Halliday Jackson (1771-1835) was a Quaker minister from New Garden and Darby, Pennsylvania. From 1798 to 1800 he joined the Quaker mission to the Seneca Indians organized by the Indian Committee of Philadelphia Yearly Meeting. Shortly after his return from the mission to the Seneca, Halliday Jackson married Jane Hough and moved to Darby, Pennsylvania.
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Transcription

ytf ytf ytf ytf
Some account of my residence among the Indians. Continued

3d Mo the 1st The weather very cold and snow near three feet deep.

In the last month the Indians generally collected to Cornplaters Town to perform their yearly sacrifice where the continued near twenty days with their usual parade of dancing, music and feasting, and such was their zeal to have their people generally collected that a certain lame man whom we had instructing in school learning the draught on deer skins to the lower village and an old lame man unable to travel the 13 or 16 miles in the same manner.

At this time they had much counseling about appointing some young chiefs but could not agree generally in their choice.

At the Indians' request the 2nd of this month I went to Cornplaters village in order to write something which they wish'd to keep in remembrance and on my arrival they people were generally
Some account of my residence among the Indians Continued —

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In the last month the Indians generally collected to Cornplanter's Town to perform their Yearly sacrifice where they continued near twenty days with their usual parade of dancing mucky and feasting, and such was their zeal to have their people generally collected that a certain lame man whom we had instructing in school learning the drag'd on Deer skins to the Lower village and an old lame man unable to travel the drew 13 or 14 miles in the same manner — At this time they had much counseling about appointing some young Chiefs but could not agree generally in their Choice — At the Indians request the 2nd of this month I went to Cornplanter's village in order to write something which they wish'd to keep in remembrance and on my arrival they people were generally
collected together when I found the writing they wanted done was a speech which Corn-Man-
ten Brother was going to make respecting what (he said) he had seen in a trance some time
before, which I would willingly have evaded writing but could not without giving offense to the
Indians which I thought best to avoid at that time.
The old man related several strange things
which he said was shown unto him, all which
I wrote but shall avoid mentioning here and after
the whole was related they desired me to tell them
my opinion of it and whether I thought
it was true — But I told them I had had but
little time to think about it and could not
tell, and therefore avoided giving them an
answer at that time — Thus the Council
ended and next day I returned home —
21st of the month By a certain Francis
Wing who was settled on the waters of
this River about 60 miles above us we received
a number of Letters from Philadelphia
and also from our relations in the
adjacent parts which after a long winter
in which we had received but little informa-
tion from them was truly satisfactory.
We also got intelligence from the Committee
collectd together when I found theyt writeing
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ters Brother was going to makeyt respecting what
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ytf

The old man related several strange things

29th of the month ytf By a certain Francis

We also got intelligence from the committee

an Indian affair which informed us that the two young men—Jacob Taylor and Jonathan Thomas who had been residents at the Brieda settlement did not appear reluctant from further service among the Indians and that there was some expectation of them coming to spend some time at our settlement which was encouraging and comfortable intelligence to me as I had for several months past had a prospect of being released from the present engagement the ensuing summer, having informed the Committee on Indian Affairs thereof accordingly—

1 month the 6th Received a letter from my Father in which he expressed much desire for my return before the ending Harvest of the way should open for it, mentioning his bodily infirmities were much increased so as to render him incapable of taking the necessary care of his concern which created a little anxiety in my mind on his account as the prospect of my getting away that soon was somewhat uncertain in certain accounts, having yet arrived of others coming forward to keep up the settlement at this place.
on Indian affairs which informed us that the two Young Men - (Jacob Taylor and Jonathan Thomas) who had been residenters at the Onieda settlement did not appear releast from further service among the Indians and that there was some expectation of them coming to spend some time at our settlement which was encouraging and comfortable intelligence to me as I had for several months past had a prospect of being releast from my present engagement the ensuing summer, having inform'd the Committee on Indian affairs thereof accordingly —

5th month the 4th

Received a letter from my Father in which he expressed much desire for my return before the ensuing Harvest if the way should open for it, mentioning his bodily infirmities were much increased so as to render him incapable of taking the necessary care of his concerns which created a little anxiety in my mind on his account as the prospect of my getting away that soon was somewhat uncertain no certain accounts having yet arrived of others coming forward to keep up the settlement at this place —
About this time Corn planters and a number of his people went to Buffalo Creeks to receive their yearly annuity from Government at which place a general council of the Seneca Nation was held where the Superintendent of Indian affairs attended — On their return Corn planters requested us to attend at their Village when they collected to divide their money which we did accordingly the 8th of this month Corn planters then informed us of their proceeding at the Late Council at Buffalo Creeks and of the diversity that was like to take place among the different tribes also gave us a sorrowful account of a Murder that was committed at that place during his stay there, by an Indian who lived in the Genesee Country — In the house of H. Johnson a Negro Man was playing with a Child that was running about the floor — The Indian coming in said to him “You are a Negro, you have no business here, do you go away” — But the poor Black man little thinking his doom was so near paid little attention to him but being told the Indian had a knife in his hand — he flew back to the wall, & the Indian without any further provocation
About this time Cornplanter and a member of his people went to Buffalo Creek to receive their yearly annuity from Government at which place a general Council of the Seneca Nation was held where the Superintendent of Indian affairs attended. On their return Corn-planter requested us to attend at their Village when the collected to divide their money which we did accordingly the 8th of this month, Corn-planter then informed us of their proceeding at the Late Council at Buffalo Creek and of the disunity that was likely to take place among the different tribes — also gave us a sorrowful account of a Murder that was committed at that place during his stay there, by an Indian who lived in the Genesee Country. — In the house of Wm. Johnson a Negro Man was playing with a Child that was running about the Floor — They Indian coming in said to him You are a Negro, you have no business here, do you go away — but the poor Black man little thinking his doom was so near paid little attention to him but being told the Indian had a knife in his hand he flew back the wall, & the Indian without any further provocation
immediately pursued him and stabbed him through the heart so that he expired in a few minutes. The murderers stayed about and saw him expire without any appearance of convulsion or dirmay and was not apprehended at that time. The numbers of White people were present.

While we were speaking with Cornplanter, a messenger came in to tell him of another murder that was committed a few days before among his own people—two Indians that were brothers being down the River about Stump Creek, a hunting, differed between themselves and the eldest killed the younger. This latter appeared to be the dreadful effects of strong drink that great engine of human wretchedness which too many alle that are called Christians are earnestly contending for the use of notwithstanding the dismal effects it produces in almost every quarter of the land and more particularly among these poor ignorant inhabitants of the wilderness. These affecting circumstances and many other produced by the use of Spirituous Liquors together with some occurrences that took place during the late Council at Buffalo Creek caused Cornplanter to write to Congress on the occasion. After the Indians had divided their money
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occurrences that took place during the late

Council at Buffalo Creek caused Corn-plan-
ter to write to Congress on the Occasion  --

After the Indians had divided their money
which amounted to three dollars a soul. The called us into the house and informed us that the had reserved a little for us—Observing that we had now been a great while among them trying to do them good and had given them a great deal, & said they knew we were not in the way of hunting to get meat as they did, that we had to buy it from them to make ourselves Mokirsons, and that it was very hard if they should never give us anything to help us to get our living. We replied the offer was very kind of them but that we did not stand in need of any assistance—that we came among them to do them good and try to learn them the good ways of the White people, and that we often had told them we wanted nothing from them for all our trouble but when we stood in need of any money to buy provisions our friends gave it to us, that we did not depend on the forests for meat but killed the Pig and the Cow, and that many of the Indians was very kind to us when the killed plenty of meat they often gave us share—

Corn-planted then observed we had but
which amounted to three dollars a Soul theyytf call'd us into the house and inform'd us that the had reserv'd aytf little for us -- Observeing that we had now been a great while among themytf trying to do them good and had given them a great deal, & saidytf they knew we were not in the way of hunt-ing to get meat as they did, thatytf we had to buy Skins to make ourselves Mokinsons, and that it was veryytf hard if they should never give us any thing to help us to get our liveingytf --ytf We replied the offer was very kind of them but that we did not stand inytf need of any assistance - that we came among them to do them good andytf try to learn them the good ways of the White people, and that we oftenytf had told them we wanted nothing from them for all our trouble, butytf when we stood in need of any money to buy provisions our friends gaveytf it to us, that we did not depend on the forrests for meat but killd ytf the Pig and the Cow, and that many of the Indians was very kind to usytf when they killd plenty of meat they often gave ytf us share --ytf ytf Corn-planter then observ'd we had but ytf
one cow to give us milk, and that it was best we had not plenty of milk that we might go and buy ourselves another good cow, and insisted upon us taking the money, which as it was given as a present from the Indians we accepted though with much reluctance, but concluded to give them the value of it in something else that would be of as much use to them—

The 25th of this month in the morning arrived our friends Jacob Taylor and Jonathan Thomas whom we had some expectation of for several weeks past— Their arrival to me was glad tidings of much joy, as I had since receiving the last letter from my father some expectations Anxiety to hear of some coming forward to unite in endeavouring to promote the welfare of the natives in this Quarter— but said the addition of two valuable experienced friends caused those anxieties to subside and the way appeared to open with considerable clearness for me to look towards my native land with gladdening sensations which appeared to mingle with the expectations and desires of some of my relations and concerned friends who visited me with several acceptable letters by the late opportunity—
one Cow to give us milk, and that it wasytf hard
we had not plenty of Milk that we might
go and buy ourselvesytf another good Cow, and insisted
upon us takeing the money, which as itytf was
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some of my relations and concern'd friend who
visited me withytf several acceptable letters by
the late oppertunity --ytf ytf ytf
On the 2nd went down to the lower village with Jacob Taylor and Jonathan Thomas, Corn planter and a number of his people being gone to Pittsburgh prevented us from having an interview with the Indians to inform them generally of the intentions of our newly come friends, but the few that were at home appeared respectful and glad to see them.

8th of the month. An express came from the Cataravages Indians that the Millwright were arrived at Buffalo Creek who had undertaken to build their Saw Mill and was therefore anxious that some of us might go over and give them a little assistance in planing the business, as they had such a grant from Jacob Taylor and Jonathan Thomas if called upon. Although I was only waiting for the Indians return from Pitts-burgh to take leave of this place and return to my native land, this intelligence from Cataravages revived some desire to which I before had set that place to learn again before I left the country. Therefore Jacob Taylor and myself concluded to set forward next morning on the journey. According set out about 8 o'clock and rode this the woods till near sundown came to the Delaware Indians hunting camp. Founds
6 mo the 2nd Went down to the lower Village with Jacob Taylor and Jonathan Thomas, Corn planter and a number of his people being gone to Pittsburgh prevented us from having any interview with the Indians to inform them generally of the intentions of our newly come friends but the few that were at home appeared respectful and glad to see them —

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9th Accordingly set out about 8 O’clock and rode thro’ the woods till near sundown, came to the Delaware Indians hunting Camp found
a fire ready kindled and rested comfortably
beside it till morning.

9th.  Set forward on our way and reached the
Neighborhood of Catawagus about noon, and
spent some time in exploring a stream of
water a little east of the Delaware village at which
we thought a favourable situation might be had
for a sawmill, and where was some open plains
that I had not before seen the most delightful spot for cul-
tivation of any I had ever seen being extensive
fertile flats surrounded with beautiful groves
of White Oak, White Pine, & Sugar Maple—and
a pretty stream flowing thru the midst thereof,
furnishing abundant opportunities for settlements
on either side—We then rode down to the Seneca
village and went to the Chief Carriers house who was
not at home but his wife treated us with much
hospitality and manifested her hearty good will
willing towards us by furnishing us with the best
accommodations she could afford—The Mill
wrights we understood was arrived and gone to the
proposed place for building the sawmill which was
on the south side of the River near a mile above
the Village—After refreshing ourselves the
Chief's wife and several others accompanied us
to the place where the Millwrights had begun to
work.
a fire ready kindled and rested ytf comfortably beside it till morning -- ytf ytf ytf 9st ytf Set forward on our way and reach’d the Neighbourhood of Cataraugus about noon, and spent sometime in ytf exploring a Stream of water a little east of the Delaware vilage on ytf which we thought a favourable situation might be had for a sawmill, ytf and where was some open plains I had not before seen the most delightfully ytf for cul-
-tivation of any I had ever seen being extensive fertile ytf flats surrounded with beautiful groves of White Oak White Pine & sugary ytf Maple -- And a pretty stream flowing thro’ the Midst thereof ytf furnishing abundant opportunities for settlements on either side -- We then ytf rode down to the Seneca village and went to the Chief Warriors house who was ytf not at home but his wife treated us with much hospitality and manifested ytf her hearty good will will towards us by furnishing us with they tf best accommodations she could afford -- The Millwrights we understood ytf was ariv’d and gone to the propos’d place for building the sawmill which ytf was on the south side of the River near ayt f mile above the Village -- After ytf refreshing ourselves the Chiefs wife and several others accompanied us ytf to the place whe the Millwrights had begun to work ytf ytf
The situation was very beautiful for the purpose, but the stream we thought was rather small & several of the Indians expressed their fears about it, and some asserted we should take a review of the other stream which we attended to the next day in company with the Millwrights, and were still of the mind a good mill seat might be had at that place but the Millwrights seemed to thread several obstacles in the way, and protested in going on with the work where he had begun, and the Indians concluding the other stream might answer their purpose tho' it would not last all the year, we found it best to conclude leave the matter pretty much to them selves & the returned us many thanks for our care in coming to advise them.

This evening we mentioned to some of the Chief that we proposed going home to-morrow & should like to see a few of them collected together next morning to take leave of them before we depart. They replied they had thought of the same thing & would be happy to speak a few words with them us before we went away—

12th of the month. Accordingly this forenoon the Chiefs & others collected and called us into the Council room where we had some further conversation about the sawmill with which the
The situation was very beautifull for theyt purpose but the stream we thought was rather smal & several of theyt Indians express'd their fears about it. And seem'd desirous we should takeytf a review of the other Stream which we attended to the next day inytf company with the Millwrights and were still of the mind a good mill seatytf might be had at that place but the Mill wrights seem'd to throw ytf several Obstacles in the way, and persisted in going on with the work whereytf the had begun and the Indians concluding theytf other stream might answer their pur- pose tho' it would not saw all theytf year, we found best to leave the Matter pretty muchytf to them selves, yet the return'd us many thanks for our care inytf coming to advise them --ytf This evening we mentioned to some of their Chiefs that we propos'd goingytf home to morrow & should like to see a few of them collected togetherytf next morning to take leave of them before we departed. They repliedytf they had thought of the same thing and would be happy to speak a fewytf words with them us before we went away --ytf ytf ytf the chiefs and others collected and call'd usytf into the Counsel room where we had some further conversation about theytf sawmill with which the ytf

12th of the month ytf Accordingly this forenoon
appear satisfied—I also thought proper to inform them that I was now about to leave the Indian Country and go home to my friends, that I had been very happy in living this two years among their Brethren on the Alleghany River endeavoring to be useful to them, and that I felt so much regard for them as to come and see them before I left the Country that I was well pleased in viewing their land and glad they had reserved such a fine piece of land to live upon, and was desirous they might use all endeavours to cultivate this land that they might come to enjoy plenty to live upon—also that I heard of their resolutions to quit the use of Strong drink and hoped they might be strong in them so as to gain a victory—After some further remarks the Young war Chief (who appears to be a man of an active understanding) made a reply that he was thankful the Great Spirit above had preserved such a fine day for us to meet together and that we appeared to be of one mind—and then repeated a Speech nearly in substance to what he had delivered to Jacob Taylor & Jonathan Thomas about two weeks before which was as follows: "We feel happy to see you arrive at our Town & thank the Great Spirit for preserving you safe on the Journey as if
appear'd satisfied -- I also thought proper to inform them that I was now about to leave the Indian Country and go home to any friends, that I had been very happy in living this two years among their Brethren on the Allegany River endeavouring to be useful to them, and that I felt so much regard for them as to come and see them before I left their Country that I was well pleas'd in viewing their Land and glad they had reserved such a fine piece of Land to live upon, and was desirous they might use all endeavours to cultivate this Land that they might come to enjoy plenty to live upon -- also that I heard of their resolutions to quit the use of Strong drink, and hoped they might be strong in them so as to gain a victory -- After some further remarks the Young war Chief (who appears to be a man of an active understanding) made a reply that he was thankful the Great Spirit above had preserved such a fine day for us to meet together and that we appear'd to be of one mind -- And then he repeated a Speech nearly in substance to what he had delivered to Jacob Taylor & yf Jonathan Thomas about two weeks before, which which was as follows "We feel happy to see you arrive at our Town & thank the great Spirit for preserveing you safe on the Journey as if yf
he had appointed this day for us to meet together.
We call you Fathers because you are willing to instruct us and we thank you for taking the pains to call to see us— we now want to enquire of you concerning a speech we sent down to Philadelphia last winter to our friends Quakers— we have had a great deal of difficulty about the sale of our lands, and much counseling together have got this price reserved for ourselves to live upon we have looked round on every side to see if there was any people that regarded the good Spirit so much as to deal justly and honestly with us we heard of the Quakers that they were honest and might be depended on, so we unanimously agreed in counsel to apply to them for assistance and instruction and in the first place requested them to furnish us with a set of back-mill Irons which they have kindly granted and sent forward—we often consider our own situation and sometimes think we are too wild to become a civilized people but we have come to a resolution to try all we can, and now their is not any body can change the people of this Town with doing any damage or mischief neither has there been
he had appointed this day for us to meetyf together - We call you Brothers because you are willing to instruct usyf and we thank you for takeing the pains to call to see us - we now want toytf enquire of you concerning a speech we sent down to Philadel-
phia last winter to our friends - Quakers -ytf we have had a great deal of difficulty about the sale of our lands,ytf and much counseling together have got this piece reserved for ourselves toytf live upon - we have looked round on every side to see if there was anytyf people that regarded the good Spirit so much as to deal Justly andytf honestly with us - we heard of the Quakers that they were honest andytf might be depended on, & we unanimously agreed in counsel to applyytf to them for assistance and instruction, and in the first placeytf requested them to furnish us with a set of Sawmill Irons which they haveytf kindly granted and sent forward -- we often consider our wildytf situation and sometimes think we are too wild to become a civilized people,ytf but we have come to a resolution to try all we can, and now their isytf not any body can charge the people of this Town with doing any damageytf or Mischief neither has there been ytf
one shilling of our annuity kept back on account of the misconduct of our warriors— we are determined to persevere in the resolutions we have formed and at this we may not yet make much progress in this way yet we look forward to our children and think the instruction of our friends Quakers will have a lasting good effect on them— we therefore think our friends may afford as assistance as the see encouragement and according as our conduct deserves."

This was in substance repeated to us at this time and the young Chief also made some further observations desiring that I might tell their old friends the Quakers when I went home that they were exceedingly thankful for the kindness shown them and the assistance we had already given them that they were now determined to follow our advice as far as they were able and to kill all the Whisky that traders should bring among them for sale— that we must not think they were offended at us trying to make them sensible of their weakness for even their youngmen & young women rejoiced to hear it and were in hopes their hands would grow stronger that they might be enabled to gain the victory.
one shilling of our annuity kept back on account of the misconduct of our warriors — we are determined to persevere in the resolutions we have formed and altho' we may not yet make much progress in this way yet we look forward to our Children and think the instruction of our friends Quakers will have a lasting good effect on them — we therefore think our friends may afford us assistance as the see encouragement and according as our conduct deserves.

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Also that they were determined to try to help themselves and lay up money to purchase useful articles to go to farming with for the sake of the poor women and said it was too hard for them to do all their labor and work out in the hot sun.

and at the same place they could not ask any more favour of us—they were decent we should remember them, and as we said an knew their poor situation they would leave it to themselves to do whatsoever we thought best for them, but one thing in particular they said we desire you to remember that we are a poor ignorant people and for want of learning, in the course of our dealings with the white people have greatly wronged and lost much of our property—we want some of our Children instructed that they may have their eyes opened and be able to do the business of our nation, and if any of your society will come and live amongst us and instruct our Children that rich flat which we were viewing yesterday we have set apart for them to live upon and it shall be got for them as long as they choose to stay on it.

We told them we were glad to hear the resolutions they had formed and desired they might be strong and keep to them, and that
Also that they were determined to try to help themselves and lay up money to purchase useful articles to go farming with for the pitied their poor women and saw it was too hard for them to do all their Labour and work out in the hot sun. and altho they could not ask any more favours of us - they were desirous we should remember them, and as we saw on knew their poor situation they would leave it to ourselves to do whatsoever we thought best for them, but one thing in particular (they said) we desire you to remember that we are a poor Ignorant people and for want of Learning, in the course of our dealings with the white people have been greatly wronged and Lost much of our property -- we want some of our Children instructed that they may have their eyes open'd and be able to do the business of our nation, and if any of your society will come and live amongst us and instruct our Children that rich flat which we were viewing yeasterday we have set apart for them to live upon and it shall be for them as long as the choose to stay on it" -- We told them we were glad to hear the resolutions they had formed and desired they might be strong and keep to them, and that
I would inform their Old Friends in Philadelphia of their talk, but we could not tell whether any of our society would come to live among them east, yet we would still remember them & be their friends, and when they got their said mill built if they wanted any assistance about it or instruction to work with it some of our company from the Allegany would be willing to come and spend sometime with them & that in addition to some axes and tools that were coming forward for their use we would add a set of plow irons, for all which they returned many thanks and that our interview ended to good satisfaction, a favorable openness we thought appealing among the Indians at that place for further endeavors being used to promote the work of civilization.

About noon we set off homewards, calls by the way to see the Delaware Indians back again under our Indians camp, and reached Allegany next day about two o'clock. The Indians being returned from Pittsburgh we all went down in a canoe to Conshadaga to meet them in council having sent them word the evening before—Shortly after we arrived a number of the
I would inform their Old friends in Philadelphia of their talk, but could not tell whether any of our society would come to live among them or not, yet we would still remember them & be their friends, and when they got their saw mill built if they wanted any assistance about it or instruction to work with it some of our company from Allegany would be willing to come and spend some time with them & that in addition to some hoes and Axes that were coming forward for their use we would add a set of plow Irons, for all which they returned many thanks and thus our interview ended to good satisfaction, a favourable openness we thought appearing Among the Indians at that place for further endeavours being used to promote the work of Civilization.

About noon we set off homewards, called by the way to see the Delaware Indians, lodg'd again under an Indians camp and reach'd Allegany next day about two O'clock -- The Indians being return'd from Pittsburgh we all went down in a Canoe to Conishadaga to Meet them in counsel shortly after we arriv'd Number of the
Indians collected when about nine come friends certifies from the Committee on Indian affairs was read and explained to them, with which they appeared well satisfied and said it was true what our friends had told them but felt that if any young men should incline to come and live among the Indians they would be encouraged to come forward with good works of civilization and they were well pleased with the Quakers being among them for they thought it was so ordered by the Great Spirit. They told them I was about to take up my pack and go to my own Country that I had lived very happy this two years among them endeavouring to be useful to them and was thankful to the Great Spirit that all that time we lived together like brothers and in good friendship, so they must not think hard of my leaving for I still desired their prosperity and welfare and hoped the would gradually come forward in the good work of civilization and be strong in their resolutions to overcome that great evil strong drink — Several further remarks were made to them but for want of an interpreter well qualified for the business we could not explain matter so fully as was desirable.
Indians collected when four new comeytf friends certi
ficate from the Committee on Indian affairs was
read andytf explaind to them with which they
appeard well satisfied and saidytf it was true what
our friends had told them last fall that if any
otherytf young men should incline to come and live among
the Indians theyytf would be encouraged to come for-
ward good byytf civilization and they were
well pleas'd with theytf Quakers being among them for
they thought it was so ordered by the Greatytf Spirit--ytf I then told them I was about to take up my
pack and go to my own Countreytf -- that I had
lived very happy this two years among them
endeavouringytf to be useful to them and was
thankful to the Great Spirit that alltytf that
time we had lived together like Brothers and in good
friendship,ytf & they must not think hard of
my leaveing themytf for I still desired their prosperrity
and welfare and hoped the wouldytf gradually
come forward in the good work of civilization
and be strongytf in their resolutions to overcome
that great evil strong drink --ytf Several
further remarks were made to them but for
want of anytf interpreter well qualified for the
business we could not explain matters soytf fully
as was desirable --
ytf
We told them that some time ago they had made us a small present of some money which we were not willing to keep and had therefore concluded to add as much to it of our money as would purchase them a yoke of oxen for the use of that Town. Several matters were spoken too by our company for their encouragement in a sober industrious life, and complained enquiring which way I intended to go home. I told him up the waters of this river and from thence across to the Susquehannah, he then concluded sending some of his people with me a part of the way and said he would come and see me set out on the journey but interview lasted two or three hours and ended to good satisfaction an open ship still appearing among the Indians towards us as at the beginning, and the way appeared clearly open in my mind, to leave them, feeling nothing but love towards them as at the beginning, and the reward of peace for my feeble endeavours to render their life more comfortable and happy. And notwithstanding their advancement in the work of civilization was but slow and no very great as yet observable, there is sufficient cause to hope the work is gradually advancing that the labour bestowed upon their
We told them that some time ago theyytf had made us a small present of some money which we were not willing toytf keep and had therefore concluded to add as much to it of our money asytf would purchase them a Yoke of Oxen for the use of that Town -- Severalytf matters were spoken too by our company for their encourage ment in aytf sober industrious life, and Cornplanter ytf enquireing which way I intended to go home I told him up the waters of thisytf River and from thence across to theytf susquehannah - he then concluded ytf sending some of his people with me a part of the ytf way and said he would come and see me set out on the Journey --ytf Our interview lasted two or three hours and ended to good satisfaction anytf openness still appearing among the Indians towards us as at theytf begining, and the way appear'd clearly open in my View, to leave them,ytf feeling nothing but love towards them as at the begining, and the ytf reward of peace for my feeble endeavours to render their lifes moreytf comfortable and happy --ytf And notwithstanding their advancement in the work of civilization was butytf slow and no very great progress as yet observabyletf there is sufficient cause to hope the work is gradually advan- cing, ytf that the Labour bestowed upon that ytf
poor distressed people will not, but thro' faithfulness in those called thence to be in due time crownd with a degree of the desired success at least so far as to leave them without excuse, and perhaps be like bread cast upon the waters which may be gathered after many days.

17th Being the day appointed for my leaving the Indian farm. Corn planted came early in the morning to take leave of me and returned many thanks for my services amongst them, also desired me to remember him to my people and wished I might get home safe and find my people all well, and in particular desired me to tell the Chiefs of the Indians that he was very thankful for their kind endeavours to instruct them in a life of civilization and believed the Great Spirit above was well pleased with them. My intended route being up the Alleghany River and across to the waters of the Susquehannah Corn planted thought proper that three Indians should accompany a part of the way one to take my Creative by land and two to take me in a Canoe by water
poor distressed people will not be lost but thro' faithfulness in those called thereunto be in due time crown'd with a degree of the desired success at least so far as to leave them without excuse, and perhaps be like bread cast upon the waters which may be gathered after many days 17th Being the day appointed for my leaveing the Indian Country Corn-planter came early in the morning to take leave of me and return'd many thanks for my services amongst them, also desired me to remember him to my people, and wish'd I might get home safe and find my people all well, and in particularly desired me to tell the Chiefs of they Quakers that he was very thankful for their kind endeavours to instruct them in a life of civilization and believ'd the Great Spirit above was well pleased with them it -- My intended route yf being up the Allegany River and across the waters of the Susquehanna Corn-planter thought proper that three Indians should accompany a part of the way One to take my Creature by land and two to take me in a Canoe by water
about 60 miles up this River—Most of
the men women and Children in our
village came to see me set off and divers of
them appeared very sorry saying it was hard
they should never see me again—all thing
being ready and my companion Joel in-
tending to accompany me a part of the
way about 8 o'clock we embarked and
bid adieu to Gensingumtha where I had
spent two Years & upwards very content
ed and happy—
As we past up the river I called to bid
the Indians at the upper Settlement
farewell who appeared very friendly and
some of them manifested their hearty
good will by furnishing us with the
best provisions they could afford—
This day went up the river about 30 miles
encamp't near the mouth of a Creek
coming in on the South side of the
River called Tenewawangant which
Canroos can pass up several miles
the evening being wet erode a bath
Shed sandet which we lodged comfort-
ably. If the Indians having killed a
Deer in the River it afforded us Plenty
about 60 miles up this River -- Most of
the men women and Children in our
ytf Village came to see me set off and diversytf of
them appeard very sorry saying it was hard
they should never see meytf again -- All things
being ready and my companionytf Joel in-
tending to accompany me aytf part of the
way about 8 Oclock We embark’d and
bid adieu to Genesinguhta where I had
spent two years &ytf upwards very conten
ted and happy --ytf As we past up the river I call’d to bid
ytf the Indians of the upper Settlement
farewell who appear’d very friendlyyttf and
some of them manifested their hearty
good will by furnishing usytf with the
best provisions they could afford --
This day went up theytf river about 30 miles
encampt near theytf mouth of a Creek
comeing in on the South side of the
River call'dytf Teunewanguant which
Cannoes can passytf up several miles
the evening being wet erected a bark
shed under whichytf we Lodg’d comfort
ably, & the Indians haveing kill’d a
Deer in theytf River it afforded us plenty
ytf
of fresh venison which we roasted at the fire.

18th. Set forward early, passed by some fertile flats on the north side of the river, on one of which is a large island. Passed near the head of the Indians reservation, past the mouth of Chicasawanne, & thence about noon, the latter of which is a boatable stream for nearly forty miles and in blocks with the water of the Genesee River—At the mouth of this stream the Indians formerly lived. Eight miles above this the Oswego unites with the Allegany coming in on the north side which we pass up to Francis Kings settlement. 6 miles from its mouth and 60 miles from Genesee.

At this place a town is laid out called Crescendo, and near it a place called Lebanon. Several houses built, a sawmill erected and proposals made for building a grist mill this summer. The land appears to be good and except some flats along the river which abound with white walnut, Hickory, Sugar maple, generally heavy timbered and hard to clear being covered with Hemlock white pine. Beaches. At this place we lodged.
Transcription

of fresh venison which weyf roasted at
the fire --ytf ytf ytf 18th ytf Set forward early, pass’d by some
fertile flats on the north side of theytf River
on one of which is a large plumbytf Orchard
near the head of the Indians reservation,
past the mouth ofytf Chicaswanue, & Issue
about noon, the latterytf of which is a boatable
stream for near forty miles and interlocks
withytf the waters of the Genesee River - at the
ytf mouth of this stream the Indians former
-ly lived -- Eight miles aboveytf Issue the
ytf Oswega unites with the Allegany comeing
in on the North Side which we passtytf up
to Francis Kings Settlement 6 milesytf from
its mouth and 60 miles from Genesinguh
ytf ta -- At this place a Town is laid out calld
ytf Ceres and near it a place calld Lebanon.
Several houses built, a sawmilytf erected and
proposals made for building a Grist mill
this Summer --ytf The Land appears to be fertile
and (except some flats along the riverytf which
abound with White walnut Hickory & Sugar
Maple) Generallyytf heavy timbered and hard
to Clear being Coverd with Hemlock white
pine, ytf Beech, &c. At this place we Lodg’d
ytf
and a path being marked thro' the wilderness to pine creek which enters into the west branch of Susquehannah. Francis King proposed sending a pilot with me as far as the first settlement on Pine Creek.

19th About eight o'clock took leave of my companion Joel & the Indians that were with me, and proceeded on thro' the wilderness mostly an east and sometimes southeast direction past up the waters of the Oswego creek about 15 miles, thence over two or three mountains and encamped on one of the head waters of the Alleghany River where it was about large enough to turn a mill having come I suspect twenty five miles the path generally pretty good, the land clear of stone and of an excellent quality abounding with Hemlock white pine Beech, and in some places wild Cherry and Sugar Maple. The night being clear Lady 9 very comfortably beside our fire with out any covering.

20th Set forward early and passed up a remarkable hollow or narrow valley for about three miles which appears to be about 20 Rod wide at the entrance and terminated at a point on very high land running nearly eastward thence over the high ridge to the head
and a path being market thro' theyrf wilderness to pine creek which emties into theyrf the west Branch of Susquehannahytf Francis King propos'd send ing a piloytf with me thro the as far as the first settlement on Pine Creek --ytf ytf ytf 19th ytf About eight Oclocyk tok Leave of my companion Joel & the Indians that were with me, and proceeded onytf thro' the wilderness nearly an east and sometimes southeastytf direction--past up the waters of the Oswego ytf Creek about 15 miles, thence over two or three mountains and encampt on one of the head waters of the ytf Allegany River where it was about largeytf enough to turn a mill haveing come I suposeytf twenty five miles the path generally pretty good, the Land Clear ofytf Stone and of an excelent Quality abound ing with Hemlock white paine Beech,ytf and in some places wild Cherry and Sugar Maple. The night being Clearytf Lodg'd very comfort- ytf ytf ytf 20th ytf Set forward early and pass'd up ably beside our fire with out any Covering --ytf able hollow or narrow vale forytf about three miles which appeard to be about 40 Rod wide at theytf entrance and terminated at a point In very high Land running nearlyytf eastward thence over the high ridge to the head ytf
waters of Pine Creek about 20 miles from our lodging—This ridge is supposed to be the highest land in the state of Pennsylvania, as it divides the head waters of the Alleghany which runs to the westward from the head waters of the Tioga and other waters of the Susquehannah running eastward and the head waters of the Genesee River which runs north from other waters of the Susquehannah running southward— all these streams having their source within a few miles of each other— The land on this Ridge is of a superior quality full of stone and favourable for Cultivation abounding with much Sugar Maple and wild Cherry— On the east side is the Head waters of Pine Creek which runs very swiftly. The land stony and path very difficult getting along in places, after going down it about 3 miles met with several hands cutting a road thru the woods towards the Alleghany River who were moving out with their Families to settle on the western waters—in a few miles further we
waters of piney Creek about 20 miles from our
lodgeing -- This ridge is supposed to be the
highest Land in the state of Pensylvania, as
it divides the head waters of Allegany
which runs to the westward from the head
waters of the Tioga and other waters of the
Susquehannah running eastward, and
head waters of the Genesee River which
runs north, from other waters of the
Susquehannah running Southward --
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within a few miles of each other -- The land on this Ridge is of a superior
quality Clear of Stone favourable
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Sugar Maple and wild Cherry -- On the East side is the head waters
of piney Creek which runs very swiftly
the Land Stony and path very difficult getting along in places, after going
down it about 3 miles met with several hands cutting a road thro' the
woods towards Allegany River
who were moving out with their
Families to settle on the western
waters -- in a few miles further we
come to their encampments where their wives were sitting with a number of small children beside them, having been about a month on their journey thusfar and I supposed it would take them near another month to get thither to the boatable waters of the Alleghany. The men cut the road open about 2 miles per day, and every few days moved their encampments their property being drawn on sleds by oxen. The women were complaining their provisions were nearly exhausted & thought indeed they had a dull prospect before them going into a new country where little could be had but what they could obtain by hunting.

After traveling down this rapid stream 12 of the miles, some part of the way good land and several smaller streams entering in furnishing abundant opportunity for water works we came to the great Elk lick at which place I was informed a white man had killed & salted up 12 barrels of Elk meat last Fall. It appeared to be a small pond about fifty or sixty yards in circumference.
Transcription

come to their encampments where their ytf wives were sitting with a number of small children beside them, having ytf been about a month on their Journey thus far and I suppos'd it would ytf take them near another month to get thro' to the Boat able waters of ytf the Allegany -- The men cut the road: open ytf about 2 miles pr. day, and every few days mov'd their encampments ytf their property being drawn on sleds by Oxen -- The women were com ytf plaining their provisions were nearly exhausted & I thought indeed they ytf had a dull prospect before them, going into a new Coun trey where ytf little could be had but what they could obtain by hunting ytf After traveling down this Rapid stream 12 or 14 miles, some part of their way good Land and several smaller streams emptying in furnishing ytf abundance opper tunity for water works we came to the Great Elk lick at which place I was inform'd a white ytf man had killed & salted up 14 Barrels of Elk meat last Fall -- It ytf appear'd to be a small pond about fifty or sixty yards in circumferance ytf
and roads beat in every direction from it by the numerous herds of Elk and Deer that resort thither to water— it is said near thirty Elk have been seen about it in one drove, & evident marks appear that the Indians have formerly made it a memorable place. To this place Canoes can come up this stream being near 90 miles from where it unites with the Susquehanna.

Past on about six miles further and met with a small cabin (one of the before mentioned peoples encampments) where we lodged comfortably on our blankets an excellent flat being near afforded pasture for our horses having traveled about 30 miles.

21st. Set out early and rode down the Creek 6 miles to the third forks. Here stands the first house being 60 miles from King's settlement this was formerly a noted place by the Indians, called the Big Meadows, some excellent flats here abounding with Hickory and White Walnut.

At this place lived one James Mills
and roads beat in every direction from it by the numrous herds of Elk and deer that resort thither to water - it is said near thirty Elk have been seen about it in one drove, & evident marks appear that the Indians have formerly made it a memorable place -- To this place Canoes can come up this stream yf being near 70 miles from where it unites with the Susquehannah -- past on about six miles further and yf met with a small cabbin, (one of the before mentioned peoples encampments) where we lodg'd comfortably on our blankets an exelent flat being near afforded pasture for our horses having traveled about 30 miles -- yf yf 21st yf Set out early and rode down the 6yf miles to the third fork Where stands the first house being 60 miles from yf kings Settle ment -- this was formerly a noted place by the Indians, calld the big Meadows - someyf exelent flats here abounding with Hickory & White Walnut -- yf At this place lived one James Mills yf
who had a large family, and one Daughter.
whose activity in hunting was nearly
equal to that of an Indian, killing Elk,
Deer, and Bears in great numbers—
Breath fastened here and rode down the
Creek about 18 miles to the next
settlement, the way very difficult to get
along in many places. The Creek on all
sides bounded by high towering, where
craggy lofty trees surpass with all description.
In some places I suppose them to be 700 feet
high, covered with such stupendous piles
of Rocks as render all approach insuperable, and some of the tops project so
much that the sun shining in
the Front in the afternoon of the Day
made a shadow a considerable ways down
the side. On the Summit of one of these
Rocks I saw a large white animal sitting
which appeared to be of the foul kind.
what it was I could not tell, but the
wild romantic prospect of the place
exceeded anything of the kind I had ever
before seen and probably had never been
trdden by the foot of man.
who had a large family, and one Daughter whose activity in hunting was nearly equal to that of any Indian, killing Elk, Deer, and Bears in great numbers -- Breakfasted here and rode down the Creek about 18 miles to the next Settlement - the way very difficult to get along in many places - the creek on all sides Bounded by towering mountains whose craggy lofty tops surpasseth all description - In some places I suppos'd them to be 500 feet high, cover'd with such stupendous piles of Rocks as renderd approach inaccessible, and some of the tops projected over so much that the sun shineing in the Front in the afternoon of the day made shadow a considerable ways down the Side -- On the summit of one of these Rocks I saw a large white animal sitting which appeard to be of the fowl kind -- what it was I could not tell, but the wild romantic prospect of the place exceeded any thing of the kind I had every before seen, and probably had never been trodden by the foot of man --
This afternoon I saw two Elk Does in the creek with their young ones by their sides about as large as young Calves.

Travelled about 24 miles to day, much of the way in the water and over stones & rocks without number and landed in a Witman’s cabin where the people were very kind, but the Indians of small Giles so very numerous as to render it impossible resting comfortably.

21st. This day started with my pilot and proceeded on down the creek to the mouth about 38 miles. The mountains still continue to bound the creek on each side but the valleys more extensive than in yeasterday’s journey, and settlements made every few miles. Several sawmills are also erected where timbers is sand and rafted down the Susquehanna. The inhabitants appear kind and glad to see travelers, chiefly depending on hunting for meat and many of them were about moving over to the Alleghany waters, saying
This afternoon I saw two Elk Does in the ytf Creek with their young ones by their sides ytf about Large as young Calves -- Lodg travel'd about 24 miles toytf day, much of the way in the water and over stone & Rocks withoutytf number and Lodg'd in a Whitemans Cabbin where the people were veryytf kind, but the knots or small flies so very numerous as to render itytf impossible resting comfortably. --ytf ytf ytf 22nd ytf This day parted with my pilot and pro ceeded on down the Creek to the mouth about 38 miles -- Theytf mountains still continue to bound the Creek on each side but the valleys more extensive than inytf yesterdays Journey, and Settlements made every few miles, severalytf sawmills are also erected where timber is saw'd and rafted down theytf Susquehannah -- The inhabitants appearytf kind and glad to see travelers chiefly depending on hunting for meat ytf and many of them were about move ing over to the Allegany waters, saying ytf
they were tired of this place and determined to move further back in the woods—I concluded they were as far back in the woods already as I should like to settle, but there appeareth to be a Clase of people advanced in civilization but one degree above Indians that cannot live contented when the inhabitants crowds in upon them—the like to be on the frontiers of the country their children are brought up without education it indulged in the habits of savage life, whereby their morals are greatly corrupted, and often prove furnishing examples to the poor Aborigines of the land—Near the mouth of Pine Creek is a body of excellent land some well cultivated farms and large fields of good grain—At Lodg at Morrison's Tavern where I got good entertainment

23 In the morning crossed the Creek again where it was about 100 yards wide (after having crossed it I suppose more than 50 times in that many miles distance) and rode down the west Branch of the Susquehannah
they were tir'd of this place andytf determi
ned to move further back in the woods--
I concluded they wereytf as far back in the wood
already as I should like to settle, but there
ytf appears to be a Class of people advanc'd in
civilization but one degreeytf about Indians
that cannot live contented when the inha-
bitants crowdsytf in upon them -- the like
to be on the frontiers of the Countrey
theyrf children are brought up without
education & indulg'd in the habistsytf of
Savage life, whereby their morals are
greatly corrupted, and oftenytf prove pernicious
examples to the poor aborigines of the
Land -- Nearytf the mouth of pine Creek
in a body ofytf exelent Land some well cultiva
ted farms and Large fields of good Grain --
ytf At Lodg'd at Morrisons Tavern where I got
good entertainmentytf --ytf ytf ytf   ytf 23rd ytf In the morning cross'd the Creek again
ytf where it was about 100 yards wide (after have
ing cross'd it I suppose moreytf than 50 times in
that many miles distance) and rode down
the westytf Branch of the Susquehannahytf
ytf
to Williamsport where I dined. Fine cultivated farms along the rivers this stage and great crops of grain. Also a little village called Newberry near Lochs Elm Creek. At Williamsport the County Courts are held for Lycoming County, a populous little village in which is five taverns & situated in a fertile country.

In the afternoon met with 15 Slagans laden with families moving from Bucks County out to Genesee and Niagara. A number of women and children were on foot driving herds of cattle before them.

About dark arrived at Menace and Lady's at our friend Mr. Ellices a man of great professions and wonderful building on his farm—30 miles to day.

20th. Set out about 10 o'clock and rode to Catawespy about 30 miles. The most of the way a hilly barren country covered with pitch pine, yet the soil in places natural for grain & grapes where settlements are made—about 10 miles from Catawespy Town.
to Williamsport where I din'd -- fine cultivated farms along the River this stage and great Crops of Grain -- also a little village call'd ytf Newberry near Licoming Creek -- At Williamsport the County Courts are held for Lycoming County a prosperous little village in which is five taverns & situate in a fertile Country. In the afternoon met with 15 Waggons Loaded with families moving from Bucks county out to Genesee and Niagara -- A number of Women and Children were on foot driving herds of Cattle before them -- About dark arriv'd at Muncy and Lodg'd at our friend Wm. Ellises a man of Great possessions and wonderful building on his farm -- 30 miles to Catawessy about 30 miles -- the most of the way a hilly barren Country cover'd with pitch pine, yet the soil in places natural for Grain & Grass where settlements are made -- about 10 miles from Catawessy I saw
The first Locusts which were there in great numbers— crossed the ferry near the mouth of Fishing Creek, and rode into Catawby about sunset a pleasant little village containing about 30 houses, & lodged at Isaiah Williams Tavern.

25th sett forward early and rode this day about 40 miles to Pensingers tavern. The rest of the way a barren mountainous country a few valleys except the about the head waters of Schuykill River. Plenty of Taverns on the Road to accommodate Travelers. Lodged at Pensingers the evening very wet.

16th Rode 9 miles to Castertown before Breakfast—a pleasant little village containing 60 or 70 houses mostly Dutch people situated on the fertile banks of the Schuykill river—continued thence this reading and on to Patricope in the evening where I had the consolation to meet with my beloved Sundayman Jacob Lindley and his wedding guests having that day taken to wife the worthy Beth Anna Ruths, a Citizen of that place—one reflecting
the first Locusts which were there inytf great
numbers -- Cross'd the ferry near the
mouth of fishing Creek, and rode into Catawessy
about sunset a pleasant little village
ytf containing about 80 houses, & lodg'd at
ytf Isaiah Willits Tavern --ytf ytf ytf 25th ytf Set forward early and rode this
day about 40 miles to Pensingers tavern -
The most of the way aytf barren mountain
ous Countrey a few valleys excepted about
the headytf waters of Schuylkill River -- plenty
ytf of Taverns on the Road to accommodate Travelers.
Lodgd aytf Pensingers - the evening very wet --ytf 26th ytf Rode 9 miles to Carterst
fast - a pleasant little village containing
60 or 70 houseytf mostly Dutch people - situ-
atied on the fertile Banks of the Schuylkill
River - in thence thro'ytf Reading and on
to Pottsgrove in the evening where I had
theytf consolation to meet with my beloved
Kinsman Jacobytf Lindley and his wedding
Guests having that day taken t Joeytf wife
the worthy Ruth Anna Ruther a
ytf Citizen of that place -- on reflecting
ytf
on the great change that had taken place since my parting with him I was somewhat affected, but meeting with a number of my friends and relations at this place it was a feast of no little satisfaction.

In two days more reached home being the 26th of the month after having been away two years and two months and in that time home travelled about 3700 miles.
on the great change that had taken place
since my parting with him I was some
what affected, but meeting with a number
of my friends and relations at this place
It was a feast of no little satisfaction --
In two days more reached home being
the 28th of the month, after having been
away two years and two months -- and
in my route home traveled about 390
miles -- In the Summer of 1805
In the Summer of 1805 a number of the principal Chiefs and warriors of the Six Nations of Indians principally Seneca assembled at Buffalo Creek in the State of New York at the particular request of a Missionary from the State of Massachusetts.

The Missionary being furnished with an interpreter and accompanied by the agent of the United States for Indian affairs met the Indians in council when the following talk took place, first by the Agent.

Brother of the Six Nations,
I rejoice to meet you at this time and thank the Great Spirit that he hath preserved you in health and given me another opportunity of taking you by the hand.

Brother, the person who now sits by me is a friend who has come a great distance to hold a talk with you, he will inform you what his Business is and it is my request that you should listen with attention to his words.

Missionary.

My Friends, I am thankful for the opportunity afforded us in meeting together at this time. I had a great desire to see you and enquire into your state and welfare.
ytf a number
of the principal Chiefs and warriers of the Six
Nations ofytf Indians principally Senecas assem
bled at Buffaloytf Creek in the State of Newytf York
at the particular request of a Missionary from
ytf the State of Massachusets The Missionary being furnished with an
Interpreter and accompanied by theytf agent of
the United States for Indian affairs met the
Indians inytf council when the following talk took
place, first by the Agentytf Brothers of the Six Nations
I rejoice to meet you at this time andytf thank
the Great Spirit that he hath preserved you
in healthtf and given me another oppertunity
of takeing you by the hand - -ytf -ytf Brothers the person who now sits by me
is a freind who has come aytf great distance to hold
a talk with you, he will inform you whatytf his
Business is and it is my request that you should
listenytf with attention to his words.ytf Missionary. . .
My friends I am thankful for the
oppertunitytf afforded us in meeting together
at this time. I had a great desireytf to see you
and enquire into your state and welfare
ytf
for this purpose I have traveled a great distance being sent by your old friend the Boston Missionary Society. You will recollect they formerly sent missionaries among you to instruct you in religion and labor for your good. Although they have not heard from you for a long time yet they have not forgotten their brothers of the Six Nations and are still anxious to do you good.

Brother,

I have not come to get your lands or your money but to enlighten your minds, and to instruct how to worship the Great Spirit agreeably to his mind and will and to preach to you the Gospel of his son Jesus Christ. There is but one religion and one way to serve God and if you do not care the right way you cannot be happy hereafter. You have never worshipped the Great Spirit in a manner acceptable to him, but have all your lives been in great error and darkness. He endeavors to remove these errors and open your eyes so that you may see clearly in my business among you.

Brother, I wish to talk with you as one friend talks with another and if you have any objections to receive the religion with I preach I wish you to state them and I will
for this purpose I have traveled a great distance being sent by your old friends the boston Missionary Society. You will recollect they formerly sent missionaries among you to instruct you in religion and labour for your good. Although they have not heard from you for a long time yet they have not forgotten their brothers of the Six Nations and are still anxious to do you good. Brothers, I have not come to get your lands or your money but to enlighten your minds, and to instruct how to worship the Great Spirit agreeably to his mind and will and to preach to you the Gospel of his son Jesus Christ. There is but one religion and one way to serve God and if you do not embrace the right way you cannot be happy hereafter. you have never worshiped the Great Spirit in a manner acceptable to him, but have all your lives been in great errors and darkness. To endeavour to remove these errors and open your eyes so that you may see clearly is my business among you. Brothers I wish to talk with you as one friend talks with another. and if you have any objections to receive the religion which I preach I wish you to state them and I will
endeavour to satisfy your minds and remove the objections.

Brothers I want to speak your minds freely for I wish to reason with you on the subject and if possible to remove all doubts if there be any on your minds. The subject is an important one and it is of consequence that you give it an early attention while the offer is made you. Your friends the Boston Missionary Society will continue to send you good and faithful ministers to instruct and strengthen you in religion if on your part you are willing to receive them.

Brothers since I have been in this part of the Country I have visited some of your small Villages and talked with your people. They appeared willing to receive instruction but as the look up to you as their elder brothers in Counsel they want first to know your opinion on the subject. You have now heard what I have to propose at present I hope you will take it into consideration and give me an answer before we part.

After about two hours consultation among themselves the Chief commonly called by the white people Chief Jacket arose and spoke as follows--

This Indian name is Se, go he wants, which signifies beckon Arise.
endeavour to satisfy your minds and remove the objections. Brothers I want you to speak your minds freely for I wish to reason with you on the subject and if possible to remove all doubts if there be any on your minds. They subject is an important one and it is of consequence that you give it an early attention while the offer is made you. Your friends the Boston Missionary Society will continue to send you good and faithful ministers to instruct and strengthen you in religion if on your part you are willing to receive them. -- Brothers Since I have been in this part of the Country I have visited some of your small Villages and talked with your people, they appear willing to receive instruction -- but as they look up to you as their older brothers in Council they first to know your opinion on the subject. You have now heard what I have to propose at present I hope you will take it into consideration and give me an answer before we part. -- After about two hours consultation among themselves the Chief commonly called by the white people *Red Jack* arose & spoke as follows -- * His Indian name is Se,go,he,wautah, which signifies keeper Arise. - -
Brother, you say you want an answer to your talk before you leave this place—it is right you should have one as you are a great distance from home and we don't wish to detain you, but we will just look back a little and tell you what our Fathers have told us and what we have heard from the white people—

Friend & Brother,

It was the will of the Great Spirit that we should meet together this day—he order all things and has given us a fine day for our council. He has taken his garment from before the sun and caused it to shine brightly upon us. Our eyes are open that we see clearly, our ears are unstoped that we have been able to hear distinctly the words you have spoken; for all these favours we thank the Great Spirit and him only—

Brother, this council fire was kindled by you; it was at your request that we came together at this time. We have listened with attention to what you have said—you requested us to speak our minds freely. This gives us great joy for we must consider...
ytf ytf  Brother you say you want an
answer to your talk before you leave this place
- it is wright you should have one as you are
a great distance from home and we dont wish
to detain you, but we will first look back a
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This Council fire was kindled
by you it was at your request that we
came together at this time - we have listen'd
ytf  with attention to what you have said - you
requested us to speak our minds freely - This
gives us great joy for we now consider ytf
Thus we stand upright before you and can speak what we think—all have heard your voice and all speak to you now as one man but minds are agreed—

Brother,
you say you wanted an answer to your talk before you leave this place—is it right you should have one as you are a great distance from home and we don't wish to detain you—but we will first look back a little and tell you what our fathers have told us, and what we have heard from the white people—

Brothers listen to what we say.

There was a time when our forefathers owned this great island—There seats extended from the rising to the setting sun. The great spirit had made it for the use of Indians—he had created the Buffalo the Deer and other animals for food. He had made the Bear and the Beaver, their skins served us for clothing—he had sheltered them over the country and taught us how to take them—he had caused the earth to produce corn for bread. All this he had done for his red children because he loved them. If we had some disputes about hunting ground they were generally settled without the shedding of much blood—but an evil day came un
that we stand upright before you and can speak what we think -- all have heard your voice and all speak to you now as one man, our minds are agreed -- Brother
You say you wanted an answer to your talk before you leave this place - it is right you should have one as you are a great distance from home and we dont wish to detain you but we will first look back a little and tell you what our fathers have told us, and what we have heard from the white people -- Brother listen to what we say,
There was a time when our forefathers owned this Great Island -- There seats extended from the rising to the Setting sun - The Great Spirit had made it for the use of Indians - he had created the Buffalo the Deer and other Animals for food he made the Bear and the Beaver, their skins served us for clothing - he had scattered them over the Country and taught us how to take them -- he had caused the earth to produce corn for bread. All this he had done for his Red children because he loved them - If we had some disputes about hunting ground they were generally settled without the shedding of much blood - But an evil day came up
upon us. Your forefathers crossed the great waters and landed on this island—Three num-
bers were small they found friends and not
enemies—They told us they had fled from
their own country for fear of wicked men
and had come here to enjoy their religion.
They asked for a small seat—we took pity
on them granted their request and they
sat down beside us—we gave them corn and
meat they gave us prison (alluding it is
supposed to drink spirits) in return.
The white people now found our country
belongings were carried back and more came
amongst us, yet we did not fear them—we
took them to be friends they called us Bro-
thers, we believed them and gave them a
larger seat—at length their numbers had
greatly increased—They wanted more land
they wanted our country—and eyes were
open and minds uneasy—wars
took place. Indians were hired to fight against
Indians—and many of our people were
destroyed—They also brought strong liquors
amongst us—it was strong and powerful
and has slain thousands—

Brother
Our seats were once large and
great—now small—You have now become
a great people—and we have scarcely a
Transcription

upon us. Your forefathers crossed the great waters and landed on this Island -- Their num bers were small, they found friends and not enemies -- They told us they had fled from their own Countrey for fear of wicked men and had come here to enjoy their religion -- They asked for a small seat -- we took pity on them granted their request and they sat down beside amongst -- we gave them corn and meat they gave us pison (alludeing it is suppered to ardent spirits) in return The White people had now found our Countrey Tideings were carried Back and more came amongst us, yet we did not fear them, we took them to be friends they called us Brothers, we believed them and gave them a larger seat -- at length their numbers had greatly increased - they wanted more land they wanted our Countrey - our eyes were open'd and our minds were became uneasy - Wars took place - Indians were hired to fight against Indians -- many of our people were destroy'd -- They also brought strong liquors amongst us -- it was strong and powerful and has slain thousands -- Brother Our seats were once large and yours were small - you have now become a great people - and we have scarcely a
Place left to bread and blankets-you have got our country but are not satisfied you want to force your religion upon us.

Brother, continue to listen.

You say you are sent to instruct us how to worship the Great Spirit agreeably to his mind, and if we don't take hold of the religion which you teach we shall be unhappy hereafter-you say that you are right and we are lost-how do you know this to be true?-we understand that your religion is written in a book-if it was intended for us as well as you-why has not the Great Spirit given it to us, and not only to us-but why did he not give to our forefathers the knowledge of that book with the means of understanding it rightly? We only know what you tell us about it. How shall we know what to believe being so often deceived by the white people?

Brother, you say there is but one way to worship the Great Spirit—if there is but one religion why do you white people differ so much about it? Why not all agree as you can all read the book?

Brother, we do not understand these things.
place left to spread our blankets - you
have got our country but are not satisfied
you want to force your religion upon us, brother continue to listen
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sent to instruct us how to worship the
great spirit agreeably to his mind, and if
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to worship & serve the great spirit -- if there is but one religion why do you white people differ so much about it? why not all agree as you can all read the book. -- brother
we do not understand these things
brother
We are told that your religion was given to your forefathers and has been handed down from father to son—we also have a religion which was given to our forefathers and has been handed down to us their children we worship in that way, it teaches us to be thankful for all the favours we receive to love each other and to be united, we never quarrel about religion.

Brother:
The great Spirit has made us all but she has made a great difference between his white and red children. He has given us different complexions and different customs. To you he has given the West, to them he has not opened our eyes we know these things to be true. Since he has made so great a difference between us in other things why may we not conclude that he has given us a different religion—according to our understanding, the great Spirit does right. He knows what is best for his children—we are satisfied.

Brother: We do not want to destroy your religion or to take it from you we only...
We are told that your religion was given to your forefathers and has been handed down from father to son - we also have a religion which was given to our forefathers and has been handed down to us their children. We worship in that way, it teaches us to be thankful for all they favours we receive to love each other and to be unite, we never quarrel about religion.

Brothers,
The Great Spirit has made us all but he has made a great difference -- between his white & red children. He has given us different complexions and different customs. To you he has given the ark, to these he has not open'd our eyes we know these things to be true. Since he has made a great a difference between us in other things - why may we not conclude that he has given us a different religion according to our understandings. The Great Spirit does right. He knows what is best for his children - we are satisfied.

Brother we do not want to destroy you religion or to take it from you we only
wants to enjoy our own.

Brother, we are told that you have been preaching to the white people in this place. These people are our neighbours and we are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does the good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said.

Brother, you have been heard and your talk, and this is all we have to say at present, as we are going to part we will come and take you by the hand and hope the Great Spirit will protect you on your journey and return you safe to your friends.

As the Indians began to approach the missionary, he arose hastily from his seat and replied that he would not take them by the hand, that there was no fellowship between the religion of God and the works of the Devil. This being interpreted to the Indians they smiled and retired in a measurable manner.
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able manner --
The Speech of Red Jacket, a chief of the Seneca nation in answer to a Cheech of one Richardson who applied to buy the Indians' right to the reservations lying in the territory commonly called the Holland purchase delivered at a Council held at Buffalo Creek in May 1811.

Brothers, we opened our ears to the talk you lately delivered to us at our council fire. In doing important business it is best not to tell long stories but to come to it in a few words. We therefore shall not repeat your talk, which is fresh in your minds, we have well considered it and the advantages and disadvantages of your offers. We request your attention to our answer which is not from the Speaker alone but from all the Sachems and Chiefs round our Council fire.

Brothers, we know that great men as well as great Nations having different interests have different minds and do not see the same subject in the same light, but we hope our answer will be agreeable to you and your employers.

Brother, your application for the purchase of our lands is to our minds very extra-

ordinary. It has been made in a crooked
The Speech of Red Jacket a chief of the Seneca Nation in answer to a Speech of one Richardson who applied to buy the Indians right to the reservations lying in the territory commonly called the Holland purchase delivered (at a Council held at Buffalo Creek in May 1811). Brother we opened our ears to the talk you lately delivered to us at our council fire. In doing important business it is best not to tell long stories but to come to it in a few words. We therefore shall not repeat your talk which is fresh in your minds. We have well considered it, and the advantages and disadvantages of your offers. We request your attention to our offers answer which is not from the speaker alone but from all the Sachems and chiefs now round our Council fire. --Brother We know that great men as well as great Nations having different interest have different minds, and do not see the same subject in the same light, but we hope our answer will be agreeable to you and your employers. --Brother Your application for the purchase of our lands is to our minds very extraordinary. It has been made in a crooked
manner — you have not walked in the straight path pointed out by the great council of your nations. You have no writing from and great father the President. In making up our minds, we have looked back and remembered how the gatherers purchased and laid in former times. They bought their piece after piece for a little money paid to a few men in our nation and not to all our brethren in till and hunting grounds have become very small. If we sell these we know not where to spread out blankets —

But that you tell us again employers have purchased of the council of gatherers a right to buy and lands we do not understand how this can be the lands do not belong to the gatherers they are ours and were given to us by the great spirit Brother. We think it strange that you should jump over the lands of our brethren in the east and come to our council fire to get off to get our lands. When we get our lands in the East to the white people, we determined never to sell these we kept which are as small as we can live comfortably on —

Brother you want us to travel with you and look for other lands. If we should sell our lands and move off into a distant country towards the setting sun, we should be looked
manner -- You have not walked in the
yetf strait path pointed out by the great coun-
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from our Great father the President. In make-
ing up our yetf minds we have looked back and re-
membered how the Yorkers purchased and yetf lands
in former times. They bought them piece after
piece for a little yetf money paid to a few men
in our nation and not to all our Brethren
yetf until our planting & hunting grounds have becomeyetf very
small - & if we sell these we know not where to
spread our yetf blankets --yetf Brother you tell us your employers have purchased
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east and came yetf to our council fire so far off
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and look for other lands. If yetf should sell our
lands and move off into a distant countrey
towards theyetf Setting Sun, we should be look'd
yetf
upon in the Country to which we go as strangers and be despised by the red as well as the white people men and we should soon be surrounded by the white people who will there also kill our game come upon our lands and try to get them from us.

Brother - We are determined not to sell our lands but to continue on them. They are fruitful and produce us corn in abundance for the support of our women and children and grapes and hays for our cattle.

Brother - At the Treaty held for the purchase of our lands the white men with sweet voices and smiling countenances spoke to us they told us that they would not cheat us but that the Kings children on the other side of the lake would cheat us. When we go on the other side of the lake the Kings children tell us they want people will cheat us but with sweet voices and smiling faces assure us of their love and that they will not cheat us. These things puzzle our heads and we believe that they Indians must take care of themselves and trust in that in many people is in the Kings children.

Brother! At a late Council we requested our Agents to tell you that we want not sell our lands and we thinks you have not spoken
Transcription

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ytf the other side of the Lake the kings children tell
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things puzzle ourytf heads and we believe that
they Indians must take care of themselves
ytf and trust either in your people or in the
Kings children --ytf Brother At a late Council we requested
our Agents to tell you that we wouldytf not sell
our lands and we think you have not spoken
ytf
to our Agents since we they would have told you so, and we should not have met you about Council five at this time.

Brother they white people buy and sell false rights to our lands and your employers say have paid a great price for the right. They must have plenty of money to spend it in buying and selling false rights to lands belonging to Indians. They lose of it will not hurt them, but our lands are of great value to us and we wish you to go back to your employers and to tell them and the Yorkers that they have no right to buy and sell false rights to lands belonging to

Brother this is all we got to say.
to our Agents since they would have told
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Council fire at this time. Brother they white people buy and sell false
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yourf Indians -- Brother this is all we got to say yourf yourf