chief of considerable influence among them, called General M'Intosh, induced a few others of the Creek nation, with himself, to conclude a treaty with the commissioners of the United States, for the sale of the whole of the Indian lands in possession and reservation. As soon as it was generally known, thirty seven chiefs, and headmen of different towns and villages, over which they presided, of the Creek nation, met in council, condemned M'Intosh, and put him to death as a traitor ; declaring at the same time, that they had made three irrevocable laws, viz.—

First. That they would not receive one dollar of the sum, stipulated to be paid by the last treaty, through the treachery of M'Intosh, for their lands.

Second. That they would not make war upon the whites, nor would they shed a drop of the blood of those who should be sent to take their lands from them.

Third. That if they were turned out of their houses, they would die at the corner of their

fences, to manure the soil, rather than they would abandon the land of their forefathers.

Fourteen miles from Utica, are Trenton Falls, which, with the surrounding scenery, present to the eye one of the finest natural prospects imaginable. The *tout ensemble*, is more beautiful, though the Falls have far less of the sublime, than the Falls of Niagara. They consist of four principal cataracts, rushing at a considerable distance from each other, through a chasm of rocks of dark lime-stone, which contain great quantities of petrified animals, and marine shells.—Leaving this romantic spot, we proceeded by the way of Schenectady to Albany, where, taking the steam-boat, we were propelled along the Hudson river for New York. It would be ungenerous to deny, that it was on this river the Americans (though England had in use the steam power, for upwards of a century) first successfully applied its gigantic force to the navigation of boats against wind and tide. Fulton succeeded in this system, after others had made experiments and failed; and carried into execution what others had abandoned as an impracticable and *vapouring* scheme.—In our progress down the Hudson, I was much struck with the grand and striking view of the Kaatskill mountains, which exceed

three thousand feet in height. They are a dismembered branch of the Great Appalachian mountains, a continuation of which skirts the boundaries of Connecticut and Massachusetts, and pursuing a north easterly course, passes through Vermont into Canada. No river perhaps in the world, has a more extensive continuance of exquisite scenery than that of the Hudson; its surface is constantly enlivened with vessels of every description, sailing to and from New York to Albany; and its margin, with the adjaent country, presents every variety of hill and vale, town, hamlet, and cottage. At West Point stands the military academy, which was established by the general government, and contains from two to three hundred cadets.

Early on the following morning after we left Albany, I arrived a second time at New York, and reflecting on the extent of my journey, through the eastern part of the United States, the British Provinces of New Brunswick, Nova Scotia, and Upper Canada, since I landed from the packet from England about fifteen months before, I could not but express my gratitude to God for preserving me in health, and protecting me from every accident during my mission.—With respect to the morals

of the people among whom I travelled, both Americans, and British emigrants, intemperance appeared every where, to be the prevailing vice among the lower classes of society. They have strong inducements to this vice, from the excessive heat of the climate during the summer months, which creates a violent thirst, particularly under manual, or agricultural labour, which is not allayed, as generally in the mother country, with the wholesome beverage of malt liquor. I seldom met with beer in North America, and to drink cold water in a profuse state of perspiration, or when parched with thirst, is not safe ; the labouring classes therefore usually mix with it ardent spirits.—Though taken from prudential motives at first, it but too frequently produces a fondness for stimulants, and leads to habits of intoxication. The very low price of spirituous liquors operates as a strong incentive to drunkenness, and Irish labourers who had emigrated to America, have been known to give the invitation to their countrymen to follow them in their emigration to ‘a land of freedom, where they could get drunk for *three cents*.’ It would be sound policy on the part of the different legislative assemblies, though it might be unpopular for a season, to impose an additional tax on ardent spirits, and at the

same time to lessen (if practicable) the number of spirit shops and taverns, which are too generally met with in almost every part of the United States, and the British Provinces.

The boarding-house system which prevails at New York, and throughout the United States, is not generally agreeable to Englishmen. Accustomed as we are to consult our own ability, fancy, and convenience in travelling, and through a high feeling of independence, preferring a solitary meal at our own hours, and without intrusion, we are not easily reconciled to a gregarious assemblage of strangers, with whom you are obliged at the boarding-houses to maintain some conversation, and to whom, from the characteristic inquisitiveness of the Americans, you and your affairs will become in a degree known. The establishment is generally kept by a highly respectable, yet small family, who receive you through a card of introduction, or that of a friend, as a boarder. You are shown to your bed room, on your arrival, by black servants, who are most common, and informed of the hours of breakfast, dinner, and tea, which are taken in the common parlour, or dining room, where the family and the boarders sit down together. The dinner is always excellent, combining every variety

of substantial food with a plentiful allowance of the delicacies of the season. During dinner, brandy, or rum and water is the usual beverage, few take wine unless they are entertaining a friend. After dinner two or three may linger in the room smoking a segar, but it is by no means customary. The Americans spend little time at table, seldom much more than a quarter of an hour, retiring to their commercial engagements, or reading the newspapers. There are frequently many permanent boarders at these houses, who generally take their seat at the table before travellers: and it is a common custom, when young married people do not live in the family of the bride's father, for them to live in a boarding house, and not to think of any other residence till their increasing family makes a private establishment more desirable.

In the religious freedom of America, Jews have all the privileges of Christians. The Episcopalian, Presbyterian, and the Independent meet on common ground. No religious test is required to qualify for public office, as a mere verbal assent to the truth of the Christian religion is in all cases satisfactory. As to the probable continuance of the present system in regard to the various civil and religious pri-

vileges which America enjoys, different opinions will of course prevail. The grand experiment, however, which the people of the United States are making, in their national system of government, is still progressing after the trial of more than half a century. And the United States of America present themselves as the country, which, next to Britain, has the most ample resources to spread the knowledge of divine truth over different countries, and which in its rapidly increasing greatness, will find aids and supplies larger than has yet been possessed by any empire for benefiting mankind. Even now, in the infancy of their origin, it is said, that "their vessels touch upon every coast, their inhabitants sojourn in every country, and even without their intentional efforts, religion grows with their growth, and strengthens with their strength; they carry their altars with them into the wilderness, and through them civilization and Christianity will flow on with an ever-enlarging stream, till they cover the shores of the Pacific. Even then the ocean will not terminate their progress, but rather open out a passage to the shores of Eastern Asia, till both the Old and the New world are united and flourish beneath the same acts, and the same religion."

In August, I embarked on board the *Silas*,

Richards, one of the regular line of packet ships from New York to England. These vessels are fitted up in a superior style of accommodation, and are probably seldom equalled by ships of any other nation, for rapidity of sailing. The weather being moderate, we had divine worship on the Sabbath, and during the voyage it fell to my lot to read the form of prayer for the burial of the dead at sea, on the death of one of the passengers. It was a solemn and impressive scene, in witnessing the body launched into the deep, and as the corpse fell and descended into the profound abyss, it led to the exclamation, "How soon man dieth and passeth away!" either to the tomb, or to a watery grave, there to wait the resurrection morn, when "the sea shall give up her dead," and all that are in the graves shall come forth to the final judgment. *The Bible* pronounces those blessed, "who die in the Lord." They wait His second appearance to judge the world; and as "The dead in Christ shall rise first,"—" *He will appear the second time without sin to their salvation.*"

After a voyage of about three weeks, we came in sight of "the fast anchored Isle" of my native land, and beating up St. George's channel, we soon afterwards landed at Liverpool. I set my foot again on the British shore

with gratitude, and under the persuasion, that, though England is the file leader in the march of Christian benevolence for sending forth Missionaries into all climes, yet, that much remains to be done in the cause of Missions. We want more simplicity and more self-devotion to the sacred work.

It is not to be expected that the ministers of the gospel of the present day should have the same zeal for missions, as those who were thrust out to their work by persecution, and who had resigned whatever was dear to man for the sake of conscience; still we may look forward to the time when zeal shall increase with knowledge. When Christians, professing a lively interest in the cause of missions, shall no longer so eagerly resist every application, or seek to oppose, in fearful apprehension, any expressed desire on the part of their children, relations, or more immediate friends, to engage in the truly arduous and great undertaking. "Let us cast our eyes," says a spirited and able writer on missions, "on soldiers and sailors. For a small sum a day, the soldier exposes his life; and when the ball penetrates his chest, or his vitals palpitate on the bayonet, beguiles the anguish with the thought that he falls on the bed of honour and dies in the de-

fence of his country. For a trifling stipend, the mariner encounters all the dangers of the deep, and braves a war of elements. Amid thick darkness, loud thunder, vivid lightning and deluging rains, he mans the rocking yards, climbs the reeling mast, or toils at the laborious pump. Faithful to his shipmates, and obedient to his master, he declines no service, but courageously keeps death at bay until he sinks beneath a mountain of waters. All this do these poor men risk and suffer, strange to tell, without one Christian principle to support the soul: while we, under all the sanctions of religion, boasting patrician minds, enlarged with science, and superior to vulgar flights, *dare not* imitate their hardihood. A morsel of bread, which is all they seek, and all they gain, weighs heavier on the balance than the love of Christ, the glory of God, the salvation of men, the authority of Scripture, the sense of right, the principle of honour, and all the praise and glory of an immortal crown! Well might our Lord exhort us to *labour* for the bread that perisheth not, and to *agonize* to enter in at the strait gate!

“Consider next the officers of the army and navy. They are born as well, educated as delicately, and have as large share of the

good things of this world, as the ministers of the gospel. They are refined in their ideas, and often in their persons not more robust than ourselves. But when their country calls for their swords, they come forth with a commendable gallantry; and without the hardy habits of the private, go through the same fatigues, and confront the same perils. Not content with meeting dangers they cannot shun, the principle of honour, and the hope of preferment, push them on to seek occasions of distinction by achievements of heroism. Nevertheless, they have parents, wives, and children, as we have, who depend for a maintenance on the lives of which they are so prodigal.

“ But how do the officers of the armies of Christ conduct themselves? Little better, we regret to say, than an undisciplined militia, who have covenanted to fight only *pro aris et focis*. To see us exercise at home might give a high idea of our courage and prowess, if it were not too well understood that we had an invincible dislike to hard blows and long marches: what flowing eloquence, what strength of reasoning, what animated declamation do we hear from our pulpits! What potent demonstrations of the truths of Christianity, what

confutations of infidelity, what accurate investigation of moral duties, what vehement recommendation of Christian graces employ the press! And who would not think that among the many who write and speak such things a sufficient number of enlightened and well qualified Christian missionaries should be found to propagate in foreign parts a religion which we so justly prize at home.* It is said that when a Moravian Bishop was at Bethlehem, in North America, letters were read in the Brethren's congregation, stating, that several of their missionaries had been carried off by sickness, in the Island of St. Thomas, in the West Indies, *that very day* seven brethren offered to go and replace them. When will there be as little difficulty in supplying the calls of the heathen from among the ministers and friends of missions in the Church of England, as divine truth advances, and the great Captain of Salvation is seen carrying his conquests far to the east and to the west, to the north and to the south?

I would ever cherish in my heart those feelings which led me across the waters,—may they never leave me. Every where

* See Melvill Horne's Letters on Missions.

in the wilderness, as among the Esquimaux I met on the shores of Hudson's Bay, there is a desire, and an entreaty for instruction, and the labours of Missionaries. The time appears to be approaching when the veil shall be rent which has so long enveloped the face of nations in darkness; and the friends of Missions on both sides of the Atlantic, indulge the hope, that before the oak which was planted yesterday shall have reached its full maturity, the whole earth, according to the sure word of prophecy, "will be filled with the knowledge of the Lord." A multitude, throughout Christendom, are ready to join in the sublime supplication of Milton—

“Come therefore, O Thou that hast the seven stars in thy right hand, appoint thy chosen priests according to their orders and courses of old to minister before thee, and duly to dress and pour out the consecrated oil into thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon thy servants over all the earth to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say, that now certainly thou hast visited this land, and hast not forgotten the utmost corners of the earth; in a time when men had thought that thou wast

gone up from us to the farthest end of the heavens, and hadst left to do marvellously among the sons of these last ages. O perfect and accomplish thy glorious acts; for men may leave their works unfinished, but thou art a God, thy nature is perfection. The times and seasons pass along under thy feet, to go and come at thy bidding: and as thou didst dignify our father's days with many revelations, above all their foregoing ages since thou tookest the flesh, so thou canst vouchsafe to us, though unworthy, as large a portion of thy Spirit as thou pleasest; for who shall prejudice thy all-governing will? Seeing the power of thy grace is not passed away with the primitive times as fond and faithless men imagine, but thy kingdom is now at hand, and thou standing at the door. Come forth out of thy royal chamber, O Prince of all the kings of the earth; put on the visible robes of thy Imperial Majesty, take up that unlimited sceptre which thy Almighty Father hath bequeathed thee; for now the voice of thy bride calls thee, and all creatures sigh to be renewed."

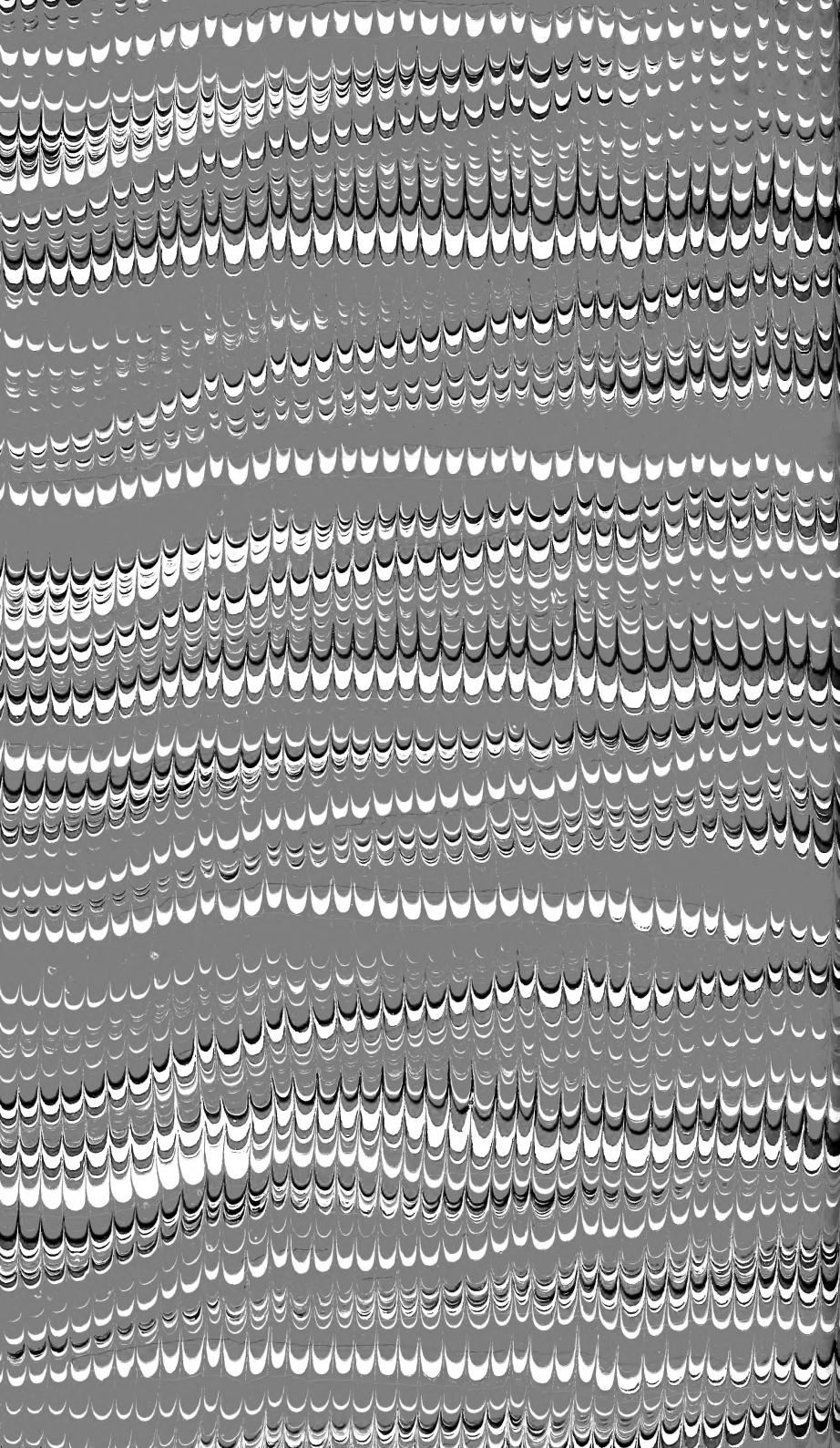
THE END.











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July 13, 1897
Wm. H. ...

