



Some Account of my Residence among the Indians continued (Notes 2nd)

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DATE:	1800
LOCATION:	Swarthmore College
AUTHOR:	Halliday Jackson (1771-1835)
SUMMARY:	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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Warner Jackson

Notes - 2nd

Transcription

ytf ytf ytf ytf

(1)
Some account of my residence among
the Indians Continued —

3^d Mo the 1st The weather very
Cold and snow near three feet deep

In the last month the Indians generally
collected to Cornplanters 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
they 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 2^d of this
month I went to Cornplanters village
in order to write something which they
wish'd to keep in remembrance and on
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ytf

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 saith) he had seen in a trance some time before, which I would willingly have evaded writing but could not without giving offence to the Indians which I thought best to avoid at that time.

The old man related several strange things which he said was shewn 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 —

25th 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

Transcription

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29th of the month By a certain Francis

We also got intelligence from the committee

on Indian affairs which informed us that the two Young Men (Jacob Taylor and Jonathan Thomas) who had been residents at the Onieda Settlement did not appear relucant 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 relucant from the present engagement the ensuing Summer, having informed the Committee on Indian affairs thereof accordingly —

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I th month the 1st Received 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 in certain accounts having yet arrived of others coming forward to keep up the Settlement at this place —

Transcription

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settlementytf at this place --ytf ytf ytf

About this time Corn planter and a number 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 they 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 dissimilarity 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.^m 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, so 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

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the Indian without any further provocation
ytf

immediately pursued him and stab'd him
thru the heart so that he expired in a few minutes.
The murderer stay'd about and saw him expire
without any appearance of conviction or dismay
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 hunt-
ing differed between themselves and the oldest killed
the younger— This latter appeared to be the dread-
ful effects of strong drink that great engine of
human wretchedness which too many alas 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 others produced by
the use of Spiritous Liquors together with some
occurrences that took place during the late
Council at Buffalo Creek caused Cornplan-
ter to write to Congress on the Occasion—
After the Indians had divided their money

Transcription

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ytf

After the Indians had divided their money

which amounted to three dollars a soul they called us into the house and informed us that they 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 skins to make ourselves Mokinsons, and that it was very hard if they should never give us any thing 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 they killed plenty of meat they often gave us share -

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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 ~~unexpected~~ Anxiety to hear of some coming forward to unite in endeavouring to promote the welfare of the Natives in this Quarter — but now 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 —

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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 Pittsburch 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 Cataraugus Indians that the Mill wrights were arived 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 planing the business, as they had such a grant from Jacob Taylor and Jonathan Thomas if called upon — Altho, I was only waiting for the Indians return from Pittsburch to take leave of this place and return to my native land, this intelligence from Cataraugus revived some desires ~~to~~ which I ~~before~~ ^{say that place} before had to ~~have~~ again before I left the Country & therefore Jacob Taylor and myself ~~concluded~~ to set forward next morning on the Journey. 9th Accordingly set out about 8 O'clock and rode thro' the woods till near sundown, came to the Delaware Indians hunting Camp found

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rode thro' the woods tillytf near sundown, came

to the Delaware Indians hunting Camp found

ytf

a fire ready kindled and rested comfortably beside it till morning —

9th — Set forward on our way and reached the neighbourhood of Cataraugus about noon, and spent sometime 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. I had not before seen the most delightful for cultivation 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 thro' the midst thereof furnishing abundant opportunities for settlements on either side — We then rode down to the Seneca village and went to the Chief Warriors house who was not at home but his wife treated us with much hospitality and manifested her hearty good will towards 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 Chiefs wife and several others accompanied us to the place where the Millwrights had begun to work

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Chiefs wife and several others accompanied us
ytf to the place whe the Millwrights had begun to work ytf
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 amid doubts 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 Mill wrights seemd to throw several Obstacles in the way, and persisted in going on with the work where they had begun, and the Indians concluding the other stream might answer their purpose tho' it would not sail all the year, we found it best to ~~sanction~~ leave the Matter pretty much to themselves. Yet they 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 & should like to see a few of them collected together next morning to take leave of them before we departed. They replied they had thought of the same thing and would be happy to speak a few words with ~~them~~ us before we went away —

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appeared 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 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 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 re-
 marks 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
~~speech~~ 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

Transcription

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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 Philadel-
 phia 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 piece 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, & 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 saw mill Irons which they have kindly
 granted and sent forward - we often consider
 our wild 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 there 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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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."

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 kindnesses 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 spill 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 weaknesses 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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ytf

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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 pitied their poor women and said 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 and 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 ^{but} 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 for them as long as they choose to stay on it."

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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 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 and 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 they 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 yesterday we have set apart for them to live upon and it shall be 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

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 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 the 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 opinion we thought appearing among the Indians at that place for further endeavour being used to promote the work of civilization.

About noon we set off homeward, 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 —

11th The Indians being returned from Pittsburgh we all went down in a Canoe to ~~visit~~ Conishadaga to Meet them in council having sent them word the evening before — Shortly after we arriv'd a Number of the

Transcription

I would inform their Old friends in ytf Philadel
phia of their talk, but we ytf could not tell whether
any of our society would come to live among ytf them
or not, yet we would still remember them &
be their friends, ytf and when they got their saw
mill built if they wanted any assistance ytf about
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the way to see the Delaware Indians, lodg'd
again under an Indians camp and reach'd
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ytf Pittsburgh we all went down in a Canoe
ytf to ytf Conishadaga to Meet them in counsel
ytf having sent them word the evening before --
Shortly after we arriv'd aytf Number of the
ytf

ytf ytf

14th ytf The Indians being return'd from

Indians collected when ~~John~~ new come friends certi-
 ficate 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 last fall that if any
^{other} young men should incline to come and live among
 the Indians they would be encouraged to come for-
 ward ~~in the good work of civilization~~ and they were
 well pleased with the Quakers being among them for
 they thought it was so ordered by the Great Spirit -
 I then 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 ^{had} lived together like Brothers and in good
 friendship, & they must not think hard of
 my leaving, ^{thence} for I still desired their prosperity
 and welfare and hoped they 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 matters so fully
 as was desirable -

Transcription

Indians collected when four new come ytf friends certificate from the Committee on Indian affairs was read and ytf explained to them with which they appeared well satisfied and said ytf it was true what our friends had told them last fall that if any other ytf young men should incline to come and live among the Indians they ytf would be encouraged to come forward good by ytf civilization and they were well pleas'd with theytf Quakers being among them for they thought it was so ordered by the Great ytf Spirit--ytf I then told them I was about to take up my pack and go to my own Countre ytf -- that I had lived very happy this two years among them endeavouring ytf 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 them ytf for I still desired their prosperrity and welfare and hoped they would ytf gradually come forward in the good work of civilization and be strong ytf 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

He told them that some time ago ~~the~~ 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 to 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 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 — Our interview lasted two or three hours and ended to good satisfaction an openness 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 lives more comfortable and happy.

And notwithstanding their advancement in the work of civilization was but 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

Transcription

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 their sober industrious life, and Cornplanter enquired which way I intended to go home I told him up the waters of this River and from thence 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 -- Our interview lasted two or three hours and ended to good satisfaction and openness still appearing among the Indians towards us as at the beginning, and the way appeared 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 -- the work of civilization was but 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

And notwithstanding their advancement in

(18)
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 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 him 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 believ'd the Great Spirit above was well pleas'd with ~~them~~ it — My intended route being up the Allegany River and across to the waters of the Susquehanna Corn-planters 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

Transcription

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way One to take my ytf Creature by land
and two to take me in a Canoe by water
ytf

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 appear'd very sorry saying it was hard they should never see me again— All things being ready and my companion Joel intending to accompany me a part of the way about 8 o'clock we embark'd and bid adieu to Genesinguta where I had spent two years & upwards very contented and happy—

As we pass'd up the river I call'd to bid the Indians at the upper Settlement farewell who appear'd 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'd near the mouth of a Creek coming in on the South side of the River call'd Tenuwanquant which Canoes can pass up several miles— The evening being wet erect'd a bark shed under which we lodg'd comfortably & the Indians having kill'd a Deer in the River it afforded us plenty

Transcription

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shed under which ytf we Lodg'd comfort-
ably, & the Indians having 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, pass'd by some fertile flats on the north side of the River on one of which is a large plumb tree near the head of the Indians reservation. Past the mouth of Chicawanne, & Ipe about noon, the latter of which is a boatable stream for near forty miles and interlocks with the waters of the Genesee River at the mouth of this stream the Indians formerly lived— Eight miles above Ipe the Oswega unites with the Allegany coming in on the North side which we pass'd up to Francis Kings Settlement 6 miles from its mouth and 60 miles from Genesingh ta— At this place a Town is laid out call'd Ceres and near it a place call'd Lebanon. Several houses built, a sawmill erected and proposals made for building a grist mill this summer— The land appears to be fertile 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, Beech, &c. At this place we lodg'd

Transcription

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the fire --ytf ytf ytf 18th ytf Set forward early, pass'd by some
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ytf

and a path being marked thro' the wilderness to Pine Creek which empties into the west Branch of Susquehanna. Francis King proposed sending a pilot with me ~~thence~~ 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 nearly an east and sometimes southeast direction —

First 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 Allegany River where it was about large enough to turn a mill having come I suppose 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 hadg'd very comfortably beside our fire without any covering —

20th Set forward early and pass'd up a remarkable hollow or narrow vale for about three miles which appears to be about 40 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

Transcription

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thence over the high ridge to the head
ytf

19th ytf About eight Oclock tok Leave of my

ytf ytf

20th ytf Set forward early and pass'd up

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 Allegheny which runs to the westward from the head waters of the Tioga and other waters of the Susquehanna running eastward, and the head waters of the Genesee River which runs north, from other waters of the Susquehanna running southward — all these streams having their sources within a few miles of each other —

The land on this Ridge is of a superior quality & clear 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 fences cutting a road thro' the woods towards the Allegheny River who were moving out with their Families to settle on the western waters — in a few miles further we

Transcription

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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

came 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 thro' to the Boat able waters of the Allegany. The men cut the road open about 2 miles per day, and every few days mov'd their encampments their property being drawn on sleds by Oxen. The women were complaining their provisions were nearly exhausted & 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 or 14 miles, some part of the way good Land and several smaller streams emptying in furnishing abundant opportunity for water works we came to the Great Elk lick at which place I was inform'd a white man had killed & salted up 14 Barrels of Elk meat last Fall. It appeared to be a small pond about fifty or sixty yards in circumference.

Transcription

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small children beside them, haveingytf been
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Great Elk lick at which place I was
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Fall -- Itytf appeard 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 20 miles from where it unites with the Susquehanna.

Went 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 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

Transcription

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deer that resort thither toytf water - it is
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before mentioned peoples ytf encampments)
where we lodg'd comfortably on our blankets
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ment -- this was ytf formerly a noted place
by the Indians, calld the big Meadows -
some ytf exelent flats here abounding with
Hickory & White Walnut -- ytf ytf
ytf

21st ytf Set out early and rode down the

At this place lived one James Mills ytf

(25)
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 —

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 surpasseth all description.
In some places I supposed them to be 500 feet
high, cover'd with such stupendous piles
of Rocks as rendered all approach inac-
cessible, 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 way 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 any thing of the kind I had ever
before seen, and probably had never been
traveller by the foot of man —

Transcription

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wild romanticytf prospect of the place
exceeded any thing of the kind I had ever
everytf before seen, and probably had never been
trodden by the foot of man --ytf

This afternoon I saw two Elk Does in the Creek with their young ones by their sides about as large as young Calves — ~~Lodge~~ Traveled about 24 miles to day; much of the way in the water and over stone & Rocks without number and Lodged in a Whitemans Cabin where the people were very kind, but the gnats or small flies so very numerous as to render it impossible resting comfortably. —

29th — This day parted 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 yesterday's Journey, and Settlements made every few miles, several sawmills are also erected where timber is saw'd 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 Allegany waters, saying

Transcription

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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 appears to be a Class of people advanced in civilization but one degree above Indians that cannot live contented when the inhabitants crowd in upon them — They like to be on the frontiers of the Country — Their children are brought up without education & indulg'd in the habits of Savage life, whereby their morals are greatly corrupted, and often prove pernicious examples to the good 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'd at Morrisons Tavern where I got good entertainment —

23rd

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 Susquehanna

Transcription

they were tir'd of this place and ytf determin'd to move further back in the woods--
I concluded they were ytf 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 degree ytf about Indians that cannot live contented when the inhabitants crowds ytf in upon them -- the like to be on the frontiers of the Countrey their ytf children are brought up without education & indulg'd in the habits ytf of Savage life, whereby their morals are greatly corrupted, and often ytf prove pernicious examples to the poor aborigines of the Land -- Neary ytf the mouth of pine Creek in a body of ytf exelent Land some well cultivated farms and Large fields of good Grain -- ytf At Lodg'd at Morrisons Tavern where I got good entertainment ytf -- ytf ytf ytf ytf 23rd ytf In the morning cross'd the Creek again ytf where it was about 100 yards wide (after having cross'd it I suppose more ytf than 50 times in that many miles distance) and rode down the west ytf Branch of the Susquehanna ytf ytf

(28).

to Williamsport where I dined — fine cultivated farms along the River this stage and great crops of grain — also a little village called Newberry near Lecomming Creek — At Williamsport the County Courts are held for Lecomming County a prosperous little village in which is five taverns & situate in a fertile Country.

In the after noon 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 arrived at Muncy and lodged at our friend Wm. Ellises a man of great possessions and wonderful building on his farm — 30 miles to day —

21th 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 & grass where settlements are made — about 10 miles from Catawepy I saw

Transcription

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ted farms along ytf the River this stage and great
Crops of ytf Grain -- also a little village call'd
ytf Newberry near Licominytf Creek -- At Williams
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about 10 miles from Catawessy I saw
ytf

In the afternoon met with 15 Waggons Loaded

About dark ariv'd at Muncy and

24th ytf Set out about 10 Oclock and rode to

The first Locusts which were there in great numbers — Crossed the ferry near the mouth of Fishing Creek, and rode into Catawega about sunset a pleasant little village containing about 80 houses, & lodged at Isaiah Willits Tavern —

25th Set forward early and rode this day about 40 miles to Pensingers Tavern. The most of the way a barren mountainous country a few valleys excepted about the head waters of Schuylkill River — plenty of Taverns on the Road to accommodate Travellers. Lodged at Pensingers — the evening very wet —

26th Rode 9 miles to Carters town before Breakfast — a pleasant little village containing 60 or 80 houses mostly Dutch people situated on the fertile banks of the Schuylkill River — then thence thro' Reading and on to Pottsgrove in the evening where I had the consolation to meet with my beloved Friendman Jacob Lindley and his wedding guests having that day taken to wife the worthy Ruth Anna Butler a Citizen of that place — on reflecting

Transcription

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about sunset a pleasant little village
ytf containing about 80 houses, & lodg'd at
ytf Isaiah Willits Tavern -- ytf ytf
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 at ytf Pensingers - the evening very wet -- ytf
fast - a pleasant little village containing
60 or 70 houses ytf 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 Jacob ytf 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

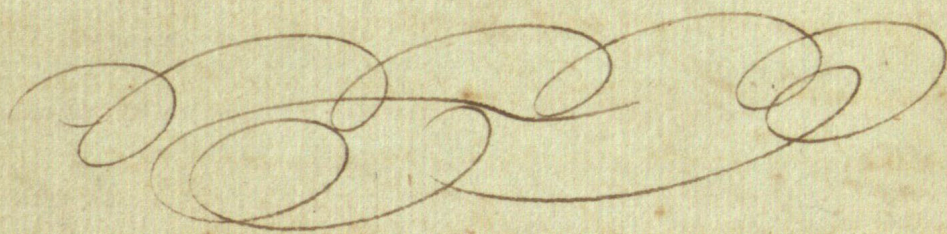
25th ytf Set forward early and rode this

ytf ytf

26th ytf Rode 9 miles to Carterst

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 that route home traveled about 350
miles —



Transcription

on the great change that had taken ytf place
since my parting with him I was some
what affected, but meeting ytf with a number
of my friends and relations at this place
It was a feast ytf of no little satisfaction --
In two days more reached home being
theytf 28th of the month, after haveing been
ytf away two years and two months -- and
in my route home traveled about ytf 390
miles -- ytf ytf ytf In the Summer of 1805 ytf ytf

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

Transcription

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is a freind who has come aytf great distance to hold
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My friends I am thankful for the
oppertunityytf 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 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 brethren 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 error 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

Transcription

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friend talks with ytf another. and if you have
any objections to receive the religion ytf which I
preach I wish you to state them and I will
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endeavour to satisfy your minds and remove the objections.

Brothers ^{you} 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 they look up to you as their older brothers in Council 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 [#]Red Jacket arose & spoke as follows. — — —

His Indian name is Se, go, he, wantah, which signifies he has arisen.

Transcription

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spoke as follows -- ytf * His Indian name is Se,go,he,wautah, which
signifies keeper Arise. - ytf - ytf ytf 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 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 ~~so~~ ^{with} brightness upon us - Our eyes are open that we see clearly, our ears are unstopped 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 now consider

Transcription

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ytf with attention to what you have said - you
requested us to speak ytf our minds freely - This
gives us great joy for we now consider
ytf

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, and
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 fore fathers owned this Great
Island - Their 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
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Transcription

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ytf

upon us. Your forefathers crossed the great waters and landed on this Island. Their numbers 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 set down ^{amongst} ~~beside~~ us — we gave them corn and meat they gave us fison (alluding it is supposed to ardent spirits) in return.

The white people had now found our Country. Tidings 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 — our eyes were opened and our minds ^{became} ~~were~~ uneasy — wars took place. Indians were hired to fight against Indians — and 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

Transcription

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and has slain ytf thousands -- ytf Brother
Our seats were once large and
yours were small - you ytf have now become
a great people - and we have scarcely a
ytf

37

place left to spread and blanket - 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 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 ^{& prove} the great Spirit - if there
is but one religion why do you white
people differ so much about it? why not
all agreed as you can all read the book.

Brother

We do not understand these things
we

Transcription

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people differ so much about it?ytf Why not
all agree as you can all read the book. --ytf Brother
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ytf

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 & red children. He has given us different complexions and different customs. To you he has given the arts, 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 understandings, 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

Transcription

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to your forefathers and has been handed
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what is best for his children - we are satisfied. ytf Brother
we do not want to destroy your
religion or to take it ytf from you we only
ytf

want to enjoy our own.

Brothers 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. —

Brothers 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 peaceable manner. —

Transcription

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been preaching to the whiteytf people in
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able manner --ytf

The Speech of Red Jacket chief
of the Seneca Nation in answer to a
Speech of one Richardson who applied
to ~~the~~ buy the Indians right to the reser-
- vations lying in the territory commonly
called the Holland purchase delivered at
a Council held at Buffalo Creek in May
1761 - - -

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 mind
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 Speakers 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 extra-
- ordinary. It has been made in a crooked

Transcription

ytf ytf ytf The Speech of Red Jacket a chief
of theytf Seneca Nation inytf answer to a
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ytf

manner - You have not walked in the
 straight path, pointed out by the great coun-
 -cil 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 Yankets purchased our lands
 in former times. They bought them piece after
 piece for a little money paid to a few men
 in our nation and not to all our Brethren
 untill our ^{planting &} hunting grounds have become very
 small & if we sell these we know not where to
 spread our blankets - -

Brother you tell us your employers have purchased
 of the Council of Yankets a right to buy our lands
 we do not understand how this can be the
 lands do not belong to the Yankets they are
 ours and were given to us by the Great Spirit

Brother. We think it strange that you should
 sign over the lands of our Brethren in the
 east and come to our council fire so far off
 to get our lands. When we sold our lands in
 the East to the white people, we determined
 never to sell those 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

Transcription

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 littlelytf 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
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ytf lands do not belong to the Yorkers they are
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east and cameytf to our council fire so far off
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and look for other lands. If weytf should sell our
lands and move off into a distant countrey
towards theytf Setting Sun, we should be look'd
ytf

42

upon in the Country to which we go as
foreigners & 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
fruitfull and produce us corn in abundance
for the support of our women and chil-
- dren, and grass and herbs for our cattle - - -

Brother At the Great Meeting for the purchase of
our lands the white men with sweet voices
and smiling countenances faces told us
they loved 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 either in your people or in the
Kings children -

Brother At a late Council we requested
our Agents to tell you that we would not sell
our lands and we think you have not spoken

Transcription

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ytf and trust either in your people or in the
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our Agents to tell you that we would ytf not sell
our lands and we think you have not spoken
ytf


43

to our Agents since as 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 you 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 loss 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 ^{our} lands ~~belonging to~~

~~Indians~~ - Brother this is all we got to say.



Transcription

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you so, and we should not have met you at our
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ytf Indians --ytf Brother this is all we got to say.ytf ytf