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ADDRESS,

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HALIFAX,

August 3d, 1813.

Bible on the X
By WALTER ^{the} Books, and a ^{copy},
Late Paymaster of the 23d regiment Welsh Fusiliers.

ON THE DEPLORABLE STATE OF THE INDIANS.

 HALIFAX.

Anthony H. Holland, *Printer.*

1813.

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PREFACE.

To His Excellency SIR JOHN COAPE SHERBROOKE, Knight
of the Most Honorable Order of the Bath, Lieutenant-Governor
and Commander in Chief in and over His Majesty's Province of
Nova-Scotia, and its Dependencies, &c. &c. &c.

May it please your Excellency.

IT is customary with some Authors when they meet with any vicious character that is not generally known, in order to prevent its doing mischief, to draw it at length, and set it up as an example; this not only rebukes the person to whom it belongs, but gives warning to others, that they may not suffer by it.

So on the other hand when we find examples of religion and piety among the leading characters of our country, we are bound by every christian duty to hold them up as standards for others to follow, and to declare the glad tidings to all around.

We find in the Sacred Oracles that we are forbid to speak evil of Dignities, and should we enter into the other extreme and indulge in flattery, we know that in this imperfect state of nature, mankind are generally more or less affected by it, I therefore endeavour to avoid both as much as possible—I may however observe that soon after I awoke this morning, I opened my Bible on the XXIX Chapter of Proverbs, which is one of my favorite Books, and at the beginning of the 2d verse I found these words, “*when the righteous are in authority the people rejoice.*”

Well thought I if this be true, and it certainly must, may we not hope that those who are zealous to promote every good work, will make the peoples' hearts rejoice, and I do sincerely believe that the new system of Education for the youth of this country which your Excellency has so warmly noticed will contribute in a great measure to that desirable end, and prove a source of infinite happiness to the Inhabitants of this Colony. And as your Excellency cannot but have observed with a degree of sympathy the deplorable condition of the Indians of Nova-Scotia, and the adjacent Provinces, I am sure you will pardon any feeble effort of an old soldier whose profession has enabled him to make such observations in his perigrinations as may not be deemed unworthy of your humane consideration.

I have the honour to remain,
with the most grateful respect,

Your Excellency's
most humble and devoted servant,

WALTER BROMLEY,

On the Half Pay of the Royal Welsh Fusiliers.

Halifax, N. S. 2d August, 1813.

ADDRESS,

On the Deplorable State of the Indians.

IN addressing this respectable audience, I cannot but feel great diffidence, particularly as many present are possessed of judgment, and of talents, far superior to one who has devoted 23 years of his life to the profession of arms, but the urgency of the case which I presume to offer to your consideration, is of such extraordinary importance, that the nature of it will I am sure plead the most powerful excuse, and speak more than ten thousand arguments.

Can any person present possessed of common feelings view with indifference, the deplorable state of the Indians of this Province, who within the last few years, are reduced to the most awful the most horrible state of human wretchedness, that the mind can possibly pourtray, and which threatens nothing less than the total extinction of their nation.

The progress of their misery has been so rapid, and so manifest, that, even within the last 3 or 4 years to my knowledge, they have degenerated beyond all conception, even the young females who were formerly remarkably circumspect in their deportment, both as to temperance, and inoffensive manners, have become abandoned to a most alarming degree, and appear to have lost all sense of shame, so much so, that to enter into the detail would be shocking to human delicacy, and sensibility, and will it be believed, that in this enlightened age there are not a few of the respectable Inhabitants who argue, that it is all the fault of the Indians;—but will posterity say so, will the impartial historian prostitute his veracity to such opinions;—no! the truth must be told; the British settlers of this colony will be registered with a Cortes, and a Pizarro, and I cannot without belying my conscience draw a line of distinction between them, 'tis true many of the respectable inhabitants of Nova-Scotia, have expressed sentiments of regret, that nothing has yet been attempted to reclaim and ameliorate the situation of these poor creatures, but they however have attempted nothing, others complain and view their state, with an apathy that would disgrace the most barbarous people upon earth, others there are, who openly insult, and treat them worse than the brute creation, and I can bear the strongest testimony of this fact, having heard some of the peasantry of this country declare in the most undisguised manner, that they thought it no greater sin to shoot an Indian, than a Bear or a Carraboo.

'Tis also true, that many of the respectable Inhabitants of Nova-Scotia give little or no offence to the poor Indians, and have offered them temporary relief, and there are some who to my knowledge never turn them from their doors without giving something, and I dare say you could we ascertain the fact, many of the ancient Spaniards did the same;

but are they not alike implicated in history with few exceptions in the destruction of the inoffensive Indians of South America.*

We are told in the history of Mexico and Peru that multitudes fell by the sword and by slavery, and so have the Indians of North America fallen by a weapon far more destructive than the sword, which the more temperate Spaniards of the sixteenth century, never used viz. ardent spirits, and which if indulged in, are the most effectual means of extirpating any nation.

Many persons have observed that the use of spirits among the Indians cannot possibly be prevented, and that all endeavours to reclaim them, would be vain and fruitless; of those we would naturally inquire, whether any attempt has ever been made, on which they ground their opinions, and if not, why some experiment has not been tried, prior to this period, and why have they not come forward with their labours in their hands, to prove the truth of these assertions. Since however this is not the case, certainly I may be allowed to give my humble opinion, which is, that I do not yet consider their case so hopeless, as to prevent something being done, and I trust I may also be allowed the indulgence to observe, that having a tolerable knowledge both of the habits, and dispositions of the Indians.† And having consulted with some of the most enlightened part of the community on the subject, which confirms me in my opinion, that were they taught to read, or write on the new principle I have had the honour to lay before the Inhabitants of this town, either in the characters of their own language, or the English, and the true principles of christianity inculcated, the most beneficial effects might be produced far beyond our most sanguine expectations; for by increasing their knowledge, is to increase their wants, and these cannot be supplied without honest industry, as the means by which they were formerly satisfied by the chase are entirely exhausted.

While they could even obtain a scanty livelihood by fishing and shooting, drunkenness in the men was considered criminal, and they were treated with contempt by their more temperate companions, and incontinence in either, particularly the women was rarely known, but now since their sustenance has become more precarious, crimes of this nature are committed with impunity by both sexes, and both are now frequently seen wallowing in their own filth in the open face of day in the public streets, and still the whole blame is attributed to themselves

**The name of Las Casas, will be ever held in estimation for his zeal and integrity in behalf of the poor Indians.*

†The account given by Columbus, to Ferdinand and Isabel's of the dispositions of some of the Indians is very striking, "the people he observes are so affectionate, so tractable, and so peaceable, that I swear to your highnesses that there is not a better race of men. They love their neighbours as themselves; their conversation is the sweetest and mildest in the world, cheerful and always accompanied with a smile."

and to their natural propensities, (to some of the Magistrates I would fain address myself.)

Were we permitted to illustrate this point, we might observe, that man while in a state of nature is as temperate as any of the brute creation, few of whom will ever drink more than is sufficient to quench thirst, and that of the pure stream, and as the animal called the monkey bears the strongest resemblance to man, both in his habits and appearance, we must earnestly contend, that the monkey will not get drunk unless he sees an example, and liquor is put in his way, but would the owner of such an animal attach blame to the poor brute, while he himself was in the habit of drinking, and leaving liquor in his way, certainly not; then why are the Indians more culpable, who may be said to be still in a state of nature, but who are driven to desperation and drunkenness in consequence of being deprived of their only support by the destruction of the wild animals the objects of their pursuit, and no other provision made for them by those who have deprived them of those advantages, and they certainly appear to have imbibed the vice of the lower order of the Colonists, and none of the virtues peculiar to the enlightened minds of those in the superior situations in life, with whom they never can associate.

The words of Robertson the historian are as follows when treating on the Aborigines of this country;—"The people of North America, when first discovered, were not acquainted with any intoxicating drink; but as the Europeans early found it their interest to supply them with spirituous liquors, drunkardness soon became as universal among them, as among their countrymen to the south."*

Numerous instances of great cruelty might be adduced, were we not bound in some measure (for the sake of our national character) to conceal them, the following facts however derived from the most unquestionable authority I feel it my duty to state.

Some Indians who resided some years ago on the shore near Pictou, supported themselves chiefly by fishing, but the Colonists, finding that great advantages were to be gained by obtaining the situation, appli-

**Cook the celebrated Comedian once in his cups, gave great umbrage to the Inhabitants of Liverpool in England by telling them, that the very walls of the Theatre in which he was performing his favourite part, was cemented with the blood of the Slaves.*

If this most sacred truth was declared by him while in a state of inebriety, may I not with much greater propriety while in my sober senses; declare to you—Oh! ye venders of spirits, in Nova-Scotia, that the plaister of your houses (1) have been moistened with the precious blood of Indians.

*Oh I could wish the time might be,
That wealth might give the place to worth,
That pride should yield to piety;
And gold no more be prized on earth.*

(1) The houses are generally built of wood and plaistered in the inside.

ed for a grant of the spot, which they readily obtained, and the poor savages were of course expelled, they then retired to Truro, from whence they were again driven under similar circumstances, they then went to Marigamish, when they were a third time displaced.

I am informed by a respectable person who resided a few years ago at Y—, that at Salmon River 8 miles from that town lived Paul an aged Indian, who had cultivated a spot of ground, so well and who appeared so comfortable, as to excite the admiration of some, and the envy of others of the surrounding Inhabitants for some years, and will posterity believe that some persons who would feel highly indignant, were you to deny them the little of Christians fought with great diligence to deprive him of this spot by going to Halifax in order to obtain a grant of it from Government, and thereby to rob him of his beautiful garden when they might have obtained hundreds of acres elsewhere.

Does not Christianity blush for such adherents, or rather does not humanity shudder at acts like these.

Such cruelties as these have frequently been exercised, and which certainly entitle them to the compassion of the tender hearted christian, and who among you who possess a spark of human kindness can refrain from shedding a tear of sympathy, and exclaim in the words of scripture. "Have we not one Father, hath not one God created us; whom maketh thee to differ from another, and are we not told that God made man in his own image and has God granted the blessings of Christianity to us Britons, that we should be thus Lords over the lives and properties of the savages who at present are comparatively more innocent than ourselves. No! the grand purposes of Divine Providence are becoming every day more evident in the discovery of this and other parts of the Globe, that the Gospel should be introduced among all nations, and the extraordinary exertions of the societies composed of the virtuous part of the nobility, and other respectable inhabitants of Great Britain in the dissemination of the Bible in all languages, and the instruction of youth to receive the sacred truth, are strong indications of the fulfilment in part of the promises "when all the ends of the world shall remember themselves, and be turned unto the Lord, and all kindred of the nations worship before him."

Then dare we any longer presume to offend against that God whose name we bear by calling ourselves christians, while many of us show by our example that we are even unworthy of the name of Pagans, to whom we as Britons are indebted for many of our invaluable civil privileges.

History tells us that the savage state of our ancestors was calculated rather to inspire terror than to excite love or respect, and although their lives were simple, yet they were marked with cruelty and fierceness; their courage was great, but neither dignified by mercy nor perseverance, this appears to be the most impartial account given, and which bears a strong resemblance to the one given of the Aborigines

of this country, but although we cannot discover any thing amiable in the character of either nations, yet we find that the Romans who were Pagans, and who worshipp'd the false Deities, so far from treating the inhabitants of the conquered Provinces with contempt, they with great care endeavour'd to introduce the religion, dress and habits of Rome, so much so, that in a short time many of the nations which they had subjugated by their arms, appear'd to be Romans, and by intermarrying with the natives, the greatest and most formidable prejudices were thereby removed.

Thus the Roman Empire acquired their vast formidable strength, and became invulnerable at home; their rivals the Carthegians disdain'd it, fell an easy sacrifice to the first invasion.

Hence we find that from the time of Tiberius, the Britons began to improve in all the arts which contribute to the advancement of human nature, until by degrees, we see them the most powerful, and the most opulent nation on the face of the globe, as they are at present, and can we inhabitants of Nova Scotia their descendants, who call ourselves Christians, and who affect to worship the only true and living God, be so blind to our own interests, and those of our fellow creatures as by our neglect to suffer the total extirpation of the conquered. I say can we expect the divine blessing on ourselves and our posterity, and have we not reason rather to fear, that the denunciations of our Maker will be fulfilled, viz. that he will visit the sins of the father upon the third and fourth generation, and have we not innumerable proofs in sacred and profane history of great national sins, having in all ages, drawn down upon the inhabitants who committed them, the most dreadful national calamities, and which cannot be more emphatically, described than in the words of Cowper, 1st vol.

“ But that effeminaey, folly, lust,
 Enervate and enfeeble, and needs must,
 And that a nation shamefully debas'd
 Will be despis'd and trampled on at last,
 Unless sweet penitence her powers renew,
 Is truth, if history be true.

There is a time, and justice marks the date,
 For long for-bearing clemency to wait;
 That hour elapsed, the incurable revolt
 Is punished, and down comes the thunderbolt:
 If mercy *then* put by the threatening blow,
 Must she perform the same kind office *now*;
 May she! and, if offended heaven be still
 Accessible, and prayer prevail, she will,
 'Tis not however insolence and noise,
 The tempest of tumultuary joys,
 Nor is it yet despondence and dismay
 Will win her visits or engage her stay;
 Prayer only, and the penitential tear,

Can call her smiling down and fix her here.
 But when a country (one that I could name)
 In prostitution sinks the sense of shame ;
 When infamous venalty, grows bold,
 Writes on his bosom, *to be let or sold* ;
 When perjury, that heaven, defying vice,
 Sells oaths by tale, and at the lowest price,
 Stamps God's own name upon a lie just made,
 To turn a penny in a way of trade ;
 When avarice starves (and never hides his face)
 Two or three millions of the human race,
 And not a tongue inquires, how, where, or when,
 Though conscience will have twinges now and then ;
 When profanation of the sacred cause
 In *all* its parts, times, ministry, and laws,
 Bespeaks a land, once christian fallen and lost,
 In all that wars against that title most,
 What follows next let cities of great name,
 And regions long since desolate proclaim,
 Ninevah, Babylon, and ancient Rome
 Speak to the present times and things to come ;
 They cry aloud in every careless ear,
 Stop, while you may ; suspend your mad career ;
 O learn from our example and our fate,
 Learn wisdom and repentance ere too late.
 Not only vice disposes and prepares
 The mind, that slumbers sweetly in her snares,
 To stoop to tyranny's usurped command,
 And bend her polished neck beneath his hand,
 (A dire effect, by one of nature's laws
 Unchangeably connected with its cause :)
 But Providence himself will intervene
 To throw his dark displeasure o'er the scene,
 All are his instruments ; each form of war,
 What burns at home, or threatens from afar,
 Nature in arms, her elements at strife,
 The storms, that overfet the joys of life,
 Are but his rods to scourge a guilty land,
 And waite it at the bidding of his hand.
 He gives the word and mutiny soon roars
 In all her gates and shakes her distant shores ;
 The standards of all nations are unfurl'd ;
 She has one foe, and that one foe the world.
 And if he doom that people with a frown,
 And mark them with a seal of wrath pushed down,
 Obduracy takes place ; callous and tough,
 The reprobated race grows judgment proof :
 Earth shakes beneath them and heaven roars above ;

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But nothing leaves them from the course they love ;
 To the lascivious pipe and wanton song,
 That charm down fear, they frolic it along,
 With mad rapidity and unconcern,
 Down to the gulph, from which is no return,
 They trust in navies and their navies fail—
 God's curse can cast away ten thousand sail !
 They trust in armies, and their courage dies ;
 In wisdom, wealth, in fortune, and in lies ;
 But all they trust in withers as it must,
 When he commands, in whom they place no trust,
 Vengeance at last pours down upon their coast
 A long despised, but now victorious, host ;
 Tyranny sends the chain, that must abridge
 The noble sweep of all their priviledge ;
 Gives liberty the last, the mortal shock ;
 Slips the slaves collar on, and snaps the lock.

I have not the slightest doubt, but that the dreadful calamities now experienced in Spain and Portugal are the fulfilment in part of the threatnings of God for the cruel treatment of the Indians of South America, and this is acknowledged by many of the inhabitants of the Peninsula and not unfrequently in my hearing, while I was serving with the British Army under Marquis Wellington.

I however admit that it will require no small degree of wisdom to adopt a plan for the effectual, or even partial relief of the objects in question, but something should, you something must actually be done, and done immediately, otherwise the total extinction of the Indians, of this Province, will be the inevitable consequence of delay.

I shall therefore most humbly offer a few observations on those points which I conceive are the greatest barriers to any plan that may be offered for their benefit, and the grand qualities necessary to the accomplishment of the object, in those who undertake it is an entire confidence in the power, and a total dependence on the great disposer of all events, for wisdom, patience and a steady perseverance.

The great difficulty in my humble opinion is the jealousy and hatred which the Indians have naturally imbibed from the first settlement, or invasion of their territory, by the Europeans, and which perhaps if removed, would pave the way not only to an entire reconciliation, but would tend to save British America from every apprehension of danger from external foes ; for should the Inhabitants of Nova Scotia adopt measures so important, as to conciliate the affections of the Indians of this Province however contemptible this nation may now appear to us, yet we must conclude, that if we prove successful under Divine Providence, other British Inhabitants of the adjoining Provinces would follow our example and it is to be hoped, that at no distant period we may obtain both their alliance and friendship, while we are now compelled to purchase the former by the diminishing our si-

nances, and without securing effectually the latter, and there never could have been a period when a thorough reconciliation was more urgently demanded, by all the circumstances of the war with the U. States, or could it at any other period appear with more salutary influence, and surely the gallantry and extraordinary successes of the Indians against our inveterate foes in Upper Canada, entitle them to our unfeigned gratitude and esteem.

It might not be political at the present period to enter into a long dissertation on the propriety of putting arms indiscriminately into the hands of various tribes of savages, whose alliance (we are told by historians) is only to be obtained by bribery, and who when flushed with victory often treat with contempt those of their European allies whom they fancy have not achieved so much as themselves either from the want of numbers, or other causes, and we know that the condition of man in the savage state has a tendency to check the exercise of affection, and to render the heart contracted, and conscious how little he depends on other men he is apt to view them with a careless indifference. If a favor is conferred upon him, he receives it with much dissatisfaction, because it contributes to his support or enjoyment, but this excites no sense of obligation, he neither feels gratitude nor thinks of making any return, and as art or cunning have been universally observed as distinguishing characteristics of all savages, the people of the rude tribes of America are remarkable for their address and duplicity.

Impenetrably secret in forming their measures, they pursue them with a patient undeviating attention, and there is no refinement of dissimulation which they cannot employ, in order to insure their success, and it is impossible to penetrate into their intentions, or to detect their designs, thus they may be considered most dangerous enemies or invaluable allies. If this representation of their character be true, hence it follows that nothing but the inculcation of virtuous principles can remove the evil, and this can only be done by first endeavouring to point out to them by every possible means, the advantages of Education, of pure and undefiled religion, and the comforts of civilized society, could we secure those most important objects, the work is done, the simple process of teaching on the new principle is very amusing and easily acquired,* and their friendship is thereby at once fixed and settled, nay they would love and ever adore the objects of their deliverance from a state of ignorance and brutality, even more to be lamented than slavery.

I am therefore of opinion that a public establishment on liberal principles, and well conducted, would in the end contribute more to the safety of this and other colonies, than any other plans hitherto adopted by the legislature, and I doubt not, but that many Indians who would now take fright at the sight of a work house and would rather

**The author has already made several trials in teaching the alphabet to the Indians, by means of a new invented telegraph, and he finds them remarkably quick and intelligent.*

perish than enter its doors, might readily be prevailed on to accept accommodation in an asylum, where they might be clothed, fed and educated, for a certain time particularly if a public school could be established under the same roof, for the children of the white inhabitants, and the building should have as little the appearance of a prison either internally or externally as possible, this would remove suspicion, & insure their confidence, which as I before observed, is the greatest impediment to the fulfilment of our wishes. I think I hear some person here exclaim,—I am sure I would not suffer my child to be educated under the same roof with an Indian, perhaps not, but whoever you are, probably there are others who would, indeed it reflects the greatest disgrace on some of the inhabitants of this town, who to my knowledge, will not allow their children to be educated with the coloured people, by which means the poor black or tawny is entirely deprived the privilege of learning to read his bible or of writing a letter to his parents; and I was informed by a particular friend who lately arrived from the West Indies, that he had applied (a few weeks ago) to several teachers for admission to his Mulatto boy (a slave) in some one of their schools, but who was however refused for the above reason.

This I think is one of the most cruel, the most abominable prejudices that could possibly exist, and certainly does not exist either in England or Canada, and I have to assure you that I was educated in a boarding school in Yorkshire, where there were several Mulatto's from the West Indies, who were treated in the same manner as the other boys, and who eat and drank at the same table yet to the best of my recollection not one of the whites became tawny's, except that some of them rather inclined to that tinge during the summer season while playing at cricket or fives in the heat of the sun without their hats, in company perhaps with some of their transatlantic curly headed companions.

This idea is so absurd, so ridiculous, so wicked, that nothing can exceed it, and proves to a demonstration, that much remains to be done in this Province. indeed any parent who possesses those barbarous ideas, may with great propriety be ranked with the savage, and could we ascertain the fact, it doubtless would appear, that the children of those uncultivated parents are not a bit better than the Indian boys, and that they are only taught the name of God to swear by, like Jack Wild who was transported a short time ago to Botany Bay at a very early age for picking pockets, and who never had been informed by his parents or others that stealing was a crime, until he heard of it for the first time when the Judge passed sentence upon him, and who very gravely remarked, that had it not been for his youth he certainly would have been hanged.

I have much more to say to many parents of this description in Halifax in the lower situations of life to whom I most earnestly recommend the new system of education for themselves, as it is neither difficult, tiresome or inapplicable to the capacity of persons advanced in years.

I must however remark that this circumstance reminds me of the Fable of the horse and the goose, which I a few days ago found in my little son's book.

A goose who was plucking grass upon a common, thought herself affronted by a horse who fed near her, and in hissing accents thus addressed him, "I am certainly a more noble and perfect animal than you, for the whole range and extent of your faculties is confined in one element. I can walk upon the ground as well as you; I have besides, wings, with which I can raise myself in the air; and when I please I can sport in ponds and lakes, and refresh myself in the cool waters; I enjoy the different powers of a bird, a fish, and a quadruped.

The horse snorting somewhat disdainfully replied, "It is true you inhabit three elements, but you make no distinguished figure in any one of them. You fly indeed, but your flight is so heavy and clumsy that you have no right to put yourself on a level with the Lark or the Swallow. You can swim on the surface of the waters, but you cannot live in them as fishes do; you cannot find your food in that element, nor glide smoothly along the bottom of the waves, and when you walk, or rather waddle upon the ground, with your broad feet, and your long neck stretched out, hissing at every one who passes by, you bring upon yourself the derision of all beholders.

I confess that I am only formed to move upon the ground, but how graceful is my make, how well turred my limbs! how highly finished my whole body! how great my strength! how astonishingly my speed! and although I am black, I am frequently chosen for my colour, and would sell for a hundred times as much money as a white Goose, and I had rather be confined to one element and be admired in that, than be a Goose in all.

But to return to my subject. The Indians have been frequently imposed on by the settlers and others, so that we need not wonder at their shyness, and although I can prove that the honesty of these inoffensive poor creatures is in general proverbial throughout the Province, still the inhabitants of Halifax have imbibed an idea some how or other that they are not to be trusted, thus the jealousy is mutual, and every day renewed, and we are not so unacquainted with human nature as to suppose that these unfavourable impressions will readily subside—for instance, if you refuse confidence to your friend even in the common transactions of life, and he has penetration enough to discover it in your manners, or that you even make known to your servant that you suspect him, and consequently cannot trust him with your property, you run a very great risk of making an enemy of both, with the additional chance of being robbed by the servant—it is human nature, and impressions of this kind are common to us all.*

**Many instances may be given of the honesty of the Indians, who might rob and plunder the settlers with impunity were they inclined so to do, as the woods of Nova-Scotia afford them every opportunity. Three years ago I assisted in surveying my grant of land near Siseibo in company with*

I should therefore propose, as the breach is so wide, that every possible inducement be held out to the Indians, and that a Committee of Gentlemen be appointed to consult on the best mode of relieving them.

When we calculate the immense sums that are daily contributed by the benevolent part of the community, and the allowances that are distributed under the direction of His Excellency the Governor, thro' the Secretary of the Province, which to the former is become a serious and burthenome tax, when I say we consider the amount of contributions on a moderate calculation, and the little good that is produced by these means particularly when the money is generally spent in spirits, (nor can it be otherwise, where a regular system is not adopted, so as to prevent imposition by individuals); I am therefore decidedly of opinion, that if an Asylum were established, and the new system of education introduced, where their common wants could be supplied, and that a law of the Province or even an injunction were laid on the inhabitants, that no Indian should receive charity out of this Institution it would at once clear the inhabitants of every responsibility, and the blood of the Indians would no longer remain on their heads, and the small sums, which they are now in the habit of giving, if consolidated, would be more than sufficient to defray the expences of the proposed Asylum.

And I do sincerely hope that the honourable House of Assembly will not withhold its support, and that the British Legislature will not treat with indifference the representations made from this country, and judging from the acquaintance I have had the honor of making with the members of various societies in the metropolis of G. Britain, I can promise the most cordial support to any undertaking of such extraordinary importance to society at large, as also from several distinguished characters in the United Kingdoms, with whose friendship I have been recently honoured.

To you females, virtuous females I now appeal with a degree of confidence, can your tender hearts remain unmoved at the deplorable situation of your own sex, recollect that the change of situation and

a very intelligent farmer, born in Nova-Scotia and having some refreshments with us we partook of a part by the side of a brook, and my friend the farmer who is a Deputy Surveyer left the remainder on the spot until our return and hung a drinking cup on the branch of a tree. On my observing that in the event of an Indian passing that way we might lose our property, he replied certainly not by the Indians, but should any of the British settlers discover it, it was an hundred chances to one if we ever saw it again for he added that Indians would not steal until reduced to the greatest extremity by hunger, and when they did, they only took such small animals as were necessary to supply their immediate and necessary wants, in which case after devouring an animal, they would frequently make known the circumstance to the owner, and repay him by their labour by cutting wood, &c.

circumstances alone has made you to differ with the Indian Squaw, and you are both equal in the sight of that God who created every living creature upon the face of the earth.

But your's is an enviable situation—born and educated in a land where the cheering and animating influence of Christianity has dispelled the gloom of superstition and idolatry, you are by its powerful effects raised to your proper elevation and influence, only known and enjoyed where Christianity reigns. Oh, may you feel your obligations to that Gospel, by endeavouring to rescue such of your own sex, whose misery, wretchedness and pollution cause the fastidious hand and heart of false sensibility to shrink from and decline the glorious task, saying, be ye warmed, be ye filled, notwithstanding ye give them not those things which are necessary to their comfort, what doth it profit.

Consider the poor forlorn ragged Indian, contribute every means in your power to rescue her from destruction, and God will abundantly reward you not only in the next world, but in this an hundred fold.

In fine, let every Patriot, Philantropist and Christian hear the loud call to extend mercy to the miserable, wretched and forlorn Indians. Let not the cold indolent and cruel calculations of a false sensibility draw your attention from those essential duties and principles of Christianity, in attending to the morals and necessities of so many precious souls who are not only perishing themselves, but drawing others to the dreadful precipice of destruction.

I now close my address with the most profound respect, trusting that there may be some individuals here whose generous souls harmonize with these my feeble efforts,—that they will unite their endeavours to deliver Nova-Scotia from so foul, so deep a stain, and that the page of history may not be blackened with the sacred truths I have this evening so imperfectly delivered.—Trusting to the liberality and candour of many present, with whom I have lived on terms of uninterrupted harmony for some years, and to others whose character for benevolence I truly appreciate altho' not personally known to them, I take my leave with a degree of confidence that they will pardon any hasty conclusions I may have thrown out and attribute it to the natural warmth of one, whose very soul burns with zeal in the cause he has espoused, and the words of the inspired writers are these, “what thine hand findeth to do, do it with all thy might: for there is no work or device, nor knowledge, nor wisdom in the grave wither thou goest,” and again “in the morning sow thy seed, and in the evening withhold not thine hand,” think on these things my friends, never suffer them to escape your memory, until something is attempted. Let the year 1813 be ever memorable, and held by the Indians as the anniversary of the period of their emancipation from a state worse than slavery, and what a glorious idea that the inhabitants of Halifax will have had the satisfaction to set the example to the other inhabitants of British America. And I implore of you in

the name of divine goodnets, to offer up your hearts and souls in prayers and supplications for the reformation of the rising generations of our own nation, as well as the amelioration of the Indians, these efforts will not be unacceptable to HIM who is of purer eyes than to behold iniquity with approbation.

The obligations which lie upon Christians to do good are very great: these are his duty to God as his creator, and the duty he owes to man as his brother. The motives to do good are many and forcible, souls perishing every hour, the shortness and uncertainty of life,—no soul can be saved in the other world,—no good can be done in Heaven, for life only afford this opportunity; and the glory to which those will be advanced in Heaven, who have been zealous in this world. The examples of those who have done good are numerous. The best men that ever the world saw, were continually doing good—the reward of doing good is immense—divine pleasure rises in the heart, and peace prevades the conscience. What a reward to have the prayers of the poor, the good wishes of the benevolent, and the approbation of our creator.

To those alone of virtuous fame,
Should monumental piles be given;
Whose rectitude deserves a name,
Besiting well the book of Heaven.

I however know that in this imperfect state of human nature, there are many who will make an outcry, and speak evil against me. But I know that to have the approbation of my own conscience for fidelity, and to suffer for righteousness sake, are more honourable, and carry with them more real advantages, than having all the applauses, and all the honours, which the men of the world can bestow.

ERRATA.—Preface, 6th line last paragraph for infinitive read “finite”.—5th page, 20th line, read, “of the Indians and having,” &c.—6th page, 17th line, read, “vices for vice”; 25th line, read “drunkenness” for drunkardness; 41st line, read “moistened” for moisted.—7th page, 11th line, read “title” for little.—8th page 8th line of poetry, read “forbearing” for for-bearing.

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