

AN ACCOUNT OF THE  
NORTH AMERICAN  
INDIANS,  
WRITTEN FOR  
MAUN-GWU-DAUS,  
A CHIEF  
OF THE  
OJIBWAY INDIANS,

Who has been travelling in England, France Belgium, Ireland,  
and Scotland.

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MAUN-GWU-DAUS has acted as Interpreter to the Governors of Canada for several years, viz:—Sir John Colburn, Sir George Arthur, Lord Sydenham, Sir Francis B. Head, and Sir Charles Metcalfe; also to Colonel S. P. Jarvis, Chief Superintendent of the Indian Department; Captain William Keating, Colonel J. B. Clench, William Jones, Esq., and several other Superintendents of the Indian Department; also to the following Missionaries:—Bishop of Toronto, Rev. John Douse, Rev. William Lord, Rev. Joseph Stinson, Dr. Alder, Revs. James and Ephraim Evans, and many others.

MAUN-GWU-DAUS is Second Cousin to Kakiwahquonaby, an Indian Chief, married to an English Lady, in London; also an intimate Friend of Shahwundaisy, another Indian Chief, who has also visited England.

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# AN ACCOUNT OF THE NORTH AMERICAN INDIANS.

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THE primitive and present *locale* of the North American Indians is in British North America, or, as it is more commonly designated—Canada. This name was derived from the word *Kanata*—a phrase in the Mohawk language signifying “a collection of huts,” and which the early European navigators wrongly imagined was the name given to the country by its aboriginal tribes. The boundaries of Canada are the Atlantic Ocean and the immense Gulf of St. Lawrence on the East; the vast Pacific Ocean on the West; the Hudson Bay country on the North; and the republican United States, and a part of New Brunswick, on the South. It is computed to contain 350,000 square miles, and is divided into two large provinces, known as Upper and Lower Canada. Maritime histories relate that Canada was discovered in 1497 by the famous Italian navigator John Cabot, and his equally famous three sons. It was first colonized by the French in the year 1608, but having come into the possession of the British in 1763, it has since ranked as a part of Queen Victoria’s magnificent empire.

There is a striking difference between the physical characteristics of North America and England. “The heavens of America appear infinitely higher—the sky is bluer—the clouds are whiter—the cold is intenser—the moon is larger—the stars are brighter—the thunder is louder—the lightning is vivider—the wind is stronger—the rain is heavier—the mountains are higher—the rivers larger—the plains broader;—in short, the gigantic and beautiful features of the New World seem to correspond very wonderfully with the increased locomotive powers and other brilliant discoveries which, under the blessing of an Almighty power, have lately been developed to mankind.”\*

The winter climate is very severe. Snow and ice then cover the mountains, lakes, rivers, and plains for months together, and it is a common event for the English settlers to have their hands, feet, and noses frost-bitten. A curious instance of this is given by a late writer.

\* Head’s “Emigrant.”

He says—"While an Englishman was driving one bright beautiful day in a sleigh on the ice, his horse suddenly ran away, and fancying he could stop him better without his cumbersome fur gloves than with them, he unfortunately took them off. As the infuriated animal, at his utmost speed, proceeded, the man, who was facing a keen north-east wind, felt himself gradually as it were turning into marble, and by the time he stopped both his hands were so completely and irrevocably frozen, that he was obliged to have them amputated." But though the winter is so severe, the spring, summer, and autumn are genial, and cover the land with beauty, warmth, and blessings.

The numerous tribes of Indians were the original proprietors of Canada. Whence they came is not satisfactorily known. Some writers assert that they are the descendants of "the ten tribes." A late author remarks that "from a coincidence between the usages of the North American Indian and Asiatic tribes, particularly the Tartars, it has been supposed that America was peopled from Asia; but the affinity in language, religion, architecture, customs, &c., between the Mexicans and Polynesian nations, is really very remarkable."\* The Indian race is divided into a large variety of tribes—each tribe having its own chiefs, hunting grounds, distinctive costume, peculiar dialect, and specific designation. Thus there are the Mohawks, the Sioux, the Blackfeet, the Creeks, the Ojibways, and many others. It is difficult to compute their precise number, but it is highly probable that it does not exceed two millions and a half.

There is a remarkable similarity in the exterior of the Indians. They are invariably of a bronze or copper colour; their hair is always long, coarse, and *black*, and their eyes large, quick, and clear. The men are generally about six feet in height—erect, active, powerful, and full of stamina. The women are about the same height as European females.

They are not a gregarious people. This would not suit their mode of life. Being hunting and warlike tribes, they are unable to erect villages, towns, or cities. They rarely assemble in multitudes except to sow their corn and reap their harvest, to hold a council, or fight a battle. Their wigwams are commonly pitched where game is supposed to be most plentiful, and when the family deems it expedient to depart for another spot the wigwam is taken down, and carried to another locality. The Indians are therefore strangers and pilgrims, and possess "no abiding city."

The only employments of the male Indians are hunting, fishing, and fighting. They hunt the elk, the bear, the moose deer, the buffalo, and other wild animals. The flesh of those creatures constitute the staple

\* Martin's History of Canada, p. 206.

food of the Indians. Give them a close full of game, and you give riches. Of their mode of fishing *at night* we have the following account by Sir F. B. Head. Speaking of a fishing excursion on one of the lakes, he says—"At the head and stern of the canoe, there stood, mute as a statue, an Indian, holding in his hand a long piece of birch-bark, which, as soon as all was ready, each of them set on fire. The effect of the blaze was exceedingly picturesque. In an instant the darkness above and around us seemed, if possible, to increase; and yet, while almost everything above water was shrouded from view, everything beneath its surface was as suddenly revealed to us as if the light of heaven had been transported from the firmament to the bottom of Lake Huron. Every fissure in the rock was visible, every little stick and stone at the bottom of the creek seemed to shine; and although there were neither 'wedges of gold, great anchors, heaps of pearls, nor unvalued jewels,' yet we distinctly saw at different depths fishes of all ages and sizes, motionless, fast asleep, and utterly unconscious of the evil presence immediately above them—of the Red Lords of creation, whose attitudes, as they either calmly headed the flaming bark, or eagerly raised their sinewy arms to dart their spears, would have formed a picture of great interest. The precision with which the Indians aimed their deadly blows was surprising; indeed they seldom missed, but on the contrary, the instant their lithesome arms descended, the scales of their victim beneath them, by a sudden flash, told that the bark had fatally aroused him from his last slumber."

It does not come within our province to say much respecting the third occupation of the male Indians—fighting. That their wars are frequent, and dreadful, every reader knows. Some of their warriors are famous for courage, skill, endurance, and numerous victories, and when opposing tribes meet in battle the slaughter is invariably terrible.

As an illustration of Indian warfare, we may quote the following most singular narrative extracted from the Story of Peter Williamson (which forms No. 24 of Chambers' Tracts):—

"On one occasion a party of the Seneca Indians came to war against the Katahba, bitter enemies to each other. In the woods the former discovered a sprightly warrior belonging to the latter hunting in his usual light dress. On perceiving them, he sprang off for a hollow rock four or five miles distant, as they intercepted him from running homeward. He was so extremely swift and skilful with the gun, as to kill seven of them in the running flight before they were able to surround and take him. They carried him to their country in sad triumph; but though he had filled them with uncommon grief and shame for the loss of so many of their kindred, yet the love of martial virtue induced them to treat him, during their long journey, with much more civility than if he had acted the part of a coward. When brought to the camp of his enemies, he was

condemned to be tortured and put to death." The victim, however, had resolved to baffle his captors. When taken to the place of torture, which lay near to a river, he suddenly dashed down those who stood in his way, sprang off, and plunged into the water, swimming underneath like an otter, only rising to take breath, until he reached the opposite shore. He now ascended the steep bank; but though he had good reason to be in a hurry, as many of the enemy were in the water, and others running, very like bloodhounds, in pursuit of him, and the bullets flying around him from the time he took to the river, yet his heart did not allow him to quit them abruptly, without taking leave in a formal manner, in return for the extraordinary favors they had done, and intended to do him. After shouting a defiance to them, he put up the shrill war-whoop as his parting salute, till some more convenient opportunity offered, and darted off in the manner of a beast broke loose from its torturing enemies. He continued his speed, so as to run by about midnight of the same day as far as his eager pursuers were two days in reaching. There he rested, till he happily discovered five of those Indians who had pursued him. He lay hid a little way off their camp till they were sound asleep. Every circumstance of his situation occurred to him, and inspired him with heroism. He was naked, torn, and hungry, and his enraged enemies were come up with him; but there was now everything to relieve his wants, and a fair opportunity to save his life, and get great honor and sweet revenge by cutting them off. Resolution, a convenient spot, and sudden surprise, would effect the main object of all his wishes and hopes. He accordingly crept forward, took one of their tomahawks, and killed them all on the spot; clothed himself, took a choice gun, and as much ammunition and provisions as he could well carry in a running march. He set off afresh with a light heart, and did not sleep for several successive nights, except as he reclined as usual a little before day, with his back to a tree. As it were by instinct, when he found he was free from the pursuing enemy, he made directly to the very place where he had killed seven of his enemies, and had been taken by them for the fiery torture. He digged them up, burnt their bodies to ashes, and went home in safety with singular triumph. Other pursuing enemies came, on the evening of the second day, to the camp of their dead people, when the sight gave them a greater shock than they had ever known before, and they returned home quite dispirited."

From what we have written it will be seen that the male Indians *do not work*. We are told by a popular writer that "the duty of the men is to fight and provide food, and on the women devolve all ordinary labors. The use of the axe or hoe is considered beneath the dignity of the male sex. It belongs to the females to plant corn where agriculture is carried on, to make and mend garments and mocassins, to build huts, to pitch tents, cut wood, to tend horses and dogs, and on a march to carry the

baggage. The women do not murmur at this, but consider it a natural and equal distribution of family cares. But they are considered as an inferior race, and often transferred as property. Polygamy is general. Every man has as many wives as he can support, and in marriages the will of the bride is seldom or never consulted. A man addresses himself indirectly to the parents of his intended wife, and her fate depends on their will. The custom of dowry is reversed among Indians; the man makes certain presents to the parents of his wife, instead of receiving a portion with her. The marriage ceremony is very simple, and in most tribes there is none at all. Divorces are frequent, and at the pleasure of the contracting parties; and it is no uncommon thing to see an Indian woman who has been five or six times repudiated before she finally settles in life." We think it right to remark that the foregoing statement is not quite correct. It is only profligate Indians who have more than one wife; few of the Indians practise polygamy.

The *mind* of the Indian has some very peculiar features. The writer of one of Messrs Chambers' tracts, says,—“One of their most remarkable traits of character is the air of haughty indifference and contempt with which they view every object of interest presented to their notice by the whites. Their guiding rule is to be surprised at nothing which can occur; and, unless when roused by warlike emotions, to be circumspect and deliberate in every word and action. If an Indian has been engaged for several days in the chase, and by accident continued long without food, when he arrives at the hut of a friend, where he knows his wants will be immediately supplied, he takes care not to show the least symptoms of impatience, or betray the extreme hunger that he is tortured with; but, on being invited, sits contentedly down, and smokes his pipe with as much composure as if his appetite was cloyed, and he was perfectly at ease. He does the same thing among strangers. This reserve is strictly adhered to by every tribe, as they esteem it a proof of fortitude, and think the reverse would entitle them to the appellation of old women.”

It is gratifying to know that every Indian is trained to speak the truth, and to be faithful to his promise. Many remarkable anecdotes are told in illustration of this, but none more touching than the following:—“One of the first settlers in Western New York was Judge W., who established himself at Whitestown, about four miles from Utica. He brought his family with him, among whom was a widowed daughter with one child—a fine boy about four years old. In this wild spot, Judge W. saw the necessity of keeping on good terms with the Indians; for as he was nearly alone, he was completely at their mercy. Accordingly, he took every opportunity to secure their goodwill. Several of the Chiefs came to see him, and all appeared pacific

But there was one thing that troubled him; an aged Chief of the

Seneca tribe, and one of great influence, who resided at a distance of about six miles, had not been to see him, nor could he by any means ascertain the feelings and views of the sachem in respect to his settlement in that region. At last he sent him a message, and the answer was, that the Chief would visit him on the morrow.

True to his appointment, the sachem came. Judge W., received him with marks of respect, and introduced his wife, his daughter, and the little boy. The interview that followed was deeply interesting. Upon its result the Judge considered that his security might depend, and he was exceedingly anxious to make a favorable impression upon the Chief. He expressed to him his desire to settle in the country, to live on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilisation.

The Chief heard him out, and then said, "Brother, you ask much, and promise much. I must have a pledge of your sincerity. Let this boy go with me to my wigwam; I will bring him back in three days with my answer."

If an arrow had pierced the bosom of the mother, she could not have felt deeper the pang that went to her heart as the Indian made this proposal. She sprung from her seat, and rushing to the boy who stood at the side of the sachem, looking into his face with pleased wonder and admiration, she encircled him in her arms, and was about to fly from the room. A gloomy and ominous frown came over the sachem's brow, but he did not speak. The Judge knew better than his daughter, and delivered up the boy. The ensuing three days were spent in an agony of feeling by the mother, and Judge W., walked to and fro, going every few minutes to the door, looking through the opening in the forest towards the sachem's abode.

At last, as the rays of the setting sun were thrown upon the tops of the forest around, the eagle feathers of the chieftain were seen dancing above the bushes in the distance. He advanced rapidly, and the little boy was at his side. He was gaily attired as a young chief, his feet being dressed in mocassins; a fine beaver skin was over his shoulders, and eagle feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his honors, that he seemed two inches taller than before. He was soon in his mother's arms, and in that brief minute she seemed to pass from death to life. It was a happy meeting—too happy to be described.

"The white man has conquered?" said the sachem; "hereafter let us be friends. You have trusted the Indian; he will repay you with confidence and friendship." He was as good as his word; and Judge W. lived there many years, laying the foundation of a flourishing and prosperous community.

We may now refer to the arms, wigwams, &c. of the Indians.

Their weapons are numerous. They have war-clubs, bows and arrows, shields, spears, tomahawks, knives, and some of them have muskets. Their chief domestic utensils are a bowl and a knife. They have no beds. Wrapped in their buffalo skins they sleep on the earth, or, should a wigwam be within reach, beneath its scanty shelter. Their food consists of corn, the flesh of birds, deer, fish, and other animals, and different kinds of fruits, roots, and vegetables. Their general drink is water. As most of our readers will have seen the admirable performances of the Ojibway Indians, we need not say much respecting the Indian costume. It is elaborate and striking. Having applied paints of various colours to the face, the Indian assumes his dress, which has been thus described :—Porcupine quills, stained by different colors, are twisted in their hair; and in one or more tribes a great cumbersome hat or chaplet of feathers is worn by way of full dress. It is customary to shave a part of the head, leaving a long tuft at the crown, and with this are sometimes twisted the tails of animals, to hang down behind. A circle of red berries, or small shells, called a belt of wampum, surrounds the neck, beneath which depends a necklace of alligators' teeth, or claws of the wild eagle. The clothes or skins which cover the body, and the skin moccasins of the legs, are also covered with equally strange decorations, among which, on warlike occasions, are ostentatiously hung the scalps which the wearer has savagely torn from the heads of the unfortunate beings he has slain.\*

As the Ojibways rarely exhibit their canoe, and, as this machine forms an essential part of an Indian estate, we deem it advisable to furnish our readers with a complete description of one. "The canoes," says Mr Gould, "are among the most ingenious and most useful of the Indian manufactures; and nothing that European ingenuity has devised, is so well-adapted to the habits and necessities of their mode of life; they are made of the bark of the birch tree,—and of all the various contrivances for transporting burthens by water, these vessels are the most extraordinary. From the slightness of their construction, they would appear totally inadequate to contend against the rapids they are continually exposed to; they are of various lengths, from 12 to 30 feet (the latter used only by the Hudson Bay Company) their breadth from four to six feet, diminishing to a point at each end, without distinction. The exterior is the bark of the birch tree, scarcely the eighth part of an inch in thickness; it is kept distended by their hoops of white cedar, or other light elastic wood, and very thin shingles, as an inside lining, are placed between the hoops and the bark; the gunwale is a narrow lathe, to which the hoop and the bark are sewed with narrow strips of

\* Chambers' Tract, No. 24.

the roots of the white cedar tree; and the joinings in the bark are rendered waterproof by a species of gum, said to be collected from the wild cherry tree, which soon becomes perfectly hard; no iron work or nails are employed in their construction, and they are so light that the common sized ones are easily carried, for several miles, by a man of moderate strength; they are worked by paddles over the sides, and the dexterity of the Indians, in working them, is surprising: they of course push them forward, and not backward, as in the operation of rowing. The largest description will carry about four tons of merchandise, besides eight or ten men.\*

Most of our readers will have read of Indian Councils, or meetings for mutual advice, and legislative action, but we need make any apology for the introduction of the following description of a council, given by Sir F. B. Head; he says:—

“At Noon I proceeded to a point at which it had been arranged that I should hold a Council with the Chiefs of all the Tribes who, according to appointment, had congregated to meet me, and on my arrival I found them all assembled, standing in groups, dressed in their finest costumes, with feathers waving on their heads, with their faces painted, half-painted, quarter painted, or one eye painted, according to the customs of the respective tribes, while on the breasts and arms of most of the oldest of them there shone resplendent the silver gorgets and armlets, which in former years had been given them by their ally—The British Sovereign.

After a few salutations it was proposed that our council should commence; and, accordingly while I took possession of a chair which the Chief Superintendent of Indian affairs had been good enough to bring for me, the chiefs sat down opposite to me in about eighteen or twenty lines parallel to each other. For a considerable time we indolently gazed at each other in dead silence. Passions of all sorts had time to subside; and the judgement, divested of its enemy, was thus enabled calmly to consider and prepare the subjects of the approaching discourse; and as if still farther to facilitate this arrangement, “the pipe of Peace” was introduced, slowly lighted, slowly smoked by one chief after another, and then sedately handed to me to smoke it too. The whole assemblage having in this simple manner, been solemnly linked together in a chain of friendship, and as it had been intimated to them by the Superintendent that I was ready to consider whatever observations any of them might desire to offer, one of the oldest chiefs arose, and after standing for some seconds erect, yet in a position perfectly at his ease, he commenced his speech—translated to me by an interpreter at my side—by a slow, calm expression of thanksgiving to the Great Spirit, for having safely conducted so many of his race to the point on which they had been requested to

\* History of Canada, p. 143.

assemble. He then, in very appropriate terms, expressed the feelings of attachment which had so long connected the Red Man with his great Parent across the Salt Lake; and after this exordium, which, in composition and mode of utterance, would have done credit to any legislative assembly in the civilized world, he proceeded, with great calmness, by very beautiful metaphors, and by a narration of facts it was impossible to deny, to explain to me how gradually and—since their acquaintance with their white brethren—how continuously the race of red men had melted, and were still melting, like snow before the sun. As I did not take notes of this speech, or of those of several other chiefs who afterwards addressed the Council, I could only very inaccurately repeat them. Besides which, a considerable portion of them related to details of no public importance: I will therefore, in general terms, only observe, that nothing can be more interesting, or offer to the civilized world a more useful lesson, than the manner in which the red aborigines of America, without ever interrupting each other, conduct their Councils.

The calm high-bred dignity of their demeanour, the scientific manner in which they progressively construct the framework of whatever subject they undertake to explain, the sound arguments by which they connect, as well as support it, and the beautiful wild flowers of eloquence with which, as they proceed, they adorn every portion of the moral architecture they are constructing, form altogether an exhibition of grave interest; and yet is it not astonishing to reflect that the orators in these Councils are men whose lips and gums are—while they are yet speaking—black from the wild berries on which they have been subsisting, who have never heard of education, never seen a town; but who, born in the recesses of an almost interminable forest, have spent their lives in either following zigzaggedly the game on which they subsist through a labyrinth of trees, or in paddling their canoes across lakes, and among a congregation of Islands such as I have described.

They hear more distinctly, see further, smell clearer, can bear more fatigue, can subsist on less food, and have altogether fewer wants than their white brethren; and yet, while from morning till night we stand gazing at ourselves in the looking glass of self-admiration, we consider the Red Indian of America as “outside barbarians.”

Not less famous than Indian councils are Indian dances. Of these there are a considerable number. They have Welcome dances, Funeral dances, War dances, and Mystery or Religious dances. Some of these dances are exceedingly interesting—the war dance is fearful. In all their dances they represent some peculiar feeling or event, and indeed this tendency to *paint* their thoughts and wishes is a national characteristic. In reference to this peculiarity the following extract will interest our readers:—

“Figurative in their language, the Indians are also figurative in many of their international usages. In soliciting the alliance, offensive or defensive, of a whole nation, they send an embassy with a large belt of wampum, and a bloody tomahawk, inviting them to come and feast on the blood of their enemies. On similar occasions they are known to employ a calumet, or pipe, which they dispatch, decorated with red feathers and other ornaments. If peace be their object, they invite those who have been their enemies to come and smoke the pipe in token of friendly intercourse. The bowl of the calumet is made of a kind of soft red stone, which is easily wrought and hollowed out; the stem being of cane, alder, or some kind of light wood, painted and decorated. At their peace convocations they sometimes formally bury a hatchet, as symbolical of the cessation of war between the parties.”

The Religion of the Indians has been often described. We present the reader with a summary of it taken from an interesting tract previously quoted:—

“All the Indian tribes believe in one Supreme God and the immortality of the soul. They attribute all good and all power to the Supreme Being. Many tribes also believe in the existence of an intelligent evil principle, whose ill offices they endeavour to avert by prayer and sacrifice. They never ask the Supreme being for anything, but merely return thanks for benefits received, saying that he is the best judge of what is to their advantage. They possess numerous superstitions, attributing supernatural powers to all serpents, especially rattlesnakes, and paying religious honors to rocks and venerable objects. They believe that all the lower animals have immortal souls as well as men; and, in short, that all nature teems with spirits. In their belief sorcery and charms are blended with the healing art, and their priests are also physicians and jugglers. Although believing in the immortality of the soul, their general idea of a future state refers to the delights of the chase and other materialities. In many tribes, men have what they call their *medicine bags*, which are filled with bones, feathers, and other rubbish. To the preservation of their medicine bags they attach much importance. Besides this, each holds some particular animal in reverence, which he calls his *medicine*—a word introduced by the French colonists—and which he can on no account be induced to kill, or eat when killed, for fear of some terrible misfortune.”

The present condition of the Indian tribes is far from being satisfactory to the philanthropist and the christian. Thousands of them are still in the wilderness, and are as wild, savage, and superstitious as their fathers were—a few only have been civilized, and really brought under the beneficent influence of the Christian Religion. It is pleasing to reflect, however, that the missionary is penetrating into the wilderness;

and that the time cannot be far distant when the Indian nations shall know and love the Saviour and Sanctifier of men. Of one thing the missionaries ought to be careful, namely, to abstain from introducing intoxicating drinks to the notice of the Indians. Thousands of them have been destroyed by "the fire water," and should the missionaries not take heed to our warning *thousands more will die drunkards*. Let every man sent to the Indian tribes be a peace advocate, and he will be competent to teach them to war no more; a disciple of temperance, and he will succeed in preserving thousands of them from drunkenness; and a true christian, and he will shew them the way of salvation. Christians! send such men to the Indian tribes, and Jesus shall soon become their Lord, and "They that dwell in the wilderness shall bow before him."

**NOTE.**—The foregoing was written by a gentleman who has had much intercourse with Mawn-gwu-daus, and who has reason to regard him as a man fully deserving of the confidence of any who may take an interest in the welfare of his countrymen.

# VISIT TO EUROPE OF MAUN-GWU-DAUS AND HIS PARTY.

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As this Compilation is published for the benefit of Maun-gwu-daus and his family, a few particulars respecting this interesting Party may with propriety be introduced; and in calling public attention to the following details, the Compiler bears pleasing testimony to the private worth and public excellence which characterises this intelligent Chief.

At Leicester we had many opportunities of observing the conduct and spirit of this "son of the wilderness," and the result was the formation of a friendly union, which neither time nor distance can ever destroy. On several public occasions the Chief delighted the people by his presence and assistance; and before he left the town, a remarkable demonstration of gratitude and esteem was manifested. A Soiree was arranged, which was succeeded by an Evening's Entertainment for the Masses, at a low charge, of which near 1000 persons availed themselves, who were all delighted by the performances of the Chief and his party, and a more expressive "farewell" was scarcely ever witnessed.

The bereavements of the family, since their arrival in Europe, awakened the sympathies of many generous souls, and there can be no doubt that the facts of their three years' history will arouse the tenderest emotions of British Christians and Philanthropists.

The party landed at Portsmouth on the 26th of March, 1845, and since that time they have travelled extensively in the United Kingdom, and also on the Continent; and as they have travelled on, death has robbed them of several of their party, whose earthly remains have been left to slumber in foreign soils till the morning of that day when "the trumpet shall sound, and the dead shall be raised," and kindred spirits shall be reunited.

Two men of the company died at Brussels; the War Chief in London; two of the children of Maun-gwu-daus at Glasgow; one child at Edinburgh; and the last trying separation was that of his faithful and affectionate wife, at Newark. This last event produced a deep sensation in the neighborhood, and the Mayor of Newark has caused to be conspicuously placed in the Town Hall a Portrait of the departed, presented to him by the Chief.

From the following correspondence it will be seen that many of the "excellent of the earth" have been led to cherish the highest sentiments of esteem for this interesting party, and their letters breathe a spirit of kindness and piety which cannot fail to produce a salutary impression on the minds of the Indians and their associates in the wilderness, with whom they hope soon to be again united.

Before introducing the letters, the Compiler cannot forbear to remark on one pleasing scene which was witnessed at Leicester during the stay of the Chief, and of which his presence constituted an interesting feature.

On the 28th of December, 1847, upwards of 1000 poor people, including "the lame, the halt, and the blind," were invited to a feast of Tea, &c. After Tea, the Chief appeared, with a number of Ministers, on the platform, and addressed the immense audience in a most affecting manner. The poor, half-famished guests, seemed to enjoy this treat quite as much as the provision which had been made for their empty stomachs, and the Chief declared that he had never witnessed such an assembly in all his travels, and he should carry back to the American forests the remembrance of that evening. It was indeed a remarkable meeting, and it is hoped the display of genuine Christian spirit then exhibited will continue to exert its power on both the natives and foreigners then assembled, who strikingly exemplified the scriptural truth which declares that God "has made of one blood all nations."

The following account of the Party was written by Maun-gwu-daus, and inserted at the commencement of a small pamphlet, published in Leeds :—

"We have visited most of the principal Cities and Towns in England, France, Belgium, Ireland, and Scotland. We are from a Country called Canada West, which is between Lake Ontario, Lake Erie, Lake St. Clair, Lake Huron, Georgian Bay, and Lake Simco, the most healthy, productive, and handsome part of Canada, now under the Government of Great Britain. All this land was once ours. We sold it to the British Government. The Great Chief (the Queen) of the English is now our Great Chief too. For more than Seventy years the British Government have been very kind to us, in sending to our Chiefs, Warriors, Wives and Children, Ship loads of Goods every year. We have lost many of our Chiefs and Warriors under the British Flag in time of War.

"We belong to a Nation called Ojibway, improperly called by the English, Chippewas, Chippewas, Ojibbeways, and sometimes Missisagas. We inhabit a very large Country, all the Shores of the Lakes above named; also, Lake Superior, Lake Winipeg, Lake of the Woods, and

many others. From these Lakes we extend across the Wilderness, many hundred miles, to the place called Hudson's Bay, and westward to the branches of the Mississippi, near the Rocky Mountains. There are also many of us in the United States.

When we left North America, our Party numbered Eleven, viz :—

MAUNGWUDAUS, a Hero.

SAYSAYGON; Hail Storm. Died in London of Small Pox.

KECHEUHSIN; Big Rock.

MISAIMAUNG; King of the Loons. Died in Brussels, Belgium, of Small Pox.

AUNIMUCKWUHUM; Thundering Storm. Died in Brussels, Belgium, of the Small Pox.

AWUNWABE; Chief of the Thundering Birds.

WAUBUCICK; White Rein Deer.

UHJIJAU; A Stork.

NOODINOOKAY; Storm-creating Bird.

UHWUSIGEEZHIGOOKWAY; Heavenly Female. Died at Newark.

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## TESTIMONIALS.

THE kind reception given to the Indian Party, is strikingly evinced by the following documents, letters, &c.—

### VISIT TO THE KING OF THE FRENCH.

The Ojibways have recently had the honour of being called to the Palace of St. Cloud, to the presence of the King and Queen of the French, the King and Queen of the Belgians, and all the Royal Family of France. The august assembly appeared much pleased to witness the address they displayed in arrow shooting, their game of ball, and their dances. The Ojibways also represented upon the splendid sheet of water of the castle, some of their nautical scenes, in their bark canoes. They received from the king, medals of gold and silver, which can be seen in the exhibition, besides other numerous and rich presents. The medals have upon the reverse the name of the Royal donator. One medal was given to each of the Indians.

### VISIT TO THE LATE J. G. GURNEY, ESQ.

Earlham, 4th Month, 1846.

My Wife and I, with my son John Henry, and my sister Catherine Gurney, were much pleased by a visit from Maun-gwu-daus, the Ojibway Indian Chief, and his wife and family, with another Indian who travels with them, when they came on the 16th Inst. to take a family dinner at Earlham. After dinner there was a pause of silence, when I thought it right to address to them a Christian salutation, with some practical advice, which was interpreted to his companions by Maun-gwu-daus, and which, at his request, I now endeavour to commit to paper. I believe I spoke nearly as follows, or pretty much to this effect

## ADDRESS.

MY DEAR FRIENDS,

We have much pleasure in receiving you in our house, and we sincerely desire that the good Spirit who has so far protected you on your journey, may be pleased to conduct you back in safety to your own land, and that you may *settle down* there among your own people in peace. I wish to encourage you to live in the fear and love of the good Spirit. God is love; and by this he has given us the highest proof of it, even by sending his Son Jesus Christ into the world, to live and die for sinners. If we repent of our sins, and truly believe on our Lord Jesus Christ, the good Spirit will forgive us our sins, and cleanse us from all iniquity. I hope dear friends you will all live as good Christians; for "The Grace of God which bringeth Salvation hath appeared unto all men," teaching us "To live soberly righteously, and godly in this present world."

That blessed book, the Bible, contains a full account of all these things; I trust it will be soon translated into your language, that you may be able to read it and teach it to your children.

Remember, also, that God has put his Spirit into all our hearts to show us what is right, and to enable us to do it. As you endeavour to follow this divine inward Teacher, he will lead you into the way of holiness and peace. You will no longer delight in war and fighting, but you will live in peace, one with another and with all the world.

Let me earnestly advise you always to avoid the fire water, and every kind of intoxicating liquor, for strict temperance is necessary to your well-being, here and hereafter. It will increase your comforts in this life, and while you are preserved from all excesses, you will find that settled and industrious habits are preferable to a roaming and uncertain kind of life. Above all, it will leave you in a state suited for calm reflection, and for the daily consideration of the eternal *future*. Those who love, serve, and follow the Lord Jesus Christ, and obey all his commands, will be happy here, and happy for evermore. May this be the joyful lot of yourselves and your children!

JOSEPH JOHN GURNEY.

## LETTER FROM SIR AUGUSTUS D'ESTE.

*London, June 29th, 1847.*

Sir Augustus d'Este grieves at the sad Information contained in Maun-gwu-daus's Letter of the 24th of June:—It is *dreadful* to think, since you have been in Europe, that by death you have lost *three of your own Children*, and that your Company of Countrymen has been materially diminished.

Sir Augustus d'Este sends to you for present use, two Pounds and ten Shillings.

When you have determined to what Sea-Port you will go to embark, on your return to North America, write and tell Sir Augustus. Out-side of the letter (where the Direction is) write—to be forwarded; because in a few days he hopes to leave London for the Country. Mrs. Capt. Debenham, of Summerfield House, has written to Sir Augustus. Mr. Ainsley will explain to you that the accompanying paper is an Order for the Post Office to pay you the two Pounds and ten Shillings.

May your afflictions have ended—may you and your countrymen be blessed with a return of health—and may you all reach your homes without further calamity—May the Great Spirit have compassion on you all, and speed you back, without another cause of grief, to your native land.

*35, Upper Berkeley Street, Portman Square, London.*

PLEASING TESTIMONY OF GEORGE CATLIN, ESQ.

At parting with Maun-gwu-daus and the party of Ojibways, at Bruxelles, I take great pleasure in furnishing them with the expression of my attachment to them, and of my anxiety for their success and welfare, wherever they may hereafter travel.

They joined me in Paris, and have been constantly with me for the space of five months, during which time they have been constantly sober, and well disposed towards each other, and in their conduct perfectly complaisant and respectful to the world around them.

From these facts, and the other, that they are a great way from their native country, and unprotected, amongst strangers, I feel it to be my duty to make a strong appeal to those who may become acquainted with them, for their kindness in their behalf.

GEO. CATLIN.

*Bruxelles, 13th January, 1846.*

TESTIMONY OF WALTER MOLONY, ESQ., BELFAST.

The Chief of the Ojibway Indians has been for some time exhibiting in this town, along with some of his Countrymen. His knowledge of the English Language enables him to give a very interesting description of the manners, customs, &c. of a country very little known, and the conduct of his party has been so correct that the exhibition has been attended by most of the respectable inhabitants here.

The Police Authorities in the different Towns in Ireland that they may visit, are therefore requested to protect them, as far as possible, from imposition, and to give any other assistance in their power.

WALTER MOLONY,

Resident Magistrate, Belfast District.

*Belfast, 26th. Nov. 1846.*

INTERVIEWS WITH VARIOUS PARTIES AND LETTERS OF RECOMMENDATION.

I had the pleasure of having the Indian Chief, Maun-gwu-daus, and his party at my house, at Blackwell, where he met a large party of friends, and we were much pleased and interested with them, and sincerely hope that their visit to this country may prove to have been of advantage to them.

J. C. BACKHOUSE.

*Blackwell, 1st 7 month, 1847.*

Huddersfield, Sep. 24th, 1847.

HAVING been acquainted with several tribes of North American Indians, and having experienced much kindness and gratitude both from them and the Esquimaux, during my residence in Hudson's Bay some years ago, I have great pleasure in adding my testimony to the very accurate and interesting description you give the Public of your habits and customs.

I wish you health and success.

EDMUND SMITH, Surgeon.

To Maun-gwu-daus, called Mr. George Henry.

Chapel Allerton Hall, Saturday.

SUSAN PEASE's respects to Maun-gwu-daus, the Indian Chief, and hopes that he will not forget that he and his family have promised to come to-morrow to Chapel Allerton Hall, to dine, at one o'clock ; and stay all night.

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Thirsk, 9th of 7th Month, 1847.

THE Indians visited the School where Thomas Clarkson received the first part of his education (under the Church in the town of Thirsk), and saw his initials that were cut by his own hand, and sat at the desk where he formerly sat.

HENRY BAKER.

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Geldeston Hall, Beccles, 9th April, 1846.

I HEREBY certify that Maun-gwu-daus, the Indian Chief, and his Family, have this day visited my house ; that their conduct has been in every respect correct and agreeable, and their Exhibition highly interesting.

J. KERRICH.

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Leeds, England, Sept. 23, 1847.

THIS is to certify that George Henry, or Maun-gwu-daus, was my Interpreter in Western Canada.

J. STINSON,

Wesleyan Minister.

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Broom House, Mansfield.

MAUN-GWU-DAUS and his family took tea at Broom House, Mansfield, the 30th of 10th month, 1847.

SARAH ELLIS.

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Leicester, Oct. 25th, 1847.

HAVING enjoyed the company of Maun-gwu-daus, the Indian Chief, and his family, who yesterday dined at my house ; and having been present at one of their Public Meetings, I have much pleasure in stating that I was both amused and instructed by what I saw of them, and heard from them ; and from the accounts they gave of the beneficial results of Christian Missionaries and Temperance Advocates, as well as their interesting exhibitions of the Manners and Customs of the Aborigines of North America, my opinion is that they deserve the patronage and support of the benevolent and Christian community.

And I may add, that the Chief and his family heard the Rev. Robert Gray Mason (who is spending a month in Leicester) proclaim the glorious Gospel to crowded congregations in three of our Chapels yesterday, which shows the interest they feel in Christian worship.

THOMAS CORAH.

5th Month, 6th, 1845.

Many of the Friends of Worcester having met the Ojibway Indians at a Tea Party at one of their houses, and some of them having visited them at their own apartments, have become much interested on their behalf, and have taken the liberty to give them the addresses of several Friends in and near London, hoping they may be kindly noticed, and assisted, if needful.

EDWIN BREWIN  
LETITIA IMPEY  
WILLIAM SPARKES  
ELIZA PUMPHREY  
SOPHIA WILLIAMS  
HELENA MILES  
HENRY WHITING  
R. D. CATCHPOOL

THOMAS BURLINGHAM  
SARAH PUMPHREY  
LUCY SPARKES  
CATHERINE BURLINGHAM  
CANDIA MILES, JUN.  
THERESA MILES  
SAM'L. BURLINGHAM  
W. LITTLEBOY

### TESTIMONY OF THE PRESS.

The following is one of numerous paragraphs which have appeared in the Newspapers.

OJIBWAY INDIANS.—Wakefield was visited on Monday and Tuesday last by the Ojibway Indians who have recently been exhibiting in Leeds. They gave two entertainments in the Music Saloon, to crowded audiences, in the course of which, "Maun-gwu-daus," the Chief, entered into long descriptions of the manners of his people, of which the performances were illustrative. Our correspondent says—"Every one seemed much gratified to see assemblies so full and fashionable to welcome these wanderers from the far west, and still more surprised and delighted to hear the chief of a tribe from the wilds and prairies of a country bordering on the Rocky Mountains of North America address an English audience in the English language, and that too with a correctness and clearness of expression which excited admiration. These Indians, accompanied by a 'Squaw,' gave living illustrations of those wild scenes, the character of which is so strikingly portrayed in the romantic pages of Fennimore Cooper. The war-whoop and dance—the horrid scalping of a vanquished foe, and the wild yell of triumph—the council of peace, and the exchange of the pipe of friendship, are things more rarely seen than heard of. The pipes of friendship are exchanged by the belligerent chiefs when holding their council of peace, and as the smoke from all mingles as it rises, they regard it as typical of their future alliance—a poetical symbol of a holy purpose. Those who are curious in speculating upon the probable time 'when the knowledge of God shall cover the earth as the waters cover the sea,' cannot but regard these aboriginal inhabitants of Columbia, when clothed in the skins of the black bear and decorated with the feathers of the eagle and the quills of the porcupine, with considerable interest. Although born in the wild wigwam of the prairie, these Indian warriors worship and adore a spiritual being. There can be no doubt of the genuineness of the character they assume. On each night there were those present who have passed some years among them, and who bore strong testimony to the truthfulness of their delineations of the manners and customs of the North American Indians. The entertainments elicited great applause throughout.—*Leeds Intelligencer*, Sep. 11, 1847.

### FRIENDLY EPISTLE FROM THE REV. R. G. MASON.

Leicester, Oct. 26th, 1847.

DEAR SIR,

I am very glad to hear that you had so large an assembly in the New Hall last night, and so many respectable people, male and female, in your

audience. Having heard of you through the medium of a pious and particular friend at York, where you spent a few days, and being one of your hearers myself on Saturday evening, I felt it my duty and delight to speak of you and your object in terms of unqualified commendation. This I did; as you are aware, in presence of three large congregations on Sunday last, and I rejoice that the results have been of so pleasing and profitable a character.

I know something of what it is to be "a stranger in a strange land," and having experienced the kindness of others on a foreign shore myself, I have learned to "deal gently with a stranger's heart." I can also sympathize with you in the sorrows you have felt at being suddenly bereaved of three of your dear children, and obliged to leave their bones in a land so far from the place of their birth. But be not cast down, but hope in God; there are benevolent bosoms in beloved Britain, and a gracious Providence, who orders all things for the best, will incline them to encourage you.

Permit me to say, that, being personally acquainted with the philanthropic GEORGE CATLIN, Esq., who has lived so long in your land, and labored so hard for your tribes—I feel persuaded that his recommendation is amply sufficient to secure you the generous sympathies and support of every friend of humanity and religion. And as we are taught by the "Great Spirit" in the divine Word to view every man as our brother, and "love our neighbor as ourselves," while we are exhorted to "do good to all men," knowing that God hath "made all men of one blood," I therefore feel a peculiar pleasure in endeavoring to promote your interest.

And allow me to add, that your interesting observations on the necessity of Christian Missions, and Temperance Societies, and the great good achieved by their laudable exertions among your own countrymen, are such as should purchase you the patronage and protection of every true lover of God and man. And let me entreat of you, wherever you go, to *denounce* as well as to *avoid* the two greatest scourges of our earth—FIRE-WATERS and FIRE-ARMS; for if Famine and Pestilence have slain their thousands, these have slain their tens of thousands.

Having previously unfolded to you the great and glorious Salvation from the power and pollution of sin, secured by the merit and mediation of the Redeemer of mankind, who came into the world to save sinners, and put away sin by the sacrifice of himself, I have only to urge you to meditate much upon the three following verses:—"All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid upon Him (our adorable Saviour) the iniquity of us all." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Peruse carefully these precious portions of Holy Writ, and in connexion with these remember this:—"The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

I close with saying that our mutual and excellent friend, the Rev. Mr. Wigg, with whom you took tea here, agrees with me in the sentiments of this letter; and is glad with myself to find you are announced to speak at the great Wesleyan Missionary Meeting at Nottingham next week. Wishing you every blessing for time and eternity,

I remain, dear Sir, your sincere friend,

ROBERT GRAY MASON.

To Maun-gwu-daus, the Indian Chief.

#### AFFECTIONATE ADDRESS FROM FRIENDS AT COLCHESTER.

TO THE NORTH AMERICAN INDIANS NOW IN THIS TOWN.

BROTHERS,

We, your friends, now met in social company, desire to encourage you to live a life of piety—seeing that the Almighty, or Great Spirit, not only

sees all our actions, but knows all our thoughts; that he abhors all evil, and will, as we pray unto him with sincerity, help us to keep from evil, and will reward those who endeavor to do his will.

Brothers—We would recommend you, when you return home, to leave your wandering life, and by industry and perseverance, to cultivate your land; to grow corn; to rear cattle; to teach your children to read: and that your wives and daughters should learn to make you clothes: for we consider this would tend to your comfort, and, by thus leading a more civilized life and dwelling in companies, you might be helpful to each other,—and living in mutual good-will, you would be better able to bear the crosses which all are more or less subject to in this life.

Brothers—We would recommend your Chief, and those who can read the Scriptures, to be diligent in perusing them; to endeavor, under the influence of the Good Spirit, to explain them to those who cannot read; and then—as you are desirous of following a godly life—your never-dying soul may, when this life is at an end, enter into that rest which, through our adorable Redeemer, is prepared for all those that love and serve Him.

Brothers—We hope that the chain of Friendship, which was many years ago made by our worthy and honorable predecessor—William Penn, and his friends, with your forefathers, may very long continue to wear bright between you and all *our friends*; that it may never become rusty and decay.

Brothers—We desire to recommend you to refrain from all war, as we believe it is inconsistent with the Divine will, since it was announced at the birth of our blessed Saviour, Jesus Christ—We should give glory to God in the highest, that we should live peaceably on earth, and feel good-will to all men.

Brothers—We desire that we may all mind these things, so that when we have done with this life, we may all meet in Heaven, to sing the praises of the Almighty.

Signed on behalf of the Friends who were present—about 50 in number—

THOMAS CATCHPOOL.

MARY CATCHPOOL.

To Maun-gwu-daus, the Chief,  
and his Company.

## LETTERS OF CONDOLENCE UNDER BEREAVEMENTS.

10, Salisbury-road, Edinburgh, 5th of 5th Month.

ESTEEMED FRIEND,

I have this morning received thy letter, informing me of the birth of a daughter; and of the well-doing of the mother; which I sincerely hope may continue, and that the little *girl* may be spared to grow and be a comfort to her parents. I am sorry to hear of the prolonged illness of your other dear child, and I feel much for you under your trials and difficulties, but as affliction rises not out of the dust, but is sent to us by an Almighty hand, we must trust *him still*, and believe that if we love and serve Him we shall not be forsaken in the hour of greatest need. I should be glad to hear that you had met with some kind friends in Glasgow—though there are very few of our “Friends” there. The grave of your dear little one you left amongst us, is now beginning to look green, and it has not the slightest appearance of having been disturbed, and the little shrub I had planted looks quite flourishing, though of course it is yet small. I shall continue to mark its progress with interest, for your sakes. We shall be glad to receive a continued good report of thy wife, and the baby, and I hope all the others of thy party are well, and that thou art so thyself.

My dear husband joins me in kind regards and best wishes, and

I remain very sincerely thy friend,

To Maun-gwu-daus, Indian Chief.

SARAH WEGHAM.

Newark, Dec. 7th, 1847.

I was much gratified by your representation, in Native Costume, of the manners and customs of your Tribe; and especially your acknowledgment of the good accompanying the preaching of the Gospel to the Heathen.

You have left the remains of your beloved wife in the town of Newark,—her spirit having partaken of the Ark of the New Covenant whilst inhabiting her earthly tabernacle, now awaits your reunion at the general Resurrection of the just, who live by faith in Christ.

The Memorial of your son's performance, in depicting an Indian War Chief, I beg to acknowledge in the name of the Inhabitants of this town, and

I remain, Sir, yours faithfully,

WILLIAM THOMPSON, Mayor.

To Maun-gwu-daus.

High-pavement, Nottingham, Dec. 9th, 1847.

MY DEAR SIR,

I was pleased to receive your letter yesterday, and in reply I beg your acceptance of my attendance, &c. I named to Mr. Dabill my intention of making no charge. I am glad to have been able to have rendered you any assistance during the illness of your son while in Nottingham.

My family and myself deeply sympathize with you in your recent great loss, and sincerely trust that you are enjoying the consolations of religion: it is, in common with others, the Christian's lot to have trouble in this world. The Scriptures declare—"In the world ye shall have tribulation, but in me ye shall have peace;" these are the words of our blessed Saviour.

I am glad that your sons are quite well, and hope that this affliction will be sanctified to them, as well as yourself.

My family unite with me in kind regards to yourself and family, and believe me, dear Sir,

Yours very sincerely,

JNO. HIGGINBOTTOM, Surgeon.

Maun-gwu-daus, Indian Chief.

Leeds, Dec. 10th, 1847.

MY DEAR SIR,

I have been anxious to hear how you are doing since the lamented death of your dear wife. I hope you and your boys are in good health. Many persons in Leeds are enquiring respecting you, and especially since the announcement of your wife's death in the newspapers.

A. WILSON.

Maun-gwu-daus.

Bacondale-place, Norwich, Dec. 6th, 1847.

MY DEAR FRIEND,

Allow me to express the deep regret I have felt since I learned the death of your excellent wife. May the Great Spirit comfort you and your family under this great sorrow. I do trust, my dear brother, that you will receive comfort from God, and that your wounded heart will be healed.

I am sorry that, in consequence of my sudden departure from Nottingham, no opportunity offered of sending your book—I mean the account of your people which you requested me to write. If you wish to have it, and will inform me of your address, I will instantly forward it. Should you intend to visit this city, and deem it proper to correspond with me, I shall do what I can to aid you in obtaining rooms, &c. Mrs. McCree sends her kind regards to you, and I need scarcely add that I feel anxious for your welfare, and shall rejoice to hear that you are enjoying the grace of Jesus in your heart.

Your sincere friend,

GEORGE N. MCCREE.

New Walk, Leicester, 26th Nov., 1847.

MY DEAR FRIEND,

I was truly sorry to hear from my friend Mr. Corah the painful bereavement you have been called to experience in your family. Your loss is no ordinary one, and must have greatly afflicted you. May a gracious Being, who does all things well, give you that support which you so greatly need. Let it teach you the uncertainty of all things below that world of happiness to which I hope the spirit of your beloved wife is gone. The day will soon be here, my friend, when you and I must die—may we be prepared! Then we shall meet departed and beloved ones, who are gone before us, never more to experience the pain of separation—but to spend with them in the presence of Him who died for us an eternity of happiness.

Yours most affectionately,

SAMUEL WIGG.

DEAR SIR,

Leicester, Nov. 26th, 1847.

I have heard through our kind friend Mrs. Corah, of your severe loss in the death of your beloved wife, and well know how you and your dear sons feel under such a heavy stroke—nothing short of the direct support of the Great Spirit can afford you peace and consolation. Oh! dear Sir, may I ask you to fall down at the feet of Jesus, and heartily pray for help and strength equal to this day of suffering! If you pray earnestly you will receive answers of peace, and this is the *only* but sure refuge.

When my beloved husband died, I was a long way from home amidst strangers—and I know what strangers feel in such peculiar situations; but I was then enabled to cast myself and dear infant daughter upon the care of Jehovah, and HE soothed my sorrow, and cheered my desponding heart, and taught me more entirely to trust alone in him *for comfort*,—and now nineteen years have passed away, and this Father of the Fatherless has answered all our prayers, and has comforted us in sickness—provided for us all necessary things and still enables us to put our trust in him; and I write our experience thus to you, to encourage you to put your trust in the same God who has been so faithful and kind to us.

I know your sorrow must be greater than many others, but God can give *great* grace when needed, and all hearts are in his hands. Oh! may He incline Christians to comfort and console you, and help you as your situation may require! Would that I could do it in deed as well as word! Many here will unite in prayer to God for you, that he may signally appear for you and yours.

My daughter unites with me in kind Christian regard to you and yours, and I am, in haste,

Yours sincerely,

HARIELT GROSS.

