

11. Hearing that Capt. Peter, of Onondago, was dangerously sick & very desirous to see me - agreed to visit Onondago, accompanied by Peter Ojekheta and two of the Onondago nation. - Onondago, May 12. The Indians assembled in the morning to welcome my arrival; we then spent nearly half the day in a free and friendly conference upon their temporal and spiritual concerns. After this, Capt. Peter, alias Hagmilycoda, mentioned particularly in my Journal the last year, who has much recovered from his illness, desired a private conversation with me, which I soon found related to the exercises of his own mind. He appears to be very tender and is exceedingly concerned lest he has incurred the divine anger by indulging his own anger so far as to strike an Indian and wish that evil might come to him. He observed to me that he had acknowledged his fault to the person whom he had injured, tho' the injury was committed under great provocation. But how to make up the matter with his Maker was the greatest difficulty. While mentioning the reproach he had brought upon the religion of Jesus Christ in this instance of indulging his wrath, he wept, and even bawled out like a child. He said he was the only person in the village who professed friendship to the meek and benevolent religion of the gospel, and now had been guilty, tho' but for a few moments, of wrathful passions. All the Indians would say: Peter was angry, and Peter struck an Indian, even Peter, who says a great deal about the good ways of Jesus Christ. He then farther remarked that his conduct had been such that he could not open his mouth against God if he should strike him dead at any time. In the evening I received a speech of thanks for my visit and good counsel which I had given them, and the chiefs particularly thanked me for the love and concern I had expressed for my friend Peter, who was also very dear to them. He had been in a declining state for some time past, but was now recovering.

13. Towards evening returned to Kanonwalohile, but find I have taken a bad cold by riding in the rain and have the symptoms of a return of the influenza.

16. L. D. I have been much out of health the latter part of the week. I preached twice this day, Tho' with much difficulty I performed the last exercise. After a little respite, I summoned resolution to attend a conference meeting, and married three couples.

17. Monday. Attended a council this forenoon with the Sachems and warriors upon their temporal affairs, particularly their improvement in husbandry, absolutely necessary to their subsistence as a nation. Towards evening rode to Old Oneida.

18. At Oriske. Visited by a number of Indians and spent some time with them; also supplied a sick and distressed family with some provisions and medicine, of which they stood in great need.

19. Rode to Old Fort Schuyler, and lodged at Jigughwate's.

20. This day returned to my quarters in the Oriske.

21. Visited and crowded by the Indians a great part of this day. They want much advice and help in order to emerge from their present abject state, and to make improvements in husbandry, of which there is some encouragement in regard to individuals.

22. Saturday. Travelled to Old Oneida in order to keep Sabbath there by appointment.

23. L. D. At old Oneida discoursed from John 3:2 in the forenoon. P.M. from Amos 3:3: Can two walk together except they be agreed? I spoke in.

both Indian and English, there being Indians from several villages. We were nearly three hours in our various exercises this afternoon. The promiscuous assembly was more than usually attentive and serious. Capt. Hendrick and others from The Tuscaroras requested me to preach again from the subject of the afternoon discourse. In the evening attended prayers and gave a word of exhortation to several families who collected for that purpose.

29. Saturday. At Kanonwalohale. Most of the week past have been much out of health. Took cold last Sabbath evening. I have attended a little to study and private instruction; also made a visit to Tuscarora.

30. L. D. Preached from Amos 3.3. P.M. from Matth. 7.32. "Not every one that saith unto me, Lord, Lord, etc." Baptized a child. More attention and seriousness visible this day than any Sabbath since my return. In the evening attended a conference till near midnight. Several persons made very affecting acknowledgements of their having been misled and deceived by the papistical doctrines.

31. Monday. Spent the whole of this day in private conversation and instruction. I find several persons under some exercise of mind respecting the state of their souls. In the evening attended a singing meeting, gave an exhortation, and married two couples.

June 5. Saturday. For several days past I have been considerably troubled with a cold, and other ways out of health, but able to attend more or less to private instruction.

6. L. D. Preached three times this day. Good Peter gave an exhortation at the close of the last meeting, which was pertinent. Married two couples.

13. L. D. I preached but once this day.

14. Rode to Fort Stanwix, being requested to attend a treaty to be held there with the Onondagoes and Cayogas from Buffalo Creek, and a deputation of the Senekas; and Mohawks from Grand River.

19. The whole of this week past has been taken up with the Indians of various tribes and nations.

20. L. D. Fort Spanwix. Preached several times this day. Our last meeting was truly affecting. There were Indians from near ten different nations and of different languages (whose usual places of residence are several hundred miles distant from each other) with some white people, all visibly worshipping the same God together. Adverted to the memorable day of Pentecost, when the Parthians and Medes and Elamites etc. were collected to behold the mighty power of God, and partake of the blessed fruits of a risen and ascended Saviour - the gift of the Holy Spirit. In the evening some expressed their surprise that the great God should come down in his spirit in answer to prayer; others seemed to reconcile it by ascribing it to the mediation of the Saviour.

25. I have had many long conversations with these western chiefs upon the state of the Indians. Several affecting and pathetic speeches were made to me by the Onondago chief of Buffalo Creek, and the Cayoga chief residing in the same place, both of whom have requested me to take charge of the education of their two favorite sons, and to make them a visit at the Buffalo as soon as I should find it convenient. I had also an invitation to visit Grand River.

27. Kanonwalohale. Preached there this day, and in the evening married four couple, giving a word of exhortation suitable to the occasion. Upon an application from the Brotherton Indians, appointed to preach there the next Sunday.

28. Rode to Brotherton. Visited several sick families, and acquainted the people that their request would be granted.

3 July. For these two days past I have been so crowded with the Indians and had such a variety of applications and wants to attend to that I have had little comfort or rest.

4. Preached at Brotherton both parts of the day. In the evening attended prayers and an exhortation.

7. This evening I set out with a view to make a short visit to my family at Stockbridge.

20 July. Returned from my visit to my family, with which I spent 4 days. Thro divine mercy found them in a better state of health than I expected.

25. Preached at Kanonwalohale this day.

26. Spent considerable time giving the Indians advice regarding their temporal affairs; afforded them some assistance in cutting their hay. One of them will harvest more than 100 bushels of wheat this season, which quantity was never before raised in the territory of the five nations.

Aug. 3. L. D. At Kanonwalohale. Discoursed from John 15.14 "Ye are my friends etc." Baptized two children.

2. There having been a very sudden death in a neighboring village of white people called Clinton, a message was sent to the Indians proposing that I might preach one Sabbath with them, that the awakening Providence might be suitably improved by them. The Indians cheerfully consented, and some of them proposed to attend.

8. L. D. Agreeably to appointment I this day preached at Clinton, from Matth. 24.44 "therefore be ye also ready."

14. Saturday. This has been a very busy week with me. The temporal concerns of the Indians call for much attention.

15. Kanonwalohale. Discoursed from Matth. 24.44. P. M. at Tuscarora by particular request, and accompanied by a considerable number of the Oneidas with the Tuscaroras. Travelled nearly five miles to the place of meeting, where we found the Stockbridge Indians (who reside at the place formerly called Tuscarora) and many others assembled, waiting our arrival. Discoursed from the subject of the forenoon. A very solemn and attentive assembly. They thanked me for my sermon in the most undissembled manner. After taking an affectionate leave of them, I travelled on foot near three miles for the sake of attending a conference meeting with Mr. Sergeant.

22nd. L. D. Kanonwalohale. Preached from John 3. 18, 19. "My little children, let us not love in word only etc." P. M from 1 Thess. 5. 17. "Pray without ceasing." In speaking upon this subject, and to accomodate myself to Indian minds, I propose the following method: To consider (1) The original ground of prayer. (2) the nature of prayer. (3) The gracious warrant given us to pray and encouragements to prayer. (4) Why without ceasing. The Indians appeared to be more than usually attentive, and I took the more pains to be understood by setting the subject in a clear light. I was so fatigued after speaking near five hours in the day that I was obliged to deny them my assistance at conference and singing meeting this evening.

23. Good Peter came with a number of other communicants this morning to let me know they had thanked God for my discourse on the subject of prayer, and they wished that I might long live to instruct them and pray for them. It appeared to them, should they rightly improve the privilege of prayer, it would be a delightful part of their work in the upper world to thank God for Jesus Christ, and praise him for this warrant granted to guilty sinners to pray to the great and all-sufficient God. Spent the forenoon in council with the Sachems and warriors

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on their temporal affairs. Then set out and rode to the Old Oriske (the distance of near 20 miles) to propose and bring about a reconciliation betwixt them and some of the Oneidas. In the evening had a conference with Col. Montgomery, alias Shehoghweangaloghka and others upon the subject, and am not without hopes of effecting a compromise, altho their jealousies of each other are very great.

24. On my way from Oriske I this day met with Rev. Mr. Ker, Missionary from the Synod of New York, on his tour through the western frontier settlements of this state. He wished me to conduct him part of the way thro the woods to Onondago, from whence he should proceed to Canadasegea, and then turn his course to the Susquehannah. I appointed to meet him at Kanonwalohale on Thursday evening, which would be as soon as he thought he should be able to reach that place.

27. Friday. The Indians crowded in upon me so much yesterday, and my horse unfortunately strayed so far in the woods that I could not set out till very late in the day, and never reached Kanonwalohale till betwixt 11 and 12 o'clock last night. It was so dark for the last 4 miles that I was obliged frequently to dismount and feel for the path with my feet. But the pleasure of meeting with Mr. Kerr, another clergyman and missionary, at this place overbalanced the fatigue of my dreary ride last night. Early this morning the Indians convened in the place of worship, when Mr. Kerr, at my request, gave them a word of exhortation, which I interpreted, and closed with a prayer. He was much delighted and tenderly affected with their singing. He told me that he was never before this in a worshipping assembly of Indians; nor had he any idea of their attending to religious instruction with so much seriousness and decorum. And the harmony of their musick, made with their fine, soft voices, exceeded all description. They sang several tunes in their own language, which require much attention and accuracy to keep the time, where the several parts fall in one after another. Before we parted, on our way to Onondago, he desired me to preach from these words of St. John in the 7th chapter of Revelations and 9th verse: "And I beheld a great multitude of all nations etc." And acquainted the Christian Indians that their appearance and deportment in the house of God gave him a sensible view of the import of those words in the Apocalypse. Towards evening returned to Kanonwalohale and attended a conference and singing meeting.

28. Saturday. This day came into the village on a visit to an Italian nobleman, Count Adrian, with a letter of introduction to me from Genl. Schuyler. This young nobleman is travelling with the laudable view to improving his mind and storing it with useful knowledge. He tells me that he has been travelling for more than 12 years in the in the various parts of Europe in the pursuit of this object. He appeared to be a great proficient in the languages, and to possess a philosophic and inquisitive mind. He wanted of me a sketch of the Indian traditionary system, and about 50 words in the Oneida and Seneka languages, which number of words, he informed me, he had collected in more than 200 different languages.

L. D. 29. I discoursed upon the 7th chapter of Rev. both parts of the day; introduced Revd. Mr. Kerr's request, and assigned the reason for it. The assembly, which was more numerous than usual, appeared very serious and attentive. Our house of worship could not contain more than four fifths of the

Indians that were collected for divine service from the various villages. We were nearly six hours in our public exercises this day. Count Adriani observed to me in the evening that he sat with great pleasure, altho I spoke in an unknown language. The novelty of my auditory and the solemnity with which savages could attend to religious worship (he said) affected and interested him. The melody of their musick and fine soft voices, he thought, were equal to any he ever heard in Italy. In the evening, at a singing meeting, I took occasion to mention this high compliment which the Italian nobleman had given to their proficiency in Psalmody. One of them replied that he thought it was too much for Indians.

30. Monday. This forenoon the chiefs and warriors assembled and sent a very respectful message to the Count, inviting him to their Council that they might congratulate him on his safe arrival and thanking him for condescending to visit them in this wilderness. This congratulatory address, with the Count's reply, I intended to write, but could not find a leisure moment. I am too much fatigued to recollect them with any such degree of accuracy as will do them justice.

4 September. Saturday. I have spent some time in study this week past, attended a private instruction, and been visited by a number of Indians.

5. L. D. Having been applied to the last week by a neighboring village of white people on these frontiers to preach among them, on account of a second very sudden death which has taken place in the settlement- and the Indians cheerfully consenting that I should comply with their request, I accordingly spent this day with them, and by the mercy and grace of God I hope not without some advantage.

11. Sat. Spent the week past in several villages; visited by some of the Brothertown Indians; but nothing worthy of note has taken place till this day, when a messenger came to me from the neighboring village where I preached the last Lord's Day, acquainting me with the sudden death of a woman and her child. The bereaved, sorrowful husband, with some other relatives, have earnestly requested the Indians to release me part of the day tomorrow if I should consent, and think myself able to travel to his house in the afternoon and preach a funeral sermon before sunset. The Indians very readily consented. Toward evening held a lecture at Old Oneida.

12. L. D. Preached at Old Oneida in the forenoon. The assembly was very attentive and many appeared to be much affected while I was discoursing upon the duty of family worship, and the obligation which lay on the heads of families to maintain the worship of God in their respective families. We began early in the morning and closed our public exercises a little before one o'clock P. M. Many of them thanked me in the most affectionate manner for my discourse. I then rode about 10 miles to this house of mourning. The scene there presented was peculiarly affecting and solemn to me, it being exactly that which a holy God had called upon me to pass through in the death of my wife and infant child, when both were at the same time clasped by the arms of death and in one coffin consigned to the silent grave. I discoursed from 1 Sam. 3. 18, "It is the Lord etc." Several hundreds of white people and some Indians were collected from various parts of the wilderness on this solemn and mournful occasion.

18. Sat. Old Oneida. Held a lecture this afternoon and have given some encouragement to return tomorrow morning and preach another lecture.

19. L. D. Kanonwalohale. By particular request I discoursed both parts of the day from 1 John 3.22. "And this is his commandment! After endeavouring to give a general description of faith, I shewed the reasonableness of the com-

mand, and urged the duty as obligatory upon all who enjoyed the Gospel, and closed with a practical improvement of the whole. The Indians were very attentive. The subject seemed to take hold of their minds, notwithstanding the divisions and animosities which subsist among them. Several of the Roman Catholics were present, one in particular who came lately from Canada; and all the French party among us were present (except two) who have never been to hear me since the French priest left them. It having been requested by several of the Oriskans that I should preach next Lord's Day at Old Oneida, I made known my intention of complying. Towards evening rode to Old Oneida, but it was so late before I arrived and I was so exceedingly fatigued that I could not attend the lecture which I had yesterday given them some encouragement to expect. After we had sung and prayed together, I was obliged to retire to rest.

20. Rode a few miles to visit a distressed family, but feel quite unfit for my business.

25. I have attended to very little the week past but receiving and returning the visits of Indians with private instruction.

26. L.D. Old Oneida. The Indians began early to collect from several villages till they were so many in the house would not contain more than half. Some came from Old Oriske. It was therefore proposed, before the exercises began, to remove and assemble abroad under the shade of a group of trees. In the forenoon I discoursed from John 3.22, and spoke in both the Oneida and English languages, The Stockbridge Indians being all collected from both villages. P. M. from Amos 3.3, "Can two walk together etc." This day thro divine goodness I have had the largest assembly of Indians to attend divine service that I have had to preach to for these three years past, and observed the most serious and general attention. We continued our various exercises till near sunset. I observed a number to be much affected, particularly of the Stockbridge Indians, who reside at Tuscarora, south of Kanadesco; some likewise of the Oneidas. Just at evening I conversed with several; spoke particularly with the widow of the late Peter Poghkwaunauput, who appeared to be very disconsolate. I enquired of her welfare and fatherless children, and if she was comfortably provided for. She replied with the tears trickling down her cheeks that God had given her some corn and some beans, but she wanted something very much. I asked her what it was. She replied: "When you pray to God, remember me, my soul and my children; that is all I want now." "I thank you, I hear God's word today. I want very much to walk with God every day as long as I live." This woman appears to exemplify the meek, patient, humble, and forgiving spirit of the Gospel, and sustains, so far as I can learn, a most amiable and uniformly unblemished character.

In the evening attended a council with the Oneidas and Oriskans till near midnight.

28. Tuesday. Yesterday morning the Oneidas and Oriskans again met in council on the subject of the disputes and difficulties subsisting betwixt them. They requested my attendance and mediation; also Capt. Hendrick and others were desired to attend. I complied, altho with reluctance and sat with them till 4 o'clock in the afternoon, without leisure to take any kind of refreshment. They returned me many thanks for my patience and concern for their affairs; but I feel myself very much worn down. Such seasons of uncommon labor and fatigue will sometimes fall to the lot of a missionary, and cannot well be avoided without giving offense to Indians.

Oct 2. Sat. Old Oneida. I appointed to preach next Lord's Day at Kanonwalohale, but I feel myself so unwell with a cold, and the weather being stormy I think it not prudent to ride out. Have consequently sent to two villages to notify them of the alteration of the plan for attending to public worship tomorrow.

3. L.D. Old Oneida. In the forenoon finished my discourse from Amos 3.3. P. M. from Romans 4. 5, 6. The Indians were not so generally collected as the last Sabbath, but were attentive. In the evening I was desired to attend a conference meeting if I judged my health would admit of it. I complied, and blessed be God, with whom all things are possible, and hath access to the hearts of all his creatures, it has been the most solemn and entertaining season I have known for some time. Towards the close of the meeting I gave an exhortation, near half an hour, and closed with prayer as usual.

4. Monday. This morning a messenger came from Kanonwalohale desiring my attendance there if consistent with my health. I felt myself much unwell, and the travelling was extremely bad; but their importunity would admit no denial. I accordingly set out towards evening.

5. Tuesday. I attended a conference with the chiefs, and married a couple last evening.

8. These two days past have been taken up almost entirely with the Indians.

9. Sat. Old Oneida. We have concluded to spend the next Lord's Day likewise at this place and accordingly have notified several villages.

10. Old Oneida. Discoursed from Mark 10.27. Order and solemnity... No appearance of levity even among little children. I find that some subjects upon which we have bestowed much labor and study seem to have no kind of effect upon the minds of Indians, as tho it did not concern them; and another discourse, where much less labour has been bestowed, will at once gain their ear and seem to get hold of the mind- as they themselves express.

17. L. D. This morning by particular request discoursed again at Old Oneida from Mark 10.27, and for the sake of some old people of the Stockbridge tribe had my discourse interpreted, which lengthened out our exercise to near three hours. Then rode to Kanonwalohale and preached again. Attended a singing meeting in the evening.

18. The whole of this day has been employed in giving instruction to the Indians in regard to their temporal affairs, to encourage and promote agriculture and industry. A number of them have sowed wheat this season. As the Indians of this village are generally going to their fishing quarters, the distance of about 30 miles, they have concluded to have me preach next Lord's Day at Oriske.

24. L. D. Agreeably to appointment of the last Sabbath, spent this day at Oriske. Preached to a considerable assembly composed mostly of white people. In the evening spent some time with a few Indians upon their spiritual concerns.

30. Kanonwalohale. The week past I have been uncommonly crowded with Indians. Have had the most pressing application from some aged widows for relief to their various wants. The Indians of this place are but partially returned from their fishing. I proposed to them that the next Sabbath after tomorrow ^{very laborious} should be bestowed on the Indians at Brotherton, who had requested it.

31. L. D. Kanonwalohale. This day I endeavoured to explain and make practical inferences from the 10th Chan. of Mark. The attention of the Indians was very much waked up. ... More than 3 hours. I then rode to Old Oneida. ... So fatigued that I could only join them at prayers in the evening with singing and a short exhortation.

Nov. 1, Monday Retired to my quarters adjoining Brothertown.

6. Sat. For the most of this week I have had great numbers of visitants, particularly of those who had met with misfortune by sickness and otherwise. They prayed me to represent their case to some good people that they might have relief.

7. L. D. The weather being very uncomfortable yesterday, I did not wet out till this morning, and then there came on a snowstorm which made the traveling very disagreeable, so that I had to walk three miles in a tedious storm to their place of meeting, and then preached nearly two hours to a small but serious assembly.

12. Friday. For the week past I have been much unwell. I took cold traveling after preaching, and it seems to hang by me, but have concluded to set out for Kanonwalohale.

13. Sat. Kanonwalohale. I have conversed with a number upon the subject of enlarging the school, for the sake of a number of men and boys who are desirous of learning to write and read in the English language. It is judged there will be 50 scholars. I had this evening some agreeable conversation with a person who appears to be under exercise of mind respecting spiritual things. But the unhappy divisions which still subsist among them are a great hindrance to their attention to the concerns of religion. I have made it an object of my anxious attention in every village to hold up the necessity of an accomodating and peacemaking spirit. For more than two years past the sower of discord has been very busy... and has disseminated a spirit of jealousy among them. There is not a village in this vicinity where there is not a great difference of opinion respecting both temporal and religious concerns. Their jealousies are so violent and their animosities so bitter that they almost threaten their ruin. Whatever the reason, all parties will hear me preach, and of late each party will apply to me to give counsel. Both parties of the Oneidas have written to Gov. Clinton upon their disputes, which have been occasioned chiefly by the conduct of those who leased out or deeded away a tract of land to Pennet and other French traders, which land, according to ancient usage, was claimed by the Wolf tribe, of which the Oriskanes are considered part, & Col. Hongary, their head warrior. They were desirous of living upon the land themselves, as well as unwilling to have any French people settle so near them. The Governor, in his late letter, more particularly to the Wolf tribe, has very explicitly condemned the conduct of those chiefs as illegal and unjust, who negotiated with Pennet; and since that, they were for leasing the land to other white people in order to prevent the intended settlement of the Oriskanes upon it. The Governor has now decided this dispute between the Oriskanes and one part of the Oneidas, as it stands in law and equity, but the animosities and jealousies time only can erase.

14. L. D. Discoursed from Malachi 1.9. Attended a conference in the evening with a select number till a late hour. As a number of this place were not going out on their last fall hunt, it was proposed that I should preach the next Lord's Day at Old Oriske or Jagaghquate. Col. Hongary having desired one Sabbath, if no more, for that village this season.

15. The whole of this day has been given up to the temporal concern of the Indians. They wanted advice, how they should improve their mills to the best advantage and for the general good.

20. Sat. For these several days past I have been wholly taken up with the Indians, and my patience considerably tried. They will not attend but a few days at a time to that industry and economy which I am continually pressing upon them as absolutely necessary to their very existence as a people.

I sent a man early this morning to get my horse, in order to go to Old Oriske or Jigaghquate, but he has returned after travelling upwards of 20 miles in the woods and can find nothing of him. I have now sent out a second, with directions to look for him till daylight tomorrow morning, if he can't be found before. Having sent word to the above mentioned place of my design of preaching there tomorrow, I would not disappoint them.

21. L. D. evening. Having made no discovery of my horse, ... I set out early this morning with the expectation of travelling on foot about 8 miles through mud and mire; but I had gone little more than a mile before I found a friend who obliged me with the hire of a horse, as the travelling is extremely bad, beyond the conception of one who is a stranger to these woods in a wet season. Preached only once this day.

22. Mon. Spent some time with several Indians and then returned to my lodgings near Brothertown.

29. Yesterday preached but once. Afterwards attended a long conference, and upon my return received a letter in which I am requested to go to Philadelphia to meet a number of the Seneka chiefs, who had already arrived there on business of importance with Congress, and partly on account of the disturbed and hostile state of the Indians in the vicinity of the Miami. I am promised that my expenses shall be born thro the journey. I am much at a loss what is duty in the case. So long a journey at this season of the year is not only very fatiguing, but will derange my plans of business the ensuing winter, particularly of translating some more Psalms and hymns into the Indian language- which are exceedingly wanted; also of making some further preparations for moving my family into the vicinity of Oneida towards the close of winter.

30. Upon farther consideration of the matter of this journey; as Capt. Abiel, a particular friend of mine and noted Seneka chief, is the head of this deputation from the Senekas, and as I have a letter from Capt. Brant urging the same subject, I am induced to go at all events, as the Indians, in case of my refusal, accuse me of being negligent of their interests.

Dec. 2. Set out from the Indian country for Stockbridge, with the expectation of proceeding to Philadelphia.

10th. Friday. Arrived At Stockbridge this day, after a most disagreeable journey by reason of the cold, weather, snow, unbeaten paths and storms. Find my dear family in health and peace, and have fully determined to proceed to Philadelphia early on Monday morning.

20. Philadelphia. Soon after my arrival in the city, I met with the Indians; and Capt. Abiel (alias Kayentwhaghe) in a formal speech congratulated me upon my arrival and thanked the Great Spirit that he might meet me there. The joy of his heart was more than his tongue could express. He soon after related to me the purpose of his embassy viz. to represent and state the abuses which the Seneka nation had suffered from the white people, several of their nation having been murdered in the back parts of Pennsylvania; to obtain an explanation and adjustment of the boundaries of their territory, as agreed upon by Congress,

and those from the state of Pennsylvania, soon after the peace of 1784; a proposal to be made to Congress for assistance and means to promote acquaintance and gradually introduce the arts of civilized life among the Seneka nation; lastly, the situation of the Indians at the westward; the real grounds of their uneasiness, etc. I spent about two weeks with the deputation of the Senekas in the city of Philadelphia. Nor do I now regret my journey. I think I never enjoyed more agreeable society with any Indian than with Abiel. He is, it seems, raised up by Providence for the good of this nation. He is a person who exhibits an uncommon genius, possesses a very strong and distinguished mind, and will bear the most application of any Indian I was ever acquainted with. When the business he came upon did not require his immediate attention, he would be incessantly engaged in conversation upon the subject of divine Revelation. He appeared anxious as well as curious in his enquiries for the evidences of the scripture account of the creation, The Christian scheme of doctrine, and the effects Christianity would produce upon various nations of the earth under the administration of the son of God till he should come for the finishing of his work. No subject seemed more to animate his mind than the universal peace and harmony that should take place in the latter day or the thousand years of the triumphal reign of the Saviour. He would many times not leave the subject short of three or four hours' conversation. For the last week I was with him, he would not allow the sachems and warriors to sit down at meal time without having me ask the divine blessing upon the food. Such was the attention of his mind to the concerns of his nation and the state of the Indians and the subject of divine revelation, that he pined and lost flesh while his companions enjoyed their luxuries and fattened upon them. In regard to sobriety and temperance, he is an exception to the generality of Indians. He tells me he has never once been intoxicated with spirituous liquor through the whole course of his life. He has for some time past resided in a small Seneka village on the Allagheny, about two days' march from Buffalo Creek. He designs next spring to remove and fix upon a permanent residence either on the Genesee River or at their capital settlement on the Buffalo. I made him acquainted with the intentions of the Society in Scotland to set up a school in their vicinity for the instruction of their youth, with which he appeared to be much pleased and said it would be an inducement to his settling at the Genesee, which was the place of his nativity.

At our parting he observed to me that his business with Congress was settled to his entire satisfaction, and he believed it would gratify every wish of his nation. And he should returned well stored with provisions for the way. But thro the wonderful providence of God he had a richer store of spiritual food for his mind, out of which he would take a portion to feed upon and digest every day, thro his long journey. He could not sufficiently thank the Great Spirit for giving him the opportunity of being so long with me.

It is now six years since my personal acquaintance first commenced with this Abiel, alias Kayentwhaghke, but he was so strongly attached to the tradition of the fathers that the truths of the Christian religion could not have a fair hearing from him or get access to his mind, until this season, by an overruling Providence, he has become very attentive.

I have received 26 dollars, exclusive of my expenses while in this city with the Indians, from the Secretary in the War Department.

12 January. Wednesday. Returned to Stockbridge from Philadelphia.

19. Wednesday. Set out for Oneida. A severe snowstorm and turbulent weather prevented my setting out the last week.

26. Arrived at Oriske, near Brothertown.

28. Visited by the Indians early in the day. To these I distributed some articles of clothing which I begged for them of the Friends in Philadelphia - particularly to some aged and helpless widows and a few suffering families who

had been distressed by sickness and were almost destitute of anything to cover them. Their tears of joy and gratitude were affecting. Towards evening set out for Kanonwalohale. Lodged with Mr. Sergeant at Old Oneida.

29. Sat. Kanonwalohale.

30. L. D. The weather being extremely cold, we were obliged to meet in a private house for public worship. Discoursed from Rev. 3.17. 18. P. M. from the 20th verse of the same chapter. Attention was animating.

31. Monday. Last evening attended a conference meeting till midnight. Our mutual joy on meeting together after so long a separation led us beyond the common season of retirement in our social and religious conference. May the Lord's mercy yet reach this poor people in their still unhappy state of division.

1 Febr. Tues. Yesterday morning I was desired to attend a public council partly for the purpose of informing them of the state of the Seneca nation and more western tribes as learned from the late interviews I had with Capt. Abiel and other chiefs of that nation at Philadelphia; also again to attend to the differences which remain unhealed between a part of the Oneidas and Oriskanes and once afford my aid toward an accommodation. Since that time till this afternoon I have been continually in council with them, except having about six hours retirement for sleep. I find that when Indians are at variance with Indians, and a deep rooted mutual prejudice has taken place, their dispositions are inexorable, and their spirit of resentment towards each other much more keen than when they are offended with white people. This wrath and strife which again operates so violently among them, seems to have originated from the remains of the French party, whose minds are exceedingly embittered by frequent disappointments. They have finally concluded that two of their chiefs repair to my house tomorrow to form into a speech the result of their deliberations, and request me to write once more to the Governor of the State upon the subject.

3. Thursday. The two chiefs accompanied by two warriors came yesterday agreeably to appointment. After many long conversations and much speech making thro a great part of the last night, this morning they stated the difficulties and misunderstandings between them and the Indians of the Oriske. I endeavored to soften their minds towards each other, and affectionately warned them of the fatal consequences of their divisions and animosities, if not prevented by a speedy reconciliation. They acknowledged that that was all true, and thanked me very cordially for my counsels and admonitions, and appeared determined to exert themselves for an amicable settlement of their differences. But the chiefs observed that when individuals of each party met and conversed upon the subject, their old feelings were apt to rise and their spirits would soon take fire, if no one stood by who could throw on water. Three of them have now taken their leave of me. The old sachem called Beech tree concludes to tarry with me till tomorrow.

4. Friday. The Beech Tree left me this day, after addressing me in a speech near three hours in length which was really curious and entertaining; not so much for its prolixity as the vast variety of subjects he touched upon in the course of his speech, and the simplicity and affection with which he spoke. He appears to feel for the interest of his nation, and to be much concerned lest their divisions obstruct the cause of religion and finally prove their ruin.

He would acknowledge God's holy providence, but must impute to several causes all their present evils - to their being first led away by the artful addresses of the French traders who were among them for several years. He thanks God they are now delivered from them.

6. L. D. Agreeably to appointment the last week I preached to the Brothertown Indians this day. For several months past they have been in a most unhappy, divided state, and their spirit of resentment toward each other so great as to break up the peace of the settlement and threaten its ruin. I discoursed from Heb. 6. 8. I endeavored to accomodate myself in the best manner I could to their capacities and apply the subject to their circumstances and present situation. From the words, I made this general observation: "that awful was the condition and dreadful will be the end of those under the gospel who, instead of bringing good bear much bad fruit, by all God's cultivations and means used with them. That they must know that they were among the first Indian tribes that had enjoyed cultivations in the garden of the Gospel, and had many means used with them. That it was evident to themselves as well as others that most of them had bro't forth no good fruit, but on the contrary much bad fruit. After mentioning the means of instruction which they had enjoyed above most of their poor pagan brethren, the great favors that had been bestowed upon them both by God and man, I endeavored in a tender but faithful manner to point out the bad fruit which they had unquestionably bro't forth . . . Their present unhappy divisions and animosities are partly attributed to Mr. O---m; but to his own master he is amenable.

10. Thursday. I have been favored with several days of retirement, more than I have enjoyed for some months. But few Indians have called upon me, and those only in the complimentary way. Three have come in this evening and desired a conversation with me which I perceive must be attended with some formality.

11. Friday. This morning Mr. Sergeant called upon me on his way to his family, but could tarry only a few moments on account of a passage down which he was to take in a sleigh. Spent part of last night and all this day with several Indians on the concerns of their tribe and the interest of religion among them.

12. Sat. Kanonwalohale. Had a conversation this evening with a number of the sachems, particularly upon the state of the Onondagoes, who have lately lost their head sachem, Tchonwaghskweaghte, alias Black Cap. This nation appears to be going swiftly to ruin. Without the interposition of Divine Providence they must sink. They appear to be discouraged and have given themselves up to dissipation, excepting a few individuals. And Government will do nothing at present to prohibit the grog sellers from going among them and taking every imaginable advantage of them.

13. L. D. Discoursed again by particular request both parts of the day from 1 John 3, 14 and 23. The house was crowded, a solemn and attentive assembly. I baptized five children, and in the evening attended a conference and singing meeting. Their proficiency in psalmody has become so great, as invites the notice of the whole village except a few pagan party. The singing master whom I have for some time employed attended with them this evening.

16. Wednesday. I have had conversation with a number of Indians for several days past which has been agreeable and encouraging.

By letters from the secretary of the Board of Commissioners in Boston am informed that the Society in Scotland are determined to erect two schools in the Indian country. With sentiments of the warmest gratitude would I acknowledge this additional fruit of their extensively benevolent institution, which embraces objects of charity and the cause of humanity and religion in these remote parts of the wilds of America. It will gladden the hearts of many of the poor Indians. May the Society's pious care and liberal benefactions be productive of the most desirable effects, and they hereafter meet a divine reward.

Journal, 1790 - 1791

To the Revd. Mr. Keap, Secretary of the
Society in Scotland for propagating Christian
knowledge, from his old and obliged man, Servant,
Samuel Kirkland, Wicary.

Oneida 16th Febr'y. 1791.

P. S. Several observations of the state of the Indians and prospects
of propagating Christian knowledge among them, I intended to have made but
my situation and present accommodations don't admit of it.

end of this journal