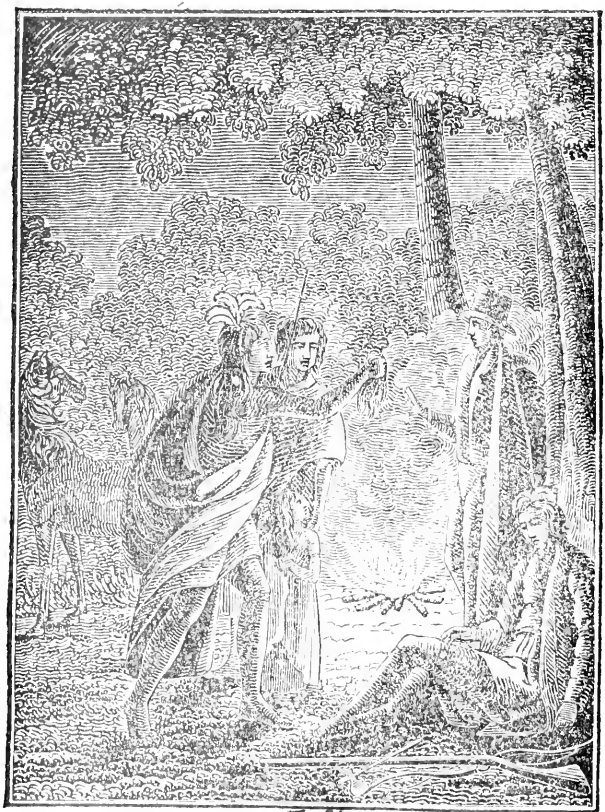
Rec'd. at the Dept. of State
7th April, 1839
No. 783.

MISSIONARY SERIES.

VOL. XIII.

# PAWNEE INDIANS.



Indians displaying their trophies of Victory.

# HISTORY

OF THE

# AMERICAN MISSION

TO THE

# PAWNEE INDIANS.

BY THE AUTHOR OF

***Conversations on the Indian Missions.***

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Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—JESUS CHRIST.

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Written for the Massachusetts Sabbath School Society, and revised by the Committee of Publication.

BOSTON:
MASSACHUSETTS SABBATH SCHOOL SOCIETY,
Depository, No. 13 Cornhill.
1838.

# MISSION

TO THE

# PAWNEE INDIANS.

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## CHAPTER I.

Introduction—North American Indians within the limits of the States—Indians beyond the Western Frontiers—Emigrant Indians—Estimated number of Indians east and west of the Mississippi—The Pawnees—Four bands—Appointment and exploring tour of the first Missionaries to the Pawnees—Grand Pawnee village—Lodges—Dress, furniture, &c.,

After Hugh Clifford had related to his cousins, the Misses Barton, and their brother Robert, all he knew about the Mission to the Indians near and beyond the Rocky mountains, they, one afternoon, urged him to tell

them, what efforts had been made to introduce the gospel among the Pawnee Indians.

"I will give you all the information I possess," replied Mr. Clifford; "but, before I commence, allow me to repeat the remarks made by the Prudential Committee in their last report. 'The *Indian tribes* of North America may be arranged geographically, in two classes; those within the limits of the States and Territories of the Union, and those beyond the western frontiers. The number of the former, at the present time, may be estimated at *seventy-five thousand.*'

"The tribes beyond the limits of our States and Territories, may also be divided into two classes; the one embracing the tribes which have emigrated from the East, and the other, those who now occupy their original country."

*Ann.* Are not the Choctaws and Cherokees a part of the emigrant Indians?

*Clifford.* Yes; the emigrant tribes are generally agriculturists and settled in their mode of living, and most of them are partially civilized; while those who now occupy their original country obtain subsistence mainly by

hunting, are migratory in their habits, and savage in their character. The emigrant tribes, when they shall be joined by their brethren, now east of the Mississippi river, will probably embrace about *one hundred and eight thousand* souls, while the native tribes between our western frontiers and the Rocky mountains, including about ten thousand Ojibwas on the north, are estimated to embrace *one hundred and twenty-two thousand.* Of the number of those who occupy the Territory, including the mountains and regions beyond to the Pacific ocean, no correct estimate can be formed.

The western Indians have been approached at the southern and northern extremities of their Territory. In the south, beginning with the emigrant Cherokees, Choctaws and Creeks, the line of missions of the American Board extends to the Pawnee country, and thence, by means of the exploring tour, performed within the last eighteen months, and the new station recently taken among the Flat Head and Nez Perces tribes, to the Oregon river.

On the north, the line of missions begins with Mackinaw and the Stockbridge Indians,

and proceeds on from the southwestern shores of Lake Superior, through the Ojibwa country, to the head waters of the Mississippi, and thence into the country of the Sioux, whose bands extend westerly to the head waters of the Missouri. Here we meet with numerous extensive tribes, through which the line should be extended, till it intersect the first mentioned line beyond the Rocky mountains.

No portion of the heathen will require so many laborers or so great expenditures, in proportion to the number of souls to be benefited, as the migratory tribes of the North American Indians. No class of the heathen require more to be done for them, while none are with greater difficulty brought under a permanent Christian influence. Nearly the whole of this race must, undoubtedly, receive the gospel from the hands of Christians in the United States, if they are ever to partake of its blessings.

*Helen.* How many missionaries do you suppose would be required to instruct them?

*Clifford.* That portion of them which might properly be allotted to the American Board of Missions would probably require

*sixty* ordained missionaries, including those now laboring among them, and one hundred and twenty intelligent men as catechists, teachers of schools, &c., who should be qualified to give religious instruction among the small bands with which they should have their residence.

*Jane.* How many bands of the Pawnees are there?

*Clifford.* They are divided into four bands,—Pawnee Republicans, Pawnee Picts, Pawnee Laups, and Grand Pawnees,—amounting in all, according to estimates made by agents and traders, to about *twelve thousand* persons.

Perhaps you already know that the Rev. Mr. Dunbar and Mr. Allis, received an appointment from the Prudential Committee, early in the year 1834, and left Ithica, in the State of New York, on the fifth of May, of the same year, on an exploring tour among the Indians west of the State of Missouri.

*Mrs. Barton.* Yes, and if I mistake not, they had a conditional commission, or their instructions were conditional.

*Clifford.* Yes; they were left at liberty

to commence a mission among the Pawnees on Platte river, if they failed to secure facilities for exploring the Indian country beyond. They proceeded up the Missouri river as far as Cantonment Leavenworth, about *three hundred and fifty* miles, by land, from St. Louis. They remained in that vicinity from June till September, visiting the various bands of Indians located in that quarter, collecting information, and making other preparations for their future labors. Finding that it was inexpedient to attempt to penetrate to the tribes farther removed in the interior, they left Cantonment Leavenworth, on the 22d of September, and proceeded to Council Bluffs (the seat of an agency for the Pawnees, and a number of other Indian tribes in that quarter), where they arrived on the 2d of October. In about two weeks, the Pawnees came to the agency, to receive their yearly annuity. They soon learned that two white men had come, who wished to live with them, and the principal chief of the Pawnee Laups petitioned the agent, Major Dougherty, for one of them to go with him, and live in his village. The

Major was ready to favor all judicious measures for the improvement of the Indians under his care, and he thought it best to have the Indians receive their annuities before the business of the mission was much agitated. When the agent had declared to them the plans and purposes of the missionaries, the chiefs who were present said they were glad to see them, for they had been inquiring about the things of religion, but their minds were dark and they were in doubt with respect to these things, and would be glad to hear any information concerning them, that the missionaries thought proper to impart.

*Mrs. Barton.* Persons ignorant of Indian character will attach much more meaning to all this fine talk, than those will who have had a longer acquaintance with their character.

*Clifford.* After some deliberation and much prayer, Mr. Allis engaged to go with the chief of the Pawnee Laups, and Mr. Dunbar with the chief of the Grand Pawnees, to their respective villages. They separated, and started on their winter's tour the 19th of October. Mr. Dunbar had been invited to go and live in the

lodge of the chief. Not one of the party to whom Mr. Dunbar was attached could speak a word of English. The conversation, so far as they had any, was carried on by signs. During the first day they crossed four streams, one of them extremely miry and difficult. The river Platte and the Big Horn had good fording-places, where the water was not more than two feet deep. The first night they encamped on the shore of the Platte, a little above the ford, and soon after night-fall. Mr. Dunbar had not tasted any food after leaving the agency at ten o'clock, and still he had to wait for the corn to be boiled before he could get any supper. When set before him, he ate heartily of the dried buffalo meat, as well as of the boiled corn. When he had finished the repast, a skin was spread on the ground, and, wrapping himself in his blanket, he lay down in the open air near the left hand of the chief. The rest of the party slept round the fire, wrapped in their buffalo robes, according to their rank and age. Mr. Dunbar says, "After commending myself, my friends, my companions, and a dying world, to the great God,

whose presence is every where, I slept soundly."

After traveling three days, they reached the Grand Pawnee village, and were met by the wives, children and relatives of some men who had perished the preceding night on a prairie which by some means had taken fire. One man lost in this fire eighteen horses. Intelligence of this melancholy affair had reached the village a little before Mr. Dunbar's arrival. It was a sad spectacle to see the men, that were not already dead of their burns, dragged to the village on horses; and the crying, howling and lamenting of the mourners added to the horrors of the scene.

The chief led the way to his lodge, and his daughter immediately appeared, unsaddled his horse, brought in his baggage, and then attempted to take off the saddle from Mr. Dunbar's horse; but she met with some difficulty, and he kindly took it off himself. When he entered the lodge, he found the bear-skin already spread for his reception, and a seat laid thereon made of cloth, larger than a pillow and stuffed with deer's hair. As soon as he

had got well settled in his place, a bowl of dried buffalo meat was brought to him; and when he set that aside a large wooden bowl of boiled corn and beans was served, and this was followed by a bowl of parched corn, which had been pounded in a mortar, a bowl of mush, and an ear of roasted corn.

*Robert.* A real feast, I suppose, among the Indians.

*Clifford.* Yes; and the next day he was invited to eat at six different lodges before noon, and during the five days he stopped at the village, he said he was "literally stuffed with their food and kindness."

*Jane.* How far was the village from the agency?

*Clifford.* About one hundred and twenty miles. It stands on a rising ground, not more than thirty rods from the edge of the river Platte. It is very compactly built, but without the least regularity or regard to convenience.

*Robert.* How many inhabitants does it contain?

*Clifford.* Probably as many as two thousand.

*Jane.* How are the lodges built?

*Clifford.* I will describe them as well as I am able. From six to ten posts, according to the size of the building, twelve or fourteen feet long and forked at the top, are set up in a circle, and firmly fixed in the ground. Eight or ten feet from these is set up another and larger circle of shorter and smaller posts, which are also forked. The shortest posts are not more than five or six feet in height. On the circle first set up, timbers of considerable size are laid, reaching from one to another. On the outer circle of smaller and shorter posts, timbers are also laid in the same manner. Numerous pieces of wood are now set up in an inclined position, enclosing the outer circle of the posts, with one end of each resting on the ground, and the other against the timbers laid on the outer posts. To these pieces of wood large rods are tied with slips of bark. Large poles, of a sufficient length, are now laid on, the larger ends resting on the timbers of the outer circle of posts, while the others pass up over the timbers of the inner posts, leaving only space enough at the top for the smoke to pass

out. To these poles large rods are also tied. All these together constitute the frame-work of the lodge.

*Jane.* What are they covered with ?

*Clifford.* A coat of grass is laid over these poles and rods; and over this a coat of earth about twelve inches thick.

*Robert.* Do they not resemble huge coal-pits ?

*Clifford.* I think they must, from the description given by Mr. Dunbar. The entrance to these habitations is through a long narrow space way, which always projects from the main building, in the Grand Pawnee village, towards the east. This space way is also covered with grass and earth, like the rest of the building. Within the lodge, the earth is beat down hard, and forms the floor.

*Jane.* Where is the fire-place ?

*Clifford.* In the centre; and it is made by digging a circle about three feet across and eight inches deep. The dirt scooped out is pounded down hard, to form the hearth. A stake is firmly set in the earth, near the hearth, in an inclined position, and serves the purpos-

es of a crane. Rush mats are spread down round the fire, on which the family sit.

*Jane.* Do their lodges contain separate apartments, or only one room?

*Clifford.* Some have but one room; but in most of them, a frame-work is raised next to the wall, about two feet from the floor; on this are placed small rods platted together, and over these are laid rush mats. At proper distances partitions are made by screens of mats or platted willow twigs. These are the beds and sleeping apartments, in front of which mats are hung up like curtains. In some lodges the simple platform alone is to be seen, without either partitions or curtains; while in others there is not even the platform, and the inmates sleep on the floor.

In many lodges, several families live together. Each family has its particular portion of the dwelling, and the boundaries of each are so well defined as to prevent contention, and the furniture of each is kept separate.

*Mrs. Barton.* They must be very accommodating, or they could not live peaceably in such a state.

*Clifford.* Mr. Dunbar says they are very accommodating, borrowing and lending almost any thing they have, without the least hesitation. When a member of either of the families residing in the same lodge cooks, a portion of the food is given to every individual of the household, without regard to family distinctions.

*Jane.* How do the Pawnee females dress?

*Clifford.* In a very simple manner. The garments of the more wealthy are made of cloth; and those of the poorer sort, of the skins of the buffalo dressed soft. The boys are suffered to go naked, in summer, till they are from six to ten years of age, but the girls wear some sort of a garment from infancy. The common dress of women consists of a garment, confined with a girdle or belt around the waist, which falls a little below the knee; another is suspended by narrow pieces from the shoulders, and falls rather below the girdle. Their leggins extend from the knee to the ankle. A buffalo robe completes the dress.

*Helen.* Then the neck, shoulders and arms are left uncovered, are they not?

*Clifford.* Yes; except when covered by the robe. The dress of the men consists of a pair of buckskin leggins, cloth and girdle about the waist, a buffalo robe and moccasons.

When Mr. Dunbar first entered the village, his fur cap and boots attracted universal attention. The men took the cap, examined it, and tried it on, one after another, and expressed their admiration by very significant signs. The women appeared to be more interested in his boots than any other part of his dress, and as soon as their courage permitted, they asked if he would let them see how he got them off, and put them on.

*Jane.* Had they never seen a white man before?

*Clifford.* I suppose but few of them had; for the Pawnees have had less intercourse with the whites than almost any other tribe east of the Rocky mountains.

*Mrs. Barton.* Then of course as a people, they are not addicted to drunkenness.

*Clifford.* True they are not drunkards; but perhaps the only reason why they are not, is their remote situation, and the difficulty of

obtaining the means. Though they have not yet become drunkards they are great gamblers, and play away almost any thing they happen to possess.

## CHAPTER II.

Moral character—Te-rah-wah—Conjurers—Winter hunt—Summer hunt—Procession—Tents—Female labors—Customs and habits of the men—Polygamy—Bluffs—Prairies—Platte river—The hunting-ground—Preparation of meat—Indian dance—Music—Pawnee instruments of music.

*Helen.* What do our missionaries say of the religion and morals of the Pawnees?

*Mr. Clifford.* In speaking of their moral character, they say that they do not know that they outwardly violate the first and second commandments, but the fourth is wholly disregarded; the fifth is violated; the sixth is often broken; the seventh very rarely if ever kept; the eighth disregarded, and the last two are not known.

*Helen.* If they do not break the second commandment, how can they be idolaters?

*Clifford.* If not idolaters, they are destitute of any correct knowledge of the living and true God, and have never heard the story of redeeming love.

*Mrs. Barton.* Perhaps they talk about the Great Spirit, as other Indians do.

*Clifford.* They talk about the great and good Te-rah-wah, to whom they offer sacrifices. Their religious ceremonies and observances are very numerous; but their religious festivals are generally nothing more than gluttonous feasts.

*Robert.* Will you please to tell us how they offer sacrifices to Te-rah-wah?

*Clifford.* They say, when the weather is cold and stormy, that Te-rah-wah is bad, but in mild pleasant weather he is good. When it thunders, they say he speaks. They appear to think he is changeable like themselves, sometimes angry, and sometimes pleased. Like all others, in a heathen state, they are exceedingly superstitious. The feats performed by conjurers, witches, and other impostors,

are by the generality of the people believed to be as much realities, as the succession of day and night; and the influence exerted by these deceivers is of the most pernicious and debasing kind. Respecting a future state, their minds are shrouded in Egyptian darkness. Not one ray of light or of hope shines through the dark passage of the grave; and were not their religious ceremonies connected with eating, smoking and singing, it is probable they would be almost entirely neglected, unless when under the excitement of fear. The professed object of their religious festivals is, to procure good and healthful seasons, good crops, and prosperity in all their undertakings. One of the greatest of these festivals is always held immediately after coming in from their winter hunt.

*Jane.* How many *hunts* do they have in a year?

*Clifford.* Two. The winter hunt commences in October and ends in March; and the summer hunt commences in July, and in September they return to their villages to gather in the corn, beans, pumpkins, and gar-

den vegetables which they planted in the spring.

*Robert.* Then they are wanderers about seven months, and farmers about five months each year.

*Clifford.* The wives and daughters do the farming, and most of the labor that is performed during the hunting tour, and almost the whole care and labor of preparing for these excursions devolves on them.

*Ann.* Cousin Hugh, you said Mr. Dunbar stopped five days at the Grand Pawnee village. Where did he then go?

*Clifford.* He accompanied the chief and all his people on their winter hunt.

*Robert.* What object had he in view, in pursuing such a course?

*Clifford.* In all his intercourse with the Indians, his object was to learn their language, win their confidence, teach them the doctrines and duties of Christianity, and the value of schools and the arts of civilized life, and gradually spread out before them the advantages and comforts of a settled mode of life. It was also important that he should learn the habits,

customs and manners of the people for whose benefit he had consecrated his life.

From the time Mr. Dunbar entered the village, the females were busily employed in making arrangements for the expedition, and at length the whole village was on the move. The furniture, tents, and all sorts of movables were packed on the various animals in use among the Pawnees. Like others of their race, they travel Indian file. The procession was, when all got under way, about four miles long. The women, boys and girls led each of them a horse, and walked in the path before them. The men straggled about every where. A few walked by the side of their wives or daughters, and occasionally gave them some trifling assistance in managing the horses.

What a spectacle to see a procession extending four miles, consisting of men, women, children, horses, mules, asses and dogs!

The number of animals, in all, was estimated by Mr. Dunbar at six thousand. After traveling about eight miles in this style, they encamped for the night. The poles for each

tent number from twelve to twenty, according to the size. From three to six of these are tied together at the largest end, and made fast to the saddle,—an equal number on each side, —and the other end drags on the ground. The tents are always set up with their entrance towards the east. At the top, the smoke passes out among the poles,—a place being left for that purpose. The fire-place, crane and hearth are similar to those in their lodges. The furniture is placed back next the cover. Rush mats are then spread down, forming a sort of floor. On these they sit, eat and sleep.

*Robert.* How large are the tents?

*Clifford.* The large ones are about eighteen feet across on the ground.

*Jane.* With what do they cover them?

*Clifford.* The tent covers are made of buffalo skins sewed together, and scraped so thin as to transmit light. These, when new, are quite white, and an encampment presents a most beautiful appearance. Some of them are painted according to Indian fancy. A bear-skin is commonly suspended over the entrance.

As soon as they arrive at the place of encampment, each household selects its spot, the horses are immediately unpacked, and the tents set up, and a populous village starts up almost instantaneously.

*Helen.* I hope all this labor is not performed by the females.

*Clifford.* Yes, it is. They set up and take down all the tents; bridle and unbridle, saddle and unsaddle, pack and unpack all the horses; make all the moccasons, mats, bags, bowls and mortars; and after pitching the tents for the night, they have all the cooking to do, of course. The Pawnees, except the little children, do not usually take any food in the morning before they start on their day's journey; but as soon as they stop at night, they hasten to prepare supper, and when ready, they make ample amends for their past abstinence, and eat till they are weary.

Early in the morning, the heralds are seen passing through the camp, and with a loud voice they proclaim the order of the day, as directed by the principal chief. If he gives marching orders, the boys,—to whom is as-

signed the care of the animals,—are immediately despatched to bring them up. The women then proceed to take down the tents, and pack them, with all their contents and appendages, on their horses. They then set forward, without waiting for company. Some of the Pawnee families own twenty horses, others ten, and almost all of them more than one. These Indians seldom travel more than six or eight miles in a day, if wood and water are to be found at such distances.

*Jane.* I pity the poor Pawnee women very much. It is a sad thing to be a heathen.

*Clifford.* Yes, it is sad to be a heathen man; but women are the greatest sufferers in all those countries where the pure light of the gospel has never shed its heavenly influence. The Pawnee women are naturally bright and active; but the treatment they receive is calculated to debase them almost to the level of brutes. When together in the lodge, the men sit round the fire, and the wives and daughters must sit back behind them, however cold it may be. If they have more baggage than can conveniently be packed on their horses,

the women must carry it; and sometimes they carry huge loads a whole day's journey without stopping. Mr. Dunbar says he has seen droves of the women and girls, with their hoes or axes on their shoulders, starting off to their day's work. The men call up the wives and daughters as soon as it is light, and set them at work. They will often work from sunrise till sunset, when digging ground-nuts, or as they are sometimes called, Indian potatoes, without getting more than a peck to carry home.

*Helen.* If these women were as tender as the whites, the Pawnees would soon be without wives and daughters.

*Clifford.* True. Very few white women could endure the fatigue and exposure consequent on the mode of life adopted by these Indians. Sometimes the Pawnee women will have to go many miles to cut timber. When it happens to grow on an island in the river, after cutting it down, they tie two or three sticks together, and haul them down the stream. It would bring tears to your eyes, to see these poor women and girls wading in the water, dragging these timbers after them. They not

only cut and haul the timber, but actually build all the houses and tents, dress all the skins for the tent covers, which is done with no small labor, sew them together, and fit them for the tents; make all the robes, which are many, both for their own use and the market; cut all the wood and bring it on their backs; and make all the fires. Besides all this, they dry all the meat, dig the ground, plant, hoe, and harvest all that is raised in both fields and gardens. Whenever a Pawnee wishes to ride, he sends a boy after his horse, which, when brought up, his wife saddles. When he returns, he dismounts, and walks directly into his lodge, and the wife must, without delay, take off the saddle and bring it in. If he goes out to hunt with a gun, the wife must bridle and saddle his horse; and when about time to expect him to return, she must meet him without the village, and lead in his horse with the meat, which she throws off, and brings into the lodge, then unbridles and unsaddles his horse. If he brings the meat on his back, his wife must meet him as before, take the meat from his back on her own, and bring it to the lodge.

*Mrs. Barton.* I never heard of more laborious women in my life. Are they not sullen and depressed under their accumulated labors?

*Clifford.* No; they are extremely talkative. One of the missionaries said, that they either possessed the faculty of talking and hearing at the same time, or were so predisposed to loquacity, that they talked without caring to be heard. They often scold as well as talk, and the bad treatment they experience often renders them very ill-natured.

*Mrs. Barton.* I suppose polygamy is practised by the Pawnees; and wherever it prevails, it is vain to look for domestic peace and quiet.

*Clifford.* Some Pawnees have seven or eight wives; the more wives a man has in this tribe, the more laborers he has, and of course the more corn he raises and the richer he is. Among the Pawnee Laups a man commonly marries all the sisters of a family, be they many or few. When the sons arrive at manhood, the mothers become as much slaves to them as to their husbands.

*Robert.* How far was the hunting ground from the Grand Pawnee Village?

*Clifford.* About one hundred miles; but for many years, the Indians say, the buffaloes have not descended the Platte so low as in the autumn of 1834. The Pawnees attributed their coming down so low, that season, to the coming of a missionary to live with them.

*Helen.* In what direction did they travel?

*Clifford.* Their route from the village lay along the south side of the river Platte. Jane, can you tell me any thing about this river?

*Jane.* It is a broad and rapid stream, but shallow, except during the spring and June freshets. It is easily forded when the water is low; but when it is high, the crossing is difficult, on account of the numerous quicksands. It abounds with islands, some of which are nothing more than a cluster of bushes, while others are several miles in extent. Some of these islands are covered with wood, others are prairies. It has its source in the Rocky mountains, near that of the Arkansas river.

*Clifford.* Very well. You might have added, that it flows above eight hundred miles east, till it unites with the Missouri; and also, that during the dry season the channel of this

river appears like a broad bed of sand, with several small streams winding their way through it. The bluffs are usually some distance from the river, but in some places come down to the water's edge.

*Robert.* The bluffs, I suppose, are hills.

*Clifford.* Yes; some of them are in long parallel ridges, others are in the form of cones and pyramids. In some parts of the western country, bluffs are formed by precipices of limestone rock, from fifty to one or two hundred feet high.

Jane, you said that some of the islands in the river Platte were prairies. What is a prairie?

*Jane.* Pasture land.

*Clifford.* *Prairie* is a French word, signifying *meadow*, and is applied to any description of surface that is destitute of timber and brushwood, and clothed with grass. The *steppes* of Tartary, the *pampas* of South America, the *savannas* of the southern, and the *prairies* of the western States, designate similar tracts of country.

*Mrs. Barton.* I thank you, cousin Hugh,

for these remarks. They will help the children to form correct ideas of the country where the Board will, probably, soon multiply mission stations, for the benefit of the numerous tribes of Indians in that region.

*Clifford.* I will now return to our missionary whom we left traveling on the south side of the river Platte to the buffalo country. After journeying eleven days, the Pawnees stopped, and all hands of them went out a few miles, and in one day they took three hundred of these animals. The next day the whole village moved up to the place of slaughter, and as soon as the tents were set up and things put in order, a course of feasting commenced in true Pawnee fashion.

*Robert.* How do the Pawnees preserve such large quantities of meat?

*Clifford.* When the meat is brought to the lodge, the women take their knives and cut it for drying, rolling it out in thin and very large pieces. This being done, they spread it on a sort of hurdle over a slow fire outside of the tent. When it has dried some, but not so much as to become hard, it is taken down and

pounded out flat with their feet, or with a wooden pestle. This operation is performed several times while the meat is drying, and is done that the meat may pack close, when dried hard. When thoroughly dry, it is folded in pieces two and a half feet long, and one and a half broad. These pieces are done up in balls, and enclosed in skins prepared for the purpose and often fancifully painted.

The third night after the Grand Pawnees had reached the hunting ground, the Pawnee Laups encamped within five miles of them. The next day Mr. Dunbar, in company with a son of his host, the principal chief, rode out to the Laup to see Mr. Allis.

*Jane.* How did he find him?

*Clifford.* In fine health, and good spirits. The chief with whom he traveled treated him with great kindness; furnished him with abundance of food, and allowed him the highest place of honor in the tent. At that time about two thousand Ricaree Indians, commonly called Rees, were with the Laups. They are very hostile to the whites, and among the most cruel and revengeful of their race. Although

they have behaved pretty well, since they came to live with the Pawnees, yet it was the determination of many of the Laups, to drive them off the next summer. Mr. Allis says he once saw the Laups dance before the Rees, for two or three scalps of the Rapenhees, and gave them four or five horses, ten guns, two tents, dogs, blankets, kettles, hoes, axes, pipes, &c. He said it was a most horrible sight.

*Jane.* Did Mr. Dunbar never witness an Indian dance?

*Clifford.* Yes, he saw one called a *bear dance.* It was held to procure success for a large party, which expected to start the next day to visit the Itan Indians, the Kiewas, and the Pawnee Picts. It was a trading visit, and they carried large supplies of blankets, guns, powder and ball, knives, paints, tobacco and other things in great demand among all Indians.

*Jane.* How far did they expect to go?

*Clifford.* About three hundred miles, if we allow ten miles a day, for they expected to be absent about *sixty sleeps.*

*Robert.* Who performed this dance?

*Clifford.* The first chiefs and about thirty of their warriors. These dressed themselves fancifully, and with many ceremonies commenced dancing at sunset, and continued dancing and singing through the whole night, only pausing long enough to eat. The Pawnees are excessively fond of singing, and not unfrequently the men meet at some lodge, and there sit, smoke, and tell over their exploits till a late hour, when, instead of going home, they fall to singing, and sing for hours. When they awake in the night, they often break out into singing, and continue it till they are weary, or fall asleep again. The men, when at home, sleep as much, perhaps more, during the day than night. The women neither smoke nor sing.

*Jane.* Is their singing melodious?

*Clifford.* No; it corresponds with the instrumental music which usually accompanies it. A favorite instrument is made of an empty gourd shell. When this is perfectly dry and hard, a handful of shot is put in, and the aperture closed. This is shaken in time to the singing. Another instrument is made by

straining a piece of buckskin over a powder cask, which, when beat upon, sounds something like a drum. Besides these, they have a sort of flute or fife, made of the stalk of a sugar cane, and the music is similar to that made by little boys with the stem of a pumpkin or squash leaf.

*Mrs. Barton.* The missionaries who follow these Indians in their migrations, must practise more self-denial than usually falls to the lot even of missionaries.

*Clifford.* Yes, they must practise more self-denial than those who are surrounded with friends and Christian privileges can easily imagine. Only think of their situation, without an interpreter or other medium of communication with the Indians, except by signs, and the words which they learned from day to day.

*Mrs. Barton.* And yet all this is necessary, and must be practised by somebody, before they can be instructed in religion, or books be prepared; and without a knowledge of the language, neither books, schools, nor religious worship can be introduced among them to much purpose.

*Jane.* Come, cousin, do let us now hear about their religious festivals.

## CHAPTER III.

Religious festivals—Sacrifices—Sacred things—Fear of death—Funeral ceremonies—Mourning—Treatment of the sick—Indian doctors—Heath lamentations.

I have already told you, said Hugh Clifford, that these religious festivals were often if not always *gluttonous feasts.*

If a young man designs offering a buffalo in sacrifice to their deity (Te-rah-wah), he carries the entire animal to the lodge of some person, to whom the business belongs, who invites about a dozen aged men to come and feast with him, and assist in performing the ceremonies usual on such occasions.

The *sacred things*, as they are called, are always suspended from the poles of the tent or lodge, directly opposite the entrance. The usual time to commence one of these festivals

is at sunset. On one occasion, when the bundle of sacred things was opened, the following articles were arranged in due order. A buffalo robe appeared first, then the skins of a beaver, an otter and several other furry animals. Then came rods of arrows taken from their enemies, the skull of a wild-cat and two ears of corn. The master of ceremonies then ordered different persons to puff smoke on them from their pipes; to stroke them with their hands; to make one or more speeches, and offer a prayer. The buffalo was then cut in pieces and cooked, with the exception of the heart and tongue; which were burned outside of the lodge. The flesh, when cooked, was divided into as many equal portions as there were individuals present; and after the whole was consumed, the sacred bundle was restored to its accustomed place. This is the way they make a sacrifice. But after coming in from the winter hunt, several festivals are simultaneously held in different parts of the village.

On these occasions, there are many other things accounted sacred brought forward, in

addition those to I have already noticed; such as several bundles of scalps, and the stuffed skins of a number of sacred birds; also the skull of an old bull, red paint, &c. With the paint the master of ceremonies painted his face, breasts, arms and legs; he then divided the paint, and gave one half to the person at his right hand, and the other to the one next on his left. These painted themselves precisely like the first named, and then passed the paint to those next to them, and so on till all were painted. A man then stood behind the bullock's skull, and passed his right hand, bedaubed with paint, three times from the nose backwards over the centre of the cranium, then each hand from the corner of the mouth, on either side, to the tip of the horn. Next, five rods were whittled and painted, and bits of scalps fastened to them. Four of the rods were set up,—one to the east, one to the west, another to the north, and another to the south of the lodge. The fifth was set up, directly in front of the bull's skull. The ceremony of smoking the sacred pipe was performed next, and the smoke was puffed upward and

downward, toward the four points of the compass, on the bull's pate, and on all the sacred things. Four buffalo tongues and hearts were now taken out and burned without the lodge, and then followed several speeches, and a sort of prayer. The contents of two large kettles, in which corn had been boiling from the commencement, with the buffalo tongues, hearts and meat that had been cooked, were divided and set before the company. After feasting on these dainties till they could swallow no more, the sacred things were again ceremoniously packed up, and suspended in their appropriate place. I forgot to tell you that the bull's pate did not fail to get a liberal offering of the boiled corn, which they carefully set before it.

*Mrs. Barton.* Who will not pray that these dark minds may be enlightened, and these disgusting and senseless rites give place to the pure and spiritual worship of the ever-living and true God?

*Clifford.* I think that every friend of Christ, and of the heathen, will pray with importunity and fervency for the coming of

Christ's kingdom among the Pawnee and all other tribes of heathen Indians. When the blessings of salvation shall be experienced among this people, they, like many of the Cherokees and Choctaws, will abandon their superstitious ceremonies and wandering habits, and become an industrious, holy and happy tribe of men.

*Mrs. Barton.* I often find myself yielding to feelings bordering upon despondency, when I think over the long and tedious process of elevating the Pawnees and the heathen generally to the standard of civilization and Christianity enjoyed in Europe and America.

*Clifford.* Give to the Pawnees a written language, books, schools, and a preached gospel, and you may expect to see them rise, and take an equal stand with other Christian nations. But it is unreasonable to yield to dejection on their account, till you have brought them under the same means and influences which, in times past, have been blessed to the moral and religious elevation of the natives of so many other heathen countries.

*Helen.* Do these Indians express as great fear of death, as is common among savages?

*Clifford.* Yes. One day in March, not long before the Pawnees were about returning to their village, when the men were walking to and fro, the women all busily engaged in their various labors, and the children playing in high glee, suddenly a doleful howling commenced in one part of the encampment, which was instantly responded to from every quarter. Every countenance was solemn, and sorrow marked every savage form.

*Jane.* Who had died?

*Clifford.* Mr. Dunbar was told, that a man of some consequence had suddenly fallen dead while sitting in his lodge. Hoping it might be only a fainting-fit, he hastened to afford relief; but the lodge was so crowded, that he found no opportunity to enter, or even to get a glimpse of the dead man. He said the wife, children and relations gave vent to their grief in the most frantic manner. On another occasion, Mr. Dunbar saw several women bearing the lifeless remains of a little child, that had died the preceding night, to its burial. He said that they carried it a short distance, then placed the body on the ground,

and stopped and wept awhile; they then took it up and went forward again, all the while howling sadly. The father, a young man, followed at a little distance, appearing in an agony of grief. Though the day was very cold, and the ground covered with snow and ice, the man wore no clothing, except the cloth about the loins. In this condition, he remained weeping at the grave two hours or more. It appeared to Mr. Dunbar, that he was in danger of freezing to death; but his mind seemed to be so absorbed in his grief, that he appeared to be insensible to the cold.

*Helen.* If they make such an ado, when a person is dead, in what way do they express their concern when their friends are in a sick and dying state?

*Clifford.* I think I told you, that while Mr. Dunbar was on his way from the agency to the Grand Pawnee village, he passed a place where a party of Pawnees had encamped the night previous, and also that a fire had swept over a large tract of interval, and burned five of the Pawnees to death, or had so much injured them, that they soon died of their burns.

*Jane.* You told us something about the weeping and wailing of their relations, but nothing about the treatment of those that were carried alive to the village.

*Clifford.* Well, one of these men who had been burned, was carried into the lodge occupied by Mr. Dunbar, and he had an opportunity to witness their treatment of the sick, and also some of their funeral customs. You must know that smoking holds a prominent place in all important business among the Pawnees. It is, indeed, a part of their religion, and intimately connected with all their religious observances, as well as medical practice. When the doctors came to prescribe for the poor man's burns, they, in the first place, sat down and smoked. After receiving the pipe, one of them held it up over his head and muttered something, then brought it down before him, and took from the bowl, with his thumb and finger, a very small part of that with which it was filled, and with great care placed it on the hearth. The pipe being lighted, he puffed the smoke upward two or three times, then downward as many, then

east, west, north and south. Then taking the bowl in his hand, he held the pipe to the other doctor, who, taking hold of the stem, and putting it to his mouth, proceeded to puff the smoke as the other had done. The pipe was now passed back and forth between the two doctors, till its contents were consumed. Then came the ceremony of emptying the pipe, which must be performed by the person who had the honor of lighting it. The ashes were carefully poured out on the hearth, on that which had been before deposited there. He then put the ends of his fingers on them, and proceeded to pass his hands in succession upward from the bowl to the end of the stem. When he had done this several times, he handed the pipe to the person to whom it belonged, who did the same.

Having gone through with these preliminaries, the doctors began to examine the sick man's burns. When the examination was completed, they commenced their incantations. A bowl of water was set before one of them, who, having filled his mouth with it, groaned, beat his breast with his hands, crept backward

and then forward on his hands and feet, took up dust and rubbed it in his hands, made many frightful gestures, and then pretended to vomit the water on the hearth, which had all the while been in his mouth. After repeating all these ceremonies, he proceeded to separate the sick man's hair and blow the water in small quantities on his head, breast and other parts of his body. When these things had been repeated several times, he again separated the hair of his patient, and placing his mouth, filled with water, close to his head, groaned and grunted as if trying with all his might to draw out something, then spirted the water on the hearth, as though it had been drawn from the head of his patient. The doctors repeated this operation on various parts of the body of the poor sufferer. After blowing dust on the man's head, breast and other parts, the conjuration was completed by sprinkling a powder over the burns, and then the doctors took their leave.

*Robert.* How often did they repeat their visits?

*Clifford.* Twice a day till the man died.

*Jane.* How did they look?

*Clifford.* More like fiends than like human beings. These horrible creatures came while the man lay in the agonies of death, and with redoubled fury repeated all their infernal actions and unearthly noises, and no doubt hastened the departure of the dying man.

As soon as the man ceased breathing, his wives, children and relations broke out in the most doleful lamentations. His wives vented their sorrow at the highest pitch of their voices, pulled their hair over their faces, and after a while they pulled their robes over them so as to cover their whole persons. In the morning, as soon as it was light, the man was carried to the grave, followed by his wives and friends loudly howling all the way. The women staid by the grave several days, lamenting their loss, and when they returned to the lodge, they covered themselves with their buffalo robes, and sat mourning in silence. After witnessing all this and much more, Mr. Dunbar breaks out in his journal, "I felt it was no small blessing to be born and educated in a Christian land. What inestimable privileges are there

enjoyed, and how little prized! It is all owing to the mere grace of Almighty God, that I am not even viler than the vilest of these heathen."

*Mrs. Barton.* O what a contrast between the tumultuous scene you have described, and the sweet peace and quiet so often exhibited by the dying Christian, surrounded by pious friends!

*Jane.* Were the sick man's wives kind to him in his sickness?

*Clifford.* Yes, in their way; but the tenderest attentions of the heathen are often cruel. They brought him food and urged him repeatedly to eat, and often brought him water, and showed a willingness to change his position as often as he requested it. He was every day carried out into the open air,—as soon as it was light in the morning, and at twilight in the evening.

Perhaps, aunt, I had better stop here, lest your despondency respecting the Indians should be increased by hearing more concerning their degradation and cruel superstitions.

*Mrs. Barton.* No; we must see and feel

existing evils before we shall in good earnest set about removing them.

As Christians we ought, and we must pray more, and sympathize more with these solitary missionaries, in all their wanderings with the Indians; for if their faith fails, and they become disheartened and overwhelmed in view of all the abominations they witness, and all the obstacles which Satan and wicked men throw in their way, the present generation of Pawnees will never be led into the narrow path to heaven.

*Clifford.* I have no fear that either Christians or missionaries will labor in vain, or spend their strength for nought, in efforts for the conversion of the world.

## CHAPTER IV.

Indian chase—Feasts—Second missionary tour—Enlargement of the mission—Departure of Doct. Satterlee—Sickness and death of Mrs. Satterlee—Reception of Dr. S. by the Pawnees—War party—Battle—Successful treatment of a wounded warrior—Indian gratitude.

"Now, cousin Clifford," said Robert, "I should like to know how the Indians contrive to take such droves of buffalo as you say they sometimes do."

*Clifford.* When they took *three hundred*, in one afternoon, they called it a *surround*, but as Mr. Dunbar was at that time rather unwell, he did not see how they managed; but I think he said it was made in three hours. Mr. Allis says the Laups took six hundred in two or three days. On Christmas day, our missionary was in the procession as usual, and about three o'clock in the afternoon, droves of buffalo were seen on both sides of them, and orders were immediately issued to stop, and

the young men mounted their horses, and set off at full speed to kill them.

*Robert.* I should admire to witness an Indian chase.

*Clifford.* These wild hunters get as near as they can to the buffalo, without being seen by them. The moment the animal sees its pursuer, it moves off with all the rapidity of which it is capable. A race ensues; but it is not long, usually, if the ground be favorable, before an Indian overtakes his prey, and despatches it. When the huntsmen come up with the buffalo they are pursuing, they ride alongside of it, at a little distance, and, quick as thought, shoot one, two, or more arrows into it. The buffalo sometimes falls dead on the spot, sometimes stops, stands still, shakes its head, menaces its pursuer, and bellows and groans, till exhausted, it expires. Sometimes it becomes furious, turns on the hunter, and if he is not so fortunate as to get out of the way, upsets both the horse and the rider.

*Ann.* I did not know that hunting was such a dangerous business before.

*Clifford.* It is dangerous; but the Paw-

nees are superior horsemen, and often escape, when to any other but an Indian, death would appear inevitable.

*Robert.* To us, hunting buffalo would be hard, as well as dangerous.

*Clifford.* I know it would; but it is mere sport for the Pawnees. It would also be harder for us to wander about as they do, than it would to labor in the most wearisome employment. Mr. Dunbar followed them five months and five days, and I suppose there was not an Indian in the whole band, that had not made just such a tour every winter since he was born.

*Mrs. Barton.* To the women and children it must be very fatiguing.

*Clifford.* It is doubtless harder for them than for the men; but all love this mode of life, and I suppose will cling to it with as tenacious a grasp as any other Indian tribe.

*Mrs. Barton.* May not their attachment to this mode of life arise from their not knowing any other? I presume that all the tribes around them wander as they do.

*Clifford.* The missionaries often tell them

how the whites live, and they uniformly say, "It is good." But as yet they show no desire to adopt civilized habits. What Indian, think you, would give up one of his winter feasts, in exchange for one of our social parties?

*Jane.* Then they have *social* as well as *religious* festivals? I hope the women have some part in these.

*Clifford.* Yes; but it is only the laborious part. When a man designs to make a feast, he orders one of his wives to hang the big brass-kettle over the fire, and fill it with corn and beans to boil. This order is given and executed at night. Early in the morning he sends for two men, whose business it is to serve on such occasions. When they arrive, he smokes with them; then orders one of them to wait on the first chief and invite him to his lodge, and in case he should be absent, the second. The chief comes with his pipe and tobacco, and after smoking together awhile, the man who makes the feast states his object to the chief, who directs the two men who serve to go through the village or encampment, and invite to the feast such persons as

he names. The kettle is now taken from the fire and placed near the entrance of the tent or lodge, and a quantity of buffalo tallow put into it. The women are excluded from the dwelling from this time till the feast is ended, and the guests are retired. The children, also, disappear with the women. When the men have given the invitations directed, they return to the dwelling and smoke again; then they are sent to borrow bowls for the feast. The guests are usually the chiefs and the first men in the village; and when they arrive, if there are not enough to fill the lodge, more are sent for, till it is completely filled. The company form two circles, the most honorable near the fire, the other back near the tent cover. Every man, on entering the lodge, stands till he is pointed to a seat by the master of the feast. The man who presides now names the persons who are to make the speeches; a certain number of which are to be made on every such occasion. Three or four old men are permitted to attend, and pay for their attendance in speech-making. One, and sometimes two of the old men, begin a

speech in commendation of the man who feasts them; then they praise the chiefs; and if public business is to be transacted, they state it, and give their views on the subject. The master of the feast now makes his speech, and is followed by a chief or some distinguished person who may choose to speak. When sufficient praise has been bestowed on the master of the feast, the chiefs, &c., and the business is completed, an old man makes a sort of prayer, which ends the talking. Some person must now count the company, and make out how many bowls will be needed, two persons eating out of each. When this has been determined, some one is called upon to distribute the contents of the kettle equally in the bowls placed around it. One of these bowls is sent to one of their principal priests. Another is set before the master of the feast, who takes a spoonful of its contents and gives the spoon to the person who made the distribution. He passes round near the entrance, puts his right hand on the contents of the spoon, and ceremoniously raises it towards the door, which opens to the east. He then passes

to the opposite side of the fire-place, where he lays down the food in two places, about a foot apart,—in one place about three-fourths, and in the other the remainder of the spoonful. The larger heap is a kind of offering to the buffalo, and the smaller for Te-rah-wah. The remainder of the bowls are now set before the guests, and when the kettle is emptied, and all its contents consumed, the bowls are sent home, and, after smoking awhile, the company thank their feaster, and retire.

*Ann.* What an arduous undertaking, to transform such idle, gluttonous men into intelligent, industrious Christians.

*Helen.* Arduous indeed ; but not hopeless, if the presence and blessing of God accompany the efforts of Christians.

*Clifford.* We expect his presence and blessing, in every enterprise in which we engage, with a view to spread the knowledge of Christ in all parts of the earth. Relying on the promises of God, the churches send forth preachers of the gospel among the heathen, with the anticipation that he will bless their labors in future as he has done in years that

are past. Education and the gospel, with the divine blessing, can, and will do for the Pawnees what they have done for the Hindoos, the Burmans, the Sandwich Islanders, and the Africans.

*Robert.* Is there any evidence that the Pawnees will encourage schools and preaching?

*Clifford.* Yes; they appear to be favorably disposed to the establishment of schools and the introduction of Christianity; though, at first, they could have no distinct notions of the nature or advantages of either.

*Jane.* Are the missionaries who accompanied the Indians on the winter's tour, which you have described, still with them?

*Clifford.* Yes; their first tour was performed in the winter of 1834 and 1835. During the summer and winter of the following year, they followed the Indians in the same manner, and received as kind treatment. The health of both gentlemen has been very good, and their proficiency in the language so great, as to enable them to converse on common topics with little difficulty.

*Jane.* Is it not time for other missionaries to join them?

*Clifford.* They have already been joined by others. Early in March, 1836, Doctor Benedict Satterlee, his wife, and a Miss Palmer, the intended wife of Mr. Allis, all from Ithica, New York, started for their distant field. They proceeded by way of the Ohio and Missouri rivers. At Liberty, on the western frontier of Missouri, Mrs. Satterlee became ill, and the journey was suspended. She declined rapidly for about three weeks, till the last day of April, when, with calmness and an assured hope, she yielded her spirit into the hands of her Savior, expressing satisfaction that she had devoted herself to the mission, though not permitted to reach the contemplated field of labor. Her husband reached the Pawnee agency the last week in May, where he met Mr. Dunbar. They started from the agency, with a band of traders, on the 17th of June, for the villages of the Indians, with the intention of accompanying them on their summer hunt.

*Jane.* How was Doct. Satterlee received by the Pawnees?

*Clifford.* The Indians had gone before

the arrival of the missionaries, and they had to travel several days before they overtook them. The Pawnees said it was their tenth sleep from the village, the evening they came to the encampment. The camp lay on the side of a hill, so that the fires before each tent presented a beautiful appearance. Just as Messrs. Dunbar and Satterlee were crossing a small stream, that ran at the foot of the hill on which the Indians were encamped, they were discovered. The Pawnees knew Mr. Dunbar, and the tidings ran through the camp that *tapusk* [the preacher] had come. They rode through the encampment to the lodge of the first chief, and their path was beset the whole way with Indians wishing to shake hands with them. The chief gave them a kind welcome, and his wives had scarcely time to unsaddle their horses, before an invitation to a feast was sent them ; and before bed-time they were invited to two more. In July, the Pawnee Laups came to the encampment of the Grand Pawnees, and told them that soon after they left their village on their hunt, they were met by a war-party of Sioux. A battle ensued, and

*seven* of the Sioux and *two* of the Laups were killed, and some of them wounded. Twenty days after the battle, Doct. Satterlee was sent for to visit a Laup who had been wounded in the hip. He found him laboring under a high fever and inflammation; but, under his treatment, both very happily yielded; and he was in a few days in a fair way for recovery. To show his gratitude to the doctor, the man made a feast as soon as he was out of danger, and in one of the speeches, on the occasion, the following compliment was made to the doctor, through the minister, who acted as interpreter: "It is good that you come to live with us, and have learned our language, so you can talk with us; for if we are sick you can make us well again. And what disease have we that you cannot cure? This man was dying, and you gave him medicine, and he is now getting well; so it is good that you have come to live with us." Mr. Dunbar told them that neither he nor the doctor could make them well without the help and blessing of God. They said, "Yes, it is just so."

## CHAPTER V.

Pawnee language—Formation of a church—The first Pawnee book printed—Marriage of Mr. Dunbar—Public worship—Boarding-schools—Suggestions respecting missionary character—Hymn.

Not long after this, when told that Mr. Dunbar was going to return to his country after the summer hunt, the first chief seemed a little disappointed, but said, "it is good that *Kor-na-ar* (the doctor) should come back soon and go with us this winter. We are poor now, and have nothing to give you; but this winter we will make both of you a robe."

*Robert.* Do the Laups speak the same dialect as the Grand Pawnees?

*Clifford.* With the exception of a few words. They understand each other perfectly. Mr. Allis says there are at least twenty distinct tribes, occupying the country north, west and south of the Pawnees, only four or five of which have any Christian teachers.

*Jane.* And all of them, I suppose, are as

superstitious as those Indians living beyond the Rocky mountains. I pity them very much, and hope more missionaries will go to the Pawnees every year. Do you know of any who are going this spring?

*Clifford.* I do not know that any additional missionaries have gone to them, since Dr. Satterlee and Miss Palmer went, except Mrs. Dunbar. The Committee instructed Mr. Dunbar to come to New England in the autumn of 1836, to print a small book which he had prepared in the Pawnee language. Before he left the tribe, a church was organized under the name of the Pawnee Mission Church.

*Helen.* What members belonged to it?

*Clifford.* Mr. Dunbar was chosen pastor, and the other members were Mr. and Mrs. Allis, and Mr. and Mrs. Mentz.

*Jane.* Had Mr. Dunbar a wife when he first went to the Indian country?

*Clifford.* No; he was not married till January, 1837. His wife was a Miss Smith, of Hadley, Mass. Mr. and Mrs. Dunbar left the interior of the State of New York in March, 1837, and returned to the Pawnee country, and

will soon, I trust, be followed by other missionaries and teachers; who will as cheerfully take up their cross and go to the heathen Indians, as those have done who are already there, and on the way thither.

*Mrs. Barton.* What an undertaking for a lady!

*Helen.* And yet, mother, I often long to be in the field.

*Mrs. Barton.* I fear that were you in it, you would oftener long to be out of it again. Have you counted the cost, and realized, in any measure, the trials and privations which cluster about the path of a female missionary, among a savage tribe of wanderers? It is a great thing to be qualified to do good extensively any where; but the longer I live, and the more I meditate on the condition of the heathen world, the more important do the qualifications of missionaries appear. I hope you will obtain correct views, both as it respects your duty and your qualifications, before you speak to any one of yourself as a candidate for missionary service.

*Clifford.* Have you read the Suggestions

respecting Missionary Experience and Character, made by the Rev. Mr. Bird, to the last reinforcement of missionaries and teachers to the Sandwich Islands.

*Mrs. Barton.* No; but if any of them are calculated to regulate Helen's zeal, I wish you would read a few extracts.

*Clifford* (reads). "We read of the trials and the successes of the missionary, and we are impatient to share in both. The very evils, the pains, the difficulties, seem a part of the luxury of his situation. We envy David Brainerd his little hut, his bed of straw, and his cakes baked in the ashes; but to have relished these things, in fact, would have required a faith and patience which, I fear, have not fallen to the share of most of us.

"The missionary cause is so evidently the cause of God, we have such honorable and holy examples in it, both of former and latter days, and such a halo of glory is thrown around it, by our dearest friends and the dearest friends of the Redeemer, that our zeal becomes immoderate. We long to be in the field. Come trial, come pain, come death, we are ready for

any thing. And we think, perhaps, that we shall not only maintain this glow of sympathy and zeal for the heathen; but that, when we come to behold them daily, and grow more acquainted with the extent of their miseries, we shall be still more interested and active for their salvation."

*Helen.* I have felt just so, many a time.

*Clifford.* Now listen to what Mr. B., who for years has been connected with the Syrian mission, says (reads); "Missionary zeal is not quickened by exile, and by a long and near acquaintance with heathenish abominations. Has it stirred you up to activity, to live long in an ungodly family or neighborhood? Has it strengthened you in the word of God, to visit our wharves and rum-shops, and to have to do with men so given up to beastly pleasures, or so overwhelmed in business, that you could not gain a hearing when you spoke of the great salvation? Have you ever felt the rousing effect of long-continued scorn and contempt upon your religious energy? As then you have been influenced in America, so, be assured, you will find yourself influenced by similar circum-

stances at your missionary station. It was long ago the remark of one who knew the world, 'Men do not change their hearts by changing their sky.' There is then, dear brethren, a possibility of your being deceived and disappointed in regard to the degree and the genuineness of your missionary zeal."

*Helen.* I have been too self-confident. Do let me hear more.

*Clifford.* "It will be no easy matter to love the heathen. After exhibiting before you, for years, their coarseness and their vice, outraging, not only all correct taste, but all your moral feelings, you will sometimes exclaim, 'O, these sottish people! they have not one lovely trait in their whole character.' Your very soul will loathe them, and your heart will break out, like David's, 'Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.' You will need inexhaustible patience. You will need a love like that of a Savior, which many waters cannot quench. You will have to call up to your assistance continually the recollection, that an

immortal soul lies hid beneath that filthy body, and that the Son of God stooped down to be the companion of just such men as these, and showed how he estimated their worth, by patiently enduring their scoffs and their scorn, and by paying for them his own most precious blood. To be spending your best strength for people who will not thank you for it; to receive evil for good, and cursing for blessing; to go from the universal respect of good men and the embraces of friends, that you may be despised, and scowled at, and spit upon,—and by such men too,—will be a new sort of trial, —one which you will hardly know how to meet; take care, then, lest you be provoked to hatred or revenge. Rather seize the opportunity to exemplify the power and excellency of that religion which you bring them, which enables you to 'love your enemies, bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you and persecute you.' You must love the heathen, in spite of their hatefulness, and must show by your deeds, that you love them. Make them feel that you can do them good, and that your

great errand and business among them is to do them good. Let there be a patient continuance in well-doing. Suffer long, and be kind, —and by God's blessing you will gain the confidence, the attention, and the souls of many."

*Mrs. Barton.* These *suggestions* are calculated to profit the private Christian, as well as the missionary. They show how very necessary it is for all Christians to cleave to Christ, and to feel that without him they can do nothing, and through him also that they can do all things.

*Clifford.* What would a missionary to the heathen do, without an Almighty Savior to go to for strength to struggle with inward conflicts and outward temptations? Do think of the missionary, standing alone in a heathen land,— no Sabbath, no Bible, no school, and no books. He has come to this dark land, to proclaim the will of God, and to bring the people to acknowledge and obey the laws and institutions which he has established; and if he lives near to God, and labors, in singleness of heart, and dependence on the aid of the Holy Spirit, he will have many a gem in his crown of rejoicing,

rescued through his instrumentality from the pollution, and final perdition of idolaters.

*Helen.* I think the Scriptures warrant much greater encouragement and support to missionaries than Mr. Bird expresses. There is no need of looking only on the dark side; for every missionary death-bed I ever heard described, exhibited joy and peace in believing; and nearly all, when dying, have expressed gratitude to God for allowing them to live, labor and die for the salvation of the heathen.

*Clifford.* I have read but a few of Mr. B.'s remarks; when you have read or heard all he says, you will feel satisfied that the missionary who lives near to Christ is happy in his work, and has no desire to quit it. Hear what he says: "Live near to Christ, then, brethren. He is your life. With him by your side, you will not fear the discouragements of disappointment; for your expectation will not be from yourselves, nor from the heathen, but from him. With Christ by your side, you will instinctively imitate him as your pattern; you will be meek and lowly in heart, and patient under trials. With Christ to strengthen you,

you will be ready, as Paul was, to preach at Damascus, or Jerusalem, or Tarsus, or Athens, without fruit, amid scoffers and opposers, and yet feel able to 'do all things.' *Live near to Christ,—love Christ,—preach* Christ, and Christ will take care of you. There is no mistake about it. He will be to you more than all the friends you have left. He will give you a mouth and utterance which all your adversaries shall not be able to resist."

*Helen.* These suggestions have done me good, and whether or not I ever join a mission, I will strive after greater measures of *patience*, *humility*, and *meekness*, than I now possess.

*Jane.* I shall feel impatient to hear how Mr. and Mrs. Allis and Mrs. Dunbar succeed in their efforts to benefit the Pawnees. How long will it be before we shall be likely to hear from them?

*Clifford.* I expect, in the course of a few months, to hear, that Mr. Dunbar has many serious hearers on the Sabbath, and that the ladies have commenced a boarding-school, which is the only kind of school that can be established among the Indians, with much advantage, till

they have adopted a more settled mode of life; and we must see to it, that money is not wanting to increase the means of Indian improvement.

"Soon may the last glad song arise,
Through all the millions of the skies,—
That song of triumph which records
That all the earth is now the Lord's!

Let thrones, and powers, and kingdoms be
Obedient, mighty God, to thee!
And over land, and stream, and main,
Now wave the sceptre of thy reign!

O let that glorious anthem swell;
Let heart to heart the triumph tell,—
That not one rebel heart remains,
But over all the Savior reigns!"