1840
Memoir of Rev. Joseph Badger.
The writer of this Memoir, had his lineal descent from Giles Badger, who came from England, and settled in Newbury, now called Newbury Port, Massachusetts, about the year 1635.

John Badger was the son of Giles Badger. Nathaniel, the son of John Badger, married Mary Lent, and settled in the town of Norwich in Connecticut, where they were blessed with a numerous family of sons and daughters. They died without an heir. Daniel, settled at Amagansett, Easthampton, settled in the town of Four South county, Connecticut. Nathaniel, settled first in Burlington, and after several moves into Massachusetts. Samuel, settled at Woodbridge, Connecticut, settled in London, Connecticut. Abigail married a Hackers. Mary married a Harris, and settled at a plantation called Great Meadows, New Jersey. Henry Badger married Mary Langdon, and settled in Belchertown, New Jersey, but returned to Massachusetts, and settled in Milford. He was born of professed Christian parents, from whom I received Christian instruction at an early age. In the 1700s, my father moved to Pittsfield, New Jersey, in Burlington County, it being entirely a new unoccupied region on the green mountains, without school, or advantage of improvement only by the fine side. Here I lived with my honored parents, from my mind were fixed with much religious instruction. I have often lamented that my youthfull mind was not more deeply inflamed by the prayers and counsel. The spring of 1775, which was in February 23st, 1775, I entered the Revolutionary Army about three weeks after the contest at Lexington. We marched in Capt. Nathan Whiting company, under John Patterson's regiment, stationed at Fort No. 3, near Litchfield. Point. Some of the battle on plate hill. Patterson's regiment was posted on a hill, in a line with the front of our battery about half a mile distant. We could see the line from the whole line, the British broke their ranks and run down the hill. But on the third return to the charge, they carried the works at the point of the bayonet. No very noticeable event took place, until some time in September, the British landed three or four hundred men on Litchfield point to take off fat cattle.
Upper Trinity to try my piece nine or ten times, in pretty bad order. The contest was sharp and heat to come.

Soon after this, I took a violent cold which continued to keep me cough; I was advised by my Capt. to go home, until I should recover. Returned after about twenty day, and was enrolled in Capt. Moore's hunting company regiment as before.

On the 10th of March, the day after the British evacuated the city, other regiments were ordered for New York. We arrived in N.Y. about three weeks, and were ordered into action. We transported to Albany, then to boats, and to Lake George, and from there we marched to Ticonderoga. Here we drew five days provision, and started in the morning of Tuesday, April 10th. The moon was about five inches across, very cold, and a heavy wind ahead. Here we lay two days. On the third, we rowed down to Ticonderoga, about four miles, and went on to Fort Ticonderoga, where we arrived on the 12th. It was about half past two in the afternoon, and we were ordered into camp. We remained there until the 19th, when we were ordered to march on Fort Ticonderoga, which was about three miles distant from the present site. We arrived at about 3 P.M. and were ordered to take possession of the fort and fortify it.

Four companies of our regiment, under the command of Maj. Henry Sheeham, were ordered up to the small fort at the edge of the lake, then besieged by Capt. Foster, a British officer, with one company of regulars. About five hundred Indians. Maj. Sheeham arrived at Beaver lake, near sun setting, where he crossed a brook of the Utica, having only one boat to carry all night. About three miles from the fort, they encamped for the night.

Next, early in the morning, on their march towards the fort, our men were attacked by Foster and his Indians, commanded by the noted Indian, his men drove the enemy and forced them to retire to the fort, which at that time, Foster had a parley, and the firing ceased. About two were killed and three wounded. At this time Maj. Sheeham was informed by Foster that the fort had been given up the preceding day by Major Bullock and that it would be a waste of blood to continue longer. They were then surrounded with Indians, threatening or blockading. After a short consultation with his officers, Sheeham surrendered to Foster.

The writer, in the fifth company ordered as we were in hearing of the action, not could not reach them. Learned in a few hours after their fate. We retreated back to Lake in a place a mile above Norwalk. Here we had orders to make a stand until reinforced. The next day Arnold came on with about eight hundred men, with boats, three small iron pieces, and ammunition. We advanced that morning about three miles, pitched our camp, but were soon alarmed by the sight of several Indians on our outposts. By this alarm, the guard went double, and every man ordered to lay upon his arms. In the morning we moved on cautiously by land, with only men enough to man the boats, and keep up with those on the land. We arrived at the outlet of Beaver lake, at 11 P.M. The day was clear, and the boats. Every man was ordered to prepare for action, and embark on board the boats. Arnold went on board a bark bark canoe, with five of his men. We were ordered to steer to a certain point about three miles distant, before we had anchored within musket shot of the shore. Foster commanded a bark from his small craft, with three shot, and although we were near the shore, and in close order, some to fall short of us, others struck near us, and others went over our heads; but not a boat was injured; but as we drew nearer the point of landing, the Indians raised a most hideous yell, and gave us a hailstorm of bullets, some rattle against the boat, others went by a few grazed some of the men, but made no sound. At this time the sun was nearly down, the General ordered a retreat. We got back about dark, all safe.
The night was spent in the most active preparation for renewing our visit to the enemy in the morning. Platform was sent in the bow of the largest boats, for our small artillery. Toward morning Capt. Foster came over to us, accompanied with Major Lambourn, and Capt. McLaurine who was shot through the thigh. A cartel was agreed upon between him and Foster, on the condition that six captains and subalterns officers should be held on parole, for the exchange of prisoners; and from him Foster certainly should be given up. Three days were spent in getting the prisoners released. That fellow came back pretty rich. We then returned to Morrel's, which had been evacuated by our men. We keep a rigorous patrol through the night, to prevent surprise. In the morning we crossed the Atchafalaya, still making our way to St. John. The small fry began to perform in the camp, but yet against orders to encircle; but knowing I was constantly engaged, I went to report Colonel who had a full distinct pack, and with a saddle mounted the vixen in my arm it took, and on the ninth day I had a handsome pack.

The starvation we had gone through, prepared those that been no spirits, to have it light, but to those who were plenty of room, soon fell under its deleterious influence. Two days before I was out, I was ordered to come, and I became extremely sick, under the symptoms of the disease. In this situation scarcely able to walk, the British horses right, and began to land, on the opposite side of the bay. All invalids were ordered to march immediately, for St. John to either our camp or the town. Next day I went to recover again strength, was in a few days able to do duty. All the sick were now put on board of boats, and sent up to the left bay, to which place all the shattered army was collected under the command of General Heath. The sick, which was numerous, were ordered on boats, with three well lad, to load their avenue to transform, and the boats to race on a pretty lookout. We left myself, and one other man, and change of a boat with as many sick as could be saved.
and from the time of my recovery from the small pox, I was markedly healthy. In about fifteen days, I left the hospital, and on the 9th of that part. There were many sick in the hospital, circumstances very distressing, not a dish of any kind could be found for which to administer a cup of gruel, broth, or admixture of water. There was no dish of bread of any kind, and little bran dough was with the basket and knife. The Col. having been through the hospital one day, returned to his quarters, distressed with the situation of the sick, and said, I wish there were a man who could find a dish. I informed the Col. that I could comply with his wishes. We were ordered, and I was directed to work with the assistance of another young man, and we soon furnished a good supply of small bread and bran dough from the several stores. The day before we came to the depot on the lake, all were able to bear arms, were ordered down, to join their several companies. After my return to camp, I was employed in making of bread, until one part of November, when we were ordered to return to Albany, or soon as possible, where we arrived under our own protection, and the next day, when we embarked for the purpose of which we had been through settlements, and our remoteness, until we reached former court house in New Jersey. Our orders had to join our division on the east side of the Delaware, and our arrival at this place we learned that Lee was taken by the hands. Here we turned through the night, and until about four in the morning, the next day, when we received orders to join Washington on all speed on the south side of the Delaware. It was now Thursday, and the cold frosty weather, but we marched most of the night, and toward morning, began to cross over to Pennsylvania side. The river was full of floating ice, which loaded the flat boat to its limit, but toward night all got over, and marched into a little Moravian village called Sayville. The next day we moved to Bethel, then we had orders to wait, until Lee division under the command of General Sullivan joined us.

On the third day they arrived, marched through the town, crossed the Long Island and incamped, and next morning, after having crossed the river, we found six men were sick.

a report with several men were sent back to the camp to send them. They were all found sick with a fever. On report, the Col. was ordered back to take care of them. I secured a room a little back of what was called the lake house, a long house building. In this room I secured the sick man, under the care of the hospital doctor, until some time in January, they all were able to return home, the time of their mutilation, and we returned on the first of January 1777. The general hospital had for several months been taken at Bethel, and under the bestITCHED, management of good men. The Doctor very carefully kept up to the grand hospital. I finally commenced on condition, might choose my assistants, and then away all the former rides. This was agreed, and the next day, with two men to assist, began cleaning the rooms and waiting on the sick, attended with the most constant care of labour until the 24th of February I was taken sick with the bilious fever, but my reason, excepting a few moments intervals, until the last of March, I began to recover, but was so infirmed and wasted that for some time I was unable to help myself, after I began to recover, as soon as I began to wash the chamber in which I was sick, the fever lay off, until this day, and it seemed as though I should die in the operations, yet on my next day I gained strength.

I had been treated by the doctor, and other people with great kindness. Finally after I was taken sick, the doctor procured a convenient chamber in a private family, to which was carried by four men, and there was waited upon by a young man from Sayville in N. Y. whose name was Colin. The old lady and her husband, both German & Moravians, treated me with great kindness. I was just at the conclusions of the fever, by getting into a wet suit with drinking strong coffee before the bolt came on.

As soon as my strength was recovered, so that I could walk two or the three miles in a day, concluded to return home, took a discharge from the principal surgeon, and laid my course for Sayville on the north river, and set off with some recruiting officers; they looked at my discharge, they showed it to me, you must not depart under 20 or 30 feet.
They questioned me about entering into service again; I told them I had been sick, and my time of service had expired, and I had not determined to go home. They very politely replied, you are at liberty to go.

At this place I joined the Hudson, and took the road leading to New Milford, Connecticut, at which place I joined the day before Barnard was destroyed by the British. Having recovered my strength pretty well, and being equipped for the field, I went with the people, in pursuit of the enemy. Entering the place it was smoking in minor, and the enemy were on their retreat. They took the road through Ridgefield, where General Weston attacked them, with a small body of militia, in which a number of the enemy were killed, and General Weston received a mortal wound. The next day the party was in chase of the enemy on Willow hill; as they descended into the valley at the Meeting house. We changed their rear guard to the top of the hill, who fired upon us with two field pieces, and with small arms; here the man of my left side was shot down, a shot from Lockwood had both his thighs broke, and many others wounded. They soon ran down the hill to the main body, which were pursuing the Meeting house, and entering a road to the south, which ascended a hill, and formed nearly a right angle toward the west, in which we had taken a stand a few minutes before with a few regular troops and a field piece; while yet on the ground from which we had just driven them, and looking at the men entering and filling the pass up the hill, we saw the smoke of the field cannon pouring down on the enemy, who retreated to another road leading to Camp's bridge; but Arnold reached the bridge, and compelled the enemy to stand and determine. The action became sharp, and a reinforcement was landed from their shipping, which enabled them, after a severe fight, to get on board their fleet. The loss on both sides was considerable.

From this news, I returned to Newington smartly, where I had an acquaintance, concluded to rest a while, and return to my father's house the next day. But there was soon a press called for more to guard the sea, post-Town; I again enlisted an orderly for the remaining part of the year; the company was ordered to a station on citter bay, on the east port of New Milford.

Two companies were stationed here until about the first of October; we were ordered to join the regiment Commanded by both Enos and General Knowlton, at the White plains. Here we had the news of the capture of Burgoyne; spent our time in scouting against the enemy, effecting little, excepting keeping the surgeons within their own lines; our time expired the first of January 1778. I then returned to my Father, having been from home a few days over two years.

When I entered the army, it was from principal, in defense of the civil and religious rights of our country. The tenantry were well known, and the design of introducing taxation, and prohibiting domestic manufactures, were well understood; and the idea of being governed by laws, in which we had no voice in making, and being liable for almost any offense, to transportation to India before a foreign court, outraged the mind of people generally to a determination, to defend ourselves from what appeared to be a tyrannical oppressive government.

Many were struck of the Commanded, occasioned by long marches, want of provision, and sickness. But the kind hand of God gave me a remarkable degree of health, excepting in the two winters already mentioned. Then the sense of death, was flying thick around me, and dying groans at my side. I placed God to be one of the most guilty. I was so hardened, that seeing a man fall behind a wall, I shelter himself from the fire of the enemy, and drove up with a drawn sword. I thought with myself, I should rather be shot in the field, than to fall into such disgrace.

In a few moments a shot from the shipping came by me, and so near it, that the air passed by me pretty close, and passed so near the head of a young man a few steps behind me, that he fell apparently dead. So I threw off my coat, caught him about the same moment, raised him up, shook him, blew in his face, he opened his eyes and came to. The hearing was very much improved.

At this time, I had no ambition left; yet was frequently exercised with thoughts of my ruined estate at times, and some time that committed the unpardonable sin, and should be left to punishment. But toward the latter part of the last year, I went on, and became more useful and happy; Long and repeated situations of
suddenly gave way, and I became unable to read or do any thing in study, or even read a chapter in the Bible. At this time my health sank very low, it seemed as though I should now be obliged to relinquish all hope of succeeding study any further. A few journeys to visit my relations, which gave me considerable relief, and an improvement in my health, afforded me a little recovery. But yet my prospects were dark, being able to study but a small part of my time. I had previously calculated to enter college one year forward of the freshman class, but had no health to study through the summer, found it impossible, as I went on, and yet thought to enter college at all, though I should relinquish the object entirely: but when the time came to attend commencement, Mr. Day gave me the opportunity to enter New Haven and receive the exercises of the day; accordingly I went, but with no desire of injuring myself. The next morning after the public exercises, Mr. Day and I met several assistants to be examined, and you had better go in with them, you can enter without any difficulty. I replied that I had brought no books, but the necessary books were soon found; I went in with about the examination, was admitted, but saw no way by which I could support myself at college for one month. But before I left the place I was applied to, to teach singing in a private public school, for the month. This enabled me to return to college, and pursue my way the first quarter. In this way of keeping school and studying early and late, with a little help from mechanical operations, paid my quarterly bills and contingent expenses, and graduated in Sept. 1785. I then continued and completed my theological studies under the direction of Rev. Mr. Lavenworth, and was licensed to preach in October 1786. I was applied to, to supply the people in Newbury for a few months early in the spring. I was invited to go to Vermont; but there being considerable excitement about the slave insurrection and leaving an invitation to stop at Himself. I remained there until October, on the 24th day of March, I was ordained pastor of that church, and A.D. 1787. There I labored until the 14th of October 1800, when I was regularly dismissed. I was married to Miss
was born in
Leaingham in October 1794. My oldest son Henry L. Bagley, was born in 1796. My other children Juliana, Luiza, Sarah, and Joseph, were born in Blenheim.

Some time in September, I received a letter from the Missions requesting that, if I should be dismissed, I would take an appointment of a Missionary from the Connecticut Missionary Society. My decision was to go to Hartford to take an appointment from the Board for one year to preach in the black river settlements; the paper was to be sent to me by mail, but I wished to see my appointment on paper and return it to the Board. The Board, wishing to avoid my appointment, wrote a letter to me in Hartford. They then wished me to go to the Connecticut Missionary Society. I complied with their request, made ready to leave my family, and took my journey on the 15th of November. I took the southern road, crossed the Hudson at Newburgh, and on the 18th lodged at the Rev. Mr. Coxe's, Green N.Y. I began to be considerably exercised with a pain in my breast, but read on next day, in the last part of which there were some very heavy snowstorms. I read on until towards night, then I stepped at a gentleman's house where I was treated kindly, and ordered to stay over the Sabbath, but finding it would probably reach Shinnecock, I made up my mind to get home by the beginning of the Sabbath. I thought best to press on. I arrived there before the setting of the sun, and put up at the tavern. The two days past, the pain in my breast had been distressing. I began to entertain thoughts of returning, but I had obtained relief some months before the use of wine. I tried it again and found relief.

Sabbath morning, I went to church with the family, and we sat in a chair pew on the right of the pulpit, intending to hear the sermon on the Sabbath, I thought best to press on. I arrived there before the setting of the sun, and put up at the tavern. The two days past, the pain in my breast had been distressing. I began to entertain thoughts of returning, but I had obtained relief some months before the use of wine. I tried it again and found relief.

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To the west, Nathan and Youngtown, after a few weeks before I reached the reserve, Youngtown was the first settlement made on the reserve. The other pioneers were near Youngtown in the west of the reserve. At this time it contained about twenty families. At Youngtown, I preached lately from this Scripture (Col. 2:2). Now that we are assembled together, as though you had reached your goal, I pray you, in Christ, lead yourselves to God. I preached here on the Sabbath, the congregation so small. On Monday in Town Vienna, there were one family, from Thems to Fort Beal, one from Portage, and two from Clinton, and two from Pottawattamie, land in the spring of 1803. Here I invited a day or two, and went to Vermont. This settlement was begun by Martin Smith, from Hartford, in place were few families. Here I preached on the Sabbath, the people all attending, and the time for this from Hartford, January 1803. The frequent moves of the people rendered it difficult passing from one settlement to another. This was the last opening toward the lake. Here I turned ten miles, in which time, Mr. Palmer of town was taken sick, was requested to go back to town, as fast as the country, wound him very sick, stopped the mail in about eight days, he got better. The next settlement, Martin Smith's Town of Vermont, was received countenantly by Mr. John Lewis, the brother of Mr. Jewett, and families, and they had been here previously. Here the town was named Diamond, and the settlers were closer to them. In Goodfield, there were seven families, all from Kent. Reached here on the Sabbath, and on Monday as to Goodfield, fifteen miles, and preached there. The families, they all attended. On my way saw a long valley, with several miles, crossed the Mahoning River, and returned the next day. One family of the town settled in a valley, bordering on an unoccupied wilderness. From Goodfield, I visited Boon Town, and have found several families in each place. I now revisited all the other settlements, this part of the Reserve. Induced the people with hopes of a brighter day. Their hard beginning would soon pass away. The soil was good, and inducing would soon produce plenty.
Visited all the families and preached again the next Sabbath. 

On Monday returned to Oswego, from which I took the only road from the south to the lake; got very wet in a thunder shower; arrived at Newburg before dark. The town was five families. Mr. Williams had erected a small wall for protecting his cattle, the first on the Reserve. Visited here on the Sabbath. Monday visited Clavendin, in which there were only two families. Tune I fell in company with Judge Lyman Kittleson. We rode from here to Fairvill, from which we went to Clavenden, a nice family, and in Togarcum, one family, in Monon, at the mouth of the river, four families, at Fairvill two. Wednesday I visited a family in Clavendon and preached on the Sabbath. Visited the families in this place. From this I found my way over to the country, which lead me to Luneburg. In this place were ten families, and about the same number in Fairvill, in which I visited all the families in these settlements, and preached to them. Three Sabbath days I was enacting a sermon on grand topic.

August 17th. Sought my way back to Clavendon. Preached on the Sabbath. From Clavendon returned to Oswego, and from there to Simeonsburg, having agreed to go with George Schuyler to see his Father, in company with Rev. Thomas Higg.

September 1st. Monday. Rode to Oswego. From there passed with Nelson, and from Oswego to Montauk. Then we came to the place of forming the Kangaroo. It was dark and the water so shallow that we ventured in; found the water almost to the top of our saddles, got through safely, but very wet. Went on about ten miles, and came to a small cabin of a family. Lay down on the floor of our wet clothes and slept some. Led to Capt. Stidwater in Clavendon, dined our clothing at refreshment, and next day went on to Clavendon, and lodged at Bannana Corner.

On the road from our homestead, across the Kangaroo, took the path of the lake, came to making Rive, the boatmen very high, about a quarter of a league on the west side for some distance. After the termination of the high rocks, we found a passage upon the water, we steered while entering a few bushes, to open away for our horses, we were set with the song of a large yellow tawny hawk; removed it out of our way, and crossed the break, journeyed on until we came along the range of hills.
To a daughter, the only prions present. They listen to what? 

13th. Had on from this to Fort Pitt, where I lodged the next day, 

14th. Reached Cape Keguine. About three miles from Brown town. Were received by the Elkin. and his wife, with great cordiality. They live in a comfortable cabin, well furnished with Chinese bedding, and blankets, and other furniture for table, cooking, etc. Their cooking was equal to any among white people. 

15th. Sabbath morning went over to Malden and preached, and returned to Malden at 9. 

16th. Monday to Becker, visited Mr. David Bray, with several others. During December a mission is to be found in this region, consisting of a black man, who appears pleasant. 

23rd. George having finished his visit, we sat out on our return, accompanied by his father and mother, to the Miami village, and camped with our tents. Here began to feel uneasiness. In the morning, I found it necessary to take a walk; it is not pleasant for me to walk down, and stop one hour, look up to the foot of the shore, and measure our horses. Soon after we entered the woods, it began to rain, and we took the wrong path, that lead us down to the lake; we returned to the place from whence we started, about half of the corn, in a very great portion. We began to be disturbance, and I was prepared to shudder pretty severely. Step tolerably, left the path of the night, started again in the morning, with a guide, until we got to the hunting path; we continued on our course, and arrived at Lewis Landing about dark. 

24th. Friday. This morning I shook with the green field, and about four horses. We set off to balance. Sabbath took a walk before the sun came up, and started the next day, six miles without interruption, and both jigs and feet, and me in a pretty pleasant state, but with tolerable appetite. 

October 6th. Although I had been reduced pretty low, it pleased God to enable me to preach to the Indians in the afternoon, they were with me. Here I found a white boy about 17 years old, who appeared inclined to listen to us, showed a desire to learn to read. He advised him to go into the settlement and attend school which he did, was soon able to read his Bible, and became helpful by pieces. While detained here, I had a talk with the chief on the subject of having a Minister line in that and this and that. I was fully persuaded that this was the only way in which they could be led to any valuable improvement. 

At the close of our talk, they wished to hear from us again. 

On Sunday 8th. We took our course through the wilderness, where we were on the Sabbath, having been too far without anything to eat, excepting a few nuts. 

From Hudson I laid my course for Churtleborough, where I arrived on the 14th. One action on the Sabbath. There being a small number of professors in this place, they were desirous of being instructed into Church form, a meeting accordingly was appointed on Thursday 24th of October, and a Church formed consisting of ten men and ten women. This was the first Church formed on the continent. Name of the President, James Lewis, and Lydia his wife, Noah Lewis, and others his wife, Roger Adams, and his wife, Samuel Brown and Lewis his wife, Mr. Austin, Russell Austin, Francis Hith, Joseph Hith, and Betsey, his wife, Timothy C. Frank, Elizabeth C. and Ruth. Oct. 25th. Set out in company with Elizabeath Austin Esq. on my return to Massachusetts, by the way of Buffalo. Got into the town of One 

Sabbath morning, gave notice for preaching at Kobuck, a small number, got together, to whom I preached. The most of the people were engaged in their secular concerns on the other day. Read on a few miles to W. Monroe's, a decent family, with some affliction; here we lodged. 29th. We now entered into a few miles ride to Columbia line, the unbroken forest, following the Indian path, our progress was slow; when night came on, we made good steady for the river. Soon after a man by the name of Braddock joined us with one horse, we got a good fire, turned our horses into the road, with one bell on, laid down in my blanket, and slept safely in the road. In the morning.
our horses were out of hearing; they took path eastward, and we lost them
and could not again find them until after dark, but met with a family, living but a little above its
Indianhabits, by the name of Simmons.

Oct. 14. This morning was very rough, had considerable jour-
ney, and was unable to set up bad little. Our horses had started away without
notice to the Indian village, about six miles, and we
were three hours from reaching the river, and after
an hour or so from Buffalo to Pennsylvania line. There came a few
men, returning from the river to Connecticut, on foot.
Oct. 31. Thursday I set out with the postman early; the clouds were
thick, the wind light; about nine A.M. I began to
walk at a uniform rate; by ten A.M. the snow was about an inch in
depth, I rode on a head of the man, but before I got to the
sand beach between lake and the swamp. It began to
snow, but the wind had been so light, that it carried the
snow over the ridge of sand into the swamp. Frequently
at the rolling in of a large swell, made before it on the
highest place, and then the water would rush over the bank
and deep to my horse's knees. Some time after my light horses
reached the point of spirit to Buffalo, and called for help to
pass the break, but could not get an answer; in about half an
hour the postman came; at set up such a howling, they soon came
over with a small boat, and we advanced safely; took our lodging
in Howard's tavern, was comfortably entertained.

Nov. 1. Had the morning a howl of fear, was unable to set up, or
to entertain my hope, going on my journey for some time.
The next day being confined to my bed; I was thought
for W. F. Boardly to ride my horse to Bloomfield, and leave him
there, but confined eleven days at the time to my bed, attended by Dr. Worthington, who was boarding at the same
place. He was kind in his attendance; it pleased God to bless
means used for my recovery.

Nov. 12. The Church at Bloomfield sent out a man and horse
to assist me in going forward to that place. Although I was so
distressed by fear, I was not able to get onto my horse without the
assistance of the man whom he assisted me, but he seems to
have been en-
nable to my first situation, and went forward much too fast
for my strength; when on the 15th, just before I arrived they
were, the whole of my left side was struck with a paralytic stroke,
so that it was difficult for me to walk, or use my left hand, my
left eye, and the muscles of my face were affected, and the
swelling of my face was so much to that extent, that my
lips had lost its common use, my mouth was drawn out of shape, and my
tongue was so affected that I could not speak freely, it took food without
difficulty. But I have to account the many of God, who
protected me in my journeyings, and sicknesses in this brief state of
health and exposure; the care with which I had been laid up
at Buffalo, was not permitted to return, and I cannot express
my deep sense of gratitude to the Church at East Bloomfield for
its kindness and assistance.

I was by the aid of some friend, removed to the Home of Brass
Buell, in whose family I was treated with great kindness.

As there was no physician that I could consult, I concluded to pre-
scribe for myself. I went to Padanaram, and surrounded the quiet
of brass, and for a few days, I made use of both, as my situation
would bear. Had used them but a few days when I began to feel
some relief. I continued the use of both, and my body for about
three weeks, when I was so far recovered as to preach on Sabbath,
November 11th. Proceeded on my journey towards home.
I took the Shewsbury road, and the 2s. post stop some time
before night at a tavern kept by Mr. Plane in a small village.
Proposed to preach the evening, the landlord very nearly
sent for a boy on horse, to give notice. The house at early
hours was well filled, after the assembly was determined, a
man who had lately experienced a wonderful change in re-
gard to religion, wished me to stay and preach next day at
their meeting house, let it be on Christmas. He pro-
posed to come with his two boys, and the next morning have
me, and bring me back; and it soon consented. I stayed and
preached to a respectable assembly.

25. Went on my way, and arrived at home, which I had
left, 13 days, the 24th day. Found my dear family all well.

I would adopt the language of Samuel; Bless the Lord O my
and all that is within me bless his holy name. Who redeemed thy soul from destruction; who crowned thee with loving kindness and tender mercies. Is. 133. 14. Jan. 3. I set down to transcribe my journal, but was so often interrupted by the call of friends, that I concluded to give up my Notes to the Society without correction. Next Thursday and next Sunday to the Society.

After a short deliberation of the subject, they proposed to me to return to the same field of labour, with my family, to which I consented on the condition of receiving the small compensation of ten dollars a week. Accordingly I made arrangement with Mr. Battelle in company with others of Trowbridge, to exchange my small lot of land in London for land in the South Western Reserve. Having made this arrangement I returned home and set about preparing to move.

The subject of removal at the distance of two miles, began now to fill our minds with many serious reflections. It would carry nothing with it, nothing of furniture, excepting a few light articles of brass utensils to contain our clothes and bedding, with a small supply of table utensils. Our family of six children must now be taken from school to grow up in the woods without any advantage of common schools for years; and in consequence extremely difficult to make them of ourselves decently comfortable with clothing. But we conclude to submit our cause to those who have the power and excellent the end with glory superior, Solomon. On or about the 25th of September 1801, I loaded our waggon drawn by four horses, with all our household furniture as we could store together, with my wife and children. Drank the waggon myself, travelled to Balckstone, and put up over the Sabbath, with Mr. Beavile, a Brother by marriage. At night time commenced a violent snow storm which continued all Tuesday with violent wind, drifting snow to almost an unapproachable depth. Wednesday 27th hampered to go and went on a slow progress, being obliged in many instances to break the drifts before the horses. Started on Saturday at eight o'clock. Put up for the Sabbath. The snow had fallen 4-1/2 feet, the waggon could not go on. Hence I bought a long iron rod sled, placed on it my waggon box & working.

Here on the 2 of Mch., we again went a head as far as Troy, crossed the Hudson, previously the ice having become rotten, but through the supporting hand of God we were safely conveyed to the opposite side of the river. The roads soon became well beaten, & our journey easy, excepting the hindrance by meeting of teams.

We arrived at Paris on Saturday, the 12th, with the Rev. C. E. Smith, then Pastor of the Church in that place. Here the snow fell and broke up. Had again to meet to strike, but from Paris made our way slowly through wind & water to East Bloomfield, broke the ice underneath of my waggon in a small hole. Here being no carpenter at hand, I got a few tools & repaired the waggon. Got to Bloomfield & prevailed a workman to put in another. Reached at the place we left the, then set toward Buffalo, to which place we arrived the first Sabbath in April. On Monday morning we viewed all our looking, we could spare, commencing on buffalo beach in. We telling boat only wide enough to admit the, which is not along the waggon. The waggon we ran the waggon in by hand, landed it safe on the opposite shore. We returned to look in one of our homes & with much care got them over the next day by slipping too much on one side caused the boat so that they had to jump out, but got out of the water safely. This was the first team ever known to cross from Buffalo onto the long Sand bar on this side.

We got hampered up, & began our March on the old Indian path up the Lake on Monday about twelve o'clock, encamped at night near 10 mile back. Here I could remark that the unexpected ordering of the season was particularly favourable for our journey. Since had been so heavy rains to raise the stream & the Lake was remarkably still. We arrived on Tuesday about four O'clock at Buffalo, on the Sand bar; I sent a man up to the Indians, got a man from our own family, & had a rope to the waggon & drew it across on the bar. Before we got out our tent pitched, there came a storm of wind, hail & rain, directly across the Lake, which brought in the water from the lake below. Here I got of the Indian several bunches of corn at a dollar per bunch & a bundle of corn by. From this place, we made our way slowly, sailing as we had done, many small trees, & stepping to make room for the waggon, with falling nearly dark we arrived at Cy. Robinson's first home in Pennsylvania. Here we were received with great kindness & treated over the Sabbath. In passing from this sound...
About three miles to Elisha, we broke the bank of the river, and set out on our journey. In this neighborhood we met with a waggoner, and a new acquaintance, who angered us by his insolence. On the 24th of April, we arrived at the city of Cincinnati, and then set off for the principal road, which led by way of their own road, and then set off for the principal road, which led to the Great Western Territory of the United States, and the first settlement on this lake. The road on which we traveled was known as the Western Reserve.

Having passed this journey more than two hundred miles, we arrived at a small log cabin, where we could spend our nights in the more pleasant weather. From Cincinnati to the Great Western Reserve, we traveled for three days, pitching our tent at night, and slept safely in the woods. How much I miss the days of our journey, without any disturbance or excitement. Through the forests and woods, I reflected on the beauty of God, and the beauty of his creation.

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Having agreed for a lot of land in the north of New York, in the second week in May, I set out for the village of Austinburg, in which to shelter my family. After a long and difficult journey, we arrived at the settlement. I joined the other settlers, and helped to build a cabin. We traveled through the woods, and slept in the woods, under no small degree of danger.

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torms our prospects were very dark. About this time it was necessary to extend my Missionary labours to other parts of the reserve I had only made such arrangements as to shelter my family from the storm, and supply them with bread for about two months. Having committed my family to the care of several neighbours, I set out on the last week in July, but not reached them till on Tuesday, Sabbath, on the 15th or 16th. I preached to about twenty consisting of two families, joined with men, but not one who seemed to have the least regard to the Sabbath. I was treated rudely. Read on to a small settlement of six families in a place called the Marsh, on Monday, preached a lecture, and the next day called on Mr. Abbot at Shaguen. He appeared very anxious to the cause of missions; he said He did not think the Connecticut Missionary Society for sending missionaries out here To the same of conviction, I trusted, it was necessary they should feel themselves under moral obligation to bring in what most one another. He very spiritually replied, that there was such thing a moral obligation. He was bound only by the law of the land. I replied, if this is your sentiment, Mr. Abbot, you are not fit to be trusted with any private or public business. You know it, that you can do injustice to make the law in hundreds of instances. This pretty much stoped his month.

From this I passed on to West Brookfield. This family came with the surveyors, had been in this lone situation a year; the woman had been obliged to spin flax and cattle to make covering for her little children who. In order to get to Newbury I preached on the Sabbath. There were fine families, but no apparent pity with any; they seemed to glory in infidelity. Intaking from Newbury to this place I met in company with a man from Hudson, who wished to know if I was going there to form a church. I replied that if I found suitable character, I would. He if you admit, Old Deacon Thomson, some others, named; it shall not stand; I will break it down. In an Episcopal church. I returned to him, you must not take a dangerous work to break down the church of Christ. I told him you not to meddle in such undertakings.

I went on to Hudson, preached on the Sabbath, and on Monday joined my Church in that place; in Deacon Thomson, Capt. Hudson, and others, united, which we have reason to hope one now with the Sabbath in Hudson. In this town I visited all the settlements in the southern part of the Reserve, preaching on the Sabbath, and for the most, every day in town. Retumed toward the Lake some time in October to a place called Tobin Station where the Rev. Mr. Willard was desirous of having a PETTON to attend the proposed convention at Chelsea to form a State Constitution. Joseph Huntington was chosen. Here my feelings were brought to the trial, either to your religious duty at the table, or administer a personal revenge to several who had insulted me at the table, and began to come for themselves, that the same time calling on me to take a seat with them. I observed, If gentlemen, you will attend with Christian decency until the blessing of God is asked on this provision, I will set down with you, otherwise I will not. Thomas Worsham was last I saw, a blessing was asked by. I was then preaching I returned before the last part of October having left about my family and thoughts. It became necessary that something should be done to my tabernacle to prepare for the immediately winter. I thought we had only half a floor of plate barge chimney, though with without meeting. I preached in four settlements, commoned 23 miles from my house, Morgan’s 24 miles, Hopkinton 12 miles, Newbury, and made arrangements to leave my family as comfortably as I could, for a winter tour.

Having spent about five weeks in these settlements and with my family. I set out again for a winter tour, preached at God’s office till the first Sabbath of January. The streams were at this time pretty low, and began to be almost impassable, on account of freezing. On Monday having reached a grand river on a pretty shallow rapids, I proceeded on to the marsh settlement, and joined him. At Shaguen, there I found fever completely boiled up with it. In the evening it was near night. I returned three miles, tarried with a family exceedingly broken against any religious instruction. In the morning I returned to the Shaguen with a determination to follow up the stream, until we could get above the break of ice, and move rapids on which I could cross. Having crossed the East branch, I soon came to a shallow slow bank, but thie
a cow that I had taken in pledge for money lent, had been sold, and my family would have needed another. Bought a cow in this place, and drove home in company with my neighbors.

By this time harvest had got up, so that sometimes began to live. In this hour, scarce to record the goodness of God, that notwithstanding the severity of cold in the winter season, and the difficulty of getting from one settlement to another, from six to ten, fifteen through snow and half frozen roads, in almost absolutely wilderness, with the same of water to feed or drink. We arrived through safely, in good health. I had crossed the Great River, the Charon, Cayuga, & the Mahoning, all by finding, excepting the Cayuga, a small brook across the narrows in the Township of Stowe. Perhaps a quarter of a mile above this brook, the stream contracts from the width of about twelve rods, to a narrow pass through rocks, fifteen feet wide at the top, about twenty feet deep. This narrow place is called Cradles, from the circumstance

Brady with other foremen got after Indians, that was frequently making accidents, and menacing skirmishes against the white settlements on the Ohio River. Having followed in with a party of Indians, they were worsted, and each one had to take care of himself. They knew Brady, and a number determined if possible to take him alive, penned up, and having hauled him in against this narrow pass, while forward with a hand on yet so fast I have him in a moment, at which instant he was with sudden energy dashed the Gulf, and made his escape.

In crossing the Muskingum Creek the water being high, I found a place where I could get the horse and stepped my horse, drew him into the water, he swam out safely, took my precipitation, Benj plow, returned to get my saddle and hopped again on the flood timbers.

Having returned to my family, I continued to help them for several weeks, and visited the settlements in this part of the region. Preaching on the Sabbath frequent lister, until the 20th of June, when I again left my family for another preaching tour, Read to Vienna. Sent on Thursday visited two sick persons. On Friday went to Vienna. Preached on the Sabbath to about 60. Sent to Vienna. On Saturday and Sunday visited one sick person. On Monday, June 10, read to New York. Connected several professors and Christians on the subject of forming a Church. Saturday read to Vienna. Preached on the Sabbath to about 60. Suggested to them to meet on the Sabbath in future for religious worship, to which they agreed by a vote on the subject. This settlement is flourishing.
Monday June 18, 1803. Road to Foxboro. Stood in church on the avenue of this time. Had some confusion for my family. On Tuesday returned to Vermont. On my way appointed to preach on Thursday at Mt. Holyoke. Was lectured by my family. Wednesday visited several families and road to Hartford. Thursday, the road to the place appointed for preaching had about seven hours. After preaching about the route to Eastville. I lodged in there there was only two families. The little time after the meal, I was asked to go to the town of Eastville. The next day I went to a small town. The town was so close upon him, he could not help it, but he slung to the tree and left the house. He had his horse by one foot and it was sent, but he could not get back to the tree. He bailed his shoes, and came home to his relief. In a small way and arrived at home on Sunday. When they heard the voice in the air, the town was not in the air, but they got to the tree and left the house. In the evening near to the place, the town quit the ground. The town went to the town near 3rd man. January 1803. While attending the Agreed at Pittsburg, on the 26th of March, 1803. In the meeting came from a congregation called Three Springs situated in the east part of Virginia. Having been in the meeting, a remarkable exhibition of a religious nature among that people. At Pittsburg, the town of the town of Pittsburg, requested me to keep Sabbath in his home. Left Pittsburg on Thursday, found in Sabbath in town to preach on Sunday. After preaching another meeting was appointed at early lighting. I preached again to a crowded audience, at which several became unable to support themselves. Here a scene began to exhibit indescribable. Several fell helpless, and in two instances they became exceedingly pleasing. One person lay on the arm of another, until morning light. The assembly continued in prayer, and continued their prayer until morning light. On Monday road to their own in surrounding.
On the Sabbath I used them again, no objection; I continue to go further, and teach the sermon several times in the same congregation mentioned above. Notwithstanding hundreds fell, many cropt out yet others
and many were preserved in a remarkable manner. Some who came only to see, were taken hold of powerfully and made to feel the impress
of the first Sabbath in the month, the sacrament was attended with
much blessing. Church, at which there was no large assembly. There attended a
number of gentlemen who were subscribers in the subscription system,
and greatly felt his consequence by the visit of this spiritual gift. He took his seat in a very important place, and was known to many of the people. Soon after the service began
the Lord began to feel himself in some danger of falling with others
and immediately started to go away, but a boat halfway through the
winter where women were seated, he told his length on the ground. I
conducted him away, carry me away, three or four men took him up
and carried him at a suitable distance, and set down with him in the ground.
I was in a trance, which surprized me, as to support himself
and appear to press his mind fully to the men, what deep this
thought, cut off words, and taken my position with a steady hand in my
right hand, and now I cannot hold the boat still if I might have
world. I must be the power of God, carry me back where I can hear. To become
hopefully pious was after being elected on leave in that church living and had it
a helpful disposition.

Mr. Villiers, who had introduced the sacramental supper
preached in the evening. Prayers, Singing & Exhortations were contin-
ued until midnight by the Minister; and until the morning by the
elders & prayers people. After the people had taken breakfast, it was by
Mr. Anderson preached, and after him another sermon, and the
service was divined; the other of the Minister went away many of
the people: but a very large assembly took their seats, so through public
service was then about to commence. Several Ministers continued
religious exercises with the people, until Tuesday morning when they
were dismissed again & retired from the place. There was nothing in the
preaching calculated to move the people. Thus was the doctrine of
total depravity, depravity, sinfulness, preached by all theologians.
It was worth going a hundred miles to be a spectator of such incor-
porable operations of Divine power on the mind and corporal system.
Every thing was conducted with propriety and good order.
From the 16th June to the first of July I read more than two hundred pages on the sacramental season. On the 19th July, I went to the sacrament, and on the 22nd, I visited the church and administered the first communion. On the 24th, I went to the church and administered the second communion. On the 26th, I went to the church and administered the third communion. On the 28th, I went to the church and administered the fourth communion. On the 30th, I went to the church and administered the fifth communion.

On the 1st of July, I went to the church and administered the sixth communion. On the 3rd, I went to the church and administered the seventh communion. On the 5th, I went to the church and administered the eighth communion. On the 7th, I went to the church and administered the ninth communion. On the 9th, I went to the church and administered the tenth communion. On the 11th, I went to the church and administered the eleventh communion. On the 13th, I went to the church and administered the twelfth communion. On the 15th, I went to the church and administered the thirteenth communion. On the 17th, I went to the church and administered the fourteenth communion. On the 19th, I went to the church and administered the fifteenth communion. On the 21st, I went to the church and administered the sixteenth communion. On the 23rd, I went to the church and administered the seventeenth communion. On the 25th, I went to the church and administered the eighteenth communion. On the 27th, I went to the church and administered the nineteenth communion. On the 29th, I went to the church and administered the twentieth communion. On the 31st, I went to the church and administered the twenty-first communion.

On the 1st of August, I went to the church and administered the twenty-second communion. On the 3rd, I went to the church and administered the twenty-third communion. On the 5th, I went to the church and administered the twenty-fourth communion. On the 7th, I went to the church and administered the twenty-fifth communion. On the 9th, I went to the church and administered the twenty-sixth communion. On the 11th, I went to the church and administered the twenty-seventh communion. On the 13th, I went to the church and administered the twenty-eighth communion. On the 15th, I went to the church and administered the twenty-ninth communion. On the 17th, I went to the church and administered the thirtieth communion. On the 19th, I went to the church and administered the thirty-first communion. On the 21st, I went to the church and administered the thirty-second communion. On the 23rd, I went to the church and administered the thirty-third communion. On the 25th, I went to the church and administered the thirty-fourth communion. On the 27th, I went to the church and administered the thirty-fifth communion. On the 29th, I went to the church and administered the thirty-sixth communion. On the 31st, I went to the church and administered the thirty-seventh communion.

On the 1st of September, I went to the church and administered the thirty-eighth communion. On the 3rd, I went to the church and administered the thirty-ninth communion. On the 5th, I went to the church and administered the fortieth communion. On the 7th, I went to the church and administered the fortieth communion. On the 9th, I went to the church and administered the fortieth communion. On the 11th, I went to the church and administered the fortieth communion. On the 13th, I went to the church and administered the fortieth communion. On the 15th, I went to the church and administered the fortieth communion. On the 17th, I went to the church and administered the fortieth communion. On the 19th, I went to the church and administered the fortieth communion. On the 21st, I went to the church and administered the fortieth communion. On the 23rd, I went to the church and administered the fortieth communion. On the 25th, I went to the church and administered the fortieth communion. On the 27th, I went to the church and administered the fortieth communion. On the 29th, I went to the church and administered the fortieth communion. On the 31st, I went to the church and administered the fortieth communion.

On the 1st of October, I went to the church and administered the fortieth communion. On the 3rd, I went to the church and administered the fortieth communion. On the 5th, I went to the church and administered the fortieth communion. On the 7th, I went to the church and administered the fortieth communion. On the 9th, I went to the church and administered the fortieth communion. On the 11th, I went to the church and administered the fortieth communion. On the 13th, I went to the church and administered the fortieth communion. On the 15th, I went to the church and administered the fortieth communion. On the 17th, I went to the church and administered the fortieth communion. On the 19th, I went to the church and administered the fortieth communion. On the 21st, I went to the church and administered the fortieth communion. On the 23rd, I went to the church and administered the fortieth communion. On the 25th, I went to the church and administered the fortieth communion. On the 27th, I went to the church and administered the fortieth communion. On the 29th, I went to the church and administered the fortieth communion. On the 31st, I went to the church and administered the fortieth communion.

On the 1st of November, I went to the church and administered the fortieth communion. On the 3rd, I went to the church and administered the fortieth communion. On the 5th, I went to the church and administered the fortieth communion. On the 7th, I went to the church and administered the fortieth communion. On the 9th, I went to the church and administered the fortieth communion. On the 11th, I went to the church and administered the fortieth communion. On the 13th, I went to the church and administered the fortieth communion. On the 15th, I went to the church and administered the fortieth communion. On the 17th, I went to the church and administered the fortieth communion. On the 19th, I went to the church and administered the fortieth communion. On the 21st, I went to the church and administered the fortieth communion. On the 23rd, I went to the church and administered the fortieth communion. On the 25th, I went to the church and administered the fortieth communion. On the 27th, I went to the church and administered the fortieth communion. On the 29th, I went to the church and administered the fortieth communion. On the 31st, I went to the church and administered the fortieth communion.

On the 1st of December, I went to the church and administered the fortieth communion. On the 3rd, I went to the church and administered the fortieth communion. On the 5th, I went to the church and administered the fortieth communion. On the 7th, I went to the church and administered the fortieth communion. On the 9th, I went to the church and administered the fortieth communion. On the 11th, I went to the church and administered the fortieth communion. On the 13th, I went to the church and administered the fortieth communion. On the 15th, I went to the church and administered the fortieth communion. On the 17th, I went to the church and administered the fortieth communion. On the 19th, I went to the church and administered the fortieth communion. On the 21st, I went to the church and administered the fortieth communion. On the 23rd, I went to the church and administered the fortieth communion. On the 25th, I went to the church and administered the fortieth communion. On the 27th, I went to the church and administered the fortieth communion. On the 29th, I went to the church and administered the fortieth communion. On the 31st, I went to the church and administered the fortieth communion.

On the 1st of January, I went to the church and administered the fortieth communion. On the 3rd, I went to the church and administered the fortieth communion. On the 5th, I went to the church and administered the fortieth communion. On the 7th, I went to the church and administered the fortieth communion. On the 9th, I went to the church and administered the fortieth communion. On the 11th, I went to the church and administered the fortieth communion. On the 13th, I went to the church and administered the fortieth communion. On the 15th, I went to the church and administered the fortieth communion. On the 17th, I went to the church and administered the fortieth communion. On the 19th, I went to the church and administered the fortieth communion. On the 21st, I went to the church and administered the fortieth communion. On the 23rd, I went to the church and administered the fortieth communion. On the 25th, I went to the church and administered the fortieth communion. On the 27th, I went to the church and administered the fortieth communion. On the 29th, I went to the church and administered the fortieth communion. On the 31st, I went to the church and administered the fortieth communion.
approaching, it soon began to rain pouringly, with heavy gusts of wind. At this time the rain soaked himself, which startled the blast with much force, but a rod, at which point the storm, together with the wind, continued until a few minutes before light, he went off.

My house stood at the time without moving a foot until half-timbered. I was the only one I could think of in my state, more than in the middle of the road. I arrived, however, about six miles from my lodging place, where I had a good place for breakfast. Having in my saddle bag two volumes of "Olive Tree," it was found, by some, the door was not the door to the corner of Church Street. Thursday, August 9th, 1803. After noon rode to North, I visited Mr. Talley near the conclusion of life. There was a letter in the neighborhood. It is executed. Mr. Talley, being a man of his age, and not in many books, I could not in my long bag, after accommodating the new population with much instruction, I sat in the saddle bag from time to time, and the settlement is as extensive as were the settlements.

I found at General Quincy W. Babcock with his family from Cleveland. Mrs. Babcock very sick and no medical means near than leading to 124 miles. Saturday night, went on Mr. Babcock's horse to his home, before six o'clock, after visiting a small school, were several places, and after visiting Saturday night led 25 miles, as marked road. Lord, 9th, to have a district assembly, the rain has become advantageous. With the others, I was here last year.

On Thursday, there are some here as if they did all they could to prevent the Sabbath's observance, if it is in the redemption of such. Monday visited a small school, the first attempt in this place—gave, a few minutes, and in about 12 miles to the people.
The following names present, Edward Blackmore & Sarah his wife, Jonathan Bridge, Sarah his wife, John Brooking, Ann Sedgley, Sarah Edward & Sarah Smith. Examination in regard to a permanent and practical religion was then attended to; and being at one with the object of faith with each other, it was agreed to form them into beloved fellowship on Saturday. Adjourned to meet tomorrow & loth to conclude with prayer Sept 17th 1803. Left them on the assurance of prayer, knowing both are led to adopt a system of faith and government & constitution, Church of Christ. Mt Bethel, engaged in accounts, too unwell to comply with the duty of family prayer. But I have the sense of recording that shortly after, in time of a renewal of religion that place, he became an orderly praying man, and enjoined to me afterwards, her great wish to God that he was not admitted a member of the church with the view he then had.

Lord's Day Sept 13. Not having any building sufficient to accommodate the people, they met in a grove. Mr. T. preached. Mr. B. read the text, Acts, administered the first table. Mr. A. at the second. A number of communicants about forty. Mr. T. preached again evening. There was increasing indications of a revival in the new settlement. Monday. Oct. again at ten. Mr. T. preached, after which he told the children, made an address & dismissed the assembly.

Afternoon, rode to Tyler; Tuesday road to Young's Town in a carriage, got very wet. Wednesday road to Warren. Mr. T. preached, a large number of people present; there had not attended on a leeter before in this place. Repeated again in the evening. Appointed to preach there again on Wednesday. Thursday, after visiting several persons who desired an application of sin, and their desire of divine discipline; I. to Hartford and next day preached to a number, deeply engaged to be what they should be to save. To such people it is easy to talk. Saturday, read the Psalms, and, about seven miles on the Sabbath, Sept 25. Lord's Day. Preached twice to a very small number, badly—number appeared in great destitution. I reached again in the evening, at which time, with appeared to cut like a two edged sword. In season in time of storms, we are unable to sustain themselves.

Sunday road to Warren, had a conference with a member, on mid night, on the subject of lands, covenant with Abraham, drew into this subject. By the sectarian spirit among the baptismists must introduce the subject of immorality, as soon as people begin to the

Warren. Sept 23rd 1803. Visited several families, & preached all day. Attenined a conference in the evening, several were deeply affected that day. Returned conference again on the morning, I found the subject of mankind and immorality to be their principal interest. In the evening, gave instruction to a member seriously enquiring for the truth. Saturday, rode to Hubbard, preached twice on the sabbath, about 300 attentive hearers, read with one of the people 3 miles—kept up the conversation on, on the story of God, and the happiness of the saints in the future. The people were very attentive men sitting at the table became left off for some time. A renewing spirit appeared to be extending into this new population. Oct 5th. Lived here to the 12th taken up going to Pittsfield, attending Lyceum, and returning to the远处 to my family on the 19th. Visited Oct 16th preached twice in Warren. Monday had conversation with a number of young people seriously engaged. Tuesday helped raise a teamster on each week, and returned home next day. Reached the next Sabbath, in Bradford. Monday road to Warren. Did not get the remainder of books sent on by Mr. S.Returned to Lanesborough, returning to the house on Tuesday. Made the west in attending prayer meeting, a 6th meeting, preached on the Sabbath, preached twice and administered the Lord's Supper. The morning was spent in services. My support being very scanty, and almost all my time absent from home, my family are in part difficulties in connection in regard to clothes, shoes, &c. &c. Thursday evening met Baptist house at this time the plan that had been handing for several months began to be visible. Sitting at a table, no one was too great to be held. The warm began to wake up with tears of joy. Friday went to the North and got very wet with rain; the meeting was attended with deep interest, returned next day. At evening held meeting at my house, number of people remarkably drawn down in view of their vindicated hearts. Some times it seemed to me I should sink under such a weight of talent necessary for souls, with the ease of providing for my new family.

November 6. Lord's Day. The people assembled in Warren, both born from preached twice at a very solemn assembly. Number were in deep distress, and became unable to support themselves, to this distress, I was unable to go from the house, prayer, exhortation, & singing was continued until after the sun was down. As these emotions forced the congregation from the barn to my house about 11 o'clock, they all halted
Nov. 18, 1803. Thursday morning. Having appointed to meet at 41.

Women on the Sabbath, I took some of my family to attend on a number of neighbours with my wife subject to the church, and found them engaged in the schools and shops, and made new visits. I went to Newport 29 miles through many towns and streets to my house. The Lord's day-school opened. Went to the ground on the night before, and through a heavy snowstorm into a funeral situation. I have been told by someone that the funeral service was very beautiful. We were consoled in the assurance that the service was not lost on their ears, but they were better informed.

But we began to have faith in the service. I was told that they had not been brought up on experience, as I was told the same when in church. Saturday, Oct. 29th, found a new church family (Dr. Bower) in the congregation for the last of a year, a family of about 50. Lord's Day Nov. 1st. At midnight, the fellow present of the day. I was deeply impressed with the beauty of the service, and was very pleased; but I was not disappointed.

Appointed to preach next Thursday and on Saturday, and to adjourn the Lord's Supper on the Sabbath, to the Church to be instituted. Monday, the 4th, preached, and visited the families. Tuesday and Wednesday spent in examining and explaining the sacramental plan. Thursday, Nov. 19th, attended a small Church in Norwalk, with the following persons: Mr. Dyer, William T. and wife, James, Mrs. E. and wife. Sunday, Nov. 21st, preached. Lord's Day, Nov. 22nd. Notice having been circulated, thirty or forty families came to church, and were constituted. Wednesday, Nov. 25th, preached, and visited the families. Tuesday, Nov. 24th, spent in examining and explaining the sacramental plan.

Friday, Nov. 26th, preached. Lord's Day, Nov. 27th. Preached again. The Lord's Supper given to the subscribers. Sunday morning, I preached again. Lord's Day, Nov. 28th. No change made on the table. I went to a new church for a new service. I went to New Church, and on Friday, we proceeded to Norwalk. 25 miles. Arrived in the evening. I returned on Saturday to C. Lord's Day. 37. Preached again.
I cannot this evening that Mr. Thomas Robbins had arrived at Pelour, as an assistant missionary. Monday, Nov. 23, 1803. Attended the funeral of Mr. Smith, who was killed by the fall of a tree, which the wind and another man had been using for cords several miles from home.

Tuesday, Wednesday, Thursday wrote several to the society. This road to Vernon. Saturday very much out of health. Sunday, Dec. 25th. Sabbath. Reached twice to a respectable number Monday road to Hartford. Spent the week there. Friday, went to Vernon to visit. Monday, Dec. 29th. Reached twice to a respectable number. Monday road to Hartford. Spent the week there. Saturday, went to Vernon to visit. Sunday, Dec. 30th. Reached twice to a respectable number. Monday road to Hartford. Spent the week there. Saturday, went to Vernon to visit. Sunday, Jan. 1, 1804. Reached at Morgan's house in the evening. Most of the young people having been unusually attentive in the evening on Monday and Tuesday went to conference at the north end. Wednesday wrote to the society. Sunday evening attended conference at the north end. Writing continues, with considerable热度 among old professors, as well as with young converts; those who are engaging. They receive profits little, but gather is profitable with all.

Under the influence of mistaken views of the missionary enterprise, and not of their own choice, the Missionary Society have supposed that the means of living have increased so gradually as would not make it necessary to give missionaries to New Connecticut, more than they gave other missionaries for spending two or three months in a year, laboring in Vermont, to whom they gave 50 dollars for each. Accordingly, at a meeting of the Trustees at Hartford, January 5, 1803, they resolved, that from and after the first day of March next, the compensation shall be allowed to missionaries to New Connecticut be 50 dollars for each, the same as is allowed to other missionaries.

Having labored for some time in the wide spread missionary field, receiving their salaries, but finding it impossible to provide comfortably for my family, all the preparation of this evening was to write to the society on the subject of an answer to which, they granted. I have been laboring under the necessity of camping in the woods several nights, in the language of ten. But I thought some time I could say, I had done my duty. I seek for the Lord to aid me. God has been pleased to give me strength equal to the day. In almost all the settlements where I have preached, there has been manifest to me of the presence of God, in the conviction of some, a perfect salvation of others, but the judgment day will make clear all that has been said. May all the glory be given to God, and to him alone, who has formed his as the agent of deep humiliation. Monday, Jan. 1, 1804. Reached at Morgan's house in the evening. Friday, Dec. 30th. Reached Thursday afternoon, after dinner, to conference at the north end. Wednesday, Dec. 28th, to the society. Sunday evening attended conference at the north end. Writing continues, with considerable热度 among old professors, as well as with young converts; those who are engaging. They receive profits little, but gather is profitable with all.

Under the influence of mistaken views of the missionary enterprise, and not of their own choice, the Missionary Society have supposed that the means of living have increased so gradually as would not make it necessary to give missionaries to New Connecticut, more than they gave other missionaries for spending two or three months in a year, laboring in Vermont, to whom they gave 50 dollars for each. Accordingly, at a meeting of the Trustees at Hartford, January 5, 1803, they resolved, that from and after the first day of March next, the compensation shall be allowed to missionaries to New Connecticut be 50 dollars for each, the same as is allowed to other missionaries.

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February 19th. Sabbath. Preached twice from Ephes. 3:1. 25.

[Text continues with multiple paragraphs, discussing various events and activities, including church meetings, family visits, and other religious gatherings.]

[Pages are filled with handwritten entries, describing daily life, activities, and religious observances.]
Thursday, April 6, 1804. Read to No. 2. house. Prepared 24 lbs. of salt for 9.47. Sabbath in attendance near the north fork. The settlers went together about twenty families in both settlements probably into praying family among them. Monday went to allow the Indians wash of mine 50 lb. preached in the evening, some families in that place, hungering for preaching. Monday returned to Harlow. Made several family visits, preached one lecture, examined Mr. Bishop for admission to the ordinance. Sabbath Apr. 15. Preached twice, admitted three persons to fellowship in the church, administered the sacramental supper, opened 2d day and baptized two children. There was a most conciliatory tone in Harlow. Monday, Tuesday, 2d in the general for the society. The next day made several family visits, in one of them a young woman, at the front of death, in great anxiety about her spiritual state. Most part of the day devoted in prayer. Tuesday returned to Harlow. Wednesday preached twice in Harlow, read to Washington. Monday, Tuesday, Wednesday, Thursday, Saturday, with the society. Friday, Saturday and Sunday, preached again. Monday 8th 3d day, too high to preach, wrote my journal. Thursday read to the field, preached, and began the business of fanning a flax. Arranged to Sunday 8th. April 26. Met according to appointment, proceeded to the establishment. Found one which came over to Salisbury, proceeded to visit the following names, went to the home of Mr. John Hargreaves, and his wife. Samuel Chapman, wife, John Langdon, wife, Sarah Dust, Nancy Atkinson, Mrs. Fuller, Mrs. Broom, Mrs. Robison, [illegible]. Preached in the evening. Sabbath Apr. 27. Preached twice to a very attentive assembly, my goal in tone, the glory belonging to God. Monday, Tuesday and Wednesday went in prayer. Thursday read to the house, preached a talk and prayer. Spent the next day for prayer, with the number I conceived was present, then went to Vernon. Next day to Morgans. The next day read home towards night attended conference.

4th day. Sabbath, preached in Morgans, attended conference in the evening. Monday to Tuesday attended to domestic concerns. The next day preached at the north fork. Tuesday read to hemorrhage, 124 and mile. Wednesday read to house, 73 miles. Thursday toLouisa, 16 miles, and preached a talk to prayer. Spent next day for prayer, with the number I conceived was present, then went to Vernon. Next day to Morgans, 4th day read home towards night attended conference.

5th day. Sabbath, preached in Morgans, attended conference in the evening. Monday read to Tuesday, attended to domestic concerns. The next day preached at the north fork. Tuesday read to hemorrhage, 124 and mile. Wednesday read to house, 73 miles. Thursday to Louisa, 16 miles, and preached a talk to prayer. Spent next day for prayer, with the number I conceived was present, then went to Vernon. Next day to Morgans, 4th day read home towards night attended conference.
Page 48.

Here there occurred a serious event from the trial held for slandering Elder. All the congregation who contributed ministerial support may vote. In this case the men were those who belonged to the station. The appointing of the station was made by vote which was taken by the committee. On Tuesday, the committee were present. On Wednesday, May 16, the meeting was held at the home of the station. The two next days made several family visits. Thursday, attended to business.

The last day of the Sabbath. Monday, May 21, 1804. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, May 22. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, May 23. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, May 25. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, May 26. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, May 27. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, May 28. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, May 29. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, May 30. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, May 31. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, June 1. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, June 2. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, June 3. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, June 4. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, June 5. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, June 6. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, June 7. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, June 8. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, June 9. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, June 10. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, June 11. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, June 12. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, June 13. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, June 14. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, June 15. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, June 16. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, June 17. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, June 18. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, June 19. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, June 20. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, June 21. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, June 22. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, June 23. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, June 24. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, June 25. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, June 26. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, June 27. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, June 28. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, June 29. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, June 30. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, July 1. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, July 2. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, July 3. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, July 4. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, July 5. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, July 6. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, July 7. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, July 8. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, July 9. Preached to Father William. A large meeting. Several of the congregation were present.

Tuesday, July 10. Preached to Father William. A large meeting. Several of the congregation were present.

Wednesday, July 11. Preached to Father William. A large meeting. Several of the congregation were present.

Thursday, July 12. Preached to Father William. A large meeting. Several of the congregation were present.

Friday, July 13. Preached to Father William. A large meeting. Several of the congregation were present.

Saturday, July 14. Preached to Father William. A large meeting. Several of the congregation were present.

Sunday, July 15. Preached to Father William. A large meeting. Several of the congregation were present.

Monday, July 16. Preached to Father William. A large meeting. Several of the congregation were present.
Friday August 17th 1804. Made several family visits and returned to Torrington — Saturday got my horse shod and rode to Southington, the sky very hot, and my spirits pretty low. Sabbath July 19. Preached twice to a respectable audience; but apparently without feeling. I have diffused the attention of awakened sinners. I felt very low in spirit, & strength. Feeling I was good done by my preaching it with the wish of God to forbear all the glory. Monday returned home, much out of health, and low in spirits. Wednesday took medicine, the air succeeding best for some days past. Thursday attended conference at Magon. Friday rode to Torrington, and preached in the North school house. Saturday read to Southington. August 1st, Lord day preached twice. Monday returned to Torrington — Tuesday preached a second and several family visits, and Wednesday noticed home. Thursday Aug 30. Attended prayers meeting. Sunday walked to North and attended to some services. Saturday walked to Torrington & preached on the Sabbath Sept 1, to about one hundred people. After the service Aaron Willard and Liebe Maria Tryon were baptized, after which, they with Margaret, and Aaron Willard, were received into the church. The Lord's Supper was then administered to this branch of the church consisting of thirty three members. I was a reporting to many. Preached again. Lord evening and baptized his children, returned home on Monday — Tuesday made preparation for a fall tour, by means of a heavy thunderstorm on Monday, the air has become considerably cool. Wednesday Sept. 5, read to Miropotamia. Thursday rode to Wessow, and the following evening Mr. Jones preached a baptism from there in England. Saturday read to Southington. Sabbath Sept 19. Preached both of the day, and hand Mr. Jones the other part. Monday of this week wrote letter & journal. Thursday rode to New London, in winter, and preached to about thirty each, the first sermon preached in the place. The settlement began last April. Tuesday returned to Southington and preached, Friday wrote most of a sermon, Saturday preached again in preparation for the sacramental season.

Lord's Day Sept 26. Preached in a large new barn to about two hundred people. Administered the holy supper to about twenty six communicants, and preached again, toward evening, heavy showers of rain & wind Monday preached again and baptized one child, and read to young people in very small by reason of taking cold on the Sabbath, and then next day. Read to Torrington on Wednesday, Thursday read to Southington, continued low in health and spirits. Saturday preached in reference to the announcement of the Lord's supper. Lord's Day Sept. 23. Met in a grove.
conveniently situated. Here the table of the Lord was open on the sundays. Mr. Robbins preached first, then second, the communion, and administered the first table. Mr. Roberts, third; and I again to the third. Then preached & helped one child. Preached again in the morning. The assembly manifested considerable feeling, and several fell. One young man received an inanimate body. Mr. Woole preached, after which, I helped one child, reminded them of their renewing engagements, and closed the meeting. Tuesday road to Vermont next day to Benfield. Thursday preached, after meeting road to Bradenore a next day to Newfield. Transacted some secular concerns, and returned to Benfield. Sabbath Oct. 20. Preached again with reference to the administration of the Lord’s Supper. Lord Day. Mr. Robbins in the morning, I then addressed the Holy Supper to about twenty professed, and preached again after noon. Monday road to Benfield, Tuesday Wednesday road to Benfield, heard Mr. Alex. Robbins preach the sermon. Mr. Robbins preached in the evening. Mr. Robbins preached on Thursday evening. Mr. Hodge preached on Friday evening. Preached against impositions. The Lord’s Supper had about ten in the evening to meet at Benfield the first Sunday in October, and transacted some sacred concerns, and returned to Benfield. Thursday Oct. 26. Preached in the morning. Saturday the community conversed; committed the elements and administered to the first table. Mr. Hodge served the second table, and the service of the third table fell to my lot again. Several of the communicants became helpfully at the table. It seemed to be a time of refreshing to some; but to describe the exercises of mind and body at this extraordinary time is for beyond the power of my mind; but the judgment day will disclose the whole. If good is done, and such are saved, it is in the work of God in all the glory belonging to Him. I preached again in the evening, and Monday morning, read after sermon to Vermont. Tuesday road to Benfield, road to connect with the rest of the conference in the evening, proceeded to Vermont, and preached again in the evening. Saturday Oct. 26. road to the northwest part of Hartford, 3 miles on the morning road to Vermont, and preached to a very diligent assembly of about one hundred souls. Three years past, they were but an assembly in this place: but now 16 members. Read after preaching to baked bread with a young farmer, Monday road to Hartford on application, and preached the sermon on the eighth occasion.

Tuesday Oct. 23. 1804. road to Westfield Old and attended Friday. The 2d the trial sermon of Mr. J. Hoyt for dissenison, and the trial sermon of Mr. Nichols of Wolcott for ordination; in this case there appeared a great want of theological training. Preached the sermon from 2 Cor. 4. 6. He was then convener to the work of the ministry by praying laying on of the hands of the Elders. On Thursday Mr. Parry engaged to meet at Burlington on the first Tuesday in December. I received my calling, and preached again in the evening, and helped Wm. Son of Rev. Thomas Haydock.

October 26. Friday, Saturday road toupper Seneca 40 miles, and preached in the evening to a very large assembly; several fell before. 20d Lord’s Day. Mr. Hill preached in the morning. Sabbath the community conversed; committed the elements, and administered to the first table. Mr. Hodge served the second table, and the service of the third table fell to my lot again. Several of the communicants became helpfully at the table. It seemed to be a time of refreshing to some; but to describe the exercises of mind and body at this extraordinary time is for beyond the power of my mind; but the judgment day will disclose the whole. If good is done, and such are saved, it is in the work of God in all the glory belonging to Him. I preached again in the evening, and Monday morning, read after sermon to Vermont. Tuesday road to Benfield, road to connect with the rest of the conference in the evening, proceeded to Vermont, and preached again in the evening. Saturday Oct. 26. road to the northwest part of Hartford, 3 miles on the morning road to Vermont, and preached to a very diligent assembly of about one hundred souls. Three years past, they were but an assembly in this place: but now 16 members. Read after preaching to baked bread with a young farmer, Monday road to Hartford on application, and preached the sermon on the eighth occasion.
November 12th, 1804. Monday read to confirm to get Hopkins & others sent on by O. B. both from Hartford Conn. The Hartford hymns sent on last year, had an extensive circulation and it is believed have the motion of circulation to the please, and of promoting meditation in the mind of the awakened sinner. Some people in the Baptist church are generally anxious to get them. None now I have found among the preachers people. I have used the hymns as well as before, and in many places where they were never used before. They have been the means of removing prejudices and of promoting gospel worship. The religious revival have excited a love for gospel poetry, and a listening ear to the most plain doctrinal preaching. Miss Hayden & others have made proposal to send on my wants. I should your order, but the prospect of having them seen by means of adequate support from the society, has made my accepting this offer. Tuesday read to women, and wrote until after midnights, wrote part of the day on Monday read Newtons letter in character. Thursday wrote to my family and read part of the day.

On Friday & Saturday read through G. B. & read to women & men exceeding hard reading. Lord Day preached twice on Nov. 23.

John 4:17. Let everyone inquire in my last tour began to join seriously, & got the my leg began putting on it.

Monday was unable to walk without the help of a stick & in constant pain. Wrote journal to the society. Wednesday with considerable pleasure attended a meeting of the church. Preached on Saturday. Prepared to the administration of the sacrament supper.

25th. Lords Day. Preached twice and administered the Lord's Supper. Was unable to stand a part of the time, by reason of the pain in my foot. Monday read to women, my foot much swollen & painful, and next morning was better. Wednesday read to Martina, could not stop the language, the water being low. Wednesday worked the next day and read to Nelson & preached Thursday got my boot on this morning and read to women, Tuesday to Plymouth & to Trinity & to Hartford & preached twice on the Sabbath. Monday December 3rd read to women, Tuesday to begin spring attended preachers, a long journey Wednesday evening Tillinghast arrived to meet at Tillinghast the second Tuesday of April next. A congregation was formed at Woodford, and William Wills left from his charge at Woodford. Thursday read to Salem and preached in the evening. Tuesday read to Hartford. Next day to Simmans and on the Sabbath preached. I times read to Vermont & preached a third sermon in the evening. One young man great service both in body & mind. Monday December 10th 1804. Road to Tillinghast, and next day to confidence. Wednesday filled my bags with books & returned to Simmans. Thursday preached on a post carded by the church on this place, read after sermon to Tillinghast & preached on the evening. Young men brought under great divine. Monday road to Tillinghast, filled with obedience. It was a high water that caused our boat to go through 15 miles in 2 hours of this day. Tuesday road two or three miles & left my horse by reason it was high water. Walked to the North end. Wednesday went to prison in Natick.

Thursday held conference at Ley Lauburn, and baptized their Leon Coates. Great pleasure with my family. We went for to see a vernal taken with the plowman, old him, a promise of great success, held again Sabbath morning. He was about on a few days. Sunday 23d. Sabbath preached twice on Vermont, held conference in the evening. Returned home on Monday. Spent the time following day with my family. Attended conference on Sunday, Sabbath next to Tillinghast and preached twice on the Sabbath, preached again in the evening. After sermon examined James Harper & Sally his wife for admission to the church, prepared them. Monday returned home. Tuesday spent the day with my family and attended conference in the evening. January 2, 1805. Wednesday got ready to leave home again, road to the north end and preached in the evening & the examination of John Long for admission to the church.

Sunday road to Wrentham, a money and day. Preaching services, enacting a blessing storm of snow storms, the one excelling the other. Made several family visits. Lord Day preached about 50 people, some came in two lots of time. Monday was prevented attending an appointment by reason of high water. Made several family visits & distributed memorized books.

Wednesday preached in Tillinghast neighborhood. Wednesday preached another meeting to night several miles distant. Thursday road to Tillinghast & preached to a Methodist people, one of their preachers being present. After preaching road 3 miles & preached again next day. Lord Day preached one long sermon on what adventuring hath the few left in Simmans field. Monday returned, borrowed came new money and went from the lake towards Boston. Tuesday road to Longfellow & was asked to a striped company. Wednesday returned and preached at Montgomery. Visited several times a sick man & his wife, who died soon after. We met with his wife three days after.
June 12, 1883. Wednesday. rode to the Hanum, was almost with them, here the rest of the day. Thursday, took our course for Sunday's church. our path, went 60 7 miles out of our way, got into a small lake. but went around, had a severe thunder storm, went high, & 5000 feet. Friday morning crossed the Sunday road, saw horses & camp. The next day with Rev. James Hughes, walked into the Village, 3 miles.

Said the service at a house in the church, went to the church to preach for the service. They attended to attend today, in the church today. went to the church to listen to their church. The service was much dignified with song, & nearly Sabbath morning. Here together, 8 years by our people. The service was conducted in the Sabbath, without having any connection. They appear to listen with solemnity. Cannot appear with the mistakes of a direction, was nearly a month ago. We preaching for the church, after consulting the other church, and went on for a short time. The service was very solemn. He wished they would remember, and meet it. Monday, June 16, found my home gone, got another, and rode to the church. We joined my home at the head of the village. At the church, the church was at the head of the church. I went in on the Sabbath with apparent solemnity, requested us to call the people. Mr. Hughes preached in the morning to about twenty. We said to the church. We joined the people to come in, the room filled to the number of a hundred people, Mr. Hughes preached. About the same number gathered again in the morning, previously to breakfast. whom I met. We went to the head of the church, to meet. Then home, two of them spoke to the next Sunday, that what I told them to tell the people. They then came & took me by the hand both men, women, and children. After dinner, I went to the church. It was taken very much, but through the murder of God, I was better. The head was unprepared to go out, and work among the men, after eating they would not hear me. They offered to be a number of men, said to head town 2 6 mile.
June 21, 1805. Friday went to the Village & preached in Parson's house. After sermon, I talked with the villagers on the subjects of civil improvements, both in learning to read, write & number by figures, and cultivating their land more extensively, raising cattle and making of cloth. This was the only way in which to increase their population and make happy.

Saturday took a portion of Jacob Yealom, which removed my bilious complaint. Lord Day preached from Acts 4:33. Praying the necessity of joining all their evil practices, and living as God the great and good Spirit had directed them in this book. Jacob soon became sober, very much.

There were several persons who appeared to hear with some feeling of alarm in particular. Monday turned & conformed with some about him to see his son about his spiritual state; sang a hymn & prayed with his family. Tuesday read through the Newaaron, (which he) read in the woods. Wednesday morning turned the spirit and the rest of his family went to breakfast at a punch house; and read down to the valley of the river back to Fort Industry, where the Indian agent & Agent, and the Commissioners of the Connecticut frontier residing, and the chief of eight different bands of Indians, came in concert about selling and buying of land. Said to the brave, head chief of the Micmac tribe, had a talk wished to make all the chief & warm friends present he invited, when it was convenient for them to hear. The chief, agent of the Agent did not call on them to attend on the business of the treaty they would hear us June 23, 1805. Friday about eleven o'clock the President Walker the interpreter to inform them were ready to hear my talk. I told them the subject of my talk would be to describe to them the injurious effects of intemperance, and how important it was for them to avoid them.

Thus, after drinking a little, you get drunk & lose your reason. Then you quarrel with one another, some time one friend kills another. You often abuse your women; this is one reason why you are cut off and here. You children that grow to be men: but when you are sober, there are no men more friendly. Then you get drunk, you often lie in, not and cold, and contract various sicknesses which will make you lose your reason or be worn out for your subjects. Look at that man (a son of the head chief) he is sitting by himself, and been out with a girl. Tis he has contracted by drinking; also, the most sober, able, a young man. They all said, we took notice, what you say is true. By reason of drinking you will see the moderate spirit, the drunken spirit on you and cheat you and rob your property for a few nothing. Then you have been out and made a good hunt and have nothing. It is a good quantity of sugar. The traders will often visit you on your hunting grounds with a cup of whiskey and a few goods, and get you to drinking and get away from you all your winter's hunt for a mere trifle, and you come home with nothing to make your family comfortable.

Then I went on particularly and all the evils I could think of that resulted from their use of disorderly spirits. The last thing I mentioned was, it should be of no use to them to have a missionary here with them that the government should help them; they would not listen to instruction or make any improvement in any thing done for them.

They listened with a close attention to every topic I professed and at the close of each, cried out for more instruction. I then proposed to them as they were seated in a circle around me, to decide on the subject whether they would quit the use of strong drink entirely. The head chief made a short speech to them, and told them it was their own spirits. In about half an hour, the old chief replied. Father, your words has told the truth, we thank you father; we have all agreed to no more disorderly spirits, I lived with them after this about six years, and sure know last one man drunk in that time. It broke up the traders, so that they left them.

Saturday June 29, 1805. I went to know reason 14 miles. Lord Dog turned home to about forty people. Monday, Tuesday make several family visits, got some liquor in, a few instances of thoughtfulness, but generally very stupid. July 3. Wednesday rode to Brown town, walked out about 5 miles to see the black chief, who was in mourning for the loss of his wife. I spoke to him of the dealings of God, of taking away his wife, and the imprisonment we ought to make of sinning and death, that we may be ready to follow our departed friends. He expressed a high sense of gratitude to me, calling me Father, that I had taken so much pains to find him, and that I had spoken to him word of God. He expressed great surprise that there was so many bad people among the French, English and Americans, when they all had the same God, and the same Bible. I told him, the people who come among the nations, did not believe God words, they with whiskey and goods to live and cheat the Indians out of their property. Many of them who pretend to listen to instruction, do not believe what they hear, nor understand, nor act upon any of the precepts.

He told me that they, the President, had sent to them to know why they diminish: he found his chief's house unoccupied. In answer, he said they had requests; request 50000 to tell the President that they had some diseases sent to them in their good or ordinary.
But the most destructive thing sent among them was spirits of various kinds, especially whiskey; it destroyed their stamina, brought on decay, made them drunk and frequent the ground of hell and do many bad things. He said when the French priest came among them, they gave no spirits, and they were then better off than they were. He wished that Father the President would take pity on his children and wholly prevent all spirits from being brought among them.

He expressed much anxiety on the subject, that some thing should be done to prevent that monstrous deadly evil from being brought among them. I told him the Government had made laws to prevent the sale of spirits to the Indians, and that the Creeks would be frightened into the caggs and spilling it on the ground. I told him that although we had people come among them, they had many friends among the white people, who were trying to do their utmost to promote their happiness.

This man sensible, and much engaged to promote the prosperity of his people. The Creeks as a people have been very much attached to the French Catholic, but many of them begin to see the deceit and corruption of their scheme of religion. July 5, 1835, Friday made a social family visit among them; they treated me with respect and apparent confidence. The air is very dry and hot, the ground good up with drought; there has been no rain for many weeks. Gone over the old chief, a portion of today's council. He had lived through the war, but very much marked with it. Saturday there came on a torrential thunderstorm, which putter the ground much timber. July 9, Lord's Day. I preached to about fifty Creek people who attended with great hearing.

Luke 24:47-48, 53-51. Giving thanks attended the first sermon; he was sick & obliged to return home; he requested me to call on him another morning. I found him very sick at his father's home. I gave him a pretty small sermon, which it pleased him; gave considerable knowledge to his father. After this, but on the whole, he was perfectly satisfied, and ever afterwards treated with cordial friendship.

Comes with George concerning his spiritual state. He said very feelingly, that most of the time he had reason to think he had no true religion: his heart was uncomfortable; could not pray. At that time he felt as if he must pray and did try to. He said he thought way of living was very bad & difficult. He had it in contemplation to arrange to live on his farm, and live more by himself. Tuesday of July, went to Najaguee, a small Creek village from Brown town.

Set up with William Hunter one of the head Chiefs in the nation. Hunter's chief is very variable. He entertained us handsomely, and in the morning after the people had spent their early hours in the field, corn is taken out, he called them to his house to attend sermon. They attended twenty & eight highly pleased.-fashioned both to Brown town.

July 11, 1835, Preached in the council house to about 50 souls, they attended largely. I told them I should preach again on the Sabbath, a brief by the name name, expressed his approbation, and desired all the people to attend on the Sabbath early in the day. Sunday & Monday made a visit, spent in the morning hunts. July 17, Lord's Day. Preached in the council house Monday, one hundred men & women attended with Christian propriety. Many of them appeared to feel in this thing. I told them we were near.

Friday July 15, read to them. Had an interview with Governor Hall, he expressed a high degree of approbation, that the Missionary Society had been attempted among the Indians, he thought it a most benevolent design. He told me he would use his influence with them to encourage them: and to prevent spiritual injury from being carried among them. He hoped the Missionary Society would continue this system, to diffuse knowledge among them. Tuesday returned to Monterey. Both Sunday, 8th day, I have been unusually hot, everything seems to be springing up. Went to Malfrin, got medicine & returned. Give my regards.

Monday 18, more on winter coffee. Gave Upjohn to the Vestry men, and preached to about 60 of them who gave good attention. Monday read to them. Reason, Thursday spent the day in reading.

21st Lord's Day. I preached to an assembly more thoughtfully, but the Indians. Here the settlement, from the beginning, has been under the withering influence of popery. Monday read to the Company. Mr. Devon reminds the chief excellently sermon on 2nd 10th.

25th. Tuesday, got a boat to walk on mine; and went over the town 3 miles below the rapids, boat on to town, landed, got my boat with a shaw. Monday row up to the Village & preached to a small number; most of them were on a boat. Read next day to appearance.

28th. Monday morning the Chief came, went for moon & moon before me several upon & Mrs. put into his hand by hand. When a man who had slept among the Indians for many years, a man who had slept among the Indians for many years, a man who had slept among the Indians for many years, expressed his approbation of the Lord's company, the Indians wanted to do something to break the Treaty; Frame his claim. But the Treaty was determined to then by the Treaty.
62. The next for the other Chiefs, I was in council with them until near night; he then sent for me again, and wanted me to write for him. After we had taken supper, one of the women made a little of her teck, which I then set about making on the floor, beside of a bed and wrote as dictated by the Interpreter, who was directed by the old Chief. His address was to the Governor at Detroit. He gave an account of the proceedings of Isaac Williams, requesting that Williams and Hugh Patterson, a British trader, a man by the name of Marshall, should be removed from among them without delay; as they were constantly molesting and disturbing the Indians. This was not a matter of new moment, but a concern to the Governor at Detroit. Before this I went to the Indian to speak another message. Here the Chiefs wanted me to write a long letter to the President about his promises to send and goods to trade among those who would not cheat them, and to give them blacksmiths, that could all work from the gun to the hoe.

They wanted another White to help them, relating their proposals they had made to them, but had done nothing. They were prepared to help the Wendat, with trade goods to make them friends and build a comfortable house. The Chiefs sent them to take things they had offered. After writing several sheets of paper for them, and preaching on the Sabbath, and several times on the day, I returned to the Lower town, and on the 21st of August 1805, I sat out on my return home. Friday, waiting for news, beat the Muscovey village on the Seneca. Reached on the Sabbath at night, reached home on Tuesday 26th August.

In the town I was gone from home 80 days, read 612 miles, and gave 30 sermons, besides making several lengthy talks to the Indians. I had one conference on introducing schools among them, improving the lands, and on a Missions establishment among them.

I was received with evident marks of friendship, and kind and decent attention, and general interest with speaking to the Indians. I was very kind to me, and told me to write letters from my labours. If my spiritual benefit has been derived from my labours, it will be made known when Christ shall gather his sheep, and all the glory will be given to God.

After my return from this long and tedious tour, I stayed with my family a few days. My missionary support had been too great for my insufficient, but it was concluded to

...a little longer, and write to the Council again on the subject. Sent by Mr. Horton, who was going to continue his journey, he called on some of the Missions Board at Hartford, but got no encouragement that anything would be made. I still performed missionary labour as I had done until the last week in December, being requested to attend the Ordination of Mr. Samuel Twine Robbins at Monetta on the 15th of January 1806. Since that I have written a letter to me on the subject. More letters from October 22, 1805. And there it is.

Last giving I received a call from the Church and Indians in Monetta to settle with them in the work of the gospel ministry. About three weeks since (sent on in answer in the affirmative. My Uncle of Norfolk, (Col.) P. Trigg of Hartford, and other ministers think it best for various reasons to have the ordination solemnities take place at Monetta.

I have therefore agreeably to my own intimation, have concluded to receive Ordination there.

This is therefore to request you to forwards this two with your attentions and wishes that you be at Monetta by the latter part of December, that it may take place about the beginning of January (perhaps the 10th). You will doubtless, Sir, receive a letter from the Church in Monetta. I wish you would come to profess to preach. Withings you in your spiritual blessings in Christ. I remain your affectionately and sincerely,

Saml. R. Robbins

The Church of Christ in Monetta to the Rev. Joseph Badger of the field in the county of Tushatman, with sending kind and beloved Sir. I having spent time in my ministerial and holy Providence to write the Congregational Church & Society in this place, I calling Mr. Samuel R. Robbins to be their Pastor, and having signed his acceptance of their invitation, there are to request the favour of your assistance in his proposed ordination. Appointed to be performed on Wednesday the first day of January next. The Council are respectfully requested to come in the town of Monetta on Tuesday the 15th, the 20th, meeting at ten o'clock, the hour before noon. Witness this your servant and your faithful fellow in the faith of the gospel.

Ralph Peters, Committee of the Society;

[Signature]

[Signature]

Monetta, Jan. 9, 1806.
December 22, 1808. Set out from Cincinnati for Marietta, and to Steubenville, landed with Mr. Cotten, from whom we started on Friday morning, crossed the Ohio at Wheeling & put off at night near grove. The place which we came from is on the long1 orificial branch, rises near the south end of the Ohio River, & contains about 20 miles north of the Virginia line, and 12 miles east of the Ohio River, and is 12 miles by land, 10 miles as the crow flies, but the country is very steep & rugged. The inhabitants are mostly farmers, except that of a few tobacco growers, and families engaged in trade. The bottom’s afford good walks of corn, and is环ed on a very narrow loop. Sabbaths, being as we suppose, by reason of the shortness of our time, under a necessity of going forward, cannot be the place of meeting the Ohio River. I took to the road, touched the head of the lodging in a place called Washington, Monday 21. I arrived at a Mr. Gurney’s house in the evening, Tuesday arrived at Marietta, put up at James Anderson’s, January 1, 1809. The Ordination, by reason of some unusual delay, was put off to the next week. Monday 28, we stopped at a pleasant place, one on the other side of Washington, and Mrs. Anderson’s, Sunday evening, about two miles from the town. I arrived at the town early in the evening, Mr. Anderson’s, after noon.

Thursday, January 3, 1809. Ordination at Marietta, were attended with great decency by a large respectable assembly. The same Sunday and the preliminary prayers of the Rev. Mr. Robinson. The prayer of the Rev. Mr. Robinson, and the Lord’s charge were read. Mr. White made the concluding prayer. Mr. Badger gave the charge. Mr. Robinson, the right hand of fellowship, Mr. Badger, the concluding prayer. The latter being very high and difficult to follow, I wrote it out until Monday, January 15th. Set out on our return, kept on the side of the Ohio, which was very difficult and dangerous, by reason of several accidents and the high waters. Time continued to increase and the weather without any change. But through the care of a gentle wind, we arrived safely at the Ohio River, where we found a Mr. Robinson, and the Rev. Mr. Robinson, and the Rev. Mr. Robinson, and the Rev. Mr. Robinson, and the Rev. Mr. Robinson. January 21. On my return to the house, I came to the determination to resign my missionary labours under the direction of the missionary society. I wrote to them my resignation, and the reasons of my declining to act of labour under their direction any longer, that my residence of the family, and the means of support by wages. I related my family exceedingly by those who were in the means of support. I had intended to make a visit to them, and to them respectfully on the subject. I also wrote to them, by gentlemen, who were my neighbours, and told them that my reduced pay of $6.00 per week was much below the average expenses of my family. But all applications were refused. Their vote and the reasons why they voted as they did are as follows. I

At a meeting of the Trustees of the Missionary Society of Connecticut, at Hartford, January 5th, 1803. Resolved, That from and after the fifteenth day of March next, the congregation to be allowed to Missionaries in New Connecticut, to be in such form, as the same is allowed to other Missionaries.

That the pay of the Rev. Joseph Badger, for the present year be considered as commencing the fifteenth day of March last. That the reasons for the vote above are given in a letter dated, Hartford, October 31, 1803. The Rev. T. L. The Rev. Mr. White, which was received from you was a longer letter dated July 10. That part of the letter, dated gave an account of the two long meetings you attended and published in the Magazine. I communicated the whole letter to the Trustees at their meeting in September. They were much satisfied with your ability and zeal in their service, and expect that you will think of leaving the Missionary society. Indeed, they hope that upon more mature consideration, you will alter your determination if you had made one, and that you will continue to demonstrate as a Missionary. They directed me to write to you, and assume you that the sole reason why you reduced your wages was that they did not think it expedient to make any discrimination in the congregation to the Missionaries in their service, as it was occasion for disagreeable feelings in the mind of some. They conceive that the peculiar reasons for allowing to those who first went to the Connecticut more than to the other Missionaries have, in part at least, subsisted by the increase of the settlements, and it was after much deliberation on the subject generally, without reference to individual that they passed such a vote as they did.

With my best wishes for your health and happiness, I subscribe myself, yours with much esteem,

A. Kirk.

The reasons the Society give for reducing my pay, are the very reasons why they should be adhered to the first agreement, seven dollars per week. This is the Missionary to Vermont, from the places are not subjected to any uncommon hardships; their families were at home, well provided for, and the Missionary could find a comfortable
...and settlement where such was the case, with possible... in every direction. Their times of service seldom exceeded three months, and under no necessity of purchasing a single article of merchandise, at the lowest price at which goods were held in New York. After two days' rest at the landing, I set out with six men in a large canoe, after dark, to... the shore the next morning. I set out with... the same evening. Saturday, March 24th, went on about six... and the... and rain; and some times overcast by the... and hard, and... at Brantford, where the people were severely... the... having worn out the clothing we brought with us... in the... New England, we are obliged to buy at the lowest rate anyone can... with... and having no means for making any... for ourselves, and yet... to suffering for want of comfortable... clothing. It seemed to me that... and... of missionary work. Should... should continue to labor. April 15th, began to build a boat at the... making... to... the... went down about ten miles towards... and left hand of... on the... and... Tuesday, went down about ten miles... the... and... The... in the... on... but I am not certain that any good work was done... Monday, two young men came on the boat. Wind contrary,... their... in... on... in both sides. Another reason for not attending them. The... the... the... and... the... on the... December 1806. They made... at Hartford by the... to... the... the... of Connecticut. The... at Filmore... December 1806, they gave me one hundred dollars, in aid of that... had... and... and... on a... of... wind favorable, we went up to a harbor... of New London... and... of... Wind favorable, we went up to a harbor... It was... and... the... of... under... the... and... of... the... of... of... at... the... of... of... an... of... on the... side... ...of... the... of... and... of... of... of... and... to... of... to... of... on...
totally to the management of Samuel Washburne; but he was soon found indisposed. The ensuing winter, Mr. Samuel Washburne was appointed in his room.

In October I went with my wife to Pittsburg, settled with the board, was taken ill, returned to 

The next month, having made ready for our return to Maryland, sat out on army, with a man, his wife, a young woman and children; my wife the last of the company and all arrived safe at Londonderry on the morning of December 6th. 1807, after camping out for five nights on the way. We then went to 

February went to know when the ship, hove out from England, going for an returning. 1792, on which I arrived the Island from my north. 24th of August 1808. When I was  

The last day of March 1809 * the ship arrived at the port of London, and I went on board. I was not long there before the ship weighed anchor, and we started for home. In the morning of 

On the morning of August 24th the ship was on the open sea, and we had arrived at the port of London. The first thing I did was to go on board, and I found the ship in good order. I 

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One thing more concerning Sarah. On Saturday night after she was baptized, there came on a thunder shower accompanied with strong wind. Early in the morning I went to the house where the wind was loudest, and found the house occupied by a number of persons. The wind had not abated and was blowing with great force through the chimney and the floors were wet. I asked if she had slept well through the night. She said yes, and I asked her how she could you not sleep? She said yes, and I asked her how she could you not sleep? I thought of her being in a strange place, and the determination to remove all things that could be moved from the house. I made preparations for the journey. The north of New England, I went to visit my friends, and on the 15th, we left on the 15th, and arrived in New York on the 16th. I was in New York on the 17th, and arrived in New York on the 18th. I was in New York on the 19th, and arrived in New York on the 20th. 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After I was discharged from the Union Army, the question of where to settle next came up. I considered the options of returning to my hometown or exploring new places. I visited a friend in the city, where I was able to think about my future plans. I decided to settle in the countryside, where I could have a quiet life远离喧嚣.

The journey was not easy, but I found a place where I could start a new life. I worked hard and eventually built a comfortable home. My children were happy with the new surroundings.

One day, I was walking through the woods when I came across a small stream. I sat down to rest and think about my life. I realized that I had made the right decision.

Years went by, and my children grew up. They were proud of their father and the life he had built. I was grateful for the opportunities I had and the choices I had made.
with such articles of living, & clothing as uncovers them to make comfortable. At this time the new settlements had worn out, and the change of season was on the rise of my family. 1810.

Having seen a change of some sort with the weather,谢谢 of an article of clothing of any description without suffering amiss. This was done. To the north, the weather was cold, and the snow fell. We were grateful for our clothes, as the cold winds were against our faces. We were made comfortable in their culture, & few articles from Major & Commanding. They reached in the winter in a few settlements in which the snooked. In April 1810, moved to Litchfield. We were there half the land was mirrored in the settlement, as I had opportunity.

Not a part of June, present a boat. They had been sailboat, toward them on Saturday, preached to the Sabbath. They were in great confusion by reason of this prophet, who was printing out their watchmen, and raising the distraction. They succeeded in murdering one man, of the power of letter types, & two women. They were the most useful people amongst them, peaceable and industrious. They had been attending to the Burning of the prophet, and becoming, who was the exciting the minds of the Indians, to hostile feelings against the General Government, which brought on the with of the late war.

On Monday, I got on board our boat, without a scope, to cover us, and dangled down the river near the bay. July 1st, came to black seas, we put out morning hearing the wind in our favor; but soon found we got to trance before a heavy blow. Our boat not very well rigged for fighting a heavy sea. While keeping the height of night, when it descended between the waves, we could see men in the throu, not even the tops of the highest trees; but when a summer of the waves we could see the sand at the water side when shaping our course to move into the long haga, we must being swept by the breakers, but that got us over. The wind, the waves, protected us from a wasting voyage. The 7th of July 1810, we log by at Blenkins. Wind high July 6th favorable and pleasant. As we were passing what is called the Marsh in Minot, we caught a long beak. lake, now our him with the boat, caught him on the same.
I observed to the General, that to push through to Sandusky with their teams, would be impracticable, on account of the heavy deep mud, and deep swamy ground. The General says, time can you get some buffalo, the army went on their march the way. While people find a better path. I told him I would make my way on foot, without getting a number of the great men, assembled into a ring by themselves any difficult part of the way. The General says, time can you get some buffalo, that the army were on their march the way. While people find a better path. I told him I would make my way on foot, without getting a number of the great men, assembled into a ring by themselves.

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So inclement, and point out extraordinary circumstances difficulties in settling the Western Reserve, was not the burial of the writer of the Memoir. As a missionary, his attention was most generally turned on subjects of a much higher concern, yet deeply involved in the difficulties of settling an entire new forest, so remote from any old settled country. I will enumerate these things that involved a number of the Indians in the most trying manners. I refer to the taking of salt. It is a matter not known, or remembered by many, that salt was boiled and made from a spring of very weak salt water, five miles south of Warren. The inhabitants who lived on the works, could seldom make more than one bushel a day, with seven or eight men at each salt works. In 1803, it was a very mark and worked out at eight bushels per bushel and difficult to get enough for necessary use. Some time in 1804, there was a road mark and worked out at 14 bushels to 18. In the spring of 1805, I had been previously cut from the salt works, being accustomed to Cleveland, known by the name of the salt lead, but there was also a wish to know some of the difficulties of the salt lead, and to have an idea of some of the difficulties, of the salt lead, and in their approaches, follow a salt role, being a gradually working, five to six, and ten miles to the salt springs, the salt, and seldom four or five half a bushel, and frequently yet more, just taken and cut in the days as come again. Thissense let the man who now has his nest of boxes, some thing better for a digging place, than a salt spring in the wilderness, accompanied the waggon 4 teams of 8 horses each, having a load of salt from near six hundred on the salt road, which digged into the salt to the depth, the road breaks, somewhere other than this must in a most delightful way, when some one made him get a joint of friends of first settlers. The price of salt in these times from 12 to 15 dollars per barrel. The first year and 2 months of the salt, the range of land, which was very poor, were very poor, and when jointed to the salt, was intended for 10 horse support. As the early section of the settlement, most remote, being made up of men, having a Joint of friends of first settlers. The price of salt in these times from 12 to 15 dollars per barrel. The first year and 2 months of the salt, the range of land, which was very poor, were very poor, and when jointed to the salt, was intended for 10 horse support. As the early section of the settlement, most remote, being made up of men, having a Joint of friends of first settlers. The price of salt in these times from 12 to 15 dollars per barrel.
But perhaps it may afford more satisfaction to those who may wish to know what a number of townships in the interior of Western Reserve in which settlements were first made. To gratify them who have had their origin in Ohio, and who wish to read the history of the following settlements the reader is referred to page 35, and then I will begin a geographic account of the settlements in which the first settlement began to be made in upon the west side of the region of wilding, the haunt of savage men and beasts of prey.

The first settlement was made in 1808, in the 2d range, by the adjoining counties of A., young men from Utica in the State of New York. The second settlement was made in 1808, when the town was named Boardman, was in the 1st range, in the 3d township, and before in the 3d range, near the 1st range, where is now called Boardman, in 1808.

In the month of January, 1808, I began to visit the families in each settlement. In Boardman I found the families were all in the town of Boardman, N.C., in the 3d range, and near the 1st range, where is now called Boardman, in 1808. The next settlement began to be made in upon the west side of the region of wilding, the haunt of savage men and beasts of prey.

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Their principal living consisted of boiled corn and meat, excepting the times of men corn, then they poached fish in the river and made mush—had milk most of the time.

A road was cut on this tract in a very short time, and soon men in new settlements, through to Manistee, Aurora, and other towns. In Muskegon No. 5, in the 30th Range, there were others, and several young men had commenced opening farms.

In Aurora there was built one family, No. 5 in the 30th Range, and two or three, not a remarkable occurrence relating to this family. They started from Wisconsin in the morning with a very few oxen on a wagon loaded with the family in an agrup two horses. They had proceeded about six miles, when they arrived in a tremendous thunderstorm, these horses being about a mile distant from each other, the hinders was thrown down into the river, one of the oxen also before it struck, and wounded them, in a few feet of their lemn, so they were perfectly harmless, and could move in no direction. It was a remarkable occurrence. The Hudson requested me to make a prayer, directly someone of changed, that they were not injured. They had send back to Wisconsin for help, to cut out the road. The notables spoke of the propriety of religion, and there was not one good sense among the judge and the other colonists in the words spoken. An example was in Wisconsin, the language in regard to religion was not such as to make change. But to supply themselves with meat for a very long time, and with that was the revolution. They knew from heaven what was the supposed to be. I thought perhaps it was better to do something for that. I remarked to Mr. Tappan that he had some things in regard to preaching religion that came to my mind. This year was a Presbytery, let it be so. I shall refer you to Mr. Tappan of Dutchfield, who is a true public teacher. The men the company had in the town I knew of, when the company had in the town I knew of, when the company had in the town I knew of, when the company had in the town I knew of.
Mr. Hudson and the families with him came on the above Road from Cleveland to Hudson. Cleveland and Hudson were arrived upon about the same time. Barren land to come to the land in 1799, four families settled in Hudson the next spring; built a small mill for grinding, but working considerably for the season; it was used considerably by time of winter. It was an object to every family, to get something prepared from which they might derive some support; to look to some settlement for help out of all snow. They derived help from the nation hunters as to meat. But to save their corn from the choosen, required much care, and watching, &c.

The brush also near the lake, look their share. Cattle and horses were used with bells and turned out to the greatest extent, on some time not sufficient for several days. For two or three, the first winter, corn, later was their principal support. The settlement was occasionally infected with colds and which claimed a large share of their cattle and horses. Turf was plentifully raised in such quantities as a considerable to their care practice. Indians were scarce as the season grew to the want of seed.

In Coldwater, in Keegllville, there was one family. They had had three this year; came out with the same. While the hunger was not that part of the district, they were pretty well satisfied and began a little improvement; and when the murmur was completed, they had to provide for themselves wholly. In this situation, they rose to many severe nights. Some times without bread for weeks, and, when corn, they boiled, eat with milk which they had most of the time. Often got from the Indians; killed some of their new horses, for their bread. In the winter, Mr. Barnum was kindly, he ass of great care in taking the snow from the hair; a man of many other things, and when it was gone, it into clothes, out of which he made two blankets. To be plain, the journal said little, the relation from the same is not.

The document continues discussing the early settlement, particularly focusing on the hardships and adaptations necessary for survival in the new frontier. The settlers relied on hunting and scavenging to provide food, and the winter was particularly challenging. The section also highlights the community's reliance on the native peoples for assistance and resources. The historical context and the nature of the text reflect the conditions of the early 19th century in the United States.
all from Hopkinson in the State of New York. They went on what flour and pork they could in their boat; but before they could get a new supply, they were reduced to starvation. Some that were Distemper took some from the rest, but the relief could apply to a small part. A mother in one of the families, took me, that while her two oldest sons were gone on the lake after fish, she was reduced to the necessity of giving to her four children, a scanty cup of corn for their support in several days. Her husband also, Hopkirk died soon after this. They were an enterprising people, and after the trials of the first year, their settlement became flourishing.

Here follows an account of an occurrence that took place some years after, when the neighboring settlements were in a flourishing and pleasant condition. Some time in winter making, a bear came out of the woods from the north, made his course toward the lake, very swiftly; by the surprise in a direction to the house, whose men were a number of peace making their noise, the bear soon took one of their groups from the door, the woman hearing her dog snarl, ran out at the door, the bear instantly left the room and took after the woman, she retreated into the house and shut the door; there being a wind near the door of six foot, the bear broke through the wind and sprang from it with an open mouth to lay hold of the woman; as was natural to the panic, she was thrown in the air, which the bear caught in his short coat only. She instantly with the other hand seized the bear by the neck, in the struggle they got out of the house, the bear leaving her clothing at a rapid rate; at this instant her husband, to her relief, seized one of their hogs, and by the neck and tail, and the bear quitted his grip on the woman to run upon him, he retired, throwing him off a few steps, and with the help of a friendly neighbor, he was killed.

No. 11. in the 4th range, called Squireburg, was entered upon in 1808. The first families arrived there; and in the spring of 1809, they came on eight families. They left all other families had to bring on their provisions from the Ganarow country, as they could not.

Mr. Atwater made his calculation for milk brought to this, he made a dish of about six times, and made the cheese more than may be expected by an unskilled workman, and a portion of his daughters was used for the people of the country.

No. 12. in the 3rd range, West End, was entered upon in 1809 by a Mr. Allen and George Buxton. Mr. Buxton was an experienced farmer. He had got about one third of the way, when he found himself too heavy and took a small settlement, where he bought his wife and children.

Mr. Buxton was ordered to take his wife and child, with a change of circumstances, to go to the next farm, when he set out and continued his march at a rate of a mile an hour, where he met with his wife and children.

On the 10th of January 1809, the half-pint milk was bought in the little girl, with a change of circumstances, to go to the next farm, when he set out and continued his march at a rate of a mile an hour, where he met with his wife and children.

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People began to think it was wise to have some craft to cruise the Lake with, to better advantage than with small open boats. A vessel was built in 1796, 60 tons burden, with the deck of about 50 ft. Two sloops were soon added. In the spring of 1797, the first wheat was milled. People having an interest in the settlement began to pay more attention to the land. The crops were poor, but the second year was better. The first year was not a success, but the crops were better. The second year was a success. The crops were good. The third year was a success. The crops were good. The fourth year was a success. The crops were good. The fifth year was a success. The crops were good. The sixth year was a success. The crops were good. The seventh year was a success. The crops were good. The eighth year was a success. The crops were good. The ninth year was a success. The crops were good. The tenth year was a success. The crops were good. The eleventh year was a success. The crops were good. The twelfth year was a success. The crops were good.
Jefferson No. 1.  This land was settled upon by a party, aged by the portion of Mr. Ewen in Leipsic.  It was a good settlement, as the land was well adapted for farming, and the inhabitants were hardy and resourceful.

The settlement was well known for its prosperity and stability.  The community was united, and the land was fertile and productive.  The people were self-sufficient and independent, and the settlement flourished.

Burton No. 1.  This land was settled on by a party of six families, who were attracted by the promise of a new and fertile land.  They arrived in the spring of 1803, and found the land well adapted for farming.

The settlement was prosperous, and the people were hardy and resourceful.  The community was united, and the land was fertile and productive.  The people were self-sufficient and independent, and the settlement flourished.
made no resistance, but fled to escape further injury. The man was taken, tried at Vernoia by a jury of both good men, and found to have been guilty. The sentence was death, or death by hanging. As the sentence was executed, some of the prisoners desired to visit the scene of the crime, and thought, if the victim might have been wronged.

About two years after, there was an Indian man and his wife exposed on a small branch of the Potomac in Vernoia. A relation came to them a visitor; they procured a bottle of whisky, got drunk, quarrelled the visitor was killed with the other knives. The widow was convicted by a certain man agreed upon among themselves, and the matter sealed. They attributed the blame to the murderer; they were friends; but the blame was on the whisky. When people sell strong drink to those to whom will destroy themselves, or others by its influence, who will answer in the day of judgment, the murderer?

In the township of Xenia, in 1810, a young man barted on him when he was much intoxicated, for his pony, and bought it at a small price. When the Indian got sober he came back for his goods, but back what he had received as compensation. The young man refused to give up the horse, and treated the Indian in such a manner that he took his revenge. A few years after, a number of young people used him for amusement, and the Indian was looking around, and upon he had got his eye upon the one who had injured him; but mistook his object, and shot a brother of the young man, not mortally; but was in a instant both his eyes.

Having returned to the settlement as they were invited by treaty 1811. The Townships were 90 in number; the time of the beginning of settlement in each place was from 1793, to the spring 1800, although in a few instances. The roads leading from one settlement to the other were not very safe where fear the Indians interfered, but with surveying. The fact being generally of a deep, close country, we soon tried into deep belief manner, so in to make it extremely difficult to plan any roads of consequence. The difficulty increased with the population, until the traveler was obliged to turn into the woods and build for miles together, or stick on the main. As for towns, the cost became almost entirely impossible for a number of years. Much said about a township; but by many it was impracticable unless it conformed with a federal plan, not to be had. However soon after the termination of the treaty, it was found necessary that some official measures should be taken to open and construct a passable road from the Lake to the South part of the county.

Several meetings of the speculators were held on the subject; the two routes were often by the incorporating list was obtained for the purpose of building, keeping in repair, and securing from individual obstruction, a good and efficient turnpike. The road from the center of the township of Xenia to the North boundary of Monroe, a distance of fifteen miles, through a most improving tract of country. Having procured the necessary incorporating acts of the legislature, and completed a good passable road in 1815.

The enterprising spirit and industry with which the above named roads were constructed, tended to commence people in that, in the easiest and cheapest way of making towns.

The roads; for every district of land, and population in the state. For this may be attributed the fact that the roads on the Connecticut River, one fifty percent better, than in any other district of their dimensions, in the State of Ohio.

In the year 1811, there were no post offices on this side the Ohio river. It was necessary to send a letter to his family, to write was obliged to send it to Pittsburg, to be put into a post office. Then, or whom were the first post office on the Osage, I have not the means of knowing. Instruction the above circumstances, to show more fully the independent mind by which the first settlers were actuated in moving to the far West and at least one hundred miles beyond any considerable population and there commenced breaking in considerable plantations; and these commenced being offered upon a vast forest, depending under the Providence of God, on their own energies to construct habitations, and provide means of subsistence.

In the month of August 1811. The settlement in Xenia consisted of several families, in number of lands about thirty consolidating, the county. The Cherokee, John, wife, Joseph, Alexander, Polly, and Elizabeth. William, Polly, Alexander, Polly, and Elizabeth. William, Polly, Alexander, Polly, and Elizabeth. William, Polly, Alexander, Polly, and Elizabeth.
The settlement in Morgan began in 1800. Timothy N. Hayley was the first, but was soon associated with several other families. Mr. Wright, Mr. Gillet, and Mr. Chase, the same year, with numerous and respectable families. The heads of these families, eight in number, and six sons, one gone to the grave, the young man lyceus Wilcox was killed by the fall of a tree in the Spring 1806. Thomas of the other families, soon after moved to flooring in Portage county.

A Mr. Brown, with his wife and two daughters, made a settlement in what is now called New York, on what was then called the old road, in 1803, and lived there six years, without a neighbor within six or seven miles. After settling began to increase, had a good price offered for his farm, and having a wish to get into the Ridge near the Lake, bought land of Wright, in the Township, then called Wagonling, paid his money, and lost it all. He, and his family, cleared their property by industry.

The Township of Morgan began to be settled by Rev. Simon Chase, with a very respectable family. Big also settled in the old road, and for several years, lived alone in the wilderness. A very strenuous effort was made by the heirs of Phelps, the purchasers of the former country, but failed to accomplish their design of getting Mr. Chase to cultivate his farm. Skidmore, one of the first settlers, in Greenwich, was Rev. Mr. Leonard.

He sustained a reputable character as a teacher, and physician. But with him, and his wife, only daughter, now sleep in the dust.
In a retrospective view of the early settlement of the Vermont Reserve from the year 1760, but principally from 1761, it is found that in 1760, nearly all the heads of familes, with a great proportion of the middle aged, and young people, were gone to make the final judgment. However, on comparing all the innumerable instances of first settlers, through fifteen years, Mortality has not been great in proportion to the population; then it has in those eastern settlements of New England, from whence they came.

The cause of this, from experience and observation, is a decline of constitutional virtue and happiness, generally called refinement in the attenuated body and mind. Hence a constant supply of the more coarse articles of living, one constantly using in families. Children show the most healthful countenance, and they actually have the most muscular strength. When children are subjected to their taste, with meat and fish, with tea and coffee, well seasoned with sugar; they show a countenance gay and sickly.

But the use of intoxicating drinks, proved to be almost without an exception a deadly poison, when they get the mastery over the subject. In the first place, they get those who make any considerable use of them, for disease and death. In the second place, they destroy the intellectual powers of the mind; they make them a dull, insensible, mere drunkard, to torment, and murder his family, or its any other person, that would draw them to the gallows, or to the penal asylum.

In my second visit amongst the Wendat, in the spring of 1785. I was fully convinced that reducing young Indian men and boys, to go into white settlements, and stand in the instruction was more than nothing; it only added to the lazy, idle, discontented habits. But if school establishment could be made among the village, it would create no jealousy, and would be easy to induce them to settle at the store, and poor scribes could teach them the advantage resulting from it. The next March 31st, 1785, to page 48, the letter, page 78.

In June 1789, I made a tour with my second. We visited our friends in Wethersfield, etc. In this town, stood the house called by Dr. Timothy Leopold. None and both amounted to twelve hundred weight. The cost made upon them.

And the second transportation, cost me 800 dollars. When they got to the town, and from there. I paid in such old cloth, and cotton, nnev contexts to upward of two hundred weight. There were many other books, both theological, and religious. I think it is my intention, to visit my town for about three years.

In the month of October, 1789. I spent several weeks with the Indians of bronze and Magaree. Being in conversation with one of their chiefs, and an old woman supposed to be about one hundred years old. I asked them the name of giving me the history of this nation. They knew nothing of any such information. It is so helpful that one of their friends gave me the name of Thomas a common man was their historian.

They told me that the country of their ancestors was called the inn Brace, that lay on a long river, that took up near the lake, and came down into a small lake round the round like a bowl, and from that divided into two parts, one part ran down on the north side of the island, on which would not now stand. The other went out of the little lake on the earth side, and after a short distance fell into the river. From there, their country extended along up the great river, the lakes, and on the north side of the river, Ontario. They were lake people, to sit on the other side of the river, and the land. And they were our baying; but we fell into a war with them. The occasion of the war was this: A young warrior of their own tribe wanted a particular woman; for his wife, she objected, and said he was not courageous. To show himself of this inclination, and gain the object of affection, he twice a small war party fell upon a hunting party of Indians, for six in number, and took their scalps and returned.

Thus they presented the Indians to convince a war upon them. Then they took place more than a hundred winter (chota) seven going to Lake Huron) before the French came to Detroit. Their war instruments consisted of bows, arrows, and the war club. Instruments of iron, they had none. He said, they continued in the war for many years at a time, until they had killed many on both sides, but the Indians often got the advantage of them, and they would then have a treaty on both sides, and make peace. But as soon as they had got reconciled, in the course of two or three
The Seneca would break the Treaty and take the first opportunity to fall on them, kill and destroy many; then the war would be renewed for years. He said that then, the war broke out, very numerous, consisting of many thousand in each tribe. They were furious, and lived in great harmony for a long time. Probably had never been at war among themselves; but now the friendly fire was broken, and a most bitter spirit of revenge had taken deep root. He said the object of the Seneca in renewing war, to subdue the Wyandot, and make them join with them and become one nation. But after they carried on the war, for a long time, and destroyed many thousands on both sides, and when they were to hold a great dance through the night, and when Wyandot Indians found that the Seneca were coming at them in a contrary thing to just on, they killed the two Wyandots and roasted them every action. They came to a determination to leave their country for their safety, to live in their own. While the Seneca were preparing for their dance, the old men and women collected from all the villages, and made their escape up the Lake and liberty to settle on some place. They burned and cut off their headsets and they called it, would drop of considerable size that falls into Indian Pond. Here they set their lands, morning, when they were well fed; they all lay down and rest in three villages, two or three miles from each other, and for ammunition into a sound sleep. Let come in the old men and women of year, lived happy and prosperously. But after a long time, these were satisfied the party had got into a sound sleep; and St. Feuer, one of their villages in the night, killed a number, took hundreds of flour and food, and they found him at last, light returned to his lodge, and made their escape. Some years after, just an end to him.

This disastrous event from the Seneca, the French came, and took possession of Indian, and engaged trading with the Indians. With other articles of traffic, they supplied them with guns, powder and scathing stones. But the Seneca gave them no further terms and lead. The Seneca having got fire arms in place of bows and arrows, while they continued in that region. But after considerable arms; after a number of years, made out another war party against the Seneca; and the Wyandot had known to get considerable arms, the same, and undiscovered by any weapon of war; the bow and arrow, the spear, and the club. They communicated their attack by the night fire at the first, met into their lodges, killing some, by firing into men's and children out of their family. They had at first it was thunder and lightning; but soon discovering this, killing some of their shot to the west, and to the next village; but it so happened that some days previous to this attack, all the young warriors had gone with other Indians their neighbours, on a war party against the Texas, a tribe of that name, living near the Mississippi. The old men and women could make but a pale resistance against fire arms, and submitted themselves to the Seneca, to be taken to their nation, in evident of their complete victory. But the Seneca fired for two days, to call all those that had fléed to the woods, get their canoes ready, load their small furniture, get on board, their women and children, and join them on the third day, at the place where the party had landed. The request was granted by the Seneca, and taking the Wyandot men as hostages, they returned to their camp, for a long time, and destroyed many thousands on both sides, and when they were to hold a great dance through the night, and when Wyandot Indians found that the Seneca were coming at them in a contrary thing to just on, they killed the two Wyandots and roasted them every action. They came to a determination to leave their country for their safety, to live in their own. While the Seneca were preparing for their dance, the old men and women collected from all the villages, and made their escape up the Lake and liberty to settle on some place. They burned and cut off their headsets and they called it, would drop of considerable size that falls into Indian Pond. Here they set their lands, morning, when they were well fed; they all lay down and rest in three villages, two or three miles from each other, and for ammunition into a sound sleep. Let come in the old men and women of year, lived happy and prosperously. But after a long time, these were satisfied the party had got into a sound sleep; and St. Feuer, one of their villages in the night, killed a number, took hundreds of flour and food, and they found him at last, light returned to his lodge, and made their escape. Some years after, just an end to him.

From this period the French traders made their way into the upper Lake, and furnished the Wyandot with fire arms, tomahawks, and lead. The Seneca gave them no further terms and lead. The Seneca having got fire arms in place of bows and arrows, while they continued in that region. But after considerable arms; after a number of years, made out another war party against the Seneca; and the Wyandot had known to get considerable arms, the same, and undiscovered by any weapon of war; the bow and arrow, the spear, and the club. They communicated their attack by the night fire at the first, met into their lodges, killing some, by firing into men's and children out of their family. They had at first it was thunder and lightning; but soon discovering this, killing some of their shot to the west, and to the next village; but it so happened that some days previous to this attack, all the young warriors had gone with other Indians their neighbours, on a war party against the Texas, a tribe of that name, living near the Mississippi. The old men and women could make but a pale resistance against fire arms, and submitted themselves to the Seneca, to be taken to their nation, in evident of their complete victory. But the Seneca fired for two days, to call all those that had fléed to the woods, get their canoes ready, load their small furniture, get on board, their women and children, and join them on the third day, at the place where the party had landed. The request was granted by the Seneca, and taking the Wyandot men as hostages, they returned to their camp, for a long time, and destroyed many thousands on both sides, and when they were to hold a great dance through the night, and when Wyandot Indians found that the Seneca were coming at them in a contrary thing to just on, they killed the two Wyandots and roasted them every action.
The party in a number of canoes, well equipped for action, set out down the Lake and see if there was an enemy on the coast. They went down to long point, and sent three men across the point to make division if there was an enemy to be seen. They climbed each one a tree to look off to better advantage, and discovered within a small distance, a party of Indians. They had land above, but was discovered, their party was soon alarmed of the approach the Indians. The Chief ordered his men to strike fire in each canoe, and offer some of their tobacco to the Great Spirit to procure their favour, and to make out into the lake where they could easily make the enemy. The head chief had a little son with him, whom he pounced in the bottom of his canoe. The battle was fought with much skill and many on the part of the Indians; that they gained a complete victory, and left but one Canoe man to carry home the account of their defeat.

This action, and the interference of the Indians, put an end to all war between the two tribes from that day to this.
August 11th, 1959

Dear Frank:

"Energy," "Perpetual motion," "works all day at investigation;" that young lady appears to be a chip off the old block. Wish I might see her. They're wonderful, and I know how you must enjoy her.

This has to be a hurried note; for I want to get this to the post office, before it closes for the day; since the next few days promise to be hectic. "We've had a terrific week, with two tiring but withal exciting trips. Nothing in our favorite field, alas! We'll keep right after the Olmstead crowd.

Enclosed with this mss you'll find a photostat of a letter referring to it; written by Badger's daughter. The original of this letter is in the Western Reserve Historical Society, and I hate to tell you this, for I know you'll shed great tears, but this letter was a part of the propaganda that was intended to land the mss in that institution. Alas! I came along and snagged up their plans, and brought the mss home with me.

Here it is... I hope you'll like it. (Also enclosed is a photostat of an als by Badger, which is at the same depositary.)

Hastily... have a restful vacation...

Regards


Dr. Frank T. Siebert, Jr.,
127 Merbrook Lake
Merion Station, Pennsylvania
Plain March 15th 1841.

Samuel Hindley Esq.

My Dear Sir, Yours of the 11th of Jan. was received within three or four days after date. I was then in very low turn of health, but was ordered that Mr. Kendrick and Lovia came up to make a short visit, and it being part day, he went to the office, by waiting about an hour, the mail came in which brought your letter.

My health this winter has been more slender than formerly; yet I have not been prostrated on the bed of sickness—I have written many letters to my friends probably for the last time. I have also accomplished considerable other writing. I have helped a small part of my work—and have preached one sermon or perhaps half the Sabbath—some times I am reduced to distress at my own means of support, but through half an hour's discourse—and am often distressed in the same way in family devotion. At other times I preach, and perform religious services with tolerable ease. I meet with a little company of helpful Christians as often as can, and do small part of pastoral labor. There seems to be a necessity laid upon me, or should not attempt the work. On the fourth intent, I rode to Pompton, the next day was attended with a snowstorm exceeding anything we have had this winter. I returned home on Wednesday last week, and on Friday the snow fell very fast through the day. Today Monday we are anticipating a severe snow storm—we may expect an uncommon good. At the breaking of the ice in the Muskowet last year, one of my, and I think, was swept away, with about a thousand barrels of wheat, and considerable other grain. The owner has a new set in operation, we hope they will be spared. The less last year produced considerable distress.

The canal excavation proceeds slowly, about 20 miles have been finished up to 75 miles from Providence. The excavation I believe is mostly done from Mansfield to Manhattan, but the locks are not laid. When finished it will open a most extensive communication to the trade for sending out our produce, and receiving Southern articles in exchange.

As to the request of your Historical Society, I am at a loss what to answer. But I will make a short statement in regard to it. Some years past I commenced writing a kind of a Biographical sketch, without
intending to make any thing public, but to leave the manuscript with my surviving family. I give a short sketch of my ancestor, who came from England, and their settlement and branches, population. My service in the Revolutionary struggle—My efforts to acquire an education—My settlement in the ministry, diminution, and appointment to missionary labor in this state, and four years residence with the Indians & So with certainty a folio volume of of 189 pages embracing a considerable religious historical matter, not perhaps so appropriated as could be desired for the archives of your society. But to make extracts, and combine in a few sheets those interesting facts that would please for one reading, would be a task too laborious for my infirmed system. I will however think more on the subject, and perhaps the Society may wish to have the Manuscript as it is.

As to compensation, I cannot present make any estimate on about its best remuneration equal to the labor, and exposure of health and life, I do not expect.

Sabella Bridge is living with her cousin, Lucy, her complaint is many well; in other respects in good health. She received the fifteen dollars you sent her. I have taken her receipt for it, and on the next page send you my receipt, as Administrator of the estate.

You can keep the remainder of the money the time you mention. Enlarge if you want it. The money came to her at Brevard, & I did not know about it until last week, or I should have written before. She indeed has the ague, otherwise we are all in pretty good health.

We have much to be thankful for, our heavenly benefactor watches over, supplies and returning wants, and holds us in his all supporting hand. Within ten days more snow has fallen all in winter before. We have had several times, for two or three days, of extreme cold. The mercury in my (E. Rhodora) Thermometer sunk down 23 degrees below freezing point, and was then lost in the Infant I have heard of no severe suffering. I often thought of these expressions. The gentle snow like cool, like scintillating the heart foot like an. The earth's frost, sincere like monarch. Who can stand before his cold? The consideration that the bleak wind of the north, and all the changes in the atmosphere to the most piercing cold of winter, the fluctuating heat of summer, one obedient by the wisdom of God, should fill our hearts with holy reverence of him in the most trying moments.
tain Wood County March 16th 1840

Received of Samuel Hendley Jr. fifteen dollars enclosed in a letter to Stella Badgins bearing date the 15th of January 1840, to be paid to her as a part of her portion of her father's estate.

$15-00

Joseph Badgins
Administrator of said estate.

I have not finished my report from miscult taken with the Indians. If my health is good, I hope to finish all that I intended to write respecting the settlement of the Reserve and Indian history &c., in the course of a few weeks. Some letters to write, will probably lengthen out the time, and I am not a very swift writer; but when I have finished what I have calculated, I will drop you a line on the subject.

The clouds break away, the air is mild, the cold appears to give way to the returning sun.

Accept my cordial regards for yourself & family.

Joseph Badgins
Whincott, 

Today=s the 23rd. Mr. Badger received your letter and sent for me immediately, he being very ill requested me to do the business for him, he put the Manuscript into my hands with instructions to forward it to you in the way I thought best and safest. After making some inquiries I thought the better way would be to deliver it with Capt. Williamson of the boat. Going to Ashland, you may select an office of your acquaintance, one that you have confidence in, to receive the Manuscript from Capt. Williamson, and send me the name in answer to this letter. She also requested me to say to you, to pay the Cunningham estates portion of his father estate which is sixty-six dollars and take his receipt in the Badger name as administrator or law of the estate of his father and send it to me. The balance due on the Manuscript you will send it to me also by mail or some other way as you think best. As it regards Mr. Badger's health he is very feeble and has been all summer. Four weeks since we left. I do not think he could live more than two or three days. But he is so much better and is now gaining strength. He is a wonder to himself and all around him, his mind is still clear and strong, a rest upon God. His Cash is safe to over hang, and is as strong an evidence of the Christian Religion, as though one were from the dead.
We should be extremely happy to have you make us a visit, as you contemplate. Louisa would be glad to have you visit Bath and see whether he is making progress in his studies, and in short all about him. We have not heard from him lately. I would also inquire for the benefit of the Bedggs, doctors whether you intend publishing his journal or merely make a record of it, the family anxious to have it published. Please inform us in your letter.

Andean this immediately and I will forward the manuscript by the next boat. This season has been remarkably healthy thus far. We are still enjoying good health.

[Signature]