

portant work, my dear sir, is yours, and to this work, without farther remark, we now commend you.

The coming day will, as we suppose, witness your embarkation and departure from our shores. We commend you to God, and to the guidance of his provi-

dence, praying him to conduct you safely to the field of your labor, and to give you there the souls of many seamen, as stars in your crown of rejoicing in the day of the Lord Jesus. On behalf of the Executive Committee.

J. GREENLEAF, *Cor. Sec.*

Presbyterian Board of Foreign Missions.

COMMUNICATIONS FROM THE MISSIONS.

Iowa Missions.

EXTRACTS FROM THE JOURNAL OF THE REV. W. HAMILTON.

Various Missionary Labors.

July 13. Yesterday after spending some time, succeeded in collecting a number of Indians together, to whom we each spoke, and united occasionally in singing and prayer. Some grew weary and left, saying, they had heard these things often enough; a few seemed attentive. After service was concluded, one old man came up, shook hands in a very friendly manner, and pointing to some who were present, said they were braves, and they wished some fresh meat, and he wanted to know if I would give it to them. I replied, "This is Sunday, I cannot talk about it to-day." To-day they came up with others to get a beef, having eight little sticks, representing eight persons, who would each promise to give a dollar when their annuities would arrive. I told them, "they had killed nearly all I had, they left but one, and I could not spare it even if they would bring the money; I could not purchase one again with their sticks." They are more anxious to pay their whiskey debts, than any other, and these people seemed to think they had some claims, because they had been at meeting the day previous. I gave them a number of fish hooks and lines, and told them as they had nothing to do, they might go and catch fish for their feast.

16. Hughes absent with Whitecloud

on a trip to a trading house. All trading establishments keep whiskey.

17. Many drunk; Hughes, the interpreter, absent.

20. Went to the old village, collected about 60 children, talked a little to them, sung and prayed with them, and returned home.

24. Conversed again with Jeffrey, formerly Government Interpreter, on the subject of trading in whiskey. He said, if a person would purchase \$500 worth on credit, he could dispose of it, pay his debt for the whiskey purchased on credit, and have \$1000 clear. It was the most profitable business that could be engaged in, but he admitted it was not a respectable business, no one ought to follow it, who wished to be respectable, although he might "have a finger in it himself." It was for the sake of gain. I tried to show them the evil of it, with respect to themselves as well as others. They could not deny, yet they would not abandon it. Jeffrey has great influence with the Indians, he is pleasant and sociable, with a cunning and shrewdness that few possess, yet unable to read. He was once a slave, but has spent many years with the Indians, and is well acquainted with the Indian character; he talks well in French, Ioway and English, and is the only one who can interpret satisfactorily.

29. Went to visit a sick girl, whose father had requested me to come up the day before. When we got there, his wife told us he had gone over the river, but we afterwards found him and a nup-

ber of others drunk at Whitecloud's. At the old village quite a number assembled to be taught. The number of scholars has increased. The ticket system appears to be attractive. The school is succeeding beyond our expectations; two little boys have improved considerably. But the prospect of conveying instruction to their minds through the English is not very flattering, owing to their being constantly with the other Indians.

August 3. To-day as usual we had several visitors. Little Wolf came drunk and was impudent, wished to know whose land we were living on, threatened to kill our stock, and do as he pleased; seeming disposed to try to terrify us by his threats. Not succeeding he said he was one, and we were three; he would go and bring two more; he would bring two boys. I told him to bring the whole village. After threatening a while he left, in not a very good humour. He is very pleasant when sober, but quite the contrary when drunk.

4. To-day Little Wolf came back, quite ashamed of his conduct; he said he was drunk and foolish yesterday; and then asked for some medicine for his wife.

Superstition of the Indians.—Otter Dance.

5. This morning I shot a weasel. Afterwards Caramonya, an old Indian who often visits us, came down, and wished to see it; after I showed it to him, he commenced a long story about its sacredness and virtues, saying, that if it had not been shot, he could have taken the skin, and gone on a war party, and this would have kept him from being killed. He showed his breast, which he said was marked with gunpowder, but the bullet did not touch him; that six persons had shot at him but could not hit him; his father had the medicine on the top of his house. But if he were to take the skin of this weasel which had been shot, he would get killed; to make it good medicine it must be choked to death, adding, that "although the Bible said many things, this was true."

10. Yesterday Mr. Irvin and myself went over the river. I had made

an appointment two weeks since to preach. When we got over, a whiskey trader told us that a steamboat had gone up, and left two barrels of flour, and eight of whiskey. At the place of appointment quite a respectable number were present. Meeting was held at the house of one who belongs to the Methodist church, and who is, as far as I know, the only professor in the bottom, which is quite extensive. Made an appointment for next Sabbath, on the Bluffs, about eight miles further out.

As we passed the village on our return, we saw a large number of loways collected round a camp, within which they were celebrating the Otter Dance. The women were painted on the top of their heads where the hair parts; and some on each side of this again. Some had their cheeks painted blue, with a dark spot in the middle; others red, with a dark spot. Those who were able, had otter skins ornamented, which they held before them in their hands. Their dress was not uniform, but all I suppose had on the best they could obtain. One had for his sash an ornamented snake-skin, thrown over his shoulders; another, a long red coat, resembling a uniform. A widow who is always complaining of her poverty, was richly dressed, being ornamented with something resembling silver, from the bottom of which hung many bells. Round pieces of tin, lead, trinkets, &c., hung from the dresses of others. They told us they had been engaged in the service most of the day, but were at the time comparatively quiet. Soon, however, the drum commenced, followed by the voices of the men, while the women with their shrill voices occasionally united. The dancers then got down from the seats, or beds as they may be called, and commenced their ceremony. Having danced a short time they commenced shaking their otter-skins in a peculiar manner, for the purpose of infusing the spirit of the otter into them, or into a bead placed in the mouth, when they would thrust the head of the skin at the face of some one, who would immediately drop upon his knees and arms,

with the face near the ground, and continue there for a short time, when he or she would get up, and pursue the same course, towards some other. It is said they believe the spirit of the otter, in the shape of an arrow, caused them to fall, and they have professed to feel the effects of it some time after.

They did not, however, always fall, but would resist with their own skins; in such cases they supposed the spirit was so powerful as to resist the effect designed to be produced by the one who first made the attack.

The scene was continued for some time, until two or three old persons became quite exhausted, and were compelled to sit down. Shortly after they all ceased, when some one said they were done. It appeared to attract a great deal of attention, and those engaged in it were full of enthusiasm. They were dancing most of the day.

Yesterday Dr. S. of the Nodoway country paid us a visit. His wife is low with the consumption, and wishes me to visit her and preach there on Sabbath next. To-day we accompanied the Doctor as far as the village, and took him to see some sick people. On our way home Walking Eagle overtook us, and told us a long story about war-parties, the number killed, manner of killing them, &c., in which he appeared to take much delight. Occasionally I expressed my disapprobation, to which he paid but little attention; but in conclusion said, that the God of the white people had a good disposition, as had also the whites, but the Indians' god and their disposition were bad. They were always fighting.

EXTRACTS FROM THE JOURNAL OF
MR. S. M. IRVIN.

School—Sickness of the Indians—School disturbed by a Drunken Indian.

August 22.—I have thought of reviewing my journal every Saturday evening, and giving you some of the most impor-

tant occurrences of each week. As my business, teaching, is rather of a monotonous kind, I shall take a week in view at once; it cannot be expected that each day will furnish any thing new or interesting.

From the date of my last letter to the present time, I have been able to attend the school regularly except two days, on which I was compelled to stay at home, to get up some hay for the winter, not having it in my power to hire other help. The scholars have attended well; they have averaged about thirty per day. Their memories are attentive, and their organs of speech elastic, so that amidst all their disadvantages they can improve.

The weather has for some time been very warm, and the location of the village being low and unhealthy, the Indians are beginning to suffer from sickness, which most probably will grow worse until they abandon the village in the fall. There is scarcely a day now in which I am not called upon for medicine, and to go and see the sick. Their sickness is very much aggravated, too, by their miserable intemperance. Hardly a day passes without some becoming drunk, and often many.

29. Saturday. Four days of this week the school has been well attended; on the other two we were much interrupted, on one by the effects of liquor, on the other by what the Indians call "a great Buffalo dance." On Tuesday, while I was teaching, word came that a drunken Indian was coming. One of the scholars immediately left his place, and began to prepare for receiving the monster by hiding the gun, hoes, axes, &c. The Indian soon arrived, carrying in his hand a bottle, and at the side of his horse a large keg of whiskey. He alighted and came into the house, bringing his liquor with him. He had not been long in, when another came in, and soon two more, all intoxicated. I still attempted to proceed with my teaching, but found it useless. The children were afraid and uneasy. I could not keep their attention, and finally had to dismiss them and withdraw myself. I think there were present

more than thirty scholars, but in less than fifteen minutes they were all scattered.

Buffalo Dance.

A Buffalo dance was celebrated on the following morning in the largest house in the village. As it has interfered with the school more than any other of these festivals, I shall give you a brief account of what I witnessed on this occasion.

On approaching the door we were met by a friendly Indian, of whom we asked permission to enter. It was readily granted, and we were conducted in and seated in an eligible situation, where we had a fine view of all the proceedings. I suppose that there were more than one hundred persons present, who were taking an active part in the dance. It was a mixed multitude, from the old man whose grey head was bowed with age, to the budding youth, of eight or ten years. They were seated round the house, and were painted in the oddest colours and fashions. Their dress, particularly that of the head, was most singular. It was the skin of a buffalo's head, retaining the horns, ears, &c. The neck, shoulders, breast, &c., of some was covered with a kind of a mat made of the long hair of the buffalo. I noticed particularly one boy, of perhaps not more than eight years old, who took an active part in the play, whose head and neck-dress was of the sort I have just described, and in addition to this he was wrapped in a Buffalo skin and was painted, appropriately I suppose for the occasion; during the performance, while he was in full action, it would have been impossible for a person to tell what it was, except the face could have been seen. Their dresses throughout were made to imitate the buffalo, as closely as possible. Each one was provided with a long stick, on which was tied a multitude of the small hoofs of the buffalo and those of the antelope from the Rocky Mountains. Beside this, the males were mostly provided with a kind of shrill sounding whistle. At one side was a drum, a number of whistles, and a large quantity of sticks with hoofs and rattles.

On the ground near the centre of the building was a number of large water melons, I think forty-five, so laid as to form a fine circle, in the centre of which was placed several good ears of corn.

They seemed to have different performances, but it was a repetition of the same exercise. The first movement was the rattling of the drum, then the sounding of the whistles, the rattling of the sticks, when the whole company joined in a kind of a chanting song. After this had continued for some time, the leader of the play would take his place near the ring of melons, sound his whistle, shake his sticks, and commence jumping in imitation of the buffalo. He was then joined by perhaps twenty or thirty, of both sexes, who placed themselves in a circle and went through the same exercise. They then began to move in a circular direction with their heads low bowed, and capering as near as they could like the animal for which the dance was named. The rest of the company, who were seated round the house, continued their song, while the performers made a noise like that of the buffalo when travelling. This exercise would continue perhaps fifteen minutes, when there would be an interval of twice that length, which was taken up mainly in smoking. The large pipe was filled with tobacco and carried round by a man, holding the stem in advance, and placing the stem to the mouth of each of the males; each one would take a whiff or two, and generally blow the smoke upwards with some apparent sincerity, and pronounce some words indistinctly. After the pipe had passed round, it was taken, and the remaining contents emptied with some care in a "clean place" in the centre of the ring of watermelons. We staid to see two performances, and was told that after several more they would eat the melons. But I cannot mention all the particulars, and it is utterly impossible to convey a correct idea of the whole scene. The house they occupy, the strange sounds they utter, their swarthy complexion, their sometimes naked and sometimes oddly covered bodies, their savage and wild ap-

pearance, with the whole furniture of the place, unite to make the scene astonishing and indescribable. The object of the whole festival was simply this. A large portion of the nation intend starting on a visit to the Otoes, with a view of getting horse and buffalo meat; and this ceremony is to implore the "Great Spirit" to give them good success.

Wretchedness of the Indians in time of Sickness.

Sickness increases, and there is great demand for medical aid. I have spent much of my time at the village in visiting those who are sick and giving them what relief I can, but I feel greatly at a loss for the want of medical knowledge; there is nothing which I at present feel more sensibly than this. There is scarcely a house in which there are not some sick. One family in particular are suffering very much; it has pleased Providence to take one of them from the sufferings of this life. Great lamentation was made on the occasion. I should think their wailing might be heard more than a mile. The poor mother is suffering under an obstinate and severe fever. When I went to see her yesterday, I found her moved some distance from the tent, laid on some green weeds, spread on the damp ground. Her covering was an old blanket, and in this condition she was under a high fever. The family is extremely poor, having but few clothes of any kind, and no food except green corn and squashes. Indeed their condition seems to present the wretchedness to which human nature may be reduced in most affecting colours. They with others of the sick are almost daily begging us for "bread, bread," and for clothing for the sick. But we are not able to supply all their demands; would that we were able! I cannot but think that if wealthy christians, and even if the voluptuary, who reclines upon his soft couch and sits at his luxurious table, had before their eyes some of the miseries which are almost daily presented to our view, their hearts would break forth in un wonted liberality.

Great exertions have been made this

week to obtain liquor to take to the Otoes and Caws, to trade for horses, &c. They have succeeded in procuring five kegs, of perhaps five or six gallons each, for which I understand they promised five horses. But one of the most aggravating circumstances, was that a good blanket, belonging to one of the most interesting boys of the school, was taken by his grandfather, and sent to exchange for whiskey.

Sept. 5. Saturday. Early in this week the whiskey which had been procured with the blanket arrived, and caused us not a little trouble. Towards the middle of the week, all who intended visiting the neighbouring tribes had started, and the village was left more quiet. Sickness still continues. About one half of my time in the village is spent in visiting the sick, and doing what I can for their comfort. It is now a very busy time among those who are healthy. They have commenced taking care of their corn and vegetables of all kinds. Many of the children have to assist in this work, and some of them have been taken away by their fathers to visit other tribes, so that the school has not been so well attended this week, averaging not more than twenty; those who do attend have a better opportunity of learning.

This week we employed a man to go for us to the post-office. The distance is between eighty and one hundred miles. He was absent five days and arrived on yesterday evening, bringing a number of letters.

Danger from a drunken Indian—Death of a Scholar—Funeral Customs.

12. Saturday. This week the number of scholars has been a little increased, averaging about twenty-five.

On Wednesday, as I was on my way to the village, I was met by a drunken Indian on horseback, with a gun on his shoulder. He was travelling at full speed, and as soon as he came in view he began to prepare to shoot at me. I rode up towards him as fast as I could, but when almost in reach of him, he took the gun from his face, and changing his appear-

ance, said, that the Pawnees had stolen some horses last night, and he was going out to kill one. Had I shown any signs of fear it might have been worse for me.

After passing a few words he went on at full speed. I had strong suspicions of his design of doing some mischief, and I was not mistaken, for he went on nearly to the station and finding our cattle, he shot one of Mr. Bradley's best milch cows, and then made his escape to the village. In the evening he and another drunken Indian came to the station and were very impudent and troublesome, telling us that this was their land, and we had no business here, &c. But we have become so familiar with such talk that it does not produce much effect; indeed, we do not regard it at all. These are some of the effects of liquor. When these men are sober they are friendly, and we would be pleased to see them coming to the station; but when they are drunk, they are more like demons than men. When shall we get free from the blighting influence of whiskey?

17. Thursday. There is just at hand an opportunity of sending to the office, and I add a few particulars before despatching these sheets. Those of the nation who have been absent on a visit have returned, and the number of scholars is again up to what it first was, about thirty. Sickness still continues, some have died, and others we think will not survive long. On yesterday morning one of our scholars died. The day before her death, Mr. Hamilton and I visited her twice, but we were satisfied that but little, if anything, could be done for her. After her death, the body was laid upon a buffalo skin spread on the ground, and wrapped in a blanket. Round and near the head were laid the things which were to be buried with the body. The old grandmother took some pains in showing me these things. Among them I found three kinds of their most common food, prepared and in small vessels for conveyance—a bundle of sweet corn, some meat, and a kind of bread of their making. Her clothes were also in a separate bundle; among them I saw two

garments which she had procured by her attendance at school. She was also supplied with her *Wue-kee*, made of broad straps and strings to suspend burdens on the back, but the old woman said she had no knife. These and other things were to be buried with her, for her benefit on the way to the other country.

Sickness is prevailing much among the white inhabitants over the river. Mr. Hamilton has spent three days of this week in ministering to their necessities.

In regard to the Indians, our hope is principally in the youth, and our efforts should, I think, be mainly directed to them. Their minds are yet pliant and more easily yield to instruction. It is far otherwise with the aged. Their hands have too often smoked with the blood of their enemies, and their hearts too often triumphed over the sufferings of their victims, to be easily subdued by moral influence. The minds of the youth are yet partially unoccupied, but soon will be filled up, and every line which we do not impress with wholesome moral and religious instruction, must be blotted with ignorance and heathen superstition. May we not expect the prayers and full co-operation of all Christians in this important work?

India Missions.

LODIANA. EXTRACT FROM A LETTER OF THE REV. J. NEWTON, DATED MARCH 9, 1840.

Public Worship in the Native Church.

On the first Sabbath in January we opened the new Church, and as it had been made my duty to officiate in it, my time was pretty much occupied with the necessary preparation for preaching; and with the English school, where I continue to assist brother Rogers, till I commenced the present march towards Hardwar. The attendance at the Church is quite encouraging. From 100 to 200 people are always present, and many of them are *regular* attendants. A very large proportion of them are Musalmans and not a few are Kashmiris. There are