

respects to you & Ojagaghte, alias M^r Dewe.

The Sachems

[S. R. 100]
The Canadian Indians, I believe, Sir, have a desire to visit your Honor in their way home, and they but an invitation, & perhaps an interview with them might be improved to very good purpose, especially as the Hatchets which the humane M^r Johnson gave them are still among them, & their nearest town Aghwesasnagh is considerably influenced by the Senecas, a people who have ever been unfriendly to the Colonies.

James Dean

A Copy

(Copy in the handwriting of James Dean)

James Dean to Philip Schuyler

Oniada March 13th 1776

The Honorable Ph. Schuyler Esq^r.

Sir,

Some of the Sachems of this place were with me last evening & desired me to write your Honor, as follows -

Brother: Kanyendahagen, it is with pleasure that we
we can now inform you of the success of the Message sent
last summer from Albany to our Brethren of Cayugas & the
Seven Tribes in Canada -- They have at length arose from
their seats & directed their faces towards our Central
and several days since have entered our doors.
Council House Some of the Senecas now in Canada insisted
upon their going directly to Onondago but they refused.

alleging as a reason, upon their arrival, that they chose
as because we
to come first to the Senecas who were of one Heart & mind
with themselves -- And as our people were sent to call them,
thought proper

they chose to follow the steps of our Messengers & to be
led by us to the Council House of the Six Nations -- We are
extremely glad to find such a disposition in our Brethren,
& are in constant expectation of a Message from Onondago to
call us up to the meeting -- We shall, in any way, step to
confer with our Brethren the loss of their Chief, & after
we have comforted their minds, shall lead them with us to
the Council & we heartily wish for the divine assistance, to
enable us to maintain peace in this Quarter -- Our Brethren
from Canada determine, after the Meeting, to take the direct-
est Course home unless you should send & desire an Interview
with them at Albany -- The Sachems & Warriors of this place
are all in health & peace -- We conclude with presenting our

Copy of a letter from [illegible] to [illegible], dated
from Onondaga, March 23^d 1776 - for perusal of T. Ed-
wards Esq^r

"Rev^d Sir -

Upon our arrival at this place, we were informed that
a message had been sent down from Onondaga, to forbid my attend-
ing the meeting upon pain of death -- The people of this place
immediately dispatched an express to Onondaga desiring more
particular information of their design, & expected an answer
the day before yesterday, but none has yet arrived -- There was
a meeting last evening, of the Sachems & warriors, in which it
was determined that I should go on with them to the Congress,
& that they would protect me as far as lay in their power, by
keeping a constant guard around my person.. There are some Mo-
hawk also, I am told, now at Onondaga, who threaten me with
death if I attend the Council -- I determine however to proceed,
trusting in the care of a watchful providence to protect my
life from their murderous designs. I expect to leave this
place tomorrow. I am, Rev^d Sir,

Yours &c

James Dean.

Oneida April 6th 1776. - M^r Dean has returned safe to
this place. The Kaghnewages & Oneidas, Onogewages were friendly
to M^r Dean to the last degree -- They kept a constant guard
about his person both by day & night - & seriously declared to
him (as he & they both say) that he should not die alone, if
he should chance to fall the first. - W.B. One of the late
S^r William's yellow boys, with another Mohawk, was the most

Copy of a letter from [illegible] to [illegible]
bitter against M. Dean - altho' there were some Senecas &
one or two Onondagas who had (it seems) promised to assist
them,

To

The Rev. Samuel Kirkland

Oneida.

A copy in the handwriting of Samuel Kirkland,

From James Deane to

The Hon^{ble} Philip Schuyler Esq^r

Oneida March 10th 1776

Sir

Since I had the honor to address my last to you which informed that M^r Butler in his late interview with the Six Nations had spoke to y^m (them) of nothing but peace - I have been fully persuaded y^t (that) y^e (the) information w^c (which) the people of y^s (this) place received respecting y^t (that) interview was not to be depended on; & that the Oneidas, on account of y^{ir} (their) well known attachment to the Colonies are not at present very likely to be informed. There is now a large party of the Onondagas & Cayogas in this town - who came down on pretence of condoling the Death of the Cagg - After y^e (the) ceremonies of Condolinar were finished - Ojagaghti the Cayoga Sachem, in a long & very spirited speech reproved the Oneidas for y^{ir} (their) late conduct in several instances particularly their paying less attention to y^e (the) ancient council fire at Onondago, than y^t (that) lately relindled at Albany - adding that the people who conversed with them at y^e (the) latter council-fire were very deceitful & if ever they should overcome the King's Troops would directly

observed the white people were not to be depended on; but that y^{ir} (their) Indian Allies to y^e (the) westward, with whose spirits &c he was well acquainted were ready for their assistance. His manner of expression seemed to raise a jealousy in y^e (the) minds of our friends here, that some plan was formed to the westward into y^e secret of which they had not been admitted. He - he likewise reproved y^m (them) for y^{ir} (their) design of sending for M^r Butler, in which he accused them of an inclination to intermeddle in the present quarrel - to which the Oneidas replied that they had suspended that matter till they should see whether it met with the approbation of the whole confederacy, which would determine their conduct in y^e (the) affair.

They thanked their Brethren for their care not to let them violate y^e (the) firm agreement lately made with their Bre^{ren} of y^e (the) 13 united Col^{ies} to maintain y^e (the) strictest neutrality in the present dispute, & assured them y^t (that) tho' y^a (they) had interested themselves in behalf of some of their old friends & neighbours who had involved themselves in trouble on account of the part they had acted against the Liberties of the Country yet for the future that would not do it again in any even the least instance but would maintain the most pu[n]ctilious

destruction, had they not had some other way to instruct them, besides these King's Ministers (as they are called in these parts) & had experienced no other kind of regeneration, repentance & faith, than was comprehended in ye poor external sprinkling of water, &c.

But to return for ye substance of their answer in public, when all were assembled in the council house.

By the way, wd observe, that ye Warriors stile the Councillers Uncle, in all their public addresses— & the Warriors for ye most part are uncontroled by the Sachems or Lords, as this title signifies in their own language.

A kind providence has so ordered it, yt several of their head warriors have become soldiers of X & valliant in his Cause.

Their Answer—

"Uncles, listen to us, & open a good ear: We thank God who has bro't us to this Even'g & given us a pleasant afternoon—which we hope bears some resemblance to our present tho'ts, & the new minds God may have graciously given us.

"It is even already evident to every beholder that this assembly wears a different face from wt it did in your meeting last Saturday.

"Uncles, now open a good ear

"We have considered your speech wth great deliberation, & in much prayer asked wisdom of God— where we go & to whom alone we ask direction in cases of difficulty- thro' the mediation of

We are contented with the Man, the Minister, whom God hath sent to us- & we believe that Jesus X, as the Great (head) of his Church sent him here, & that he teaches the true way of salvation- we want no change- nor do (we) think it wd be well-pleasing to God that there shou'd be any.

What wd be said of us, not only here, or in Boston, but in England shou'd we do such a thing?

Let us all go on wth one heart & one mind & then look out for God's blessing."

This speech was cheerfully agreed to & handsomely answered by the sachems.

I spoke largely upon ye Occasion in public, which it is not necessary to write, had I time.

N. B. the Sachems observing what affect my Discourse had upon ye ppl last Sabbath & their strong attachment to me, were afraid a separation wd ensue between them & ye warriours, & were ready to comply with their Terms, be what they woud. This one of them disclosed before Monday noon.

Some brief Accts given by Indians of their first concern for their souls &c.

The following from a Muscarorer about 50 yrs of age.
 "Father, I must tell you that three Sabbaths past the holy word of Jesus made dreadful work in my heart, upon which I determined never more to come near you, so as to see your face or hear your Voice- but I cd not rest day nor night. I found such a hole & sore in my heart, yt nothing but ye words of ye same Jesus cou'd heal--

therefore I came again the last Sabbath, when the holy word killed my old mind— & drew all my heart very strong, & now Father, I am determined to continue coming while I live. This is all a new way" &c &c enough to fill a sheet.

N. B. 'tis now eleven month's since this man wh his family first came to hear me.

From another Tuscarorer, after giving an Acct. of his first awakening & religious exercises, nigh three hours in length, said as follows:

"And then, Father, when my old mind was killed & died, & Jesus put a new Something into my heart, my whole soul took fast hold on ye blood of Jesus X for ye pardon of my sins, & my mind see yt Jesus X had every thing my soul needed or desired, & even since that time I have been looking towards God. I have set no mark where to stop— my desire is to become as holy as Gods holy Angels, & then my heart says 'come Lord Jesus, welcome, welcome!'

From an oncoide woman, in this place between 40 & 50 yrs old— who has been 6 or 7 months under sould concern,

"Father: I am come again to talk with you again about my soul & eternal salvation. I shall say but little at present, as you are crowded wh Company. I hope you will not be over-surprised at what I may tell you altho' I wonder much myself & I pray you wont be offended at what I am about to petition for, even I, a poor miserable Creature, by myself.

I have been for several months past seeking peace &

rest to my soul. I have made trial of every thing my heart could devise, but was cut off & disappointed in all. This New Birth Jesus X required of ye great man Nicodemus, cut off all my hopes, & I tho't I must die & be miserable for ever all right too, on God's side — since which I cd find no way yt leads to, nor gate which gives entrance into Heaven, but Jesus X & born again. — & now all my heart rejoices in yt way- & yt alone- all my old mind seems to be dead— & I seem to be alive in God— all my Soul desires to set at Jesus Table & feed there till he in his great mercy, shall bring me to heaven."

These are all I can write at present. If it shou'd be asked why I am so sparing in such Accounts?

three reasons —

1. the Relation which Indians generally give, are very long — some wd fill sheets - cost me a day or two's writing.
2. they begin to grow numerous.
3. I seldom know what it is to have an hour's leisure for such a purpose.

In ye last, I hope to reform & think there is a prospect of it, as my accommodations are growing better & expect to get clear of debt by nest fall if Dr. Wheelock allows me for extraordinary charges of last year.

An Acct. of the Indian Schools in Kanonwarohare & adjacent Villages, set up by order of & under the Care of Your Honourable Board.

1st,	at Kanonwarohare,	56 scholars
2d,	Old Onoide - -	10 "
3d,	at Skawasreah - -	8 Tuscarorers
4th,	at Kanadesko - -	14 Tuscarorers

The first began immediately upon my return & will be continued thro' the year — the planting season will call off numbers.

The 2d will brake up in the Spring unless I get another Man, as the one who now teaches thinks necessity will oblige him to improve the Spring hunt.

This & the third began in Novem'r, kept by Doniat & Thohuehtoris, to whom I have promised some small consideration- they are very industrious, teach the singing of Psalms every other night in ye week.

The last by Dr. Thomas.

Several in the first school between 30 & 40 years of age (one above 40) - have advanced so far as to read the Decalouge in ye Indian Dialect- several passages of scripture wh I have translated, besides Psalms & Hymns.

Singing meetings generally held every eveng in the week, except Saturday. Scarce a child in this town of 7 8 & 10 yrs old but will sing a number of Psalm Tunes very well.

I have not a moments time to transcribe Dr. Thomas's Acct. of his service in the catechetical way- it must wait another opportunity- he is very laborious.

There will probably be no call for another missionary the ensuing year- By Dr. Thomas's help, I will engage to do as much service as any two Missrys that ever came into these part or I shou'd not think it just to take the annual pension, which the Hon'ble Board have granted me.

his word & ministers.

I. B. by this time a solemn silence might be read
in almost every countenance.

"Some things in your speech we have judged neither
proper nor necessary to answer.

Wh respect to the Bostonians formerly murdering their
King, Charles 1st.

"The two most important Things respect the house of
God & the Ministers of X— here recited ye heads of their speech—
Our petitioning to our Fathers, the Ministers in Boston, to
build us a house for the Lord, was the Result of long Consideration
& much prayer to God-- You well know, yt we profess to ask wisdom
& counsel of God, especially in all religious matters.

We believe God put it into our minds to beseech & pray
our Fathers in Boston to have pity on us for Christ's Sake, as
Brethren; their younger sister Chh in ye Lord.

We also believe that the great God disposed them to
take ye matter into serious consideration, as we hear they have.

Therefore we cant think it well pleasing to God, yt
we shd recall what we have done.

We fully agree with you, yt all our affairs respecting
government shoud be laid before yr. Willing. But in chh affairs;
& even all yt immediately respects ye Kingdom & Government of
Jesus X, we must go directly to God, by his word & ministers-- &
we judge it as proper & no less hor'ble yt the House of God shoud
be built by the Ministers of ye great King Jesus, as by the King
of England himself.

May the pleasure of the Lord abundantly prosper in
your hands—

So prays

Your Hon'rs most obedient & most humbl Servt

Saml Kirkland

Kanonwarohare

6 Feb: A.D. 1771.