

THE

PANOPLIST,

FOR

THE YEAR ENDING JUNE, 1808.

VOLUME THE THIRD:

*June 1807 -
May 1808*

CONDUCTED BY AN
ASSOCIATION OF FRIENDS TO EVANGELICAL TRUTH.



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1808.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 25.]

JUNE, 1807.

[No. 1. Vol. III.

Biography.

MEMOIR OF JOHN THORNTON, ESQ.

Late of Clapham, Surry.

(From Mr. Scott's Sermon, occasioned by his Death.)

MR. THORNTON was distinguished by his great liberality; disposed of very large sums in various charitable designs, with an unremitting constancy, during a long course of years; and his charities were so much larger, than is common with wealthy persons of good reputation for beneficence, that he was rather regarded as a prodigy, which might excite astonishment, than as an example, that other men of equal affluence were in duty bound to imitate. Yet, his character hath not been in this respect over-stated, and few were acquainted with the full extent of his charities.

In respect to this leading circumstance, we must advert to several particulars.

In dispensing his bounty, it is well known that he always aimed to promote the knowledge and practice of the religion of the Bible amongst mankind; and to bring the careless, the ignorant, the profane, and the profligate, to attend to the concerns of their souls, to repent,

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and turn to God, and "to do works meet for repentance." For this purpose also, he was the patron of all pious, exemplary, and laborious ministers of the gospel; frequently educating young men, whom he found to be religiously disposed; and purchasing many livings, not so much with a view of benefiting the individuals to whom he gave them, as for the sake of planting useful ministers of the gospel in those parts where he supposed the people to be perishing for lack of knowledge.

He also dispersed a very great number of Bibles, in different languages, in distant countries, perhaps even in all the four quarters of the globe; and with them vast quantities of such books as he thought most suited to alarm the conscience, to affect the heart with a sense of the importance of eternal things, and to lead men to repentance, faith in Christ, and holiness of life; thus labouring to render those, whom he never saw, wise unto salvation: and no doubt num-

the Protestant churches on the frontiers. The apostasy from religion is every where attributed to want of respect for the pope; it must, say they, be re-established, and the pope be viewed as the firstling of the kingdom of God. An universal union of religion, under the direction of the popedom, was every where spoken of, and no person had, for fear of Bonaparte, as yet, made any opposition. A new sect had also appeared, signaling themselves by a particular dress and by a sign which every one wears on his hat, who have actually deified Bonaparte."

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A gentleman deceased in Scotland lately, has bequeathed 1200l. to be paid to the person who shall write and lay before the judges he has appointed, a Treatise which shall by them be determined to have the most merit upon the following subjects, as expressed in his will, viz. "The evidence that there is a Being, all powerful, wise and good, by whom every thing exists, and particularly to obviate difficulties regarding the wisdom and goodness of the Deity: and this in the first place, from considerations independent of written revelation; and in the second place from the revelation of the Lord Jesus: and, from the whole, to point out the inferences most necessary for, and useful to mankind." The ministers of the established church of Aberdeen, the principals and professors of King's and Marischal colleges of Aberdeen, and the trustees of the testator, are appointed to nominate and make choice of three of the judges.

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An Account of the origin and progress of the Mission to the Cherokee Indians; in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER I.

Marysville, (Tenn.) 1807.

REVEREND SIR,

As the promises of God respecting the conversion of the heathen are evidently on the eve of being accomplished, and as the friends of Zion are anxiously watching the signs of the times, and uniting their prayers around the throne of God for the coming of the kingdom of Christ, and es-

pecially for the spread of the gospel among the aboriginals of America; it may not be unimportant to give you a concise account of the rise and progress of the mission in which I have been engaged for some years with the Cherokee nation of Indians, bordering on the state of Tennessee.

In the year 1794, I settled in that part of the state now called Blount county, at a time when the Cherokees were engaged in a bloody and destructive war with our frontiers. As this circumstance frequently called out the youths of my charge in the defence of their country, and exposed them to the vices attached to the military life, I chose at some times to go out with them in their expeditions, and thereby was led into the causes of the savage and wretched state of those Indians. From that moment my mind began to be agitated with the question; Can nothing be done with this people to meliorate their condition? Is it impossible they should be civilized, and become acquainted with the gospel of Christ? Some cheering rays of hope would flash upon my mind when I reflected that they were of the same race with ourselves; that they were able to lay and execute plans with ingenuity and promptness; but on viewing the attempts already made to christianize other nations, and finding that they had mostly proved abortive, I was led seriously to review those plans, that I might, if possible, discover the defect: and either introduce some amendment, or a plan entirely new. It was very observable, that instead of opening the minds of the Indians, and enlarging the number of their confined ideas, they were often dogmatically instructed on the most exalted subjects that can occupy the mind of the most enlightened man. They were urged to believe, as absolutely necessary, things of which, in their state of intelligence, they could have no apprehension, and which, by the manners of the white people with whom they were mostly conversant, they were every day practically taught to doubt, if not entirely to discredit. Hence it was evident, that a plan must be laid with the expectation of having to combat with *ignorance, obstinacy,* and strong prejudices. I knew that the operations of God on the hearts of men were not

confined to means. Yet even in religion, cause and effect have been in the order of events without any great deviation. I conceived it therefore indispensable to prepare the mind by the most simple ideas, and by a process which would associate civilization with religious instruction, and thus gradually prepare the rising race for the more sublime truths of religion, as they should be able to view them. I was fully persuaded the plans pursued in South America, in effecting what was called the civilization of that country, would not do with this strong minded and high spirited people; *that boasted civilization* was not the result of *determination*, but of mere *artificial* impression; while these bid fair, if rightly managed, eventually to become American citizens, and a valuable part of the Union.

This subject impressed my mind more and more, and became frequently the object of request at the throne of grace, until the year 1799. In that year I introduced the subject to the Presbytery of Union, of which I was a member, but found so many embarrassing difficulties thrown in the way, I was forced to yield any further attempts in that way. In the year following I laid a plan for a missionary society in that country, with a special reference to this object; yet though many were highly pleased with the design, the scarcity of money and the poverty of the people in that newly settled country, became such insurmountable objects that I was again compelled to give up the attempt.

In the year 1803, I came a delegate from our Presbytery to the General Assembly of the Presbyterian church, hoping I might find some method to bring this subject before that body. For this purpose I had drawn up the outlines of a plan for the education of the Indian children as the most likely mean of accomplishing a revolution in the habits of the nation. A petition was laid before the Assembly, requesting supplies for our frontiers, in which was noticed the state of the Cherokee nation, as exhibiting a field for missionary service. This was referred to the committee of missions, in answer to whose inquiries I presented the proposed plan, and was requested to undertake its execution; the committee agreeing to give 200 dollars for its support, and to engage my services as a missionary for two months. As this sum was quite insufficient, the committee of missions gave me a recommendation to the public to gain pecuniary aid, and on my return to Tennessee, I collected four hundred and thirty dollars, and some books to be applied by the direction of the committee, to the use of the institution. Foreseeing that many difficulties might obstruct my intercourse with the nation, I waited on the President of the United States, and by the Secretary of war received letters of recommendation to the Indians, and directions to Col. Meigs, the agent for Indian affairs, to facilitate my design.

I am, &c.

GIDEON BLACKBURN.

(To be continued.)

Literary Intelligence.

UNITED STATES.

BISSET, the author of the *Life of Burke*, in his *Life of George III.* a work of much merit, has been misled into an important error, concerning the opinions of **WASHINGTON** at the commencement of the revolution, by giving implicit credit to certain letters which were published as the *private* letters of **WASHINGTON**, in one of which that great character is made to say, that in declaring Independence Congress *had overshot the mark*. It is well known in this country, that

WASHINGTON publicly disavowed those letters, (supposed to have been fabricated by a British officer) in a public letter to the Secretary of State, on his retiring from the presidency, and that at his request, his letter was deposited in the archives of State. It is to be lamented that such a learned and candid author as **BISSET** should have founded a train of false reasoning on the supposed premature declaration of independence, on the authority of **WASHINGTON**, with no

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 26.]

JULY, 1807.

[No. 2. VOL. III.

Biography.

SKETCH OF DR. OWEN.

JOHN OWEN, D. D. of Queen's College, Oxford, was lineally descended from the prince of Glamorgan, one of the last family of the five regal tribes of Wales. Henry Owen, father of the Doctor, was some time minister at Stadham in Oxfordshire, and reckoned a strict puritan. John, his second son, was born in 1616. Such was his proficiency in learning, that he was admitted to the university at 12 years of age. He there pursued his studies with such diligence, that for several years he allowed himself but four hours sleep in a night. His whole aim was, as he afterward confessed with shame and sorrow, to rise to eminence in church or state. When Archbishop Laud imposed several superstitious rites on the university, Mr. Owen had received so much light, that his conscience could not submit to them; and God had now made such gracious impressions on his heart, as inspired him with warm zeal for the purity of his worship and reformation in the church. Upon this his friends forsook

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him, as one infected with puritanism, and he became so obnoxious to the Laudensian party, that he was forced to leave the college. About this time he was exercised with many perplexing thoughts about his spiritual state, which, with his outward troubles, threw him into a deep melancholy, that lasted three months, and it was nearly five years before he attained a settled peace.

When the civil war commenced, he espoused the Parliament's cause, which his uncle, who had supported him at college, so vehemently resented, that he at once turned him out of his favour, and settled his estate upon another person. He then lived with a gentleman of honour, who, though a royalist, used him with great civility; but he going into the king's army, Mr. Owen went to London, where he was a perfect stranger. One Lord's day he went to Aldermanbury church, to hear Mr. Calamy; but a country minister (of whom he could never after hear any thing more) preached on Matt. viii. 26 which discourse was blest for the

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without an exception, prove, that the original signification of the word was *every* or *every one*, applicable to the *separate individuals* of any indefinite number. So far the point is established beyond the possibility of being controverted.

Modern authorities are equally decisive of the question. Skinner and Junius have already been cited. Bailey, who, as far as his definitions go, is more correct than Johnson, defines *each* by *every one*, giving it no other signification. The late compilers of dictionaries, having copied Johnson's definitions, are chargeable with the same inaccuracies.

In twenty passages of scripture out of twenty eight, cited in Cruden's Concordance, in which *each* is used, the word refers to more than *two*. The translators did not "confound terms," as the Reviewers insinuate; they used the word in its true sense, either as applicable to two or to any other number; and so is the word still used by every man who speaks English; nor, until Johnson's definition appeared, was it ever supposed that the word had any appropriate reference to *two*. *Each* soldier in the army, and *each* ship in the navy are perfectly good English. Indeed *each* is applied to *two*, only for the same reason that it is to any other number, viz. because that is the *whole number* which is the subject of discourse.

There is one other authority in my favour, which, I presume, must be conclusive with these gentlemen, and this is, their *own* use of the word. The Reviewers say, "*each must be used of two*;" but in the very number of the Review in which this criticism is found, they apply the word to a greater number. Page 10, "In a volume of sermons, *each discourse must have its head and tail piece.*"

Surely the gentlemen do not mean a volume of *two* sermons only. Page 26, speaking of Courts Martial in general, they say, "The fundamental laws, by which they are governed, their different kinds, the analogy they bear to *each* other..." If the gentlemen are not satisfied with all the authorities cited, supported by their *own*, they would not be "persuaded though one should rise from the dead."

My remarks on *either* are equally well supported by authorities. To save trouble, the Reviewers are referred to Lye's Saxon Dictionary, where the senses of *either* are explained and the authorities cited. Lye defines the word by *uterque* and *ambo*. It was appropriately used for *two*, equivalent to *each*, when used of two only. See the authorities cited. Mat. ix. 17. xiii. 30. Gen. xxi. 31. xiii. 11, and others in Lye's Dictionary; to which I can add a multitude of passages, which I have marked on the margins of Saxon books, but the insertion of them would be of no use to readers in general. Its disjunctive use was anciently very rare, but since it is established by usage, I do not complain of the change; I contend only that the original sense of the word, "on *either* side," for "on *each* side," is still a legitimate use of the word, which no man has a right to proscribe. In poetry, it has a peculiar force and beauty; and it is not the man, who vindicates such ancient and long established usages, who "annihilates precision and introduces confusion;" but it is the learned critics, the Johnsons and Lowths, who condemn such usages, without that minute attention to the history, progress, and present state of the language, which the intricate nature of the subject deserves. N. WEBSTER.
(To be continued.)

Religious Intelligence.

An Account of the origin and progress of the Mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER II.

Marysville, (Tenn.) 1807.

REV. SIR,

In my last, I had mentioned my ap-

pointment by the Committee of Missions, to the superintendence of education among the Cherokee Indians. In this I shall notice the progress of the mission. Upon my return home in the month of July, I had several interviews with the Chiefs of the nation, and sent letters, or as they call them, *talks*, to their councils, in which

was stated the design and advantages of such an institution; taking care not to propose any thing, in the performance of which, I could not exceed the promise; as a single failure would have destroyed my credit and ruined the design. The effect was, that in October, at the time of the distribution of the annuity, a council, consisting of upwards of 2000 Indians, assembled, including all the Chiefs of the nation. Before this council I laid my plan, and stated all the points I conceived necessary to aid me in its execution.

After spending a day or two in close deliberation, I received their approbation in writing, with a declaration that they would send their children according to my wishes; at the same time they agreed to assist me in fixing a place for the school. The place was chosen near the Highwassee river, in a part of the nation most unlikely to be civilized. A school-house, and a house for the teacher were immediately erected. The school-house was so constructed that it might serve the children to eat in, and be comfortable for the lodging of the males. The females were appointed to sleep in the master's family. I was remarkably fortunate in the choice of a master; he was a man of prudence, good sense, and piety; with a heart fully set on the work. His family was conveniently small, consisting of a wife and one child.

All things being now fully prepared, the school was opened in the spring of 1804. In the course of the first week we had twenty-one children, who all gave flattering evidences of promising geniuses.

I had conceived it would be one of my greatest difficulties to keep the children at the school. In order to guard against this contemplated evil, I had agreed with the Chiefs, that if any of the children should leave the school without permission, or if permitted to go home should stay ten days longer than allowed, without a reasonable excuse, they should forfeit the clothing I had given them. The Chiefs were bound to send the clothes back, or on their refusal, then, at the distribution of the next annuity, I should have a right to deduct the amount from the dividend of such Chief, to be applied to the use of the school. This proved an effectual

check to their leaving the school, till they become so pleased, that checks were unnecessary.

With regard to order and discipline, I presume few schools can exceed this. Between inducements and strict discipline, the children were insensibly brought to yield entire submission to the regulations of the school.

At each examination a prize was proposed for the next examination, to be given to the one making the greatest progress. This was faithfully given according to promise. And lest the others should be depressed and discouraged, small presents were given to each one according to his merits. All this was done, as much as possible, under the eye of their parents. As my design was to introduce Christianity, as the young mind should be capable of receiving it, the first principles of religion, as contained in the Shorter Catechism, were early taught, together with other short questions of a similar nature. Many hymns of praise were committed to memory from Dr. Watts' Divine Songs, Rippon's Selection, and other compositions. They were taught to sing plain and melodious tunes with a great deal of ease and sweetness. During all these exercises the utmost care was taken to impress them with solemnity, in order to avoid those habits of levity so often discovered among ourselves, when acquiring the music we expect to use in the worship of God. With one of these songs, a portion of Scripture, and prayer, the school was begun and closed each day. This acquisition of songs of praise was also useful, in assisting to open the minds of the parents to hear the truths designed to be communicated to them. While seated round in a convenient semi-circle, and the children in the midst, after communicating a few ideas by an interpreter, (which was one of the children, as soon as they were capable of the service) the children would join in one of those songs of Zion. Then more instruction could be given, and then another song, and in this way the mind be kept open to the truth; and also the profiting of the children be made to appear to their parents and friends. I will not say music can *transform*, but sure I am, it has a remarkable tendency to *soften*, the savage mind. I

have seen it so impressive, that old warriors (who are remarkably averse to feelings) have sprung on their feet in time of a song, clapt their hand on their breast, and in the Cherokee language exclaimed, "my heart sing too." I am yours, &c.

GIDEON BLACKBURN.

P. S. You will be able to form a judgment of their progress in literature, and their submission to discipline, by the report of a committee of the Presbytery of Union, and a certificate politely handed by a respectable attorney and merchant, who had spent some time in the school, both which I take the liberty to enclose.

Jan. 1, 1807.

To the Presbytery of Union,

WE your Committee beg leave to report, that we attended at and examined the Highwassee Indian school, and do highly approve of the progress the children have made in every branch of literature they have attempted: reading, writing, cyphering, spelling off the book, and singing spiritual songs. Their progress is really flattering in those different branches, and perhaps is not exceeded in any school amongst ourselves. They appear to understand the things they have attempted to learn, as well as they are generally understood by white children. We highly approve the method of teaching and the order of the school, and the children appear to have as just conceptions of order, and as cheerfully to submit to discipline, as any children.

JOSH. B. LAPSLEY,
ISAAC ANDERSON.

N. B. The School contains from 45 to 50 Scholars.

Marysville, Feb. 25, 1807.

IT is hereby certified, that on the 3d of January, 1807, I spent some time in the Highwassee Indian School, established by the Rev. Gideon Blackburn. The number of the scholars was near fifty. Their progress in literature, and their advancement in civilization exceed all belief. The modesty of their deportment, the ease and decorum of their manners, is not surpassed by any school of white children I have ever seen, nor have I ever witnessed greater docility, or submission to discipline, in the course of my life.

It is my decided opinion, if the institution should be continued, it will eventually, not only be the highest means of their national civilization, but a saving to the United States, as they must very soon become a branch of the Union.

SAMUEL LOVE.

Extract of a Letter from the Rev. Dr. William Carey, dated at Calcutta Jan. 20, 1807, to the Rev. Dr. Staughton, of Philadelphia.

MY DEAR BROTHER,

BY the return of Mr. M'Farlane, I take the opportunity of sending a few hasty lines, to inform you of the changes which have taken place since I wrote you last.

Through a severe affliction brother Biss has been obliged to leave his station here and return to Europe. I hope, that the Lord, who knows the wants of all his churches, will eventually overrule this very afflicting providence for the good of his church, and for the furtherance of the gospel. He will probably arrive in America before this reaches you. If he be still with you, give my, and all our brethren and sisters' love to him and sister Biss.*

When captain Wickes was here we were directed to plan a mission to the Burman empire. I expected to have been able to say, that our brethren are gone thither; but the ship is delayed a day or two for a pilot. They came down this evening, thinking to go on board to-morrow. I believe they will go the next day. May the Lord send prosperity!

When captain Wickes was with us he attended a meeting, which was held at a place (formerly an idol temple) belonging to the Rev. Mr. Brown, first chaplain of the presidency, on account of a pious clergyman being dismissed to his station. In that same place we this day met, and commend-

* Mr. Biss died on his passage to America, about four weeks after his embarkation from Serampore; leaving a widow and four children, who are now in Philadelphia, and to whom, we doubt not, all that attention will be paid, which their situation requires. It is said, that Mrs. Biss contemplates a return to India. As. Mag.

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 31.] DECEMBER, 1807. [No. 7. VOL. III.

Biography.

CHARACTER OF THE REV. MOSES PARSONS, PASTOR OF THE
CHURCH IN BYEFIELD.

Extracted from a sermon delivered to his bereaved flock, by the Rev. David
Tappan, afterward D. D.

THE God of nature had given him not only a most graceful and commanding presence, but a soul furnished with many excellent natural endowments; the most striking of which were a correct and solid judgment, a quick perception, a fertile invention, a ready and easy flow of thought and expression, a remarkably steady and resolute temper, joined and softened by a very pleasant and sprightly vein, and a large share of the kind and tender sensibilities. These, improved and expanded by a liberal education, polished by a large acquaintance with mankind, refined and consecrated by divine grace, enabled him to appear on the stage of the world in a very advantageous light, both as the gentleman, the Christian, the divine, and the preacher.

Having graduated at Harvard University, in 1736, the 21st year of his age,* he was employed, for a series of years, in a

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grammar school; first at Manchester, and afterwards at Gloucester; in which department he displayed such mingled dignity and mildness, such a happy, ingratiating manner of instructing and forming the rising generation, as have left a lasting perfume upon his name in those towns; especially the latter, where he acted the part of a most tender, able, successful spiritual guide to his pupils, in a season of uncommon religious impressions.

On the 20th of June, 1744, he was ordained the pastor of the church in Byefield; in which he lived to complete near half of the fortieth year of his ministry;† and through this whole period, he was a bright ornament both to his Christian and ministerial profession.

If we trace his private life, we see a remarkable pattern of steady and uniform goodness. The uncommon firmness and

* He was born June 20, 1716.

† He died Dec. 14, 1783.

I did, and then believed, but now I first believe, and then do. My obedience is ingrafted upon the promises freely given, "Work out your own salvation, for it is God who worketh in you to will and to do," Phil. ii. 13; but before, I could never see a promise until I saw my work; the promises were ingrafted upon my works and duties, my duties did bear my privileges; now my privileges bear my duties.

3. Whatever I did was for myself; when indeed converted, I acted merely for the Lord, and to please him; when moral, I then hated sin as prejudicial to me; but now, as separating from and grievous to Christ.

4. What I did was from myself and in my own strength, not seeing a need of a divine power to lean upon; but when under special grace, I live a life of faith, I see my strength in another, and wait upon him. I can do all through Christ that strengtheneth me.

5. I had never full satisfaction to my conscience for the guilt of sin, satisfaction with a spiritual good, and therefore were there fears and outcries, "Who will shew us any good?" but the blood of Christ gives full satisfaction and rest to both heart and conscience, so as a man that hath Christ may say, I seek no more.

[Miss. Mag.]

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER III.*

Maryville, Nov. 10, 1807.

DEAR SIR,

IN the course of my observations on missionary attempts among the Cherokee Indians I have concluded, that after the habits are formed, the only way to reduce them is by the influence of the children. To this point I have, therefore, bent my whole force. The mode of dieting, clothing, and instructing them, and even of their recreations was important. During the two first years I laid in all the provisions necessary for table use; hired a cook, who, under the particular direction of the schoolmaster's wife prepared the victuals in American style. I provided a large table and furnished the requisite utensils,

around which all the scholars could decently take their seats; and after the master had looked up for a blessing, during which time they all devoutly attended, they were taught the etiquette of the table. It was indeed peculiarly pleasing to see how emulously they strove to excel, and how orderly they would wait for a dismissal by the returning of thanks: A conduct which might put to the blush many of our *coxcomb* would be infidels, who in this respect study to express their contempt of God, to display their ingratitude, and give a specimen of their politeness and superior civilization, by abruptly leaving the table before thanks are returned, and even in the presence of clergymen.

* See *Panoplist* for June and July.

Their meals were regular, their diet wholesome, and the preparations neat and cleanly. These things, however small to us, were of the last importance; and to be particularly observed in an institution designed not only to rescue the rising race from savage manners, but also to light up *beacons*, by which the parents might gradually be conducted into the same field of improvement.

The children were all neatly clothed, mostly in stripped cotton, or plain linen, manufactured in Tennessee, and made up by the master's wife, as each scholar stood in need. The females of my own congregation were often active in furnishing part of this supply. Young female youth, who had been the subjects of the remarkable revival of religion in our country, took the frocks off themselves and sent them to the Cherokee children.

On the 4th of July, 1805, the whole school appeared before a large concourse of red and white people, clothed in one of their donations.

I was obliged to furnish blankets for the scholars to sleep on, as the use of beds was not known in the nation. This was an article of considerable expense, and on one occasion had nearly effected the ruin of the institution. In the fall of 1804, a considerable number of blankets were wanting; the money I had procured was so nearly expended, that I dared not lay it out for this article; and as by fatigues and exposures an inflammation had settled in one of my legs, which rendered it both painful and inconvenient to seek for supplies, I was reduced to considerable difficulty, until I conceived of the following expedient. In the October of this fall the annuity was distributed among the Cherokees. I then gave in the names of the children, as part of the nation, and by the influence of Col. Meigs the agent, and a principal Indian chief, I drew 26 blankets and 2 other articles; thus we had a comfortable supply for the winter.

The order of the day for school exercises is nearly the following: The children rise, pray, and wash; then the school opens by reading the scriptures, praise and public prayer; are engaged in lessons till breakfast; then have an hour for recreations;

are again engaged from 9 to 12; play 2 hours; then in school till evening. In the summer between sundown and dark, and in the winter between dark and 9 o'clock, they have spelling lessons, and close by singing a hymn, and prayer by the master. Then, just before the children lie down, on their knees they commit themselves to the guardian arms of their indulgent Parent, and go to rest securely under his wing. I am, &c.

GIDEON BLACKBURN.

To the Editors of the Panoplist.

GENTLEMEN,

THE Panoplist of October mentions two thousand copies of St. John, in the Mohawk language, as lately printed at London, at the expense of the British and Foreign Bible Society. I send you an account of the translator, taken from the Monthly Magazine of September, 1805. The account is said to be drawn from the source of intimate acquaintance and knowledge. This Indian chief, had just visited England, and was known there by the name of John Norton, but among his own tribe, Tryonihokaraven, which signifies "the open door," because, by his negotiation he had once opened the door of peace to his tribe, after a long and bloody war. He is a chief of what were formerly termed the Five Nations, to which confederacy a sixth has recently been added. They were driven from the Genesee river, their original habitation, in 1783, and established themselves on the Ouse or Grand river, that runs into the north-eastern extremity of Lake Erie. This chief went to England to obtain from government a confirmation of a certain grant of land to his countrymen. His father appears to have been an Indian, and his mother a native of Scotland. He was educated at a British school from the age of thirteen to that of fifteen. He displayed uncommon eloquence in his discourse. "His observations were acute, and the language in which they were conveyed was strong and elegant. In history, both ancient and modern, he is well versed; in geography he displays peculiar informa-

THE PANOPLIST;

THE CHRISTIAN'S ARMORY.

No. 33.] FEBRUARY, 1808. [No. 9. VOL. III.]

Biography.

SKETCH OF THE LIFE AND CHARACTER OF JOHN CALVIN,

Taken from the *Religious Monitor*, with the addition of several extracts of a communication received from a learned and ingenious Correspondent.

Continued from page 345.

"THE time at length arrived," says Beza, "when the Lord was to shew favour to the church at Geneva." The syndics who had given authority and effect; as well as secretly instigated, to the decree of banishment, were removed from the government either by death or by exile. The people, also, who had never wholly forgotten their injured pastors, afraid of continuing exposed to the infamy to which their unchristian conduct subjected them among their Protestant brethren, and, perhaps, expecting to derive even political advantages from the presence and counsels of Calvin, began to feel their loss, and earnestly solicited his return. This illustrious exile had resolved to live and die at Strasburg; and, therefore, at first refused the invitation of the Senate and people; not from any diminution of his affection to them, but from aver-

sion to political controversies and tumultuous assemblies, and from a persuasion of his being eminently useful to the church at Strasburg. Their solicitations, however, becoming daily more unanimous and urgent, Calvin feared to resist what might be a call from God; and having stipulated for the recal of his colleague Viret, returned to Geneva on the 13th September, 1541, and was cordially received by every order of the citizens. Restored to his importunate people, and remembering the fatal effects of their former irregularities, he immediately established a form of discipline, and an ecclesiastical consistory, with power to censure the disorderly, the vicious, and the profane, and to punish them if incorrigible or contumacious, even to the length of excommunication and imprisonment. The people professed to submit to this new arrangement,

in some parts of our country, the privilege of gospel institutions is extending with considerable rapidity. And of this extension missionary labours have, in many instances, been the means. And in many places, there have been comfortable seasons of the outpourings of God's Spirit. From the frequency and extent of these seasons, we have reason to believe, that the number of real Christians in the world has gradually been on the increase. Our religious publications furnish us with favourable accounts from some places among the heathens."

He further infers, that "the true end of missionary labours is to extend and increase the doctrinal and practical knowledge of gospel truth." And that "we ought to do all in our power to render the spread of the gospel universal."

"In the prosecution of this work," he observes, "opposition is to be expected. Besides undisguised opposers, many, without throwing off the mask of friendship, will endeavour to discourage every attempt by magnifying difficulties. Some will excuse themselves and hinder others, by pleading, that the time is not come. Others, to rid themselves of the business altogether, will tell us, It is the Lord's work, and he will do it in his own way. But had such objections operated in the apostles' days, the gospel would never have been published, nor the Christian religion established. We cannot pretend to know or fix the time, when the gospel will have a universal spread. Our business is not so much to pry into

futurity, as to pursue the path of present duty; and this is marked by a variety of concurrent circumstances. Now is the time when we are called to work for the Lord. We may work, without fear of intruding on the duties of future generations. The work of spreading the gospel belongs to many; and there are few but may contribute their mite in some way or other. They, who cannot aid it by their labour or substance, may help it forward by their prayers. How happy and glorious will be the day, when genuine religion in its purity shall have a universal spread; when light and truth, knowledge and holiness shall expel ignorance and vice; when men shall see eye to eye, and shall know, as they are known. Such a glorious day will be effected by the gospel, when the Lord shall arise to have mercy on Zion: for such an event no doubt Providence is preparing the way, although it may be in a manner unseen by mortal men. May the Lord hasten it in his time."

The preacher has discovered great judgment in the choice, division and execution of his subject. His arguments are forcible, his style, in the main, pure and correct. The sermon will be approved by the friends of missionary labours. We recommend it to perusal, and hope it will have a good effect in promoting the cause of religion in general, and particularly the object, which the preacher had more immediately in view.

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morser.

LETTER IV.

Maryville, Dec. 14, 1807.

REV. SIR,

IN my last I stated the order of the school for each day. In this order

we proceeded without much deviation until the July of 1805, the school consisting of from 25 to 35 scholars. About that period the United States

had authorised a treaty to be made with that nation, and appointed the place on the Highwassee river, nearly twelve miles by land below the site of my school house, 46 from S. W. Point, 20 above the mouth of the river, and 45 from Tellico blockhouse.

At this place was an assemblage of the principal chiefs of the nation, with many of the common people; and between two and three hundred white people, among whom were Gen. Smith and Col. Meigs, commissioners for the United States, and Gov. Sevier, commissioner for the state of Tennessee. There I attended with my school, consisting then of 25 scholars. Our passage to the place was indeed romantic. Figure to yourself 25 little savages of the forest, all seated in a large canoe, the teacher at one end, and myself at the other, steering our course down the stream, a distance by water of nearly 20 miles. To see the little creatures sitting neatly dressed in homespun cotton, presented them by the females of my white congregation, their hearts beating with the anticipation of their expected examination, frequently reviewing their lessons in order to be ready; then joining in anthems of praise to the Redeemer, making the adjoining hills and groves resound with the adored name of Jesus—what heart could have remained unmoved!

On the 4th of July we arrived at the place of treaty. This was according to previous agreement, in order to give a toast of civilization, on the ever memorable day of American independence. The place of treaty was a large bower in the midst of a delightful grove, where the school was introduced, marching in procession between the open ranks of white and red spectators. Each scholar read such a portion, as was requested. The different classes then spelled a number of words without the book. Specimens of their writing and cyphering were shown, and the exhibition closed by the children singing, with a clear and distinct voice, a hymn or two, committed to memory. The scene was very impressive. Few of the spectators were unmoved, and many shed tears plentifully. The Governor, a hardy veteran, who had often

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braved the dangers of war in the same forest, said to me, "I have often stood unmoved amidst showers of bullets from the Indian rifles; but this effectually unmans me. I see civilization taking the ground of barbarism, and the praises of Jesus succeeding to the war whoop of the savage." All this time the tears were stealing down his manly cheek. At the close of the treaty the following note was politely handed me by the commissioners of the United States, expressive of their feelings on the occasion.

Sir,

Having had the pleasure of your company several days at a treaty with the Cherokees on the Highwassee river, and having also had the pleasure of being present at the exhibition of the Indian children in their several lessons of spelling and reading, and having also seen sundry specimens of writing done by some of those children, whose education you superintend, we cannot do justice to our sentiments on the occasion, without expressing to you the satisfaction we enjoyed, and still enjoy, in contemplating the progress the Cherokees are making toward a state of civilization and refinement, in exchange for the state of barbarism, in which their ancestors had long been plunged. We sincerely wish you may be able to persevere in so laudable a pursuit, until you see it crowned with the desired success. We are, with sentiments of esteem, your obedient servants,

DANIEL SMITH,
RETURN I. MEIGS.

Highwassee River, July 13, 1805.

The effect of this exhibition was such on the red people, that they instantly requested a second establishment in the lower district of the nation. On this head I had no instructions from the committee of missions, and no appropriations for its support. My own private property was insufficient to bear the whole cost, and the necessity of extending the plan was apparent. Notwithstanding all these difficulties I resolved on the measure, and trusted for aid in the discharge of evident duty from sources

directed by Providence; and by the 26th of August, I had a second school in operation, consisting of from 20 to 30 scholars.

During the continuance of the treaty a circumstance occurred, which, as it tends to display the sensibility of a savage conscience, and exhibit their ideas of the justice of God, deserves to be remembered. One day, while sitting at dinner, a cloud arose and portended a considerable storm. The vivid lightnings flashed furiously around, and the thunders roared at a distance. A white man by the name of Rodgers, who had long been a resident in the nation, and abandoned to every wickedness, used very profane and blasphemous expressions respecting the thunder. At length a flash of lightning struck a tree near the bower in which all were seated, and passed off without any remarkable injury, except giving all a very severe shock. Silence reigned in the whole assembly about the space of a minute, when Enotta, i. e. the black Fox, the king of the nation, broke silence by saying, "The Great Spirit is mad at Rodgers."

The introduction of such unprincipled men into the nation is the most formidable barrier in the way of their civilization. But God, in his own time, will bring light out of darkness, and spread the knowledge of himself throughout the heathen lands, and set up his standard in the deserts of America. I am, &c.

GIDEON BLACKBURN.

MASSACHUSETTS.

HAMPSHIRE MISSIONARY SOCIETY.

WHILE events in divine providence, at the present day, wear a gloomy and threatening aspect, and fill the minds of the virtuous and religious with foreboding apprehensions of the evils which may be coming upon the world, and which may deeply affect the safety and enlargement of that church which the Lord Jesus hath purchased and redeemed by his blood: it cannot fail of administering comfort and animation to the hearts of God's children, when they notice the zeal and attachment of many to that holy

religion, which is taught in the sacred scriptures, and which was the solace and joy of the founders of our nation. When they see the love of Christ's children kindling into an ardent zeal for the promotion of his cause, and their fidelity to his kingdom witnessed by liberal contributions to aid the propagation of his gospel among the indigent and suffering, it must confirm the faith of his people in his gracious promise; "*That the gates of hell shall not prevail against his church, but that he will be with it always, even unto the end of the world.*" To confirm the wavering in the infallibility of the divine promise, and to stir up the pure minds of all, who love the religion of our forefathers and the gospel of God the Saviour, the following communications are presented to the public; hoping that they may prove grateful to the readers, and influence many to an imitation of an example so laudable in itself, so reputable to the liberal donors, and so worthy of that sex on whose virtue and piety the happiness and prosperity of every age and country do absolutely depend. The purity, enlargement and glory of the church of God, which is the defence and safeguard of civil communities, are in all ages dependent upon the virtuous and religious lives and examples of those devout women, who belong to our Redeemer's family. As a tribute of gratitude to Christ for the efficacy of his grace on the hearts of his children and friends, the following extracts of Letters written by the Treasurer of the *Female Charitable Society* of Whites-town, N. Y. to one of the Trustees of the Hampshire Missionary Society, are now presented to the public in a humble hope that the hearts of God's people will be made glad in that he hath not forsaken our land, and that the set time to favour Zion will soon come.

Utica, Oct. 29, 1807.

"Sir,

"I have, once more, the honour to address you in behalf of the Trustees of the Female Charitable Society of Whites-town, who, having made their second annual collection, have again unanimously resolved to present it to the Hampshire Missionary Society, to be by them appropriated at their discretion. As Treasurer of the society,

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 34.]

MARCH, 1808.

[No. 10. Vol. III.

Biography.

SKETCH OF THE LIFE AND CHARACTER OF JOHN CALVIN,

Taken from the *Religious Monitor*, with the addition of several extracts of a communication received from a learned and ingenious Correspondent.

Concluded from page 390.

CASTALIO renewed his controversy in 1552; but became afterwards so conscious of his errors, and of the injuries which he had done to Calvin, that when on his death-bed, he declared that he could not die in peace if he did not receive his forgiveness. Calvin quickly removed this ground of uneasiness, and soothed his mind with the voice of friendship, and the consolations of the gospel.

We have mentioned, that so early as 1531, or 1532, Michael Servete, or Servetus, began to speculate on the doctrine of the Trinity, and undisguisedly to oppose the orthodox faith. He was a Spanish physician, but left his native country, and settled at Vienne in France, where he acquired great reputation by his professional knowledge and success. But when he applied himself to theology, the ardour of his fancy seduced him into the dangerous path of error; and in the fulness of his zeal, he de-

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termined to reveal his discoveries to the world. These he published at Vienne in 1553, in a volume, entitled, *The Restitution of Christianity, in which the knowledge of God, of the Christian faith, of justification, regeneration, baptism, and the eating of the Lord's supper, are perfectly restored.* So unscriptural were the sentiments which it contained, that it was reprobated even by the Papists, who felt so indignant, as to condemn him to be burnt for heresy. He escaped, however, from Vienne, the place of his condemnation and subsequent imprisonment; but the magistrates and clergy executed the sentence on his effigy, and along with it, committed his writings to the flames. Intending to retire to Naples, he travelled by the way of Geneva, where he was apprehended and imprisoned. After a trial, protracted by various causes, a sentence similar to that from which he had so lately escaped, was pass-

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morse.

LETTER V.

Maryville, Jan. 15, 1808.

REV. SIR,

HAVING established a second school on my own credit, and being solely accountable for its support, I wrote to the Committee of Missions on the subject, and received their answer, declaring that the scantiness of their funds would not allow them to extend their benevolence to that school, or in any shape be accountable for it; or even for any more of the cost of the first school than 200 dollars, as first stipulated; however, afterwards the appropriation was extended to five hundred dollars.

About this time my circumstances were truly embarrassing: I had the care of a congregation amongst the white people where I still live, which though pretty numerous were generally poor people, and being settled in a new country for several years had been much harassed by depredations and wars by the Indians; and still later by a circumstance relative to our boundary line; the people had settled south to an experimental line supposed to be the proper one: but when run by commissioners appointed by government, was considerably altered. Those southwest of the line were removed off and placed amongst those on the other side, where they continued a whole season. This so affected the whole neighbourhood composing my charge, that neither then or since have they been able to pay any thing considerable for the support of the gospel. I had also a rising and helpless family for which provision must be made: and by fatigues, and being exposed to cold, hunger, and wet, together with all the wretchedness of savage accommodations in my visits to the nation, and the severity of toil and hard labour at home, I was attacked with a complaint, which, settling in one of my legs, not only deprived me of the

use of the limb, but also, by the keenness of the pain, and the quantity of the discharge, wasted my body, depressed my spirits, and broke my constitution.

Under these distresses, my family, parochial, or Indian duties, were performed with the utmost difficulty, and in pain too excruciating to be described by mortals.

My schools were increasing, my funds exhausted, my credit sinking, and my health to all appearance gone forever. The prospect was indeed gloomy! Just at this period a providential incident occurred, which invigorated my ebbing hope, and again saved the whole design from miscarriage. I had been obliged a little while before to purchase some supplies for the schools, which I procured in the nation from an Indian countryman on a short credit. But a little before the period, supposing I was always ready, he forwarded my due bill for payment by an Indian, with whom I knew the establishment of my credit was indispensable. Money I had none, nor was there ten dollars to be gathered in the village where I live, as it was just at the time of the merchants making their annual remittances, and every cent which could be collected was sent off, and I was unable to ride in search of any in the neighbourhood. I detained the messenger for breakfasting, &c. much longer than usual, in order to lay the case before God in solemn prayer, as I knew the existence of the whole was in jeopardy, if my credit failed with the nation. After returning by the help of my crutches from the silent grove, I felt a confidence that something would be done, though I knew not how it could be effected. I took my pen, and was about to write to a friend for the loan of 40 dollars, the sum required. At that instant

a gentleman called at my gate. As I walked out my heart felt some unusual emotions; he presented me a letter, and immediately retired. I knew by the hand writing it was from a friend in Philadelphia. Hastily opening it, I found enclosed a bank note of 50 dollars, accompanied with the following note: "After reading your letter of ——— date to some friends last evening, a gentleman called at my door early this morning and handed the enclosed, to be used at your pleasure, but wishes his name concealed."

Thus the Lord enabled me to redeem my note, dismiss the Indian with pleasure and in full confidence

of my resources, and thus, by saving my credit, preserved the institution from ruin.

Through many such mysterious steps has divine Providence led in the management of this undertaking, especially until the spring of 1806, when in a tour to the south I collected upwards of 1500 dolls, and at the same time was relieved almost miraculously from my bodily afflictions. Mercies never to be forgotten, to the praise of sovereign grace. May they be indelibly imprinted on my recollection, bringing me nearer to the throne of grace, until mortality is swallowed up of life. I am, &c.

GIDEON BLACKBURN.

Literary Intelligence.

UNITED STATES.

MIDDLEBURY COLLEGE.

To the Patrons of Literature and Religion.

THE President and Fellows of *Middlebury College*, in the State of Vermont, respectfully represent the situation of the Institution under their immediate trust and guardianship, and solicit the opulent and liberal to aid them in promoting the interests of Literature and Religion. The Legislature of Vermont, having considered that the State was almost wholly destitute of the means of education, granted, A. D. 1800, to a number of individuals, the Charter of a College at Middlebury; but were unable to extend to it the hand of public bounty.

A commodious building for the accommodation of students was immediately prepared. A well selected Library of near seven hundred volumes, and a small Philosophical Apparatus, have been procured for the use of the students. Competent Instructors are obtained and permanently established. Forty-six *alumni* of the College have been admitted to the Degree of Bachelor of Arts. The number of under graduates is about sixty. The progress of the Institution has more than equalled the expectations of the most sanguine of its friends. It has depended for its suc-

cess upon the liberality of private gentlemen, but has not yet received any adequate endowment. The State of Vermont is new. The inhabitants, generally, are indigent, and none are wealthy. The population, (which is rapidly increasing) amounts, at present, to two hundred thousand. The State is furnished with but few Academies, or good Schools for the education of youth. The number of Christian Preachers, of every denomination, is very small; and by far the greater part of the inhabitants of the State have not the gospel dispensed to them. *Middlebury College* is the chief resort of those youths who seek an education superior to what can be obtained at the common schools. A large proportion, as well of those who have received the honors of the College, as of the present under graduates, are serious young men, who are endeavouring to qualify themselves to become teachers of religion. To this Institution the hopes of the friends of religion within the State are directed, for the supply of the destitute churches and people with well qualified preachers of the gospel. The friends of the Institution are animated with the success

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

No. 56.]

MAY, 1808.

[No. 12. VOL. III.

Biography.

SKETCH OF THE LIFE AND CHARACTER OF THE REV. DR.
SAMUEL WEST.

From the Anthology.

THE design of biography is to celebrate useful talents, to record patriotic labours, and to exhibit characteristic traits of virtue. The distinguished mental powers, the public spirit, and scientific researches of the late Rev. Samuel West, of New Bedford, fully entitle him to biographical notice, and he may justly claim a place in the records of posthumous fame. Although the theatre on which he acted was retired, the spectators few, and his life spent with little diversity of event, yet his mind presented strong and prominent features: and, had he lived in Europe, his reputation and usefulness had fallen little short of that of *Burton*, *Kennicot*, *Mede*, *Poole*, &c. for his mind was doubtless equal to any exertions of these men, and, with their literary means, no common embarrassments would have presented obstacles retarding his progress to the summits of their theological eminence. Although his learned connexions were few, and his

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life spent among those incapable of comprehending many of his ideas, or profiting from his treasury of biblical information, yet were he to pass off the stage without any biographical notice, it would occasion regret to the religious, the grateful, and the learned, who knew his intrinsic merit, and were favoured with his friendship.

Father West was one of the first men in the New England congregational churches on account of his scriptural knowledge, skill in the prophecies, and a ready recollection of every text, which enabled him upon the shortest notice to collect and pertinently apply all the passages of scripture, connected with his subject, and conducive to the purpose of his argument. The epithet of *Father* above given, probably originated in the conviction of his judicious friends, that his sincere benevolence, his faithful and discreet counsels, might be safely relied on, while his literary pre-emi-

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Christian will prize for the edification he may derive from it. We are greatly mistaken if it will not prove highly useful in imparting just views of the nature of true religion, and in leading many to feel the supremely important obligations of Christianity. The pious author has al-

ready entered into his rest, and is enjoying the fruit of his labours in a better world; but though dead, he yet speaketh, and we have no doubt will long continue to speak to the improvement, comfort and everlasting benefit of thousands.

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians; in a series of Letters from the Rev. Gideon Blackburn to the Rev. Dr. Morse.

LETTER VI.

Maryville, Feb. 8, 1808.

REV. SIR,

SUFFER me to interrupt the course of my narrative by filling this sheet with a description of one of the dances of our Indians, called the Eagle-tail dance. I am persuaded that it was once a religious ceremony; that it originated in the East; and is enigmatical. Though it has passed through the lapse of ages, it still wears a strong appearance of the mysticism of the ancient mythology. But as religion was then used as a machine of state policy, this might have been used in that way.

The occasion of the dance is the killing of an eagle. Immediately on this joyful event, the town to which the person belongs, with some other towns in the vicinity, send word to some town or towns at a distance, that on a certain day, they will bring them the tail of an eagle. Before the day appointed, the party, who are to bring the tail, carefully select from the woods a stick having many limbs, which they cut off two or three inches from the stem, and on the top they spread the tail and bind it fast with ligatures, and also carry with them most of the feathers of the eagle, bound in little bundles: while the

party, who are to receive them, provide a block of wood, carved in the figure of a man's head, fasten it to a pole, and set it in the ground in the spot designed for the place of meeting. This done, all assemble in the town-house, and wait the approach of their friends, who come carrying the tail in triumph, attended by the sound of the drum and other music. Having arrived at a convenient place, and sufficiently near to be distinctly heard by those in the town-house, they are formed into order by their principal chief, who distributes the bunches of feathers among the chiefs and warriors of his party. They then raise the war whoop, which is three times repeated, and as often answered by those within. They march forward about 100 yards; halt, and whoop once; are distinctly answered; so a second and third time. At the third of these single shouts, those within march out, directing their course towards the figure of the man as the central point. When arrived within ten steps of each other they halt. The head men of each party distinguish themselves in front. After a moment's pause, the chief of the town company draws his sword, vapors astonishingly, and, at length,

with menacing brow and horrid threats, he draws towards this figure, (a feigned enemy) and gives it a fatal blow, lays it prostrate, then leaps, brandishes his sword, and exerts every nerve, as if in the severest contest. He then exultingly passes to the chief of the opposite party, waves his sword over his head and the heads of the other chiefs, dancing before them, and singing of his warlike exploits. As soon as this scene is over, one of the chiefs gives him a bunch of the feathers, with which he returns in extatic triumph, and gives it to one of his men. A second chief goes through the same ceremony, is treated the same way, and returns with his prize, and so on, till all the bunches of feathers are transferred to the town party. Then the head man of the advancing party bears the tail in triumph, and presents it to the chief who first drew his sword; he receives it with dignity, and bears it, with solemn and majestic step, to the place where the supposed slaughtered enemy lies. He sticks it in the ground, and each one brings his bunch of feathers, and hangs it on the cut branches of the pole. The companies then unite, and one, expert in the mystery of the dance, leads them through mysterious evolutions to the townhouse. After many manœuvres they enter and march round it, as if surveying a field of battle, until a signal is given, and the ceremony ceases till after dark, when a new and interesting scene commences. A fire is kindled in the centre of the townhouse, and a band of music, consisting of drums, cane whistles, gourds, and shells, filled with pebbles or shot, with a monotonous vocal sound, are placed on one side at a distance from the fire, and at one end of the band a man is seated on a deerskin spread on the ground. The music proceeds nearly half an hour before any other exercises. At length a headman rises, holding some warlike instrument, which he brandishes over the heads of the musicians, who instantly cease, though the drum is still lightly beaten. He then proceeds to tell some exploit or warlike action of his life, accompanying the narrative with all the gestures, which

might have been supposed to attend it. At the conclusion he gives a whoop, which is answered by the band of music; the rest in solemn silence. He then begins to sing and dance with all the motions of a triumphant warrior. This continues about the space of a minute; the music in the mean time proceeding, until he again waves his instrument over their heads, at which they stop, and he proceeds, as before, to tell some other feat, and so on, till all his achievements are recited. At the close of the whole, he passes by the man seated on the deerskin, and throws him something, either money or clothing. He then sits down, and another rises, goes through the same ceremony, and retires; and so they proceed, until all the chiefs and warriors are fully satisfied. At the close, the collection, thus made, is divided; a large dividend is given to the person, who killed the eagle, and the remainder distributed to the band of music. As soon as this is done the males all partake of a meal in the townhouse, in which the females are not permitted to join. Supper being ended they mingle promiscuously, and spend the remainder of the night in their usual scenes of merriment.

This ceremony is so much degenerated, that very few of the younger ones know how to lead it, and none, even of the oldest, (as they themselves say) understand it so well as their fathers; nor indeed do they any of their dances or ceremonies. If we reflect on the usages of the Egyptians and yet see their hieroglyphics, as well as some other of the eastern nations, we may conjecture the origin of our Indians, and may probably infer the mode of their passage to America. Many of their ceremonies are evidently Jewish. If they are not descended from that nation, they must have descended from those sufficiently near to have learned their customs and mode of worship.

I shall remark more fully on this point in a future letter. I am, dear Sir, yours in the gospel of Jesus Christ,

GIDEON BLACKBURN.