

Assistant Commissary General's Office,
Saint John, New-Brunswick, 11th January, 1812.

CASH

WANTED for BILLS of EXCHANGE, drawn on the Right Honorable the Paymaster General, and the Right Honorable the Lords Commissioners of His Majesty's Treasury.—Tenders for Sums, not less than One Hundred Pounds Sterling, will be received at this Office between the hours of Ten and Two o'clock, until Tuesday the 31st March next.

WILLIAM H. SNELLING,
Deputy Assistant Commissary General.

OFFICE OF ORDNANCE,

SAINT JOHN, New-Brunswick, 9th December 1811.
BILLS of EXCHANGE on the Right Honourable and Honourable Board of Ordnance and Paymasters of the Royal Artillery, to be disposed of at the above Office, to the best bidder.

For Sale at the CITY MILLS,

If applied for immediately,
A Lot of between 60 and 70 Barrels of PICKLED FISH in prime shipping order, consisting of Herrings, Gaspercaux and Salmon.
PORTLAND, 16th DECEMBER, 1811.

SAMUEL WIGGINS,

Has Received by the Ship WILLIAM, Capt. BAIRD, from LIVERPOOL, AN ASSORTMENT OF British Merchandize, Suitable for the Season, which will be sold on very liberal terms for good payment.
Saint John, 6th November, 1811.

JOHN ROBINSON,

Has Received by the Ship OCEAN, from LONDON, A GENERAL SUPPLY OF GOODS, Suitable for the Season, which he is now opening for Sale on reasonable terms.
Saint John, 20th May, 1811.

JUST RECEIVED

BY the Schooner Messenger from Berbice, a consignment of 48 casks and 45 bags COFFEE, containing about 40,000 lbs. which will be sold on reasonable terms by
JOHN ROBINSON.
Saint John, 10th June, 1811.

NEW GOODS.

RICHARD SANDS,

Has Received by the Ship WILLIAM from LIVERPOOL, A HANDSOME ASSORTMENT OF CALICOS and Shawls, black Cambric, Bedtick, striped Cotton, Table Cloths, black Crape, Counterpanes, Muslins, Ribbons, Dimities, Checks, Women's colored Cotton and Worsted Stockings, Men's Worsted, Lambswool and colored Marino do. Ladies and gentlemen's Silk Stockings and Gloves, Do. and do. Leather Gloves, British Shirting, Serges, Cotton Laces, Calimancoes, Rattinets, Wildbors, Superfine Cloths, double milled Cassimeres, Salisbury Flannels, Pins, Thimbles, Combs, Bibles, Prayer Books, Children's do. Mustard, Saltpetre, Ladies Kid and Morocco Shoes, Children's do. Ladies Spanish Corksoles do. gentlemen's dress Shoes, Jack and Pen Knives, Table Knives and Forks, Spoons, Razors and Strops, Spectacles, Clothes, Hair, Hearth and other Brushes, Curry Combs and Brushes, and sundry other articles, which he will sell low for CASH.
Saint John, 28th October, 1811.

Blankets, Cloths, Flannels, &c.

STRIPED, Point, and Rose Blankets; white, red, green, and yellow Flannels; Duffe Coatings assorted colors; Narrow Cloth ditto; Low priced Broad Cloths; Superfine ditto ditto; Single and double mill'd Cassimeres; Black, green, drab, scarlet, and bottle Bombazetts, plain and figured:—

Just Imported in the Ship WILLIAM, from LIVERPOOL, and for Sale by the Package on moderate terms, at the Store of RICHARD SANDS.

ALSO EXPECTED IN A FEW DAYS,

A quantity of Bombazeen, Rich Twist, Ribbons, Gold Leaf, Chineal, Black Worsted Hose, lace, Veils, Rich fashionable Shawls, Ribb'd Stockingnet, and a variety of other Goods.
4th November, 1811.

FOR SALE, A NEW MILCH COW.

January 23. Enquire of the Printers.

ALL those to whom the late Major-General BARRON stands indebted, are requested to send their accounts properly vouched to the Subscriber at Fredericton, before the First of January next, or as soon after as possible.

GEORGE EVATT, Administrator.
Fredericton, 11th December, 1811.

ALL Persons having demands against the Estate of JOHN McNEIL, late of Mougerville, deceased, are requested to present the same, duly attested, within Twelve Months from the date hereof; and those indebted to said Estate, are desired to make immediate payment to
JAMES TAYLOR, Administrator.
Mougerville, 30th January, 1812.

FROM THE QUEBEC GAZETTE.

THE PROPHET.

[The following Speech was published in the Montreal Gazette of the 7th September, 1807, from which it is now copied. It then, excited little interest; but we never heard any doubts expressed of its genuineness. Since that time, frequent mention has been made of a Prophet in the Indian Countries. The author of this Talk, the first man, Mr. Madison's fanatic of the Shawanese tribe, and the Prophet who lately surprized the American Army on the Wabash, are probably one and the same person.]

Substance of a Speech delivered at Le Maoutimong, Entrance of Lake Michigan, by the Indian Chief Le Maigonis, or the Trout, May 4th 1807, as coming from the first man whom God created, said to be now in the Shawanese country, addressed to all the different tribes of Indians.

Le Maigonis holding in his right hand eight strings of old wampum, four white and four blue, said—

Brothers—These strings of wampum come from the Great Spirit. Do not despise them, for he knows every thing. They are to go all round the earth till they are lost. They were sent to you by the first man he created, with these words:

Children—I was asleep, when the Great Spirit, addressing himself to another spirit, said: I have closed my book of accounts with man, and am going to destroy the earth; but first I will awaken, from the sleep of the dead, the first man I created; he is wise, and let us hear if he has ought to say. He then awoke me, and told me what he was about to do.

I looked round the world and saw my RED CHILDREN had greatly degenerated; that they had become scattered and miserable. When I saw this, I was grieved on their account, and asked leave of the GREAT SPIRIT, to come and see if I could reclaim them. I requested the GREAT SPIRIT to grant, in case they should listen to my voice, that the world might yet subsist, for the period of three full lives. And my request was granted.

Now, therefore, my CHILDREN, listen to my voice, it is that of the Great Spirit! If you hearken to my counsel, and follow my instructions for four years, there will then be two DAYS of DARKNESS, during which I shall travel unseen through the land, and cause the animals, such as they were formerly, when I created them, to come forth out of the earth. The GREAT SPIRIT, bids me address you in his own words, which are these.

My children—You are to have very little intercourse with the whites. They are not your fathers, as you call them; but your brethren. I AM YOUR FATHER. When you call me so, you do well, I am the father of the English of the French, of the Spaniards, of the Indians; I created the first man, who was the common father of all these people as well as yourselves, and 'tis through him, whom I have awaked from his long sleep, that I now address you. But the Americans I did not make them. They are not my children, but the children of the evil spirit. They grew from the scum of the great water, when it was troubled by the evil spirit, and the froth was driven into the woods by a strong east wind; they are numerous, BUT I HATE THEM. THEY ARE UNJUST; they have taken away your lands, which were not made for them.

My children—The whites I placed on the other side of the Great Lake, that they might be a separate people. To them I gave different manners, customs, animals, vegetables, &c. for their use. To them I have given cattle, sheep, swine, and poultry for themselves only. You are not to keep any of these animals, nor eat of their meat. To you I have given the deer, the bear, and all wild animals, and the fish that swim in the rivers, and the corn that grows in the fields for your own use; and you are not to give your meat or corn to the whites to eat.

My children—You may salute the whites when you meet them, but must not shake hands. You must not get drunk; it is a great sin. Your old men and Chiefs may drink a little pure spirits, such as comes from Montreal! But you must not drink one drop of Whiskey. It is the drink of the evil spirit. It was not made by me, but by the Americans. It is poison. It makes you sick. It burns your insides. Neither are you on any account to eat bread; it is the food of the Whites.

My children—You must plant corn for yourselves, for your wives, and for your children, and when you do it, you are to help each other, but plant no more than is necessary for your own use. You must not sell it to the Whites. It was not made for them. I made all the trees of the forest for your use; but the maple I love best, because it yields sugar for your little ones. You must make it only for them, but sell none to the Whites. They have another sugar, which was made expressly for them; besides by making too much you spoil the trees, and give them pain by cutting and hacking them; for they have a feeling like yourselves. If you make more than is necessary for your own use, you shall die, and the maple will yield no more water. If a white man is starving, you may sell him a very little corn, or a very little sugar, but it must be by measure and by weight.

§ Vast quantities of Indian corn are raised by the Indians of Arbre Croche, a village ten miles in length, on Lake Michigan, at the distance of nine leagues from Michilimackinack. It is purchased by the traders, and is the principal food of their men employed in the fur trade.

† Sugar is also made by them in great abundance.—A single family makes from 10 to 30 mokoks (as they call them) containing an average of about 25lbs. each. It is sold to the traders, and is worth from 5d. to 6d. per lb. It is often superior in whiteness to the best Muscovado sugar.

My children—You are indebted to the white traders; but you must pay them no more THAN HALF THEIR CREDITS, BECAUSE THEY HAVE CREATED YOU. You must pay them in skins, gums, canoes, &c. but not in meat, corn, or sugar. You must not dress like the whites, nor wear hats like them, but pluck out your hair, as in ancient times, and wear the feather of the eagle on your heads; and when the weather is not severe, you must go naked, excepting the BREACH CLOTH; and when you are clothed, it must be in skins, or leather of your own dressing.

My children—You complain that the animals of the forest are few and scattered. How should it be otherwise? You destroy them yourselves, for their skins only, and leave their bodies to rot, or give the best pieces to the whites. I am displeased when I see this, and take them back to the earth, that they may not come to you again. You must kill no more animals than are necessary to feed and clothe you; and you are to keep but one dog, because, by keeping too many, you starve them.

My Children—Your women must not live with the traders, or other white men, unless they are lawfully married. But I do not like even this; because my WHITE and RED CHILDREN were thus marked, with different colours, that they might be a separate people.

[Here follow certain regulations respecting courtship and marriage; as also respecting the purification of women at certain periods, which are too minutely detailed to be repeated. The Great Spirit also directs them all to bathe at certain periods, to wash away their sins, upon the observance of which regulations, they are to be pardoned four times for the same offence; such as stealing, getting drunk, or the like; but the fifth time, says the Great Spirit, "you shall surely die."]

My Children—You never ought to strike your wives with hand or foot; if they misbehave, have pity upon them; but in case of a necessary correction, only make use of a switch, or else you will be deprived in the other world from such a part of your body as might have touched them.

Your wise men [or conjurers] have bad medicine in their bags. They must throw away their medicine bags, and when the medicine is in blossom, collect it fresh and pure. You must make no feasts to the evil spirits of the earth; but only to the good spirits of the air. You are no more to dance the WABANO, nor the POGAN, or pipe dance. I did not put you on the earth to dance those dances, but you are to dance naked, with your bodies painted, and with the Piogamaugum (war club) in your hands. You must all have this weapon and never leave it behind you. When you dance thus, I SHALL ALWAYS LOOK ON YOU WITH PLEASURE. You are to make yourselves PAKA TODANACS, (or crosses) which you must always carry with you, and amuse yourselves often with that game. [A kind of bat ball common among the savages, which requires great agility.] Your women may have also handsome passa quanaks, that they may play also; for I made you to amuse yourselves, and I am delighted when I see you happy. You are, however never to go to war against each other, but to cultivate peace between your different tribes, that they may become one great people.

My Children—No Indian must ever sell rum to Indians. It makes him rich, but when he dies he becomes very wretched. You bury him with all his wealth and ornaments about him and as he goes along the path of the dead, they fall from him; he stops to take them up, and they become dust. He at last arrives almost at the place of rest, and then crumbles into dust himself. But those, who by their labour furnish themselves with necessaries only, when they die are happy; and when they arrive at the land of the dead, will find their wigwam furnished with every thing they had on earth.

[THUS FAR THE GREAT SPIRIT.]

Now, my children, said the FIRST CREATED MAN, listen to what I am about to add. The Great Spirit then opened a door, shewing me a bear and a deer, both very small, and very lean, and said: look here my son! these are the animals that are now on the earth; the Red People have spoiled them by killing them too young, and giving their meat to the whites, and also by greasing themselves with their fat, which is very wrong. The women, when they grease their body or their hair, should only do it with the fat of smaller animals: of racoons, of others, of snakes, &c. The GREAT SPIRIT then opened another door, and shewed me a bear and deer extremely fat, and of a very extraordinary size, saying: "look here my son! These are the animals I placed on the earth when I created you."

Now, my children, listen to what I say, and let it sink in your ears—it is the orders of the GREAT SPIRIT.

MY CHILDREN—YOU MUST NOT SPEAK OF THIS TALK TO THE WHITES. It must be hidden from them. I am now on the earth sent by the Great Spirit to instruct you. Each village must send me two or more PRINCIPAL CHIEFS to represent to you, that you may be taught. The hearer of this talk will point out to you the path to my wigwam, I could not come myself to ARBRE CROCHE, because the world is changed from what it was; it is broken, and leaps down; and as it declines, the Chippewas and all beyond will fall off and die; therefore you must come to see me and be instructed, in order to prevent it. Those villages which do not listen to this talk, and send me two deputies, will be cut off from the face of the earth.

† The same game at which they were playing when old Macana was taken by stratagem and destroyed.

‡ Another game for the amusement of the Indian women. Two little balls are tied together by a thong of 6 inches in length, and thrown with a stick.