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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Some account of my residence among the Indians. Continued

3rd Mo the 1st The weather very cold and snow near three feet deep.
In the last month the Indians generally collected at 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 dress of Deer skins to the lower village and an old lame man unable to travel the 13 or 15 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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collected together when I found the writing they wanted done was a speech which Corn Plan ter Brother was going to make respecting what he said he had seen in a trance some time before, which I would willingly have avoided 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 inserting 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.

27th of the month By a certain Francis King 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 information from them was truly satisfactory. We also got intelligence from the committee.
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an Indian affair which informed us that the two young men—Jacob Taylor and Jonathan Thomas—had been residents at the Sieda settlement did not appearrelease 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 relieved from the present engagement the ensuing summer, having informed the Committee on Indian affairs thereof accordingly.

37th the 5th. Received a letter from my Father in which he expresses much desire for my return before the ending 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 concerns 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 informd 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 they present engagement the ensuing summer, having inform'd the Committee on Indian affairs thereof accordingly -- 5th month the 4th Receivd a letter from my Father in which he express 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 the 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 the collected to divide their money which we did accordingly the 9th 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 W. 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 Cornplanter requested us to attend at their Village when they collected to divide their money which we did accordingly on the 8th of this month. Cornplanter 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 County. 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 to the wall, and 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 stood about and said he expired without any appearance of convulsion or dismay and was not apprehended at that time. The members of white people were present.

While we were speaking with Corriplanters 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 witchcraft which too many all 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 offending 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 Corriplanters to write to congress on the occasion.

After the Indians had divided their money
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ytf throw the heart so that he expird in a few minutes
The murderer stay'd about and saw him expire
without any appearance of conviction or dismay
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Council at Buffalo Creek causedytf Corn-plan
ter to write to Congress onytf the Occasion --ytf After the Indians had divided their money
ytf
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 Mohicans, 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 the often gave us share—

Corn-planters 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 hard 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 anxious anxiety to hear of some coming forward to unite in endeavouring to promote the welfare of the Natives in this District—but now the addition of two valuable experienced friends caused those anxieties to subside and the way appears 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—
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the late oppertunity --ytf ytf ytf
On the 2nd went down to the Lower Village with Jacob Taylor and Jonathan Thomas, Corn Planters 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 us —

8th of the month. An express came from the Catawagens Indians that the Millwright were arrived at Buffalo Creek who had undertaken to build their Saw Mill and was therefore desirous that some of us might go over and give them a little assistance in planning the business as they had such a Grant from Jacob Taylor and Jonathan Thomas as calls upon — Altho' I was only waiting for the Indians return from Pittsburg to take leave of this place and return to my native land, this intelligence from Catawagen revived some desire to which I before had set that place to town again before I left the Country and therefore Jacob Taylor and myself included to set forward next morning on the Journey. I according set out about 8 o'clock and rode thru the woods till near sundown came to the Delaware Indians hunting camp.
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.

8th of the month. An express came from the Cataragus Indians that the Millwrights arrived at Buffalo Creek who undertaken to build their Saw Mill and was therefore desirous that some of us might go over and give them a little assistance in planing their business, as they had such a Grant from Jacob Taylor and Jonathan Thomas if call'd upon -- Altho, I was only waiting for the Indians return from Pittsburg to take leave of this place and return to my native land, this intelligence from Cataragus reviv'd some desires to Which before had to town see that place, again before I left the Country & therefore Jacob Taylor and myself concluded to set forward next morning on the Journey.

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 besides till morning.

Onward we pressed, and reached the neighborhood of Catawagugs about noon, and spent some time in exploring a stream of water a little east of the Delaware village at which we thought a favorable situation might be had for a sawmill, and where was some open plains that had not before seen the most delightful field for cattle. A town or village having that extensive fertile flats surrounded with beautiful groves of white oak, white pine, and 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 Warriner house who was not at home, but his wife treated us with much hospitality and manifested her hearty good will toward us by furnishing us with the best accommodations she could afford. The millwrights 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.
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beside it till morning --ytf ytf ytf 9stytf Set forward on our way and reach'd the
Neighbourhood of Cataraugus about noon, and
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ytf
The situation was very beautifull for the purpose but the stream we thought was rather small & several of the Indians expressed their fears about it, and several advised us 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 throw several obstacles in the way, and protested in going on with the work where the had begun & the Indians considering the other stream might answer their purpose the it would not suit all the year, we found it best to suspend leave the Matter pretty much to them selves, yet the returned us many thanks for our care in coming to advise them.

This evening we mentioned to some of their Chiefs that we proposed going home to morrow it should like to see a few of them collected together next morning to take leave of them before we depart We replied they had thought of the same thing and would be happy to speak a few words with them as before we went away 12th of the month Accordingly this forenoon the chiefs and 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 theytf purpose but the stream we thought was rather smal & several of theytf 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 coimeing 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 12th of the monthytf Accordingly this forenoon 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
apparent satisfaction—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 endeavouring to be useful to them, and that I held so much regard for them as to come and see them before I left their 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 appeared 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 liveing 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 reserv'd such a fine piece of Land to live upon, and was desirous they might use all endeavours to cultivate this Land that they might camey 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 yf 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 preseved such a fine day for us to meet together and that we appear'd to be of one mind -- And thenyf repeated a Speech nearly in substance to what he had delivered to Jacob Taylor & yf Jonathan Thomas about two weeks before, which yf which was as follows "We feel happy to see you arive at our Towny & 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 would 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 counselling together have got this price reserved for ourselves to live upon—we have looked round on every side so we 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, it was 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 hard mill Irons which they have kindly granted and sent forward—we often consider our well situation and sometimes think we are too well 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 charge the people of this Town with doing any damage or mischief neither has there been
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us and we thank you for taking the pains
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charge the people of this Town with doing any
damage or Mischief neither has there been
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 us assistance at 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 sell all the Whisky that traders should bring among them for sale—If that we must not think the were offended at us trying to make them sensible of their weakness for even their young men & young women rejoiced to hear it and were in hopes their hands would grow stronger that they might be enabled to gain the victory.
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hands would grow stronger that theyyytf might
be enabled to gain the victory --
ytf
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 benefit of their poor women and said it was too hard for them to do all their labour and work out in the hot sun. and at this they could not ask any more favour of us—they were desirous we should remember them, and as we said an 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 dealing 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 them as long as the choice to stay on it

We told them we were glad to hear that 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 at all, yet we would still remember them & be their friends, and when the got their said mill built if the 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 shoes and axes they 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 appeasing among the Indians at that place for further endeavors being used to promote the work of civilization.

About noon we set off homeward, called by the way to see the Delaware Indians last again under our Indians camp and reach Allegany next day about two o'clock that The Indians being returned from Pittsburgh we all went down in a canoe to Canasbaga to meet them in counsel having sent them word the evening before.

Shortly after we arrived a Number of the
I would inform their Old friends inytf Philadel phia of their talk, but weytf could not tell whether any of our society would come to live amongytf them or not, yet we would still remember them & be their friends, ytf and when the got their saw mill built if the wanted any assistanceytf about it or instruction to work with it some of our company from theytf Allegany would be willing to comeytf and spend some time with them & that in addition to some hoes and Axesytf that were comeing forward for their use we would add a set of plowytf Irons, for all which they returnd many thanks and thus our inter-
viewytf ended to good satisfaction, a favourable opennesytf we thought appearingytf Among the Indians at that place for further endeavours being used toytf promote the work of Civilization. About noon we set off homewards, call'dytf by the way to see the Delaware Indians, lodg'd again under an Indians camp and reach'd ytf Allegany next day about two Oclock --ytf ytf ytf Pittsburgh we all went down in a Canoeytf to ytf Conishadaga to Meet them in counsel ytf haveing sent them word the evening before -- Shortly after we ariv'd aytf Number of the ytf 14thytf The Indians being return'd from
Indians collected when Plantain Island was first established. They were well pleased with the good work of civilization and the presence of the Quakers 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 in good health, that I had lived very happy two years among them and was grateful 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 work of civilization would gradually come forward in the good work of civilization and be strong in their resolutions to overcome that great evil strong drink. Several other remarks were made to them but for want of an interpreter well qualified for the business we could not explain matters 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
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lived very happy this two years among them
endeavouringytf to be useful to them and was
thankful to the Great Spirit that allytf 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 prosperity
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 there across to the Susquehanna—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 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 lives 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 that
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 they 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 Cornplanter 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. Our interview lasted two or three hours and ended to good satisfaction any openness still appearing among the Indians towards us as at the beginning, and the way appear'd clearly open in my View, 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 lives more comfortable and happy. And notwithstanding their advancement in the work of civilization was slow and no very great progress as yet observable there is sufficient cause to hope the work is gradually advancing. That the Labour bestowed upon that
poor distressed people will not, but thro' faithfulness in those called thence to 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 leaving the Indian country. Corn-planters came early in the morning to take leave of me and returned many thanks for my services amongst them, also desired me to remember them to my people, and wish'd I might get home safe and find my people all well, and in particular desired me to tell the Chiefs of the Quakers that he was very thankful for their kind endeavours to instruct them in a life of civilization and believe the Great Spirit above was well please'd with them in it. — My intended route being up the Alleghany River and across to the waters of the Susquehannah Corn-planters thought proper that three Indians should accompany a part of the way one to take my Creave 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 likely bread cast upon the waters which may be gathered after many days --

17th Being the day appointed for my leaveing the Indian Countrey 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 the 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 -- My intended route being up the Allegany River and across the waters of the Susquehannah 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 intending to accompany me a part of the way about 8 o'clock we embarked and bid adieu to Geneinequita where I had spent two years of upwards very content 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 encamped near the mouth of a creek coming in on the south side of the river called Teneewangrant which cannoes can pass up several miles the evening being wet erutie a bath shed and bed which we lodged comfortably. Of 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 friendllytytf 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'dtytf Teunewanguant which Canoes 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 Plum Creek
near the head of the Indians reservation.
Pass the mouth of Chicasawgee & flyer
about noon. The latter of which is a boatable
stream for near forty miles and in its
with the waters of the Genesee River at the
mouth of this stream the Indians formerly
lived.—Eight miles above this the
Oswege unites with the Allegany coming
in on the north side which we past up
to Francis Kings settlement 6 miles from
its mouth and 60 miles from Genesee.
At this place a Town is laid out called
Ceres 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 fit
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. Back 6. At this place we lodged.
of fresh venison which weyt roasted at
the fire --ytf ytf ytf 18thytf 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 coming
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 sawmililtytf 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 market thro' the wilderness
to pine creek which enters into the west Branch
of Susquehanna Francis King proposed send
ing a pilot with me thereto as far as the
first settlement on Pine Creek —
19th About eight o'clock took leave of my
Companions Joel & the Indians that were with
me and proceeded on thro' the wilderness mostly
an east and sometimes southeast direction —
First up the waters of the Oswego Creek about
15 miles thence over two or three mountain
and encamp'd on one of the head waters of the
Alleghany River where it was about large eno-
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 abound
ing with Hemlock white pine Beech and
in some Places wild Cherry and Sugar Maple.
The night being clear Lady I very comfort-
ably beside our fire with out any covering —
20th Set forward early and passenger a remark
able hollow or narrow wall fort 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 markt thro' theyt wilderness to pine creek which emties into the west Branch of Susquehannahytf Francis King propos'd sending a pilotytf with me thro' the as far as the first settlement on Pine Creek --ytf ytf ytf 19thytf About eight Oclock 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 exelent Quality abounding with Hemlock white paine Beech,ytf and in some places wild Cherry and Sugar Maple. The night being Clearytf Lodg'd very comfort-ably beside our fire with out any Covering --ytf ytf ytf 20thytf Set forward early and pass'd up a remark-able hollow or narrow vale forytf about three miles which appeard to be about 40 Rod wide at theyt 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 lodgings—This ridge is supposed to be the highest land in the state of Pennsylvania as it divides the head waters of the Allegany 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 Allegany River who were moving out with their Families to settle on the western waters—in a few miles further we
waters of pineyf Creek about 20 miles from our
lodging -- This ridge isyf supposed to be the
highest Land in the state of Pennsylvania, as
it divides the head waters of theytf Allegany
which runs to the westwardytf from the head
waters of the Tioga andytf other waters of the
ytf Susquehannah running eastward, and
theytf head waters of the Genesee River which
ytf runs north, from other waters of the
ytf Susquehannah running Southward --
allytf these streams haveing their sources
within a few miles of each otherytf --ytf The land on this Ridge is of a superior
quality Clear of Stone andytf favourable
for Cultivation abounding with much
Sugar Maple and wildytf Cherry --ytf On the East side is the head waters
of pineyf Creek which runs very swiftly
the Land Stony and path veryytf diffi
cult getting along in places, after going
down it about 3 milesytf met with seve
ral hands cutting a road thro' the
woods towards theytf Allegany River
who were moveing outytf with their
Families to settle on the western
waters -- in a few milesytf further we
ytf
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 thus far and I supposed it would take them near another month to get through to the navigable waters of the Allegheny. The men cut the road open about 2 miles per day, and every few days moved their encampments their provisions being drawn on sleds by oxen. The women were complaining their provisions were nearly exhausted, and I 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.
come to their encampments where their ytf wives were sitting with a number of small children beside them, having been about a month on their Journey thus far and I suppos'd it wouldytf take them near another month to get thra' to the Boats able waters ofytf the Allegany -- The men cut the road: openytf about 2 miles pr. day, and every few days mov'd their encampmentsytf their property being drawn on sleds by Oxen -- The women were com ytf plaining their provisions were nearly exhausted & I thought indeed theyytf had a dull prospect before them, going into a new Countrey whereytf 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 theytf way good Land and several smaller streams emptying in furnishingytf abundand opper tunity for water works we came to the Great Elk lick at which place I was inform'd a whiteytf man had killed & salted up 14 Barrels of Elk meat last Fall -- Itytf appeard to be a small pond about fifty or sixty yards in circumferance ytf
and roads lead 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—

First on about six miles further and met with a small cahen (one of the before mentioned peoples encampments) where we lodged comfortably on our blankets an excellent flat lying near afforded pastur for our horses having traveled about 50 miles—

21st Set out early and rode down the Creek 6 miles to the third fork there stands the first house being 60 miles from Kings Settlement this was formerly a noted place by the Indians, called the big meadows some excellent flats here abounding with Hickory & White Walnut—

At this place lived one James Mills
and roads beat in every directionytf from
it by the numurous herds of Elk and
deer that resort thither toytf water - it is
said near thirty Elk have been seen
about it in oneytf drove, & evident marks
appear that the Indians have formerly
madeytf it a memorable place -- To this
place Canoes can come up this stream
ytf being near 70 miles from where it
unites with the Susquehannah --
past on about six miles further and
ytf met with a small cabbin, (one of the
before mentioned peoplesytf encampments)
where we lodg'd comfortably on our blankets
an exelentlytf flat being near afforded pasture
for our horses haveing traveled about 30ytf miles --ytf ytf ytf ytf
6ytf miles to the third fork Where stands the
first house being 60 miles fromytf kings Settle
ment -- this wasytf formerly a noted place
by the Indians, calld the big Meadows -
somytf exelent flats here abounding with
Hickory & White Walnut --ytf At this place lived one James Millsytf
ytf

21stytf Set out early and rode down the
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 parted 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 bordered by high towering where craggy lofty trees surpasseth all description. In some places I suppose them to be 500 feet high, coved with such stupendous piles of Rocks as render all approach inaccessible, and some of the tops project over 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 fowl 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 trodden 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 high towering mountains whose craggy lofty tops surpass 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 ever 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. I traveled about 24 miles to day; much of the way in the water and over stone & rocks; without number and lodged in a Whiteman's cabin where the people were very kind, but the small fish were very numerous as to render it impossible of resting comfortably.

22nd This day parted with my pilot and proceeded 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 yesterday's journey, and settlements made every few miles, several sawmills are also erected where timber is said and rafted down the Surquahannah. 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 Creek with their young ones by their sides about Large as young Calves -- Lodg travel'd about 24 miles toyf 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 22ndytf This day parted with my pilot and proceeded 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 moveing 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
appeared to be a Clap of people advanced in civilization but one degree above Indians
that cannot live contented when the inhabitants crowed in upon them—the like
to live on the frontiers of the country
their children are brought up without
education to indulge in the habits of
savage life, whereby their morals are
greatly corrupted, and often prove ruinous
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 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
my crops I suppose more than 20 times in
that many miles distance) and rode down
the west Branch of the Susquehanna
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-
itants crowdsytf in upon them -- the like
to be on the frontiers of the Countrey
theirytf children are brought up without
education & indulg'd in the habitsytf 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 23rdytf 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 find fine cultivated farms along the river. This stage and grain.Crops of grain—also a little village called Newberry near Lecoming Creek—At Williamsport the county courts are held for Lecoming county, a prosperous little village in which is five taverns & situate in a fertile country.

In the afternoon met with 13 Haggans laden with families moving from Bucks county out to Genesee and Niagara—A number of Women and Children were on foot driving their herds of cattle before them—About dark arrived at Thency and Lady's at our friend Mr. Elliker a man of great profession and wonderful building on his farm—38 miles to day.

26th. Set out about 10 o'clock and rode to Catawepy 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 Catawepy today.
to Williamsport where I din'd -- fine cultiva
ted farms alongytf the River this stage and great
Crops ofytf Grain -- also a little village call'd
ytf Newberry near Licomingytf Creek -- At Williams
portytf the County Courts are held for Lycoming
ytf County a prosperous little village in which
is five tavernsytf & situate in a fertile Countrey.ytf In the afternoon met with 15 Waggons Loaded
with families moveing fromytf Bucks county
out to Genesee and Niagara -- A number
of Women and Children were on footytf drive
ing herds of Cattle before them--ytf About dark ariv'd at Muncy and
Lodg'd atytf our friend Wm. Ellises a man
of Greatytf possessions and wonderful building
on his farm -- 30 miles to dayytf ytf ytf ytf ytf 24thytf Set out about 10 Oclock and rode to
ytf Catawessy about 30 miles -- the most
ofytf the way a hilly Barren Countrey
coverd with pitch pine, yet the soil
ytf in places natural for Grain & Grass
where settlements are madeytf --
about 10 miles from Catawessy I saw
ytf
The first locusts which were there in great numbers — crossed the ferry near the mouth of Fishing Creek, and rode into Catawissa about sunset a pleasant little village containing about 80 houses, & lodge at Isaiah Hillits Tavern.

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

9th rode 29 miles to Castertown before Breakfast — a pleasant little village containing 60 or 70 houses mostly Dutch people situated on the fertile banks of the Schuylkill river. Continued thence this leading and on to Pottsgrove in the evening where I had the consolation to meet with my beloved Hunsman Jacob Lindley and his wedding guests having that day taken to wife the worthy Bath Ann Ruth Elder a Citizen of that place — on 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 25thytf 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 atytf Pensingers - the evening very wet --ytf ytf ytf 26thytf Rode 9 miles to Carterstown before fast - a pleasant little village containing 60 or 70 housesytf mostly Dutch people - situ- ated 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 haveing that day taken toytf 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 28th of the month, after having been away two years and two months—and in these two and a half years traveled about 370 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
they 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 Senecas 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. 

Brothers 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—

Brothers 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.
a number
of the principal Chiefs and warriers of the Six
Nations of Indians principally Senecas 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 an agent of
the United States for Indian affairs met the
Indians in council when the following talk took
place, first by the Agency 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. 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.
Jointly, I have traveled a great distance being sent by your old friends the Boston Missionary Society. You will recall 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 brethren 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 according 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 come 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 error and darkness. To endeavor to remove these errors and open your eyes so that you may see clearly is 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 which 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 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 appear willing to receive instruction but as the look up to you as their elder brothers in Council I humbly 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 'Zachary Jackson' spoke as follows:

This Indian name is Se-go-be-wan-tah, which signifies he has arisen.
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 Countrey I have visited some of your small Villages and talked with your people, they appear willing to receive instruction -- but as the 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 called by the white people *Red Jacky 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 wright 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 orders 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 bright 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...
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 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 orders 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 with brightness 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 listen'd with attention to what you have said - you requested us to speak our minds freely - This gives us great joy for we now consider...
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 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—

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 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 in
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 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 -- 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 clotheing - 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. Their numbers were small; they feared 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 present spirits) in return.

The white people had now found our country. Weeding 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 country and were 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 yours were small—you have now become a great people—and we have scarcely a
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 religeon -- 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 (alluding 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 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
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 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
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 to us, and
not only to us -- but why did he not give 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 & 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 he 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 arts, to these 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 the favours we receive, to love each other and to be unite, 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 opened his 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...
want 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 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 they good makes them honest and less disposed to cheat Indians we will then consider again what you have said.

Brother you have broad heard our answer to 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 harmless manner.
want 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 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 them good - makes them honest and less disposed to cheat Indians we will then consider again what you have said. -- Brother You have now heard our answer to 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 peaceful manner --
The Speech of Red Jacket a chief of the Seneca Nation in answer to a Chemical one Richardson who applied to the '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 1611.

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 yours talk which is fresh in your minds; we have well considered it and the advantages and disadvantages of your offer. We request your attention to anotheranner 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.

Bray his year application for the purchase of all 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 and 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 have different interests and 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 extraordinary. It has been made in a crooked way.
manner— you have not walked in the straight path pointed out by the great coun-
eil of your nation— you have no writing from our Great Father the President. In make-
ing up our minds we have looked back and re-
membered how the whites purchased and lands
in former times. They bought their price after
price yet 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 and employers have purchased
of the Council of your heirs a right to buy and lands
we do not understand how this can be the
lands do not belong to the whites, they are
ears 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 so fast 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
ytf strait path pointed out by the great coun-
-cil of your nation -- you haveytf no writeing
from our Great father the President. In make-
-ing up ourytf minds we have looked back and re-
membered how the Yorkers purchased andytf lands
in former times. They bought them piece after
piece for a littleytf money paid to a few men
in our nation and not to all our Brethren
ytf untill our planting & hunting grounds have becomeytf very
small - & if we sell these we know not where to
spread ourytf blankets --ytf Brother you tell us your employers have purchased
of the Council of Yorkersytf a right to buy our lands
we do not understand how this can be the
ytf lands do not belong to the Yorkers they are
ours and were given to us byytf the Great Spiritytf Brother, we think it strange that you should
ytf Jump over the lands of our brethren in the
east and cametytf to our council fire so far off
to get our lands. When we sold our landsytf in
the East to the white people, we determined
never to sell those wetytf kept which are as small
as we can live comfortably on --ytf Brother you want us to travel with you
and look for other lands. If wetytf should sell our
lands and move off into a distant countrey
towards theytf Setting Sun, we should be look'd
ytf
upon in the Country to which we go as servants or strangers and be defied by the red as well as the white people men and we should soon be surrounded by the white people when they also kill out 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 all fruit full and produce us corn in abundance for the support of our women and children and game and heds for our cattle.

Brother at the Treaty they for the purchase of our lands the white men with sweet voices and smiling countenances faces told us they love 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 went 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 only in good people of in the Kings children.

Brother at a late council we requested and agents to tell you that we want to sell our lands and we think you have not spoken
Transcription

upon in the Countrey to which we goytf as foreigners & strangers and be despised by the red as well asytf the white people men and we should soon be surrounded by theytf white people who will there also kill our game come upon our lands andytf try to get them from us --ytf Brother - We are determined not to sell our lands but to continue on them.ytf They are fruitfull and produce us corn in abundance for the support ofytf our women and children and grass and herbs for our Cattle --ytf Brother At the Treaties held for the purchase of our lands the white menytf with sweet voices and smiling countenances faces told us ytf they loved us & that they would not cheat us -- but that the kingsytf children on the other side of the Lake would cheat us. When we go on ytf the other side of the Lake the kings children tell us they yourytf people will cheat us best with sweet voices and smiling faces assure us ofytf their love; and that they will not cheat us. These 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 at our Council fire at this time.

Brother they white people buy and sell false rights to our lands and your employers they say have paid a great price for their right. They must have plenty of money to spend it in buying and selling false rights to lands belonging to Indians. They less of it will not hunt 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 white men that they have no right to buy and sell false rights to lands belonging to us.

Brother this is all we got to say.
to our Agents since they wouldyf have told you so, and we should not have met you at our Council fireyf at this time.yf Brother they white people buy and sell false rights to our Lands and youryf employers you say have paid a great price for their right - They must yf have plenty of money to spend it in buying and selling false wrights toyf lands belonging to Indians They loss of it will not hurt them but our yf lands are of great value to us and we wish you to go back to your employersyf and to tell them and the Yorkers that they have no right to buy andyf sell false wrights to our lands belonging to yf Indians --yf Brother this is all we got to say.yf yf