

Journal of James A. Smith, D.D., 1844-1845
atland for propagating Christ among the Indians of
the Pacific, in the Indian Territory, from the year
1844 to 1845, from July 1st 1844 to Jan^y 1st 1845.

1. On Monday, even^g at 6 o'clock, I preached at the house
of M. Occum's daughter at Tuscadero, very much to the
satisfaction of the Indians.

I was requested to preach his funeral sermon on Lord's Day, at
three o'clock P.M.

I was to be there seasonably, after attending to my service
in the morning early, at Kanowalohale.

The Indians were so alarmed with the sudden death of M. Occum,
that they began to collect from the various settlements very early in
the morning at Tuscadero; and by a mistake of the messenger they were
led to conceive that the first meeting would be attended there instead
of at Kanowalohale, as many of the Indians were the distance of ten
miles.

After an exhortation and prayer at the house of a deceased, we
moved about a mile to a house near the center of the town, for the
sake of convenience, there being no house sufficiently large to con-
tain the two half of the Indians who were assembled on the occasion.
I discoursed from Matt. 24, 44. Spoke in both the Indian and the English
languages, that all might have an opportunity to hear me, on this solemn
occasion.

The Indians appeared to be struck with an unusual awe and reverence
of him who is the Lord of life and death.

In the evening attended a conference with a small number till near
midnight.

The various exercises of the Sabbath, with very affecting circum-
stances bore a heavy upon me, that I had very little rest the last night,
and scarce able to write anything this day.

21. Saturday. The week past have had various conversations with the
Indians of different tribes and parties - principally on the subject of
M. Occum's death, as an alarming affecting and instructive providence!

22. Lord's Day. Kanowalohale. In the forenoon preached from Psal.
90. 12. "So teach us to number our days." Blessed be God for his great
goodness and mercy to us this day; 'tis he that can give energy to his
word and sanctify his providences! The whole congregation - more particularly
in the forenoon - seemed to melt into tears, with many tears and sighs.
One could not refrain crying out for mercy. Oh that the impressions which
this day appear to be made upon their minds, may be abiding! Yet I fear they
will prove like the morning cloud.

Agreed to preach the next Lord's day at this place in the morning at
six o'clock; and at 1 o'clock P. M. at Tuscadero, at the village of the Stock-
bridge Indians, on account of their present situation, and consequent being

absent. The Oneidas and Tuscaroras have agreed to attend at that place.

23. Monday. Rode to Whitesborough to meet the Rev. M^r McDonald (Missionary from the Synod of N. York to the frontier settlements of this state) and accompany him on Tuesday to Onida.

24. This afternoon the Indians collected from several villages, notice being previously given, when M^r McDonald preached from John 14,6. "I am the Way &c." a plain but animated and pathetic discourse, and well adapted to the assembly. I interpreted a part of his sermon for the sake of the Oneidas and Tuscaroras.

25. I this day accompanied M^r McDonald as far as Kanawha, on his way to the Seneca country. I designed to have gone as far as Onondago, but I here met with the Hon^{ble} Judge Phelps, on his return from the westward, with whom my daughter Sally was to journey to New England, partly for her health, and with a view also to give her better advantages for education, either at Hartford or Bethlehem. This unexpected interview with Mr Phelps, before I had reached Onondago, occasioned my leaving M^r McDonald. We parted with a degree of reluctance.

26. Lord's Day. Kanawha: agreeably to appointment the last Sabbath, attended divine service this morning at 6 o'clock. Discoursed from Ezek. 18,31. "Cast away from you all your transgressions: for why will you die?" The earnest attention which the Indians discovered, and solemnity which seemed to set on every face, encouraged me to hope, the views they had of divine things the last Sabbath, might have continued, and the impression made upon their minds were abiding. The Lord in his great mercy was pleased to give me a realizing sense of the Truths which I endeavoured to inculcate and enforce upon them. We were near three hours in our various religious exercises this morning; yet several observed to me afterwards that they thought the time of our religious worship had been unusually short.

After taking some refreshment, rode to Tuscarora, accompanied by M^r Dean and M^r Caulking and nearly one half of the Indians of the village. Preached to a large assembly of various tribes of Indians, viz. Brothertown, Criske, Stockbridge, Oneidas, and Tuscaroras. Many came with a view, and in expectation of hearing, not only a general, but a particular and minute character given of Mr. Occum. But the divisions among the Indians were such that I thought it not prudent to attempt it; and indeed was advised to omit it.

I discoursed from Job 33, 12, 13. In the evening returned to Kanawha. By particular request and importunate application agreed to preach the next Lord's Day at the village called Clinton, on the Criskene, there being some religious concern among a number in that settlement. Many of the Indians have concluded to attend there.

August 4. Saturday. The beginning of this week, I felt myself quite worn down and unfit for any business; but have been incessantly thronged, through the whole week, with Indians from various parts. Some full of their wants and distresses; some to confer with me upon the Plan of Indian education - if it be like to succeed; here and there one, blessed be God, under soul-concern.

7. Lord's Day. Preached both parts of the day. At 9 A.M. to a promiscuous assembly. Their expressions of attention, particularly in the afternoon, afforded some encouragement, but the labour might not be altogether in vain.

In the evening discoursed with some of the Indians, who appeared to be seriously impressed.

11. Saturday. In the course of the week I had several conferences with some of the more intelligent Indians upon the subject of the School, or plan of Indian education which I had drawn up. They seemed very impatient to have it begun, that the experiment might be made.

I told them I had a desire to see my son, George W. Kirkland, receive the honors of college. The anniversary of their Commencement at Dartmouth was approaching, and as they had often expressed the desire to be themselves the actual spectators of the transactions and exhibitions of such an anniversary, that they might form a better judgment of the effects, learning would produce upon the human mind and more especially when accompanied with goodness of heart - I would myself defray the charges of one of their young Chiefs, who should accompany me in the proposed journey; and assured them that not only my son, but the President and officers of the College would be much pleased with their attendance.

They might also have an opportunity to see the University at Cambridge, the great and most ancient seat of learning in America; likewise have an interview with the Commissioners in Boston, and Society for propagating the Gospel among the Indians.

I proposed Capt. John, alias Onondio, for my companion, whom I knew to be a young Chief of the first abilities in the nation and a very influential character; and for an Indian possesses an uncommon share of sensibility.

I found it gave umbrage to some, that I had pitched upon one person only, to accompany me, in a journey that might be of so much consequence, and as they expressed it, "to see so many new things, and great and wise people."

I endeavoured to remove this objection, by suggesting the idea, that the expenses of the journey would be considerable, and that the objects of it were not pecuniary, but designed solely for promoting the cause of learning and civilization among them. And I expected the person who accompanied me, would furnish himself with a horse. All the other necessary charges I would defray. These observations seemed intirely to quiet their minds and remove their jealousies. Concluded to set out on Monday next.

12. Lord's Day. Discoursed to a considerable assembly. Some appeared to be much affected; others trifling, and rather diverted with the light and indecent behaviour of their allies, the Mohawks, from Canada, some of whom kept round the house, and at the doors and windows, during the whole time of our worship. They are a vexation to the Oneidas.

13. Monday. Set out from Oneida for Dartmouth, accompanied by Capt. John, alias Onondio.

But on his horse proving lame, was obliged after all to furnish him with one. Lodged at Old Fort Schuyler.

21. Tuesday. We reached Dartmouth about 3 o'clock P.M. having travelled nearly ninety miles since yesterday morning. I here met with both my sons. Introduced Cap^t John, who was overjoyed to meet them at so great a distance from his country, and after so long a separation. I also introduced him to the President; some of the officers of the College, who bid him a cordial welcome; Col. Wadsworth and M^r Niles, members of Congress. All seemed to be pleased and agreeably surprized with the decent and manly deportment of Cap^t John, and he, in his turn, as much pleased and surprized with what he saw and heard, particularly with an exhibition of some of the students, accompanied with both vocal and instrumental music, which he attended the evening preceding the Anniversary.

23. This day commenced the public anniversary. The various parts were performed to universal acceptance; some of their speakers highly spoken of; but their music on this occasion rather exceeded any other performance, except the novelty of an Indian Orator. Just before they assembled in the afternoon for the public exercises, the President proposed to make a short address to Cap^t John in the Chapel, if it was agreeable to him. He consented to it, observing at the same time, that his reply would be desultory, and not conformable to the regularity usually observed by Indians, in speech-making.

President Wheelock's address was rather laconic, but expressive and affectionate. A copy of which was to have been delivered to me, but by some means or other, was omitted, or forgotten. Cap^t John's reply, tho' extemporaneous, did him much honor, and was received with shouts of applause by a crowded audience, and will serve as a specimen of his genius and ability as a speaker.

Immediately after the public exercises of the day were concluded, I was requested to commit it to writing, which I did, with his assistance. A copy of which I will here transcribe.

The Reply of the Oneida Sachem to President Wheelock's Address, August 22^d 1792, Dartmouth.

"Father, teacher of this great School: attend.

"You have been pleased to welcome me to this place. You say the Chiefs, your assistants (meaning the Corporation) desired you to do this.

"You also say, that it hath gladdened your hearts to see one of your Oneida Brethren; for that Nation are dear to you; their minds were one with yours in the late strife, which this Island had to undergo, while a dark cloud hung over it, and the pleasant voice of peace was not heard.

"Father, chief teacher: You, father, said that it very much gladdened your hearts to see me here on this great day, as it gives me an opportunity to see for myself, what those young men have learned, and how their minds have enlarged by cultivation.

"Father, chief teacher, I cannot report all that you have said to me in your address; my mind is a little agitated.

"If you are glad to see me here, on this important occasion, how much more must my heart be gladdened at what I have seen and heard this day. I have understood but little of the talks; but my eyes have seen much, and my ears have rejoiced at the pleasant sound these young men have made (referring to the music).

"Father, I have often heard of this great School, being set up in this place, which but a little while ago, was a wilderness shaded with the tall pines, and now it has become like a field of light.

"I on my part, now salute you, Father, from my very heart; and all your Chiefs, assistants in the work of enlightening the mind and extending it, and making the path strait. This is all I now say, except a few words to those young men, whom you have taught, and are about to take leave of you."

The above being interpreted, he then turned to the Class, who had finished their course of Collegiate studies and were about to receive the honors of the Seminary, and addressed them as follows:

"Young Chiefs, I salute you! My very heart has been gladdened by your pleasant music, altho' I understood but little of your language. I see marks of wisdom and an enlarged mind in many things you have performed. This is the place for enlightening the mind.

"Young Sachems, you are presently going forth; there are many things in the world which cause the unwary to step out of the right path. Shall I say, be watchful, and don't forget what you have learned, and never deviate from the strait path which has been marked out to you by the instructions of your chief teacher. Let every step in your future path of life, tell whence you received your education.

"The light begins a little to break forth among us in yonder wilderness, towards the setting sun. Love our general peace, and practice the true religion, and the great Spirit above will bless you.

"This is all I have to say. Farewell."

23. The following testimonial was presented to me and my companion from the President.

"The President and Trustees of Dartmouth University present to the Rev^d Samuel Kirkland this testimonial of the satisfaction which they feel, at the recollection of those generous and benevolent labors, which for twenty seven years he has bestowed on the Six Nations of Indians, to bring them to embrace the benefits of Science, and the blessings of the religion of the Redeemer. And we sincerely congratulate him on the success which has attended him in the laudable and self-denying work. And they would also express the pleasure which they feel at the presence of Onondiyoy, the Oneida Chief, who accompanies him to this anniversary Commencement, and who has in a public speech, declared his friendship and attachment to these United States. They also present to him their friendly wishes for his happiness and the prosperity of the Oneida Nation, to whom they feel an attachment, for their wise conduct, and for their alliance and friendship towards the people of these States; and earnestly pray that it may please the Divine Providence to dispose the minds of the Oneida Nation, and all the Indian tribes of this continent to receive the rays of science, the blessings of civilization and religion.

"Done at Dartmouth University in New Hampshire, the 23^d day of August in the year of our Lord 1792. In behalf of the Trustees,

John Wheelock

President of Dartmouth University.

David M^cClure,
Secr. pro-tem."

23. Spent some time with Professor Woodward, Rev^d M^r M^cClure, and M^r Dunham, Preceptor of the Academy, or More's School, so called.

Read my plan of Indian education to the Board of Trustees at the request of several of their members.

24. Settled my reckoning with M^r Kingsley, for my entertainment and Cap. John's since our arrival here. Six dollars and five sixths parts of a dollar to M^r Kingsley. To M^r Bingham for the horses, two dollars and five sixth parts of a dollar. In addition to the above, one dollar and one half dollar to the woman cook and hostess. vid: rec.

Set out for Boston. On our way visited the Academy at Andover. Cap. John publicly addressed the Scholars, to the great satisfaction of Judge Phillips, Rev^d M^r French, and the Principal. I had no leisure to write his address.

The great civility, with which Cap. John was treated at this place, made the most favorable impression upon his mind, and seemed to inspire him with the most ardent desires, to promote civilization among his own nation. But he would frequently have turns of dejection and depression of spirits, and break out with a heavy sigh, in these words, or similar expressions: "Oh! the vast difference between the white people and my nation! What can make this difference? The God of the white people must be the God of the Indians ~~people~~. Has he decreed, has he fixed in his Counsels, that there should be this difference? Oh! poor Indians! Oh my nation! My nation!" Sometimes for several hours together, while travelling, he would pore upon these subjects, till he seemed as tho' he would fall from his horse, and sink under the weight of his distress.

He once told me that he had hard - work, that he often felt as tho' his very heart would break, or melt within him when he viewed the wretched and abject state of his nation, compared to that of the white people. In addition to this painful reflection, he had frequently to fight within his own breast, lest he should offend his Maker, by allowing or harboring thoughts there, which would reflect upon the Providence of the great God, God over all nations, that he loved one nation too much, and another too little; that he was partial! His heart told that it was wrong, and that it would be death to any man to say that God, the great God was unjust, that he did not do right. Yet such thoughts would dart thro' his mind, and sometimes seem as tho' they would lodge there - and he could not help it for his life. And this reflection would be equally distressing with the view he had of his poor despised nation.

At another time he brought up to view the pains which had been taken with them, and the advantages they now enjoyed, and the darkness that still covered their minds, from which they had not strength

of judgement to extricate themselves. He could find no relief here, but was ready to cry out, "Must an Indian for ever remain an Indian!" After all, he observed, that good had come to many individuals, and that consideration afforded him some comfort. &c. &c.

Upon these subjects we have spent many hours of entertaining and very affecting conversation.

29. At Charlestown, where we took lodgings by reason of the small pox in town. This has also prevented any meeting of the Board of Commissioners. Was informed by D^r Thacher, they had appointed a Committee to report upon my plan of Indian education; that President Willard and D^r Wigglesworth were two of the Committee, with whom I might confer upon the subject at Cambridge.

Cap^t John wished to obtain all the knowledge he could of the City of Boston, it having been so famous among all the Indian Nations for more than a century past. But the prevalence of the small-pox had thrown all into a state of confusion, that little satisfaction could be taken by visiting in almost any part of the City.

He was highly entertained by the house furniture &c. of the Hon^{ble} M^r Russel, who invited him to dine, and after dinner took him into his garden, and showed him his foreign plants and flowers.

Septem. 2^d Preached part of the day at Charlestown in M^r Morse's meetinghouse. Cap. John declined going to church and assigned this reason to M^r Gorham, "That he was an Indian, and a mere novelty in that place, and should he go to the meeting, would be considered as a spectacle, and thereby be the occasion of drawing off the attention of hundreds from the solemn worship of the great God, and the religion of his Son Jesus Christ."

3. & 4th I had several conferences with President Willard and D^r Wigglesworth upon the subject of the Indian School, present state of the Indians and the means to promote their happiness.

The President and M^r Wigglesworth soon discovered that Cap^t John possessed uncommon abilities, with a very discerning mind - at least for an Indian. They accordingly conversed with him upon subjects that were interesting, and some more particularly respecting the Indians; and Cap. John was no less entertained and very sensibly affected with the disinterested friendship and tender concern they manifested towards his Nation, amidst all their Philosophy, or as he termed it, "their knowledge of everything, about the works of God, in Creation and Providence, they could nevertheless turn their attention to the interest and happiness of Indians!" After he had viewed the library philosophical apparatus, &c., he told me, his mind was overcharged; he should never be able to retain the one-half of what he had seen; and asked me if I thought an Indian mind could ever attain the knowledge of these things.

Many of his observations were highly pleasing to the President Himself.

Just before our departure, President Willard delivered the following address, dated Sep. 4, 1792. Harvard University in Cambridge.

"Dear Brother,

"God hath made of one blood all nations of men to dwell on the face of the earth. They are all men, children of the same almighty and benevolent Father, and they ought to love one another as Brethren, and further each other's felicity, as far as it is in their power.

"I am happy to find a desire of promoting the welfare of the Aborigines of this land so much prevailing at this day, among the Citizens of these United States, and at the same time, so great endeavours, among many of the Indian Nations, to cultivate peace and harmony, and to live upon terms of friendship with our Nation.

"The five Confederate Nations have set a worthy example of their peaceable and amicable spirit, which I wish may be universally followed.

"Much of the present happy prospect is owing to the exertions of your Nation, which, I hope, will be continued, till the great and important ends of establishing a firm and lasting peace and friendship, between all the Aborigines and the Inhabitants of these United States, are answered.

"Every benevolent mind must esteem your Nation, and desire its prosperity. It has my sincere regard and best wishes, and I cannot wish the members of your Nation any greater good, than that they may universally adopt those modes of civilized life, and cultivate that learning and knowledge, which will so much tend to their respectability and comfort, and will render them more capable of improving to the best purpose that blessed Gospel, in the truths of which they are constantly instructed by the most worthy missionary, the Rev M., their spiritual Father, and by conforming their lives to which they will, through the merits of Christ, obtain everlasting happiness.

"You will please to let the members of your Nation know that these are my sentiments and wishes, and that I shall always use my best endeavours in that situation, in which Providence has placed me, in this university, to advance their best interests. I am persuaded that all the members of the Corporation have the same disposition, from whom I now deliver you a small present, as a token of their friendly regard to you in particular, and of love to your Nation.

"I am happy, Brother, in having the opportunity of seeing you in company with your excellent Father, of whom I have the highest esteem, and especially upon so good a design, as that upon which you have come.

"I thank you for all the light, which you in conjunction with him, who is ever seeking your good, have given me with respect to the promotion of the welfare of your Nation, and of all the Indians. They ought all to feel themselves greatly obliged to you, as well as to him, for taking this journey for their good.

"I pray, Brother, for the happiness of your Nation and of

To the foregoing address, Capt. John made a brief, but pertinent reply, expressive of his gratitude for the attention paid him, and the pleasing hopes he entertained of the instruction of his sons. His reply, I believe, was very acceptable to the President.

He took an affectionate leave of the President and Professor Wigglesworth. The next day set out for Suffield in Connecticut, with a view to make a short visit to the Hon. M. Phelps, a much esteemed friend of Cap. John's, and by whom he had been invited to his house; who also had a young Mohawk Chief under his tuition. (N.B. The settlement of our Bill at Charlestown, for Cap. John's Board, horsekeeping and shewing, including my own, while with him, amounted to ten dollars and one quarter of a dollar.)

Sept. 9th Preached at Suffield. An agreeable interview with M. Phelps and Aaron the Mohawk. A very minute account of the events and occurrences of his journey; the improvement in the arts and sciences which he had discovered; the wonderful sun, moon and star machine (as he called it) at Cambridge - meaning the Orrery - which, he said, appeared to him to unfold the vast works of creation, and God's government of the natural world. It all appeared rational to him, but when he came to describe it to his Nation, he expected they would ridicule it, or impute it to some magic power, or preternatural influence. He also observed that the object was too great and intricate to be grasped by an untutored Indian mind; and then made this moral reflection, "that it gave him such a view of the power, and constant agency of the great Spirit, as he never had before. He did not wonder that white people should believe in the wisdom, omnipresence, power, and universal providence of the great God."

19. Saturday Evening. Arrived at Stockbridge. Kept Sabbath here. Had an agreeable interview with Rev. D. West and Esquire Edwards. Cap. John has been highly entertained and very tenderly affected with Dr West's remarks upon the present state of the Indians; and the absolute government of God, as marked with wisdom, justice and goodness.

Cap. John likewise made some pertinent and affecting observations upon the state of the Indians, and that difference God had made betwixt them and the white people. He told Mr West, that when he looked only on one side - the dark side - his heart was ready to burst, and sometime seemed to him as tho' it would wholly dissolve, and at such seasons, nothing could support him, and lift him up, but a view of God as all-wise and good.

Octob. 1. Arrived at Clinton, on th. Oriskene. I was detained some time at Stockbridge, by the bad weather, and settling my secular affairs, and on the road by extreme bad travelling and rain.

2. Rode to Oneida. Met with the Superintendante of Indian affairs. Attended several Councils with the Indians. Found the pagan party full of their prejudices.

5. Friday. Visited by a number of the Brothertown Indians, with whom I had long conferences.

8. Monday.

8. Monday. Preached yesterday; but in great pain with one of my eyes, which received a blow on the ball of the eye, by a bush - riding betwixt Olo Onzida and Kanonwalohale. I attended a Council till near midnight in a warm house, then going out to my lodgings, took a sudden cold.

I have been much affected and grieved at the heart with the disorderly behavior of some Indians from Canada. They stood at the door and at the windows with their ball-bats in their hands, painted, and half naked, during the great part of the time of our religious worship. They were vexed and highly displeased with me for having broke up their game of ball, for the sake of worshipping God in the English way. Some of the pagan party joined with them after divine service at a second match at the ball, and seemed to triumph.

Several of the more sensible and discerning Christian Indians appeared as tho' their hearts would break, in view of their conduct - the contempt they poured upon the Sabbath and the authority of the great God. But then observed, it was God's power and God's grace which made them to differ from any others. This consideration seemed a little to revive their drooping spirits.

In the evening attended a conference, which has been an affecting season with some individuals. I had a favorable opportunity to speak upon the depravity of human nature, and the free, rich and all-conquering grace of God thro' a Redeemer. I was much pleased with some remarks made by Konwugaht. Tho' related to some of the Kaghnewagas above mentioned, she said, in the conference, that she thought she had loved God, and thanked him for Jesus Christ a great many times, and for some years; but it now seemed to her that she could love him a thousand times more for his own worthiness, and his own rich and sovran grace. Why am I not in that state of ignorance and full of all that vanity and pride, which possess these poor Kaghnewages, some of whom are my blood-relations? God, the great God, hath made me to differ. I shall never thank him enough! Here her tears flowed so plentifully, that she could speak no more. "Several condoling speeches have passed between the chiefs and myself, upon the death of good Peter, but I am not able to commit them to writing, by the distress I endure with my wounded eye. The whole Confederacy will feel the loss of good Peter. His equal is nowhere to be found among all the Indian Nations.

12. The Trustees met at my house.

28. The two last Sabbaths, preached at Brothertown, but with great difficulty, by reason of the inflamed and painful condition of my eyes.

Novem^r 4. In consequence of a pressing invitation, I ventured out to Tuscarora.

17. This day sent an express to M^r Caulking, praying him to attend with the Indians on Lord's Days, till they go out on their fall hunt. My eyes are become so painful and weak, that I can't read, and scarcely write a line, nor even bear the open air. Have been obliged to poultice them a nights for some time in order to procure any ease and rest.

Physicians with whom I have consulted, advise me wholly to omit reading, or writing, till the inflammation ceases and my eyes gain some strength. They have as yet baffled all medicine. Tho' I find some little temporary relief, by a decoction of the bark of the spotted alder - an Indian Medicine.

Some have advised me to try the springs at Saratoga, or New Lebanon.

A singular Providence, as well as a sore judgment of this particular juncture - than which I scarcely ever had more applications and calls from the Indians.

Decem^r. 9. Thro' divine mercy, have been enabled to deliver a short discourse in public at Oneida this day. The inflammation in my eyes is considerably abated, but they continue extremely weak. Can neither read or write but a few minutes at a time.

10. Monday. Since my confinement, have had a large share of Indian company and visitors. It has afforded me an opportunity for administering much private instruction. But not the one half come with a view to religious instruction.

The state of the Indians, and probability of the Indian war extending to other nations, beside the present hostile tribes, has become the subject of general conversation throughout the whole Confederacy. Petitions of various kinds are brought into me, by the Indians, with an earnest request that I would forward them and give them my influence.

The Indian School, that has been so long proposed agreeably to my plan of Indian education, has also become an object of enquiry by many; and some grow uneasy, complain of delays, and blame me for not having it set up before now.

I have concluded by leave of Providence, to take a journey, partly with a view to obtain some effectual relief for my eyes, and partly in behalf of the Indians,, and the proposed school, which will oblige me to go as far as New York, if not to Philadelphia.

13. Thursday. After taking leave of a number of the Indians, and having received several of their petitions and representations of the state of their political and secular affairs, also a Petition to the Regents of the University of the State of New York, I set out on my journey to the eastward, tho' with some reluctance, and anxiety on account of the critical state of my eyes.

I arose about three o'clock this morning, and spent several hours in meditation, and in imploring the divine direction and blessing relative to the business of my journey.

16. Spent the Sabbath at Kanajoharry.

20. About ten o'clock P.M. reached Stockbridge, extreme cold.

22, 23, & 24. I have kept pretty much within doors to recruit from the fatigues of my journey, and attend to my eyes. Wrote to Dr. Thatcher, and then proceeded on my journey, for N. York.

1793

Jan^y. 3, 1793. New York. Waited on several gentlemen of the Hon^{bl}. Board of Regents of the University of this State, and conferred with them upon the subject of the School, and plan of Indian education. They expressed, individually, the highest approbation of the plan - its general utility, and the plan proposed. The Governor, who is president of the Board (ex officio) appointed a meeting of the Regents, when the Plan of the proposed Seminary should be laid before them, for their consideration. Several of the members being at a distance, they could not be notified short of twelve or fourteen days. Presented several Indians petitions to particular members of the

Legislature.

Applied to several Physicians for some relief to my eyes, which are become very painful, attended with an increasing weakness.

Conclude to take the stage to Philadelphia, in order to confer with the Hon. ^{bl} Mr. Hamilton, Secretary of the United States, and others upon the subject of the School.

3. Philadelphia. Visited on the President. He again expressed his approbation of the proposed Seminary, as well as that part which has been adapted for introducing and promoting agriculture among the Indians.

Mr. Hamilton cheerfully consents to be a Trustee of the said Seminary, and will afford it all the aid in his power; which was requested by good Peter and several other Indian Chiefs, when at Philadelphia, the last spring.

10. Set out from Philadelphia, for Bethlehem, to visit my daughter, Sally, who is at the female School in that place, and who I hear is in a poor state of health.

12. Kindly received by Bishop Ettwein and other officers of the Institution in Bethlehem.

14. Took leave of my daughter, who I leave much out of health, if not in a decline; but apparently resigned to the will of Providence. The season and travelling are such, that it is next to impracticable to remove her. The parting scene, I wish not to relate; being the only surviving parent of a tender, affectionate child, who reflects in every feature and complexion of the mind, the once excellent and amiable original, with whom I was blessed! How holy, how wise are the disposals of Providence! And how checkered is the life of men! There must be some shades and dark spots as well as light, in this state of trial, to prepare for that state, where all that is in part shall be done away, and that which is perfect is come.

I arose this morning, betwixt three and four of the clock, before any of the family awoke, and spent several hours in meditation of the Government of God, the Kingdom of the Redeemer, and my professed relation to it, and my present affliction, being in a great measure deprived of the use of my eyes - that I cannot write but a few lines at a time, and some days, none at all.

Blessed be God, that a disposition and intimation to reflection and meditation increases in some proportion to the failure of the visionary faculty. Oh, may this trying and instructive Providence be suitably improved by me. I feel, as tho' the thought of intirely losing my eyesight, would be utterly insupportable! But nothing is impossible with God; and if I am united to his kingdom by benevolent and holy affection, I may be assured all things will work for my good.

25. New York. Having obtained a meeting of the Hon. ^{bl} Board of Regents, presented them with the following petition, and sundry other papers relative to the same.

"To the Regents of the University of the State of New York.

"Whereas a plan for establishing a school or seminary of learning, in Whitestown,

in the County of Herkimer, contiguous to the Oneida Nation of Indians, for the mutual benefit of the young and flourishing settlements of emigrants to said County and the various Tribes of Confederate Indians, has been proposed by the Rev^d Samuel Kirkland, and received the approbation and patronage of many of the most reputable characters of the United States, and is also encouraged by the Society in Scotland for propagating Christian Knowledge; and whereas very considerable contributions have already been made, and there are strong appearances of further very liberal donations towards the funds of said Institution, provided a charter of Incorporation can be obtained; and whereas the great distance from any well-regulated Seminary of learning, clearly evinces the propriety and importance of having one established at the place above proposed, as the youth of that part of the country must grow up in a state of gloomy ignorance, or their education must be attended with very great expence; we the subscribers being so many of the founders or Benefactors of the aforesaid Institution, as have contributed more than one half in value of the real and personal property and estate collected or appropriated for the use and benefit thereof do hereby respectfully pray that the said School or Seminary of learning may be incorporated and be subject to the visitation of the Regents of the University of this State; and that the Hon^{ble} Alexander Hamilton Esquire, Secretary of the Treasury of the United States, The Hon^{ble} Egbert Benson, Esquire, the Hon^{ble} John Lansing Esquire, the Rev^d Dan Bradley, Eli Bristoll, Erastus Myers, Clark, James Dean, Moses Foot, Thomas R. Gold, Sewal Hopkins, Michael Myers, Jonas Platt, Jedidiah Sanger, Rev John Sergeant, Timothy Tuttle and Samuel Wells be appointed the first Trustees of said Seminary, with power to increase the number of Trustees to twenty one, whenever a majority of the persons above named shall upon due notice think proper to elect suitable persons to complete the said number of twenty one Trustees, and that they, and their successors in office may be known and distinguished by the name of style of The Trustees of Hamilton Oneida Academy. In witness whereof we have hereunto set our hands and seals the 12th day of November, 1792,

Samuel Kirkland
Jonas Platt
Eli Bristoll
Erastus Clark
Joel Bristoll
Sewal Hopkins
James Dean
Michael Myers

N. B. The foregoing signers were only those gentlemen, who were near at hand and could be conveniently called together just at that season, when the above written Instrument was legally executed.

New York ss. Be it remembered that on this twenty sixth day of January in the year one thousand seven hundred and ninety three; Before me James M. Hughes, Master in Chancery, personally came Michael Myers Esquire and the Rev^d Samuel Kirkland two of the subscribers to the foregoing petition, who being duly sworn did depose and say that they together with the several other Petitioners whose names are also subscribed thereto, have subscribed more than one half in value of the real and personal property and estate appointed for the use and benefit of the Seminary of learning in the said petition mentioned."

(Signed) James M. Hughes.

Michael Myers
Samuel Kirkland

A general plan of Education for the Academy, together with some rules for regulating the same, approved of by a majority of the Trustees, was also presented to the Hon^{ble} Board of Regents for their inspection and approbation. Transcribing the whole of them in my journal would be altogether unnecessary. Some parts may be very proper and not ungrateful to my Employers. Shall therefore insert several articles.

*8 The Clerk or Secretary shall record all votes of the Trustees, inserting the names of those present at every meeting. He shall keep a fair record of every donation, inserting the name of each Benefactor; the purpose for which a benefaction is appropriated, if expressed; whether for the support of the Principal instructor, or an assistant, the Academy at large, or for the education of Indian youth; and of all expenditures. And a true copy of the whole shall be taken and kept in the Seminary, to be open for the perusal of all men.

The Treasurer shall, previous to his receiving the interest of the Academy into his hands, give bond for the faithful discharge of his office, in such sum as the Trustees shall direct, one-to-the-Dollar, with sufficient sureties.

He shall give duplicate receipts for all monies received, countersigned by one of the Trustees, one to the Donor, the other to be lodged with the Senior Trustee, or such other member as the Trustees shall from time to time direct.

The Trustees shall let or rent out the lands already given, or that may hereafter be given, in such manner as they shall find on the whole will best serve the interests of the Academy.

9. Whereas the success of the Institution much depends, under Providence, on a discreet choice of the Principal Instructor, and as the human mind is liable to imperceptible bias; it is therefore required that when any candidate for election as a Principal Instructor, is so near akin to any member of the Trust as a nephew or cousin, in determining that election, any member to whom the candidate is thus related shall not sit or vote.

No person shall be chosen as a Principal Instructor, unless a professor of the Christian religion, or of an unblemished moral character, of exemplary manners, of good natural abilities, of lit-

erary accomplishments, of a good acquaintance with human nature, with a natural aptitude for instruction and government.

And in the appointment of an instructor, regard shall be had to qualifications only, without preference of kindred, or friend, place of birth, education or residence.

So soon as the funds will admit, at the annual meeting of the Trustees, there shall be a decent, not extravagant, entertainment; and that two, and not more than six, Indian Chiefs of the five Nations be invited to attend the same. This will afford them an opportunity of learning the state of the Academy, and seeing the improvements of the Indian youth.

Decency is ever to be viewed by Trustees and instructors in their respective capacities as an object worthy their particular recommendation.

9. It shall ever be considered as the first and principal duty of the instructor, to regulate the temper, to enlarge the minds and form the morals of the youth committed to his care. The culture of the heart is to be considered as an important object in every branch and part of education; that the Seminary may prove an eminent mean, in the borders of the wilderness, of diffusing useful knowledge, enlarging the bounds of human happiness and siding the reign of virtue, which are professedly, the ultimate end of its institution.

(Here follows the general Plan of Education, which will be subject to revision and alteration as experience shall dictate, at the direction of the Trustees. To which is annexed -)

"And as agriculture is the source of subsistence and wealth, the friend of health, innocence, knowledge, and liberty; this is to be strongly recommended and encouraged by the Master. For this purpose a small piece of land, not exceeding ten or twelve acres, shall be appropriated to the sole use and benefit of the Academy, and shall be laid out near to, or adjoining the same. It is the earnest wish of the founders and benefactors of the institution, that the Master, or assistant, with the Scholars, instead of the usual diversions of schoolboys, should exercise themselves, one or two hours every week day in improving this glebe; that the Scholars, and more particularly the Indian youth, may if possible early imbibe a habit of industry and love of agriculture. And fully to answer the design, it should be carried to a high degree of improvement, both in the ornamental as well as the useful. The culture of various kinds of plants, flowers, and trees would answer the double purpose of affording amusement and assisting in the study of natural history. Let the profit arising from the cultivation of this garden be distributed by the Trustees, in whole or in part, as premiums to the most meritorious of the Students, or for procuring a library.

It was first proposed to admit several Indian Chiefs as members of the Board of Trustees; but after consulting with some of the more judicious Indians, they thought it might occasion jealousies among them, to which they were so much inclined; therefore concluded it would be most eligible to have

which would nevertheless give umbrage. This judicious and candid observation originated from Cap. John, alias Onondiyoo; altho' from his character and abilities, he might have been sure of an appointment, had the first plan been adopted.

The Regents of the University, after having read the Petition, Plan of Indian Education, Rules for Regulating the Academy, etc., but by reason of the indisposition of two of their number and the absence of a third, they could not make a quorum - which detained me two weeks longer than I should have otherwise been.

The Committee reported unanimously in favor of the petition, and expressed in terms of high approbation their opinion of the propriety and utility of the institution.

The Charter of Incorporation was accordingly granted under their hand and seal.

14 Feb. Returned to Stockbridge.

15. Wrote to Rev^d D^r Thacher and Rev^d D^r Kemp.

18. I have been laid up these several days with a cold. Just before I reached Stockbridge, rode in a very severe snow storm the latter part of the day, which which has very much affected the weak state of my eyes. The inflammation has returned with a sharp pain. I have for some time enjoyed the prospect of regaining the use of them, and obtaining a complete recovery of my almost lost sight; but am now apprehensive that the time is still distant. How painful the reflection! How much do I now stand in need of this invaluable faculty! Alas! how little have I prized it! and how unprofitably and worthily have I improved it!

I conclude, on the whole, to proceed on my return to Oneida, accompanied by my son, in a sledge, the earliest mode of travelling at this season of the year to be secure from the cold and storms.

23. Cristene, near Brothertown. Through the indulgence and rich mercy of Providence, am once more returned to my dear Family; but the relative and social joys are much imbibited by the distressed condition of my eyes, which in a great measure incapacitates me for the duties of my office. They are now become almost as weak and painful by turns as they were last autumn.

March 30th Saturday. At the earnest request of the Indians I have consented to attempt to preach tomorrow, altho' I have been confined with the sore throat which prevails in these parts, for several weeks, and my eyes were become so feeble that I can scarcely bare the light, or air, unless I cover them with glasses.

I have had many visits from the Indians during my confinement, and some delightful seasons for personal and private instruction. But I have a desire to speak to them in public on the blessed truths of the Gospel.

31. Lord's Day. Tuscarora. Preached from 1 Pet. 2.7. "To you therefore which believe he is precious." The Oneidas and Tuscaroras attended with the Stockbridge Indians. Blessed be God for this opportunity. It has been a solemn season, I trust, with many. I was enabled to speak more than two hours on the glories of the person, character and offices of the Redeemer.

a certain number attend at the annual or semi-annual meetings of the Trustees. And this would afford an opportunity for their chiefs to be tried in a kind of rotation; otherwise the nomination and election must be made solely by the Trustees.

Attended a conference in the evening, altho' excessively fatigued, and my throat painful.

April 2. Tuesday. For these two days past, have been exercised with a high fever, and my eyes have been very painful, the effects of mere fatigue. The meeting of so many Indians for religious worship, and their expressions of joy on the occasion, naturally tended to wake up every passion of the soul.

6. Visited by several Indians, with whom I have had some profitable conversation.

7. Lord's Day. Kanonwalohale. Preached from Rev. 3. 20. In the evening a number came to see me, and with tears of joy expressed their thanks, that after so long a parting they had once more heard my voice in public. Had a most agreeable conference with several men and a number of the Christian women.

8. Monday. Preached from 1 Kings 3. 5, "Ask what I shall give thee." A very tender and affectionate meeting. Blessed be God; how wonderful is his goodness!

9. Tuesday. Visited by two Indians, one of whom I found under some concern of mind. I spent several hours in conversing with them on religious subjects to our mutual delight.

The ball of one of my eyes has been so painful as to deprive me, in a great measure, of sleep for two nights past.

10. Attended a lecture in this vicinity.

13. Saturday. For three days past have had some leisure, tho' unable to read or write but a few minutes at a time, and that in the morning. My youngest daughter Eliza has been my reader since my return, whenever I have been able to attend. This affords me matter for meditation and reflection. How good is God even in affliction.

The week before last it was agreed on all hands, that I should preach the next Lord's Day at Brothertown. That poor people has been rent and torn to pieces by certain lay Baptist teachers or exhorters, who have been among them during my absence or confinement. Lastly they have been assailed by the Methodists, and by persons who do not support the best character among that sect. The few remaining steady Indians are much concerned, and know not which way to turn themselves nor what measures can be devised to preserve the nation from those divisions and animosities, which will eventually prove their ruin.

14. Lord's Day. Preached at Brothertown from 1 Peter 2. 7, "Unto you therefore, that believe, he is generous." The Indians of every description attended, and with great apparent seriousness. I preached without any notes, as I know it would be more agreeable to the greater part of them. Indeed, I have not been able to make much use of my eyes, except to make a few general remarks in my journal, since my return. I had endeavoured by previous meditation and study to digest the subject and methodize the discourse. Sighs

and groans were now and then heard from various parts of the assembly, but no crying out, as I wastold there had frequently been with some. These would fall flat on the floor without receiving any apparent injury. This they ascribed to the Power, which they supposed came upon them, and carried them quite beyond themselves. I conversed with several on the subject, and used so much tenderness and candor, as not to provoke them, or excite their jealousies. I soon found they had but confused ideas themselves of what they conceived this power to be. When I had explained to them the natural and genuine fruits and operationse of the holy Spirit, in bringing souls home to Christ, they did not incline to ascribe it altogether to his operations or influence, but would say, it was something above, or beyond the power of men, and the person, upon whom the power thus came, must be highly favored of God.

I was near three hours standing upon my feet in the several religious exercises. Some of the Indians afterwards observed to me, that they thought it a very short sermon, and that I never preached so well when I had the use of my eyes. This, I suppose, was owing to their minds beings a little agitated, and their attention somewhat roused. May the Lord mercifully interpose by his own spirit and truth, and rescue this poor people from delusion and the artifices of Satan.

16. Since Sabbath day evening have been much indisposed, and my eyes have been very painful. My exertions last Sabbath were more than prudence would have dictated.

20. Saturday. For these four days past, have had almost one incessant throng of Indians from various towns. Seem to converse with me on their secular and political affairs, some on religious subjects, and others want relief from pressing necessity. Particularly an aged widow, nearly 80 years old, accompanied by a grandchild as a support on one side, and her staff for the other. She expressed in her conversation a firm reliance on the Providence of God, "who had cared for her for many years," and that it was his power and his mercy that had brought her to that, and made her to differ from any of the poor and unwise Indians." Her conversation on some subjects was highly entertaining. A small favor would draw tears of gratitude from her eyes. From two to eight Indians have tarried over night, lodged in my house, supped and breakfasted for the greatest part of this week with me.

21. Kanonwalohale. Discoursed from Mark 3. 23, 24, "And if a kingdom be divided against itself &c." The Indians assembled early in the morning to give me opportunity to ride to Tuscarora and preach there in the afternoon, as I had been earnestly requested to do by some of the principal Indians of that settlement, on account of a Methodist lay teacher having lately been in the village and sowed the seeds of dissention among them. They informed me that he held a meeting on a certain evening, and continued his discourse with great earnestness for nearly five hours, that his face was

sometimes so distorted, and the tone of his voice so unnatural, that he disgusted the greater part of the Indians, and after all administered very little instruction, they themselves thought. But some of the Indians were carried away with him from his great zeal, and the length of his exhortation. He took his text, upon which he meant to ground his discourse, from Jeremiah 6.16: "Thus saith the Lord, stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." They informed me that his main object was to persuade the Indians, that the Methodists were

in the good old way, and had the true religion, free from the errors and corruptions of other persuasions, and that the Lord was adding daily to their number in a wonderful manner.

P.M. Preached at Tuscarora, from Deut.32.11; "He is a Rock, &c." Some Oneidas and Tuscaroras attended. The whole assembly, so far as I could discover, were very solemn, and divine truths seemed to make impression upon their minds; but am not able to write the discourse.

27. Saturday. For the whole week past have been unable to make much use of my eyes, either in reading or writing. Have been visited by Indians from various parts, and have had leisure for much conversation and private instruction.

I have been frequently advised, and even intreated by physicians to forbear, and wholly desist from reading and writing, till my eyes are restored to their former degree of strength and clearness, if I ever expect to recover them. But I find it extremely difficult, and next to impossible to do so. I can refrain from reading; a kind Providence having favored me with a child, who is a good reader, and can supply in some measure that deficiency. I have much more Indian company, than I should have if I could travel among them, and more opportunities for free conversation; but my journal remains untranscribed.

28. Lord's Day. Kanonwalchale. A.M. Discoursed from I Cor.3.11; "For other foundation can no man lay &c." P.M. Tuscarora, whither I was accompanied by a number of Oneidas. Preached from Rev.3.2.; "Nevertheless I have somewhat against thee &c." The most numerous and solemn assembly I have attended since my return. The Christian Indians, or professors, in general appeared to be much affected, and wept plentifully. Some pagans were present, who looked very wild, and were very uneasy in their seats. A very striking difference between this people and those of Brothertown in their religious affections.

Agreed to preach at Brothertown next Sabbath; notified them at Oneida as well as at this place.

4 May. Saturday. I have had but very little use of my eyes this week past. The labours and fatigues of last Sabbath created a fever in them, so that they have been very much inflamed and painful, particularly in the night season. I find that any severe exercise, which raises the animal spirits, and puts the blood into a ferment, or any very lively motion, immediately affects my eyes.

The present divided state and wretched condition of most of the Indians is such, that I cannot address them without some feeling, nor refrain from dropping a tear of compassion over them. Some parts of my discourses have frequently, if I may be allowed the expression, been bathed in tears; and they have also wept with me. But this I consider as no argument of goodness in either. However, these affecting scenes are exceedingly detrimental to the present state of my eyes.

I have attended to private instruction with many Indians during most of the week.

5 May. Brothertown. In the forenoon, discourses from Matt. 4.17; Ephraim is joined to his idol, let him alone." P.M. from Rev. 2.11; "Nevertheless I have somewhat against thee." After a long introduction to the forenoon discourse, I endeavored to enforce this general truth, as implied in the words of the text, viz. "That God brings no sorer judgment upon a people, or any individual, in this world, than to let him alone."

Letting alone, a familiar phrase to denote ceasing to use means for convincing and reclaiming, when or trial they have been found of no effect. God had been continually warning and admonishing the Jews his ancient people; but they paid no regard to anything he said or did. God therefore determined, as we usually express it, to say and do no more, but to let them take their own course, and they must abide the consequence of it. A people, when let alone by God, and suffered to walk in their own ways, would soon forget God - or they would imbibe very wrong ideas of his perfections, of his worship, and of the true religion. This had always been the case with those, whom God in righteous judgment had let alone. If let alone, they would certainly persist in wickedness. And where a people enjoy the light of the Gospel, if God do not in his gracious Providence prevent it, they will certainly pervert it, and embrace a false religion. If let alone, they will never be convinced of their own guilt and wickedness of heart in the sight of God. And the certain effects of God's letting a people alone will be their destruction. When I came to apply the subject, and represent the means which God had been using with them, and without any expense to them, and that they had been almost the first Indian nation on the continent, to which the Gospel had been preached, how little of the general effects, and as a people, how ungenerous were the returns they had made. On this application, many of them seemed as if their hearts would burst. Towards evening, some of the Indians entreated me to speak to them again upon both the subjects. Some observed, that the forenoon discourse was prophetic, that God was about to give them up as a Nation; and that the afternoon discourse was descriptive of the condition of the good Indians among them. They had forgotten their first love, and were now tossed about by every wind of doctrine.

I am obliged to desist from writing. Oh, may the Lord make bare his arm, and save the remnant of this poor deluded and degenerate people, among some of whom his spirit seems to be working.

12. Lord's Day. Kanonwalohale. In the morning discoursed from I Cor. 11.30; "For this cause many are sick and weak among you, and many sleep." P.M., I Cor. 6. 9,10; "Know ye not that the righteous, &c." also Luke 15.10; "I say unto you, there is joy in heaven, &c." A very full meeting, more than our house could contain. Many tears were shed this day, and in the evening many thanks were returned me. N.B. Some misconduct has taken place among such as profess Christianity, and unhappy differences, which led my mind to the above mentioned subjects. The pagan party seemed to triumph. Their animosities have become very great, and their spirits exceedingly embittered towards each other, both on account of their political concerns and interests.

18. Attended a council on the state of the western Indians, and the measures, which Congress are now taking, to bring about a reconciliation with the hostile tribes. The least probability of effecting a reconciliation seems at once to animate the greater part of the nation. Went down to the Lake, accompanied by two of the Chiefs, to confer

with the congressional commissioners, who are on their way to the westward, with a view to hold a treaty with the hostile tribes. General Lincoln received us with every mark of civility. Several short speeches, or talks, passed between him and the Oneida Chief, called Beechtree. A delegation from the Oneida Nation is to set out within a few days, and take their route by land, through the five Nations. But, for my part, I have no expectation of their effecting a peace, and believe that every attempt in the present situation of things will be fruitless. If they can obtain a conference with the Indians, they may bring about a cessation of hostilities for a short time. The reasons, upon which I ground this opinion, I particularly assigned last winter, when at Philadelphia. However, till some further attempts are made, Congress cannot receive so proper and full conviction.

19. Lord's Day. Discoursed from Isaiah 59.2; "But your iniquities have separated betwixt you and your God." A large assembly; Indians from several villages. There was great apparent solemnity among them, except several half-pagans, and some Kaghnewages from Canada. After all their divisions and jealousies, and the many discouragements I have to encounter, sometimes a gleam of hope seems to arise, as tho' God would visit them with the influences of his Spirit, and for his own glory and the reward of his Son Jesus Christ.

20. Received an attested copy from the Clerk of the Board of Trustees of Hamilton Oneida Academy, to the Rev^d and Hon^{bl} Board of Correspondents in Boston etc. directed to Dr Thacher, Secy - which I here insert.

Oneida, 22 April, 1793.

Fathers & Brothers,

We have been long under your care; you have taken much pains, and been at great expence to instruct us, to cultivate and improve our minds.

Our hearts feel grateful to you for your kind exertion for our good. We also thank our Fathers on the other side of the great Water for their kind exertions for our good, and that they are still mindful of us. We wish you to communicate our thanks to them. We are sorry that we have not made greater improvement.

Our Father, Mr. Kirkland, has long labored to instruct us, to cultivate and improve our minds. We are sorry that we have not made a greater improvement. Our Father now determines to try what can be done, more particularly with our youth. He has for several years been laboring to establish a great School near, us, where some of our children may be educated.

He has at length, by his indefatigable exertions, procured a permanent foundation to be laid for the instruction of our youth, together with those of the white people. Our hearts thank him for his kind exertions. And we thank you, and our Fathers on the other side of the great Waters, that you have all disposed to favor and encourage the Institution.

Those who have the care of the great School will probably tell you more about it.

Fathers and Brothers, this is all we have to say.

John x Skanondo
William x Keentalongwan
Lodwick x Gaghaweda
John x Tekanijasece
Paul x Otsedogon
Joseph x Kanaghsatorha
Thomas x Arahokta

Signed in the presence of James DeMartinus x Asisat
Dean, appointed by the Board of Trustees to communicate to the
Oneidas the Incorporation of Hamilton Oneida Academy.
William x Thotegenwason
John Jordan
Jacob Reed, alias Atyaktatye.

A copy. Attest E. Clark,
Clerk of the Trustees.

25. Saturday. The whole village is now in confusion and appears half distracted in consequence of a suicide perpetrated here last Wednesday. The occasion of the horrid act, as related by both parties, was this. A young sprightly Indian, a professed pagan, and of a bad family, which resides in the south part of Brothertown, had for some time cohabited with a daughter of one of the Oneida Chiefs, whose name is Kanaghsadyesha, and a professor of the Christian religion. He had forbid his daughter associating with him any longer, and utterly refused his consent to this proposed match, unless he would agree to be married by a minister of the Gospel, agreeably to the practices and customs of religious people of every nation.

Tuesday evening, when a number of young people were collected, and among others, this young pagan, Joseph concealed his daughter, and forbid her being present for the reasons above assigned. Some warm words took place between Joseph and his daughter's gallant. Blows would have ensued, had not the bystanders interposed.

Joseph still held to his integrity, and offered to submit the matter to the judgment of the Chief or their minister, if herwere wrong, or unreasonable in withholding his daughter, or not giving her up to be his wife, but on condition he would be lawfully married to her. But the young man was so intoxicated with pride and passion, that he was deaf to all his reasoning.

The next morning he was observed to sit alone upon a log by the outside of the house for several hours. Being a malicious person, and sustaining a bad character, very few took notice of him. At length he was observed to start up suddenly, and make off to the woods, where he took a large portion of the muskrat root, and soon after his return was so convulsed as to be speechless, and in a few moments expired. The two surviving brothers (all three of whom were noted murderers) declared revenge for their brother's death, ascribed it to Joseph, and gave out that he was the sole cause of it. They having been seen lurking about the skirts of the town for two evenings, Joseph's clan being numerous and respectable, are all alarmed, and are constantly guarding Joseph. The pretended revengers of blood give out, that either Joseph, his wife, or his daughter, shall fall a sacrifice to their resentment. Some had been so intimidated that they had proposed giving up Joseph to save life and preserve the peace of the town. This again roused the resentment of Joseph's two brothers and of a great part of his clan. They gave out, that on condition the suicide were revenged by the sur-

viving brothers of the self-murderer, upon their Chief Joseph, or any of his family, they would instantly kill and exterminate the whole surviving family of this Indian, who had murdered himself. Joseph's two brothers came to me, with every mark of distress and anxiety. They told me that they would do nothing that should dishonor religion, or offend God. If they really thought their brother Joseph was the cause of that man's death, or had murdered him, they would resign him up for slaughter; and with great freedom, if he had been a good man, instead of a murderer and pagan.

They then asked, if it did not appear to me, that the man's own wicked heart was the cause of his death? They entreated me to give a decisive answer, and my judgment was to be agreeably to the light of God's word, without favor of friendship to any one.

This man, said they, did not fear God, nor love his own life, or soul, therefore he murdered himself. I answered in the affirmative. It was soon spread through the town, by some of Joseph's and my enemies, that I had wholly exculpated Joseph and given judgment against the self-murderer. Joseph's friends and many others are now much concerned, lest I should be marked out as the object of their revenge. The scene has been really affecting. The fury of revenge, the warmth of natural affection, the dictates of conscience, and the fear of God, discordant passions, seem to be all alive in town.

26. Lord's Day. Preached from I Cor. 4.7; "For who maketh thee to differ &c." P.M. from Matth. 5.21,22. The assembly has been unusually attentive - scarce a dry eye to be seen! Blessed be God for his mercies this day! I wish to write many occurrences, but my eyes are almost ruined, and I am completely exhausted.

The female governesses have addressed the young warriors in a very affectionate, alarming, and pathetic style. Many have confessed their faults to one another.

27. I mentioned to the Chiefs, that I was obliged to go to Stockbridge to settle some of my secular affairs, as I had sold my interest there. That I should not be gone more than two Sabbaths, and had requested Mr. Caulking to meet with them on the Sabbath and assist them in the public worship, to which he had consented. I had also engaged Jacob Reed to interpret and should reward him for his service. They all cheerfully consented, wished me a prosperous journey, and a safe and speedy return.

28. Set out for Stockbridge, in order to settle my affairs there, agreeably to an engagement last February.

June 13. Returned from Stockbridge, having been absent two Sabbaths. The fatigues of my journey required some rest.

16. Lord's Day. Kanonwalohale. Attended public worship but once, many of the Indians being absent. Having had an application from Brother-town, immediately on my return, and being much concerned on account of their situation, I had given them encouragement of preaching there the next Lord's Day, I acquainted the Oneidas, and obtained their approbation.

22. Saturday. The week past has been filled up with secular concerns and visitors.

23. Lord's Day. Brothertown. Discoursed from Psalm 119.14; P.M. from 84.11. Some Oneidas and Tuscaroras present. All parties and sects of the Brothertown Indians attended, - Methodists, Baptists, separatists, and Presbyterians. Some agreeable appearances; but not that engagedness which they have manifested heretofore, except in the afternoon.

30. Lord's Day. Kanonwalohe. The subject of my discourse this day was from Malachi 3.3; "Will a man rob God?" A small assembly, but in general very serious, and towards evening two persons came into my lodgings, who expressed much concern about their spiritual state. They said they had not only withheld from God his just dues; but had actually taken much from him.

July 6. For two weeks past my house has been so thronged with Indians, that my family is almost worn out. Between 70 and 80 have visited me, and some nights 10 or 12 Indians have lodged with me; and no one has been turned away without refreshment. Some are distressed for provisions; others appear dejected, and full of apprehensions that the Indian war will become so general as finally to prove their extermination. I have conversed with a number under soul concern. This has afforded me some comfort amidst all the disagreeables and burdens for near two weeks.

So many of the Oneidas being abroad and with me, and in the vicinity, we have concluded it best to preach again at Brothertown, and have accordingly sent word to Oneida.

7. Lord's Day. Discoursed in the forenoon from Luke 10.42. Spoke in both languages, as some families of the Oneidas and Tuscaroras attended. P.M. from John 17.21; "That they all may be one."

This has been thro' the mercy of God a more serious and solemn day with this poor people, than I have seen for some time past. All parties attended; the Methodist meeting is entirely broken up. At the close of the day some thanked me with tears in their eyes, and prayed me to preach again upon the subject of the afternoon.

10. Received a letter from the newly organized church at Westmoreland to meet in Ecclesiastical Council at that place, with a delegate from the congregation at Oneida and Brothertown, to assist at the ordination of M^r Joel Bradley, their pastor elect. The fast and preparatory lecture to be on Friday next. Visited by M^r Speer, a gentleman of Scotch extraction, and Missionary to the frontiers for a tour of two months, from the General Assembly of the United Presbyterian Churches of the United States of America.

12. Friday. Attended the fast above mentioned; the lecture preached by M^r Speer, and to very great acceptance. His deportment is exceedingly agreeable, and not only recommends religion, but very much ingratiate him self, by his modest, discreet behaviour. His conversation sensible, and adorned by undissembled piety, reflects honor upon his instructors. Am sorry he cannot be prevailed upon to visit Oneida. He is now bound to Fort Stanwix and its vicinity, which are destitute of any preacher, and engaged to return at the appointed

ordination. This evening, Rev^d M^r Robbins arrives, who is also a Missionary from the General Association of Connecticut, to the frontiers of this state and Vermont, and was sent to, with a request to assist in the ordination.

13. Several Indians visited me this day from different villages. Spent most of the day with them in conference upon the various subjects they proposed, but I am unable to ride out and visit them at their villages, having unfortunately poisoned myself, in pitching a load of hay, which was found to contain some poison weeds. Sent word to the Oneidas and Brothertown.

14. Lord's Day. Have been confined by my poison. Wholly useless this day.

15. Again visited by a number of Indians.

17. Wednesday. I am so far recovered from my poison, that I have attended the ordination at Westmoreland, tho' my eyes have suffered considerably.

This has been a delightful and solemn season. The assembly, which were numerous, collected under the trees, the underbrush being out and cleared away, and a stage erected in the centre for the ordaining Council. The introductory Prayer made by Mr. Speers, Sermon and ordaining Prayer by Rev^d M^r Robbins; the Charge, concluding prayer and address was devolved upon me. Right hand of fellowship by Rev^d M^r Bradley, of New Hartford. Cap^t John, Onondyo, and Elijah Wampy were my delegates. About twenty Indians attended, who were much affected with the solemnity of the transaction, and objects presented in the events of the day. That this place, which six years ago was in a state of nature, a mere wilderness, should so suddenly appear like the garden of Eden, the fields around us whitening for harvest, or clad with verdure, and in addition to this, songs of praise and hallelujahs ascending to God and the Lamb from this once howling wilderness! A church of Christ is here planted, an ascension-gift, and a minister of the Gospel given to it by the ascended and enthroned Savior.

After the exercises were over, the Rev^d M^r Robbins requested my assisting him in forming and organizing a church at Whitesborough, on Friday next. I consented, on condition Mr. Caulking would attend public worship with the Oneidas next Sabbath. Cap^t John and others most cheerfully gave their consent.

The Indians repaired to my house after the ordination, and upon my return, found nearly the same number collected there, who had mistaken the place appointed for the ordination. Held a conference with them, together with a prayer and exhortation in the evening.

18. Thursday. Attended a conference again with the Indians, in the forenoon, after which they took a most affectionate leave of me, a number having agreed to return and attend the communion of the Lord's supper at this place the next Sabbath.

19. Rode to Whitesborough, to assist M^r Robbins in collecting a church at that place.

20. Saturday. Nothing effectual done at Whitesborough, owing partly to diversity of opinion, but chiefly to the influence and opposition made by a separate lay teacher. A number of the communicants from Oneida, who are in a regular standing, arrive this evening, in order to commemorate the death of the Saviour, in his holy supper, on the morrow.

21. Lord's Day. In the morning preached at Brothertown, agreeably to the arrangements made at the ordination, then returned to Clinton and assisted the Rev^d M^r Robbins in the administration of the Lord's supper, and gave an exhortation to the Indians, who are present.

Blessed be God for this day! The sight of so many from different parts and different nations sitting at the table of the Lord was truly affecting! and gave a most striking a most sensible evidence of the power and grace of God. The scene, being new, with all its affecting circumstances, almost overcame M^r Robbins.

In the evening held a conference with the Indians at my own house, sang a hymn in the Indian language, and closed with a prayer. May the Lord's name be praised! Verily, nothing is impossible with him!

(This fragment ends July 22, 1793.)