

Nov. 25. Tuesday. Received a letter from the chiefs of Oneida, wrote in Indian at their request by Jacob Reed. The Bearer was Good Peter himself. A literal translation of this letter here follows:

Father, Your children had a council yesterday the result of which they have desired me to write, and Good Peter has promised to take the letter and travel till he meets with you somewhere. In the council the chiefs resolved in these words:

As we hear our father is returning from the westward, we unanimously agree to desire him to visit us, his children, at this place, before he goes down the country to seek his natural children. We earnestly entreat him, in mercy to us his children to make us a short visit that we may hear his voice again after so long a parting. We fear that God our Maker will punish us for our sins. We feel ourselves exposed to the displeasure of Jesus because of our wickedness, and the abusive treatment some of us gave our father last spring.

To this the female governesses or chief women join their earnest request that their father will immediately visit them, and let them hear his voice once more.

And from the very bottom of my heart I earnestly desire you, Father to visit us and that immediately before you go down the country, for our situation is gloomy, both in respect to civil and religious affairs. Father we salute you and this is all we have to say.

Atjaktadye is my name. I write this by order of the chiefs.

Jacob Reed.

Kanonwalohale, 29th Nov. 1788.

who was one of Dr.

Wheelock's scholars

This Jacob Reed I have heretofore mentioned to the Commissioners in one of my Journals as a person of good abilities and capable of rendering great service to his nation should he persevere in his resolution to lead a sober and virtuous life. He was very useful for some time as a schoolmaster, and bid fair to become one of their first counsellors till the beginning of the last year temptations proved too strong for him, his appetite for strong liquor returned and raged more violently than ever, that he has for some time given himself up to one continued scene of dissipation, which has occasioned me inexpressible grief and disappointment. All my raised hopes concerning him. He has now set out for a second reformation, but time must prove the strength of his resolutions and restore him again to the confidence of his nation.

26. Wed. Last evening had a conference with Good Peter for several hours, and a very affectionate address to me personally. He made me acquainted very animately with the state of my people, during my tour to the westward, and the artifices made up by the French traders to increase their influence and introduce an easier religion and broader path than the presbyterian doctrines would admit of. The history of their plausible speeches and ungenerous suggestions both to the Oneidas and the Senecas these two years past would contain a volume. I would only make this general observation, that whatever be their motives and views, whether commercial or political, they appear to me to be playing the same game over with the Americans since the peace, which they did with the British at the close of the French war. The Indians at Buffalo Creek told me that reports and speeches had not only pass thro' the Five Nations, but gone even to the Ohio, purporting that the French nation were the true friends of the Indians, and to be confident in, and that they would before long have the government of all the Indian nations.

27. Thurs. I sat out for Oneida (Designing to take the small vil-

Journal, Nov. 1, 1842.
day in a snowstorm, travelled about 20 miles and lodged in the vicinity of Oneida. I was so fatigued and my feet so swelled with the extreme bad travelling that I was obliged to lie still this day and recruit.

28. Arrived at Old Oneida or new Stockbridge. Attended a most agreeable and friendly conference with the Stockbridge Indians and some of the Oneidas till near midnight, concluded with singing and prayer. Before we parted, I consented to appoint a lecture next Monday, at their earnest desire, as their people would soon disperse, in order to save their provisions, and not return till the latter end of February next.

29. This morning one of the Oneida chiefs, with a young warrior, came to New Stockbridge to accompany me to their village. Arrived there toward evening.

30. L. D. Preached from Job 21. 7. P. M. from Luke 23. 41, 42. In the evening from Ephesians 4. 18. Baptised two children. My people universally attended, even those who are called the French party. I have not known a more general meeting for these two years past, and some appeared to be very much affected and were in tears thro' the whole evening lecture.

I am told that my second sermon has given great offense to some, who have lately become unfriendly to me, and much applauded by others. One of the sticklers for the French religion, as they term it, declared in the presence of their chiefs and an assembly of warriors that he never in the course of his life heard so many lies in one day told to the great God as there had been in my prayers and sermon that day, and that it was his opinion that if the Lord Jesus believed all the lies their father had told about the Oneida nation, that day he would certainly destroy them; they were not fit to live; they were as bad as the old wicked Jews; that such preaching was intolerable; who could have any peace under it?

Good Peter and the Beech Tree (who is now become the first sachem since the death of the Grasshopper) undertook the cause and soon cleared the subject from all the obliquies and contempt which had so liberally thrown upon it. He addressed the spectators in a very striking manner which soon drew tears from almost every eye. Among other things remarked, that however the Jews or any other nation had treated the Lord Jesus, he was afraid that there was something in the hearts of Indians that would kill Jesus were he now in the world, if Jesus himself did not hold it down or restrain it. But he rejoiced that Jesus is almighty, and were it not for this belief he should have but little joy.

As to the discourses here alluded to, I would beg leave to remark that they were not hastily undigested harangues. They cost me much labour and study; tho to my great sorrow I have had little opportunity and less convenience for close attention to my ministerial studies the year past, and have been obliged to preach frequently upon the same subject, tho seldom twice in the same place without some variation or addition, and otherwise by particular request.

December 1, Monday. Four of their chiefs and a number of their warriors and head women came into my house for a friendly conference, when I received the following address in form, Beechtree speaker:

Father, attend and hear the words of your children. We are here convened to congratulate you on your safe return from the westward, and thank the Lord Jesus that he hath protected you in your long journey through the tribes of our brothers the Five Nations. We are glad to hear all the good things and encouraging prospects concerning them which you have told us.

Father, our present business is to thank you that we have once more heard your voice. It has made the hearts of many of your children

weep for joy. But we are sorry to say there are some among them who are not glad to see you, altho they come to hear you preach. They are of another mind. They think another religion, different from that which you have taught us, will lighten their burdens. We however think they conduct in such a manner as will increase their packs - we mean their load of sin. We hope their eyes will be opened and they come to repentance.

Father, we your children love you; we entreat you not to forsake us or give us up for lost, or we shall certainly go to ruin. Our hearts are grieved at the hard words some of your children spoke against you in the affair of leasing our lands last spring, as tho you had acted an unfriendly part to us.

Father, you know what party they were of, and you know, Father, that we never believed those reports. And now the truth has come to light, you were our only true friend, and the man of another nation, the great trader, hath deceived us.

Father, compose your mind. We now declare, as in the presence of Jesus, that we never had any reason to believe that you acted an unfriendly part to our nation from the first day you came to see us to this very time. We declare you to be pure in our sight and free from every fault, and furthermore, we believe you are in the sight of the great God. But that matter we leave with our Father.

Father, we entreat you to exercise a loving mind and tender compassion toward your children. We know it would be a just punishment from the Lord Jesus if he should take you away from us; neither could we think hard of you should you reject us and never come to us more. Because some of your children have treated you with such ingratitude and such abuse as we shall never forget; and we are afraid the great God will never forget it.

Father, you know what patience and compassion Jesus exercises toward every people. You will look upon that and consider us.

Father, we have no more to say.

This scene was so affecting and my spirits were so exhausted that I made but a short reply, referring them to a letter which I wrote to them the summer past; assured them that it was not my intention, nor ever had been, to reject them; that I would return to them by the leave of Providence in the month of February; that the encouragements I had given their brothers of the Five Nations of making them another visit the next summer were such that I should feel myself under obligations to gratify them unless I could produce another missionary who would undertake a tour. But I was sure this would meet with their approbation, and if a French priest should be sent over to them the next spring, agreeably to the expectations of some of them, they would have opportunity of making trial of his friendship.

They returned thanks in the most affectionate manner and desired me to be assured that the declaration I had alluded to in our conversation as made in behalf of the nation, was known only to five or six Indians at the time, and expressed the sentiments of no more. The declaration was this, made in a partial council. "We Indians of the Oneida nation give our minds to our Father the French man called Penet alias Kajiehlaghululukon and will in future be under his direction. And agree that all communications shall come to us through him."

They then proposed to accompany me to New Stockbridge to attend the proposed lecture there. Accordingly set out very soon, and arrived there a little before sunset. The Indians soon convened. I discoursed very largely from Luke 10.42. This has been the most serious meeting I have experienced for the year past. We broke up a little before midnight.

2 December The Indians of this village, in the presence of the Oneidas, addressed me in a very affectionate manner, and with such civility & good sense

as exceeded anything of the kind I ever received from them before. Capt. Hendrick, their chief, was their Speaker. The Oneidas appeared to be much affected. The fatigues of the week past and the constant crowd of company forbid me the pleasure of committing it to writing.

8. Monday. Mohawk River. The latter part of the last week came down to the German Flatts in company with some of my Indians, by appointment to meet a number who expected to meet here for religious worship on the Sabbath. I accordingly preached yesterday. And am now engaging provisions to be ready for me by the month of February to transport to the Indian country so soon as the slaying shall be good.

15. Monday. The week past have been a little troubled with a cold, which, with the inclemency of the weather, prevented my preaching yesterday. I concluded it was best to take this opportunity to visit my family for a few days, and return to Albany by the 10th of January to meet two Seneka chiefs who were desirous to go to Boston for a personal interview with the Commissioners, particularly respecting the education of some of their children.

23 Dec. Arrived in Stockbridge and found my dear family in health and peace, after about four months' absence from them.

14 Jany. Stockbridge. Yesterday returned from Albany, where I have been waiting a number of days, expecting the arrival of two Seneka chiefs, whom I appointed to meet at this place in order to accompany them to Boston.

I must request the board to authorize me to draw my bills for the present year's salary, although the year is not expired by about one month and a half. I have been more than 8 months in actual service since the 16th of last March. I have also engaged to return to the Indian country ~~in the month~~ in the month of February, and must improve that season to transport my provisions for the ensuing year, or they will cost me double, if not three times as much to transport them through the woods to Oneida the next spring and summer. I flatter myself it will meet the approbation of the Society in Scotland.

I could also wish that I might be allowed in future to receive my salary from the Society in Scotland in the month of January or February, as the travelling is generally extremely bad in the spring season, and that is the most inconvenient time for me to leave the Indian country.

I expect in my next tour to spend six or nine months among the Indians without visiting my family unless it should be for a few days in the summer. These frequent journeys are not only fatiguing but expensive, and in some measure to be considered as a loss of time. The Indians at the westward as well as the Oneidas (the French party excepted) are exceedingly desirous that I should build a house in their country and move my family and become an actual resident, and then, they say, they shall be sure of me. I have long wished to be able to accommodate my numerous family in the wilderness and move them there, and was making preparations for it previous to Mrs. K's death; since which I have not turned my attention to it till lately. I now have it in view to put me up a log house in the vicinity of Oneida at the opening of the spring. And I have given so much encouragement to two chiefs particularly in regard to their favourite sons whom I have adopted, that I expect they will be sent down in the spring, and I shall feel myself under obligations to take them at least for six months.

Should there be no missionary sent to the westward the ensuing season, I must revisit that quarter myself, pursuant to the encouragement I gave them the last summer. And I very much question whether a new mission at this time would answer the expense attending it, in the Seneka country before any settlement of white people shall be established in their vicinity. I verily believe that I might do more towards softening their manners, conciliating their affections, and preparing the way to civilization and introducing the Gospel among them in two or three months, than a new hand with an interpreter could effect in the compass of a year, and for far less part of the expense.

But I shall be able to give further information on this head to the Board by next spring.

I am very desirous of being in a more settled state and having more retirement for study and application than has fallen to my lot these two years past. Altho I have reason to believe that my last year has been more extensively useful to the Indians than any preceding year. I now wish to have opportunity and leisure to prosecute the translation of one or more of the evangelists into the Oneida dialect and compose a grammar of their language, if it be redeemable to rule and my knowledge be equal to the business. In order to do this, it will be necessary that I make some improvements in husbandry so as to raise my own provisions in the vicinity of Oneida, or I shall remain under embarrassed circumstances during my whole life. Harvard College in making up my arrearages has enabled me nearly to complete the collegiate education of one of my sons, But his twin brother who has but lately entered the college at Dartmouth will of course straiten my circumstances for several years.

Samuel Kirkland.
Missionary.

Boston 24th Jany 1789.

To the Revd. Dr. Wigglesworth, Secretary of the
Corresponding Board of Commissioners.