

T W O T R A C T S:

INFORMATION

TO THOSE

WHO WOULD REMOVE TO

A M E R I C A.

A N D,

REMARKS

CONCERNING THE

SAVAGES OF NORTH AMERICA

[illegible]

BY

DR. BENJAMIN FRANKLIN.

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M D C C L X X I V .

INFORMATION

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TO

A M E R I C A.

MANY persons in Europe having directly or by letters, expressed to the Writer of this, who is well acquainted with North America, their desire of transporting and establishing themselves in that Country; but who appear to him to have formed through ignorance, mistaken ideas and expectations of what is to be obtained there; he thinks it may be useful, and prevent inconvenient, expensive and fruitless removals and voyages of improper persons, if he gives some clearer and truer notions of that part of the world than appear to have hitherto prevailed.

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He finds it is imagined by numbers, that the Inhabitants of North America are rich, capable of rewarding, and disposed to reward all sorts of ingenuity; that they are at the same time ignorant of all the Sciences; and consequently that strangers possessing talents in the belles-letters, fine arts, &c. must be highly esteemed, and so well paid as to become easily rich themselves; that there are also abundance of profitable Offices to be disposed of, which the natives are not qualified to fill; and that having few persons of family among them, strangers of birth must be greatly respected, and of course easily obtain the best of those Offices, which will make all their fortunes: That the Governments too, to encourage emigrations from Europe, not only pay the expence of personal transportation, but give lands gratis to strangers, with negroes to work for them, utensils of husbandry, and stocks of cattle. These are all wild imaginations; and those who go to America with expectations founded upon them, will surely find themselves disappointed.

The truth is, that though there are in that country few people so miserable as the poor of Europe, there are also very few that in Europe would be called rich: It is rather a general happy mediocrity
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that prevails. There are few great Proprietors of the soil, and few Tenants; most people cultivate their own lands, or follow some handicraft or merchandise; very few rich enough to live idly upon their rents or incomes; or to pay the high prices given in Europe, for Painting, Statues, Architecture, and the other works of Art that are more curious than useful. Hence the natural geniuses that have arisen in America, with such talents, have uniformly quitted that Country for Europe, where they can be more suitably rewarded. It is true that letters and mathematical knowledge are in esteem there, but they are at the same time more common than is apprehended; there being already existing nine Colleges, or Universities, viz. four in New-England, and one in each of the Provinces of New-York, New-Jersey, Pennsylvania, Maryland, and Virginia, all furnished with learned Professors; besides a number of smaller Academies: These educate many of their youth in the languages, and those sciences that qualify men for the professions of Divinity, Law, or Physic. Strangers indeed are by no means excluded from exercising those professions; and the quick increase of inhabitants every where gives them a chance of employ, which they have in common with the Natives.

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Of civil offices or employments, there are few; no superfluous ones as in Europe; and it is a rule established in some of the States, that no Office should be so profitable as to make it desirable. The 36th Article of the Constitution of Pennsylvania, runs expressly in these words: “ As
 “ every Freeman, to preserve his Inde-
 “ pendence, (if he has not a sufficient es-
 “ tate) ought to have some profession, call-
 “ ing, trade, or farm, whereby he may
 “ honestly subsist, there can be no neces-
 “ sity for, nor use in, establishing offices
 “ of profit; the usual-effects of which are
 “ dependance and servility, unbecoming
 “ Freemen, in the possessors and expect-
 “ ants; faction, contention, corruption,
 “ and disorder among the people. Where-
 “ fore, whenever an office, through in-
 “ crease of fees or otherwise, becomes so
 “ profitable as to occasion many to apply
 “ for it, the profits ought to be lessened by
 “ the Legislature.”

These ideas prevailing more or less in all the United States, it cannot be worth any man's while, who has a means of living at home, to expatriate himself in hopes of obtaining a profitable civil office in America; and as to military offices, they are at an end with the war, the armies being disbanded. Much less is it adviseable
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for a person to go thither who has no other quality to recommend him but his birth. In Europe it has indeed its value; but it is a commodity that cannot be carried to a worse market than to that of America, where people do not enquire concerning a stranger, *What is he?* but *What can he do?* If he has any useful art, he is welcome; and if he exercises it, and behaves well, he will be respected by all that know him; but a mere man of quality, who on that account wants to live upon the public, by some office or salary, will be despised and disregarded. The Husbandman is in honor there, and even the Mechanic, because their employments are useful. The people have a saying, that God Almighty is himself a Mechanic, the greatest in the Universe; and he is respected and admired more for the variety, ingenuity, and utility of his handiworks; than for the antiquity of his family. They are pleased with the observation of a Negro, and frequently mention it, that Boccarorra (meaning the white man) make de black man workee, make de horse workee, make de ox workee, make ebery ting workee; only de hog. He de hog, no workee; he eat, he drink, he walk about, he go to sleep when he please, he libb like a Gentleman. According to these opinions of the Americans, one of
them

them would think himself more obliged to a genealogist, who could prove for him that his ancestors and relations for ten generations had been Ploughmen, Smiths, Carpenters, Turners, Weavers, Tanners, or even Shoemakers, and consequently that they were useful members of society; than if he could only prove that they were Gentlemen, doing nothing of value, but living idly on the labour of others, mere *fruges consumere nati**, and otherwise good for nothing, till by their death, their estates, like the carcase of the Negro's gentleman-hog, come to be *cut up*.

With regard to encouragements for strangers from Government, they are really only what are derived from good laws and liberty. Strangers are welcome because there is room enough for them all, and therefore the old inhabitants are not jealous of them; the laws protect them sufficiently, so that they have no need of the patronage of great men; and every one will enjoy securely the profits of his industry. But if he does not bring a fortune with him, he must work and be industrious to live. One or two years residence give him all the rights of a Citi-

* There are a number of us born
Merely to eat up the corn.

WATTS.

zen;

zen ; but the Government does not at present, whatever it may have done in former times, hire people to become settlers, by paying their passages, giving land, negroes, utensils, stock, or any other kind of emolument whatsoever. In short, America is the land of labour, and by no means what the English call *Lubberland*, and the French *Pays de Cocagne*, where the streets are said to be paved with half-peck loaves, the houses tiled with pancakes, and where the fowl fly about ready roasted, crying, *Come eat me !*

Who then are the kind of persons to whom an emigration to America may be advantageous ? And what are the advantages they may reasonably expect ?

Land being cheap in that country, from the vast forests still void of inhabitants, and not likely to be occupied in an age to come, insomuch that the propriety of an hundred acres of fertile soil full of wood may be obtained near the frontiers in many places, for eight or ten guineas, hearty young labouring men, who understand the husbandry of corn and cattle, which is nearly the same in that country as in Europe, may easily establish themselves there. A little money saved of the good wages they receive there while they work for others, enables them to buy the land and

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begin

begin their plantation, in which they are assisted by the good will of their neighbours, and some credit. Multitudes of poor people from England, Ireland, Scotland, and Germany, have by this means in a few years become wealthy farmers, who in their own countries, where all the lands are fully occupied, and the wages of labour low, could never have emerged from the mean condition wherein they were born.

From the salubrity of the air, the healthiness of the climate, the plenty of good provisions, and the encouragement to early marriages, by the certainty of subsistence in cultivating the earth, the increase of inhabitants by natural generation is very rapid in America, and becomes still more so by the accession of strangers; hence there is a continual demand for more artisans of all the necessary and useful kinds, to supply those cultivators of the earth with houses, and with furniture and utensils of the grosser sorts, which cannot so well be brought from Europe. Tolerably good work-men in any of those mechanic arts, are sure to find employ, and to be well paid for their work, there being no restraints preventing strangers from exercising any art they understand, nor any permission necessary. If they are poor, they
begin

begin first as servants or journeymen; and if they are sober, industrious, and frugal, they soon become masters, establish themselves in business, marry, raise families, and become respectable Citizens.

Also, persons of moderate fortunes and capitals, who having a number of children to provide for, are desirous of bringing them up to industry, and to secure estates for their posterity, have opportunities of doing it in America, which Europe does not afford. There they may be taught and practice profitable mechanic arts, without incurring disgrace on that account; but on the contrary acquiring respect by such abilities. There small capitals laid out in lands, which daily become more valuable by the increase of people, afford a solid prospect of ample fortunes thereafter for those children. The Writer of this has known several instances of large tracts of land, bought on what was then the frontier of Pennsylvania, for ten pounds per hundred acres, which, after twenty years, when the settlements had been extended far beyond them, sold readily, without any improvement made upon them, for three pounds per acre. The acre in America is the same with the English acre, or the acre of Normandy.

Those who desire to understand the state of Government in America, would do well

to read the Constitutions of the several States, and the Articles of Confederation that bind the whole together for general purposes, under the direction of one assembly called the Congress. These Constitutions have been printed by order of Congress, in America; two Editions of them have also been printed in London; * and a good translation of them into French, has lately been published at Paris.

Several of the Princes of Europe having of late, from an opinion of advantage to arise by producing all commodities and manufactures within their own dominions, so as to diminish or render useless their importations, have endeavoured to entice workmen from other countries, by high salaries, privileges, &c. Many persons pretending to be skilled in various great manufactures, imagining that America, must be in want of them, and that the Congress would probably be disposed to imitate the Princes above-mentioned, have proposed to go over, on condition of having their passages paid, lands given, salaries appointed, exclusive privileges for terms of years, &c. Such persons, on reading the Articles of Confederation, will find that the Congress have no power committed to them, or money put into their hands, for such purposes; and

* Printed for John Stockdale, Piccadilly.

and that if any such encouragement is given, it must be by the Government of some separate State. This, however, has rarely been done in America; and when it has been done, it has rarely succeeded, so as to establish a manufacture, which the country was not yet so ripe for as to encourage private persons to set it up; labour being generally too dear there, and hands difficult to be kept together, every one desiring to be a master, and the cheapness of land inclining many to leave trades for agriculture. Some indeed have met with success, and are carried on to advantage; but they are generally such as require only a few hands, or wherein great part of the work is performed by machines. Goods that are bulky, and of so small value as not well to bear the expence of freight, may often be made cheaper in the country than they can be imported; and the manufacture of such goods will be profitable wherever there is a sufficient demand. The farmers in America produce indeed a good deal of wool and flax; and none is exported, it is all worked up; but it is in the way of domestic manufacture for the use of the family. The buying up quantities of wool and flax with the design to employ spinners, weavers, &c. and form great establishments, producing quantities of linen
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and woollen goods for sale, has been several times attempted in different Provinces; but those projects have generally failed, goods of equal value being imported cheaper. And when the Governments have been solicited to support such schemes by encouragements, in money, or by imposing duties on importation of such goods, it has been generally refused, on this principle, that if the country is ripe for the manufacture, it may be carried on by private persons to advantage; and if not, it is a folly to think of forcing nature. Great establishments of manufacture, require great numbers of poor to do the work for small wages; these poor are to be found in Europe, but will not be found in America, till the lands are all taken up and cultivated, and the excess of people who cannot get land, want employment. The manufacture of silk, they say, is natural in France, as that of cloth in England, because each country produces in plenty the first material: But if England will have a manufacture of silk as well as that of cloth, and France one of cloth as well as that of silk, these unnatural operations must be supported by mutual prohibitions, or high duties on the importation of each others goods; by which means the workmen are enabled to tax the home consumer by
greater

greater prices, while the higher wages they receive makes them neither happier nor richer, since they only drink more and work less. Therefore the Governments in America do nothing to encourage such projects. The people, by this means, are not imposed on, either by the Merchant or Mechanic; if the Merchant demands too much profit on imported shoes, they buy of the Shoe-maker; and if he asks too high a price, they take them of the Merchant: Thus the two professions are checks on each other. The Shoemaker, however, has on the whole, a considerable profit upon his labour in America, beyond what he had in Europe, as he can add to his price a sum nearly equal to all the expences of freight and commission, risque or insurance, &c. necessarily charged by the Merchant. And the case is the same with the workmen in every other mechanic art. Hence it is, that artisans generally live better and more easily in America than in Europe; and such as are good œconomists, make a comfortable provision for age, and for their children. Such may, therefore, remove with advantage to America.

In the old long settled countries of Europe, all arts, trades, professions, farms, &c. are so full, that it is difficult for a poor man, who has children, to place them
where

where they may gain, or learn to gain a decent livelihood. The artisans, who fear creating future rivals in business, refuse to take apprentices, but upon conditions of money, maintenance, or the like, which the parents are unable to comply with. Hence the youth are dragged up in ignorance of every gainful art, and obliged to become soldiers or servants, or thieves for a subsistence. In America, the rapid increase of inhabitants takes away that fear of rivalry, and artisans willingly receive apprentices from the hope of profit by their labour, during the remainder of the time stipulated, after they shall be instructed. Hence it is easy for poor families to get their children instructed; for the artisans are so desirous of apprentices, that many of them will even give money to the parents, to have boys from ten to fifteen years of age bound apprentices to them, till the age of twenty one; and many poor parents have, by that means, on their arrival in the country, raised money enough to buy land sufficient to establish themselves, and to subsist the rest of their family by agriculture. These contracts for apprentices are made before a Magistrate, who regulates the agreement according to reason and justice; and having in view the formation of a future useful Citizen, obliges the Master to engage

engage by a written indenture, not only that during the time of service stipulated, the apprentice shall be duly provided with meat, drink, apparel, washing, and lodging, and at its expiration with a compleat new suit of clothes, but also that he shall be taught to read, write, and cast accompts; and that he shall be well instructed in the art or profession of his Master, or some other, by which he may afterwards gain a livelihood, and be able in his turn to raise a family. A copy of this indenture is given to the apprentice or his friends, and the Magistrate keeps a record of it, to which recourse may be had in case of failure by the Master in any point of performance. This desire among the Masters to have more hands employed in working for them, induces them to pay the passages of young persons, of both sexes, who on their arrival agree to serve them one, two, three, or four years; those who have already learned a trade, agreeing for a shorter term, in proportion to their skill, and the consequent immediate value of their service; and those who have none, agreeing for a longer term, in consideration of being taught an art their poverty would not permit them to acquire in their own country.

The almost general mediocrity of fortune that prevails in America, obliging its

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people to follow some business for subsistence, those vices that arise usually from idleness, are in a great measure prevented. Industry and constant employment are great preservatives of the morals and virtue of a Nation. Hence bad examples to youth are more rare in America, which must be a comfortable consideration to parents. To this may be truly added, that serious Religion, under its various denominations, is not only tolerated, but respected and practised. Atheism is unknown there; Infidelity rare and secret; so that persons may live to a great age in that country without having their piety shocked by meeting with either an Atheist or an Infidel. And the Divine Being seems to have manifested his approbation of the mutual forbearance and kindness with which the different sects treat each other, by the remarkable prosperity with which he has been pleased to favour the whole country.

R E M A R K S

CONCERNING THE

SAVAGES OF NORTH-AMERICA.

SAVAGES we call them, because their manners differ from ours, which we think the perfection of civility; they think the same of theirs.

Perhaps if we could examine the manners of different nations with impartiality, we should find no people so rude as to be without any rules of politeness; nor any so polite as not to have some remains of rudeness.

The Indian men, when young, are hunters and warriors; when old, counsellors; for all their government is by the counsel or advice of the sages; there is no force, there are no prisons, no officers to compel obedience, or inflict punishment. Hence they generally study oratory; the best speaker having the most influence. The Indian women till the ground, dress the food, nurse and bring up the children, and preserve and hand down to posterity the

memory of public transactions. These employments of men and women are accounted natural and honourable. Having few artificial wants, they have abundance of leisure for improvement by conversation. Our laborious manner of life compared with theirs, they esteem slavish and base; and the learning on which we value ourselves, they regard as frivolous and useless. An instance of this occurred at the Treaty of Lancaster in Pennsylvania, anno 1744, between the Government of Virginia and the Six nations. After the principal business was settled, the Commissioners from Virginia acquainted the Indians by a speech, that there was at Williamsburg a college with a fund, for educating Indian youth; and that if the Chiefs of the Six Nations would send down half a dozen of their sons to that college, the Government would take care that they should be well provided for, and instructed in all the learning of the white people. It is one of the Indian rules of politeness not to answer a public proposition the same day that it is made; they think it would be treating it as a light matter; and that they shew it respect by taking time to consider it, as of a matter important. They therefore deferred their answer till the day following; when their Speaker began, by expressing

pressing their deep sense of the kindness
 of the Virginia Government, in making
 them that offer ; “ for we know,” says he,
 “ that you highly esteem the kind of learn-
 “ ing taught in those colleges, and that the
 “ maintenance of our young men, while
 “ with you, would be very expensive to
 “ you. We are convinced, therefore, that
 “ you mean to do us good by your proposal,
 “ and we thank you heartily. But you
 “ who are wise must know, that different
 “ nations have different conceptions of
 “ things ; and you will therefore not take
 “ it amiss, if our ideas of this kind of edu-
 “ cation happen not to be the same with
 “ yours. We have had some experience
 “ of it: Several of our young people were
 “ formerly brought up at the colleges of
 “ the Northern Provinces; they were in-
 “ structed in all your sciences; but when
 “ they came back to us, they were bad
 “ runners; ignorant of every means of liv-
 “ ing in the woods; unable to bear either
 “ cold or hunger; knew neither how to
 “ build a cabin, take a deer, or kill an ene-
 “ my; spoke our language imperfectly;
 “ were therefore neither fit for hunters,
 “ warriors, or counsellors; they were to-
 “ tally good for nothing. We are however
 “ not the less obliged by your kind offer,
 “ though we decline accepting it: And to
 “ shew

“ shew our grateful sense of it, if the Gen-
 “ tlemen of Virginia will send us a dozen
 “ of their sons, we will take great care of
 “ their education, instruct them in all we
 “ know, and make *men* of them.”

Having frequent occasions to hold public Councils, they have acquired great order and decency in conducting them. The Old Men sit in the foremost ranks, the Warriors in the next, and the Women and Children in the hindmost. The business of the women is to take exact notice of what passes, imprint it in their memories, for they have no writing, and communicate it to their Children. They are the Records of the Council, and they preserve tradition of the stipulations in Treaties a hundred years back; which, when we compare with our writings, we always find exact. He that would speak, rises. The rest observe a profound silence. When he has finished, and sits down, they leave him five or six minutes to recollect, that if he has omitted any thing he intended to say, or has any thing to add, he may rise again, and deliver it. To interrupt another, even in common conversation, is reckoned highly indecent. How different this is from the conduct of a polite British House of Commons, where scarce a day passes without some confusion, that makes the Speaker hoarse
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in calling *to order*; and how different from the mode of conversation in many polite companies of Europe, where, if you do not deliver your sentence with great rapidity, you are cut off in the middle of it by the impatient loquacity of those you converse with, and never suffered to finish it.

The politeness of these Savages in conversation, is indeed, carried to excess; since it does not permit them to contradict, or deny the truth of what is asserted in their presence. By this means they indeed avoid disputes; but then it becomes difficult to know their minds, or what impression you make upon them. The Missionaries who have attempted to convert them to Christianity, all complain of this as one of the great difficulties of their Mission. The Indians hear with patience the Truths of the Gospel explained to them, and give their usual tokens of assent and approbation: You would think they were convinced. No such matter. It is mere civility.

A Swedish Minister having assembled the Chiefs of the Sasquehanah Indians, made a Sermon to them, acquainting them with the principal historical facts on which our Religion is founded; such as the fall of our First Parents by eating an Apple; the coming of Christ to repair the mischief; his miracles and suffering, &c.----
When

When he had finished, an Indian Orator stood up to thank him. "What you have told us," says he, "is all very good. It is indeed bad to eat apples. It is better to make them all into cyder. We are much obliged by your kindness in coming so far, to tell us those things which you have heard from your Mothers. In return, I will tell you some of those we have heard from ours.

"In the beginning, our Fathers had only the flesh of animals to subsist on; and if their hunting was unsuccessful, they were starving. Two of our young hunters having killed a deer, made a fire in the woods to broil some parts of it. When they were about to satisfy their hunger, they beheld a beautiful young woman descend from the clouds, and seat herself on that hill which you see yonder among the Blue Mountains. They said to each other, it is a Spirit that perhaps has smelt our broiling venison, and wishes to eat of it: Let us offer some to her. They presented her with the tongue: She was pleased with the taste of it, and said, your kindness shall be rewarded. Come to this place after thirteen moons, and you shall find something that will be of great benefit in nourishing you and your children to the latest

“ latest generations. They did so, and to
 “ their surprise, found plants they had ne-
 “ ver seen before; but which, from that
 “ ancient time have been constantly culti-
 “ vated among us, to our great advantage.
 “ Where her right hand had touched the
 “ ground, they found maize; where her
 “ left hand had touched it, they found kid-
 “ ney-beans; and where her backside had
 “ sat on it, they found tobacco.” The
 good Missionary, disgusted with this idle
 tale, said, “ What I delivered to you were
 “ sacred truths; but what you tell me is
 “ mere fable, fiction, and falsehood.” The
 Indian, offended, replied, “ My Brother,
 “ it seems your friends have not done you
 “ justice in your education; they have not
 “ well instructed you in the rules of com-
 “ mon civility. You saw, that we who
 “ understand and practise those rules, be-
 “ lieved all your stories, why do you re-
 “ fuse to believe ours?”

When any of them come into our towns,
 our people are apt to crowd round them,
 gaze upon them, and incommode them
 where they desire to be private; this they
 esteem great rudeness, and the effect of the
 want of instruction in the rules of civility
 and good manners. “ We have,” say they,
 “ as much curiosity as you, and when you
 “ come into our towns, we wish for oppor-
 D “ tunities

“ tunities of looking at you ; but for this
 “ purpose we hide ourselves behind bushes
 “ where you are to pass, and never intrude
 “ ourselves into your company.”

Their manner of entering one anothers villages has likewise its rules. It is reckoned uncivil in travelling strangers to enter a village abruptly, without giving notice of their approach. Therefore, as soon as they arrive within hearing, they stop and hollow, remaining there till invited to enter. Two old men usually come out to them, and lead them in. There is in every village a vacant dwelling, called the strangers house. Here they are placed, while the old men go round from hut to hut, acquainting the inhabitants that strangers are arrived, who are probably hungry and weary ; and every one sends them what he can spare of victuals and skins to repose on. When the strangers are refreshed, pipes and tobacco are brought ; and then, but not before, conversation begins, with enquiries who they are, whither bound, what news, &c. and it usually ends with offers of service ; if the strangers have occasion of guides, or any necessaries for continuing their journey ; and nothing is exacted for the entertainment.

The same hospitality, esteemed among them as a principal virtue, is practised by
 private

private persons; of which *Conrad Weiser*, our Interpreter, gave me the following instance. He had been naturalized among the Six Nations, and spoke well the Mohock language. In going through the Indian Country, to carry a message from our Governor to the Council at *Onondaga*, he called at the habitation of *Canassatego*, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum and water for his drink. When he was well refreshed, and had lit his pipe, *Canassatego* began to converse with him: Asked how he had fared the many years since they had seen each other, whence he then came, what occasioned the journey, &c. Conrad answered all his questions; and when the discourse began to flag, the Indian, to continue it, said, “Conrad, you
 “ have lived long among the White People,
 “ and know something of their customs; I
 “ have been sometimes at Albany, and have
 “ observed, that once in seven days they
 “ shut up their shops, and assemble all in
 “ the great house; tell me, what it is for?
 “ What do they do there?” “ They meet
 “ there,” says Conrad, “ to hear and learn
 “ *good things*.” “ I do not doubt,” says the
 Indian, “ that they tell you so; they have
 “ told me the same : But I doubt the truth

“ of what they say, and I will tell you my
 “ reasons. I went lately to Albany to sell
 “ my skins, and buy blankets, knives, pow-
 “ der, rum, &c. You know I used general-
 “ ly to deal with Hans Hanson; but I was
 “ a little inclined this time to try some o-
 “ ther Merchants. However, I called first
 “ upon Hans, and asked him what he
 “ would give for beaver. He said he could
 “ not give more than four shillings a pound:
 “ But, says he I cannot talk on business
 “ now; this is the day when we meet to-
 “ gether to learn *good things*, and I am go-
 “ ing to the meeting. So I thought to
 “ myself, since I cannot do any business to-
 “ day, I may as well go to the meeting too,
 “ and I went with him. There stood up a
 “ man in black, and began to talk to the
 “ people very angrily. I did not under-
 “ stand what he said; but perceiving that
 “ he looked much at me, and at Hanson, I
 “ imagined he was angry at seeing me there;
 “ so I went out, sat down near the house,
 “ struck fire, and lit my pipe, waiting till
 “ the meeting should break up, I thought
 “ too, that the man had mentioned some-
 “ thing of Beaver, and I suspected it might
 “ be the subject of their meeting. So
 “ when they came out, I accosted my Mer-
 “ chant. “ Well, Hans, says I, I hope you
 “ have agreed to give more than four shil-
 “ lings

“ lings a pound.” “ No, says he, I cannot
 “ give so much. I cannot give more than
 “ three shillings and fixpence.” I then
 “ spoke to several other dealers, but they
 “ all sung the same song, three and fix-
 “ pence. This made it clear to me that my
 “ suspicion was right; and that whatever
 “ they pretended of meeting to learn *good*
 “ *things*, the real purpose was to consult
 “ how to cheat Indians in the price of Bea-
 “ ver. Consider but a little, Conrad, and
 “ you must be of my opinion. If they met
 “ so often to learn *good things*, they would
 “ certainly have learned some before this
 “ time. But they are still ignorant. You
 “ know our practice. If a white man in
 “ travelling through our country, enters one
 “ of our cabins, we all treat him as I treat
 “ you; we dry him if he is wet, we warm
 “ him if he is cold, and give him meat and
 “ drink, that he may allay his thirst and
 “ hunger; and we spread soft furs for him
 “ to rest and sleep on: We demand nothing
 “ in return. * But if I go into a white man’s
 “ house at Albany, and ask for victuals and
 “ drink, they say, where is your money;
 “ and

* It is remarkable, that in all ages and countries, hos-
 pitality has been allowed as the virtue of those, whom
 the Civilized were pleased to call Barbarians; the
 Greeks celebrated the Scythians for it. The Saracens
 possessed

“ and if I have none, they say, get out, you
 “ Indian Dog. You see they have not yet
 “ learned those little *good things*, that we
 “ need no meetings to be instructed in, be-
 “ cause our mothers taught them to us
 “ when we were children; and therefore it
 “ is impossible their meetings should be, as
 “ they say, for any such purpose, or have
 “ any such effect; they are only to contrive
 “ *the cheating of Indians in the price of Bea-*
 “ *ver.*”

possessed it eminently; and it is to this day the reigning
 virtue of the wild Arabs. St. Paul too, in the relation
 of his voyage and shipwreck, on the Island of Melita,
 says, “ The barbarous people shewed us no little kind-
 “ ness; for they kindled a fire, and received us every
 “ one, because of the present rain, and because of the
 “ cold.”

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