

PERSONAL MEMOIRS

OF A

RESIDENCE OF THIRTY YEARS

WITH THE

INDIAN TRIBES

ON THE

AMERICAN FRONTIERS:

WITH BRIEF

NOTICES OF PASSING EVENTS, FACTS, AND OPINIONS,

A.D. 1812 TO A.D. 1842.

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books prepared for him by this system; and the whole body of English literature, history, and poetry, is a dead letter to him. Above all, he cannot read the English version of the Bible.

23d. A friend asked me to furnish him an aboriginal name for a new town. I gave him the choice of several. He selected Algonac. In this word the particle *ac*, is taken from *ace*, land or earth; and its prefixed dissyllable *Algon*, from the word Algonquin. This system, by which a part of a word is made to stand for, and carry the meaning of a whole word, is common to Indian compound substantives. Thus *Wa-we-a-tun-ong*, the Algonquin name for Detroit, is made up from the term *wa-we*, a roundabout course, *atun* a channel, and *ong*, locality. Our geographical terminology might be greatly mended by this system. At least repetition, by some such attention to our geographical names, to the liability of misdirecting letters, might be, to a great extent, avoided.

24th. Mr. Bishop Rese, of the Catholic Church, called to make some inquiry respecting a provision in the late treaty, designed to benefit his church. I had traveled on the lake with the Bishop. He is a short, club nosed, smiling man, of a quizzical physiognomy. He asked me what I supposed was the cause of the press for the treaty appropriations for educations, by Protestant missions. I told him that I supposed the conversion of the souls of the Indians constituted the object of these applications. "Poh! poh!" said he, "it is the money itself."

Dec. 19th. Mr. Gallatin's *Synopsis of the Indian Tribes* is forwarded to me for a review. "The publication," says Mr. Palfrey, "of the second volume of *Transactions of the American Antiquarian Society* was delayed considerably beyond the time appointed. It was only a week ago that a copy reached me. I transmit it by mail. Should it not reach you within a week after the receipt of this, will you have the goodness to inform me, and I will forthwith let another copy try its fortune."

23d. The temperance movement has excited the community of Detroit this season, as a subject essential to the cause of social morals. Its importance is undeniable on all hands, but there is always a tendency in new measures of reform, to make the method insisted on a sort of moral panacea, capable of doing all things, to the no little danger of setting up a standard higher than that of the Decalogue itself. In the midst of this tendency to

ultraism, the least particle of conservative opinion would be seized upon by its leaders as the want of a thorough acquiescence and heartiness in the cause. Rev. Mr. Cleaveland transmits me a resolution of the "Total Abstinence City Temperance Society," for an address to be delivered in one week. "Do not, do not, do not," he remarks, "say us nay."

I determined to devote two or three winter evenings to gratify this desire.