

HANNAH SWANTON,

THE CASCO CAPTIVE:

OR THE

CATHOLIC RELIGION IN CANADA,

AND ITS

INFLUENCE ON THE INDIANS IN MAINE.

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CONTENTS.

	PAGE.
Mrs. Swanton's removal from Massachusetts to Casco Bay, in Maine,.....	5
Conference of Bommaseen, an Indian Chief, with a Minister of Boston,.....	10
How Roman Catholics corrupt the Gospel,.....	12
Scenery in Casco, now Portland,.....	16
Evil influence of Roman Catholics on the Indians of Maine,	20
Mrs. Swanton taken captive by the Indians,.....	34
Mrs. Swanton arrives at Quebec,.....	32
Roman Catholic arguments,.....	36
Fellowship with the Roman Catholic religion declined,....	38
Sorrow for sin,.....	40
Comfort in religion,.....	42
Deliverance from captivity,.....	46
Maine flourishes by religion and peace,.....	46
APPENDIX. Roman Catholic principles in Canada,.....	49

ADVERTISEMENT.

WHAT is here presented to the reader, is taken chiefly from the Rev. Cotton Mather's "Magnalia, or Ecclesiastical History of New England." The object has been to keep to historical truth. The dates and places mentioned, testify that you have here fact, and not fiction.

HANNAH SWANTON.

RESIDENCE IN CASCO BAY.

HANNAH SWANTON removed, with her husband and children, from Beverly, in Massachusetts, to Casco Bay, in Maine, when there were only a few families settled along the shores and near the mouths of the rivers, and several miles in the interior. She left religious privileges, and exposed herself and family to many privations, and to the attacks of savage Indians, that the family might obtain earthly gain. She afterwards thought it folly and sin to forsake the worship of God for mere worldly advantage. The result, in her case, remarkably resembled that of Lot, who lifted up his eyes, and looked on the well-watered and fertile plains of Sodom, when he chose the place of his abode, and did

not sufficiently regard the spiritual dangers to which he might expose himself. The soil of Sodom was indeed rich, but its people were wicked; and if the luxuriance of the country produced him abundance, yet the guilt of its inhabitants brought utter ruin on them and him. We may look at the local situation of Mrs. Swanton's residence, that we may understand how she met with the calamities following a fatal Indian assault.

The place of her habitation was that which is now occupied by the busy population of Portland. This is a peninsula extending into Casco Bay, but protected from the violence of the ocean by Cape Elizabeth, and by numerous islands, which form a wall, unbroken, in appearance, against the winds and the waves of the great deep. Here, therefore, was a favorable place for light Indian canoes to float securely on the water, or for their temporary wigwams to be erected on the land. Only about six thousand Indians obtained a miserable, scanty subsistence in all the great forests, and along all the great rivers

of Maine. The gospel had not come among them to teach them to labor, and to lay aside the tomahawk and scalping-knife, the arrow and the gun, and love their neighbor as themselves, and worship God, and hear his holy word on the sacred Sabbath. They were therefore immoral and wretched, as the heathen generally are. And this is to be deplored, that they were the worse for the influence of professed Christians over them. The French and English, though neighbors to each other, and bearing the Christian name, were often engaged in the unnatural, unchristian work, of doing each other all the harm they could, even to the destruction of life. From the French, therefore, in Canada, the Indians came with powder and guns, and with French priests and military officers, to lead them on to the dreadful work of murdering and plundering and enslaving the English families along the shores of Maine. They came down the rivers, known as the Androscoggin and the Kennebec; both to subsist on the fish they caught in their waters, and to

transport themselves in their birch canoes. As these rivers meet together within a few miles of the north-eastern arm of Casco Bay, here was a favorable place for their passage, and then, after carrying terror and distress and havoc to the settlements along in Maine, in Casco, Saco, Wells and Berwick, they retired by Salmon Falls river, and perhaps by Connecticut river, or Lake Champlain, back to Canada. Where, all this time, were the ministers of Jesus? Where was the peaceful and benevolent spirit of his religion? One might think, as he looked at these melancholy scenes, that his followers were sent out, not to save men's lives, but to destroy them. Had all the professed Christians, who had access to the Indians, given them the Bible, instead of the musket, and the spelling-book instead of the murderous knife, other scenes would have been witnessed; and this interesting race of men might now have been happy cultivators of the soil, and have presented a living, enlightened, Christian population, where now they are remembered only as an extirpated people.

Never more may the intercourse of Christians prove so fatal to any nation! May we not involve them in our quarrels to their destruction; but go together in the spirit of brotherly love, to present them the gospel—and to preserve, instruct, reform, evangelize and bless them.

The early settlers of Maine were the victims, not only of national ambition, but of religious bigotry. Men are necessarily religious in some way, for their reason teaches them that there must be some being or beings superior to themselves; and their conscience convinces them of sin, and they have natural fears of evil. If, therefore, they have no revelation of the true God, and of the right way of escaping his displeasure by the only sufficient sacrifice for sin, the offering of the divine Redeemer, they will fear false gods, and will depend on burdensome ceremonies, empty forms, austerities, or cruel rites. If men do not adopt the true religion, they will adopt a corrupt or false religion; and such a religion will curse rather than bless a people, and will make them intolerant,

cruel and vicious, instead of reforming them and making them holy.

Such was the religion of the French of Canada;—it was the bigotry of the Church of Rome. This people have been represented as naturally kind and hospitable. Mrs. Swanton found them such; and others have borne the same testimony of them; but their religion did not encourage this disposition; and this fact may appear in the following narrative. The true character of Catholic bigotry, and the danger experienced by the first settlers of Maine from this spirit, may be seen by what will now be related of a conference between a minister of Boston and a company of captive Indian warriors, in 1696.

BOMMASEEN, AN INDIAN CHIEF.

BOMMASEEN was one of the Indian chiefs or princes, and was taken, with some fellow-warriors, in one of the settlements of Maine. Being now, with some other Indians, a prisoner in Boston, he desired a conference with a minister of the city,

which was granted him. Bommaseen, with the assent of the other Indians, then told the minister that he wished for his instruction in the Christian religion; as he feared that the French, in what they had taught about this religion, had deceived them. The minister inquired of him what instructions of the French appeared most suspicious. He replied, that the French taught them, that the Lord Jesus Christ was of the French nation; that his mother, the Virgin Mary, was a French lady; that they were the English who had murdered him; and that whereas he rose from the dead, and ascended into heaven, all who would recommend themselves to his favor, must avenge him on the English as far as they could. He asked the minister whether these things were so, and prayed for instruction in the true Christian religion. The minister, considering that it was the disposition and manner of the Indians to use much similitude in their discourses, looked about for some agreeable object, by which he might, with apt comparison, convey the ideas of truth into the

minds of the savages ; and he thought none would be more agreeable to them than a tankard of drink, which happened then to be standing on the table. He proceeded, therefore, in the following manner with them :

HOW ROMAN CATHOLICS CORRUPT THE
GOSPEL.

HE told them, as with proper actions he presented the signs to them, that our Lord Jesus Christ had given us a good religion, which might be compared to the good drink in the cup upon the table.

That if we take this good religion (even that good drink) into our hearts, it will do us good, and preserve us from death. That God's Book, the Bible, is the cup wherein that good drink of religion is offered us.

That the French, having the cup of good drink in their hands, had put poison into it, and had then made the Indians drink that poisoned liquor ; by which they run mad, and began to kill the English. though

they could not but know that it must unavoidably end in their own destruction at last.

That it was plain the English had put no poison into the good drink; for they set the cup wide open, and invited all men to come and see before they tasted, even the very Indians themselves; for they had translated the Bible into Indian. That they might infer from this that the French had put poison into the good drink; as they had kept the cup fast shut (the Bible in an unknown tongue, the Latin), and kept their hands upon the eyes of the Indians, when they put it to their mouths.

The Indians, expressing themselves to be well satisfied with what the minister had thus far said, prayed him to go on, and show them what was the good drink, and what was the poison which the French had put into it.

He then stated to them distinctly the chief articles of the Christian religion, with all the simplicity and sincerity of a Protestant; adding upon each, This is the good drink in the Lord's cup of life; and they still professed that they liked it all.

He further demonstrated to them, how the Papists had, in their idolatrous popery, in some way or other depraved every one of these articles, with base ingredients of their own invention; adding upon each, This is the poison which the French have put into the cup.

At last he mentioned this article.

To obtain the pardon of your sins, you must confess them to God, and pray to him to pardon them for the sake of Jesus Christ, who died for the sins of his people. God loves Jesus Christ infinitely; and if you place your eye on Jesus Christ, and him only, when you beg the pardon of your sins, God will pardon them. You need confess your sins to none but God, except when men have known your sins, or have been hurt by them; and then those men should know that you confess your sins; but, after all, none but God can pardon them.

He then added, The French have put poison into this good drink. They tell you, that you must confess your sins to a priest, and submit to a penance enjoined

by a priest; and this priest is to give you a pardon. There is no need of all this ceremony to obtain pardon. It is nothing but French poison, all of it.

The Indians appeared astonished to meet with one who would put them in a way to obtain the pardon of their sins without paying their beaver skins for it; and, in a rapture of admiration, they fell on their knees, took the minister's hand into theirs, and began to kiss it with an extreme show of affection.

He shook them off, however, with dislike of their posture; and Bommaseen, with the rest, stood up, and lifted up his eyes and hands to heaven, and declared that God should be judge of his heart in what he said. He then said, "Sir, I thank you for these things; I resolve to spit up all the French poison; you shall be my father; I will be your son; I beseech you to continue to instruct me in that religion which may bring me to the salvation of my soul."

Of the result of this conference it is only added—Now God knows what heart this

Indian had when he so expressed himself; and to him let us leave it.

SCENERY ABOUT PORTLAND.

THE powerful influence of artful priests operated, therefore, upon the savage spirits of the Indians, to urge them on to assault, and harass and destroy the young families of Maine. Thus a cloud was gathering afar off, that was to move on sullenly, and pour its ruinous storm upon the little settlement on the Neck in Casco Bay. This Neck is a tract of land between Fore River and Back Cove, which the buildings of Portland now cover. It is a graceful sweep between two hills, narrowing as it sinks, till the middle forms a neck, and then widening as it rises again to the opposite hill. From the hill on the east at the end of the peninsula, called Munjoy's hill, an extensive, and now a beautiful prospect is presented. Immediately under your eye lies the populous and spacious grave-yard; and then the houses, interspersed with churches and other public buildings, stretch along, till the eye rests

upon the agreeable and yet unoccupied plain which forms the summit of the hill on the other side of the city. Along the left, on Fore River, is the shipping, which adds much life and cheerfulness to the scenery. Beyond the city, west and north, the land gently rises like an amphitheatre spreading to the view, through the distance of thirty miles; and then, beyond these hills, at about sixty miles' distance, rises the majestic White Mountains, white almost through the year with their lasting snows, and thus suggesting the name they bear. Over this prospect are presented to the vision, villages adorned with temples of the living God. At the east is exhibited a delightfully mingled scenery of land and water, furnished by the expanse of Casco Bay and its many islands, with the rivers that run, and the points that project into it. On the south extends the great and wide sea, spotted here and there with sails, that appear large or small according to their distance; and all suggest interesting thoughts of the life and bustle and wealth which they contain. In a spot where the pros-

pect all around is so wide, and the objects seen are so various, so beautiful, or interesting in themselves, and so finely grouped, the religious mind will adore in thought the power, skill, and beneficence of God.

How monstrous that, amidst the grandeur, the beauty, the luxuriance, and the nameless accommodations for man which the earth presents, through the goodness of the Creator, there should be hypocrisy, bigotry, encroachment, fraud, violence and bloodshed. How strong is the contrast between the glory of God's works of creation, and the depravity of the rational beings who dwell amidst these works!

Was this fair world made to be marred by the various operations of war; and by scenes of cruelty, fraud and sensuality? We might think the earth would refuse to bear so much wickedness, and that the sun would refuse to look upon it.

There have been times when this idea has been realized; when God has caused the earth to open and swallow up daring offenders, and when the heavens have poured

down destructive storms upon a wicked and accursed people.

Let the reader pause and reflect that man's wickedness is suffered to rage for this reason, that as he is created with the powers of a moral agent, he is left to act in this capacity, that he may form and exhibit his character, and he may, according to it, be either cursed or blessed.

The history, therefore, of every village, of every family, and, indeed, of every individual, will be rich in instruction. It will exhibit man's guilt and folly, and their fatal consequences; or it will display his fear of God—his wisdom, and the happy result of faith and obedience.

Munjoy's hill is now completely bare, without tree or shrub and with only short scanty grass cropped close by the cows that in summer days pasture on it, and crowned on its summit by the Observatory and a few dwelling-houses, and occupied on its brow by a decaying battery, and about its sides and base by the habitations of a populous city. But at the period to which this history relates, it was covered with a

forest; and, if you could look through its trees, upon the wilderness below, you might near the shore see the abodes of twenty-five families, some of them garrisoned houses; and at the left, on a point, projecting into Fore River, and terminating in a cliff,* Fort Loyal, the place of refuge and defence, to which families retired when their garrisons could not resist a powerful foe. Here lived the family of Mrs. Swanton.

EVIL INFLUENCE OF ROMAN CATHOLIC
PRIESTS ON THE INDIANS OF MAINE.

OVER the Indians of New England, the French of Canada early acquired a powerful influence; and from Quebec they excited the tenants of the woods to attack the young and feeble settlements on the coast of Maine. Thury, about 1690, was a Catholic missionary on the banks of the Penobscot; and in his zeal for his faith, he labored to persuade the Indians that, by

* Where India Street terminates, and where is now the Steamboat Landing.

exterminating all the English families in Maine, they would again become sole masters of the land, and would do God service. "My children," said this warrior missionary to his flock, "God commands you to shake the sleep from your eyes. The hatchet must be cleaned of its rust, to avenge him of his enemies, and to secure to you your rights. Night and day a continual prayer shall ascend to him for your success; an unceasing rosary shall be observed until you return covered with the glory of triumph."

Monsieur Denonville, a French ruler in Canada, acknowledged to the Minister of Marine in France, that he owed to the missionaries, and particularly to two priests, the friendship of the Indians in Maine, and their success in their expeditions against the English.

In 1688, the Indians, encouraged by promise of assistance from the French in Canada, began to assail the eastern plantations in Maine, after some years of peace. The next year a large body of Indians, in 120 canoes, attacked Falmouth, now Port-

land. In the merciful providence of God, Col. Benjamin Church, with soldiers from Massachusetts, arrived the very day before the attack was made, and thus saved the whole population of the town from the merciless savages. In 1690, the place was assailed again, the enemies consisting of French and Indians. The inhabitants had no public military force for their defence, and they fled to their garrisons, which were dwelling-houses, built in such a manner as to allow of being defended against an enemy. From the garrisons they retreated to the fort. Here they defended themselves for several days; but at length, on the 20th of May, they surrendered, on condition that they should be safely conducted to the next English town, and that the Governor of the French should hold up his hand and swear, by the great and ever-living God, that the condition should be observed.

But when they had delivered themselves up, the engagement was violated, and men, women, and children were suffered to be made captives in the hands of the heathen,

and to be cruelly murdered, especially the wounded men. Such are the fatal fruits of the custom of war! Such is the offspring of the bigotry of a corrupt church! Such are the consequences of man's apostasy from God! If individuals of Christian nations have suffered from the violence and perfidy of pagans; others, disgracing the Christian name, have inflicted enormous wrongs upon uncivilized nations. Our ancestors are not guiltless. They visited this country, with the sword in one hand, while they held the Bible in the other, and they looked upon the Indians too much as savages, who were to be coerced or extirpated, rather than as rational beings who might be Christianized. It is humbling to observe how little has been done, from the time when Maine was explored and settled, to this day, to instruct the Indians in the knowledge of the gospel, by Protestant teachers. At this day, missionaries labor with safety in all countries; and the opposition they encounter, is from papal rather than from pagan enemies. God has, however, wrenched the sword from the hand

of antichrist, and he can only rage and threaten, not smite and destroy. But it was not so in the early days of New England. The Pope has the same disposition now as then, but not the same power. The Roman Church professes to be infallible, and must therefore be immutable; and what it was in the days of its power, it is in disposition now in the days of its weakness. Now, however, we see the lion, not roaring and ravening in the forest, but confined in a cage, and incapable of showing his natural ferocity.

Among the persons who suffered by French, Indian, and Roman Catholic hostility, when Falmouth was assailed, was Hannah Swanton. She thus describes her captivity and deliverance.

MRS. SWANTON TAKEN CAPTIVE BY THE
INDIANS.

I was taken by the Indians when Casco* fort was taken, in May, 1690. My husband was slain, and my four children were

* Falmouth, being in Casco Bay, was often called Casco.

taken with me. The eldest of my sons they killed about two months after I was taken; and the rest were scattered from me. I was left a widow, and as bereaved of my children; for, though they were alive, I could see them but very seldom, and had not liberty to converse with them without danger either to my life or theirs; for our mutual condolence and affection so displeased our Indian masters, to whose share we fell, that they would threaten to kill us, if we conversed much, or cried together. Thus my condition was like what the Lord threatened, in Ez. xxiv. 22, 23, "Ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another." We dared not mourn nor weep in the sight of our enemies, lest we should lose our lives. At first, while the enemy feasted on our English provisions, I might have had some with them, but then I was so filled with sorrow and tears, that I had

little appetite to eat; and when my appetite returned, our English food was spent; and the Indians themselves wanted, and we much more, and then I pined with hunger. We had no corn nor bread; but sometimes ground-nuts, acorns, purslain, hog-weed, weeds, roots, and sometimes dog's flesh, but not sufficient of these to satisfy hunger. We had no success at hunting, except that one bear was killed, of which I had part. Another time I had a very small part of a turtle; and once an Indian gave me a piece of a moose's liver, which was a sweet morsel to me. We had fish also, when we could catch it. Thus I continued with them, hurried up and down the wilderness, from May 20th to the middle of February, continually carrying a great burden. I must go, too, at their pace, or be immediately killed. At the same time, I suffered from cold, through want of clothing, being dressed by them in Indian apparel, with a slight blanket, no stockings, and but one pair of Indian shoes, and of their leather stockings for the winter. My feet were sometimes

wounded by sharp stones and prickly bushes, and at other times they were pinched by snow and ice; for upon this I traveled, ready to be frozen, and to faint from want of food, so that I often thought I could go no further, but must lie down and let them kill me if they would. Yet then, God so renewed my strength, that I went on still further, as my master required, and held out with them.

Though many Englishmen were taken, and I was with them, at times, while about Casco Bay and Kennebec River, yet at Norridgewock we were separated, and none of the English were in our company, but a man named John York, and myself. We were both almost starved, and yet we were told that if we could not travel on with them they would kill us. And accordingly, when Mr. York grew weak from want of food, they killed him, and threatened me with the same fate. Once my Indian mistress and myself were left alone, while the rest of the party went away to fish; and they left us no food from Sabbath morning to the next Satur-

day, except a piece of an animal that could not be eaten. On Saturday I was sent by my mistress to that part of the island where I should probably see some canoe, and there make a fire and smoke, to invite some Indians, if I should spy any, to come and relieve us. I discovered a canoe, and by signs I invited them to the shore. They proved to be Indian women, who understood our wants, and one of them gave me a roasted eel, which seemed to me the most palatable food I ever ate. Sometimes we lived on whortleberries, and sometimes on a kind of wild cherry which grew on bushes. These I was once sent to gather in a season so bitterly cold, that I was not able to grasp them with my benumbed fingers. Amidst these hardships, God preserved me from sickness, and from such weakness as would have disabled me from traveling when required.

My Indian mistress had been brought up by the English at Black Point, in Scarborough, near to Falmouth, and was now married to a Canada Indian, and had become a Papist; she would sometimes

say, that, had the English been as careful to instruct her in their religion as the French were to instruct her in theirs, she might have been of their religion; and she would say, that God delivered us into their hands to punish us for our sins, and this I knew was true as to myself. And as I desired to recollect all the sins, for which the Lord punished me, so this lay many a time very heavy upon my spirit, that I had left the public worship and ordinances of God, where I formerly lived, at Beverly, and removed to Casco Bay, where there was no church nor minister of the gospel. And this we did, for large accommodations in the world, thereby exposing our children to be brought up ignorantly like Indians, and exposing ourselves also to forget what we had been taught. Thus we turned our back upon God's ordinances, to get this world's goods. But now God stripped me of these things also; and I could not but justify him in all that befel me, and acknowledge that he had punished me less than my iniquities deserved. I was now bereaved of husband, children, friends,

neighbors, house, estate, bread, clothes, and suitable lodging. My very life was daily exposed, as I was in continual danger of being killed by the Indians, or of pining to death from famine, or of tiring to death by hard traveling, or of perishing with cold in the winter season. I was so amazed with many troubles, and perplexed by anxious cares, how to preserve myself from danger, and supply my urgent wants, that I had not time nor leisure to consider aright the great concerns of my soul; neither had I any Bible or good book to look into, or Christian friend to consult, in these distresses; but I may say, the words of God, which I had formerly heard or read, came often into my mind, and kept me from perishing in my afflictions. For example, when they threatened many times to kill me, I often thought of the words of our Savior to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." I knew they had no power to kill me but what the Lord gave them; and I hoped he would not suffer them to slay me, but

deliver me out of their hands, and in his time restore me to my country again. When they told me that my eldest son was killed by the Indians, I thought of Jer. xxxiii. 8, "I will cleanse them from all their iniquity whereby they have sinned against me, and I will pardon all their iniquities." I hoped, though the enemy had barbarously killed his body, yet that the Lord had pardoned his sins, and that his soul was safe. When I thought of my many troubles, I remembered Job's complaint, "Thou numberest my steps, and watchest over my sin; my transgression is sealed up in a bag; and thou sewest up mine iniquity." This humbled me, and made me pray to God for his pardoning mercy in Christ; and I thought of David's complaint, and used it in my prayers: "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?" I sometimes bemoaned myself as Job, "He hath stripped me of

my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone: and my hope hath he removed like a tree." Yet sometimes I was encouraged by those words in Job, "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows." I made my vows to the Lord, that I would give myself up to him, if he would accept me in Jesus Christ, and would pardon my sins; and I desired and endeavored to pay my vows to the Lord. I prayed to him, "Remember not against me the sins of my youth;" and I besought him, "Judge me, O God, and plead my cause against an ungodly nation; deliver me from the deceitful and unjust man. Why go I mourning because of the oppression of the enemy!" By many other Scriptures, also, that were brought to my remembrance, was I instructed, directed, and comforted.

MRS. SWANTON ARRIVES AT QUEBEC.

Now I traveled over steep and hideous mountains, and again over swamps and

thickets of fallen trees, lying one, two, or three feet from the ground, stepping from one to another, and thus passing near a thousand in a day, and carrying a great burden on my back. Yet I dreaded going to Canada, from fear that I should be persuaded to adopt their religion; which I had vowed to God that I would not do. But at length my sufferings became so extreme, that I was willing to go to preserve my life. After many wearisome journeys, through frost and snow, we came to Canada about the middle of February, 1691; and, traveling over the river, my master pitched his wigwam in sight of some French houses; and then they sent me to those houses to beg victuals for them. This I did, and found the French very kind to me, giving me beef, and pork, and bread, of which I had been destitute for nine months, so that I experienced a happy change in my diet. But so wounded were my limbs by the roughness of my way, that as I traveled, I might be tracked by my blood in the snow. When I was about to go again to beg of the French, I

asked leave to stay all night, to which my master consented, and sent me eastward, to houses which were towards Quebec, though then I knew it not. Having therefore begged provisions at a French house, as it was near night, as I was myself refreshed, and had food to carry to the Indians, I signified as well as I could to the French woman that I desired to stay by her fire that night.

On this, she laid a good bed on the floor, and good coverings for me, and there I lodged comfortably. The next morning, before I left the house to return to my Indian master, two men came in, and one of them said to me in English, "I am glad to see you; country-woman!" It was exceedingly reviving to me to hear the voice of an Englishman. The other man was a French tavern keeper. After some conversation, he asked me to go with him to Quebec, which, he told me, was about four miles off. I replied that my Indian master might kill me on my return. After my English friend had conversed in French with his fellow-traveler, he said to

me that this Frenchman engaged, that if I would go with them, he would keep me from returning to the Indians, and I should be ransomed, and my French hostess persuaded me to comply with their invitation. I went accordingly, and was conveyed to the house of the Lord-Intendant, Monsieur le Tonant, who was Chief Judge, and second to the Governor, by whose lady I was kindly entertained, and had French clothes given me instead of my Indian dress, with good food and lodging; and then I was removed to the hospital, where I received medical attention, and was very courteously provided for. After some time, when my Indian master and mistress came for me, the lady-intendant paid my ransom, and I became her servant. To the honor of the French, I must say, they were exceedingly kind to me at first, even as much as I could expect from my own countrymen, so that I wanted nothing for my accommodation which they could supply.

ROMAN CATHOLIC ARGUMENTS.

THUS I experienced a great and happy change in my circumstances, being delivered from my former hardships, and from my cruel oppressors; but now I met with stronger temptations, and spiritual trouble, and danger to my soul. For the lady, my mistress, the nuns, the priests, the friars, and others, assailed me, with all their strength of argument, from Scripture, as they interpreted it, to persuade me to become a Papist. They urged me with very much zeal, love, entreaties, and promises, to turn to them; and with many threatenings, and sometimes with harsh usage, because I did not adopt their religion. Indeed, they sometimes threatened to send me to France to be burned, because I would not be a Papist. Then was I consoled by that Scripture, "We were pressed out of measure above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves that we should not trust in ourselves. I knew God was able to deliver me, as he did Paul, and as he did the three children out of the fiery

furnace; and I believed he would either deliver me from them, or fit me for what he called me to suffer for his sake and name. For their praying to angels they brought the history of the angel who was sent to the virgin Mary. I answered them from Rev. xix. 10, and xxii. 9, "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

For purgatory, they adduced Matt. v. 25, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." I replied, that to

agree with our adversary in the way, was, to agree with God while here on earth; and if we did not agree with him, we should be cast into hell, and should not come out till we had paid the uttermost farthing, which would never be paid. But it is needless for me, a poor woman, to inform the world what arguments I used, even if I could now remember them, and many of them have escaped from my memory.

FELLOWSHIP WITH THE ROMISH
RELIGION DECLINED.

I SHALL proceed to relate my trials on this subject. I was compelled, either to maintain the religion in which I was brought up, and which in my conscience I believed to be true; or adopt another which I believed was false. I was preserved from apostasy by that Scripture, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." I thought, that if I should deny the truth,

and own their religion, I should deny Christ. Yet, at their persuasion, I went to see, and attend their worship sometimes; but never to receive their sacrament. And once when I was at their worship, this Scripture came to my mind, "What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." This Scripture so impressed my mind that I thought I erred in being present at the idolatrous worship, and I resolved never more to attend it. But when the time drew nigh, that I was to go again, I was so restless that night, that I could not sleep; for I was thinking what I should say, when urged again to attend, and what I should do. In the morning, a French woman of my acquaintance, said to me, that if I would not be of

their religion, I did but mock at it, to go to their worship; and she told me that if I would not be of their religion, I should go no more. Accordingly I went no more, for they did not force me to it.

SORROW FOR SIN.

I HAD many conflicts in my mind, fearing that I was not truly converted, and that I had no saving interest in Christ. I could not be of a false religion, to please men; for it was against my conscience, and I was not fit to suffer for the true religion, and for Christ; for I then feared I had no interest in him. I was neither fit to live, nor fit to die; and once I was brought to the very pit of despair, about what would become of my soul. By this time I had got an English Bible, and other good books, by the help of my fellow-captives. I looked over the Scriptures, and I was arrested by the prayer of Jonah, "I said I am cast out of thy sight, yet will I look again toward thy holy temple." I resolved I would do as Jonah did; and in meditation upon this Scripture, the Lord was pleased by his Spirit to come into my soul, and to

fill me with comfort so ravishing that I cannot describe it. Then came to my mind the history of the transfiguration of Christ, and of Peter's saying, "Lord, it is good for us to be here." I thought it was good for me to be here; and I was so filled with comfort and joy, that I even wished I could be so always, and never sleep; or else die in that rapture of joy, and never live to sin any more against the Lord. Now I thought God was my God, and that my sins were pardoned through Christ; and now I could suffer for Christ, yea, die for Christ, or do any thing for him. My sins had been a burden to me; and I desired to see them all, and repent of them with my whole heart, and of that sin which had especially oppressed me, namely, *that I left the public worship and ordinances of God, to go and live in a remote place, without the public ministry; depriving ourselves and our children of so great a benefit to our souls; and all this for worldly advantages.* I found a heart to repent of them all; and to lay hold of the blood of Christ, to cleanse me from them all.

COMFORT IN RELIGION.

I FOUND much comfort, while among the French, in the opportunities I sometimes had to read the Scriptures and other good books, and to pray to God in secret. I enjoyed greatly, also, the conferences about the things of God, and the seasons of social prayer which some of us captives held; and I specially enjoyed myself with one that was in the same house with me, Margaret Stilson. Then was the word of God precious to us; and they that feared the Lord spake one to another as we had opportunity. Colonel Tyng and Mr. Alden, as they were permitted, spake to us to confirm and strengthen us in the ways of the Lord. At length the French debarred our coming together for religious conference or other duties; and word was sent us by Mr. Alden, that this was one kind of persecution that we must suffer for Christ.

These are some of the Scriptures which have been my support and comfort in the affliction of my captivity among the papists. That in Ezek. xvi. 6—8, I applied to myself, and I desired to enter into covenant

with the Lord, and to be his; and I prayed to the Lord, and hoped he would return me to my country again, that I might enter into covenant with him, among his people, and enjoy communion with him in his churches and public ordinances. These prayers the Lord has now heard and graciously answered; praised be his name! The Lord enable me to live suitably to his mercy, and to those precious public privileges which I now enjoy! That passage in the eleventh chapter of Ezekiel was a great comfort to me in my captivity; "Although I have cast them far off among the heathen, yet will I be a little sanctuary to them: I will gather you from the people where you have been scattered." I found God a little sanctuary to me there, and I hoped he would bring me into the country from whence I had been scattered. And the Lord hath heard the prayer of the destitute and not despised my prayer, but he has granted me the desire of my soul, in bringing me to his house, and to my relations again. I often thought on the history of the man born blind; of whom Christ, when his disciples asked,

“Who did sin, this man, or his parents, that he was born blind?” answered, “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” So, though I had desired all this, yet I knew not but that one reason of God’s bringing all these afflictions upon me, and then enabling me to bear them, was, that the works of God might be made manifest. In my great distress I was revived by that Scripture, “I shall not die but live, and declare the works of the Lord. The Lord hath chastened me sore, but he hath not given me over to death.” I had very often a secret persuasion, that I should live to declare the works of the Lord. The 2 Chron. vi. 36—39, was also a precious Scripture to me in the day of evil, “If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee, in the land of their

captivity, saying, We have sinned; we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name; then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee."

Margaret and I have read over and prayed over this Scripture, and talked together of it; how the Lord had promised, though they were scattered for their sins, yet they should return, if they did bethink themselves, and turn, and pray. Thus we did bethink ourselves in the land where we were carried captive, we did return, did pray, and endeavored to return to God with all our hearts. And as they were to pray toward the temple, I took it that I should pray toward Christ; and accordingly I did

so, and hoped the Lord would hear; and he hath heard from heaven his dwelling-place, my prayer and supplication, and maintained my cause, and not rejected me, but returned me. And O, how affectionate was my reading of the 84th Psalm in this condition.

DELIVERANCE FROM CAPTIVITY.

THE means of my deliverance were letters that passed between the governments of New England and of Canada. Mr. Cary was sent with a vessel to bring captives from Quebec, and when he came, I, among others, and my youngest son, had our liberty to come away; and by God's blessing, we arrived in safety, in November, 1695, at Boston, our desired haven.

I desire, therefore, to praise the Lord for his goodness, and for his wonderful works to me. What shall I render to the Lord for all his benefits!

MAINE FLOURISHES BY RELIGION AND PEACE.

FOR about ten years the country endured the calamities of war, until in 1698, the

ceased, in consequence of the treaty of peace concluded at Ryswick in 1797, between the English and French. Until 1699, Falmouth continued a desolation, a haunt of the savage man and of the savage beast. At length the white man came again, the worshiper of God. The Bible was brought; the altar of God was reared in the family; the sanctuary was erected; the minister of the gospel was established; and the worship of Jehovah was commenced. A Christian population grew up, and spread over the forest, settled along the rivers, and gathered about the shores; and here and there they soon built a house for God; and in the peaceful worship of him, and in the great pursuits of useful business, they experienced his blessing. And here is afforded an example, among thousands of other similar examples, that the gospel is the most effectual security for public prosperity. Would that every parent and every child in New England saw, in the history of our country, how greatly we have been blessed by the Sabbath being kept holy, by pious and well-educated ministers being supported, by

families generally and regularly attending the public worship of God, and by children being instructed in the catechism, and in the first principles of learning by the primer. These habits are the foundation of our safety and greatness; and we do not owe our blessings mainly to the glittering sword and musket, the heavy cannon, the solid battery, and the long and deep and regular array of soldiery. It is not the ball and the sword, which has cleared our woods, and dispossessed the savage; for, when we fought, we were driven back and perished; and when peace returned, we multiplied; and the axe, the hoe, and the plough extended our bounds, and reached through the forest. We tell our children in Maine, that while the Roman Catholic religion keeps the French of Canada from improvement and growth, we, with the Bible, the preacher, and the schoolmaster, shall spread and spread over the wilderness, till, with a peaceful population, we crowd to the St. Lawrence, and scatter over the hills and valleys the cheerful school-house and the sacred place of public worship.

APPENDIX.

ROMAN CATHOLIC PRINCIPLES IN CANADA.

CANADA was settled by the French, who introduced their religion, being that of the church of Rome. That part which they occupied is now called Lower Canada, and nine-tenths of its inhabitants are now (in 1830) Roman Catholics. The church of Rome calls herself the Holy Catholic Church. The word *catholic* means universal, and therefore, as some other churches claim to be universal or catholic, this is called the Roman Catholic Church, or, for the sake of brevity, the Catholic church. It may be said of accusations against the Catholic church, that they are untrue; and that she does not hold the doctrines charged upon her as errors. The words of the

church itself, however, can be appealed to, as found in the catechism of the diocese of Quebec, by John de la Croix de Saint Valier, bishop of that See, printed in the French language, in Paris, France. The catechism, though published so long ago, expresses the Catholic faith of this day; for the Catholic church professes to be infallible; as may be seen by the following extracts :

“ Make an act of faith.”

“ My God, I believe firmly all that the Church believes; for thou hast revealed it to the Church.”

“ Are we obliged to believe all that the Church proposes to us?”

“ Yes; if any one hears not the Church, we must hold him for a heathen man and a publican.”

“ Cannot the Church err?”

“ By no means, because it is the pillar and ground of the truth.”

“ What do you understand by the Church?”

“ I understand that it is the assembly of believers, who, under the care of legitimate

pastors, make but one and the same body, of which Jesus Christ is the head."

"What is the fourth reason of their being but one body?"

"It is that they have but one invisible head which is Jesus Christ, and one visible head, which is the Pope, the vicar of Jesus Christ upon earth, and the successor of St. Peter."

Whatever, therefore, have been the principles of the Catholic church in any past age, they are the same now; and the catechism of the diocese of Quebec must teach, in 1839, what the catechism of the diocese taught in 1700.

Of this catechism, the bishop says in the preface, to the curates, missionaries, and believers of the diocese, "We command you to confine yourselves exclusively to this catechism, and we forbid you to make use, in public, of any other. Throughout Canada, therefore, this catechism was the book from which the young were instructed in the Catholic religion. The copy in the possession of the author appears to have been thoroughly used, particularly

that part containing the little catechism for children.

The youth, who are encouraged to read and study the Bible for themselves in their own language, may see what the children of Canada was taught to believe, and what is the Catholic faith over the world.

You are taught that the whole body of men throughout the world, professing the faith of the gospel, and obedience to God by Christ according to it, not destroying their profession by fundamental errors, or unholiness, they and their children with them are, and may be called, the visible Catholic church of Christ.

But the children of Canada were taught that "the church is the congregation of believing Christians, who make profession of the doctrine of Jesus Christ in submission to their holy father the Pope," and thus they were made to believe that none were of the church of Christ but Roman Catholics.

You are taught that baptism is a sacrament, wherein the washing with water in the name of the Father, and of

the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's; and, that grace and salvation are not so inseparably annexed to this ordinance as that no person can be regenerated or saved without it; or that all that are baptized are undoubtedly regenerated.

You are taught, therefore, by baptism, that you must have an inward, spiritual, holy change, or you cannot be saved; and that you must seek this change.

But Roman Catholic children are taught that "baptism is a sacrament which effaces original sin, and makes us children of God, and of the church," and that "without it no one can be saved."

Such instruction would bewilder your minds, prevent you from seeking true holiness, and make you secure in your sins, however immoral you might be. But your parents and teachers, who protest against the errors of the Roman Catholic church, maintain that it is not enough that

you be baptized ; but also that your heart must be renewed by the Holy Spirit, and your thoughts, affections and life made holy.

You are taught that the Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace, and that it is required of those that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience ; lest, coming unworthily, they eat and drink judgment to themselves.

But Roman Catholic children are taught thus :

“ What is the sacrament of the Eucharist ? ”

“ It is a sacrament, which contains really

and truly the body, the blood, the soul and divinity of our Savior Jesus Christ, contained under the form or appearance of bread and wine."

"What then does one receive when he communes?"

"He receives the body, the blood, the soul and divinity of our Lord, under the form or appearance of bread or wine."

"What is it which you call the form or appearance of bread?"

"It is that which appears to our senses as whiteness, bulk, figure and taste."

"Under these forms or appearances of bread, is not the substance of bread also there?"

"No, it is changed into the body of our Lord by the sacramental words."

"Is our Lord, then, in all the hosts which the priest consecrates?"

"Yes, he is whole and entire in every host." *

"When the priest breaks the host, does he break the body of our Lord?"

* *Host*, from the Latin, *hostia*, a sacrifice.

“No; for they are only the forms or appearances of bread which are broken.”

“Does the body of our Lord remain whole and entire under every part of the forms, when they are broken?”

“Yes, it is certain that, under every part of the forms, he remains as entire as in the whole host.”

“What is there in the cup which we adore in the holy mass?”

“It is the precious blood of our Savior, and the same that was shed for us upon the wood of the cross.”

“Is there any blood in the cup?”

“Pardon me. Jesus Christ is there whole and entire, as well as under the forms and appearances of bread.”

They who are permitted and encouraged to read the Bible, and to cultivate their minds that they may think for themselves on religious subjects, may bless God, that they are not, like many, compelled to believe what their senses altogether contradict, and what appears false to sound reason. You can see that the bread, in the Lord's supper, remains bread, that it

looks like bread, feels to the touch like bread, smells and tastes like bread; and yet the children of Roman Catholics are made to believe that it is not bread; and they must believe further that it is the body and blood, the soul and divinity of Jesus Christ, contrary to their reason and the testimony of their senses. Thus they are prepared to believe whatever their church, their priests, and their religious books may teach, however unreasonable and opposite to all their perceptions. They are prepared, also, to distrust in general their own senses, and their own reasons, and to receive any absurdities, which cunning and wicked men may wish to impose upon them.

You are taught that Christians are persons who are convinced of their sin and misery, whose minds are enlightened in the knowledge of Christ, whose wills are renewed, and who are persuaded and enabled to embrace Jesus Christ, freely offered to them in the gospel; but Roman Catholic children are taught differently, as

may be seen by the following questions and answers :

“What is the mark of a Christian?”

“It is the sign of the cross.”

“How do you make it?”

“I make it by putting my right hand to my forehead, then to my breast, next to my left shoulder, and lastly to my right shoulder.”

All religion, which consists in outward forms, rather than in true holiness, spiritual worship, and sound morality, is deceptive, corrupting, Babylonish, and anti-christian, whatever name this religion may have, whether Roman Catholic, or some other name. Many churches, which do not submit to the Bishop of Rome, and many even which call themselves Protestant, have the spirit of the Catholic church, and they will partake of the curse pronounced in Revelation on the beast, which makes war with the Lamb, and with the saints.

Our youth may therefore thank God for his mercy, that, by his grace, they have learned to read the Bible for themselves, that their minds have been educated; that

they have been taught to think for themselves, to believe in the testimony of their own senses, and to rely upon the conclusions of their own reason; and that they have had secured to them the liberty of choosing their own religious opinions and worship, while they do not disturb others' liberty and rights. By being so educated as to worship God spiritually and truly, and to avoid marking ourselves by the practice of any empty forms and superstitious observances, we may escape from such judgments, as an angel is represented in Revelation, as uttering with a loud voice, "If any man worship the beast and his image, and receive the mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image,

and whosoever receiveth the mark of his name."

The principles described as those of the Catholic church in Canada, in 1700, will show why the French of that country, though amiable in disposition, and kind in deed, should have no charity for the religion of Mrs. Swanton; and should urge her, even beyond reason, to adopt their worship. It may be seen, too, what cause she had for anxiety and distress, lest she should be induced to embrace it. It may also be perceived that the Christians of Maine, as the population of the State shall extend to the borders of Canada, will be near a great body of Catholics, and will have occasion to guard against an imposing religion, especially by teaching the young divine truth in a sound catechism, but above all, by the Bible itself; and that they will be sacredly called, by their love to Christ, and to their fellow-men, to pray for, and to enlighten a people, who, though uneducated and superstitious, are industrious, quiet and hospitable.

