
THE JOURNAL
OF THE
REV. JOHN BRAINERD,
hon. Degree, 1749.
From January, 1761, to October, 1762.

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REV. JOHN BRAINERD,

FROM

JANUARY, 1761, TO OCTOBER, 1762.

WITH AN

INTRODUCTION BY PROF. GEORGE MACLOSKIE, LL.D. *Prof.*

TOMS RIVER, N. J. :

PRINTED AT THE OFFICE OF THE NEW JERSEY COURIER.

1880.

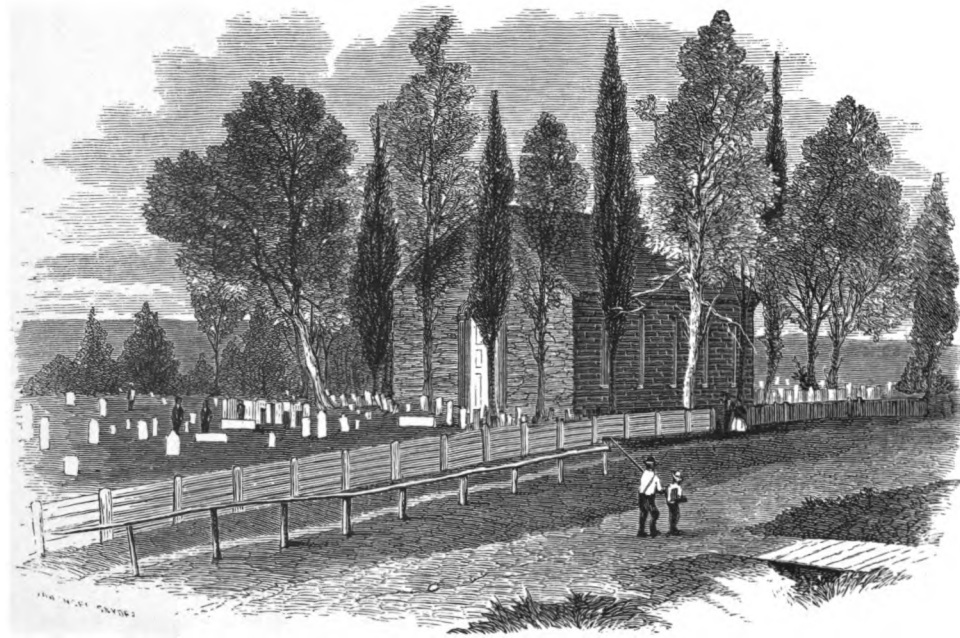
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PRESBYTERIAN CHURCH OF DEERFIELD, N. J.

THE BURIAL PLACE OF JOHN BRAINERD.

See page 21 of this Journal, and The Life of John Brainerd, published by the Presby'tn Board of Publication, p. 435.

INTRODUCTION.

BY PROF. GEORGE MACLOSKIE, LL.D., OF PRINCETON.

The following Journal was presented to me a few years ago by the Rev. Dr. Macaulay, of the *Religious Tract Society*, of London. It has neither title nor name of the author, nor name of his residence, excepting the indefinite term "The Indian town." It is, in fact, a mere fragment, being the continuation of a preceding journal. As Dr. Macaulay saw the name Princeton in it, he sent it by me to the college for safe custody.

The Journal is a small, neatly-written manuscript of 60 pages, extending over a period of nearly two years, from January, 1761, to October, 1762. It refers to Bridgetown as not far from the writer's abode, it shows that he acted as missionary to Indians and whites, it gives the names of the places in which he preached, with the number of miles he had to ride homewards. Putting these things together, and remembering that Burlington county possessed two Indian towns, Brotherton (granted by government to the Indians in 1758,) and Wepink (which Smith's History of New Jersey, page 484, describes as "on a tract formerly secured by an English right to the family of King Charles, an Indian Sachem,") and that Bridgetown was the ancient name of Mount Holly, "and this name was recognized in a charter for a library company here, so early as 1765," (Gordon's *Gazetteer of New Jersey*,) we conclude that Brotherton is the Indian Town spoken of in the manuscript, (not Wepink as this place is also frequently named in it;) and that the writer was John Brainerd, the brother and successor in missionary work of David Brainerd, and

for ten years (from about 1758 to 1768) residing among the Indians in this village. The manuscript shows that its author was a trustee of Princeton College, as John Brainerd was after 1755.

David Brainerd's career was as brief as it was brilliant, continuing only from 1743 till his death in 1747. One of the best services which he rendered to missions was inducing his brother John to take up the work which he laid down, and thus to enter on a missionary career that only ended with the death of the latter in 1781.*

The interesting Life of John Brainerd, by the late Dr. Thomas Brainerd, of Philadelphia, (published in 1865,) is, after 1749, mainly a collection of items from letters, synodical records, and vague traditions. All his diaries and papers were burned early in this century, and (saving a brief journal of the early part of his missionary life) his biographer had to fill up the pages of his work by gatherings from without. Of the year 1762 (one of the years covered by this manuscript) he writes, "we have no report of Mr. Brainerd's missionary labors this year."

The manuscript before us is a precious fragment of the missing journals rescued from destruction. It was probably written out by Mr. Brainerd and sent to the English or Scottish friends of the mission. The general style of the manuscript and a comparison with John Brainerd's handwriting indicate that it was penned by himself. It furnishes a striking picture of missionary zeal, such

*John Brainerd was buried at Deerfield in Cumberland county.

as had few parallels in the century to which it belonged. It gives no narratives of great awakenings, though here and there evidences come forward of spiritual good. John Brainerd was not celebrated like Whitefield or Wesley or even the Tennents; he had none of the stimulating influences which surrounded them. Residing in the remote Indian village near Shamong, (not Shamong station on the N. J. Southern R. R., but a place about four miles north of Atsion) having recently lost his wife and two of his children, his only surviving child, Mary, being at this time 50 miles away at Cohansey, he gave his days and his nights to the temporal and spiritual good of the Indians. He followed them to their haunts over the whole country, preaching to them, catechising them, protecting them from temptations to intemperance and from the cupidity of white people, training them to fence and sow their lands, and often succeeding in settling their disputes.

Nor did he neglect the white people who were as sheep without a shepherd over the extensive district in which he itinerated. His congregations usually consisted of Indians and whites; and after praying and preaching for the Indians in their language, he would repeat the same service for the whites in English. The crowded assemblages and the readiness of the people to comply with his exhortations about erecting meeting houses and preparing the way for the Gospel ministry, testify how acceptable he was. Bridgetown, Bordentown, (with the Indian village of Pennsborough across the Delaware), Timber Creek, Woodbury, Wepink, a Dutch settlement in that part (with the choice of a site for a meeting house at Longacoming), Salem, Penn's Neck, Cape May, Great Egg Harbor, the Forks of Little Egg Harbor, Mannahawkin, Toms River, Cedar Bridge, all these names and others carry us on his rounds over a wide district to be officered so well by one man. The church-extension over

this district during the years of the record is equally instructive. At Timber Creek and Woodbury he sees the meeting houses repaired, endeavors to promote subscriptions for supporting a pastor, and urges the people of the former place to secure a farm for a parsonage. He takes note of preaching in the new meeting house at the Forks of Little Egg Harbor, and promotes a subscription for support of the Gospel ministry in these parts. At Great Egg Harbor, he got the large sum of £80 subscribed annually for the support of the Gospel ministry. At Mannahawkin and Toms River, he endeavored to get the people to join in raising the support of a minister for both places. Near Wepink, he tries to get the whites and Indians to unite in a similar enterprise, and also to have a meeting-house built. All these movements, and other similar ones, were in poor, sparsely settled districts, and inside of two years.

His labors were occasionally varied by journeys abroad, as meetings of college trustees in Princeton; by journeys to Cohansey (probably to see his daughter); by a trip on private business to New England, and by a long journey to an Indian Treaty, at Lancaster, in Pennsylvania, where he vainly endeavored to get the Indian Chiefs to hearken to his preaching; and finally by attacks of sickness brought on by exposure to severe weather in the discharge of his mission duties.

In May, 1762, he speaks of attendance on, and close application to the business of Synod, in Philadelphia. But with modesty ever characteristic of him, he does not say that he was Moderator of Synod, nor does he hint that he distinguished himself as a peacemaker on the occasion.

Why, we naturally ask, did his work afterwards collapse? The disturbances of Revolutionary times only partially afford the reply. His published Life significantly says that after his death, in 1781, "neither the Scottish Society nor the Synod seemed longer to assume re-

sponsibility for the welfare of the Indian congregation at Brotherton." The novelty of work for Indians had lost its charm; the duty of sending the Gospel to our neglected districts was not felt.

The Presbyterian Church suffered much from the long, desolating war of the Revolution, and was impoverished in men and money. The stronger churches scoured the ministers who survived the war, and some of the feeble churches in which John Brainerd labored became extinct. The Baptists labored in various places, especially in Cape May county. The Methodist ministers returning from England found an open field; gathered some of the fruits of Brainerd's labor, and occupied the ground first by large circuits, and afterwards multiplied their churches and ministers.

Within thirty years, South Jersey has been opened by many railroads, and the population has largely increased. Presbyterians again claim the right to occupy the territory in which Brainerd trav-

eled more than a century ago. Their churches are now dotting the whole coast, as well as the lines of railroad inland. The Rev. Allen H. Brown is under the appointment of the Synod of New Jersey to watch over and nourish these churches. I have requested him to append such notes as his knowledge of the field may suggest.

The date of John Brainerd's letter to Enoch Green as printed in his *Life* (page 328 and appendix) is a mistake. "Trenton, June 21, 1761," cannot be the date, for the writer spent that day at home, in Brotherton, and it was the Sabbath day, on which, probably, he did not write letters. He seems to have been in Trenton on June 24, conducting a funeral service, on his way to Princeton, and his 24 might be easily misread 21.

Here follows his *Journal*, with his own peculiarities of diction and spelling.

Princeton, Nov. 7, 1879.

JOHN BRAINERD'S JOURNAL.

In my late journey to Penn's-Neck * & Salem, which was by Presbyterial Appointment, I suffered much, by reason of the severity of the season; took a great cold, and after my Return, was in a poor state of Body for several Weeks, but not confined to the House; and, thro' divine goodness, able, in some Part, to perform the Duties of the Mission.

I returned on the 7th of January 1761 as has been already related in the close of the preceding Journal; and the next Sabbath, which was the 11th of the Month, I convened the Indians together, and attended two exercises of Divine worship. And the Wednesday following a meeting in the evening.

Thursday, Jan. 15. Rode several Miles to a Cedar Swamp, to visit an afflicted Family; they having one child lying dead in the House, & the Mother in a very weak & low State.

Lord's Day, Jan. 18. Performed divine worship twice with the Indians and others that attended. And spent some Time the ensuing week in visiting them at their Houses.

And the next Sabbath convened them again, and Discharged the Duties of the Day as usual.

Lord's Day, Feb. 1. Spent the Sabbath at Bridgetown; and in the Forenoon preached a Funeral Sermon for His late Majesty King George the Second; His present Majesty having been proclaimed, in this Province, the preceding week. Afterwards touched on the happy Accession of King George the third, and in the close of the latter exercise

* Now Pennsville on the Delaware, six miles north of Salem.

read his Majesty's Royal Proclamation for the Suppression of Vice & encouragement of Virtue.

This week I went to Philadelphia, intending to return toward the latter end; but having the melancholy News of the Death of the Reverend Mr. Davies, President of the College of New Jersey, I thought it my Duty to go to Princeton, and attend his Funeral: And being desired by several Ministers present, I tarried over the Sabbath, and preached one Part of the Day in College Hall.

And being necessarily detained by Business, did not return home till toward the end of the week.

Lord's Day Feb. 15. This being the First Sabbath of my being at home after the Proclamation of his Majesty King George the third in this Province I thought it proper to inform my Congregation of the late King's Death, and the Accession of his Illustrious successor, our present rightful Sovereign; and gave them a Discourse suited to the occasion.

In the afternoon I preached a Sermon with Reference to the much lamented Death of the late Reverend & worthy President Davies.

Spent considerable Part of Several Days, this week in visiting the Indians; and on Wednesday evening convened them for publick Worship.

Toward the latter end of the week, I went to Great Egg Harbour; and on Saturday preached a Lecture at the House of John English, about 40 miles from hence.

Lord's Day, Feb. 22. Rode fifteen miles and preached twice at the House

of William Reed on the seashore, to a numerous congregation. and perform'd divine service in my usual manner.

Rode ten miles, the next Day, eastward, and preached a lecture at Chesnut-neck; and after sermon stayed the Heads, or principal members of the congregation to discourse about building a meeting house. And the same evening rode about 25 miles homeward.

The next Day I pass'd my own dwelling, and rode to Bridgetown; being called to meet the Trustees of the College, at Princeton the next Day at eleven o'clock.

Accordingly I set out very early in the Morning, and arived there about twelve, having ridden near thirty Miles.

Business & Stormy Weather detained me till Saturday, when I return'd home.

Lord's Day, Mar. 1. Spent the Sabbath with the Indians and perform'd divine service both Parts of the Day in the usual manner. And on thursday evening, convened the Indians again and attended the worship of God.

Spent some Time this Week with the Indians about their Temporal Business; Particular with Regard to preparing their ground for corn and other seed.

Lord's Day, Mar. 8. Spent the Sabbath at Neshamina, about 45 miles from hence, by order of Presbytery; Mr. Beatty not being yet returned from Europe.

The next Day I preached a Lecture at Abington in my way to Philadelphia; The Rev. Mr. Treat, Minister of that congregation, being confined by sickness.

Had a very ill Turn in Town, probably by a cold I had taken, the weather having been very stormy & uncomfortable; but thro' divine goodness it did not continue long so sharp.

As soon as I was a little recovered, I returned home, but was obliged, in a great measure to confine myself to my house for some Days.

Lord's Day, Mar. 15. I returned to the Meeting-house, tho' under great bodily Indisposition & some Danger;

The next Thursday I convened the People together again, in the Afternoon, for divine service, and gave them a Discourse pointing out the Duty of Christian Neighbours one to another; and when divine worship was ended, settled a Temporal Affair, about which there had been some Difference.

Lord's Day, Mar. 22. Preached to the College in Nassau Hall, at the Request, & by Order of the Trustees; and returned home the next Friday. And the ensuing Sabbath performed divine service twice among the Indians as usual. The same evening I conversed with two Persons about the great concerns of their souls, one of whom was under considerable awakenings.

The next Day I preached a Lecture to a Company of People who are working at a Cedar Swamp a few miles Distance, at the Request of some of the Company.

And the Wednesday following I convened the Indians, in the evening, and gave them a discourse upon Industry; pointing out the great evil of Idleness, and exhorting them to honest, diligent Industry as being friendly both to their temporal & spiritual good.

Lord's Day, Apr. 5. Rode to Woodbury this morning, the preceding Day having been stormy & unfit for travelling, and attended two exercises of divine Worship. And the next Day preached a Lecture at Timber Creek,* and returned home the same evening.

Lord's Day, Apr. 12. Spent the Sabbath among the Indians, and performed divine service both Parts of the Day in my usual manner. And the Wednesday following attended an evening meeting.

The next Friday I rode to Wading River,† twenty miles on my Road to Manuhooking, and preached a Lecture to a considerable congregation. Pro-

* Now called Blackwoodtown.

† The will of John Leak, dated 1777, proves that there was then a Meeting House at Wading River on land which he devised. It was near Bridgeport.

ceeded on my journey to the Seaside, and spent the Sabbath at Manuhooking ; attending two religious exercises.

The Tuesday following I rode up the shore northward about 16 miles and preached a Lecture. And returned home the latter end of the Week.

Lord's Day, Apr. 26. Kept Sabbath at home, and performed divine service twice. Preaching two short discourses, one for the Indians, the other for the White People at each exercise.

And the next thursday attended an evening meeting.

Lord's Day, May 3. Kept Sabbath at Penn's neck, upward of 50 miles from hence ; and attended two exercises : Then rode to Salem and preach an Evening Sermon in a private House.

The next Day I preach'd a Lecture in the Court-House.

And the Day following left Salem, and came homeward.

Lord's Day, May 10. Spent the Sabbath with the Indians, and perform'd divine service both Parts of the Day in the manner above related.

The next Day I set out for Salem again upon Special Business, relative to the Mission & my Residence among the Indians ; and returned toward the end of the week.

After I came home I was seized with an extraordinary epidemical cold ; but as it took me just before the Sabbath, I was not disabled from performing divine Service, tho' afterward was confined to my Room for several Days.

This week the Synod began to set in Philadelphia.

Lord's Day May 24. Being now considerably recovered of my Illness I was able to attend divine Worship both Parts of the Day as usual.

The next Day I rode to Philadelphia, where the Synod was sitting ; and Business being concluded on Tuesday evening, set out the next morning, in Company with a number of my Bretheren, for Princeton to attend a meeting of the

Trustees of the College, and continued there the Remainder of the week.

Lord's Day, May 31. Kept Sabbath at Princeton, and heard two of my Reverend Bretheren with much satisfaction & Delight ; and continued in Town two Days after.

The principal Business of this Meeting was the Election of a President to supply the Place of the late Reverend & Worthy Mr. Davies, and several of the Trustees being sick with that epidemical cold above mentioned, 'twas with great Difficulty that a Quorum of the Body could be obtained, without which neither this nor any other Business could be transacted. And those of the corporation already convened, were obliged to send several expresses to distant members, which occasioned so long a tarry at Princeton. In the convention the Reverend Mr. Samuel Finley Minister of the Gospel at Nottingham in Pennsylvania was elected. Being appointed to transact some Business in Philadelphia, relating to the College, I did not return home till toward the End of the Week.

Lord's Day June 7. Convened the Indians for divine worship, & attended the same both Parts of the Day as heretofore.

Visited among the Indians this week, and on Wednesday evening convened them for publick Worship.

Lord's Day June 14. Spent the Sabbath again with the Indians, and attended two religious exercises as usual.

This Week I took a Journey to Cohansay, about 50 Miles. Preach'd three Lectures, and returned on Saturday evening.

Lord's Day June 21. Convened the Indians, and performed divine service both Parts of the Day as usual.

Wednesd. June 24, was Kept as a solemn Fast in compliance with an Order of Synod ; and two exercises were religiously attended.

The next Day I set out for Princeton, and in my way thither, preached a Fun-

eral sermon, at the Desire of one of my Bretheren.

Lord's Day June 28. The Reverend Mr. Finley not being yet arrived, I performed divine service in the College Hall, by the Appointment of the Trustees, at their last meeting.

The next Day I rode 18 miles homeward, and preach a Lecture at Bordentown, and administered the Ordinance of Baptism.

Lord's Day July 5. Convened the Indians together, and attended two Exercises of Religion in our usual manner.

The next Day I rode 15 miles to the Forks of Eggharbour, and preach'd a Lecture. And on Wednesday convened the Indians, and gave them an Evening Sermon.

Lord's Day July 12. Kept Sabbath at home again, and performed divine service both Parts of the Day as usual.

This Week I rode to Cohansey* upon some Personal Business, and returned by Woodbury, where I spent the next Sabbath; attended two Exercises, and in the close of the latter admitted a Person (with whom I had previously & repeatedly conversed on the subject) to renew his baptismal covenant, and administered Baptism to his Infant child.

The next Day I preached a Lecture at Timber Creek and came fifteen miles homeward, but was prevented coming any further by a heavy thunderstorm.

Spent part of this Week in visiting the Indians at their respective Habitations.

And the next Lord's Day convened the Indians from their several settlements in these Parts, at Bridgetown and attended three religious exercises; one peculiarly calculated for the Indians, a very considerable Number of whom were present, and gave devout attention to divine service.

On the Wednesday & thursday of this week I assisted at the Examination of those who stood candidates for the first

* In Cumberland county, near Bridgeton, which is on the Cohansey Creek.

Honours of the College. And the next morning set out for New England: But being hindered by the Rain got no further than New York this week, and there kept Sabbath.

Prosecuted my Journey on Monday morning, accomplished my Business in New England, repassed New York, and got to Eliz: Town the next Saturday. The next morning I rode to Westfield, and there kept Sabbath, the people being destitute of their minister for that Day.

The Day following I preached a Lecture at Springfield. And on Wednesday assisted at the Ordination of the Rev. Mr. Rae in Woodbridge. The next Day came to College, and so onward to my own Habitation among the Indians.

Lord's Day Aug. 16. Convened the Indians together, and perform'd divine service both Parts of the Day in the Manner as heretofore. And the next Wednesday we met together again and attended divine worship.

Lord's Day Aug 23. Spent the Sabbath again with the Indians, and had two Exercises of divine Worship as usual.

Lord's Day Aug. 30. Kept Sabbath at Bordentown to accommodate a small number of Indians who reside opposite to this Town in Pennsylvania. I had likewise a View to the White People who are destitute of the Gospel ministry in these Parts. Performed one Exercise for the Indians, and another for the English.

Lord's Day Septemb. 6. Spent the Sabbath at home, and attended two religious exercises; and at the close of the latter administered the Ordinance of Baptism to an english child, the Parents residing near this Indian settlement.

The next Day I rode to Cohansey, and returned the thursday following. And the next Day preached a Lecture at the Forks of little Eggharbour abt. 15 miles from home.

Lord's Day Sep. 13. Kept Sabbath at home, attending two religious exercises; and towards the close of the latter



PRESBYTERIAN CHURCH OF MAY'S LANDING, N. J.
At the Head of Navigation, on the Great Egg Harbour River. Erected in 1841.

administered the Ordinance of Baptism to an Infant, a child of one of the Indians.

Friday Sep. 18. Convened the Indians together this evening and attended divine service in our usual manner.

Lord's Day Sep. 20. Spent the Sabbath again with the Indians, and attended the Worship of God both Parts of the Day as usual. Also administered Baptism to an Infant, the child of Dutch Parents, in this neighbourhood.

Attended Commencement, this Week at the College in Princeton.

Lord's Day Octob. 4. On my return from Princeton, I kept Sabbath at Penningborough, the Place where the Indians reside, mentioned Aug. 30th. Attended two exercises among the Indians. Then crossed the River and preached an evening sermon at Bordentown.

The next Day but one I rode to Philadelphia, and was detained there with Business till the latter End of the Week.

Lord's Day Octob. 11. Kept Sabbath at home and performed divine service both Parts of the Day in the usual Manner. And the Wednesday following attended an Evening Meeting.

Lord's Day Octob. 18. Attended divine service with the Indians in the Forenoon; then rode to the Forks of little Eggharbour, and officiated to a considerable congregation.

Frid. Octob. 23. Convened the Indians together, and attended an Exercise of divine Worship.

Lord's Day Octob. 25. Spent the Sabbath at Bridgetown and performed divine service both Parts of the Day as usual.

Wednesd. Octob. 28. Attended an Evening Meeting with the Indians.

Lord's Day Novr. 1. Kept Sabbath at home, and attended the usual Exercises of divine Worship both Parts of the Day. And on Wednesday an Evening Lecture.

Towards the End of the Week I rode to Manhooking, and there I spent the next Sabbath, attending the usual Exercises

of divine Worship in the Day; and likewise in the Evening in a house about a mile distant to accommodate a Person who was not able to come out.

The next Day I rode 20 miles and preach'd at Wading River; and the Day following returned home.

Lord's Day Nov. 15. Performed divine Service in the Forenoon with the Indians; In the afternoon at the Forks of Little Egg Harbour. And the Tuesday following attended an Evening meeting with the Indians.

Lord's Day Nov. 22. Spent the whole Sabbath at home, and performed the usual Exercises of God's Worship, both parts of the Day.

The next Day I visited a sick Person. Spent some time in conversation, and concluded with Prayer. Toward night I set out on a journey to the South ward, and lodged at the Forks of little Egg harbour.*

The next Day I rode near 20 miles and preached towards the Head of Great Egg harbor River † to a larger congregation than heretofore in this Place.

The Day following I rode down the River over 10 miles, and preached again in a private house, to a crowded audience.—And the next, near the Mouth of the River, accommodating some on the seashore. Then crossed the Bay and preached an Evening Sermon on the north End of Cape May. ‡

The next Day I rode about 28 miles on the cape § and preached an Evening Sermon. And the Day following returned, and preached again at the north End of the Cape; and crossing the Bay the same Evening, rode about five miles to my Place of Lodging.

Lord's Day Novemb. 29. Rose early

* Near the villages of Batsto and Pleasant Mills. The Atsion and Batsto creeks combine to form the Little Egg Harbor River.

† May's Landing, the county town of Atlantic, is at the present head of navigation, which is here stopped by a bridge and the dam of the cotton mills.

‡ Now called Beesley's Point.

§ Early in the century there was a church near Cape May. It is now called Cold Spring Church.

this morning and rode 13 miles on the Seashore north ward,* and officiated twice to the largest Congregation I had ever seen in this Place.

The next Day I preached near the mouth of little Egg harbour, about 10 miles to the north ward of the Place I was at on the Lord's Day. and the next, at a Place called Cedar Bridge† fourteen miles on my way homeward. And the Day following at the Forks, ten miles from the last mentioned ; and came home the same evening.

In this round of Lectures I promoted a subscription for the settlement and support of the Gospel ministry, in this large Township [of great Eggharbour] and got near £80 subscribed to be continued annually for that pious use.

After my Return home I was very unwell for two Days, and unfit for any Business.

On Sabbath next, being the 5th of December, I convened the Indians together, and spent a suitable Portion of Time in the holy Exercises of Religion.

Lord's Day Dec. 6. Rode this Morning abt. 14 miles to Wepinck, the old Indian Town, and attended divine Worship there ; accommodating myself to the Indians, and like wise to the white People, a number of whom were present. In the afternoon preached at Bridgetown to a crowded Assembly.

The next Day I proceeded eastward, spent some Time at the College in Princeton, transacting some Business relative to the Mission. Then rode to Perth Amboy to pay my duty to Mr. Hardy, a Gentleman lately arrived with the King's Commission to take the Seat of Government in this Province.

Performed the several Businesses I went out upon, and returned home the next Saturday Evening.

Lord's Day Dec. 13. Spent the whole Day at home, and having convened the Indians, attended the usual Exercises of

the Sabbath . . . and an Evening Lecture the Wednesday following.

Saturday Decr. 19. Rode about 17 Miles and preach'd in a Dutch Neighbourhood. And the next Day Kept Sabbath at Timber Creek, and perform'd the usual services.

Mond. Dec. 21. Convened some of the Indians and assisted them about a secular affair.

Lord's Day Dec. 27. Spent the whole Sabbath with the Indians and perform'd divine service both Parts of the Day in the usual Manner.

Tuesd. Decem. 29. Assisted the Indians again in some of their temporal concerns.

The next Day I rode to Philadelphia to procure some Necessaries for house-keeping.

Frid. Jan. 1, 1762. Kept New Year in Town, and heard Dr. Allison from Eccl. 9, 12.

Lord's Day Jan. 3. Convened the Indians together and attended a New Year's Exercise. Then rode 15 miles to the Forks of Little Eggharbour, and did the same : and on Special Occasion, returned the same Evening.

And the next thursday attended an Evening Meeting with the Indians.

Lord's Day Jan: 10. Rode to Wepinck and officiated to a mixt Congregation of Indians and White People, in the Forenoon : In the afternoon at Bridgetown.

The next Day I preach'd a Lecture at Julitown about 7 miles from Bridgetown, to a very considerable congregation, and the next Thursday Evening at the Indian Town.

Lord's Day Jan. 17. Spent the Sabbath at home : and in the Forenoon performed two religious Exercises : one for the Indians, the other for the White People ; in the Afternoon accommodated both with one, in the best manner I could.

Wednesd. Jan. 20. Preach'd a Lecture at a Cedar Swamp, a few Miles distant, where there is a number of People

* To the north of Absecon.

† There was a place called Cedar Bridge where Egg Harbor City now stands.

at work. And the next Friday, an Evening Service to the Indians.

Lord's Day Jan. 24. Preach'd in the Forenoon at Wepinck, to a large Congregation : In the Afternoon at Bridgetown. The next Day at Julitown again, to a much larger Congregation than before. The Day following I had a general Convention of the Children at Bridgetown with whom I spent about 2 hours in Catechising and giving them Instructions, together with other Exercises of Religion. And after a short Intermission the grown People of the Town convened and attended sermon & other divine Exercises.

Tarried most of the Week in Town, and spent the Time chiefly in Ministerial Duties of a more private nature. Visited several Houses, and conversed with Persons, at their Request, concerning Baptism, and administered the Ordinance to one child, a number of People being convened on the Occasion. And returned home the next Saturday.

Lord's Day Jan. 31. Conven'd the Indians, and attended two Exercises of divine Worship in the usual Manner : Then rode a few Miles to a Cedar Swamp and preach'd an Evening Sermon. Attended two Evening Meetings with the Indians this week ; one on Tuesday, the other on Friday.

Sat. Feb. 6. Preach'd a Lecture about 17 miles from hence in my way to Timber Creek, where I Kept the next Sabbath, and perform'd two Exercises of divine Worship. Afterwards I rode to Woodbury and preach'd an Evening Sermon.

Spent part of the next Day in trying to get justice done to some of the Indians. Some White men, who owed them money, refusing to pay.

After this I rode into Philadelphia, to provide me some Cloathing and other necessaries ; and spent most of the Week in Town.

Lord's Day Feb. 14. Spent the Sabbath at home, and perform'd divine Worship twice in the usual Manner.

And the Wednesday following, convened the Indians again, & gave them an Evening Sermon.

Lord's Day Feb. 21. Preach'd in the Forenoon at home ; and in the afternoon at the Forks of little Egg harbour.

Wed. Feb. 24. Catechised the Children, and afterwards convened the grown People for divine Service.

Lord's Day Feb. 28. Spent the whole Day at home, and attended divine Service twice in the usual Manner.

And the next Wednesday attended an Evening Meeting with the Indians.

Lord's Day Mar. 7. Perform'd divine Service in the Forenoon near Wepinck, in the dwelling House of a White Man, more commodious than any of the Indians. In the Afternoon at Bridgetown. The next Day I preach'd at a Place called the Newmill* about 7 miles from Bridgetown. And the Day following at the Place where I was in the former part of the Lord's Day. After service I used some endeavors to have a meeting house built to accommodate both the Indians & White People, and got upwards of twenty Pounds subscribed for that Purpose.

Wednesd. Mar. 10. Attended an Evening Meeting at home with the Indians in our usual Manner.

The two next Evenings were spent with the Indians in contriving about temporal Affairs ; viz. mending of Bridges, fencing of Land, getting ready for Planting, & the like.

The next Sabbath I preach'd at home in the Forenoon, and at the Forks of little Egg harbour in the Afternoon.

And on Wednesday attended a Lecture in the Evening as usual.

Frid. Mar. 19. Directed and assisted the Indians about those temporal concerns mention'd last week.

Spent the next Sabbath at Manuhocking on the Seashore, and attended two Exercises of divine Worship. And the Tuesday following preach'd 16 or 17 Miles up the Shore northward. And

*The old name of Pemberton. See N. J. Historical Collections, page 106.

after divine Service promoted a subscription for the Calling & Settling of a Minister among them, as I did at Manuhocking the preceding Sabbath, proposing that one Minister should supply both Places. Returned home the next Day and perform'd divine Worship with the Indians in the Evening.

And the next Evening the Indians met together again, and I expounded a Passage of Sacred Scripture to 'em, concluding with Singing a Psalm and Prayer.

Lord's Day, Mar. 28. Attended divine service at home in the Forenoon, in the Afternoon at Bridgetown.

Attended a meeting of the Trustees at Princeton this Week, and returned home on Friday Evening. I had appointed a Meeting for divine Worship with the Indians, but could not possibly get Business done abroad, so as to fulfill my Appointment.

The next Day I rode to Timber Creek.

Lord's Day Apr. 4. Attended divine service in the Forenoon at Timber Creek, and at the Close of the Exercise, promoted a Subscription for settling and supporting a Gospel Minister in these Parts; Then rode to Woodbury and did the same; adopting my Discourses in both Places to promote that pious Design.

Had the Pleasure of seeing both Meeting houses repaired, and tolerably fit for the Worship of God.

The next Day I rode into Philadelphia to attend a Presbytery, and returned home on Wednesday Evening.

Frid. Apr. 9. Convened the Indians together and attended on a sermon preach'd by Revd. Mr. Lawrence, who was providentially here.

Lord's Day Apr. 11. Kept Sabbath at home, and attended publick Worship as usual; praying and preaching both Parts of the Day, both in english and indian.

Mond. Apr. 12. Spent some Time with a company who were clearing Land. Took care that they had not too much Strong Drink. The rest of the Day I spent in bodily Labour; and the Even-

ing in settling Differences between a Man and his Wife.

Spent the two next succeeding Days about my Garden (preparing for seed), and other Spring Work. . . .

And in the Evening of the latter convened the Indians, and attended divine Worship in the usual Manner.

Thursd. Apr. 15. Rode about 17 Miles westward & preach'd to a considerable Congregation; and after the Worship of God was ended promoted two Subscriptions; one for the Building of a Meeting House the other for the Support of the Gospel Ministry; proposing that these People should join with Timber Creek * & Woodbury. Both were subscrib'd very well.

Lord's Day Apr. 18. Preach'd in the Forenoon at Wepinck; in the Afternoon at home. I had a very crowded Audience at the former, the latter more there than usual.

The next Day I rode out to take care of the Indian Lands, having been inform'd that People cut off the Timber: as also some other affairs of a temporal Nature relating to the Indians.

Tuesd. Apr. 20. Preach'd a Lecture to a Number of People working at a Cedar Swamp abt. 3 Miles off. And next Day I preach'd at a Place called Goshen; returned home in the Afternoon, and attended an Evening Meeting with the Indians as usual.

Frid. Apr. 23. Rode down into the Ccountry to settle an Affair with a Man who had been concerned with the Indians in some secular Affairs. Then rode to Bridgetown to consult the Law respecting the Indian Lands at Wepinck; and what should be done to prevent the White People cutting off the Timber: and return'd home next Day.

Lord's Day Apr. 25. Perform'd divine service in the Forenoon at home. Gave two short Discourses; one for the Indians the other for the English, and pray'd in both Languages.

* See below note on Sept. 15th.

In the Afternoon rode to the Forks of little Eggharbour, and officiated for the first Time in the new Meeting house.* A House erected for the Worship of God since last Fall... Return'd home the next Day in the Forenoon. The Indians being generally from home we had no Weekly Lecture as usual.

Sat. May 1. Rode to Bridgetown in the Afternoon, and transacted some Business of Consequence.

Lord's Day May 2. Perform'd Divine Service at Bridgetown in the Forenoon. Then rode to Wepinck, & did the same there; a Number of Indians, & a large Congregation of White People attending. Afterwards I rode home; and the Indians being convened by appointment, we attended the Worship of God in our usual Manner.

Spent most of the next Day with the Indians; directing, & settling some Temporal Concerns. And on Wednesday attended a Lecture in the Evening.

Lord's Day May 9. Preach'd in the Forenoon at home; Then rode about 17 Miles, and officiated to a very considerable Congregation, in a Dutch Neighbourhood; returned home again, and perform'd divine Service, in the usual manner, with the Indians... Spent a good Part of the succeeding Days at Labour in the Field; planting Corn &c. And on the Evening of the latter, convened the People, and perform'd divine Service in the usual Manner.

The next Morning I set out for Cohansey to attend some Presbyterial Business, and returned on Friday Evening.

The next Day I visited a Number of the Indians, and one in particular who was sick.

Lord's Day May 16. Kept Sabbath at home, and perform'd two Exercises of

* The Journal of Rev. P. V. Fithian, in 1775, mentions that he met Mr. Brainerd and "preached in Mr. Clark's little log meeting house" at the Forks. He also preached in Clark's Mill meeting house, and in Blackman's meeting house (deduced in 1764), which were the results of Mr. Brainerd's previous labors in the district of Great Egg Harbor, as mentioned in *this* Journal.

divine Worship; In each giving two Discourses one for the Indians & one for the White People.

And on Tuesday Evening convened the Indians again, attended a religious Exercise.

The next Morning I set off by Sunrise for Philadelphia to attend the Synod. Arrived there a little before 12, and heard part of the Sermon by which the Synod was open'd. Attended closely on Synodical Business the rest of the Week.

Lord's Day May 23. Having some Time before let the People, both of Woodbury & Bridgetown, know that they might expect a Sermon on this Day, presuming that I should be able to prevail with one of my Brethren at least, at the Session of Synod, to ride out so far into the Country, and Keep Sabbath; and accordingly was so fortunate as to prevail with two of them, and had, myself, the agreeable Opportunity of Keeping Sabbath in Town, and joining with a number of my Bretheren and others of God's People at the holy sacrament of the Lord's Supper.

Tarried in Town, attending the Business of Synod, and some of my own till Saturday, and then returned home.

Lord's Day May 30. Perform'd divine Service at home in the Forenoon. At the Forks of little Eggharbour in the Afternoon; and after sermon administered the Ordinance of Baptism to an Infant.

The next Day I married a Couple about 9 or 10 Miles back in the Woods, and returned home towards Evening.

Wed. June 2. Convened the Indians together, and gave them an Evening Lecture.

Lord's Day June 6. Perform'd divine Service at home in the Forenoon. Prayed once in indian & twice in english, and had two short Discourses, one for the Indians, the other for the White People: Then rode about 17 Miles westward, and officiated to a large Congregation met by Appointment.

Wed. June 9. Visited a number of

the Indians at their Houses, and in the Evening convened them together, and gave them a Sermon.

Lord's Day June 13. Convened the Indians together, and attended divine Worship as usual; praying in both Languages, and adapting my Discourses to Indians & English. Then rode to Wepinck the other Indian Town, and officiated to a mixed Congregation of Indians & White People. Afterwards rode to Bridgetown & preach'd to a crowded Audience.

The next Day I rode to Philadelphia, and return'd on Wednesday Evening.

The next Evening I convened the Indians, and gave them a Sermon, attending other Exercises of divine Worship.

Lord's Day June 20. Spent the Sabbath at Manohocking; forty Miles from this, and attended two Exercises of divine Worship.

The next Day I rode abt. 16 Miles eastward on the Seashore and preach'd a Lecture to a much larger Congregation than I expected; and returned to Manohocking the same evening.

The Day following I rode twenty Miles homeward, and preach'd a Sermon to a crowded Roomful of People, and came home to the Indian Town the same Evening.

Thursd. June 24. This Day was religiously observed as a Fast, in Compliance with Order of Synod; more especially on Acct. of the Spanish War. We attended two Exercises of divine Worship.

Towards the Close of the Forenoon Exercises, one of the Indians (a Professor) who had been unhappily overtaken with Drunkenness, made a very penitent confession & promised Reformation. In the Close of the Afternoon Service I admitted one Adult & two Children to Baptismal Covenant.

Lord's Day June 27. Attended the Worship of God in the Forenoon at home; Preach'd to the English & Indians, and prayed in both Languages as usual. Then rode to the Forks of little

Eggharbour and officiated there; and, for a Special Reason, returned home the same Evening.

Wednesd. June 30. Rode to Wepinck and preached a Sermon to a mixed Congregation of Indians & White People; attending other Exercises of divine Worship.

Afterwards I rode out into the Country, at the Request of some poor People, who desired Baptism for their children; and after some Time spent in Examination & Instruction, I administered the Ordinance to three Children in the Presence of a Number of People who came to attend the Solemnity; and rode to Bridgetown the same Evening.

The next Day I returned home, and in the Evening convened the Indians together, and attended divine Service according to our usual Method.

Lord's Day July 4. Spent the Forenoon at home, attending on publick Worship & performing divine Service so as to suit both the Indians and White People. Then rode to Wepinck, and officiated there to a considerable Congregation of White People as well as Indians; and afterward at Bridgetown.

Returned home the next Day, and was almost overcome with the extreme heat.

Tuesd. July 6. Preach'd a Lecture in the Afternoon to a number of People at work in a Cedar Swamp a few miles distant.

The next Day I rode to the Forks of Little Egg Harbour & preach a Lecture there. Returned home the same Evening and attended a meeting with the Indians.

And the next Day, but one, I rode to Wepinck and officiated to a considerable congregation consisting of Indians & white People.

Lord's Day July 11. Rode about 20 miles to Timber Creek, and performed divine Service there in the Forenoon; and at Woodbury in the afternoon.

The next Day I made some attempts to get the meeting house further repaired, and hope I shall be able to accomplish

t. And the Day following, partly in my way homeward, sought for Teams to draw my Hay, (it being 11 or 12 miles to cart) and got home some Time in the Afternoon.

Lord's Day July 18. Spent the Sabbath at home, and attended three religious Exercises with the Indians, and some neighboring white People.

Lord's Day July 25. Preached in the Forenoon near Wepinck, accommodating both the Indians & white People. In the afternoon & Evening at Bridgetown; and returned home the next Day.

Lord's Day Aug. 1. Spent the whole Sabbath at home, and attended three religious Exercises with the Indians & other neighboring People who joined in our Worship. The Indians having been much abroad of late, providing Fodder against winter &c, has occasioned the omission of Evening Sermon as usual....

Lord's Day August 8. Preach'd in the Forenoon at Woodbury. In the afternoon at Timber Creek; and came home the next Morning, & the Same Day visited some of the Indians at their Houses.

The next Day I set out on a Journey for Lancaster to attend an Indian Treaty; intending to get some acquaintance with the Indians,—inform myself of their Temper and Circumstances; hoping thereby to lay a Foundation for the Introduction of Christianity among those poor Salvages.

When I arrived in Town, I waited on the Governor, who approved of my Design, and treated me courteously.

I then went out to visit the Indians at their camps, offered my Service to instruct them, and obtained their general Approbation; but was to have a more particular answer, and be told when it would suit them to attend on my instructions.

Lord's Day Aug. 15. Spent the whole Day in the Indian Camp. And in the first Place waited on the chief to know what time it would best suit them to hear me. They told me they believed in

an hour or two; but when I went to them again they said they could not attend till the afternoon. And when the Afternoon came, I found they were so full of Business that they could not attend that Day. But as there was a great Number of white People, who came out of curiosity to see the Indians; at the Request of some, I preached to them, and many of the common Indians came and attended the whole Exercise. I continued several Days longer at Lancaster and was much with the Indians but could not get Liberty of the chiefs to preach to them at all; and found finally that they were not willing formally to attend to any instructions respecting Christianity till there could be a general consultation among the Indians on that Head; which could not be at this Time.

I left Lancaster on Friday, and arrived in Philadelphia the next Evening.

Lord's Day Aug. 22. Mounted my Horse early this morning & rode near 20 Miles to Bridgetown, where I officiated in the Forenoon. Then I rode to a House near Wepinck, where I found a large Number of People, consisting of English & Indians met for divine Worship, which accordingly we attended in our usual manner.

Afterwards I returned to Bridgetown and perform'd divine Service again.

The next Day but one, I rode to Philadelphia again, and was detain'd by Business till towards the latter End of the Week.

Lord's Day Aug. 29. Kept the Forenoon with the Indians at home, and spent more Time than usual in divine Services;

Then rode to the Forks of little Egg-harbour & officiated there.

The next Day I returned home.

Thursd. Sep. 2. Convened the Indians together this Afternoon, and gave them a Sermon, performing the other Parts of divine Worship.

The next Day I set out on a journey to the Seaside, and got to the End of it on Saturday Evening.

Lord's Day Sep. 5. Preach'd in the Forenoon at the Shore near Tom's River, in the South Part of the Township of Shrewsbury to a large congregation; And after divine Service, promoted a subscription for the building of a Meeting house, which I think there is considerable Prospect of accomplishing. Afterwards rode abt. 15 Miles southward, to Stafford and officiated to a larger congregation than I expected.

The next Morning I rode 12 Miles and preach'd a Lecture to a Number of People at a great Cedar Swamp; and after divine Service, rode home, about 30 Miles. All these Appointments abroad which I have just now fulfill'd were made before I knew anything of the Indian Treaty at Lancaster.

Tuesd. Sep. 7. Attended an Evening Meeting with the Indians. The next Day I rode to Wepinck, and preach'd to the Indians there; a large Number of White People also, were present. After service we consulted further about the meeting house which we are endeavoring to build for these Indians, and the adjacent People.

Lord's Day Sep. 12. Spent the whole Sabbath at home, and perform'd divine Service twice; at each giving two Discourses suited to the Congregation, which consisted of White People & Indians.

Appointed an Evening Meeting on Tuesday, but it being rainy few attended.

The next Day I rode abt. 17 Miles, and preach'd a Lecture: fixed the spot for erecting the meeting-house, (about 3 or 4 miles nearer this Indian Town at a Place called Longcommin,* in the South-eastern Part of the Township of Gloucester) had men chosen to manage the Business, and returned home the same Evening.

The Day, but one, following I rode to Timber Creek; having accidentally heard that there was a Tract of Land to be

* Now called Berlin. In 1767 the Presbytery of Philadelphia appointed Rev. Mr. Chestnut to preach at Longcoming, Timber Creek and Woodbury, in such proportion as shall be agreed by them.

sold at Vendue, in the Afternoon, adjoining to the Meeting house; and thought it might be well if the Congregation would purchase it for a Parsonage.

Discours'd with principal Men on the head, and found them not much enclined to purchase. The sale however was postponed for want of a suitable Number of Bidders, and the heads of the People were to consult together.

The next morning I rode into Philadelphia, transacted some Business, and came home in the Evening.

Lord's Day Sep. 19. Kept Sabbath at home in the Forenoon, and perform'd the usual Exercises of divine Worship. In the Afternoon rode to the Forks of little Eggharbour and officiated there.

Visited a number of the Indians at their own houses this week; and on Wednesday convened them together and gave them an Evening Sermon.

Lord's Day Sep. 26. Spent the Day at home, and attended two Exercises of divine Worship: and toward the Close of the latter baptized a child for one of Indians.

The next Day I set out for Princeton: And in my Way, cross'd the River Delaware at Bordentown and preached to the Indians at Pensborough; a Considerable Number of White People also attending; and after Sermon administered the Ordinance of Baptism to two Children, one, the Child of an Indian, the other of a neighbouring White Man.

Wednesday morning about 10 o'Clock I arrived at Princeton, and that Day attended the Exercises of Commencement; and in the Evening was taken very ill, and unable to attend to any further Business this Week.

Lord's Day Octob. 3. Was so far recover'd as to be able to attend & join in holy Services of the Day, but did not officiate.

The next Day I set out homeward, and rode 12 Miles to Trenton; but was taken very ill again that Evening, and obliged to keep house all the Day following.

On Wednesday I set out from Trenton

homeward, rode abt. 13 or 14 Miles, and was obliged to put up again; and the nex'd Day came to Bridgetown & there lodged. And the Day following pass through Wepinck, fulfill'd an Appointment I had made some Time before, and came home the same Day.

Lord's Day Octob. 10. Convened the Indians together this Morning, and attended the usual Exercises of divine Worship; adapting my Discourses & Prayers to the Congregation; which consisted of Indians & White People. Then rode abt. 17 miles Westward, to the Place where I have frequently officiated, and perform'd divine Service in the usual Manner.

And the next Wednesday attended an Evening Meeting with the Indians.

Lord's Day Octob. 17. Preach'd at Bridgetown in the Forenoon: In the Afternoon near Wepinck, accommodat- ing both the Indians and White People. Then I rode home and attended a meet- ing with the Indians in the Evening.

And on Wednesday Evening following did the same.

Lord's Day Octob. 24. Spent the whole Day with the Indians at home and attended two Exercises of divine Wor- ship; each in the usual Manner, to ac- commodate both the Indians & Eng- lish....

Lord's Day Octob. 27. Convened the Indians, and attended a religious Exer- cise in the Evening, according to our usual Method. Also visited a Number of the Indians at their Houses.

NOTE.—A writer in the Mount Holly Mirror of March 10, 1880, says that the Indian settlement "Wepinck," which is frequently mentioned in the Brainerd Journal, was located about the "Wig- wam Farm" of John Black. This Wig- wam Farm is about two miles south of Mount Holly, on the east side of the road leading to Eayrestown, &c.

TWO INTERESTING DOCUMENTS

RELATING TO THE

LABORS OF JOHN BRAINERD.

The following letter (which was published in the Presbyterian Magazine of October, 1852,) throws so much light on the preceding Journal of John Brainerd that its reprint now seems to be timely and appropriate. Enoch Green was licensed by the Presbytery of New Brunswick in 1761. He was ordained in 1766, and settled at Deerfield, Cumberland county, where he died Dec. 1776. Revs. Enoch Green and John Brainerd were buried beneath the aisles, which were originally paved with bricks, in the church at Deerfield.

TRENTON, 21st* June 1761

REV. DEAR SIR

It has not been in my power by any means to make a visit to the Shore since the Session of the Synod and consequently could not make appointments for you. Your places of preaching however will be as follows: Tom's River the most northerly place: then southward Goodluck either at Thomas Potter's or David Woodmansee's: Barnegat at Mr Rulon's: Manahooking Mr Haywood's or Mr Randall's: Wading River at Charles Loveman's or John Leak's: Great Egg Harbour Capt Davis', William Reed's, Benjamin Ingersoll's, Andrew Blackman's, John English's, Philip Schull's, George May's, Elijah Clark's: Cape May either at Capt Sillwell's or John Golden's and at Tuckahoe Meeting House, and any other places you may

think proper when you come on the spot. And some of those mentioned possibly you may not think best to preach at: that will be as you judge best, but these are the houses where meetings are generally held.

If you could begin at Tom's River and be there a day or two before Sabbath to notify the people then you might make the rest of your appointments and send them seasonably before you. The proportion will be two Sabbaths to the northward of Little Egg Harbour river: three in Great Egg Harbour one at the Cape or Tuckahoe and as many weekly lectures at all as you can.

Thus Dear Sir in a minute or two as I pass thro town I have given you these hints which perhaps may be of some use to your tour on the Shore; in which I hope the blessing of God will attend your labours. And am with all respect
Rev. dear Sir

Your affectionate brother

J. BRAINERD.

To the Rev. Enoch Green

P. S. If you could consult with Mr Thomas Smith and Mr McKnight who will succeed you and make their appointments for them it would be of use. I hope you will be kind enough to call and see me on my return.

"An Antiquarian Friend," in looking over the records at Trenton, discovered the "Commission of John Brainerd, as Superintendent of the Indians at Broth-

* Probably 24th. See page 5.

erton," and has forwarded us a copy for publication, as follows :

"His Excellency Josiah Hardy Esquire Captain General and Governor in Chief in and over his Majesty's Province of New Jersey and Territories thereon depending in America, Chancellor and Vice Admiral in the same, &c.: To the Reverend Mr. John Brainard, Greeting—Whereas, by an Act of the General Assembly made and passed in the thirty second year of the Reign of his late Majesty King George the Second, Intituled an Act to impower certain persons to purchase the Claim of the Indians to Land in the Colony—It is among other things enacted and Provided, that the Commissioners therein named (to wit) Andrew Johnston, Richard Salter, Chas. Read, William Foster and Jacob Spicer Esqrs. or any three of them with the approbation of the Govenor or Commander in Chief of the Province for the time being, should purchase some Convenient Tract or Tracts of land for the Settlement of such Indian Natives who resided or then did reside in the Said Province South of the river. And Whereas the said Commissioners by and with the Consent and approbation of His Excellency Francis Bernard Esqr then Govenor in Chief of said Province did pursuant to the powers to them given in and by the before recited act of Assembly did purchase of and from one Benjamin Springer a certain tract of land in the town of Evesham and County of Burlington since Called and known by the name of Brotherton by a certain Indenture bearing date the twenty-ninth day of August in the 23rd year of the reign of our late Sovereign Lord George the Second, made between the Said Benjamin

Springer of the one part and his said Excellency Francis Bernard Esqr Govenor &c. the Said Andrew Johnson, Richard Salter, John Stevens, William Foster and Jacob Spicer the said Commissioners of the other part recorded in the Secretaries office at Burlington in Liber O of deeds page 394 may more fully and at large appear. And Whereas a considerable number of Indians sensible of the provident Care of this Govenment hath settled themselves on the said tract of land called Brotherton so as aforesaid purchased for the purposes and uses aforesaid—And it being necessary as well for the service of the said Indians as for the quiet of the Inhabitants being near the said place called Brotherton that some person should be appointed to take care of and Superintend such Indians as are already settled or hereafter may settle at Brotherton aforesaid.

Now Know You that I reposing especial trust and confidence in you the said John Brainard, Do by these presents Constitute and Appoint you the said John Brainard Superintendant and Guardian of the Said Indians and every of them, and of the said tracts of land called Brotherton—Subject Nevertheless to such orders and regulations as shall or may be made relative to the said Indians by me or the Commander in Chief of this Province for the time being or by the Commissioners hereinbefore mentioned or such as shall be hereafter named and Appointed by Act of the Legislature for that purpose. Given under my hand and seal at arms at Burlington this twenty-second day of March Anno Domini 1762. JOSIAH HARDY.

By his Excellency's command,
CHAS. READ, Sec'y."

APPENDIX.

We are greatly indebted to AUGUSTUS S. BARBER, editor of the "Constitution," at Woodbury, N. J., for the information that a *portion* of this Brainerd Journal was published by the London Religious Tract Society in the "Sunday at Home," pages 586-588, September 14, 1872, under the title

"PRINCETON AND PHILADELPHIA IN 1761."

The Editor of the "Sunday at Home" said: "We have before us the manuscript Note Book of a minister or missionary among the Indians in New Jersey and Pennsylvania about the middle of last century. His own name is not in the book and is lost to us. But the journal contains curious glimpses of social as well as religious life in the New World, when the American States were yet Colonies of the old country. We quote the *greater part* of the entries in the journal for *one year*, the year being 1761, memorable as that of the accession of George III.

"The Note Book, from which these extracts are taken, and *many letters from Jonathan Edwards, Witherspoon, Burr and other distinguished divines of New Jersey, are in the possession of the representatives of a family in Scotland, with whom these good men corresponded. Some of these letters we have occasionally printed in previous volumes of the 'Sunday at Home.'* The present extracts, while having special interest to those who know the history of Princeton, afford curious glimpses of life in America a century ago."

WHERE WAS WEPINCK OR WEEKPINK ?

Smith's History (page 483-4) says: "There are about sixty persons here" (at Brotherton in 1758), "and twenty at Weekpink, on a tract formerly secured to the family of King Charles, an Indian Sachem."

The conjectural "Note" on a previous page (19) must be superseded by the annexed circumstantial and trustworthy account from the pen of FRANKLIN M. EARL, a distinguished and well-informed Surveyor of Burlington County, in the following letters:

"TO REV. SAMUEL MILLER, OF MOUNT HOLY, N. J.:

"*Respected Friend:*

"As to the location of the Indian Town referred to in John Brainard's journal, called 'Wepink,' my information is not as reliable as I should wish, but still it goes very far, I think, in establishing the fact of its location near Vincentown, on the farm that now belongs to William J. Irick, and near where the two roads separate, the one leading to Eayrestown, and the other leading to Medford. There is on said farm and near the garden attached to the Mansion House, an old Indian graveyard, and some years ago, while there, the marks of very many graves were plainly to be seen.

"For many years, I remember the yard was surrounded by a fence, but no one feeling an interest for its protection, it has gone down, and the graveyard is now out of sight, having been ploughed and cultivated; but its location can readily be found. In a deed in my possession, made by the Indian Chiefs the 28th day of April, 1703, this town was then called by the Indian name of O-ko-kath-see-me, and is represented as being west by south, or thereabouts, from the land on which * I now live, and my deed † was given by the chiefs for a consideration, as a relinquishment of the Indian claim upon said land; the three chiefs who signed the deed, A-me-arth-toth, Hock-a-ka-mock and Keet-a-wa-wa, and witnessed by many Indians, such as Ef-end-way, Mitopp, and others, prominent amongst the Indians. Between the graveyard and the Eayrestown Road runs a small stream of water, which is known, I am credibly informed by those who have access to the old title deed of the property, as WEPINK, and if that be so, there can be, I think, but little doubt but the Indian Town of 'Wepink' was located somewhere near that place.

"Edgepillock, the Indian Town where it appears from the journal of Brainard he lived most of his time during the history of his journal, was at what is now called Indian Mills, in Shamong Township. And in 1717 there was a saw-mill there (from an old map in my possession on which a mill is marked on the Makindom Branch), and I think the site is where, or near where the grist-mill now stands. In 1758 an Act was passed by the Legislature of New Jersey, appointing commissioners to purchase land for the Indians anywhere in the colony of New Jersey, who purchased Edgepillock in the Evesham Township, containing 3,044 acres, on which the Indian Town, afterwards known by the name of Brotherton, was erected. The deed was made to Gov. Bernard in trust, and bears date August 29th, 1758. Recorded in Secretary's office at Trenton in Lib. O. of Deeds, folio 394. And in 1796 another Act was passed by the Legislature, appointing as commissioners Joseph Salter, Josiah Foster, and Thomas Hollingshead, to take charge of the Indian land at Edgepillock, to rent and work the same to and for the use and benefit of the Indians. So you will perceive that the town called Edge Pillock in 1717, was changed in 1758 to Brotherton, and in 1796 it was again changed to Edge Pillock, and now it is called and known by the name of Indian Mills. And if the above-described town has gone through so many changes of name, why cannot O-ko-kath-see-me in 1703 be called 'Wepink' in 1760, after the little rivulet which runs along probably in front of the town."

"Respectfully,

"FRANKLIN M. EARL."

"PEMBERTON, N. J., April 14, 1880."

*The farm on which Mr. Earl was born and now lives, 1¼ miles south of Pemberton, and 2½ miles easterly of Vincentown.

†The deed of 1703 located the land released "To lye North East or thereabouts from the Indian Town called O-ko-kath-see-me."

"TO REV. ALLEN H. BROWN, OF CAMDEN, N. J.:

"*Dear Sir:*

"The quotation which you make above from Smith's History, which I had overlooked before, only goes to confirm me that Weepink was where I stated in my letter to Rev. Samuel Miller, as the farm, on which the Indian Graveyard is, was devised by the Indians by will to Josiah Foster, one of the Commissioners appointed to take charge of the Indian lands by Act of the Legislature, to rent and work the same for the benefit of the Indians. I have not examined the records but 'Tradition' says, that the will was contested in Court and Foster came out victorious, by confirming said will, showing the Indians had a good title in fee.

"King Charles" was or claimed to be the head Chief over all the Indians, both at Brotherton and Weepink. His Indian name was Him-mick-son or King Charles.

I have three or four deeds from King Charles, and one other chief 'We-long-omit,' for lands between 'Brotherton' and 'Weepink'—large tracts of land. There were several chiefs at Brotherton and Weepink, such as Sis-o-whe-to, and Allo-moo-gos. The present owner of the farm at Weepink, traces his title back to the chief or chiefs, who devised the same to Josiah Foster.

"Respectfully,

"FRANKLIN M. EARL."

"PEMBERTON, N. J., May 7, 1880."