

Sainte Marie M.C.  
May 5. 1831.

My dear brother.

I mentioned in letter by which will probably reach you before this, that Mrs. Clay would probably visit my children. I send by her some presents from my kind friends here for my dear parents & others.

No. 1. A pair of Moccasins for my Mother from Mrs. Schoolcraft.

These are made of the Caraboo Skin, whose flesh is excellent food, & its tongue one of our luxuries.

This skin was dressed by Mrs. S's sister Eliza who will not speak a word of English, tho' she reads & understands it perfectly. She has been near the grave this winter, & seemed willing to go, & has passed many hours of night in earnest prayer. I think she has the spirit of Mrs. Henry. The moccasins were sewed by Eliza & headed by Mrs. S. Eliza presented me a fine pair last winter & ought with porcupine.

No. 2. A Mocock of Sugar. Birch bark wrought with porcupine. By Mrs. Johnstone, or as she says by a little Indian girl being but an inch or two taller than I am. The Sugar is the maple made by Mrs. Johnstone. She has just returned from a two months tour at her Sugar camp. She puts up her sugar in Mococks made plain & shaped like this, but so large as to contain about 100 lbs each. She has filled more than forty this season. 4000 lbs. Not all so white as that sent you, but beautiful sugar. This for the family.

No. 3. A nameless little box covered entirely with porcupine. This presented to Sister Caroline by little Jane Schoolcraft, who repeats a verse or hymn to me every morning when I go down to prayers. She is a beautiful little girl of about five years, her complexion as pure as the whitest child among you tho'

her grandmother is entirely Indian. They talk so much about sending presents to my friends, that little Johnstone who is two years younger than I am, brought me a stick with which he was playing, which no doubt he valued very much, & said: "I send this to you sister".

No 4. 5. Miniature Moccasins of Sugar, from Miss Johnstone to Elizabeth & Sarah one each with the hope they will grow in the knowledge of the Lord. Sarah's present to me as I was leaving home, has led me to remember her ever often. I hope she has commenced in life of Christian generosity long to be continued.

No 6. A pair of miniature, ladies snow shoes, from Mr. Sister Charlotte to Mother Charlotte, or sister Cookidge as you please. But for the snow shoe, the Indian could hardly get away from his lodge in winter; with them he can walk on light snow tho' six or ten feet deep; on such our mail is brought near 400 miles & the traders penetrate the forests thousands of miles. One has just returned from a voyage of 150 miles interior. She brings delightful intelligence of Poquosonini, being interpreted the "Fair", an Indian boy of eighteen, who left her three months since as a humble Christian. He prays morning & evening in his father's lodge, & lives a Christian tho' a hunter-life. The father is a most skilful & influential Indian, a sort of chief, has been a great "Medicine man", i.e. a juggler who performs wonderful tricks; prays to the devil, carries a medicine bag, by which he is thought to perform wonderful cures, but which actually contains poison to take the lives of any obnoxious persons. He says he never believed in the white man's God, till this Son came a Christian; now he wishes all his children to be come so. The son expects to go with Mr. Boutwell to aid him in his mission at La Pointe, the station of the A. B. C. D. about four hundred miles west of this in the Lake near its southern shore. That was the birth place of Mrs. Johnstone, his father was a king there. Charlotte thinks she shall give herself to the Board, & go & labor there. She is admirably qualified to go. Speaking perfectly the Ojibwa language, having ardent piety, great energy of character, a constitution fitted by nature

with  
stone  
stick  
and  
  
whenever  
+ will  
sent  
mem.  
of China.

for the severe climate, strong attachment to those  
whom she calls her relatives there & a wish to  
devote herself to the service of the Lord entirely.  
She thinks her knowledge of the language is a  
talent committed to her by the Lord which she may  
not bury or hide in a napkin. No American  
probably could acquire such a knowledge of the tongue  
as she has. She has much of the Missionary spirit.  
I hope she will go as the wife of Mr. Boutwell,  
tho' I do not know that he holds such a rank.  
She would be a most efficient auxiliary.

our No 7. Snow Shoe, for man; from Charlotte to Inter-  
shidge  
in  
to;  
the  
miles.  
miles.  
quota  
of  
mable  
this  
rather  
of  
for  
I can  
form  
reason

You will notice their different shape. The shoe  
as worn by men is about four feet long & one  
or more wide. They are wrought with rosin or  
stumps of deer skin, after the manner of these, the  
sharp point is the front, this is usually turned up  
like the shoe of a sleigh. The ladies shoe is usually  
about three feet long &c. The foot for wearing the  
snow shoe is prepared by swathing it in four or  
five thicknesses of blanket over which is drawn  
a huge mocason, reaching 3 or 4 inches up the  
ankle, then the foot is placed near the middle of  
the shoe which is kept in its place by a single  
thong passing over the top & running round the  
heel to prevent the foot slipping back. So the shoe  
is loose, carried only by the toes. Our such  
and friends went to Macanac last winter last  
winter.

Mrs Clay will tell you more about all these things. She will describe to you the dog train. On winter, the winter voyagers carry their provisions, bed & house, usually drawn by two or more dogs following in the track which they must first tread with their snow shoes. Thus the fur traders travel whole winters thro' the immense western forests. The Indian cradle, the pipe, canoe, &c are the common curiosities. They have many connected with their devil worship which are esteemed sacred as the drum, the rattle, the war-pow, medicine bags &c. Mrs Clay may tell you many things about these. As the demon architect Effendi is called

out of this place; I hope we shall see no Indian  
dances here this summer, when the Indians shall  
gather from the forest to see their Father Mr. S.  
The drum & the rattle, with the dancing always ac-  
company their dance and they always cut the most  
awful when they are most drunk. I have seen  
nothing of this. I have not seen an Indian drunk  
since I came here. But I have heard Thompson  
& sing hymns to God. The wilderness has begun to  
 rejoice. John Sandy, a converted Chippewa  
from Ojibwa Island in Canada, was the means  
of converting the Indians who give evidence of piety  
& he taught them to sing hymns in their language  
now of them speak English. He is expected back  
soon, when we trust to see the good work go on  
again among the natives. He gets at their feelings  
at once because he is an Indian speaker perfectly  
their language & from report, I believe he is a true  
Christian. I think it is almost impossible to convey  
religious truth to the minds of ignorant natives  
thru an interpreter in public discourses. It seems  
to me like speaking thru a wall. So I think Mr  
Bingham has almost insurmountable difficulties,  
which Sandy has not. We had great hopes last win-  
ter of seeing many native converts; but the meeting  
was fully & regularly attended for three months &  
by Bantwell, Mr Bingham & myself urged home  
the truths with some conversions tho' the number  
of an other, little has seemed to be accomplished.  
There may have been five or six true conver-  
sions. Mr B. has baptized three. Two a brother &  
sister, cousins of Mrs S. are maintaining a  
Christian character in their father's lodge about  
30 miles west of us on the Lake.

#### Our population.

In Garrison about 130.  
In Settlement near Americans, perhaps 20.  
3 of these belong to the Mission.  
3 to the Indian agents office.  
of the others who are married all but two have  
Indian wives.  
French Indian & mixed perhaps 120.  
There is little prospect of any increase; but rather the reverse.

[illegible]

at Garden River on Sugar Island it is thought  
the ground may be cultivated to good. The soil  
is rich & has exposed to West winds. Sandy intends  
establishing his mission there, if the President of  
the U.S. will make him the grant he has requested,  
which he probably will as Mr Secretary Cass of  
the War Department to whom these affairs are  
committed is a personal & dear friend to Mr  
Schoolcraft, and Mr S. favors the plan & forwards  
the request. Sandy will try to introduce agri-  
culture among the Indians. Now they are the  
most indolent, idle, unpurposive creatures in the  
world. They hardly care for any thing but to have  
a blanket to cover them & a fish to eat to day,  
without bread or salt, the morrow must provide  
for itself. They live in the sun, smoke & laugh.  
If there is whiskey to be had, they stir themselves so  
much as to catch a few fish, sell them for whiskey,  
get drunk & howl. These scenes I have not wit-  
nessed. Those who did so live, are astonishingly  
changed by the labors of Sandy. They now, many  
of them, went to sing hymns & pray. It is only  
the Indians which live near white settlements  
who are so brutally degraded. Whiskey destroys  
them. Those who live out of the way of this influ-  
ence, are thinking, reasoning men, they have their  
code of morals from which they would not for any  
reward depart. They provide for their families, make  
their packs of skins, worth perhaps from \$50 to \$200,  
sell them to the traders, & receive necessaries for  
their families, for whom they have an ardent  
attachment. But the fur trade has ruined these  
once noble nations. Traders are settled along  
the shores of these noble Lakes & back to the Mis-  
sissippi & to the Rocky Mountains West North to  
Hudson's Bay. The principle of the trader usually  
is to make the Indian believe every other trader a  
villain & a liar, & to get as many furs as possible  
for the least possible value in return. Whiskey  
helps to accomplish this wonderfully. The trader  
gets the Indian merry by great liberality with  
this. Then he is willing to dispose of his pack of  
furs for a few washed tin kets & a bag of the exhibition

KARA 000358

HRA011819

It is a pity that the expression of the poor man's feelings is so often made from the pen of a white man. The missionaries with the most So the poor native, for life & for eternity. The Far Trade, & Slave Trade of Africa as they have for hundreds of years been conducted are about parallel. But some improvement we trust thro' the mercy of God, (not thro' the mercy of man; for the tender mercies of the wicked are cruel) is now taking place at least on the borders of Lake Superior. Whiskey has been almost wholly excluded the past year. The two Indian Traders here have agreed not to bring any. Mr S. has drawn up the constitution of a Society to enlighten the Indians on the principles of the F. D. to aid in disseminating religious knowledge & in promoting agriculture temperance & purity. I trust we may do something yet for the poor aborigines.

thing good. The poor man is cheated thus out of his life. He believes them all white men, one like, so all are knaves, the missionaries with the rest. So the poor native, for life & for eternity. The Far Trade, & Slave Trade of Africa as they have for hundreds of years been conducted are about parallel.

But some improvement we trust thro' the mercy of God, (not thro' the mercy of man; for the tender mercies of the wicked are cruel) is now taking place at least on the borders of Lake Superior. Whiskey has been almost wholly excluded the past year. The two Indian Traders here have agreed not to bring any. Mr S. has drawn up the constitution of a Society to enlighten the Indians on the principles of the F. D. to aid in disseminating religious knowledge & in promoting agriculture temperance & purity. I trust we may do something yet for the poor aborigines.

Our Sem. Soc. met this afternoon & Mr S. gave us a fine address of forty minutes. Showing how ancient spirits were first introduced among the Indians, the consequence, the intrigues of the Far Trade, & the necessity of keeping the poison from the sons of the forest.

The trial for us will be when vessels shall make, and with the noxious cargo. I think the merchants will not buy. I hope no tax in license will be granted. Some of the French are able to gather money enough to buy a barrel of gunpowder, but we have a law by which they may be fined \$200. I think it will be a good thing if this a year's poor about 120

has been more here, in months, & we hope to be kept pure from us, say. I may have mentioned that Gov. " proposes Mrs. S. to visit the head waters of the St. Lawrence, making a tour of ten or four thousand miles, he visits Br. S. with the purpose of the missionaries & visits of the Indians as well as to children Christ to them. She will take a detachment of soldiers & French voyageurs, leaving me as father & family. She may be gone three months. The Secy at War has presented a new plan, which may

present this for the present. The plan is this, to unite  
 the Indian Agency of Macinac with this, increas-  
 ing Mr S's pay & his duties, having been if Mr S.  
 shall choose, while he shall reside at Macinac.  
 The completion of this plan may depend on whether  
 the bill reported to Congress for making a new  
 Territory, called Thurston, (including that part of the  
 N. West which is west of Michigan, containing 2000  
 inhabitants, & having us & Macinac in Michigan)  
 shall pass. My father says he is you perceive dis-  
 pressed on many contingencies. The people whom  
 religion say what can we do without you Mr Porter?  
 And they hope to be able to support me without aid  
 from the A. M. Society. I feel that I have been amply  
 rewarded for my labors here tho' I should receive no pre-

16-52 32

Mr James B. Porter  
 Hadley Mass.

Favorable  
 Mrs. Eliza

The Rev. Amos A. Phelps  
 New York May 5 1832

curancy remuneration. I would not have failed of  
 this winter's enjoyment for any earthly consideration  
 which I should be likely ever to enjoy.  
 The Garden & Flower seeds, which were proposed by Gen.  
 Thos & Caroline are very acceptable here, as flower  
 seeds nearly ripen, & so of the others. Those intended  
 for John & Abby I find are safely here. It is not  
 too cold to think of planting them, except the pease &  
 beans are buried, but they will find a cold reception if  
 they try to show themselves above ground.

The letter above did not show me at all, tho' they all came at once & I did not write a line to Mr. Phelps. I am sorry I did not write a line to Mr. Phelps. I am sorry I did not write a line to Mr. Phelps.