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AMERICAN Missionary Register.

VOL. IV.

FEBRUARY, 1823.

No. 2.

Biography.

CHARACTER AND OBITUARY OF MRS. WILSON,
(WIFE OF THE REV. ISAAC WILSON, MISSIONARY IN INDIA,)
WHO DIED AT TRANQUEBAR, DEC. 11, 1821.

From the London Missionary Register.

FROM a letter of Mr. Wilson to the Secretary of the Church Missionary Society, dated Tranquebar, Feb. 14, 1822, we extract some account of the devout character and triumphant death of his departed wife. Mrs. Wilson's career of service was soon closed: but she appears to have been remarkably prepared for her great change; and affords an example of Missionary devotedness, which will prove, we trust, a blessing to those of her own sex in particular, who are engaged in this service.

Mr. and Mrs. Wilson arrived at Madras but about three months before her death, and were preparing themselves at Tranquebar for the work of the Mission.

It has pleased the Lord to call away the spirit of my dear wife to His eternal glory! She was exercised with a severe six weeks' illness, which baffled all the skill of medicine.

We arrived here on the 11th of October, after a passage of three days from Madras. We soon got our house arranged, and then commenced the study of Tamul.

About ten days after our arrival, my wife complained of being rather unwell. In a few days, however, she was again comparatively well; and pursued her studies with close application and much pleasure.

On Thursday, Oct. 25th, she was seized with a slight degree of fever, which continued to increase until the evening. The physician administered some medicine. On the following day she appeared worse. The complaint now assumed all the symptoms of a putrid fever.

For about a week her pains were most excruciating. By the blessing of God, the alarming appearances were subdued, and we had strong hopes that all would soon be well. We had, however, scarcely begun to comfort ourselves with this prospect, when a bilious fever came on: this required large doses of calomel, as every other means failed. Premature labour came on; and she was delivered of a daughter on the 29th of November, which, to the surprise of all, was a living child: it survived, however, but a few hours, and then went to its rest.

After Mrs. Wilson's confinement, she grew weaker every day: calomel was again administered, but without effect.

My beloved wife calmly fell asleep in Jesus, in the triumph of faith, on the 11th of December—leaving us a legacy which her whole life, and particularly the close of it, had rendered of inestimable value.

We had no sooner commenced our

voyage from England, than she laid out plans for the best improvement of her time. She paid strict attention to reading the Word of God, and prayer. I have often been awaked by her fervent prayers in the night, when there was no noise to disturb her devotions. Besides our regular family devotions, she would always have nearly an hour in the middle of the day for secret prayer; which, considering all the inconveniences attending a sea life, is not to be always enjoyed without watchfulness and self-denial.

While on the voyage, she was ever ready to turn the conversation upon the great work to which she had devoted herself; and often expressed a fear that she was unfit for duties so sacred and important as those which naturally devolved upon the wife of a Missionary. Sometimes, when talking together of the work of the Lord in heathen lands, she would rejoice, and praise God for giving her a prospect of being permitted to do something for her Redeemer. She would say, "If I be instrumental in saving one soul, it is worth all my labour and toil—yet," she would add, "why do I thus speak?—perhaps I may not live long. It is much impressed on my mind, that I shall soon leave you to labour alone in India. It is not for me, I think, to be so highly honoured; but I hope my Saviour will be glorified, either by my life or death. But if I am soon to be called away, death will not surprise me: I am not afraid to think on the solemn change: it is my privilege to feel, that *to me to live is Christ, and to die is gain.*"

The Lord's Day was closely observed by her. She frequently spent the whole of it in reading and prayer. Her soul seemed to cry out for the House of the Lord; and she longed to see the day when she should again worship with God's people, in whom she took delight. When thinking of the privileges which our friends in England enjoyed, she would watch the hours, and calculate the time when many of her father's household were bowing before the Throne of Grace; and would rejoice if any part of the Divine Service was, at the same time, performed in our cabin.

On the first Sunday in the month, we had the Lord's Supper. This she enjoyed very highly: it was a season when she more particularly spoke of the interest that she felt in the work of her Redeemer; for as one who spiritually ate the bread which came down from heaven, she made it manifest that her soul was nourishing up to eternal life. But she was not willing to possess these blessings alone; and, for this end, gave herself, on these occasions, to earnest prayer, that those whom we had left behind to enjoy the Sabbath and Sacraments, as well as those among whom we were going, might rejoice in that same Divine Lord, before whom we all must soon appear.

When the sea was very high, and the wind vehement, we were occasionally deprived of light in our cabin. At such seasons, she used to employ herself in reading by a lamp, and singing hymns; and would compare our dark situation to that of the Christian Pilgrim on earth, who walks in light or darkness as it pleases his Heavenly Father, expecting that his days of gloom will soon end, and the shadows of the night be turned into eternal day. Her Journal, on these occasions, breathes a blessed spirit of resignation to the Divine will; and shows how near she was living to God, in holy aspirations and a devout mind. Her Diary closes on the 28th of July, with the passage of Scripture which she chose for her funeral text: Genesis, xlix. 18, *I have waited for thy salvation, O Lord!*

When we arrived at Madras, her mind was deeply affected with the state of the Heathen. For a few of the first nights, she was much disturbed by the drums and other instruments which they use in their superstition and feasts: this led her to fervent prayer, that the day might come soon, when they would remember themselves and turn unto the Lord. The degraded state of the females and children was a grief no less heavy on her mind; and excited in her strong desires to know the language, that she might at least have a little School about her.

During our passage to Tranquebar, it was pleasing to witness the state of her

mind: prayer seemed to be her employment; and conversation on the shortness of life and the important work which we had to do, was her delight.

We had no sooner arrived here, than she began to plan her time for devotional exercises, and the study of the language.

It is usual to take exercise in India early in the morning, and it is of the greatest importance to do so; but, when I had risen for this purpose, never could I prevail upon her to go out, though she rose at the same hour. I generally left her engaged in devotion, and as often found her when I returned wrestling with God in prayer. When at breakfast, she generally had some religious book with her; and, if she could get but a few minutes, they were usually employed in reading it. At noon she retired for reading the Scriptures (with Scott's Notes) and prayers: these occasions I shall ever remember—how much of God and heaven appeared in her approaches to the throne of grace.

Thus had she been long preparing for heaven, and was like a shock of corn fully ripe; but the time was now come, when her knees could no longer bend in prayer, nor her eyes trace the sacred page.

When her illness had commenced, she soon began to set her soul in order for the solemn approach of Death. Her mind was thoughtful, but calm and cheerful in the prospect of eternity: she said to me, "I think, my dear husband, we must now soon part. I shall shortly leave you alone, in your Blessed Master's work: the Lord is now calling me home." Her mind was much affected that our union should be so soon dissolved on earth: "Oh," said she, "if I could but take you with me to heaven, then I should be happy;" but added, "though I love you very much, I love my Saviour Jesus far better—we are only to be separated for a short time, and then our union will be consummated in glory."

Her advice to me on this occasion, relative to domestic concerns, and the great work in which I am engaged, deserves a place in my memory; and will ever prove, I hope, a stimulus to my activity, and an encouragement to my soul. "Oh remember," said she, "what a serious charge you

have undertaken—*mind that you be faithful*—preach Jesus, and Him crucified—tell poor Heathens of His love: but I need not advise you—I know you will, by the help of God." The manner in which she spoke these few sentences, made an impression on my mind which I had never before felt: every look sent them home to the heart; and the consideration that such was the advice of one so near eternity, gave her admonitions irresistible force.

She inquired, very particularly and frequently, what I thought of her state—whether it was one in which she might safely venture through the dark valley. When I told her, that I could conclude her case to be one peculiarly blessed, and a state in which I myself should wish to die, she proceeded, "Oh yes! I am not deceiving myself, I hope. I have often examined myself by the standard of God's Word; and have besought the Lord to correct every false way that He saw in me, and to lead me into all truth. I hope that I can say the promises are mine; and I believe that all needful grace will be given me in this last great conflict through which I am to pass. Satan tries to persuade me that God will cast me off at the last; but I know that he is a conquered enemy."

When I reminded her of the malice which the great Adversary bears to the children of God, and spoke of the limited power which was granted to him, and then directed her to the love and care of our Blessed Redeemer over all His people, she immediately answered, as one triumphing over all the powers of hell, "Oh yes! I shall soon be out of the reach of temptations, and with my Saviour! I do not fear death—it is rather my wish to be gone, that I may be free from sin. I cannot see the convoy of Angels, that waits to take me away; but I know they are there. Oh," she added, "how much more do I know now, than ever I did before: it is, indeed, a solemn thing to die."

For several hours we were expecting her to breathe her last. On one occasion, when her pains were most torturing, and without any mitigation, in this agony she lay, exercising the greatest patience, and

commending herself to God, saying, "There is not one pain too many! What is all this, compared with what my Saviour suffered? Oh, pray that I may not repine at my Heavenly Father's will. These will soon be over." She seemed to allay her pain, by calling—"Lord Jesus, receive my spirit! Heaven! Heaven! blessed rest!—Jesus is now precious, precious to me!" When she was requested to keep herself easy, she replied, "Oh, no! let me speak of my Saviour while I can. I shall soon be in eternity!"

A few hours before her death, she complained of being very weak, and that her sight began to fail; yet she retained her recollection perfectly, and knew the voices of each of her friends. I asked her what was the state of her mind: she replied, "Quite happy!" I inquired if she was thinking of any thing particularly—her eyes being fixed as if in deep thought: she said that she could only then think upon heaven. I endeavoured to pour into her mind the gracious promises of God's Word, and to assure her of a speedy participation in the glories of heaven, which she had so long sought: "Yes," she said, "I shall shortly be with Jesus!" I asked her if she could die, believing that all the promises respecting the Heathen World

would receive their accomplishment: she replied, "Oh yes! I firmly believe that they will all be fulfilled, and I die in that blessed hope." I inquired whether she repented that she had come out to India: she answered, with peculiar emphasis—"Repented of my choice! No, no! I have never once repented! Tell all my dear friends that I die quite happy, all has been ordered for me in much mercy and love." I asked whether she had any thing to say to us who stood by: she said, with much earnestness and affection, "Make yourself a friend of Jesus." I inquired what she would say to her dear friends in England: she said "Give my love to them, and tell them to *think of eternity!*" This was the last sentence which she spoke: shortly after she went to her eternal rest.

Thus ended the life of one dear saint, whose conduct has been as exemplary as her death was blessed! Short, indeed, has been her race. Scarcely had we looked upon our work, before one was called home, and the other left to bear the burden of the day in solitude and a Heathen land. Yet I am not alone: the Lord is my comfort. Oh, that like Enoch, I may walk with God, until I have accomplished my work in this land of darkness and sin!

To this impressive Narrative, we subjoin some Extracts from the Journal of John Devasagayam, the Native Superintendent of the Church Missionary Society's Schools at and near Tranquebar. These Extracts bear an affecting testimony to the spirit and character of Mrs. Wilson, and to the hold which she had gained in a short time on the affections of the people.

Oct. 25, 1821.—Waited on Mrs. Wilson, who was very ill this day. She was very happy in the Lord, and enjoyed much of the presence of Jesus: she repeated an excellent Hymn, and appeared cheerful and happy in resigning herself entirely to the will of our good Lord. We are also made very happy by her spiritual conversation. She told us that she had wished, for seven years, to come to India; if it was the will of the Lord now to take her away, she will, however, rejoice that He had at least fulfilled her long desire.

She longed to serve the Lord in the midst of our Scholars and Native Women of this place, if he would spare her life.

Oct. 26.—Mrs. Wilson was worse today, and passed the night in great misery. We spent the evening at School, in praying to the Lord for the recovery of this our Spiritual Mother. I afterwards went to inquire of her health: when, hearing that I stood outside, she desired that I might be told of her great weakness: and that, notwithstanding, she wished the Children to come the next even-

ing for prayer, as had been done on the preceding Saturday; and gave us the Hymn, "Come let us join our cheerful songs," in order that the Children might copy it, and be prepared to sing; we felt greatly the maternal solicitude of Mrs. Wilson for our children's welfare.

Oct. 27.—Praised be the Lord, Mrs. Wilson had a little rest in the night, and the fever is greatly abated. Daniel (Moon-shée) and I were permitted to see her: she received us with great kindness; and appeared, notwithstanding all her afflictions, happy and cheerful in the Lord. She said, "John, yesterday I did not think to see you again on earth; but the Lord has been gracious to me; however, I desire to be resigned to His will. Come with your children in the evening for prayer; for though I shall not be able to be present with you down stairs, I shall enjoy it here." She would have spoken more, of the gracious presence of the Lord which she now enjoys, and of the prospect of heaven; but observing her weakness, we withdrew.

In the evening she was very ill, and the fever had increased. Inquiring if we were come, she sent us word, that, though Mr. Wilson was prevented from coming, we should keep the prayer hour; which we did—David (Catechist) and I praying, and reading for us improvement the eleventh chapter of St. John.

Oct. 28, 1821, *Sunday*.—Although the night was very miserable, Mrs. Wilson was a little better this morning: but violent fever coming on in the afternoon, she again became worse; so that we despaired of her life, and prayed to the Lord for the display of his mercy.

Oct. 30.—Mrs. Wilson was a little better yesterday and to-day: however she was exceedingly weak. We had the happiness to see her in the evening, when she opened her eyes, and stretched out her hands to us, saying, "Blessed affliction!" afterward, pointing to heaven, she said to me, "There I shall see you." Isaiah, xxx. 20. *And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a cor-*

ner any more, but thine eyes shall see thy teachers. This was some comfort to me in the morning.

Oct. 31.—Mrs. Wilson spent the night in great misery. We were much alarmed to find that her disease had assumed a very unfavourable aspect. Many were the prayers offered up for her recovery. May the Lord, in His infinite mercy, condescend to spare her life some time longer for our benefit!

Nov. 1.—Mrs. Wilson passed another uneasy night. Having expressed a wish to see me, when introduced to her she opened her eyes, and stretched out her hand, with an appearance of taking leave; and I could hear no other word than "happy!" Truly she is exceedingly happy to be separated, and be with Christ. Alas! we lament only our loss; while we praise the Lord for the comfort and joy which he gives to this blessed soul. I was happy to observe that she was resigned to the will of God.

Nov. 4. *Sunday*.—Mrs. Wilson was very ill, and her death expected shortly. Mr. Wilson told me that she desired that her remains might be buried near the School. We felt the great kindness of this mother to our children; and I requested Mr. Wilson to inform her how thankful we were for the same, and to be informed what she wished to have placed on her monument for our instruction and remembrance; which she mentioned. By this, and the little conversation which we had afterward, in which she desired that the children should learn the thirty-fourth Psalm, *Come, ye children, hearken unto me; I will teach you the fear of the Lord*—my mind decame very much comforted, and resigned to the will of God.

At eight o'clock in the evening, she became so weak that we expected every moment her last breath; but the Lord, whose way is in the sea, and whose path is in the great waters, changed our despairing expectation into a favourable one, Mrs. Wilson recovering a little.

Nov. 5.—In the morning prayer with the children, the twentieth chapter of the second book of Kings fell to our portion:

the mercy which Hezekiah obtained by an addition of fifteen years to his life, we thought was also shown to our mother.

Mrs. Wilson was a great deal better, which rejoices many Europeans and natives. A poor christian, one evening after prayer, whom I had observed to be indifferent when the word of God was spoken to him, asked me how "mistress" was—meaning Mrs. Wilson: I answered him, that, thank God, she was a great deal better. He then said, "We were much praying for this mercy." After the same manner several good people spoke, although they have not yet seen Mrs. Wilson.

Nov. 24.—We were much concerned to find that Mrs. Wilson became weaker daily. Unless the Lord will appear again, out of infinite mercy to us, with His miraculous power, we must lose this dear mother. A few days ago, when I visited her, she told me what a support she finds in Jesus; and desired me to tell the children to seek Jesus, who is our support in every affliction. The first words which Mrs. Wilson spoke to them, when they visited her on her arrival from Madras, were, "Children, do you know Jesus?—do you love Jesus?" They frequently remembered these words when Mrs. Wilson was ill; and I hope many of them will not forget them as long as they live.

Dec. 2. Sunday.—In the afternoon, our little christian children, to the number of one hundred, assembled for prayer in Bethlehem church; and sat, as usual, before the burial ground: when I told them that Mrs. Wilson, out of love to them, wished to be buried here, whenever the Lord pleases to take her soul to heaven; they seemed to feel it sensibly, and their countenances appeared to me to show them to be greatly desirous to pray for her recovery.

Dec. 11, 1821.—Mrs. Wilson had every symptom of death. I stood near her bed, but she did not know me. When I said that Jesus was near her, and would be her support, she cried, "Precious! Precious!" I told her that heaven was open to receive her; she replied, "I have such a prospect

of heaven, as I have never had before. A mansion is prepared for me! Oh, what a support I now find in Jesus!" I said to her, "You will very soon see Abraham, Isaac, Jacob, and all the saints, and those friends whom you lost in England." She smiled sweetly, and said, "I know you, John." Finding her weak frame could not support more speaking, I ceased, and retired from the room; praising the Lord for the support, comfort, and prospect of heaven, which He gives to his children upon earth. The Ayah (native female servant) who was present, appeared quite surprised that Mrs. Wilson should speak to me with such a joy and power of spirit. In the evening, at about half-past seven, her happy spirit took its flight to the mansions above, and the pains were terminated which her mortal body suffered in this vale of tears.

Dec. 12.—In the evening at five o'clock, her remains were consigned to the grave, in the church-yard where rest the venerable Ziegenbalg and his successors, with their families. A number of the principal ladies and gentlemen accompanied the funeral to the church, where Dr. Caemmerer read the burial service. The children sung, with the organ, three verses of an English burial hymn. A great number of Christians and heathens, with our school children, were mournful spectators; and many of them have spoken of the devoted piety and happy preparation of Mrs. Wilson for eternity. Our heathen schoolmasters and the elder youths of our English schools bore ample testimony to this truth. This has induced many sincerely to regret our loss.

Dec. 13.—Mr. Wilson gave to me, according to Mrs. Wilson's request, the two volumes of Bowdler's Life and Writings:—to David, (Catechist,) Addison's Evidences—and to Daniel (Moonshee) Scott's "Force of Truth," and Ward's "Epitome of Scripture History." May the blessing for which our dear mother prayed, accompany these valuable presents; that we may die as she died, and meet her in heaven to thank her!

Mrs. Wilson's name, before she was married, was Hill. She resided at Olney, in Buckinghamshire; where she was married to Mr. Wilson, in the latter part of April of last year, about ten days before they sailed for Madras, and was then in her twenty-eighth year. She had long been a collector of weekly and monthly contributions for the Society, and for many years a teacher in the girls' Sunday School; and was highly valued by her minister, the Rev. Henry Gauntlett, and other clergymen and friends.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Communications have been received from four of our Missions since the publication of our last number. The dates are as follows:—from Union, to the 15th of November; Harmony, to the 4th of that month; Tuscarora, to the 6th of January; and Cattaraugus to the 31st of December.

UNION MISSION.

EXTRACTS OF LETTERS.

Rev. Mr. Vaill to the Domestic Secretary.
Nov. 15. 1822.

DEAR SIR—Your letter, dated in July, reached us two weeks since. We have seriously considered the subject of the depressed state of the funds of the Society; and have, notwithstanding, concluded that it is our duty, unless we receive particular instructions to the contrary, to proceed with our mills, and, if possible, put them in operation by the next spring. By stopping the building now, we shall be liable to lose, in a measure, what we have already expended: and, sir, the expense yet to come must unavoidably be considerable.

The advice which you have been pleased to give, and which, under present circumstances, appears to be right, "that we draw for smaller sums," we shall, when practicable, comply with most cheerfully. But there is a difficulty in the present instance, which it is not possible to remedy. Two months since I commenced a negotiation with a house at Fort Smith for an exchange of two thousand dollars. In expectation of this, they have already advanced, on our order, four hundred and eighty dollars for the stock we purchased

last July. I, therefore, feel myself bound to fulfil the agreement. In doing this, however, I have been enabled to come to the following arrangement, as the only change which they are willing to admit:—To divide the sum, and to draw for one thousand dollars at ten days sight, and the balance at thirty days. Unwilling to subject the treasurer to inconvenience, and unable to proceed without drawing at this time for the amount stated, I have felt myself much perplexed: and, having sought direction from the Great Head of influence, have considered it my duty to take the course which I have mentioned, not doubting that all who know the circumstances will view it in the same light.

I am, sir, in great hopes, and indeed have strong faith to believe, that by the time this may reach you, or the drafts be presented, the christian public will have come forward to the help of the Lord in this good work. If that spirit of missions, which was rising so rapidly two years ago, is now dying away, it must be considered a dark hour: but I will not believe a thing so utterly opposed to the spirit of the gospel, and to the covenant of christians with their Redeemer, that they will do with their might whatsoever their hands find to do in his cause. Is the salvation of the

heathen of less moment now, than when your Missionaries were bidding adieu to their earthly all for Christ's sake, and for the souls which he purchased with his blood? If the Lord of glory gave *himself*, where is the redeemed soul that is not willing to give of his substance as the Lord shall prosper him?

I might enlarge on this topic if my time would allow.

We have recently held a Missionary meeting, composed of Brother Washburn and Brother Orr from Dwight, and Brother Pixley from Harmony, in connexion with our own mission. This meeting was held by previous arrangement, and was appointed at our station, as being central. It is designed to precede future annual meetings, if our respective Boards give their approbation. The proceedings of the meeting will be forwarded to you by the next opportunity. It would exceed my powers to describe the consolations we have enjoyed—the happiness of mutual counsel, here in the desert among the wild children of nature, by brethren labouring together in the same field.

Mr. Redfield to his Brother.—Nov. 5, 1822.

I have lately returned from a journey to Franklin, on the Missouri, a distance of about three hundred miles. I was accompanied by Brother William C. Requa. The object of our journey was to procure millwrights and other labourers. We were one week in going to Harmony; and after resting our horses, we reached the settlements on the Missouri in three days. Excepting along the banks of creeks and rivers, we travelled through open prairies, and steered our course by the compass without any path.

The station at Harmony is pleasant, though not very healthy this season. A number of the family were visited with the fever and ague.

While at White Hair's Village, we witnessed a disgusting scene of savage barbarity. The warriors brought in a number of scalps, which they had taken from the Iaways, who had stolen some of their horses. The scalps were strung on a pole, and carried before them as they marched

into the village. Besides the scalps thus displayed, almost every warrior bore a limb; some a foot, others a hand, and others an ear, of a fellow mortal. The scene truly filled my soul with horror. Two of the Osages were killed, and two mortally wounded.

While in the Missouri, we engaged two millwrights, a mason, and six common labourers. Three of the labourers came on with me, and the others will follow in about four weeks.

We have, as yet, no addition of Indian youth to our family since the late treaty was formed. Most of the tribe are on a hunting expedition. When they return, it is our intention to hold a general talk in relation to our school. The three half breeds who are with us can now talk tolerably good English; and the other four are making good improvement. Philip, by the request of his father, has gone to assist for one month in hunting. He is then bound, by a written agreement, to return. The difficulties, which have thus far prevented us from obtaining a full school, have been to us a great trial; but we feel that our work is in the hands of God, and that he will overrule it for good.

Our establishment is progressing slowly. The timber for our mill is out, and we are waiting for workmen to put it together. We have erected four log buildings this summer. The productions of our farm are considerable; consisting of corn, turnips, sweet and Irish potatoes, &c. The expenses of our establishment, during the last season, have been very heavy: but we think that in a few years it will entirely support itself.

EXTRACTS FROM THE JOURNAL FOR THE
MONTH OF SEPTEMBER, 1822.

Communion Sabbath.

Lord's day, Sept. 1.—Very precious has been this Sabbath. This little church has once more enjoyed Christ's presence at his table. Although four of our number are absent, and sister Cleaver is kept back by indisposition; yet it has been pleasant to remember our absent communicants, and to pray, that God would grant them the light of his countenance.

Arrival of General Gaines, General Atkinson, and others.

Monday, Sept. 2.—This evening, General Gaines and his aid, in company with General Atkinson and Major Bradford, all of the United States' army, arrived at this station. General Gaines is on a tour of inspection of the military posts, and is now on his way to Council Bluffs. He arrived at Fort Smith a few days after the late treaty was concluded, and regretted that he was not able to arrive in season; as he had special instructions from government concerning the war between the Osages and Cherokees. He states, that they were not only required to make peace on just principles, but to refrain from fighting within the territory of the United States. He would have visited the Osage village, were not the chiefs and principal men absent at the present time, having gone to the Factory in the Missouri, to receive their annuities.

Tuesday, Sept. 4.—This morning General Gaines and his company took their departure. In this gentleman we recognise the officer who accompanied President Monroe in his tour through the Western States. He expresses the highest satisfaction in having witnessed what had been done for the good of the Indians at Brainerd, which place he visited in company with the President. He appears to be friendly to Missionary establishments, a well-wisher to the cause, and a firm believer in the success of missions. General Atkinson speaks favourably of the Osages of this village, having become partially acquainted with them at the garrison. By the visit of these gentlemen we have been cheered in our solitude. Major Bradford also left us, to return to his station. Brother and sister Chapman returned from the village, after an absence of eight days. They had intended to remain there longer, but were prevented by the circumstance, that the Indians were about to leave their village for some time. They have lived on Indian fare, but have returned in health. Robert Monroe came back with them. His clothes he left among his friends, as Philip did the other day. The recovery of these boys has been the

effect of much pains. Let God have all the praise.

Sickness in the Arkansaw Territory.

Wednesday, Sept. 4.—Two of our hired men are sick. They have, indeed, been unwell for a month. These men are interesting to us, having lived at Elliot and Mayhew in the Choctaw nation, and at Dwight, among the Cherokees. Our family is generally as healthy as might be expected in any country at this season of the year. At Fort Smith sickness has prevailed, and several persons have died. In many places on the river below the Fort, it has, also, been quite sickly.

Affecting Interview.

Friday, Sept. 6.—The mother of Stephen Van Rensselaer came to see her son. It was affecting to witness the interview. She came into the yard, walking on her knees, having lost the use of her limbs. In this manner she proceeded until she had reached the door stone of the school house, when her son came and sat by her side. Before she uttered a word to him, she poured out her prayer, and cried aloud for some time. She then dried away her tears, and inquired after his welfare. Such is their custom.

Wednesday, 11.—To stimulate our boys to exertion, we have this day introduced the use of tickets, which we intend to redeem with small books and other articles. Philip, the oldest, is yet rather unsteady, and has much influence over the others. Now is the time for the exercise of our patience.

Lord's Day, 15.—Brother Vaill preached in the morning from Luke, iv. 18, setting forth the spirit which should pervade the missionary breast. Brother Chapman preached in the afternoon from these words:—*What I say unto you, I say unto all, watch.*

Thursday, 19.—Three young men, of our acquaintance, arrived this morning, on their way to Missouri. Brother George Requa requested the privilege of journeying with them as far as Harmony, for the benefit of his health. Being accommodated with a horse and supplies, he left us at 2 o'clock this afternoon. May this

feeble brother be protected from the inclemency of the weather, and benefited by his excursion.

Indian Skirmish.

An Indian arrived this evening, having received a ball through his hand. He was wounded in a skirmish with a party, supposed to be Indians, from the Red River.

Saturday, 21.—Another Indian came from their encampment, twenty miles distant, to request Doctor Palmer to visit his father, who was shot through the body in the skirmish mentioned above. Two children were made prisoners, and several horses were stolen.

Lord's Day, 22.—Doctor Palmer returned from the encampment. He states that the wounded Indian is dangerous. He found several of the tribe sick with the fever; as was also the case when he visited the village last month, to whom he administered medicine.

Tuesday, 24.—Brother Vaill went on business to the trading-house. Sister Cleaver rode down for her health, accompanied by Sister Woodruff. Doctor Palmer went again to the encampment.

Wednesday, 25.—The brethren and sisters, who went out yesterday, returned this evening. Sister Cleaver has been more cheerful during her absence; but it is not consistent for her to remain any time abroad, as there is no suitable place near us.

Additional particulars of the skirmish.

At the trading house Brother Vaill met with Colonel Breatly, the Cherokee agent, Webber, a Cherokee chief, Mr. Rogers, the interpreter, and other gentlemen; from whom he received the following facts:—The Cherokees had sent information to the Osages, that they were waiting at the garrison with *twenty-one* prisoners ready to be delivered up. A number of the Osages set out immediately for the Fort to receive their bosom companions and tender offspring from captivity. While on their way, and in the midst of their high-raised hopes, they were fired upon by a party who lay in ambush, and who caused the disaster mentioned in the Journal of the 19th and 21st instant. The Osages, expecting fur-

ther danger, returned; and Captain Pryor proceeded to the Fort to convey information of the occurrence. The gentlemen above mentioned came up immediately to this country to assure the Osages, that the Cherokees on the Arkansas are still their friends, and that they had no hand in this attack. It is yet uncertain by what people this outrage was committed. It took place near the mouth of the Canadian, on the south side of the Arkansas.

Various Notices.

Thursday, 26.—Mr. Augustus Cheateau, with a party of Indians from White Hair's Village, arrived here. A boat of his has just arrived at the mouth of Grand River, with goods to trade with the Indians. He intends to form an establishment on this river, above this place.

Friday, 27.—Received the Missionary Register for June, and six numbers of the Missionary Herald, from Mr. Lewis.

Lord's Day, 29.—Brother Redfield returned from the Missouri. Being unable to accomplish his journey in six days, he was obliged to spend a part of this in reaching home. His health is good, and he has been prospered. We rejoice to see our brother again, and are thankful that the Lord has kept him in safety.

Monday, 30.—Doctor Palmer, who was called out again yesterday to see the wounded Indian, returned this morning. He reports that the Indian will probably die.

Meeting for business.

At a meeting this evening, Brother Redfield reported, that he had purchased a horse for the team for fifty dollars, and had hired nine men; two of whom are millwrights, one a mason, and six assistants in building the mill, and in farming. Three of the men came on with him, and the others are expected within a month. Four of our hired men have left us today. The month has rolled away without any accession to our school. The time has now arrived for the Osages to redeem their pledge: "When the war is over, we will give you our children." To incline their hearts to this, requires the same divine power as to convert a sinner.

May our unceasing prayers accompany our feeble endeavours to rescue these people from Satan's yoke.

A copy of the Annual Report of this Mission to the Secretary of War is received, and will be published in our next.

GREAT OSAGE MISSION.

EXTRACTS OF LETTERS.

Although several letters from this Mission have been received during the last month, yet they are principally on business, and furnish but little for publication. A few extracts will now be given.

In a letter of the 4th of November, accompanying the Journal, the Superintendent, after mentioning the supplies which will be needed next season, thus remarks:

“Remember us who are destined to this dark region, where Satan has long held his empire undisturbed. Do not think that he will give up his usurped authority without a struggle. Pray for us, that we may be continually on the watch tower, and may be enabled to guard effectually against his devices. Our trials are, perhaps in a great measure, peculiar to ourselves. We have need of being humble, and of keeping very near to our Lord and Master.

“The Indians have left their village in our neighbourhood, and it is expected that they will settle at a distance of about seventy miles from our establishment. This removal, however, does not in the least discourage us. The Lord, we trust, will overrule it to the advantage of our Mission. The great and little Osages will now be established near to each other. We can visit them from time to time; and if they are disposed to send their children to us, there will not be, as now, too frequent an intercourse between them and their parents.

“Our mills are now in readiness for operation. We expect to grind, for the first time, to-morrow.”

A letter, of the 16th of November, from Mr. Sprague to the Domestic Secretary, closes as follows:—

“We are apt, you know, to catch at every appearance of favour from the hand of the Lord. Our two Indian lads, *Philip*

Milledoler and *Woodbridge Newton*, appear to have not only a willingness, but a desire to hear remarks about the Scriptures. Brother *Montgomery*, who is learning their language, occupies a part of every evening in conversation with them, for his own improvement, as well as theirs. At the present moment, at least, they appear desirous of obtaining a knowledge of the English; and, as they term it, becoming like the white people.”

JOURNAL OF THE MISSION, FOR AUGUST, 1822.

Thursday, Aug. 1.—Attended conference as usual on this day. Several of the members of our family are deprived of the privilege of attending, in consequence of their feeble state of health.

Friday, 2.—A packet was received from the post-office at Fort Osage, containing letters, pamphlets, and newspapers. We feel ourselves highly favoured in regard to religious information, as we are receiving regularly seven religious publications.

Rumour of War.

Saturday 3.—The Osages have a rumour that the Pawanees are coming on to attack them, and they are in a state of great agitation. An Indian life is poor indeed. He seems to die a thousand deaths for fear of one. The Good Lord open the way whereby peace may be permanently established among these western tribes. There appears to be much sickness at present among this people.

Lord's Day, 4.—Brother *Pixley* preached in the morning and evening. Brothers *Dodge* and *Montgomery* being unwell.

Monday, 5.—This evening attended the monthly concert. Oh that our hearts may mingle, not only with the church on earth, but with the blessed on high, in ascriptions of praise and of glory to him who sitteth on the throne, and to the Lamb for ever.

Wednesday, 7.—General *Atkinson* arrived at the Factory yesterday, on his way to Fort Smith, on the Arkansaw. He thinks that some measures will soon

be adopted to put an effectual stop to war among the Indians. Our school, which has been suspended for two or three days, in consequence of the indisposition of Brother Jones, has recommenced to-day.

Lord's Day, 11.—Brothers Dodge and Montgomery are still unable to take a part in the exercises of the Sabbath; and Brother Pixley has again preached both parts of the day.

Arrival of supplies.

Wednesday, 14.—A wagon, loaded with corn meal, arrived this evening. It has come in good time, as we are using the last barrel of our old stock. Had the wagon been detained a few days longer, we should have been left without bread. The Lord has ever dealt kindly with us. We have never been entirely destitute of this essential article for our subsistence.

Sickness in the Indian village.

Friday, 16.—Brother Pixley returned from the village. Many of the Indians are still sick, and some of them have died. We have reason to be thankful for the measure of health enjoyed in our family. Although a number are feeble, and some are occasionally attacked with the ague, yet most of us are able to come to our common table, and partake of the bounties of Providence together.

Visit from the Indian Agent.

Saturday, 17.—Major Graham, the Indian agent, called on us, in company with a priest of the Roman Catholic order. He was with us but a short time; conversed a little about Indian affairs; and retired with the promise of making us another visit.

Wednesday, 21.—Brother Pixley and Sister Weller set out this morning for the Missouri: the former on business, and the latter to teach a school* for a season. Brother Dodge was to have performed this journey, but was prevented by an attack of the ague.

Saturday, 24.—The water in our river

*The circumstances under which it was thought best that Miss Weller should take charge of this school, were mentioned in the Journal of the 13th and 18th of July; and published in our December number.

having become low, Brother Austin and most of our hands have been occupied, for the last three days, at our mill dam. It is important to the interests of the Mission, that our mills should be completed as soon as practicable. We hope to see them in operation in the course of a few weeks.

Arrival of two of the brethren from Union.

Monday, 26.—Brothers Requa and Redfield, from Union, arrived at Harmony this morning. From them we learn, that the health of that family is generally good, and that their prospects are brightening. We have also the agreeable intelligence, that the Cherokees and the Osages of the Arkansaw have formed a treaty of peace.

Indian battle.

Tuesday, 27.—A little band of the Iaways, having stolen a number of horses from the Osages, were pursued and overtaken. A battle ensued; and several were killed and wounded on each side. The Osages recovered their horses, and returned in triumph; some bearing a leg, and others a hand, a scalp, or an ear. Such are the scenes we are called to behold in this land of pagan darkness! Two of the wounded were brought to our station to derive benefit from the skill of our surgeon.

Return of the Agent.

Wednesday, 28.—Major Graham has returned to the Factory, and is about to assemble the chiefs for the purpose of cancelling the Factory treaty. The council will be held in the course of the week. We have had some conversation with the agent on the subject of our missionary establishment; and he has promised to advise the Indians to avail themselves of the advantages offered by our school for the education of their children. He told us, however, that he had been requested, by the Roman Catholic Bishop at St. Louis, to speak to the Indians in relation to his forming a missionary establishment among them. There is a Catholic priest now here, who has accompanied the agent to the several Osage villages. There is, therefore, some prospect that popery may be substituted for paganism, among this

ignorant and unhappy people. But the Lord reigns, let the earth rejoice!

Friday, 30.—Sister Bright has been quite ill with a fever for several days. We hope, however, that she is now on the recovery. We have held a conference this day preparatory to the communion on the ensuing Sabbath.

Indian Council.

At the council held to-day, the Indians agreed to relinquish the Factory treaty, on receiving a moderate remuneration in goods. The agent, being very unwell, excused himself from saying much to the Indians respecting our concerns. He made, however, a short address; after which, we told them, that we were rearing an establishment, which had already cost much expense and labour, for the purpose of educating their children. We also mentioned, that we were now prepared to take more of them into our family than we had already received. Walkimain, the principal chief of the Little Osages, said that he thought very few from his village would be brought to us at present. He appeared more indifferent on the subject, than he had formerly done, while on a visit at our station. What will be the issue we know not. But, we repeat—The Lord reigneth; let the earth rejoice!

TUSCARORA MISSION.

Rev. J. C. Crane to the Domestic Secretary. January 6, 1823.

DEAR SIR—Since my last letter, I have been able to devote a part of my time to the pleasing and profitable labour of visiting the Indians: “teaching, from house to house, the unsearchable riches of Christ.” In every family I found them willing to hear the truth; in almost all the utmost cordiality was manifested; and in a few I discovered some degree of tender feeling, and of promising anxiety about the state of their souls. Some, however, evinced a greater degree of obduracy than I have heretofore discovered among them, which is doubtless the result of the evils which have existed for a year past in this tribe; and which, I fear, will exert

a similar influence for many months to come. It was gratifying to observe the influence which the plain “truth, as it is in Jesus,” has in all the families in the tribe. I met with some who were disposed to let out the enmity of their hearts in every instance in which they could cover it with any plausible pretence. I met with complaints against the members of the church, with a great variety of excuses for not attending regularly at public worship on the Sabbath, for unfaithfulness, &c. &c., but not a word against the gospel. They decidedly approved of “The Word of the Great Spirit.” They admitted that the word condemned their conduct, but allowed, also, that the word was right, and their conduct wrong.

On the whole, I perceived much to discourage us, but felt constrained to offer to our dear Master our imperfect praise, for leaving us any hope of success, any intimations of merciful designs towards this people, after so severe a conflict as that we have recently sustained. “If it had not been the Lord who was on our side, when men rose up against us, then they had swalled us up quickly, when their wrath was kindled against us.” Blessed be the Lord, who hath not given us a prey to their teeth. The snare is broken, and we are escaped. Our help is in the name of the Lord who made heaven and earth.”

Our hopes of success, under God, have rested upon the few who love to pray among the Indians. In conversing with the members of the Church, I found them suffering under a great degree of lukewarmness, and was enabled to say some things which appeared to awaken them, in some measure, to a sense of their situation. They dined with me on the first day of the year. After dinner, I took them all into my study, and held a short meeting for exhortation and prayer. They all appeared to be impressed with the remarks which were made; and since that time, I think I have perceived more of the fruits of the Spirit amongst them. At the Monthly Concert, attended this evening, they manifested more engagedness than usual. Bless-

ed be the Lord for the least "token for good." The common adversary of their souls and of the cause of Christ is not, however, idle. Much is still done to de-lude souls, and to divert their attention from "the one thing needful."

Mr. Crane proceeds with an account of the severe domestic trials of one of the members of his Church. The following passage will show the tender regard which this afflicted member pays to the word of God, and his fixed determination, under the most painful circumstances, to be governed by its precepts:—

His conduct under this trial has met with the most decided approbation of myself and all the brethren. He came to me and said—"I am a Christian. I have thrown away the customs of my forefathers. The *good word* is now my only guide. I am not under the laws of the state, and I cannot seek help from that source. I do not wish it. I wish to hear what the Lord says about my case, and I will do it. You have come here to open the word of God before our eyes, and to show us the right way. I now give you my hand—lead me through this difficulty, according to the will of the Great Spirit, and I will follow."

SENECA MISSION.

JOURNAL FROM THE THIRD OF NOVEMBER
TO THE TENTH OF DECEMBER, 1822.

Interesting Sabbath.

Sab. Nov. 3.—Our worshipping assembly this day appeared unusually interesting. Before the religious services commenced, one of the principal chiefs rose and addressed the assembly, consisting of about eighty souls, on the importance of paying a strict obedience to those directions of the great and good God, which were, from Sabbath to Sabbath, and from time to time, explained to them from his word. As far as we could learn, he attempted also to admonish the audience for some departure from Gospel integrity, which had lately come within the reach of his observation. The same thing was feelingly, and from his manner, forcibly done, by Pollard, the chief speaker, on the last Sabbath. He rose before the people immediately after the

minister left his desk, and, with much warmth and decision, and with all the affection of a father, reprimanded his people for certain conduct, which he considered at war with evangelical truth and righteousness. After the Chief who spoke to-day had finished his address, I was informed by the interpreter, that a number of the *Onondagas* were expected to attend our meeting, who had never professed much friendship to ministers of the Gospel. It was a request of the chiefs, therefore, that I would take my text in some portion of the word of God, which would lead me to show the entire insufficiency of their former religion to make them either comfortable here, or happy in the world to come. The subject of discourse is contained in Heb. viii. 10. "For this is the covenant that I will make with the house of Israel in those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

Sick-bed conversation.

Thurs. Nov. 15.—Had a most interesting sick-bed conversation with Jonathan Jacket, who is apparently following to the grave, with rapid strides, his brother William, who died in May last. When I entered the house, I found the interpreter, with a number of the sick man's acquaintance, collected to see him. After he had informed me that he expected the doctor soon, to administer to his complaint, I supposed I had little time to lose, and therefore commenced conversation with him on the affairs of his soul. I asked whether this subject was agreeable to him; he replied that it was, "because it was the principal thing." I then requested him to open his mind to me without restraint, as I wished to give instruction suited to his case. He answered, that "whatever he should say should be the truth; that God was his witness, who was in every place, and knew the thoughts of his heart: it was, therefore, in vain to attempt to deceive him." He then went on to state, that, "on the last Sabbath, he felt more concerned than usual for his friends; particularly his grand-mother, mother, wife, nephew and wife, &c. some

of whom had never attended the preaching of the gospel; and those who had, he supposed, understood but imperfectly. He called them to his bed-side, and counselled them separately, declaring that he, for one, did believe, contrary to the opinion of some, that there was a day of judgment coming, when the world should be judged before God, and that Jesus Christ would reward every person according to his works; the wicked he would reward with everlasting fire, and the righteous with endless happiness. He, therefore, counselled them to repent, and put away their sin by believing in the Lord Jesus Christ." He had previously informed me, that he had felt himself to be a sinner, and had determined to repent, and give himself to God. Fearing that he was resting on the determination, instead of the thing itself, I told him, that if he felt himself to be a sinner, there was no cause, but his own unbelief, why he should not receive forgiveness; that pardon and salvation were offered to all who truly felt their sins to be a burden, and who would consent to roll that burden on the Lord Jesus Christ; and that, although his sins had been like mountains rising towards heaven, still the mercy of God, and the blood of Christ, like a mighty ocean, were sufficient to rise above them, and to hide them for ever. Having continued the conversation for some time, I closed by saying, that it was impossible for me to determine with certainty, whether he had made his peace with God, or not. I could only judge of my own spirit by the rule which God had given; but, as a minister of Christ, I was bound to tell others, and him among the rest, that if we ever love Jesus, it must be before we go hence to be here no more—in this world, or not at all. God had declared, with respect to the next world, "as the tree falleth, so it lieth." No repentance was to be expected there. As I feared his days here would be but few, I hoped, that "what his hands found to do, he would do with his might." This was all I had to say, and my prayer was, that God would be near him by his grace in all his sickness, and sanctify to him his

severest trials. Having looked me full in the face the whole time, he now put his hands to his eyes, and bursting into tears, sobbed aloud, and said, "sir, I thank you a thousand times for what you have now said to me in regard to my soul. You have given me more satisfaction in this short conversation, than I have ever received in my whole life. You have enlightened my understanding; my heart is full; it is my anxious request that you would pray for my soul." The whole audience was at once melted down. To weep, in this case, "for me indeed was easy; for him it was safe;" to have refrained would in me have argued the most unpardonable apathy. We then knelt down, and commended him to God in prayer. After rising, he again expressed the most lively gratitude for the comfort his mind had received during the conversation. Having expressed my determination to call upon him from time to time, as my circumstances would admit, I took my leave, and departed.

Encouraging incident in relation to the School.

November 25.—The conduct of one of the natives to-day has more than ever convinced us of the importance of pursuing a steady and scriptural course, in all our operations among this people. The father who, not long since was greatly displeased with the teacher for reprimanding his two disobedient children, became displeased again, and said that he should take them away, inasmuch as they were accused of leading astray the whole school; and he would see whether their absence would be the means of restoring order. We told him that he could do as he thought best; but that it was painful for us to think that children so capable of doing well, with proper government, as his were, should be suffered to run about idle, and lose all they had learned. He was then, however, not to be diverted from his purpose. To-day he returned, and wished to have his children reinstated in the family; because, he said, both the children had pleaded, with tears, to be returned. After seeing our hesitation on

the subject, he became more earnest, and confessed that his sinful heart had led him astray, in conducting towards us as he had done in relation to his children; and, to use his own language, he "hoped I would yet change his heart." He now promises, that, if we will permit them to return, and they again misbehave, he shall be cheerful in having us correct them; and if they run home, he will correct them, and send them back himself. Upon these conditions we consented that the youngest might return, but that the other be suspended for one week, that she may be taught to consider the school a privilege.

Another interview with the sick youth.

Nov. 27.—I have just returned from visiting young Jacket, who is fast declining. He is one of our most industrious and ingenious young chiefs, and the last of 13 children, who have all died of the consumption. The principal chiefs of the christian party were collected to pay him their farewell visit; among them was Red Jacket, the father of the youth, and the principal chief of the pagan party. As he was already very much exhausted with conversation, I judged it proper to converse with him but little. His most serious and judicious friends told me, however, that he had expressed the state of his mind at large; that "he was tired of earth; that God had blessed his soul through Jesus Christ; and that now he had no wish to live, but earnestly desired to depart, and to be with Christ, which is far better." If any hopes are ever to be cherished in a death-bed repentance, we think we have some encouragement in the case of this young man.

Death of the young chief.

Dec. 10.—We were, this day, called to commit to its native dust, the remains of the youth mentioned above. A very touching address was delivered on the occasion by one of our most serious and pious chiefs, the interpreter not arriving in time. Oh that the Lord would sanctify this mysterious providence to this dying people! We trust that he will, in faithfulness and truth, order all things to the salvation of his own elect.

CATARAUGUS MISSION.

Mr. Thayer's letter, of the 31st of December, is principally devoted to a detailed statement of expenditures for the quarter ending on that day. The following short paragraph is all we shall now quote:—

Our preparations for receiving the Indian children into the family have unavoidably been expensive. We endeavour to use the most rigid economy that the nature of the case will admit. The house we occupy is now about finished, and we expect to have the school in operation next week.

EXPLORING TOUR.

It was stated in a former number, that, in the course of the last summer, the Rev. Salmon Giddings, of St. Louis, Mississippi, performed an exploring tour among the Western Indians, in behalf of the United Foreign Missionary Society. On this tour, he visited several tribes, and selected a site for an extensive Missionary establishment, in the vicinity of Council Bluffs. His Journal, which we now present to our readers, will be perused with interest:—

JOURNAL OF THE REV. SALMON GIDDINGS.

April 22, 1822.—Having made the necessary arrangements, I commenced my tour to the Indian tribes in the vicinity of the Council Bluffs. I had previously made an agreement with Major O'Fallon, the Indian agent for that part of the country, to travel in company with him from Chariton, where I was to meet him. I set out early, that I might have time to administer the sacrament of the Lord's supper and other ordinances in the Presbyterian church in that part of our newly settled country; and nothing peculiarly interesting occurred.

May 15.—We left Chariton, after procuring provisions for our journey, and rode to Grand River, a distance of 25 miles. We travelled through the Missouri bottom. The soil is rich, and the settlements extend about 12 miles from Chariton. There is a ferry and a cabin at the mouth of Grand River. Here we were detained one day, waiting for the

express from Chariton to the Council Bluffs, who was to accompany us.

May, 17.—We crossed Grand River, which is 175 yards wide, and which empties into the Missouri from the North West. We rode about 10 miles through the rich bottom of the Missouri and Grand River, where we saw thousands of acres of land, on which the timber had been principally killed by fire within the last year, and thousands of acres which had, within a few years, been converted into a prairie by the same cause. We crossed a creek, which was very difficult on account of the mud and quicksand, and then entered a rolling prairie, skirted, and in some places nearly intersected by timber. The bottom of Grand river was on our right, and distant from one to three miles. Experienced a heavy shower during the night.

May 18.—About 9 o'clock, we entered the bottom of Grand River, and came to a creek about 40 yards wide, and very high. We swam our horses across, then swam ourselves, and rafted over our baggage. About one o'clock, we arrived at the west fork of Grand River, which is about 75 yards wide, and fordable most of the year, but had risen at least 15 feet within the last 24 hours, and was filled with flood wood. There we found a canoe which had been commenced and abandoned about a year before. We undertook to finish the canoe, and by 4 o'clock launched it, and began to carry over our horses, which landed safe, after struggling long in the mud on the opposite bank. About 50 rods from the main stream there was a slough, across which we directed a soldier and a black man to drive the horses, as we had landed our baggage below the mouth of it. The servant belonging to Major O'Fallon, in imprudently attempting to ride one of the horses through the slough, was unfortunately drowned. No person that could swim was present, until he was sinking to rise no more.

May 19.—Spent the morning in examining the creek to find the body of the drowned man, but without effect. We set out on our journey about 12 o'clock, and continued for about twelve miles

through the bottom of Grand River.— Found two creeks, which our horses swam, and over which we felled trees, on which we carried our baggage. The bottom is partly prairie, and partly timbered, but generally wet, and very rich. The soil of the upland is of an excellent quality, and its surface gently rolling. Quarries of lime stone are to be seen in many places, and the country appears to be well watered.

May 20.—Crossed several large creeks, which had fallen so much that they could be forded. We again crossed, at evening, the West fork of Grand River, called here the Turkey fork. It is about 50 yards wide, and very rapid. The country becomes more broken, and the hills more abrupt. On our right, for a great distance, could be seen a finely timbered country lying on Grand River. Experienced a heavy rain during the night.

May 21.—Crossed several large creeks which were very high, and which we were obliged to swim. We encamped on the banks of the Little Platt, which empties into the Missouri a few miles above Fort Osage. The land is generally rolling, with a rich soil, and timbered on the water courses, and in some places for miles on the highlands; but the timber is principally small. Thousands of acres of timber, near our road this day, have been destroyed by fire within two or three years, and about the same quantity growing up in other places. No stone or rocks were seen.

May 22.—We swam several creeks, and in attempting to ford one which was high, my horse got entangled in some logs in the bottom, and threw both myself and my baggage into the water. We passed to-day but little timber, even on the water courses. Heavy rain during the night.

May 23.—Rode through a most beautiful country, of a rich soil, but entirely destitute of timber, except in some places on the water course. When on the high land, as far as the eye could extend in all directions, there was not even a bush to be seen, and the country resembled a vast plain. We had to swim two creeks in the course of the day.

May 24.—This morning, soon after we commenced our journey, a heavy rain commenced, with thunder and lightning, and a heavy wind from the North, which continued through the day. At times the snow and hail were severe.

May 25.—Proceeded on our journey. saw many elk, wolves, and deer, and swam two creeks. The country becomes more rolling, and the hills more abrupt, but continues destitute of timber.

Arrival at Council Bluffs.

Sabbath, May 26.—This day we arrived at the Council Bluffs, much fatigued with our journey.

May 27.—Find myself still much wearied. I have great cause for thankfulness, that the most high God hath preserved my life and health through so many dangers. The whole distance from this place to the ferry on Grand River is 237 miles. The course is East 39° S. for the distance of 152 miles, then E. 55° S. to the mouth of Grand River.

The Fort is situated in Lat. 42° 31' N. on the Bluffs, about 140 feet above the river. From the fort you have an extensive view of the river for many miles above and below. A second bluff appears on the West, at the distance of about half a mile, between which and the fort there is a most beautiful level, of a rich soil, extending about three miles North and South. The interval on the Missouri opposite the Council Bluffs, is about five miles wide, and continues about the same width for many miles below; but as you ascend the river, the vale widens for about ten miles, when it is about 12 miles wide. There are many lakes and ponds, which contain, during the summer, an abundant supply of wild fowl and fish. Near the garrison there is about 500 acres of land under cultivation, and worked by the soldiers. Heavy rains fall almost every day, and the low land on the streams through the whole country is inundated. Spent the week in exploring the country in the vicinity of the garrison, and in collecting information concerning the Indians. Those who were at Washington last winter, returned in health, much

pleased with their journey. On Saturday I was informed that the presents for the Indians would not arrive before the 25th of June.

Sabbath, June 2.—Preached to-day in the garrison.

Visit to the Trading House.

June 3.—Rode to the trading house of the Missouri Fur Company, which is situated on the Missouri, about 4 miles below the garrison by land, and about 10 by water. Here I learned that the Indian tribes in this vicinity were much in want of provisions, in consequence of their not finding any buffaloe during the winter; and that several lodges of the Seux Nation had perished with hunger. I also learned that the Indians, unless they should hear of the arrival of their presents before the 20th of the month, would leave their villages for their summer hunt, and not return until the 1st of September. On my return to the fort I consulted with the Indian agent, and concluded to set out immediately to visit the Indians at their villages.

Unsuccessful attempt to visit the Indian Villages.

June 5.—Having made arrangements for the journey, I set out with my interpreter, and two men, furnished me by the politeness of Col. Leavensworth, who commands at the garrison. We proceeded 12 miles; but finding the valley overflowed and impassable, we returned to the garrison. The streams of water are much higher than has ever been known in this country.

Remarks on the climate.

June 6.—Heavy rains still continue. I have learned, from good authority, and from men who have been long acquainted with the country, that in this climate, the weather, in March, April, and the first part of May, is invariably dry. Very little rain falls, and the streams are only swelled at times by the melting of the snow. About the middle of May, the rains commence gently, and in a few days become very violent. They seldom, however, continue more than 12 hours before they are succeeded by about twenty-four of fair weather. This alternation, in

nearly the same proportion, continues until about the 10th of June. Heavy showers are frequent until some time in July, and less frequent and lighter showers till some time in August. The rain then ceases, and very little again falls until the next May. There is but little snow, and the winter is generally dry. I apprehend a philosophical reason may be assigned for the peculiarity of the seasons in this country. On the Rocky Mountains, which commence at the distance of from 500 to 700 miles to the W. and N. W. the snow falls in vast quantities, and on the highest parts continues through the year. In that latitude, and on such high land, the sun produces but little effect, until the middle of April, when the snow begins to melt. The melting increases during the months of May and June. Immense quantities of vapour, continually produced, are wafted to the E. S. E. by the cold winds which are constantly blowing towards the warmer regions. This vapour collects, and becoming condensed, falls in the copious showers and heavy rains which are experienced during the wet season. Towards the latter part of June, the evaporation begins to diminish; the snow in the lower country being all dissolved, and none remaining but on the highest mountains by the first of August. As the sun begins to decline, congelation commences on the mountains, the moisture is absorbed from the atmosphere, and no vapour is carried to distant regions by the winds, which now become dry. May not the same cause produce the periodical wet and dry seasons in the vicinity of the Cordeleras through North and South America.

Interview with the Otto tribe.

June 9.—Heard that the Otto tribe of Indians were within 12 miles of the garrison, returning from a hunting expedition. I went to see them on the 10th, but found that their chief was not in the company. Several of the Indians, who had considerable influence, I found favourably inclined towards the object of my mission.

June 11.—Made preparations to set out on my contemplated tour to the Indian tribes.

Departure for the Indian Villages.

June 12.—I set out, accompanied by Mr. Rogers, my interpreter, and one of those who was with the Indians at Washington, and with two soldiers furnished by Colonel Leavensworth. We rode about 20 miles to Elkhorn River, which was so high as to overflow all the valley adjoining, and was impassable. Our course was W. 15° S. through a rolling prairie, destitute of timber, except on the river. The soil is generally good; but there is no stone, and but little gravel to be seen. The soil, through the whole course of my journey, has been a sandy loam. We were obliged to wade two creeks, and carry over our baggage, as the water was about 4½ feet deep, and the banks lined with mud and quicksand, and very steep. We were frequently obliged to cut grass and weeds, and make a kind of bridge, from the water's edge to a considerable distance up the bank, to prevent our horses from miring. What I mention here is characteristic of all the streams through the country where I have travelled. We encamped for the night, and experienced a heavy shower. I determined to visit the Mahaw village first, as I could not proceed on the trace to the Pawnee village.

June 13.—We commenced our journey, and proceeded nearly a North course for about ten miles, then for 25 miles about N. W., but made many crooks and turns on account of the high waters. We crossed, by wading, three large water courses; but where we crossed our horses they could not be forded. At evening, we arrived at a large branch of the Elkhorn, entering it from the N., and about 30 yards wide, with a rapid current—a heavy shower in the night.

14.—After examining the stream for many miles up, we conclude to pass it opposite our encampment. It here overflowed its banks, for about 40 rods, in the narrowest place we could find. For this distance the water was from one to 4½ feet deep. For miles there was no timber to be seen on this stream. We formed a canoe out of an elk skin, which contained half our baggage. After swimming our

horses over, we swam and pushed our canoe before us, and then returned, and brought the second load. We encamped this night about eight miles north of the old Mahaw village. I saw many elk; and in one drove counted seventy. Saw several antelopes, or mountain goats. They are of the same colour as the deer, but resemble the common goat in shape. They are much the fleetest animal in this country. In size, they are between the common goat and a large deer.

Village of barking squirrels.

We passed a village of barking squirrels, or prairie dogs. They have the appearance of the gray squirrel in colour and shape, but are three times as large. Their noise exactly resembles that of the smaller kind of dogs. They burrow in the earth, and are never seen far from their habitation. They live on grass and herbage; and not a spear of grass is suffered to grow within the bounds of their village. On the first appearance of danger, they flee to the mouth of their burrow, and when it comes near, they enter, and can rarely be driven out by smoke or water. Thousands dwell in the same village, forming a little community. Their burrows are from ten to twenty feet apart, with a mound of dirt at the entrance, of from one to two feet in height, which serves as a watch-tower. On the approach of danger, they raise an incessant barking. We were much annoyed during the night by the barking of these animals.

Arrival at the Mahaw village.

June 15 — We continued our journey, and after wading and swimming several creeks, and repeatedly miring our horses, we arrived, about four o'clock, at the Mahaw village. This village is situated on the bank of the Elkhorn, on a high prairie, surrounded by a beautiful and rich country, but destitute of timber, excepting a small quantity on the margin of the river.

Interview with the chiefs.

Towards evening I explained to the chiefs the object of the society, and of my visit. I endeavoured to show them the benefit of civil and religious institutions; of learning and the arts; and enforced their importance by such argu-

ments as I considered best calculated to carry conviction to their minds. I requested them to consider duly the propositions I had made, and then give me an answer.

Manner in which he was received by the tribe.

I was kindly received, and invited to four feasts within an hour. The first was the flesh of an elk, boiled without salt. It was placed in a large bowl or trough, around which four or five guests assembled, each taking his knife, and using his fingers instead of a fork. If any remains, you are invited to carry it away with you. You may, if you please, give it to the master of the house, and he gives it to others, who surround the bowl and eat. The second feast was corn, which was also boiled without salt. In eating the boiled corn, spoons, made of buffaloe horn, or wood, are used. The other two feasts consisted of corn and dried pumpkin boiled together. I have been the more particular, as the customs, and the manner of treating strangers, among all these tribes, is similar. These children of nature know not the use of bread; and have but one kind of food cooked at the same feast. The man, who gives the feast, never eats till the guests have finished. These feasts are considered as the highest honour that can be conferred on a stranger.

Population of the village.

This village contains about thirty-seven earth lodges, and seventy skin lodges. Each earth lodge is computed to contain five persons capable of bearing arms; and these are, to the other souls inhabiting the lodge, as one to five. It is calculated that only one half of the nation have earth lodges. This calculation will give 370 warriors, and 1850 souls. I think the calculation is too great for warriors, and not large enough for the others; for reasons which I shall hereafter assign.

Manner of burying the dead.

Sabbath, June 16.—This day calls to mind many tender recollections. I am in the midst of a people who know not how to distinguish between the days of the week, who know not God, nor that a

Saviour has died to redeem lost sinners. I held conversation with some of them; but found them very ignorant of every thing of a moral or religious nature. The chiefs were employed in consultation on the subjects I had proposed. I visited their burying ground, about eighty rods distant. It is situated on the top of a bluff, about 140 feet above the level of their village. The ascent, however, is gentle. Here I saw several of the tribe collected, and mourning over the graves of their departed relatives. They pulled their hair, rent their clothes, beat their breasts, and howled in imitation of different kinds of wild beasts. At times, they made frantic gestures, and sang mournful songs. Their manner of burying is various, according to the directions given by the person before his death. In some instances, a grave is dug three feet deep, and the corpse placed in it, and covered with earth in the usual form among white people. Others are buried in a sitting posture, partly in the earth, and partly above, with a mound three or four feet high raised over the corpse. Some are laid on a platform, made by driving four forked sticks into the earth, laying thereon two poles, which reach from the head to the foot, crossing these with shorter poles, and covering them with grass or leaves. This platform is raised from four inches to a foot high. At the head and foot, a forked stick is driven down, and a ridge pole laid in the forks. Against this, on all sides, sticks and barks are placed, and the whole covered with earth, generally clods about two feet thick. Others are laid on the earth, and a mound, seven feet high, and in the form of a cone, raised over them. No coffins are used; but when a grave is dug, flat stones or split sticks are placed beneath, on the sides, and above the corpse. The property of the deceased is disposed of according to his directions in his life-time. Sometimes a part, or all, is buried with him. At other times, it is given away to relatives and friends who come to mourn over the grave. All who come to mourn, if they are not near relatives, expect pay in presents. The graves are placed from one to four feet asunder, and the mounds often come to-

gether at the base. Another is buried by laying the corpse between two former mounds, and over this is reared another mound, the base of which rests upon the tops of the two former. In this burying-ground, which has been used but three years, there is one grave and mound resting upon two more, which are to be distinctly seen; and the top of the highest is between eight and nine feet above the level of the adjoining ground; and many smaller mounds resting upon others in the same manner. Supposing this tribe to inhabit their present village but a century, and pursue the same method of burying their dead, they would raise a mound forty or fifty feet high, and many rods in circumference. May not this account for the various mounds found in the Indian country.

Indian granaries.

I saw several of the granaries belonging to this tribe. They are holes dug in the earth, where the soil is sandy and dry. The entrance is about two feet and a half in diameter, enlarging as it goes into the earth, in the form of a large still. This is lined with dry grass; and when they leave home on a hunting expedition, they deposit their corn, kettles, and whatever they do not take with them, in this granary, and cover it about a foot thick with dirt and mud, in such a manner as to make it resemble the adjoining earth. This is done to deceive, if possible, their enemies, who may come for plunder in their absence.

Final interview with the Chiefs.

June 17.—This morning I heard the result of the deliberations of the Mahaw chiefs, which was as follows. Big Elk, the principal chief, spoke for the whole:

“Father.—Your propositions are all good, and for my benefit and that of my people. There is no reason why I should reject them. Father, the Americans are very kind, and have pity on us. They often give me a knife, and powder, and tobacco, for which I do not trade, nor give any skins. I am convinced the Great Spirit has done more for the white man than he has for the red man. I think he is truly with the white man; and

I sometimes think that the white man is the Great Spirit himself, and that there is no other; for every thing I use and wear comes from the white man. He can do every thing. I sometimes think that what we call the Great Spirit, and our worship is a deception: for we gain nothing by it. Father, the white man is wise and great, but we are poor and ignorant. I am like a dog running over the prairie. You see how poor and miserable my people are. We have little to eat, and are almost naked. You offer to teach us and make us wise. It is all good. You see how poor our women are—how small their arms—they work hard. To see a plough with a horse on our prairie would look well; it would look as if we might live.

“But, Father, I doubt we could learn. I think the Indian can never learn to live like the white man. Should a family come and live with us as you propose, I fear for them, for some of my young men have no ears, (would not listen to Council.) I fear they would steal and run away, and I should be blamed. I fear war parties would come and cut them off with our children. The white people are so numerous, I fear they will come and kill all the game. What you tell us concerning buffalo, elk and deer becoming scarce, is true. They are almost gone. But there are a few left. My good father, have pity on me a few years, and let me follow the buffalo. My children will want you to instruct them when I am old or dead. They will have no game. Come and teach them.”

I stated to him that the family of missionaries would not be permitted to hunt the buffalo, and that we did not wish to prevent him nor his people from hunting as long as there was game; but to teach them how they might live when game was gone. I observed that it was necessary that their children should be taught when young, that they might provide for themselves when game was no more, and for their parents when old. He then told me he was satisfied, (his fears were removed,) and what I said concerning instructing their children when young was a new idea, one he had never thought

of before. He said it was an important idea, and he would consider on it. After about half an hour's deliberation and conversation with his people, he said “if you establish a school in a safe place near the fort, I may send some scholars, and many of my people will send.” He assured me of his friendship to the whites, and that his nation had never injured them; that he always desired to live in peace with them, and should such a family come to the country as I proposed, it would afford him pleasure to do them good.

Departure for the Pawnee Village.

I set out this morning to visit the Pawnee nation. We crossed the Elkhorn river, which is about forty yards wide, and rapid. We were just able to wade and carry over our baggage on our heads; and were assisted in this by the Indians. Most of our horses swam. We travelled about forty miles in a South West direction, through a rolling country, destitute of timber, and most of it a very sandy soil. We encamped in the bottom land of the river Platt.

Arrival at the grand Pawnee Village.

June 18.—After riding about 30 miles through the bottom of the loup fork of Platt, and swimming two creeks, we arrived at the grand Pawnee village about 5 o'clock. Many ran out to meet us. They welcomed us to their village, and testified as much joy as if their children or friends, after a long absence, had returned. Numerous feasts were immediately prepared, and we invited to partake. I found their customs and manner of cooking the same as among the Mahaw tribe. On entering the village I was invited to the lodge of *Sara Terhish*, or bad chief. He was at Washington last winter, and has the greatest influence with the nation, though his brother *Long Hair* claims the superiority, and formerly ruled them at his pleasure. My host, on learning that I wished to hold a talk with the principal men of the nation, and understanding something of my object, requested me to explain fully my object to him, and assured me he would lay it before the council of his nation. After a little reflection, knowing him to be the

most intelligent man in his tribe, and the most friendly to the Americans, I made to him a full statement of the object and wishes of the Society. I did the same to several other chiefs; and to *Esh-ka-ta-pa*, the chief of the Pawnee republics.

Visit to the Pawnee Loups.

June 19.—While the chiefs of the grand Pawnees and Pawnee republics were in council, deliberating upon the propositions which I had made, I rode to the village of the Pawnee Loup's, and held a council with them. *Tare-ke-to-wahoo*, one of the chiefs who visited Washington, is the man of the most influence. He immediately recognized me, and told me he heard me preach in St. Louis. He is a very polite and intelligent man, about thirty years of age. His father is the principal chief; but never does any thing without consulting his son, whose advice he follows. After the chiefs had deliberated about two hours, they returned me the following reply, through the young chief:

"*Brother*,—I saw you at St. Louis, and heard your talk. I saw many good men when I was in the States. Some of them talked of coming to see us. I thought they would not come, the distance is so great. You have come, and my heart is glad. I now think that I and my people shall not always be ignorant and miserable, and that we shall no more want knives when my people learn to make them. When I first went into the States, I saw so many white men who had a different smell from the red men, different customs, and different food, that I was sick. I soon became accustomed to them, and love them. I shall never forget their kindness. I wish to become more acquainted with them. If you establish a school, and any of the other nations send, we will send some children; and when our people understand it, they will send many. We would be glad to have the Society place a school near our village. We would protect it when we are home; but we are absent many moons, hunting buffaloe. We fear that the *Seux* would kill them and our children. We think it would be safe near the fort and trading house."

Return to the Grand Pawnee Village.

After much more conversation with the young chief, which resulted in the same answer in substance, I returned to the grand Pawnee village. I soon learned that the chief had faithfully communicated the objects of the Society to the council: and that the chiefs and old men had been deliberating most of the day. Towards evening the chief informed me he was ready to give me the answer of the head men of his nation. He then addressed me as follows:

Brother,—We thank our white brothers for their kindness. We believe the great Father of life has placed the white men near himself, and the red men far behind. The white men are great and wise before us, because the Father of light has made them so. He has made the white men to be white, and the red men to be red. The white man is as the Great Spirit made him, so is the red man. The white man has one medicine,* the red man has another. We believe the Father of life intended the white man should be wise, and read, and write, make guns, axes, and knives; and intended the red man should be ignorant and follow the buffaloe. He has made us equal in some things, but we are poor and miserable when compared with the white men. Why should we throw away the medicine which the Father of life has given us, and take that of the white man. We fear he would be angry, and send pestilence and destroy us.

Brother,—I will now give you my own opinion. I think it would be a good thing for our children to learn to make axes, hoes and guns, and cloth, and to learn to cultivate the earth, and to read and write, if it was not medicine. I am afraid the great Father of life would be angry, if we should throw away our medicine. After what I have seen of the Americans in the States, and the kindness they have showed me, I shall always respect and

* The Indian term for medicine is used to signify any particular manner of life, religious ceremonies and worship, any thing strange or unusual, every thing above their comprehension, and every thing administered to the sick.

love them. I love two roads—the one from the trading house to our village, in which the Americans bring us goods; the other is from our village to where we get buffaloe and horses.”

I tried in vain to convince him that learning to read and write was not medicine.

I asked the chief of the Pawnee republics what he thought of the subject, and whether he thought any of his people would send to school. He informed me he thought it impossible for an Indian to learn like a white man, but that he should have no objection to try. He said “should I send my children to school all my people would. I may send one at first.”

Situation of the Pawnee Villages.

The grand Pawnee village is situated on the North side the loup, or wolf fork of the Platt, on an elevated prairie, fifteen feet above the highest water in the river. It is circular, and contains one hundred and fifty-five lodges, made of earth. Four miles west, is the village of the Pawnee republics, built as the other, in the area of a circle, and contains sixty lodges. Thirty lodges in the grand Pawnee village, belong to the republics. Three miles west, 12° N. stands the village of the Pawnee louns, containing one hundred lodges. The river is here about three hundred yards wide, but filled with sand-bars and islands. The valley is from two to three miles wide, free from stagnant waters, and the soil is a rich sandy loam to the depth of about four feet. Below that is a bed of sand, as white as slacked lime. This sand, in some places along the bank of the river, is hardened by being exposed to the atmosphere and water, and a kind of crust is formed, which the current will not wash away; and yet I could any where run my knife into it to the handle with the greatest ease. It lies in the form of rocks, along the shore of the river. There is very little timber of any kind on the river, or any where through the country, and that little is principally cotton-wood and rose-elder. The timber, for about two miles from the village, has been all cut off. The river is fordable most of the year,

and not navigable, on account of the bars, which are constantly changing their position.

Departure from the Village.

June 20.—Set out on my return. Rode ten miles, and crossed Willow creek, which is twenty-five yards wide, but shallow, with a sandy bottom; thence to muscle-shell creek, which is distant about 10 miles. This creek is only twenty yards wide, and yet so deep that we could not cross it without swimming. All the small streams in this part of the country are clear, and have a sand and gravel bottom. Numerous springs of excellent water are to be found along the banks. The course of the river called the Loup fork, is E. 10° N. from the village to this place, a distance of twenty miles. A heavy rain commenced, and we encamped at muscle-shell creek.

June 21.—Rode eight miles; the course of the River E. 5° South—thence for ten miles, E. 12° S. to the junction of the two principal branches of the Platt. The north branch is called the Loup fork, and the South the Republican fork. The South fork is twice as large as the North. The Platt after the junction of the two forks, is about a mile wide, and filled with sand-bars and islands, which entirely obstruct navigation for boats of any size. Its course is due East for thirty-five miles; thence, about twenty two miles to the Saline, the course is East 25° South; and thence to the Missouri, East 5° South.

June 22.—We this day rode in the rain, which was very heavy for about four hours. About one o'clock we arrived at the Elkhorn, after riding about twenty-five miles. We were detained until 4 o'clock in crossing this river, which is about 75 yards wide, and the current so strong that it carried us down with our raft about forty rods, before we could reach the shore on the opposite bank. Two of our horses were mired, so that we were obliged to draw them out with ropes. The length of the Elkhorn is about three hundred miles. From its source to the Mahaw village, two hundred miles, its course is East 30° South;

thence for thirty miles due East in its general course; thence to its junction with the Platt about South East. The country is generally of a fine soil, and the interval along the Platt about four miles wide, and but very little timber for twenty miles above the Elkhorn. We encamped near the river after crossing it.

Return to the garrison, and general remarks.

June 23. Sabbath.—We set out early, and arrived at the Fort about 11 o'clock, having eaten the last of our provisions the evening before. Thus, through my journey for twelve days, God, who remembers his people, and whose mercies are great, hath protected me, given me favour in the sight of the savages, and preserved me in the midst of imminent dangers.

The distance from the garrison to the Mahaw village is about 75 miles W. 35° N. From the Fort to the Otto village is about twenty-five miles W. 30° S. on the south side of the river Platt.

The condition of the Otto and Mahaw tribes is much more wretched than that of the Pawnees. They have been reduced in numbers, and discouraged by repeated wars. There is a great scarcity of game in the country where they live; and when they go from two to three hundred miles west for buffaloe, they meet with more powerful tribes, on whose faith and promises they cannot rely. They raise some corn, but not half sufficient to support them. The consequence is, that when they are prohibited from hunting by their more powerful neighbours, or when they do not succeed in finding game, they are reduced almost to a state of starvation, as was the case

when I visited them. They often subsist, for months, on roots which they dig from the earth, with very little meat which they occasionally obtain from the chase. They are very fond of ardent spirits, and possess nothing they will not give in exchange for it. They have a large number of horses, and never travel far from their village on foot. They feel themselves inferior in numbers to the surrounding tribes, and are disheartened, and sunk down into inactivity and idleness.

The Pawnees are more industrious and enterprising, are better supplied with provisions, and have more national pride than the other tribes around them. They are, also, much more superstitious. Every family possesses a number of horses and mules, and some an hundred or more. These animals, to prevent their being stolen, are carefully guarded through the day, and, at night, are put into an enclosure within a few feet of their owner's lodge. The Pawnees raise but very few horses. They supply themselves, either by stealing from the Spaniards, or by purchasing from the Indian tribes on the borders of the Spanish Territory. The men generally take care of their horses through the season in which the women are raising corn. At other seasons, and when travelling, the care of them devolves upon the women. The population of the Pawnee tribe is generally estimated at 10,000 souls. The estimate, I apprehend, is too great by at least 1000. Few old persons are to be found in either of the villages; but the children and youth are numerous. The only domestic animals they have are horses, mules, and dogs.

(To be concluded in our next.)

Foreign Intelligence.

INDIA.

LONDON MISSIONARY SOCIETY.

Our quotations under this general head are taken from the *London Missionary Chronicle* for the month of December last. Our limits will not permit us to give the letters entire. We have endeavoured, however, to select all the passages of particular interest.

SURAT.

Letter from Mr. Fyvie—dated March 1, 1822.

Mr. Fyvie devotes seven hours of every day, Sundays excepted, to the business of superintending the printing press, and of translating the Scriptures, and school books, and tracts. Of the latter employment he thus speaks:—

This is very laborious work, both for body and mind, in this trying climate; indeed so much so, that I am fully convinced that no person, even of a healthy constitution, can support it long. Poor Mr. Skinner said to me a few days before he was taken ill of the complaint which terminated his life, "I do not know how you feel in translating; but I feel that it is *wearing away my life*." I am inclined to think that my constitution is much stronger than his: but really I feel myself sometimes ready to sink under the burden. I desire, however, not to complain. May I have grace and strength to complete what is now going forward. Should the Lord be pleased to spare me to finish the translation and printing of the Scriptures, I think I shall be willing to say, with Simeon, "Lord, now lettest," &c.

The principal occurrences of the month are thrown into the form of a journal.

Visit of a christian native.

Feb. 4.—Was much gratified this morning by a visit of the native who has, for some years, been very active in giving away tracts, in assisting in the schools, and in speaking to his countrymen about religion. He requested a supply of Gujuratee New Testaments and tracts, as he intended to visit several of the villages at a considerable distance from Surat. When taking leave, he said, "I go as a pioneer, and you must follow; and I trust you will see that my labours have not been in vain."

The Gujuratee Testament is divided into eight parts; and since it has been printed, about 1000 parts have been given away by us among the people in this city, and in the villages around. About 10,000 Gujuratee tracts have been given away since the press began work here.

Account of the native schools.

Feb. 5.—Visited the second native school. The whole number of children in this school is 50. Finding them perfect in the first book, I introduced our second book for children; it contains the ten commandments, the Lord's prayer, a morning and evening hymn, &c. This school is entirely composed of *Dhera* children—that class of Hindoos who eat

carriion. All the other Hindoos abhor them, and they always live in districts by themselves.

Feb. 6.—Visited the first and third native schools. In the first are 55 children, and in the third 45: making in the three schools together, 150 children. They may be said to be *christian schools* entirely, as every thing of a heathen and superstitious nature has been gradually excluded.

A heathen temple.

Feb. 7.—Preached in our hired house. In the same street is a heathen temple, by the door of which I pass in going to our house of christian worship. The idol is a stone of a horrid figure, covered over with red colour. The house is a dwelling-house, the lower room only being appropriated to the idol. The offerings presented to this idol are flowers, rice, clarified butter, oil, &c. &c. Prayers are offered up, accompanied with the ringing of bells, beating of drums, and dances; this last is generally performed by girls of infamous character. The whole service is dishonourable to God, and calculated to pollute the mind. Here no prayers are presented to the One only living and true God; no song of praise to Jehovah is heard; and no instruction that is good for the soul, is ever imparted to the people. All is ignorance, folly, and spiritual death.

Marriage ceremony.

Feb. 14.—Nothing this evening but weddings, beating of drums, and flambeaux are to be seen or heard in every part of the city. This being considered a lucky month, parents generally at this time betroth their children. Had little expectation of meeting a congregation when I left home, and less when I reached our preaching house, as there was a wedding next door. However, a few persons being present, I sat down, and began reading. Soon after which, the bridegroom arrived with his train, and while their marriage ceremony was celebrating, a considerable part of the company came to hear me. I spoke to them from that interesting passage, "God so loved the world," &c. &c. All faces were new to

me, and they seemed surprised to hear a white man speak their language, and much more surprised at what they heard.

CHINSURAH.

Letter from Rev. George Mundy,

April 5, 1822.

Four native schools, embracing 200 children, had lately been taken under the care of the Missionaries at this station, in which the Scriptures and Christian Catechisms were daily taught. Of the change in the feelings of the natives in relation to christian instruction, which had taken place within a few years, Mr. Mundy remarks:

On Sabbath morning the children are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people,) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success; we are, indeed, constrained to say, "what hath God wrought!" Five years ago, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a Catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately, of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

Preaching excursions.

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the gospel to every creature." During the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing tracts at all

the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching, frequently, the greater part of the day.

A native convert.

In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages, on our arrival at the third, our native brother ascended the steps of a heathen temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Goroo, (a religious teacher,) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work.

A Suttee described.

The horrid practice of burning widows is still carried on without any abatement in those places under our government. The Dutch will not allow it in their districts. During the last year, in the small district of Hoogly alone, 195 poor unhappy females have been sacrificed!!! A few days ago, hearing of one about to take place, and our brethren Trawin and Bankhead being with us, we all resolved to go, that we might, if possible, be able, by argument, to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn; but all we could get from her were entreaties to leave her; we then

appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her; after which, the multitude, and particularly the Brahmins, were addressed respecting the injustice, cruelty, and sin, of such an act: but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer, that God would graciously show mercy, and soften their hard hearts. All, however, failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, *almost senseless with intoxicating drugs*, to the pile, tied to the dead body, large pieces of wood laid on her, and the whole bound down, that she might not possibly escape. The pile was then set on fire, amidst the shouts and yells of the people. To us, indeed, it appeared hell in miniature. Our feelings were deeply impressed, and, I trust, we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty."

—
HUMPEE.

Heathen Festival.

In a letter of the 8th of April, 1822, the Rev. W. Reeve writes as follows:

I feel pain mingled with pleasure, in addressing you once more from this thronged *festival—with pain*, to see multitudes so numerous gathered from all parts of the contiguous towns and villages to give that worship to graven images which is due alone to the true God, who is jealous of his own glory, and will not give it to another: yet—*with pleasure*, because, "unto me, who am the least of all saints," this grace is given, that I should preach among these poor pagan Gentiles, "the unsearchable riches of Christ."

When shall the arch-fiend of darkness, the prince of the power of the air, the god of this world, be dethroned, and driven from his usurped dominions? When shall the infernal spell, by which the myriads of Hindoos have been enslaved and held in bondage for ages immemorial, be brok-

en for ever? When shall the name of Jesus be precious among pagans—his love shed abroad in their hearts, and his gospel exemplified in their tempers and lives? "O that the salvation of God were come out of Zion—when the Lord bringeth back the captivity of his people, Israel shall rejoice, and Jacob shall be glad."

In calculating the public revenue that has been formed during this heathen festival, the estimate falls little short of *one million* of immortal souls present at the feast; a fine field, you will say, for missionary exertions! Shall we declare it to be already white unto the harvest, or shall we say it is still *sterile* and *barren*, and requires the *labour, culture, and tillage* of ages? Perhaps it will be wiser to say *neither*, but wait the great Teacher's time to solve the difficulty.

When we contemplate the irrevocable engagements of the covenant of grace, and behold the mighty conquests which the gospel has already achieved in the world, all our difficulties vanish; blushing unbelief retires with shame and confusion, and a host of facilities and auxiliaries appear on either hand, to animate our faith, to cheer our hopes, and to stimulate us to abound yet more and more in the great work of evangelizing an apostate and guilty world.

Encouraging circumstances.

On this topic Mr. Reeve thus remarks:—

If a willingness to hear the faithful preaching of the gospel, and a readiness to receive the Scriptures and religious tracts, are to be considered as encouraging and favourable signs, then, certainly, these have presented themselves in a manner the most marked throughout the whole of our attendance at this heathen feast.

Our lodging place has been repeatedly filled, and a large crowd standing about the doors, while Anundarayer and myself have endeavoured to explain to them the truths of the gospel, and after giving us a patient hearing, sometimes for near an hour, I have seen them frequently, and see them even now, while writing this sheet, sitting in their *tents*, reading the precious contents of our *hallowed*

Shaster to their families and neighbours. Is not this something like the conduct of the noble *Bereans*, who were more excellent than those of *Thessalonica*, because they searched daily whether these things were so.

Effects of Missionary labours.

On the good effects produced by the labours of the Missionaries, and especially by the distribution of the Scriptures, and of tracts, Mr. Reeve says:

I was told, that in a large town, at a considerable distance, there were several respectable merchants, who, every morning after washing themselves, are in the habit of reading our Holy Scriptures and religious tracts before they eat any food; that they seemed deeply interested in the great truths thus brought to their knowledge, and that they were daily studying them with seriousness and attention. We know who has said—"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." For hundreds of miles in every direction, the starving souls of the heathen have now this immortal food placed before them, and if, by the influence of Divine Grace, it is made palatable to their appetites, and they hunger after it with longing desire, then with importunity and fervour will they cry, "Lord, evermore give us this bread."

MADRAS.

The Rev. Messrs. Collie and Crisp, who, with their wives, left England, for Madras, in November 1821, arrived at their destined port on the 26th of the succeeding March, and were cordially welcomed by their Missionary brethren. On their passage they touched at Colombo, in the Island of Ceylon, where they remained three days, and were kindly entertained by the Wesleyan and Baptist Missionaries.

Mrs. Collie died on the 24th of May, after an illness of fourteen days

In a letter of the 3d of April last, Mr. Crisp says:—

"I have commenced the study of the Tamul, under a Moonshee, and already find the little which had been acquired during the voyage, very useful. Before

long, I hope to acquire as much of the language as will enable me to visit and inspect the native schools; and in the course of a few months, I anticipate the high gratification of doing what is more strictly the work of an evangelist."—"As might be expected, I am sometimes almost overwhelmed by the difficulties of the work before me; but, next to the promises and the agency of Jehovah, nothing so much sustains me as a remembrance of *the vast amount of monthly supplication*, which ascends before the throne of God."

PENANG.

Stupidity of Idolaters.

Mr. Medhurst, a Missionary who resided some time in Penang, gives the following facts in his Journal for January 1821:

Walking out, I called at the house of a man, who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

On my return, I visited a temple in ruins—the altar neglected, and the god removed. I longed for the time when the shrines of idolatry shall all meet a similar fate. When I inquired why the temple was deserted, I was told very eagerly, that the god had selected another spot for his residence in preference to this. I asked how it was possible for a log of wood to be capable of choice, or to express its desire to others; they said there was no difficulty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence.

Murder of female infants in China.

In the same Journal. Mr. Medhurst records a conversation he had held with a native of China, as follows :

A man came for medicine to-day, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" "I smothered her : (said he :) this year also I heard by letter that another daughter was born ; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid

indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he :) it is a very common thing in China ; we put the female children out of the way, to save the trouble of bringing them up ; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity. I felt I had a murderer by my side, who must, without repentance, inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. He at first only laughed, but afterwards seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial empire," loaded with crime, deluged with blood, and ripe for destruction !

Miscellanies.

AMERICAN BIBLE SOCIETY.

We were prevented, by want of room in our last, from presenting an account of the building lately erected for the operations of this Society, and of the very excellent Address, delivered by the Rev. Dr. MILNOR at the opening of the Directors' Room. Our present limits, we regret, will not permit us to give the abstract of the address we had intended.

Account of the New Building.

The Building is situated in Nassau-street, between Ann and Beekman streets. It was commenced in May last, and completed in December. The following statement of the expense, dimensions, and uses of the building, is taken from a Note in the Monthly Extracts for January :

The house and ground have cost upwards of twenty thousand dollars, no part of which is to be taken from the ordinary funds of the Society. A considerable portion of this sum has been raised by subscription, principally among the friends of the Society in the city of New-York. The residue of the monies necessary for liquidating the claims against the building, is to be raised by such further contributions as may hereafter be made, and by a loan, to repay which, a sinking fund is established on

such principles as will secure the gradual extinguishment of the whole debt.

The American Bible Society's house embraces fifty feet in front upon Nassau-street, and extends back thirty feet, when it is contracted to the breadth of thirty feet, and runs about seventy feet, with that width, to Theatre Alley : making the whole depth of the building a little more than 100 feet. The basement story contains apartments for the accommodation of the keeper and his family, two large rooms for storing printing paper and other property of the Society, and the requisite cellars for fuel.

The first floor of the front building comprises a large room for the Agent's Office and Biblical Library, and two smaller ones for the accommodation of the Secretaries, Treasurer, and Committees. The rest of this story, besides the space occupied by staircases, being a room of about sixty-two feet by twenty-eight, is devoted to the purpose of a depository of Bibles and Testaments, and is capable of containing about 100,000 Bibles, bound, and conveniently arranged on suitable shelves.

On the second story, in front, is the Manager's room, which is 48 feet long by 28 wide, and 16 in height, and plainly but neatly furnished. The second and third stories of the

rear building are occupied by the binder, and as a depository of printed sheets. The third story of the front building, with the fourth of the rear, which together form one room, are occupied by the printer to the Society.

ORDINATIONS.

On Wednesday, the 15th of January, the Rev. RICHARD VARICK DEY was ordained to the pastoral charge of the Congregational Society in Greenfield, Connecticut. The Introductory Prayer, by the Rev. Mr. Burton, of Ridgebury; Sermon, by the Rev. Dr. Rowan, of New-York; Consecrating Prayer, by the Rev. Mr. Noyes, of Weston; Charge to the Pastor, by the Rev. Mr. Freeman, of North Fairfield; Right Hand of Fellowship, by the Rev. Mr. Hooker, of Greensfarms; Charge to the People, by the Rev. Mr. Smith, of Stamford; Concluding Prayer, by the Rev. Mr. Fuller, of North Stamford.

After the Blessing was pronounced, a Hymn, presented by the Rev. Mr. Dey, for the occasion, was sung with great effect. We sincerely rejoice, says the Connecticut Courier, that the prospects of this Society are so bright and cheering. They had lived for a length of time without the regular administration of the Gospel, and seemed forgetful of their duty. During the last year, however, they offered an unanimous call to the Rev. Mr. Dey, which he ac-

cepted, and we most earnestly hope that our anticipation of a revival of pure and undefiled religion among them, may very soon be realized, and that the perfect harmony which at present exists between Pastor and People, may long continue under the blessing of God, for their mutual edification and support.

On the 12th of December the Rev. CHESTER CHAPIN—Pastor of the East Church in Granby, Connecticut. Sermon by the Rev. Nathan Perkins, Jun.

On the 25th of December, the Rev. ARCHIBALD BURGESS—Pastor of the Church in Hancock, N. H. Sermon by the Rev. Mr. Barstow.

On the 1st of January, the Rev. ERASTUS CLAPP—Colleague Pastor of the Church in Burlington, Connecticut.

On the 1st of January, the Rev. AMOS PETTENGILL—Pastor of the Church in Waterbury, Connecticut. Sermon by the Rev. Dr. Beecher, of Litchfield.

On the 1st of January, the Rev. THOMAS WILLIAMS—Pastor of the Church in Foxcroft, Maine.

On the 2d of January, the Rev. WILLIAM NESBIT, and the Rev. HENRY S. WILKINS, the former to be Installed Pastor of the Church in Seneca, Ontario County, and the latter Pastor of the Church in York, Livingston County, New-York. Sermon by the Rev. Professor Proudfit, of Union College.



CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of January, 1823.

	D. C.		D. C.
From Young Men's Anx. Society, of Danbury, Conn. by T. T. Whittlesey, Esq. Tr.	14 00	of Owego, Tioga co. N. Y. the avails of needle work, by Miss Martha M. Coit,	10 00
Donation from a lady in Reading, Con. by do.	50	From Mrs. Margaret Carswell, Philadelphia, to constitute herself a life member, by Rev. Dr. Ely,	30 00
From the Aux. Society of Greenbush, Rockland county, N. Y. by Jno. A. Blauvelt,	10 37	Donation by Miss Elizabeth Nitchie,	5 00
From Rev. T. S. Wickes, to constitute himself a member for life,	30 00	From the Mount Pleasant Female Miss. Society, by Mrs. Melinda Waller, Tr.	30 00
Collected in the monthly concert of prayer, in the Rev. Dr. Romeyn's Church, in Cedar-st. N. Y.	7 08	Donation,	1 00
Collected in the united congregations of Greenbush and Taghanach, Rockland county, N. Y. by Rev. H. Vedder,	9 85	Donation from a friend to Missions,	5 00
From Mr. Stephen Read, to constitute himself a life member,	30 00	From Alexander C Jackson, to constitute himself a member for life,	30 00
From Mr. Arthur Tappan, to constitute himself a life member,	30 00	From Mr. Abn. Van Nest, to constitute himself a member for life,	30 00
From Mr. Joel Post, to constitute himself a life member,	30 00	From Wm. S. Heyer, an. sub.	3 00
From Presb. Ch. in Jamaica, L. I. by E. Wickes, Esq.	29 75	From Isaac Young, an. sub.	3 00
Collected in the Mission Ch. in Banker-st. by Daniel Turnier,	7 50	From Leonard W. Kipp, Esq. an. sub.	3 00
Donation by Mrs. Daniel Austin,	5 09	From Archd. Falconer, donation,	3 00
Collection in the head of Christiana and White Clay Creek congregations, Del. by Rev. A. K. Russell,	40 00	From D. A. Cushman, donation,	1 00
Collection in the congregation of St. George and Pencader, Del. by Rev. S. Bell,	18 00	Donation of cash,	5 00
From Mr. Moses Allen, to constitute himself a life member,	30 00	do. do.	3 50
From Mr. Michael Schoonmaker, annual sub.	3 00	From Lawrence V. De Forest, an. sub.	3 00
From the Ladies' Benevolent Reading Society		From S. Hyde, an. sub.	3 00
		From Henry King, an. sub.	3 00
		From Cornelius R. Suydam, an. sub.	3 00
		Cash, donation,	1 00
		From J. and S. Brewster, donation,	3 00
		From Stephen Peck, an. sub.	3 00
		From W. W. Woolsey, an. sub.	3 00
		From S. Downer, Jr. donation,	5 00
		From R. V. Beekman, donation,	2 00
		From Francis Saltus, donation,	5 00

	D. C.		D. C.
From Richard T. Haines, an. sub.	3 00	Collected at the monthly concert in the Presb. Ch. in Orange, N. J. by the Rev. Dr. Hillyer,	6 00
From F. Lockwood, donation,	2 00	From the Female Aux. Soc. of Morristown, N. J. by Mrs. J. N. Jobnes, Sec.	16 00
From Geo. Spalding,	2 00	Collected at the monthly concert in Presb. Ch. in Basking Ridge, N. J. by Rev. W. C. Brownlee,	16 27
From Samuel Penny, an. sub.	3 00	Donation from the Fem. Cent Soc. of do. by do.	16 25
From W. K. Penny, donation,	3 00	For educating an Osage girl, named Rebecca Williams, by Miss M. Ludlow,	12 00
From Heman Averill, an. sub.	3 00	For educating an Osage youth, by the name of Alexander M'Whorter, by Jennet M. Stewart, in behalf of several ladies in Newark, N. J.	12 00
From E. Benedict, an. sub.	3 00	From the Auchwick Aux. Society by Rev. A. M'Ginley,	18 00
From Daniel Austin, an. sub.	3 00		
From Rufus Davenport, an. sub.	3 00		
From Noah Wetmore, an. sub.	3 00		
From Samuel Thompson, donation,	3 00		
From J. V. H. Lawrence, an. sub.	3 00		
Donation from Tappahannock, Va.	1 00		
Donation from Raleigh, N. Carolina,	50		
For educating an Osage girl, named Mary Ludlow, by the teachers of Sabbath School No. 2, Wall-st. N. Y.	12 00		
			Dolls. 639 57

Collections and Donations received for the United Foreign Missionary Society, in the Months of July, August, September, and October, by the Rev. Peter Kanouse.

	D. C.		D. C.
From Rev. Dr. Freeleigh, Hackensack, N. J.	1 83	From Miss Electa Strong,	1 00
Collection in Rev. Mr. Roney's church at Scrawlinburgh, N. Y.	6 75	Collection in Rev. Mr. Johnson's Ch. Otisco, N. Y.	3 53
From a friend to Missions in Tappan	1 50	Collection in Rev. Mr. Mill's Ch. Onondago Hollow, N. Y.	9 73
Collection at Clarkstown,	1 66	From monthly concert, do.	7 25
From Jeremiah Pierson, at Ramapo, N. Y.	5 00	From Juvenile Society, do.	1 44
From Silas Sprague, do. do.	1 00	Eight gold rings, and four ornaments, estimated at	7 50
From James S. Simmons, do. do.	1 00	A silver watch, do.	5 00
From Wm. H. Sprague, do. do.	1 00	A knife, do.	50
From Thomas Brown, do. do.	50	Abride, do.	1 00
From James Still, do. do.	50	From Mrs. Mary Needham, scissors, do.	3 00
From Mr. Luther Halsey, Newburgh,	20 00	Collection in Rev. Mr. Bacon's Ch. Onondago C. H., N. Y.	11 52
Collection in Rev. Mr. Westbrooks Ch. Fishkill, N. Y.	11 71	Collection in Rev. Mr. Parson's Ch.	2 06
Collection in Rev. Mr. Dewey's Ch. do. do.	8 00	Collection in Skeneateles, N. Y.	6 03
From Rev. Mr. Westbrook, Fishkill Landing,	10 25	From Mrs. J. M. Sherwoods, do. do.	1 00
Collection in Rev. Mr. Johnson's Ch. Newburgh,	31 26	From Miss Sherwoods, do.	20 00
Collection in Rev. J. I. Ostram's Ch. Marlborough,	9 00	Collection in Rev. Mr. Lansing's Ch. Auburn, N. Y.	50 00
Collection in Rev. Wm. Bogardus's Ch. New Paltz, N. Y.	7 25	From a friend, for the U. F. M. Soc. being the profits of one day, set apart for the Lord, do.	15 00
Collection in Rev. Mr. Carle's Ch. Bloomingdale, N. Y.	1 00	From a friend to Missions, do.	2 50
Do. do. Marletown, N. Y.	6 00	Collection in Rev. Mr. Hopkins' Ch. West Palmyra, N. Y.	8 08
Collection in Rev. Mr. Murphy's Ch. Rochester, N. Y.	4 34	Collection in Rev. Mr. Axtell's Ch. in Geneva, N. Y.	18 11
Collection in Rev. Mr. Carle's Ch. Hurley, N. Y.	5 25	From Mr. B. B. Drake, Waterloo, N. Y.	50
Received from Rev. Mr. Westbrook, in addition to former collection,	11 53	From Mr. Joshua Morris, do. do.	50
Collection in Rev. Juo. Gosman's Ch. Kingston, N. Y.	52 00	Collection in Rev. Mr. Brace's Ch. Phelps, N. Y.	12 18
From Rev. J. N. Wyckoff, Madison, N. Y.	5 00	Collection in Rev. Mr. Penny's Ch. Rochester, N. Y.	40 35
Collection in Ch. do. by do.	5 00	Collection in Rev. D. M. Smith's Ch. Lewiston, N. Y.	2 66
Collection in Rev. G. R. Livingston's Ch. Coxsackie, N. Y.	36 00	Collection in Rev. M. P. Squire's Ch. Buffalo.	12 35
From Mrs. Ruth Driggs, Coxsackie, N. Y.	1 00	Collection in Black Rock.	1 37
Collection in Rev. S. Kissam's Ch. in Coeymans, N. Y.	23 00	Batavia, Genesee Co. N. Y.	5 18
and Bethlehem,	37 00	Collection in Rev. Evan Johns' Ch. Canandaigua, Ontario Co. N. Y.	14 51
Collection in Ballstown Spa,	8 73	Monthly concert, do.	15 00
From H. Benedict,	5 00	Collection in Rev. S. Parker's Ch. Danby, Tioga Co. N. Y.	6 00
Collection in Rev. Mr. Monteith's Ch. Schenectady, N. Y.	26 00	From Rev. S. Parker, do.	1 00
Collection in Rev. B. Millen's Ch. Canajoharie, N. Y.	9 64	From Mr. Wm. Pumphly, Owego, N. Y.	2 00
Collection in Rev. J. W. Burritt's Ch. Little Falls, Herkimer Co. N. Y.	3 08	From Mrs. Harriet Ely, do.	1 00
Herkimer, Herkimer Co.	3 20	From Miss Olive Jones, do.	50
Donation from the Herkimer Fem. Dom. Missionary Soc. Herkimer Co. N. Y.	3 00	From Widow Mary Goodrich, do.	1 00
From Jno. Townsend, Esq. Westmoreland, N. Y.	2 00	From Mr. Elisha Coit, do.	2 00
From Mr. Asa Halbert, do. do.	1 00	From Miss Mary Brewer, a little girl from the Asylum of New-York, do.	50
From Miss Elizabeth Squire, do.	1 00	Widow's mite,	1 00
From three children,	37	From Young Ladies' Benevolent Society of Owego, being the avails of needle work,	5 00
From Mr. B. Frisbie,	1 00	A gold medal and ring, by Mrs. M. Coit,	1 00
From Mr. H. Kingsbury, Lenox, Mass.	1 00	Two children of Widow Blatchford,	41
From a friend to Missions, Westmoreland, N. Y.	50	From M. C. B. Pixley, do.	1 00
From Mrs. Porter, do.	50	From Mr. Reeves, do.	50
From Rev. Mr. Eells children, Sabbath School prem.	50	From Mr. Wm. Camp, do.	2 00
From Rev. P. Camp, Westmoreland, N. Y.	3 00	From Mr. E. Dana,	50
From Mrs. Leworthy, do.	1 00	From Mr. S. B. Leonard,	50
From Miss Eliza Leworthy, do.	25	From Mr. W. D. Coit,	50
From Mr. Wm. Newcomb, do.	25	From Dr. Elisha Ely, Chenango Point,	5 00
		From Mr. Jonathan Ogden, do.	75
		From Mrs. Barbara Collier,	1 00
		From Mrs. Mary Whiting, for the Osage Mission,	1 00

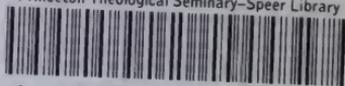


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