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A delegation in company with myself left Statesburg on t. Fox r. upon an exploring tour and to visit the Sac. and Fox Indians.

The weather in the P.M. foul and quite rainy. The Indians collected at Austin Quinneys and took dinner with their friends who were going, at the close of wh. speeches were made to the head men John Metoxen—

Later in t. P.M. we got ready to start and a very considerable number of t. people had assembled on the occasion. And I made a short address and commended them to God in prayer, and then bade them adieu; perhaps to meet them no more on this side eternity. Of this I reminded them and of t. importance of being prepared for that momentous scene— As I took leave of them all appeared very kind and affectionate, and I felt a momentary sorrow in leaving but duty as I hope and trust calls and therefore I desire to go cheerfully— The Lord by his blessed Spirit watch over and keep them whilst I am absent.

We went up as far as ~~Smithfield~~ accompanied with some of t. people and there passed the night—

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riday morn. about 9 o clock we parted with our little company J. W. Quinney, Andrew M. and Austi Q. Mrs. Metoxen having left early in the morn- Jno helped us up over to Grand Chute viz. Timothy Towsey and Cornelius Ohls.

When we arrived at t. out-let of the Lake we heard the sound of revelry and as we approached found it proceeded from a Menominie village situated near t. place where Govt. are erecting mills &c. They were hold a grand Medicine dance and the latter establishment furnishes them with a plenty of their favorite beverage sko-tewa bo —

Here Gov. P. intends to have an establishment for civilising the Menominies, in wh. they are to be taught a knowledge of the arts, the men and boys to farm by farmers appointed for that purpose, and the women a knowledge of domestic concerns by females from the white people — After they shall have been taught these thgs. then he would have them taught to read and write in schools — But he does not consider t. gospel as necessary in order to civilise a nation of Indians!! As well might he expect to make t. thick forest a fruitful field by lopping off some of highest branches —

We went onward a few miles after we

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got into the Lake, but a head wind obliged us to stop and encamp— the night was not cold and we passed very comfortably under t. tent—

Sat. 14th Wind a head (~~south~~) but not so strong as to prevent our proceeding on our way— During the whole day the weather very fine— About 2 or 3 o clock we again entered t. Fox. r. and having rigged our canoe with oars ascended the river rapidly finding t. current not near so strong as it had been between t. Gr. B. and t. L. and went up in a short time six miles to the Big Buttes des Morts or hill of death where ~~tradition~~ says that about one hund. years ago a French com. from Quebec with a small force aided by some Menomminies cut off a Sac. village sparing neither men women nor children— Here the catholics are preparing a house either for a school or meeting-house I could not ascertain wh. in order to bring t. Menomminies more effectually under their influence—

Leaving this place with a cursory view wh. has nothing inviting about there being only two houses viz. Porliers and Grignions about 2 miles apart and a few wigwams. All seem to wear the appearance of dilatoriness a

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and want of good husbandry — Some two or three miles beyond t. Wolf river empties into it and we passed up it a short distance not knowing where t. Fox r. was — But a couple of Indian women came along and directed us aright — After finding it we went up 2 or 3 miles and encamped for the n. and t. sabbath also.

Thus far has t. Lord graciously brot: us on our way and as yet no accidents have befallen us and many and precious have been the mercies wh. we have received —

Sab. 15th A little raining in t. morn. but soon cleared off and the day was warm and delightful — Held our meeting under t. shade of an oak. Felt to pray that it might be a Bethel unto us, altho' far removed fr. t. house of God and t. society of his children. Discoursed in t. A. M. upon t. first part of t. 4th ch. of Eph. and in t. P. M. upon t. How sweet are thy word unto my taste, yea sweeter honey to my mouth — Showed first to whom G. wd. is precious — the true believer — precious because of its purity — the happiness wh. those enjoy who follow and the support wh. it affords in t. hour of death —

In t. eve. held a prayer meeting in wh. all took a part. t. object of wh. was to pray for the object of our journey — that God would guide and bless and use us as the instruments of doing some good

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to t. benighted Sacs & Foxes. O. Lord give us a spirit of grace and supplication and help us in thy love and fear at all times, and during t. whole course of our journey —

In t. morn. a Winnebago called who was coming down Fox R. and said he had eaten nothing for 2 days — soon after a boat came up, Saml. Irwin master going to t. Portage but as tho. conscious of doing wrong he did not come to t. tent and after he had breakfasted with his men went on, caring more for t. loss of his mens wages than for breaking t. command of G. On t. whole t. day has been pleasant to myself & I hope in some measure profitable to others. I thot. of my charge behind & t. congregations chil Oh tho far removed we felt a freedom in lifting up my heart to G. for them —

Mon. 16 The weather pleasant and as soon breakfast was over ~~started~~ and proceeded on our journey — As we passed up t. river in some places were beautiful prairies covered with rank grass, and groves of wood scattered here and there in rows as tho. planted there by art — In others t. banks were lined with flowers of various hues, and in t. course of a few rods could count as many as four or five different kinds

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These much relieved t. weariness wh. I should otherwise have experienced in consequence of travelling thro. a wilderness, where none except savage beasts and savage men have for generations dwelt.

At length we came to a hill at t. foot of wh. was a fine spring. Upon t. top of this I found bones apparently human thickly scattered over t. ground, and a place where some wild creature had dug up a body and devoured it, the bones and clothing lay scattered around t. grave presenting a truly shocking appearance —

It seemed to be indeed a hill of death, but these scattered bones will at last ~~awake~~ come together, t. slumbering dust shall awake when t. trump of t. arch angel shall sound. This shall awaken me also to come forth and see t. Judge and hear my last and final doom — O God prepare me by thy grace for this august, momentous scene —

At night we camped under an oak and spread our tent and during it were visited with rain —

17th Tues. Benj. Pearson more unwell than usual and we could not start so soon on that account, it being between 10 & 11 be-

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for he left—

18th Started fr. a place where had been a Winnebago village— In t. course of a few miles we entered Lake Apuck-wa or rush lake, and found it indeed rightly named for it was even then half covered with rushes and very shallow— Upon the South side is t. residence of an Indian trader Mr Gleason, but it presented nothing inviting— The situation of this L. nearly E. & W. and is about 15 m. ~~[illegible]~~ long and 2 or 3 m. wide

Towards t. upper end we encountered a strong headwind and we put over to t. N. shore here we found a small Winnebago village and so soon as we came near t. shore found them in very considerable numbers collecting where we were going to land— We again put off & run up 2 or 3 m. and went a shore but in a few minutes they again came up in ~~as~~ large numbers as before and a girl offered fish for sale— again we put off and ran up among the rushes where we were permitted to stop unmolested and take refreshment— 19th at night we encamped at t. foot of Lake De Buff. or buff

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Lake a fine, beautiful body of water about 15 m. long, at t. head of this is Mud. L. or more properly a continuance of t. same altho' it seemed but a vast swamp half covered with water —

In t. P.M. about half-past five P.M. we came in sight of Fort W. on t. 8th day after our departure and a little after sun-set arrived after following t. Fox r. thro' t. meanderings of a vast prairie where we seemed to go time & again almost every point of t. compass — Here we were kindly received by the Officers of t. Fort and Col. C. Butler invited me to take up lodgings at his quarters — There I passed t. night very agreeably and in t. morn. found myself much refreshed —

20th was busy during t. A.M. in making preparation to leave and cross t. Portage into t. Wisconsin. Had an interview with Mrs. Butler, found her a very accomplished lady, formerly fr. Salem Mass. a member of t. Ep. Ch. and apparently a very good woman — Was introduced to Dr. C. McDougall Surgeon of t. Ft. and his lady also, both members of t. Pres. ch. and a very fine couple —

About 2 o cl. P.M. left t. Ft. having all of

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our baggage on board of a waggon and t. canoe also, attached to t. waggon was three yoke of oxen and t. road exceedingly bad—

After putting our things on board we again started on our journey down t. Wisconsin, a large fine river, the water of a reddish color, and not very pleasant to t. taste. In many places very shallow and has dangerous sand-bars, the numerous Island at once attracted my attention and it is said, that there are fifteen hundred from t. Por. to t. mouth where it empties into t. Mississippi— The current being strong we descended rapidly and after running 10 or 15 m. we encamped for t. first time upon its banks—

The weather having t. appearance of rain we secured our tent as we thot so as to be abundantly sufficient to withstand t. storm— But at 10 or 11 o'clock a tremendous cloud arose in t. South and came up t. river heavily charged with electric fluid, t. lightning very sharp and t. peals of thunder frequent and heavy and the rain poured down in torrents seemingly and t. wind blew a gale. The tent was at once rent from its fastenings, and it was with our utmost efforts that we

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prevented its being entirely swept away. It was then that I felt, that our lives and destinies were in God's hand and he might mostly easily as well as most justly cut us off. The thunder of his power how terrible, and who can even now withstand! how feeble our efforts to preserve our own lives, when a single stroke of lightning darting continually about us like arrows of divine vengeance might strike us dead in a moment! besides t. wind might have swept us away. But he who rides upon t. storm and holds t. winds in his fists graciously preserved our lives and blessed be his holy name. At about a half an hour t. wind shifted to the N. W. and blew perhaps 3/4 of an h. with still greater violence; so that it required all of our strength to keep t. tent from again being blown away. We however succeeded in keeping it from being carried away; after this it became calm and I rested a little altho' annoyed by t. moschetoes.

In t. morn. I found my clothes entirely drenched with rain and some of my bed clothes also, and as I walked out saw trees prostrated almost all around. Long shall I retain in recollection this night it was a time indeed of trial and suffering to some degree, still G. heard our prayer

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and our cry came up into his ears, and altho unworthy and undeserving still he remembered us for good, and delivered us fr. all our fears and trouble and to him be given all t. praise—

21st The morn. cloudless and calm, t. storm had passed over, the winds were hushed and all seemed quiet as tho. nothing had passed during t. night—
It seemed like t. calm after deep trouble and t. quiet after bitter weeping, for t. agitation of t. elements had ceased, and t. rain like t. tears of heaven had been shed most copiously upon t. earth—
Thus may it be when t. storm of life is over may I find t. peaceful haven of eternal rest, where storms of trouble, sorrow and weeping shall be known no more forever—

At an early hour we were on our way, and after running a number of miles stopped at what is called t. Sac Prairie and breakfasted.
As I passed down t. river I saw nothing in particular to attract attention excepting here & there a high bluff of sand rock and t. Islands for t. most part well timbered. Now and then we passed a beautiful Prairie, but most of them are too low to admit of cultivation

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At this Prairie (the Sac) a battle was fought in 32 between t. Sacs Foxes and U.S. forces in which ~~it is~~ it was reckoned, that about 14 of t. former were killed, The battle continued until t. dusk of eve. and then each army retired to their camps—

At eve. we arrived at t. Shot-tower on what is called t. pine Bend in t. Wis. r. and put up for t. Sab. at Mr Blishs residence Mr Whitney's Agt. By him we were treated very kindly indeed— and our bed-clothing was wet with t. shower wh. fell last eve.—but here we had opportunity to dry them and prepare for t. Sab.

Here I met with Mr Dorsty an Indian-trader who traffics with the Indians and sells strong drink &c.— Saw Mo-na-ca (Earth) the head chief of t. Winnebagoes, a very old man and wore two silver medals, one before & t. other behind—

2d. Sab. Felt somewhat fatigued by my journey still my health was good and was enabled to perform t. duties of t. day very comfortably— About eleven o cl. a few collected and I preached upon t. subject of hope, showing t. true and false kind— In t. P.M. upon t. suffering of a wounded spirit— Text in Prov. The Lord bless t. word spoken that souls may be savingly benefitpure

ted-

23d Mon. very raining most of t. day and unable to proceed on our journey

24th Tues. early in t. morn. left with t. hope of reaching t. P. C. that night; about 9 or 10 o' cl. called at t. English Prairie to breakfast— There we found a man from Kentucky living alone with 3 sons. Soon he began to use profane language, afterwards I reproved him for it—oh. he kindly ~~[illegible]~~ received and then I gave both him & his children some Tracts— At night we camped about 5 miles fr. t. Mouth of t. Wis. and about 8 from Pr. du C.

In t. course of two or three hours we came to t. mouth of this large and majestic r. above it discharges its waters into t. Mississippi—

As I approached this river of rivers as its name indicates I felt a kind of veneration as for some ancient relic of wh. I had heard which ~~and it~~ led me to look and examine every nook and feature and draw near with a kind of cautious steps

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25th Arrived at Prairie du C. in the A. M. Called upon Gen. J. M. Street Indian Agent for t. Winnebagoes, but found him absent. Was very kindly received by his family. Called upon Judge Lockwood and conversed with him respecting the Sioux - but he gave little encouragement respecting t. establishment of Missions amongst them - Prairie du C. is delightfully situated upon the Miss- r. consisting of two settlements, one upon the Eastern bank of t. river and t. on an Isl. nearly opposite. The whole No. of inhabitants about six hund. The fort is situated upon an eminence at some distance from t. r. and has a commanding view of the river and the beautiful and extensive Prairie below -

As I approached saw where t. Indians had sacrificed a whitish dog and hung him up by t. neck, near it was also a painted stick stuck in t. ground - At this place t. Rev Mr Lowry preaches on t. Sab: his station is on 10 m. distant - Just as I left a party of Sioux came down and had commenced an Indn. dance about the houses &c - These are fine looking Indians, and abundantly daubed with vermilion and their heads finely adorned with feathers -

they are young men and their countenances indicated intelligence & activity — But alas they are sunk down in gross darkness & wretchedness —

Late in t. P.M. we again put out and went down t. river 15 M. and camped near a French house —

26th About 8 o'clock after repairing t. canoe we again set out and had a fine day ~~out~~ for running and at night camped near t. mouth of Fever river. Raining during the night

27th Wind a head and t. appearance of a storm Set out at the usual time but had not run far before it commenced raining and continued to most of t. day — ~~Soon I was~~ Thought much of t. comfort wh. they enjoy who during such times have a convenient shelter &c — Altho' I desired it still I could cheerfully say t. will of t. Lord be done I am willing to suffer if I know my own heart, provided I can promote t. Redeemer's cause Let not your heart be troubled often came into my mind and I was led to plead that God's great name might be glorified —

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After running about 85 m. we came to a small settlement and got a lodging place at a Mr Davidsons; the family consisting of t. old gentleman his wife absent and son, and a hired girl also— Himself and wife professors in t. Methodist Soc. There we were treated with great hospitality and kindness, and I rejoiced to find so comfortable a resting place after so severe a storm—

Visited a family named Pierce, the father a universalist, With this I conversed and afterwards gave some Tracts; the man in an other family uprom ch. I called on a professor still acknowleed the importance of religion —

28th Sixty four miles from Rock-Island.

About half past seven we set out and contrary to our expectations we had a good day for running. Occasionally we passed fine prairies, but generally t. Islands and bottoms uncleared— About four o clock we arrived at t. commencement of a settlement 20 m. fr. R: Id. After taking some little refreshment we set out with t. view of reaching t. place and arrived about sun-set—

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After some time had elapsed we got a lodging place at Mr Davenports t. U.S. Indian Agent for t. Sacs and Foxes. It was a back-kitchen having hewed slabs for a floor, and greatly infested with rats - Being much ~~fatigued~~ I lay down upon my portable bed, but did not rest very well during t. night - Still I felt grateful for so comfortable a resting place - for we had anticipated having to camp out on t. bank in a tent -

29th Sab. Was awaked early this morn. by t. arrival of a Steam Boat ascending t. river and bound to Galena - The Agent Mr D. returned he having been down by previous appointment to meet t. Sac & Fox chiefs. At breakfast obtained an introduction, and found him quite an agreeable man - Somewhat reserved in his manner yet intelligent and in view of t. world apparently a very respectable man -

By him I was informed that the chiefs particularly Ke-o-kuck gave a negative answer to t. Application of Dr. Williamson to establish schools amongst them

June -

He-o-Kush said t. Gt. Sp. had given them mouths to speak with and they did not wish to learn to talk speak on paper—

Felt somewhat disheartened at t. intelligence still was not cast down, for God will uphold and bless his own cause -

While times look dark, and difficulties multiply God and God only is to be sought unto— O my soul ~~trust thou~~ in this glorious, covenant keeping God - Perhaps it is on account of t. pride of my heart ~~that~~ God seems to thwart my designs. Yes I feel conscious of much high-mindedness, and ~~that~~ my heart has much unholy feeling in it—

Yet Lord thy cause will prosper altho: man opposes and pagan superstition throw every obstacle wh. it can in t. way — In view of this subject introducing the gospel and teachers amongst these Indians, of this I am conscious ~~that~~ I have often devoutly looked unto God for divine guidance and direction, and I can cheerfully leave t. event with him — I desire to do my duty and with all my heart, so that I may have t. approbation of my own conscience and God also — see opposite page

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30th Mon. Called upon Geo. Davenport Esqr & had a long interview with him respecting Missions amongst Indians. He plainly declared that he was not opposed but that ~~they very good things~~ it a very good thing—

This gentleman is universalist in principal and says he believes all will be saved— When mentioning t. words of t. Sav. "He that believeth not" &c he replied such passages we do not understand, we must think them too dreadful to mean what they say— I replied it is one of the highest impeachments wh. we can bring against God's character and perfections — to say or admit that he has given us a revelation and yet such an one as we cannot understand—

Ascertained that they had no meetings on the Islands I crossed the river and went up near t. head of t. Island and found t. people collected for a meeting. They are chiefly methodists, altho. the man Mr Wells at whose house t. meeting was held had formerly been a

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a congregationalist, and removed fr. Cabot Vt. Most of the settlement is composed of Eastern people and some from the State ~~of Vermont~~

Was invited to preach by the preacher the Rev Mr Mc. Murtery. Addressed t. people from 1 Pet. 2:7. Unto therefore wh. believe he is precious — At four P.M. again fr. Acts 26:28. Almost thou persuadest me to be a christian. The audience very solemn and attentive. O Lord bless thine own word to the saving benefit of precious souls, —

Mon. P. M. called and spent a considerable time with Col. Davenport Commanding Officer at R. Island — Found him a very intelligent, conversational man. Occasionally he broke t. 3d comm. This gentleman had spent 20 years on the frontiers, and gained a very extensive knowledge of the Indians living upon the Missouri —

July 1st Another short month has flown, Oh! how swiftly. a month of great anxiety and toil, yet of great mercies and blessings —

Spent a part of t. day in writing to a dear friend in t. Lord E. J. M. Many of t. Fox Indians called with whom I conversed a little. they appeared very interesting and intelligent; and my heart was drawn out in pity for them O Lord cut short t. days of darkness — may t. light of t. gospel soon shine upon them — At night heavy thunder and lightning and raining most of t. night. —

2d Wed. Called on Dr. Emerson at his quarters — This gentleman treated me very politely indeed and appeared to be a

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a very interesting conversational man.

Returned and while conversing upon the subject of religion with a son of Mr D. a man came informing me that the Steam Boat was near - Immediately my baggage was carried to the bank of the river. I hailed the Boat the Winnebago she came to and so I went on board. Here I find a promiscuous company here met with one professor of the Pres. Ch. belonging to Missouri and others are card-players—

Met also with a Mr Lockwood, brother of Judge L. at Prairie du C. His present place of residence the De Bukes mines on ~~the~~ Miss.

Arrived at the Lower Yellow Banks between 8 & 9 o'clock in the eve; and there met with Dr. Williamson. Took up lodgings at Mr S. Phelps an Indian Trader, who treated us with great hospitality

Thurs 3d Passed the day with Dr. W.

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in hearing his report from t. Sioux and in conversation upon Missionary subjects. In t. eve. Rev. Cyrus [illegible] Kingsbury and Rev Mr Byington arrived on Board t. Steam Boat. The eve. before a man had died of t. cholera, a very wicked man too. He had buried his wife at t. mouth of t. Ohio r. and now he is taken and left five children alone in t. world. Found these Brethren apparently possessing t. spirit of their station. Zealous and yet judicious and well calculated as it appears to me for Missionaries to t. Indians —

Fri. 4th The day of our National Independence — Weather very warm — Spent t. day with t. abovementioned Br. in consultation respecting missionary subjects. They concluded to have Dr. W. accompany me to explore t. river Des Moines and visit Opennuses village

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and if a suitable place could be found and there was an opportunity that they recommend to t. Board ~~that~~ Dr. W. go to t. Sacs and Foxes— They seemed rather to favor the practice of hiring a farmer than of having missionary farmers go out, as being more likely to secure t. object and prevent difficulty—

I did not urge or feel anxious about a family's going either to t. Sioux or Sacs in this fall— But that Dr. W. and t. farmer perhaps come out and be learning t. language and return in t. Spring for their families—

In t. eve. The Steam Boat Warrior came up t. river and they went on board to go to Rock Island. There I met with Capt Loomis having his family on board bound to Prairie du C. & fr. there to St Peters his place of destination. Had a very pleasant interview and after a short time bade them all adieu— The Lord bless and go with them

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Spent t. day as mentioned before at Appenooses village—

13th " Sab.

Was awaked early this morn. as usual by women at thi accustomed labor, making mats, bags &c— For they know not t. command "remember t. Sabbath day"— Even t. clerk himself said that he had in time past lost t. day of t. week & knew not when t. Sab. come—

As there was no interpreter and few Indns. there we could hold no meeting, and I spent a part of t. day alone, under t. shade of a tree in meditation & prayer. Here altho' alone I hope, that I found sweet delight in prayer and humbling myself before G. In t. A. M. had ~~had~~ a short exercise with our guide and t. Clerk of t. establishment.

In t. P. M. Dr W. read t. 3d chap. of John & commented upon it. After this remarked myself upon t. necessity of a new heart.

O Lord bless thine own word to t. saving benefit of those immortal souls. Sang some hymns and closed t. exercise with prayer. The Indians looked on some appeared to listen, others left t. lodge and others still kept on about their work. Some of the children unacquainted with t. nature of these exercises tittered and laughed. Sometimes they would hover about when engaged in our devotions as we usually had morn. & eve. prayers, and would seem to listen with interest — O that t. time may soon come when these children now in pagan darkness shall have the blessed light of t. gospel —

I showed them a t. picture representing t. last Judgement wh. they gazed upon with deep interest but I was unable to ~~say~~ explain it ~~but little~~ to them —

Altho. far fr. t. Sanctuary and t. Christian circle still I feel that this has been in some measure a profitable day to my soul. Gather me at last O my Sav. to t. enjoyment of ~~that~~ rest wh. remains for thy people For there the aſsembly never breaks up and sabbaths never end.—

14th

Mon. Weather warm

Early in t. morn. we made preparation for leaving Appenooses village. — About 9 o'clock we swam t. horses acroſs the river and started.

Most of t. day we were travelling upon Prairies; some of them appeared very fine and as tho they might make excellent farms and afford abundant pasturage for vast herds of cattle. Upon these fertile plains some of them extending as far almost as t. eye could reach ~~extend~~ no instrument has ever been raised to break t. soil or elicit from its bosom its t. hidden treasures, but for ages and generations has been t. haunt of t. Buffalo and deer, but now none of t. former and few of t. latter remain to range these fields so abundant in grass and herbage —

Was engaged most of t. day of t. day as I rode along with scarcely anything to divert my mind of what was to be seen around, in reflection upon t. best mode of bringing the various subjects wh. I wished to present before t. Indns. One was the plan of redemption thro' Jesus Christ and another t. creation, fall &c &c.

At eve. we encamped in a kind of oak opening near a small creek. During t. night were visited with rain but not severe. Rested but little.

J 14th Tues. Foul and rainy this morn. But after our usual devotions and taking a little refreshment we set out.-

Considerable of rain fell during t. fore noon, and my feet and legs were ~~so~~ much

wet still I did not suffer
fr. t. cold.
During t. A.M. lost
our way and wandered round
for some time, but at we went
out into a prairie and travelled
on for a considerable distance
and along in t. P.M. again
found it and succeeded in
reaching the settlement on t.
Des-M. in good season—
Was considerably tried ~~in~~ con-
sequence of ~~[illegible]~~
during t. day ~~& [illegible] of [illegible]~~
~~and had some unpleasant feel~~
~~ing,~~ ~~still~~ ~~& [illegible] & [illegible] &~~
B'
~~[illegible]~~ — Altho. a ~~good me~~
~~not truly believe and desirous~~
~~of doing good still I need~~
~~to learn~~ to ~~[illegible] self confidence~~

~~in his own opinions, to~~
~~[illegible]~~

Passed t. night at a Mr Gretwells where we breakfasted on our way up—

Spoke to him and his companion in t. eve. while sitting under t. arbor upon Joshuas resolution "As for me & my house we will serve t. Lord." With my remarks he appeared much pleased, he appeared to be quite an intelligent man & favorable to religion still both himself & wife are strangers to it— Here we were treated with great hospitality and no charge was made for our entertainment—

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Wed. After breakfast we set out on our way down t. river. Rested but little during t. night and felt somewhat unwell in t. morn. & had some diarrhoea —

Arrived at Mr Wm Phelps about 10 oclock A. M.

After some consultation concluded to remain awhile at this place and so return again to t. village which we had just visited so soon as an opportunity should occur as I could avail myself of t. aid of a good interpreter in gaining information of t. Indians. obtaining words in t. language

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About noon bade Dr W. farewell; may t. Lord go with prosper & bleſs him—

In t. P. M. felt more unwell, had some sickneſs at my stomach and strong symptoms of dysentary—

But having no suitable medicine I only took a little laudanum which checked t. disorder for that day—

17th Thurs. more unwell than t. day before— the diarrhoea still continuing. In t. A. M. took a portion of calomel for t. first time in my life, which operated favorably.

Conversed much during t. P.M. with a Mrs. Wells, mother of Mrs P. my hostess—

Found her mind in a state of great darkness and ignorance too respecting divine things. Thinking ~~that~~ she loved God and Jesus Christ and at t. same time not a Christian. The Bible she remarked was all a mystery, wh. she could not comprehend or understand. Sometimes almost despairing, at others doubting t. reality of revelation &c— a strange compound of ~~truth~~, deistical notions &c. seemed to have place in her mind. Still she

She seemed like t. troubled sea — I urged upon her t. necessity of going to God's word with that humble. child-like disposition with Mary sat at t. feet of her Lord & Master. after answering as well as I could her doubts and difficulties —

Had some conversation with Mr P. who seemed still further off and is strictly deistical in principle — Looks upon t. Bible a hidden, unfathomable mystery wh. cannot be rightly understood, and seems to have no fixed principles whatever respecting religion.

Alas for t. man when Christ shall come to judge the world unless t. Lord shall see fit to open his blind eyes in his sovereign mercy —

The medicine w. I had taken operated very powerfully and in t. eve. I found myself much reduced and weak — still with no alarming symptoms — About nine o cl. retired & rested comfortably during t. night —

During this day and eve. have heard t. awful name of Jehovah taken in vain by t. wicked around more than for a long time previous — Here intemperance I am informed and profaneness dreadfully abound — Swearing is as common almost as th some especially when they have drunk a little as common conversation — O Lord purify this region —

Felt resolved in t. eve. if t. Ld. spared my life to lift up a warning voice against these crying sins —

18th Find myself better this morn. and have strong hopes of immediate recovery, still had some [illegible] apprehensions that t. cause was not entirely removed — For these favorable indications of returning health Lord I bless and praise thee, and desire anew humbly & devoutly to consecrate myself and all that I have to thy service —

P. M. 18th July

Whilst sitting in t. house & waiting for dinner a party came across t. river who had been over to t. traders store and had probably drunk of the intoxicating cup very freely also and an affray soon took place betwixt two men in wh. one was struck by ~~one~~ a son of one of the men engaged in it in defence of his father & some blood was drawn ~~[illegible]~~ Drunk with the passion & rage as well excited by liquor ~~[illegible]~~ such horrid oaths and blasphemies were uttered as I never before heard, nor could ~~I have~~ scarcely have conceived that men could utter such had I not been obliged to hear ~~them~~ —

The quarrel lasted for some time & then ended for a short time with t. most ~~[illegible]~~ awful imprecations ~~&~~ on the part of one & one if ~~be~~ [illegible] the blood ~~[illegible]~~ of the ~~other hand~~ before it was done with

~~Never before in t. same space of time have I heard so much profane language in t. same time as I have heard since I came here into this place on t. [illegible] side of t. R. Des. M. in t. State of Missouri.~~

~~Intemperance also it is also abounds as might naturally be expected to a very great extent.~~

~~O God gather not my soul with t. congregation of sinners nor my life with bloody men.~~

~~It seemed almost as tho' t. powers of darkness were let loose then and seem in hell it hardly seems possible they could curse their God & King more horridly.~~

For a long time those horrid blasphemies rung in my ears and as they died away seemed like t. belchings fr. t. infernal pit—

Never before have I heard so much profane language in t. same space of time as since I came here upon the W. side of t. R. Des. M. in t. State of Missouri.

They have little preaching here: once in a while a Methodist Preacher passes along and preaches on a week day

The Sabbath is very little regarded, by most and profaneness, intemperance and gam-

gambling abound—

19th Sat. Still somewhat better but not wholly free fr. my disorder. Spent some of t. day in reflection & writing. In t. P.M. A Candidate for Legislature A Mr Owens and an other gentleman called who were out upon an electioneering tour in their own behalf. The first instance I have ever known of a man's going round soliciting votes in his own behalf — Modest men it- it seems to me would shun such contemptible business as fishing for office in this manner.

Subjects of talk with t. Indians

Ind. The Great Sp. has given us t. game to subsist upon and we wish still to pursue t. chase —

Ans. Has he not given you t. soil also? In ~~that~~ its bosom he has hidden richer & better things than you can find on top of it in t. chase, and wh. with proper pains you may find in abundance ~~in~~ every year for yourselves and families - Besides t. deer, t. bear, and Buffalo ~~bear they~~ ~~are soon and~~ will soon all be killed, but you may find for hundreds of years year after year enough on t. same spot of ground to supply all t. wants of your wives & children without ever having to go hungry —

Ind. We have always pursued t. chase and now we do not wish to change our mode of life —

Ans. The times have altered.

But a few years ago & game was very plenty, you could easily kill a plenty of it and eat t. meat yourselves and with their skins buy blankets &c. But now it is very scarce, you have to go a good ways for it ~~and~~ then do not take half as much as you did 5 or 6 years ago.

It will keep on growing scarcer and what will you do in a few years for ~~your~~ something to live upon. your
now
annuities will not support
In a few years your great father will have pd.
you and when you have no
all t. annuities that he has agreed to
money nor skins t. white men will not ~~trust~~ you

The Great-Sp. has made us
different from t. white men
and we do not wish to become
like them —

Ans. How are you different?
Have you not bodies, hands, feet
arms; a mouth, tongue
eyes, and ears just like t.
white men? Do you not eat
~~sleep~~ drink and sleep like
them? Are you not born
like ~~them~~ and do you not die
t. same as they do?

If you say your color is dif-
ferent, that them? ~~that~~ is only
skin deep, ~~that~~ is not t. man
besides I have seen white men
who live far of t. south
almost of t. same color as Indns

By this you may see that in
every important respect t. Indn. is
like t. white man. This shows it to
be true what t. Gr. Sp. has said in
the Good Book

That he has made of one blood all nations of men —

Ind: Why ~~t~~ does not t. Gr. Sp. speak to us with his mouth and not on paper wh. may be torn to pieces?

Ans. When man was clean before he had done what t. Gr. Sp. told him he must not — He did speak to him in this way and loved him very much, but since then he has ~~been angry with men~~ turned away his face ~~from men~~ and has never talked with them as he did before.

And a great while ago he wrote his commands himself on two tables of stone and gave them to a good man to read to his childn We have the same commands now written on paper. And He told his messengers whom he sent

~~[illegible]~~ to speak to the people from time to time, not only what to say but to write it in a book so ~~that~~ all might read —

Besides men soon forget, or die but what is written never forgets or alters or lies and if taken good care of may be kept hundreds of years — and when it is like to be worn all out then an other just like it may be written and kept instead of t. old writing. In this way God's Book has been preserved ~~for~~ many hundreds of years —

Indn. But did t. Great Sp- write it? Did not some man do it? As I have told you he wrote part of it himself and t. rest he told his messengers what to write. And we know ~~that~~ it is the Great Spirit's Book

because it is so good—
and makes all so good and happy who believe it and do as it says—

Indn.. Why did not t. Gr. Sp. give us this book as well as t. white man?

He has not given it to a great many other nations of people besides Indns. because he has been angry with them because they were so wicked—

But inasmuch as he is so very Good he is now offering it to you, because he wants to have you listen to it— be sorry for all yr. sins, believe on his Son and be happy—

Ind. We think t. white mans religion very good for him and that ours will do as well for us—

Ans. The Great Spirit

has prepared but one good
place for all his children whether
red or white and that is his
Dwelling place. And as all have
broken his commands and he is
angry with them on account
of it. there is only one way
in wh. any can again get
his favor and and be saved and
that is by being sorry for their
sins and believing with all
their hearts on his Son and doing
as he commands.

And this only way he is now
willing to make known unto
you and your people —

Ind. But the Great Spirit
speaks to us as well as to t. white
man?

Ans. How do you know that.
Have not some of your people

sometimes thought that the Gr. Sp. had told them to go to war and they went but a great many of them ~~your people~~ were kill-ed or died with hunger, and so ~~they~~ that few of them returned came back with very sorrowful minds and heavy hearts feel-ing that they had been cheated by it.

How can you tell when you dream but what the bad ~~bad~~ Spirit speaks for he can speak as well as the good?

But the Great Spirit ~~is his~~ ~~took~~ has given his Book so that we might always have it near us and in a very short time find out what is his will and our duty by read-ing what is written without hav-ing to fast or dream —

2nd.

But our fathers have always walked in this path and have taught us to do it and we do not wish to forsake it.

~~Ans.~~ But if you had on an old dress wh. was good for nothing and a kind friend seeing it should offer you a good new one would you look round and say, well, my father gave it to me and I choose rather to keep it than have a new one -

Or if you had found out that your fathers had walked in a path wh. was dark and not good, and a friend would show a better path, full of light and happiness would it be wise in you ~~not~~ to forsake the old path but still go on ~~in it~~ just because your fathers whose hearts were dark had walked in it?

Ind.

The Great Sp. has given us mouths to speak with and we do not want to speak on paper.

Ans. But has he not given us t. paper, t. quill and t. ink too and why did he give us all these if he did not mean ~~that~~ we should use them in telling our thoughts?

Sometimes men speak with a forked tongue. They will say something to day very good & in a little time ~~[illegible]~~ deny it all & we do not know what to believe but it is not so with t. paper that ~~always~~ never alters or denies what has once been spoken upon it. Besides men forget but t. paper does not, men soon die and what they have said is all lost except what little is remembered but what is written on t. paper may be kept for hundreds of years—

Besides if you can speak on paper, you may speak to a man a great way off just as well as tho' you saw him, but if you cannot then you must always either be at t. trouble and expense of going yourself or else sending runners, and perhaps then they will not do t. business right—

But t. poor red men who cannot speak on paper, nor read what is spoken often get cheated very much by bad white men and this is one reason why they are unwilling that you or your people should learn anything.

they know. that ~~the~~ you ~~[illegible]~~ then will be able to see t. cheat at once & so they cannot ~~get so good trade~~ make so good trades. The Indns. are very often cheated out of their lands and monies too because they are not able to speak on paper or read what is spoken.

But we know ~~that~~ it is pleasing to t. Gr. Sp. to speak on paper because he at first taught us to do it. When we are able to do it well we not only have a great deal more light in our minds but it often makes us very glad in our hearts—

The first ~~that~~ we ever heard about speaking on paper or on anything was done by the Great Sp. himself. he wrote his commands on 2 tallest

Ind. Learning will do very well for women but men can get along without — Do women make t. treaties & touch t. goose quill? Is ~~good~~ right ~~for~~ women only? And when they make treaties and touch it t. quill hale do they know if they can not tell what is said on t. paper but they are going almost to give away their lands?

July 20th 1834.

My Birth Day.

This day I have completed ~~thirty~~ four years. How old, how soon have childhood & youth passed and now I find myself near if not quite ~~to~~ at t. Meridian of life & yet how little have I accomplished. How poor the improvement which I have made either of my time or talents! No previous year during my whole life has appeared so short, it appears but as a dream, or almost a tale when it has been told short & little of it remembered—

Still this year has been fraught with mercies & blessings; I have been blessed with almost uninterrupted health, and t. Lord has graciously supplied all of my necessary wants—

But he has more especially borne with my sins, unmindfulness, and ingratitude for mercies received— But humbling relying upon t. all-atoneing blood and merits of Jesus Christ for t. forgiveness

of past sins and acceptance
with God I do desire humbly
and devoutly to consecrate
myself anew and entirely
to t. service of my Redeemer
& Savior Jesus Christ, and
to renew my covenant with
God ~~that~~ covenant th. I made
when first I separated myself
fr. t. world and declared ~~that~~ I
would henceforth be on t. Lord's
side — Perhaps I have now
entered upon my last year, for
life is uncertain & it is appoint-
ed unto all men once to die, but
if so I desire to say Lord, not
my will but thine be done —
Prepare for whatever may t. dis-
pensations of thy holy and wise provi-
dence respecting me, and enable me

me ever to rejoice ~~that~~ I am in thine hand as t. clay is in t. hand of t. potter. ~~So that~~ I may cheerfully say Come life or come death as best seemeth good unto Thee ——

More unwell to day than yesterday. I had intended to pr. but find on t. whole it was best ~~that~~ I gave out no appointment as it would have been difficult for me to have fulfilled it.

This morn. ~~the~~ two gentlemen one a candidate for t. L. who passed up yesterday called again and t. whole subject of conversation was politics—

In t. P. M. just as I was intending to call t. family togethe in order to hold a meeting

another company arrived consisting of six and two of Jackson ~~their~~ candidates for t. one Mr Woodson, t. other Dr Trabbue Legislature, and an ~~the~~ other ~~office for~~ t. office of sheriff

Very soon they commenced using profane language with their wh. tongues seemed familiar, & after a short conversation t. weather being quite warm thinking, that good, spring water of an excellent quality, was not sufficient to quench their thirst they crossed t. Des Moines r. in order to do it with brandy - A part returned & passed t. night but in t. eve. took an other drink, and also went in swimming —

Alas what will they do in t. great day, when God shall arise to take vengeance upon those who have violated his Sabbaths & profaned his awful name?

In t. ev. read t. 9th chapt. of Heb. and commented upon t. verse "It is appointed unto all men once to die, but after this t. judgement" — Pointed out what God will bring into judgement and what must inevitably be t. doom of such as forget God &c — and closed my remarks with prayer — O Lord bless thine own word to t. saving benefit of those perishing & immortal souls —

From all that I have seen around, this has not seemed

at all like t. holy Sabbath, t.
day whenever I was in t. house
was dull and gloomy but pass
what time I could alone in t.
woods—

During t. whole day I saw no mem-
ber of t. family so much as
look into t. bible or any good
book, except one to whom I gave a
~~tract~~. Gracious God have
compassion on them for Jesus
Christs sake—

Mon. 21st. Weather very warm, per-
haps more so than any one previous this
summer— My health better, as it appears
to me, still I have occasional pains in
my bowels. During t. day and eve took lauda-
num 3 times. At night rested well—
Spent t. day as much as I could in pre-
paring an introductory talk to t. Indi

July

In t. morn. after breakfast t. company all left & went up t. river and late in t. P.M. returned & passed some time. The brandy bottle was again resorted to & some used awfully profane language — How much more tolerable to live amongst pagans than such as only use their knowledge of G. to blaspheme his holy name!

Let my abode rather be in some vast wilderness than with such —

In t. Mr T. being somewhat disgusted with t. scenes of t. day requested his wife to reprove him whenever he used any more profane language.

May some arrow of conviction fr. thy quiver gracious Sav. pierce his heart —

26 July

Weather being very warm I did not accomplish much; & felt some apprehensions lest I might not immediately recover—

Had some conversation with Mrs Wells Mrs B. mother. and found her heart very much opposed to t. sovereignty of G. She could not feel reconciled to Gods righteous dispensation in taking away her only son whom she idolized and was all her dependance for a support— said that God wd. do unjustly if after all her trouble she shd. be lost when she did not know that she had done anythg. very bad, & for which she deserved punishment—

Respecting these mistaken & dangerous notions I endeavored to enlighten her mind and show her t. duty of immediate submission, still she appeared unmoved

23d July

Wed. early this morn. sent an Indn. Ote-mak.a.pin or Big potatoe to t. Rapids on Miss. for a bundle of thgs. wh. I had left there. Felt more unwell than usual, still my appetite tolerably good, & had only slight pain in my head—

In t. A.M. rode up about 2½ miles to visit a Mr Bedels, Who removed fr. Kentucky to this State.— Mr B. was out in t. last war with t. British —

His family large, t. children very pretty and sprightly, but neither himself nor wife Christians; but on t. other hand himself far fr. it, profane and ~~occa~~ occasionally intemperate —

was treated with great kindness & hospitality by himself and family

Went out into his corn field and measured one of the highest stalks & found it to be about 13 feet to the top of the tassell, & yet he thot. it had not arrived as yet to its full height. the ears were as high as I could well reach up to.

And he he concluded that there would be about 50 bushels to the acre. All kinds of produce flourish well here — and the bottoms very fertile, covered with good timber

Govt. land 1.25 by the acre, and Mr. B. said that he had been offered 5 dolls. per acre for the whole of his improvements —

Snow falls fr. one foot to one and a half deep and generally re-

mains

July about 2 Months, Jan. & Feb.

Conversed with Mr. R. and his wife & children respecting personal religion &c. etc. was well received— O Lord have mercy upon that family, bless my visit to it for thy Sons sake.

24th weather very warm.

Hired an ~~Indian~~ Che-moak-a-pin Big-potatoe to carry me to Appenoocos village. ~~Started~~ about 9 o'clock A.M. in a canoe, himself wife & child: she being very sick.

Passed up t. river 5 or 6 m. & camped about middle of t. P.M. at a Mr Harrisons. Soon one of t. Indns. went and ~~traded~~ traded off his blanket for whiskey and they drank and caroused all night. Their carousing, t. dogs and people of t. house kept me up or out all night so. ~~that~~ I was not conscious of sleeping at all —

Never before have I met ~~with~~ people so untutored, so destitute of good breeding and regard to common civility, particularly as it respects t. use of profane language in my life — Altho' t. female part of society in this territory is not chargeable with t. use of such language, still they appear exceeding ignorant and lack delicacy.

My feelings here have exceedingly shocked with the thgs. above mentioned and when morn. light approached I rejoiced to see it, as my mind was constantly roving and could fix it upon nothing steadily.

Surely if there is a righteous God he will recompense such an iniquitous practice as that of trafficing in ardent spirits with Indians. Avarice prompts ~~[illegible]~~ wicked men to sell this poisonous drug, while it impover-

impoverishes t. poor Indn.
affords t. white man but a
paltry profit; and when compared with
t. ~~Indn~~ injury done is not worthy
being mentioned—

In t. eve. crossed over t. river
to Mr Fretwells, conversed with Mrs.
F. a short time and directed her atten-
tion particularly to t. proper training
up of her children and personal relig-
ion— Soon Mr F. returned and
I purchased of him a small sup-
ply of provision and recrossed t.
river—

25th About 9 o'clock A.M.
left this place t. Indns. having become
in a measure sobered, as what of the
whiskey remained until morn.
was thrown away—
Called at Mr Bergmans and purchased
a small quantity of meal— She has
quite a family

of interesting appearing children but all are growing up in ignorance The oldest one cannot read & he is nearly 16 or 17"

A little above t. Ind. stopped on account of t. heat— and staid until late in t. P. M. Called at Mr Gallands living on t. S.E. side of t. river. Mr G. was raised in t. State of O. & served in t. last war with Gr. Br.

A very sensible man ad possessing considerable information abo general subjects. Both himself & wife once members of t. Christian Church, & she so still— but considers himself to have fallen away—

I urged upon him t. importance of immediate repentance and humbling himself before God &c.

Appeared sensible of his situation but little disposed to return—

July: He informed me that t. week before they crossed t. r. expecting there wd. be a meeting, but t. preacher, a Methodist did not arrive. Those who had collected for to hear t. gospel pr. soon formed a party & went to pitching dollars upon betting, they betted for whiskey & one won 2 pints, and another 3 pints I believe — Thus they employed their time, and thus of in gambling much is employed —

One of these men who formed this party Mr Fretwell whom I have often mentioned said at ~~that~~ time, ~~that~~ in order to get along well in gambling at wh. he is said to be an adept it is necessary in t. first place that a man know how to play well — 2) To cheat well — 3 to lie well, 4th to swear to it — and fithly provided one is very hardly pushed to fight well.

This is t. morality of gambling and this t. horrid effects upon morals when a person becomes a finished hand in the art —

Time all-important is wasted but no account is taken of it, for t. gambler seems often to forget all of t. calls even of nature,† depriving himself both of rest and food in order that he may either gain the others money without returning an equivalent; or else if he has lost to & regain it fr. his antagonist or some other ~~one~~ but this miserable resort often proves still more disastrous ~~to h~~ and fr. reserves until he loses all that he possessor came got into his possession—

But another more ruinous consequence is ~~that~~ it destroys all sense of accountability and t. miserable convict will soon knowingly tell falsehoods and then ~~utter~~ imprecate t. most awful curses or judgements upon himself if it is not as he has stated—

Thus in t. practice of this enticing & ruinous vice, they soon learn to trample recklessly upon every commandment of Jehovah

† Mr F. said that he had sat at t. gambling table 48 hours without leaving t. room or taking food

26th July

Fri. eve. had a high fever after I lay down to rest wh. lasted a considerable of t. night & prevented me fr. sleeping ~~in a considerable~~ much —
This morn (Sat.) felt tolerably well & before sun-rise we were on our march —
Weather very warm during t. day but my umbrella was an excellent protection against t. heat —

Mookapins wife very sick and unable to assist in working t. canoe —

Felt unpleasantly in view of t. manner I must pass t. approaching Sabbath. If I stop t. Indns will hunt all day, and this will probably annoy me, but if I tell them they must not then they will expect me to pay them for their time wh. I have not t. means of doing —
And I cannot leave them as I am in a wilderness and cannot get along with my baggage should I let them go on — In view of these things I have concluded to keep on & spend t. time in reading and devout meditation & prayer when opportunity might offer

In t. eve. about 5 o'clock we encamped under a bluff and I spread my mat &c. under t. shade of a bass-wood tree, & rested quietly during t. night

27th Sabbath

Early this morn. awoke & saw my Indn making preparation to ~~start~~ — I thot of ~~the~~ holy light & t. privileges enjoyed in places where t. gospel is preached but I am now far fr. such places and privileges. My company know not t. Sab. nor t. necessity of keeping it — neither can communicate to them any idea of it — May t. day spring from on high soon visit them and may they see & enjoy t. blessed gospel of Jesus,

b. As soon as I could ready & have a short season of prayer they were to proceed on their way —

In t. A.M. spent most of t. time in reading t. word of G. and reflection as I had resolved to and found it in some measure as I hope profitable —

My desire is ~~that~~ I may be enabled to say at all times as did t. Ps. "O how love I thy law, it is my meditation all t. day." —

In t. P.M. had a little thunder shower wh. obliged us to stop for a short time — The lightning and thunder in this region of country appear to be peculiar sharp and heavy

jiffy
But t. shower soon passed over & it was very warm after it. About 5 o'cl. encamped for t. night upon t. bank of t. river at low water — ~~Thus that~~. [illegible] another precious Sab. passed, to many it has been a good day and long to be remembered but to me t. hours have been dull & passed away quite heavily. Nothing in particular has ~~taken~~ ~~passed~~ place this day —

But soon, yes very soon and I shall have passed all my Sabbaths here below. O then prepare me for ~~that~~ Sabbath where t. assembly ne'er breaks and Sabbath never ends!

Mon. t. 8th But little rain had fallen during t. night as I had feared it might be t. case. During ~~t. night~~ my repose was quiet & undisturbed during t. ni: Thanks to my gracious Preserver and most kind and Bountiful Benefactor for all his goodness towards me. I lay me down surrounded by ~~my~~ pagans, I slept under t. canopy of heaven, tho' a little temporary wigwam wh. t. Indns had set up afforded some protection but still I have been kept in quietness and safety. — O Lord how great ~~is~~ thy goodness towards one so undeserving. Last night one of t. Indians Wah-pike-taul killed a deer and to day we are feasting upon venison - This morn. a kettle full was boiled & it was divided amongst t. company my portion was almost half a pan full of t. common size. But I was not equal to such a portion. however among Indns no one is obliged to eat & so I returned what I could not eat - Some time after noon we stopped again for dinner, & soon a thunder shower came on & we were obliged to encamp for t. night. Still t. venison is dealt out bountifully — Spent some time in explaining the propositions wh. I intend laying before t. Indns. respecting t. establishment of a mission amongst them

During t. night moschetoes buzzed around like a swarm of Bees but my bar completely defended me fr. their annoyance —

During t. day a swarm of bees passed over our heads filling t. air & with th. buzz

Thus like t. bee may I learn to improve t. passing hours before t. time of labor shall be forever past— Thus shall t. eve. of my days be crowned with a rich reward.

29th Tues. Weather this morn. mild, & warm. Soon after sun-rise we were on our way; but t. Indn soon discovered a deer & went & killed him & also a turkey & as soon as we came up, a fire was kindled and t. turkey cooked & we again feasted upon it and t. venison also, wh. detained us for some time

About noon arrived at t. Lower Prairie & found a camp, wh. appeared very destitute indeed. The company with me according to t. Ind. rule of generosity gave them venison— Soon after a young Indn & squaw came in bringing two deer wh. they had taken in t. chase—

At this place t. stream is quite rapid nearly if not quite enough for mills but about one mile or one & a half below there is considerable of a rapid—

Here I found a substance somewhat resembling Zinc

Towards t. upper end of t. Prairie
there is an other rapid about as great
where no doubt mills might also be
erected - Besides these there are other
places above where it appears to me
might be built -
The banks for t. most part high
on one side, & seldom is it t. case
in this country, that high banks
can be found on both sides -
The shores abound with low willows, &
a little further fr. t. waters' edge there
are vast quantities of weeds, & wild-pea
vines, so as to render it exceedingly
difficult to travel on foot -

Description of t. River

It is about 2 hund. miles in length
heading above ~~towards~~ St. Peters on t.
Miss. Its uniform width about ~~ap-
pears to be~~ 40 ~~or 50~~ rods, and is re-
markable for uniformity. ~~in width~~

The current so far up as I have
been (125 m. to Appenooses vill.)
is generally strong perhaps from 4 to 6 m.
an hour, & ~~in some places more~~
and t. water clear & good except when
swollen by

veins. The bottom of t. r. much of t. way is a solid bed of lime-stone, in other places it is sandy.

In many places t. shores are very muddy, but in others rocky & sandy.

It is said ~~that~~ steam-boats might ascend it when t. water is high in t. spring wh. begins to rise t. fore part of April and continues to ~~[illegible]~~ during t. rest of t. m. & in t. following also. Mackinaw boats ~~can~~ ascend in t. fall altho. sometimes with difficulty. There are rapids in a number of places sufficient for t. erection of mills &c. particularly near t. Big Bend as it is called at t. lower & upper end of t. Ioway Prairie and at ~~a~~ an Island near Appenooses vill. and also above this point it is said there is a still greater fall than below.

Fish of different kinds & of an excellent quality are taken in it tho' not in large quantities.

Springs of excellent water and in abundance also issue from its banks and bluffs, altho. after ascending t. river about 200 m. they are not so numerous as they are for this distance.

~~The bottom lands, are generally excellent,~~ ~~and for t. most part covered with heavy~~ ~~[illegible]~~

The bluffs in some places are half a mile perhaps fr. t. river, but in others they approach close to t. waters edge and are 50 or 60 ft. high —

30th Wed. Early this morn. again on our way & expect to reach t. village to day

About breakfast time arrived at a small Island on wh. we found two girls who had been left there whilst their parents went out to hunt; all they had to eat that I saw was some raw fish but there was no fire to cook them. yet they did not appear t. least impatient or unhappy, little do t. children of civilized parents know how great t. mercies they enjoy in having food & raiment convenient for how much t. children of pagans often suffer fr. hunger and

Some time after met two canoes descending t. river with some skins, and withal a keg for t. purpose of filling it with whiskey — They immediately presented us with a bason of dried buffalo meat and some tallow also, wh. was about of t. consistence of hogs lard —

The children of one of t. families appeared remarkably healthy and fat —

About middle of t. P.M. arrived again at t. village, and was kindly received by Mr Phelps clerks; and t. Indians also —

they soon presented me meat & pumpkin sweetened for to eat. The latter was presented by Appenooses mother who is a remarkable agreeable & sociable old woman —

Blessed be God that my life and health ~~&~~ are still precious in his sight. My health is again restored after a short season of sickness, in consequence of taking improper food wh. brot on a dysentery and was rather difficult to overcome on account of not having suitable medicine —

And the treatment wh. I have received fr. the Indians has been as kind & good as I could have desired or receiv'd fr. civilized people. Every possible attention was paid to my wants & convenience — Gracious God may t. time soon come when this people shall enjoy t. inestimable blessings of t. gospel & civilization —

Thurs. 31st About sun-rise this morn. t. village-crier went up & down in front of the houses giving information ~~that~~ there would be a dance, and ~~gave~~ directions also respecting sweeping t. lodges &c —

During t. day much preparation was
made for it. in preparing t. drums and
other things. None but warriors or braves
~~were permitted to join this dance~~
who could strike t. post with his war-club
or spear and relate some martial deed
was permitted to join in this dance -
As I sat in t. where I took up my lodg-
ings or passed along thro: as it over 100 ft.
in length I saw the performers ~~were~~
making every preparation; some busi-
ly engaged before a small mirror in
painting their faces with vermillion
& other colors in t. most fantastical
and others were getting feathers
manner
& other ornaments in readiness - much time
These things occupied so to dance
that they did not get ready After perform-
until towards eve. in an adjoining lodge
ing a short time
they entered t. head Chiefs Appenooses,
where I kept - and a more ludicrous
sight t. their dress, manner of painting,
themselves, or their dancing can scarce-
ly be imagined. Some seven or
eight - sung wh. was

a kind of half suppressed yell emitted fr. t. ~~throat~~ to wh. they kept time by beating t. drum. And 10 or 12 danced. These had only a girdle about their loins and mokkasins upon their feet, excepting around t. ankles and calf of t. leg t. tale of t. Pole-cat was ~~tied~~ and other ornanements ~~together~~ with small bells. None but braves ~~that~~ is those who were either killed or wounded an enemy can wear t. above ornaments! Some of their faces were painted white streaked with vermilion and others of red & white promiscuously ~~together~~ with blue and their bodies were mostly besmeared with a kind of kind of white clay with red or black streaks as fancy dictated—

The singers would raise a kind of yell, beating t. drum &c and then one perhaps t. leader in t. dance would give a yell begin to jump up and down, making most curious, & unique gestures then one after an other and join until all were drawn in. each one seeming to vie with t. other to see who would jump or manoeuvre t. hardest; this after a few minutes closed with a yell exceedingly loud and shrill partly suppressed by putting t. hand over t. mouth.

The old men looking in t. mean time gaping with interest and t. boys had every eye fixed with deep ~~attention~~ marking t. performance

This scene so vain, so empty as well as foolish fills their benighted minds ~~with~~ deep ~~interest~~ and is great amusement for them —

May these days of darkness soon pass away, & t. light of t. blessed gospel shine upon them —

August 1st Fri. Weather very warm Spent t. A.M. in writing & t. P.M. partly in t. wood in reflection &c.

During t. day say three young went solicit provisions for a feast and night dance called Ah.ne.pah.se. For this again great preparations were made —

In t. eve. I was invited to attend
& after supper went in. They danced
t. Shawnee dance as they call it, in whi.
they dance in a ring going round one af-
ter another the men taking t. lead of t.
women & girls following in train—
~~They~~ In their dancing t. motions of t.
body are up and down among t. women
but t. men generally carrying a war
club in their hand or something else make
every possible gesture with t. greatest
agility in t. mean time t. drum
is beating whilst others are singing and
whooping or yelling— They stamp t.
ground with their feet, spring round
brandish their arms in every direction
~~with~~ sometimes with body partly bent
down and other times ~~strait~~. whilst
t. painting of their bodies, faces, besmear-
ing their heads with white clay t. pole-
cats ~~ta~~ tails and other ornaments about
their feet and ankles all in motion
presents a most singular and
lively appearance—

In this dance t. women sat in
one corner by themselves, and no no-
tice was taken of them by t. men
nor did have but conversation with
each other—

A sister of t. head chief engaged in this
dance. She was clothed in scarlet and
her shoulders and back parts were
covered with silver brouches—

a price is as I was informed horses
any one who should ask for in
arriage, and a daughter of t. chiefs
ffered for 4 horses —

Aug. 2d

s informed this morn, that a
dog had been slain and that they were pre
paring for a sacred feast or Mah-mah-
to-moan invocation as they do not
these feasts but invocations as they
are designed for a kind of worship or calling
upon t. Gr. Sp.
When a man intends to make one of these
feasts or invocations wh. are often held, he
sends for t. Mane-spah-mah-kah
or cooks belonging to ~~that~~ Meshem of wh.
he is a member (as there may be a
number of them in the same tr.) and
they are told to make t. necessary
preparations. Accordingly t. dog
is killed, scraped and put over t. fire in
a kettle at t. same time other
~~in~~ victuals are put in a state of
preparation — As soon as t. kettle
put over t. fire which contains t.
dogs flesh, t. Meshaum is opened by

No. 2 Beginning with Aug

No. 3. Ideas of Religion.

They believe, that t. Great Sp. created all things, that he knows & sees all things and provides or gives us whatever of good we enjoy. They have no word for t. bad Spirit or t. Devil, but suppose, ~~that~~ Wesakka destroyed ~~the~~m all.

When they offer a~~ny~~ sacrifice t. object is not to take away sin or make an atonement for it, as they appear to have no idea of t. necessity of it — And t. sacrifice is rather an invocation as they repeat a kind of song or prayer whenever these are made — and wh. propitiates as they suppose t. favor of t. Gt. Sp.

They have no idea of t. Savior or their need of him, nor do they expect happiness except by their own works of righteousness or complying with t. requirements of t. Mde-whan

The Soul.

They suppose ~~that~~ t. soul leaves t. body immediately after death but ~~that~~ it does not and cannot

ad cannot pass t. narrow bridge
until the~~ir~~ friends have thrown
food for t. dead as it is called or
made a feast and given goods to t.
poor, but that it. ~~[illegible]~~ wanders
remains in a state of unhappiness,
or comes back & troubles t. friends,
and occasions misfortunes per-
haps t. death of other relatives —
But after this t. soul passes in safety
if good whilst in ~~this~~ life the river
having no power of attraction upon it —
They have no idea of accountabili-
ty, or that God will hereafter bring
us into judgement and reward
us accordingly —

What constitutes a good

man.

One who complies with all of t.
requirements of t. Mesherum, is no
liar but always speaks t. truth,
is no slanderer, and does not talk
too much and is peaceable and
does not quarrel or fight —

Such an one is sure to cross t.
bridge in safety and be forever happy

to be afraid for t. braves to see their friends —

I heard too how a good many of your people lost their lives in ~~that~~ war & it made me feel very sorry. ~~They have been~~ Last summer they sent t. white accompan to yr. people by Black Hawk & his company, and some of their head men have come along with me to see yr. people & smoke with them t. pipe of peace and they are waiting for them to come back fr. their summer hunts —

I thought ~~that~~ I would come too as they wished it — and ~~to~~ go round to t. villages & see yr. people & talk to them

I wish to tell you something about good thgs. things wh. God has spoken to us in his word and wh. if we believe and do will make you very happy here and after death—

I wish to tell you also about building houses, making farms & raising corn, about and all other thgs. wh. you & yr. families need to keep them from starving when t. game is all killed off as it will be in a few years—

And now also you may have abundance of good things of yr. own & so not have to go to the white people for everythg. you want— But this is all I have to say to day, tomorrow perhaps I will say more—

But t. bad man is one who does not do t. things abovementioned but neglects or practices t. contrary —

Place of happiness

Land of shades where Wah-pa-tery is chief. This is not t. residence of t. Gt. Sp. nor do they suppose ~~that~~ they shall ever dwell in his immediate presence — But this place is situated far at t. West, where is plenty of game &c &c —

Ideas of sin.

It is considered as no sin ~~to steal~~ or commit adultery, or to kill an enemy; nor do they appear to have much if any idea ~~that evil thoughts~~ are sinful —

They have no idea if guilty of sin ~~that~~ they must be sorry for it or ~~that~~ t. Gt. Spirit will forgive if they are sorry. Nor are there any confessions of sin in their prayers ~~&c~~. they offer when feasting ~~or~~ fasting —

Treatment of t. dead.

After a person ~~has~~ is dead, his face is painted ~~red~~ and he is dressed in his best suit of clothes, and at burial as t. body is enclosed in a box or canoe they bury with t. dead their implements of war or hunting. (This is sometimes t. case)

About 2 years ago He-o-Kuck head chief, lost a nephew, and he killed a horse on his grave, so ~~that~~ he might have him to ride to t. Land of shades–

They have no idea of a resurrection of t. dead, or of t. judgement. Their dead are always buried with their heads towards t. West–

Iowa tradition
respecting t. place from wh. they
originated.

They call their Head Chief
Inka and his daughters Korah
They say that they came fr. t.
South, ~~that they~~ were driven out
by a race of gods - That ~~that~~ they
passed a very narrow place where
they could see t. ~~land~~ great waters on
both sides, (probably this place was
t. Isthmus of Darien) and came
to this country - And when they
bury their dead their heads are
placed towards t. South -

There is talk of t. Ioways coming
back next Summer to live on
their former Prairie on t. Des-Moines river -

About t. commencement of t.
last British war a party of t. Sacs consisting of about 2 hund. warriors went
upon a war excursion against Sioux
but found none. On their return

to Rock Island when they came to t. Des. M. r. they discovered a trail of t. Sioux and sent out spies and found that there were 40 lodges encamped at t. Iowa Town. They made an attack upon them and t. Ioways fought with t. Sioux but were defeated with a considerable of a slaughter

Profane Language -

The Ioways have no words for swearing like t. white people, still they have words t. meaning of wh. is no doubt as bad, besides almost all when partially intoxicated will swear in english -

When angry they will call another a liar pash-e-to-wah- or a mean thing much-aw-wah-hean or much-che-mattoo-sa-na-ne- i.e. Bad men -

Witch craft -

The Sacs believe in witches and when one is sick they suppose him be witched and use various methods to expel t. witch. They do not fear ~~them~~ but hate them -

They believe that a Man-a-too-wa-se witch is a bad man and ~~that~~ he is assisted by some bad spirit in getting his bad medicine by wh. he kills or afflicts people

Villages

Ah-pe-noose (children) South side of t. ~~situated~~ upon t. Des Moines or monk r. about 125 m. fr. its mouth. It is near t. upper end of a beautiful prairie 7 or 8 m. long & 2 wide, and close by t. bank of the river. The Prairie is high and

affords abundance of grass
and t. soil appears to be very fertile.
This village is supposed to con-
tain between 2 & 3 hund. souls.
It was commenced in t. Spring
of 1834 in t. midst of much op-
position fr. t. other chiefs being
jealous of his undertaking
It consists of 8 lodges.

Kee-o-kucks (The watcher)

This village is situated upon t.
Ioway river 12 miles fr. its m.
and consists of 40 lodges

Woh-pel-lo;' a Fox Vill

~~Situated~~ about 3 miles above
~~the~~ former and consists of 30 lodges

Pow-wē-sheeks'

Situated upon Cedar river a branch of t. Ioway about 10 m. fr. its mouth and 15 fr. Keokuks, and consists of 40 lodges, Sacred Feasts Fr. B.R. &c.

is opened with great ceremony by one who has t. charge of it. A kind of herb is taken out of a skin and some of it burnt on some coals wh. have been taken out and wh. is considered as a kind of incense. Then they take some string which has knots in it recalling some song as they call it in wh. is recorded t. deeds of their ancestor as delivered to their fathers by Wescka. These songs consist of only a few words but are repeated over and over for a great length of time, then another knot is taken and another song is sung and so they keep on until t. dog is cooked. Then those and those only belonging to ~~that~~ Meshum are permitted to partake of any of it; nor are any others permitted to be present. After t. dog is served up then an invitation is sent out for others to come in and partake of such other food as may have been prepared. And among the rest myself and interpreter were invited; for the sake of learning their mode of proceeding on such occasions I accepted of t. invitation. As we entered all were seated around t. lodge, eating ~~boiled~~ corn-soup and venison in a very silent and serious manner. Immediately a portion was set before us

After all had eaten, during t. time previous little was said t. head man made a set ~~speech~~ invocation or rehearsed a song as they consider it to t. Gr. Spi ~~rit~~ having his face covered with his hand. All listened attentively, and occasionally gave consent by a loud grunt

As soon as this was over, he again approached t. Meshaum in a very serious manner, took some coals fr. t. fire and having taken some kind of an herb from a skin he laid it upon t. coals and burnt it.

Then it was again done up with great ceremony and information was given that t. feast was closed and immediately all left in a very respectful and serious manner.

There were only one or two aged women ~~were~~ present altho. they are permitted to ~~attend~~

Notwithstanding these sacred feasts or invocations are held very frequently as often as a bear is killed or some choice game, or they have the wherewith to make a ~~t.~~ feast ~~with~~ still they do not appear to exert any moral influence over them ~~to~~ either to be Christian fr. sin or increase their love or fear of t. Gr. Spirit or of God — During t. remainder of t. day, as the feast closed about noon they were very still, but in t. eve. they had a most noisy and jovial dance —

Towards eve. t. mother of Ap-pine-oose called where I was ~~keeping~~ as it was in t. same lodge, and I told her ~~that~~ tomorrow was t. Sab. Ah-nuh-me-ah-ke-she-gut and ~~that~~ good people did not work but prayed to t. Gr. Spirit. She replied ~~that~~ if she could hear t. Great Spirit speak she would listen. I told her he had spoken to us in his word — She also remarked ~~that~~ when t. French people were amongst them they made a feast on ~~that~~ day and gave them presents, mistaking t. Sab. probably for New Years day

An old man called and saw us writing and was very inquisitive to know what we were doing as he was fearful we were laying some trap for them. The interpreter told him perhaps we were and that by & by he would be doing like t. white man. He said before he would wear on t. pantaloons and hold t. iron (plough) to split t. ground he would go clean to t. head of t. Missouri river —

[illegible]

Marriage Ceremony or manner of procuring a wife

When a young man wishes to take a wife and sees an individual whom he fancies, he makes known his wishes to his father. The father then begins to make presents to t. family of his sons intended wife wh. are of course understood. After a length of time, t. father takes a horse or horses or else some goods and goes with his wife and presents them to t. parents of t. bride if they are received t. marriage is considered as consummated—

The following eve. some of t. young women relations or friends of t. young man Dressed in their best attire repair to t. place where t. bride resides, paint- and put on her best apparel and then accompany her to t. bride-grooms lodge; in t. mean time he is designedly out some where and takes no part— There ~~are~~ new mats are spread for her and she is seated upon them, and waits for t. coming of t. bride-groom—

The next day t. bride goes and makes presents of various articles to all of those who attended upon her t. preceding eve. Thus ends t. marriage ceremony—

It is considered as no disgrace to leave or put away a wife, and it is done at pleasure or as inclination or dis-affection may dictate. and when this is done t. woman takes t. children— She can then get married again or return to her fathers house as she pleases—

Another form of courtship is to take a lighted taper & go to t. Lodge where his intended sleeps and gently wakes her, if she blows it out he is considered as succeeding, but if she turns head away then he is rejected

At other times they go out into t. corn fields to see t. young squaws work & sit round and converse there, but seldom if ever in such matters speak to a young woman about t. lodge —

They have no idea of t. sacredness of t. institution of marriage nor is it considered in that light but merely as a matter of convenience or interest — And there appears to be little social intercourse between ~~the~~ husband and wife, nor is she treated as an equal —

Aug. 3d Sab. Rejoiced to behold its sacred light, still here it dawns upon those ~~in f~~ who have for ages and generations sat in pagan darkness and superstition. I made some effort to have a meeting but found an unwillingness because their chief was not present. They depend greatly upon him and besides are strongly attached to their superstitions —

Spent a portion of t. day in retirement and found it good & profitable
Surely God is good and gracious for whilst I am far fr. t. sanctuary still ~~I trust that~~ I have found his presence and blessing whilst sitting in t. grove upon t. banks of t. Des-Moines—

Conversed much with Mr Ps. Clerks, and found one Mr Leblanc near quite disposed to listen—
Still they have but little regard for t. holy Sab. or feel how sacred is t. day—

Towards eve. a storm came up and considerable of rain fell—
Closed t. day after the noise of t. drum had ceased by commending ourselves to G. in prayer. O Lord bless t. for its sacred hours and all t. privileges and blessings wh. I have enjoyed; may some good result from my poor labors to these perishing souls—

Manner in wh. t. Sacs spend t. Sabbath. I cannot find that they have any idea of it even by tradition or ~~that their~~ Meeshem wh. is considered as containing their system of morals require ~~that~~ any part of t. first of t. time should be kept holy—

Thus man in his wickedness and darkness of mind when left to himself forgets and blots out t. memory of t. Sab. They therefore spend it t. same as other days. Consequently this day has been spent by t. women in labor and by t. men and children as usual in idleness and amusements, altho' as it happened there was no feast but they were beating upon their drums and singing songs most of t. day and eve—

Some of these were, as I was informed, of a licentious character or repeating love exploits or adventures—

Time of continuing at their villages.

About t. first of Ap. they ~~come~~ return to their villages, repair their lodges & prepare for planting. There they remain until they have done working t. corn when a part leave for t. summer hunt which last of June or t. first of July ~~&~~ but leave their old men, a part of t. women & children to take of t. corn fields. This hunts lasts about 40 days or until corn is fit for roasting when they return again, and remain at their villages, feasting, dancing &c &c until corn is harvested which is about t. first of Sept. when all leave their villages for t. fall hunt and continue dispersed on their hunting ~~gr~~ ground until Jan. when they begin to collect in some place of rendezvous, and remain together until ~~they~~ about t. first of March then they leave for their sugar camps. ~~set~~

About t. ~~the latter~~
Formerly a part ~~of them~~ went about ~~b~~ t. latter end of Feb. upon t. beaver and otter hunt but they do not hunt them as much now as they used to in consequence of t. their growing more scarce — After sugar season is over they return to their villages.

(A part leave at the latter end of Feb. upon t. beaver and otter hunt.)

Whilst out upon t. fall hunt they are very industrious, and shake off their indolence and sloth, rising early in t. morn. and continuecontinuing to hunt until dark. The women in t. mean time are engaged in drying t. meat & stretching skins ~~a attending~~ wh. their husbands take in t. hunt and attending to their other concerns—

Feelings of a young man after killing a child in war.

Having heard much about the satisfaction of being a brave, he ~~thought~~ so soon as he should kill an enemy he should feel very happy. Accordingly ~~once~~ when out in ~~on~~ a war-party he attacked a little child who ran into t. bushes to get away fr. t. enemy, but he pursued him, t. child begged for his life, but not regarding his entreaties ~~hee~~ struck him with his spear in t. breast. The child however endeavored to remove t. spear fr. his breast, still he killed him—

Instead of feeling happy as he had supposed, he felt very wretched, & could not free himself fr. t. impression because the image of t. child was constantly before him, his pleas for life, and taking out t. fatal spear constantly haunted his mind. He went and told t. chief how he felt, and t. chief told him ~~that he~~ well knew how he felt and ~~that~~ it was t. shade of t. child wh. troubled him and ~~that~~ on his return home he must run round t. town three times, then wash himself and t. shade would leave and he would feel better

This young man said, that he did not want to go to war any more because it made him feel so bad to kill —

When they return fr. war they camp without t. town, go round it three times, wash themselves and then suppose that t. shades of their enemies whom they have killed ~~th~~ leave them —

Aug. 4th First Mon. in t. M.

Resolved to spend as much as this day as possible in supplication and prayer for t. object of my tour, that God would by his Spirit open t. hearts of t. chief and head-men of this band or nation to receive t. gospel—

Felt some earnestness in prayer and some confidence that God would open a door for t. gospel to be preached to this sinking and degraded nation—

O God arise in thy might and glory and have mercy upon this people let them not all be swept away by this dreadful destroyer strong drink—

To day a canoe has arrived fr. t. settlement below bringing whiskey. And now all is confusion and uproar. The peace and quietness wh. has prevailed here for so long a time is broken up, and drunken men & women are staggering round and yelling thro. t. lodges like fiends of darkness—

Having commenced they cannot accordingly they procured an order of t. Clerk Mr A. [illegible] manned a canoe and sent it down to t. traders 100 m. in order to get 50 bottles 12½ galls. more of t. liquid poison. An affray took place at t. departure of t. canoe between a woman and her husband, altho. she was intoxicated still she was unwilling he shd. go and caught t. kettle & broke, and threw his shot-pouch into t. river containing t. order, but it was again procured and caught hold of t. canoe and they had to disengage her fr. it by force Surely if there be a judgement day such as supply or afford these deluded creatures t. means of self-destruction will have a most awful account to render—

After this scene was over I again retired for prayer &c. and felt as tho. altho. alone yet that I was not alone, and as tho God is t. hearer of prayer— May I like Elijah go in t. strength of this day for many days and ever more than before that to God alone I must look in every trying hour, and when important consequences are pending of t. only Being who can afford succour During this day many came in fr. their hunting grounds,—

Relation of this with other
Tribes. The Sacs & Foxes are at
present on terms of peace & friendship
with all of t. neighboring tribes ex-
cept t. Sioux and Menominies with
these they have been in a state of hostility
for a long time. Altho' with t. former
Ke-o-kuck at t. risk of his life went
last summer 1833 to their camps &
made made a peace for four years
but it has since been broken —
And they contemplated war with them
this summer but there has been none

Two Sacs were ~~ata~~ taken prisoners by
t. Sioux last fall 1833 and retained thro'
t. winter. In t. Spring they were libera-
ted & returned & reported that t. Sioux wish-
ed to make peace. Consequently a par-
ty was fitted out part of white men
for t. purpose, but for some cause fail-
ed of going — A covenant of peace &
friendship with some other tribes was
renewed this summer 1834 see for-
mer notice —

According to their traditions they
have been a very warlike nation and
been engaged in many [illegible]s and
long continued wars —

Names of Chiefs:

Sacs

Pah-she-pah-ho (head chief)

Ke-o-kuck

Wee-sheet- } Belonging to Black
Na-pope } Hawks band but
have no power.

#7 A-pat-tuk } or We-she-ko-mahque

Mash-e-se-po } war chiefs.
Now-way-hok

Foxes Mash-qua-ke-

Wah-pel-ah head Chief

Pow-we-sheak Do.

Ah-pee-nooce

Aug. 5th Weather delightful. t. morn. not as warm as usual as rain had fallen sometime previous and it had just cleared off and all nature seemed to wear a smiling aspect — Bless t. Lord O my soul for his goodness & his wonderful works to t. children of men —

Found it good to retire this morn. and commend the object of my tour to G. and I cannot but feel that he will crown it with his blessing —

In one end of t. lodge I saw preparations making for a sacred feast. The apartment was immediately enclosed so that none might witness what passed within.

But having occasion to pass thro' soon after they began to cook they had commenced singing their sacred songs and ~~kept~~ Kept time by shaking a gourd-shell filled with something wh. rattles. Some earth had been brot in and spread round two or three inches deep and covering a foot square of ground.

Upon this t. Meshaum was spread
out to view, and wh. none were permitted
to approach or examine except
t. man who had it in charge -

They continued to sing most of
t. time until their food was cooked.
Just before they commenced eat-
ing they began to sing again after
a short pause and t. following
is one as written down by my
interpreter whilst they were sing-
ing it.

Mah-la Man-i-too Ke-she-que
Aul-ah-ke-ke-noo-vō-sah
On this God or sacred day
Awake me up my Father

These words were repeated over and
over for a considerable length of
time. This is not intended, as it is said,
to be t. whole song but recalls t. whole narra-
tion as delivered to their ancestors
by We-sak-ka- upon t. knots &c
contained in t. Meshaum -

During t. remainder of t. day
until

they had a dance at. they had on both these occasions, they were far more vociferous and jovial than ~~th~~ I had observed them to be on other occasions when they had no liquor. Whether it was because they felt, ~~that~~ keeping the sacred feast gave them liberty to do so or the measurable restraint then was exerted over ~~them~~ whilst engaged in it and so they wished to give vent to their feelings, I cannot tell —

It is said, that their attachment to the Meeshawm is less than it was formerly, and some begin to disbelieve parts of it; and at times they will invite white people to hear them sing, or to the feast,

No misconduct disqualifies any one fr. being a member of it, nor is any kind of preparation or qualification necessary in order to belong to it or become a member — Many have already forgotten the traditions of the Meeshawm, & others so attend to incoherently only the words ~~suffered~~ so that they do not understand the full meaning of the song- words of the ~~th~~ Early this morn. and then sacred feast was made and curtains hung up to exclude all not belonging to it –

As it was held in t. same place as yesterday, I observed more were present than on that occasion but I did not see t. Metheum opened. And when t. feast was prepared, women were invited in and partook of it; after wh. they had a short dance in wh. both men & women united and then dispersed after a short speech –

Whilst t. Moo-Me-shah-mah-kah or cooks (one of whose bodies and face was painted with yellow clay above t. loins) were preparing t. feast those present who were not engaged in singing spent t. time in smoking. The only musical instrument I heard was t. flute occasionally for a short time, except they kept time whilst singing with a gourd shell –

The Chief Ah-pen-noos returned to day from his summer hunt
see 2 or 3 p. over

He told ~~them that~~ he would come again hereafter in t. clouds of heaven with power and great glory ~~that~~ then he would call to the dead to awake & come forth fr. their graves, all who have ever lived both red and white men will hear his voice and come forth out of their graves they that have ~~done~~ have believed on Jesus C. will come forth to everlasting life and ascend up to heaven but all who have not will then be raised their souls joined again with their bodies and sent down to hell —

This same news I now bring you wh. Jesus C. told his followers to go and carry into all t. world, and to you it is now sent. The first has been to you days of darkness, but now t. great God is willing to let his light shine upon your hearts that you may hear what his son has done and said and be saved. The blood wh. he shed when he died for us takes away all our guilt in t. sight of t. Great God, makes us clean and so prepares us to be happy here and in heaven after death forever —

And now I set before you two ways. I have told you how it has been and now is with a great many nations of Indians who have kept on their dark and crooked way and would not turn they are all lost - and their names are blotted out forever.

I see ~~that~~ your nation is going t. ruin by ignorance and wickedness and strong drink is just destroying it - The Great God is angry on account of your great guilt, still there is hope in your case; do not be discouraged. Your nation may be saved and become a good and happy: not living like slaves who are dependant upon their masters for everything and then must endure the greatest hardships in hunting in order to get something to pay t. credit; but they may live like men, enlightened and happy men. Every one enjoying t. fruits of his own labors with wh. t. Great God will crown his labors, and during t. day whilst he labors in his field [illegible] feel that he independent for he eats his own bread and then he returns at night fr. his [illegible] work meet a cheerful and ~~happy~~ smiling family around his fire side to cheer and make him happy

Summer hunt.

He received me with great cordiality, as I came into his lodge having gone out when he returned and shook hands.

He had his face ~~and hair~~ painted of a bluish color and his hair stroked back upon his head and besmeared with a whitish clay –

He wore a calico shirt and green blanket and his ears were filled with white beads. He is about t, usual size not tall, but rather slender and has a very pleasant countenance. I spoke to him in O-jib-way he immediately turned to my interpretter and said that I spoke like t, Menomonies ~~that~~ I had been with them &c. ~~pronounce altho I spoke O-jib-way~~. He made many inquiries about the Indians East of the Mississippi appeared to know much about them and wanted to know if any were coming into this region, as he had ~~heard that~~ they were —

He inquired how long I had lived with the Stockbridges and where they were residing.

After some conversation with some of his young men, he entered into familiar conversation with one of his wives who had remained at the lodge in his absence this she received very kindly & reciprocated his kind regard —

He seemed much more familiar with ~~them~~ three of whom were present and also with his children taking them up and kissing them, than Inds. generally do, or than I had anticipated in as much as he now has four and last winter had six.

He has ~~living~~ three children living & has lost 5. ~~of his own~~ and I was informed that there were in the village 6 men who have 15 women for wives, still they do not have generally any more children than where a man has only one wife. Thus ~~sufficient~~ additional proof is furnished of t. wisdom of t. Creator in creating one woman for one man, ~~and thus~~ to replenish t. earth and that more than this even to those who have a plurality of wives does not prove more beneficial ~~favorable~~ to this ~~great~~ object of t. Great Creator. Nor can I perceive that it is any addition to t. favored man's happiness if he may be considered so; and his wives appear to manifest no kind of affection for each other, nor have they associated together since I have been in t. village — They seem not to have any community of interested ~~that~~ t. happiness of their husband and t. welfare of t. family but each has her own, lodges in a different place and has her children and things, as well as her victuals by herself.

At eve. we invited Ah-pen-oose to take supper with us previously I implored a ~~[illegible]~~ blessing and afterwards returned thanks, he listened very attentively, and afterwards ~~he~~ inquired of t. interpreter what I said, he told him ~~that~~ I thanked t. Gr. Sp. for food &c. Why says he "that is just like t. Indns. I thot t. white people never did it but were just like t. hogs ~~they~~ thought themselves good."

~~because~~ The Industry of Ah-pen-ooses band.

Since it arrived here in the month of April they have built their village wh. consists of 8 lodges all of peeled bark, and one over 100 ft. in length prepared their planting ground and planted

and have ~~[illegible]~~ made in their hunts about 20 packs of deer and other skins each pack containing 30 skins besides furs in all amounting to about 600 dolls. Skins are sold at 30 cts per lb. in St Louis. They have 70 or 80 horses.

They rise in t. village since I have been here by sun-rise and during t. remainder of t. day t. women generally very industrious, & are employed in making mats, dressing skins, making sacks, and all such articles of domestic use as they wear such as mockasins leggins &c &c

Besides these things they get all of t. wood for cooking &c - wh. is done with great labor for they have to cross t. Des M. and bring it over in a canoe and then up a steep bank to the lodges wh. are 12 or 15 rods fr. t. bank upon their backs. They bring all of t. corn &c fr. t. fields which is eaten and they are about 2 miles distant across t. river.

In short they perform all of t. hard labor such as t. men ought; all of t. packing & carrying &c - they must perform -

But t. men whilst in their villages spend their time, some in playing cards others in fixing their ornaments, wh. are of various kinds & very fantastic at best as vanity and pride, with little refinement of ~~taste~~ invent.

Much of t. time is spent in smoking and lounging upon couches and in sleep or in going fr. lodge to lodge, telling ~~some~~ stories or ~~of~~ trifling conversation. About every day whilst they have any thing there is a feast and sometimes two or three in a day—

They concern themselves but little with t. affairs of t. other sex and as a general thg. associate but little with them. They have frequent dances of various kinds, ~~for~~ wh. they take great pains to prepare, ornament & paint themselves. In these t. women seldom join, & t. men both young & old who have been successful in war appear in their best dress as well as painted with vermillion indigo and yellow clay all over their bodies wh. are ~~[illegible]~~ not covered with some ornament

Aug. 7th Thurs.

Weather very warm. Spent t. day in collecting words, writing and in preparation to meet t. Chiefs of th. land

Have had some enlargement of soul in prayer as truth and ~~felt~~ some sweet complacency in ~~prayer~~ commending the great object of establishing a mission here to God, and that he could make t. Mountain become a plain, and with t. utmost ease remove every obstacle. O that he would, for heaven would rejoice & saints on earth be glad if souls were here converted. Here only ~~t. voice~~ ~~of music~~ a coarse drum, confused jargon and yelling, and ~~[illegible]~~ revelry when there is any liquor instead.

Have just heard that a canoe has arrived bringing whiskey, and I begin to hear t. sound of revelry. This is a new trial, for I had just got prepared to have a conversation with t. head chief, but he is also drinking or sleep and how soon t. frolic will be over I cannot tell —

O Lord I deserve chastisement
and trial, and should my object
be entirely defeated it would be just and
thou shouldst employ worthier instruments to
accomplish thine own work —

8th Fri.

Last eve. was t. time appointed by Ah-pen-
ooce for one to lay before him my
object. As I sat in my apartment
near his in t. lodge noting down t.
occurrences of t. day & waiting for him
to come in as he had gone into an ad-
joining one, ~~tho~~ I heard t. sound of
revelry proceeding fr. it and very
soon one came in & said ~~that~~ a can-
oe had arrived bringing whiskey. I fear-
ed t. consequence. During t. day they
had been feasting, and had made a good
deal of noise, still all was peace and
quietness in t. village and matters
went on as usual. At this time
whilst I sat there t. business of t. day
was over and all were quietly retiring to rest.
Altho' there had been a noise struck
up still it was only beating upon t.
drum and whooping wh. did not dis-
turb them — At rather a late hour

having given up all hope
of an interview with t. chief I lay
down to rest and being much fatigued soon fell asleep but about
12 o'clock was suddenly awaked by
a most tremendous yelling like
drunken Indns. when fighting.

I could not sleep but immediately
arose and put on my clothes so ~~that~~
if they should come in there I could
make my escape —

Immediately t. fires in t. lodge
were lighted up, and all were called
for some purpose but as I could not
understand I knew not for what
purpose — The women then went
up and down t. lodge laying away
every kind of weapon or stick with
wh. any one might be injured and
all were upon t. watch; soon
there was a partial cessation and
again it commenced and there was
a very great hurrying some
ran out of t. lodge and others to examine t. guns wh. were in it to see if
they were loaded. All was confusion and a dreadful yelling.

Drunken scenes are horrible
to witness amongst savages in

in the day time, and even then one is not without fear for his safety but night adds a terribleness to it wh. cannot be expressed, because a drunken Indian seems like a fiend let loose fr. t. bottomless pit, and what deeds of darkness he may meditate cannot be anticipated and thus I felt far from t. settlements of white people and having only two with me t. Clerks of t. trader.

Soon I learnt ~~that~~ they were fighting and I heard a gun shot off wh. had been done to keep it out of t. way of such as were drunk — One of them had got a knife and numbers ran to t. entrance of t. lodge to guard it lest he should enter. During this time t. Clerk went out and brot in t. chief and he soon came altho' intoxicated to me as not having forgotten that I was there nor lost his reason entirely and told me to lay down and sleep for he had set some to keep all out of the lodge

All of this disturbance fighting ~~and~~ in which one had his ear bitten off and others ~~ears~~ their fingers bitten ~~ears bitten~~

besides t. blows wh. are struck I understood was occasioned by three bottles of whiskey, which at the usual rate ~~of~~ as they sell to Indns at one doll. per gall. cost 75 cts. and afforded a profit to the venders as they purchase for 33 or 34 cts per g. by the bbl. & about 50 cts. And for this paltry gain they are willing ~~to expose~~ not only to render t. Indns extremely unhappy and increase their wretchedness, but to destroy all t. peace of t. village and ~~expose their lives~~ endanger t. lives of those who live in it —

The awful day of judgement approaches when they must give account for all t. deeds of darkness and mischief wh. they have done or been accessory to. But may God give them repentance before it is too late —

After I returned fr. my morn. retirement I found the chief quite sober. They had commenced another sacred feast, and he told something of its design. The songs he sung only a few words of which were mentioned were to bring to mind t. traditions delivered to their ancestors by t. gods. and a speech wh. was made at t. end showed t. meaning —

The following is a translation of one wh. they were singing as he gave it to t. interpreter —

"Go & you shall have two horns on your forehead, & when you shall return, ~~you~~ & ~~shall return~~ your horns shall be blue like t. sky"

The meaning he says was this. Go among the beasts of t. earth, and be Master

I will give you knowledge equal to the flight of the birds." For he had given to t. beasts of t. field hair & fur and to birds wings and feathers, and taught them how to live, but man he sent into world naked and as a compensation he gave this power and knowledge. ~~and [illegible]~~

Their Meshaum says he is t. same to them when they open it as t. Book (bible) is to t. white people, for by it they learn what t. gods delivered to their ancestors to be handed down fr. generation to generation. This son he said would go in and learn t. songs and when he grew up he would know & understand it and when t. father died t. son would receive his fathers Meshaum &c —

At first he said ~~that~~ t. gods made eight persons & promised them two homes, but sometime after, the Gr. Sp., or t. gods saw them and they had only one –

To day I have at length succeeded in bringing t. subject of establishing a mission amongst this band before Ap-pesh-ooce. But in consequence of drinking last eve. he could hardly listen long enough to have it properly laid before him altho. he was sober.

He inquired if I was sent there by t. priest and by t. approbation of t. Pres. also. but few other inquiries of importance. It seemed by what I could learn fr. t. interpreter that he was less inclined than when he first returned. liquor it appears to me has made t. change – Towards eve. he called a council and set it before them, and they informed me that they would give an answer t. next day –

Whilst assembled I retired and anew lifted up my soul to G. in prayer –

But have felt much darkness or depression of spirits to day, perhaps however in consequence of being broken of my rest last night –

Yet have felt as I hope some cheerfulness & confidence too in commending this momentous subject to God in prayer –

The current of t. Des. M. r. 5 or 6 miles an hour. The Mississippi 4 miles and in some places more

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No. 4. Set out from Appenooses village on t. Des Moines on the morn. of the 14th of Aug. having 5 Indians in company and travelled ~~that~~ day perhaps 30 miles & encamped in t. open prairie. The next morn the old man left us who set out with us and a young man who had been out on a hunt fell in company with us. On t. second day we passed Skunk river 45 or 50 miles fr. Des M. and encamped again in a prairie at an old camping ground. Here we had a thunder shower. The next morn ~~that~~ is t. morn. of t. third we were on our way an hour before sun rise and reached about noon the corn fields and towards eve. went on to the village ab. 75 or 80 miles from Appenooses—

August 10th 1834
11

Sab. Weather as usual very pleasant & warm –
In my season of retirement felt quite dull and languid in spirit, and could not fix my mind upon heavenly things. Sometimes it almost appears as tho' I was walking in the light of my own fire – O Lord search my heart and try me is my prayer, and lead me by thy blessed Spirit in the way thou wouldst have me to walk –

At breakfast we invited Appenoor. It had before been intimated to me, that he was skeptical in his belief of his own religion altho' in his. it did not appear so. ~~Being a~~ Possessing naturally a quick, penetrating mind, and disposed to understand the reason of things as well as reality, he has been led to see the emptiness and inconsistency of their Shastrum, and ~~his other~~ ~~cause~~ having had previously

with good white people where
he could receive any instruction
or have any christian ex. set be-
fore him, and besides this doubtless
pr. the white people received in-
structions of a deistical kind, he
he doubts t. reality of all religion
and even disbelieves a future
state of existence.

Soon after we commenced
eating he began of his own accord
to relate to the interpreter his be-
lief. Out of civility he said and
respect to his people, he followed
their Meshaum, but he did believe in
it, nor that there was any truth
in t. traditions handed down by
it from their Ancestors—

But he believed his body was a
substance animated in some
way by t. air and when he should
t. breath would go out of it and
there would be t. end of him, and
he should be t. same as before
he was created—

As it would have been considered civil by him to tell him that he was mistaken. I took t. opportunity immediately after breakfast to speak of Jesus Christ and the resurrection and explain it by a picture representing t. rising of t. dead at t. last day he listened attentively and examined t. picture very particularly and after I got thro. he inquired "if there was any body now living who had seen this God who came down from heaven and heard him speak these words"? I replied that those who did see and hear him speak these things wrote them down just as he spoke them. He hardly knew what to reply and soon turned upon something else. In the course of the conversation I told him, about the Lords coming down upon Mt. Sinai ~~& then delivering t. com~~ calling Moses up & delivering t. commands upon two tables of stone. He wanted to know where those tables of stone were now which God had written with his own finger, ~~that~~ they ought to have been kept & shown to all the people and some miracle performed at t. same time so ~~that~~ they might believe them—

Besides he said "God was very partial in calling only one man up upon t. Mt. he ought to have called all t. people" &c. Perceiving his disposition now to cavil, I cut short t. conversation by reminding him ~~that~~ his end was approaching and soon he would see and feel all ~~that~~ I had told him

When I returned in t. eve. found ~~that~~ as usual in much frenzy they had been fighting &c. ~~one and~~ or two in two or three in their state of inebriation had threatened to take revenge on those white men the Clerks because they had lost so many friends in the last war, and one of them had been bound; Still all was noise and uproar in t. village all to all of t. liquor was spent and it was much more calm than it had been. Thus I was compelled to pass t. holy Sab. surrounded a part of it and disturbed by scenes of drunkenness wh. t. avarice of t. white occasion, as tho. paganism itself did not plunge them deep enough in degradation & wretchedness. During I had observed no cessation of labor or amusement for some cause there was no council that day or feasting as there had been for some days previous

~~But~~ t. women were at work making their mats and dressing deer-skins &c.- some of t. men were playing cards, others lounging upon their mats or fixing their ornaments—

Altho: I have been thus situated outwardly, yet blessed be God on returning to t. grove I had sweet communion with God in prayer and delight in his word to a greater degree than I had had for some time previous. and I praise him for it. I was permitted to pass t. night quietly but was often awaked by their passing back and forward thro: the lodge—

This ev. we again invited t. chief to take supper with us. and after t. blessing was asked, he said, ~~that~~ formerly they ~~used to have~~ had a custom

Of t. same kind ~~for [illegible]~~ say, ~~that~~ their fathers had told them ~~that~~ they were ~~taught~~ to thank t. Gr. Sp. always when they received food, but now they did not only at feasts"

Have no knowledge of th Sab.

I asked him if they had any tradition respecting the Sab.

He replied they had not, but that twice a year, in t. month of Feb. and also in t. fall, (the precise time they ascertained by t. inside of t. deer) they had sacred feasts, for which they reserved and collected everything they could wh. was good to eat and sung t. most sacred songs such as were sung on no other occasion — These feasts lasted as long as they had anything to eat and were not confined I believe to any particular length of time —

Mon. 11th/71 Pagan Feast

An invitation was given me this morn. by the head chief to attend a feast. Considerable preparation had been previously and t. apartment closely enclosed enclosed with curtains. At t. appointed time I went in. Very soon t. head man or t. chief speaker began to rehearse a kind of speech or prayer in wh. it was said he repeated t. requisitions of t. Meshaum – This occupied 15 or 20 minutes; all listened very attentively and occasionally responded by a loud grunt. At t. close of this he ordered t. Man-e-she-mah-kah cooks to take up t. victuals. He then took a ladle took out some of the broth fr. t. kettle & ~~[illegible]~~ went all round t. fire pouring on a little as he went round

Then took t. kettle off and
took t. bowls &c and began to take
out a portion for each one and
as it was handed the cook carried ~~cast~~ it
once round the fire. Whilst
they were doing this those who had
received were engaged in taking off
t. strings with which t. pieces of meat
were tied ~~together~~ and did them
up laying them by t. side of his
dish. When each had re-
ceived his portion and all was la-
dled out of t. kettles they were care-
fully turned over ~~up~~ at t. end of t. fire —
Then t. one at the head repeated
a few words wh. were a kind of
thanks to the Manned — and this
went round. Then they began
to eat, and I observed as is usually t.
case that no knives, forks or
salt ~~were~~ were used, and was informed
that they were prohibited —
If any one could not eat his

portion another must be sent for to eat it for him as nothing must be left. After a round of thanks were again given ~~again~~ to t. Cooks - then one went round & collected all of t. strings with which t. meat was tied together & put them upon t. fire at t. same time he took some stuff ~~& put it upon t~~ Kesnaunn considered as incense and to the ~~fire~~ threw it in also. After it was done ~~&~~ about a pint of water was poured into t. bowl of t. one sitting at t. head, stirred round & then poured into t. pot and so went round, and the rinsing was carefully preserved and drank by one who sung as he had eaten nothing during t. feast—

After this t. Speaker again rehearsed a long prayer or speech and was followed by t. chief with ~~to~~ another —

They occupied perhaps 1/2 or 2 hours and t. ceremonies appeared to be ended and as each left he went over round t. fire uttering a few words t. import of wh. I did not understand —

These ~~superstitious~~ ceremonies were preceded by a season of singing songs by three or four, shaking at the same ~~at~~ time t. Gourd shells and t. old women two or three of whom were present responded to t. song and performed a motion like dancing.

There were 9 men present and about as many women mostly ~~t~~ aged but none of t. wives of t. chief were there altho he has four and three now living with him —

One of t. men present who was t. most scrupulous ~~of~~ respecting t. observance of all t. ceremonies and was much troubled because one of t. clerks had brot: in a little salt to eat with his portion I saw the day before partially intoxicated and they had just begun to drink. But no sin can disqualify them to eat at the most sacred feast—

Nor does skepticism or entire disbelief of their sacred rites do this as is t. case with t. head chief. nor does it appear to afford any uneasiness in t. minds of t. rest—

The religion therefore of their Meshaum is peculiarly adapted to their habits and manner of life; if they believe it is well, and they will go to t. happy land, and if they do not it ~~imposes no~~ ~~threatens~~ no penalty. It lays no restraint upon their unbridled appetites and passions, nor does it require any of those things wh. t. laws of G. does in order to be a good Indian —

The drunkard, the glutton or t. debauchee are equally welcome to t. enjoyment of its most sacred privileges, and he can go there without any remorse of conscience for he will never be exposed or reproved, nor will such conduct prevent him fr. coming or being welcome.

Character of t. Sioux.

Haughty and proud and show a great deal of vanity in t. manner of adorning themselves.

To ~~rise~~ to rank among t. braves is an enviable distinction, and a man is of little note amongst his people until he has performed some feat of bravery. Then he can wear bells ~~upon his arms t. calf of his legs~~ and skunks tails upon the calf of his legs and such other ornaments as he pleases. which are sometimes a piece of ~~white~~ scarlet cloth about t. size and shape of a small hand, or these are cut out of

the figure of a man with his
head cut off to show how many
enemies they were killed in battle—
or else t. shape of heads to t. number
of t. enemy killed. Besides
t. ornaments worn about t.
calf of t. legs and below t. knees
they wear things about their necks
such as wampum, or a string
of bears claws, &c. Sometimes
t. fore-part of t. is shaven nearly
to t. top and ~~that~~ painted over with
vermillion and a kind of crescent
made of long hair sticking up
in an orbicular form is worn
partly upon t. back-side of
the head— Whilst their faces
and bodies wh. are not necessari-
ly covered is painted with vari-
ous colors according as fancy
or ability may dictate—

Deficiency of paganism

They have no word in the Sac-language for dependance. None for hell. ~~a~~ or filial affection or repentance, or obedience or law — none for the

Katees a Fox chief last
spring in a state of intoxication
fell ~~between~~ into the fire two logs where
~~they~~ were boiling sap turned
t. kettle over on to him and its
contents ran down upon his
face and bosom, and scalded
him so ~~that~~ he lived only a
few minutes —

11th Mon. At eve. was in-
vited to another feast. A large, fat
buck had been killed, and accord-
ing to custom a feast must be
made of him. As it was sup-
per time I attended. Found t. lodge
full, 50 or 60 present both of
men & women; most of t. usual
ceremonies had been performed
and the Maun-e-tho-mah-kah

were waiting upon t. com-
pany, giving to each his portion.

At one end of t. lodge were seated
upon t. ground in a ring t. old men and
chiefs around t. buck's head
with his branching horns - At
another place upon t. steps at the
side sat t. singers with their
flute and gourd shells - After
t. usual ceremony wh. is consider-
ed t. same as grace all began to
eat and t. fat buck was soon de-
voured. Then one went round
with a ~~pole~~ pail and collected all
of the bones wh. I understood were
to be burnt. Then followed t.
long speech or prayer by t. leader,
and afterwards a war-dance, in
wh. some thirty old men and
young took part - the whoop-
ing was exceedingly piercing closely

confined as I was in a small lodge, this continued for a few minutes and then all took their departure —

In t. eve. I requested t. chief to call his head men together as I had something to say to them. I then made a short speech upon the subject of temperance, setting forth its evils &c. and recommending total abstinence as t. only safe path. This was listened too very attentively and each sentence as it was interpreted was responded to by a grunt —

To this t. chief responded in a very animated & handsome manner. We have listened says he to what you have said and believe it to be all true I have myself thought strong spirits ~~it~~ to be some evil spirit - it. had taken this form and was going round destroying mankind. You have described this vice so ~~that~~ we have seemed to see it, but we are so weak ~~that~~ we are afraid that when we go abroad we shall be at~~tracted~~ by it, We formerly had some wise men amongst us and as they got acquainted with the white people and found out what a destroyer it was to t. Ind's they told their people that an enemy would be nothing to it and we see how true their prophecy was. It was for this reason we left t. Mississippi in order that we might get away from strong drink, and we came here hoping that by making some laws and by t. ~~restraints~~ of morals we might do it away—

You ~~say~~ saw yesterday what work it makes with our settlement and how we had to run away in order to get away from it: [referring probably to myself.] And as you have said ~~that~~ you hoped we should be happy we ourselves hope also ~~that~~ by some means it may be t. case—

July. 12th Early this morn. procured a passage to Ke-o-kucks Town on t. Iowa river ~~and th~~ set out in company with four or five Indians; being on t. return fr. their summer-hunt. To carry their packs they had ~~three~~ horses, & then ~~only~~ one other in t. company which I rode. Our course during the day was north-easterly and most of the prairies altho' we passed some fine groves of timber.

These lay high and dry, the grass abundant, and the soil black wherever it was broken. The old Indian said that it was good for corn as I have no doubt. There was rather a scarcity of water and we crossed only one considerable of a stream during the day & that was not large enough to carry mills. Some of the Prairies were very level and others rolling. As I passed along and saw the multitudes of flowers of various kinds and inhaled their sweetness was reminded of the words, of

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower is born to blush unseen
And waste its beauty in the ~~native~~ desert ~~air~~ air

And since the creation of the world the mowers scythe has swept over it nor has it been broken by the plough, but has been the haunt

Of the Buffalo, elk, deer &c &c-
and for them it has afforded a-
bundance of grass, where they
roamed until sought by
t. red man unmolested, but
now, they are all gone except
here and there a solitary elk and
some deer, and these fields
seem now to invite the la-
bors of the husbandman prom-
ising him a rich reward in
return. During t. day we
passed thro' two prairies of considera-
ble extent and entered t. third by
far t. largest which I have seen
The first part of t. ~~day~~ way
sometimes I could hardly any
woods at any point but it
seemed bound only by the hori-
zon. The greater part of it ap-
peared very fine, and would af-
ford pasture for vast herds of
cattle. We travelled until
dark and then encamped near
water. Was so much annoyed

by moschetoes, ~~that~~ I slept but little altho' I had a bar. It is some-times almost impossible to shield ones self fr. them, even with a bar they will keep a man a-wake by their buzzing and ~~will~~ find t. way under it unless secur-ed in t. closest manner—

But ~~I slept in~~ I passed t. night in quietness, and no danger came near for the Lord preserved me and blessed be his name—

Wed. 13th Rose by day-light this morn. the horses were brot. and by sun-rise or before we were again on our way— Our ~~cou~~ course more easterly & sometimes south of E. The prairie continued with little variation except we crossed one creek or ravine and saw rather more timber. It was however more rolling than when we first entered it— still the soil appeared equally as good. This prairie cannot be less than 20 miles in length, and continues to Skunk river. The timber on t. bottoms was thrifty and heavy and t. soil appeared excellent. When we reached t. river we followed it down some distance. Then took off all of t. buggy and rafted it across upon a little canoe made of a piece of peeled bark, whilst one swam and towed it, holding t. tow rope in his mouth!

I forded after trying in vain to float across in t. bark canoe—

The river is 20 or 25 rods in breadth, and the current where we crossed quite strong.

After cooking and eating both breakfast & dinner we again set out and soon entered another prairie. After travelling 8 or 10 miles we camped upon a ridge where

There had been an encampment some-time previous, and t. poles of their wigwams were still standing. Of these we constructed a wigwam with cloth of the Indians had and blankets and bark which afforded a fine shelter against t. rain wh. fell in t. eve. Here I could not but remark t. kindness of my heavenly Father in providing so comfortable a shelter, for t. eve before we encamped also in a prairie but it was some miles fr. a wood or any such convenience as was prepared just when needed. Surely his tender mercies are over all his works, and he regards t. least of his children if I call myself such—

As t. cloud lay off in the west where we could see t. lightning flash and hear t. thunder rain I inquired of ~~t. Indns~~ the young men who made it rain? One immediately replied "Kah-nah-make-on" (thunder) I then inquired who made t. earth &c?

One made answer (and he was by no means deficient in capacity) "We-suk-kah". I told him no but the Great Spirit —

They repeated t. inquiry two or three times as tho they had never heard of it before. And then after some conversation one said ~~that~~ "it was a lie to say that ~~the~~ Gr. Sp. made all things, he made nothing, but We-suk-kee" &c.

Again one of them asked me if I was t. Gr. Sp. man," meaning doubtless a prophet I [illegible] told him no, but t. Gr. Sp. spoke to us in his book. Before we lay down to rest I propose having prayer but they did not know what I meant —

I then told them it was speaking to t. Gr. Sp. and they concluded to be still. During prayer they were generally so and afterwards I told them something of what I prayed for &c - This I observed occasioned considerable conversation amongst themselves wh. I did not understand -

O that t. light of divine truth might shine upon them and dispel this darkness and ignorance, and they be led to see that their god is a lie, but that God is t. former of all things -

Thurs. 14th Sometime before sun-rise we were again on our way. The weather had changed, and a fine breeze fr. the N. made it pleasant travelling. We were now in t. midst of a vast prairie on our left we could perceive the timber in the horizon

Skirting its border like t. peaks of hills when approaching t. land at sea, and on t. right—nothing was to be seen but sky and land as far as t. eye could extend—

No living creature was to be seen except here and there a few solitary birds and nothing to break t. deep silence except now & then ~~their songs~~ a bird ~~one~~ cheered us with a song—

As I passed along with nothing to divert my attention or to be seen except t. hillocks a foot & a half or two feet high formed probably by t. gopher and upon wh. weeds and high grass had grown up, ~~the~~ thot. occurred to my mind, ~~that~~ here yet Towns and villages may arise ~~as~~ with as dense a population as any at t. East or South, to exhaust the treasures hidden in its bosom; and ~~churches~~ ~~be erected~~ the Church-going bell and the voice of prayer and praise arise fr. many a contrite heart as grateful incense to the Gracious Author of all things

~~[illegible]~~ whose paths drop fatness and who so abundantly blesses the earth — This prairie reached to t. Ioway river, altho we occasionally came near a grove of timber and passed thro some ravines and one small creek.

About noon we arrived at t. corn-fields of Keokuks Town, and called at an old mans lodge, where I left my company. Soon after some boiled corn & beans were set before me, wh. was very palatable after having ate but little during t. day. There were two or three families and the old man who appeared to be the head amongst them soon came and received me very kindly. They were now harvesting their corn, shelling, drying and putting it up in sacks. Whilst t. women were thus industriously employed, the men were lounging about atapparently entirely indifferent to all ~~that~~ was passing. After resting a few hours I took another horse, a young Indn. accompanying me and went to Ke-o-kuks Town about 2 miles distant. When I arrived heard of a canoe ~~that~~ was just leaving for t. Yellow Banks and went on board immediately and descended, a few miles below the mouth & there met with Black Hawks band wh. had encamped for t. night upon the bank of t. Miss-ri

A little below t. mouth of t. river wh. is about 12 miles fr. t. village t. Indns. called at a white mans house Mr Jemisons and unbeknown to me bot. whiskey altho. I told t. people not to let them have any. The old man full of zeal to know who I was

&c; made many inquiries,
& when I told him my object in
visiting the Indns. He says "they
cannot be christianised until they
are moralised. Learn them to
work and go to work with them
and teach them ~~to~~ how to farm
that is the way to do them good" &c-

At t. place where we came up
with Bl. H. I found a white mans
house near, with whom I turned
in and was kindly treated. Neither
t. man, nor his wife professes,
but seemed favorably disposed
towards religion. After prayer
I retired but was soon awoken
by an Indn. who called t. man as
t. Steam Boat was coming.
On board of this ten of t. party
took passage for St. Louis. Bl. H.
was going but for some reason did not.

Fri. 15th Quite early was called for to start. When I arrived found a passage provided for me on board Bl. Hs large canoe, and here I also met with his fam-

There were 5 canoes and perhaps 40 or 50 men, women & children

As I passed along was often much amused with the jokes and pranks of Bl. Hs son. He is remarkably tractable, can imitate almost any sound of human voice or of any other creature, and soon comprehends an idea. He has learnt considerable english and some words speaks very plain - I could not but admire his noble appearance, his vivacity and playfulness which seemed to have nothing of malice or evil intention and t. kindness of his disposition. As I looked round and saw many pleasant and intelligent countenances, I thought what excellent and useful men they might make if enlightened by the gospel, but now spend their time and talents to no valuable purpose and unimproved.

When we arrived within two or three miles they stopped, stucked their spears in t. sand, put on their ornaments and painted their faces, &c and Bl. H. put on his best suit wh. was mostly english.

About 10 o cl. arrived at t. yellow Banks (Ah-quah-wuh-keek)

There met with Dr. Russell with whom became acquainted when here before and was kindly received by by himself & family—

Ascertained ~~that~~ t. chiefs of t. Sac. & Foxes wd. be absent for some days at Rock Island. Spent t. remainder of t. day in adjusting my affairs, and in ~~persuading~~ getting t. Indians to prepare a map of their country.

Sat: 15th ″ Early this morn. heard a steam Boat coming up t. river. ~~There~~ On board of sh. I saw a gentleman fr. Monticello Lewis Co. Mo. going to Prairie du Chien in order to purchase claims of t. half breed. He informed me ~~that~~ in L. Co. there were 15 or 20 presbyterian professors of religion, and fr. 180 to 200 inhabitants ~~and that~~ they were trying to form a church.

Held a short-conversation with Bl. Hawk. He said ~~that~~ t. Gr. Sp. made all thgs. and ~~that~~ t. he then made two places for t. red & white men to go to after death. but ~~that~~ t. bad of every kind would be sent to hell or Muche-manitoo aindot– The red man could go to t. W. but t. white to t. E. (or South)

Mr Chase ~~[illegible]~~ brother in law of Mrs. Phelps said ~~that~~ Mr Patterson Publisher of Bl. Hawks Life so called informed him ~~that~~ he got t. contents of that book fr. Mr LeClere and Geo. Davenport the Indn Traders–

Sometime after had a conversation with Bl. Hawks son. Found him much more favorably disposed

towards receiving instruc-
tion, than he was yesterday -
He however imagined that
it would be difficult to learn
to read and write, and that Ke-o-
Kuck had said t. same -
That "perhaps if t. young men
& women both went to t. same
school they would be all t. time
courting"! One of t. young
men with him was dressed
pretty much in t. native style
having his face painted a little
and his wah-ne-yah-pen-ne-wen
upon his head, and a more pleas-
ant or mild countenance
I have seldom seen -

This afternoon had an interview
with Black Hawk and his friend
.. his son also was
present - Dr. Russell inquired
of him if he ever gave a history

of his life to Lee Clerc or Mr Davenport. He said ~~that~~ he did but he never ~~told him~~. ~~that~~ he wished him to make a book, and he heard of it last winter only but was not pleased with it. He told the people at Rock Island or Mr D &c. ~~that~~ he wished to live in peace like t. white people and go to war no more —

In respect to Slavery and the plan as laid down in that book he never said anything about it, nor did he appear to know anything about it —

In respect to their origin he said ~~that~~ their fathers had told them ~~that~~ they came fr. Quebec, After they left Q. they went to Det. then to Mackinaw, then to

Green Bay, then to Chicago, then across to the Wiskose and then to Rock Isl. or Rock river. — That his Great Grand father was made head chief by t. French people after he had fasted four years being angry with an enemy and wishing to go to war with them. That then the Great Sp. told him to go and he should meet his father the French, he did so and was made chief — He said also that their fathers had told them that t. world was once destroyed or drowned by a flood and almost all t. people were drowned. It was occasioned by We-suk-kas' killing the devil, because he had killed his brother (i.e. Ke-sack-kas) After t. death of his brother he cried a great deal and fretted and t. Gr. Sp. told him to go and kill the evil spirit. He did so and t. sett- brot- in t. flood-

He appeared unwilling to say anything about their Meshaum, but said ~~that~~ it was t. same as t. flag amongst t. white people: ~~[illegible]~~ ~~[illegible]~~ all followed t. man who carried it— He said ~~that~~ he was pleased ~~with the~~ proposal to have forms but neither their grand father t. French nor their British father, nor their Great father t. Pres. of t. U. S. spoke to them about it having Teachers.

Then they may be saved, and be forever happy,—

And this is the desire of your friend, in respect to yourselves and all your people.

This all I have to say,—

your understanding and supposing ~~that~~ you do not know ~~that~~ taken even in small quantities it is a slow poison and in large soon destroys life—

To manage all of t. affairs of your nation all will call for t. exercise of your best judgement, never injured by strong drink. And as this is a weakness of yours to be fond of it, and when it is offered you think ~~that~~ you must take a little, I hope therefore for your own good and t. peace and welfare of your nation and village ~~that~~ You will now make the se-

x rious resolution never more ~~to touch~~, or ~~taste~~ or handle ~~that~~ poisonous stuff, and ~~that~~ after you shall have well explained the subject to your people that you will make a law that a single bottle of it shall never be brot into your village and if at any time it is that it shall be immediately broken, and that you will appoint suit men to see to it ~~the~~ ag will be sure to do their duty—

I have before mentioned to your chief how it makes a man a fool, and like an evil spirit who is bent on destroying mankind,— how it sinks him below a brute,— destroys his mind, and all of the tender feelings of his heart—

How of friends it makes enemies and how such often shed each others blood; or else they are destroyed very soon by sickness, or by falls or freezing or drowning—

~~It~~. The tender and kind father it makes worse than a brute so ~~that~~ his children in fear of their lives run fr. him as fr. an enemy. In short strong drink soon destroys ~~all~~ everything in man that is good and praise-worthy, and changes him into a living mess of corruption and his poor body soon tumbles into the grave — and his memory is blotted out forever — ~~that~~ ~~[illegible]~~ It is so hard in the sight of God None who have got drunk even but once ~~[illegible]~~ if they have done nothing besides ch. is bad can ever go to heaven, ~~the sin is so great in the sight of the Great God~~ unless they are sorry for it ~~confess~~ confess it to Him leave it off ~~[illegible]~~ and believe on his Son Jesus Christ —

He spoke then engaged with great energy and was quite eloquent altho. broken down and tottering under the weight of years. nd his influence in t. vigor of manhood must have been great —

In t. eve. called upon family near and inquired of little 8 or 10 years old, as I was waiting for her mother to come in, who Jesus Christ was; she ansd she did not know; I then asked her if she had never heard ~~that~~ he died to save sinners, she said no. This little girl also said she had never heard of a S. S. altho. her grandmother had been a member of t. Methodist Soc. — I gave her such

instruction as I thot
suited to her age and condi-
tion which she listened to as
did also an other little girl
very attentively — Alas how
much are t. minds and hearts
of children neglected by parents
in this region of country —

Blessed be God that I can
close the week under circum-
stances of so much mercy —
I have stopped here for t. pur-
pose of passing t. Sab. and omitted
an opportunity of going on
board the steam Boat to R.
Island, because, ~~that I [illegible]~~
I should be more agreeably
situated here than in that place

Closing with Aug. 16

No. 5

From Keokuks village to Yellow Banks whither I went after my arrival fr. Appenoose 30 miles-

From t. mouth of t. Ioway to Yellow Banks 20 m. fr. Yellow B. to the head of the Des Moines rapids 50 from the latter place to t. mouth of the Des. M. r. 15 m

One grain of Quinine when there is no fever and ague, and two just as it is coming on shd. be taken.

No. 5.

Aug. 17th 1834.

Sab. Arose about sun-rise and had a season of devotion Felt rather languid as t. weather was very warm.

Prepared to go out to t. Bluff to preach. Went to my trunk to get some thgs. wh. I had left in t. store, and found it open and men transacting business as tho: it were a week day. Distributed a few Tracts and left them— Rode with a young man William Mason a member of t. ~~[illegible]~~ Reformed Baptist Ch. alias a Cambellite to the place of meeting. When arrived found ~~that~~ another appointment had been given out by a Rev. Mr Morrow

I felt that I had occasion for gratitude, that I here had one more privilege of meeting with t. people of G. and uniting with them in the supplications and songs of praise to God after having been deprived of t. privilege for ~~two~~ 3 Sabbaths, during wh. time I was either unwell or had been amongst t. Indns.

Mon. 18th

Ascertained this morn. that I could obtain no interpreter here, and must go to Rock Isld for one.

Hoter interpreter for Mr Phelps informed me, that the Pottawottamies could understand t. Sac. languages, & so could the

Shawnees and Kik-a-poos.

Called upon Dr Russell and had a short interview with him at his house. Found that he had been a member of t. Pres. Ch. in Hudson Por. Co. O. but has sadly relapsed, his decline appeared to commence with some difficulty with a members of t. Ch. there, and he had come to t. conclusion, that he should not connect himself with any other Ch. &c.

I expostulated with him and entreated him to return & do his first works. I fear that he will be left to judicial blindness ——

Cause of the Black Hawk war in 1832.

Dr. R. said that he considered one cause of it. the in-

indecisive manner in wh. Gen. Gaines managed in 1831. in removing him fr. t. Isld. For Bl. H. told him that he did not dare do it and called him a woman wh. was considered as a very great reproach indeed amongst Indns. to use such a term —

And t. next year when he crossed t. Mississippi he did not think, that Bl. H. really intended to fight, but that he meant to raise corn and in case of war that t. Pottawottamies & Winnebagoes would help them. In addition to this he thot. that Ne-a-pope who is a Winnebago and t. Winnebagoes themselves helped the matter on and encouraged him in going to war —

He also stated, that he presumed, that at t. time of Stillmans defeat, he presumed, that Bl. H. was prepared to accept of almost any terms, and had his flag been respected which he sent in all would have ended there —

Opinions of t. Indns. respecting t. war.

Such as are attached to Keo-Kuck Dr. K. says. think that Bl. H. has ruined t. nation, & that t. war was wrong. but those attached to Bl. H. think, that he was ~~probably~~ in t. right. —

And that many in the nation do not feel very friendly towards t. white people, and that probably Bl. H. is amongst t. rest ——— Of this latter affair he did not appear certain —

A brother of Mr T. stated that at a former Treaty he thot. in 1830 when t. land E. of R. I. was ceded to t. U. S. Bl. H. was opposed to it & wd. not sign it but it was signed by all t. other chiefs. In 1831. the indecision at. Gen. Gaines manifested was one cause of t. war. And then t. next year t. white inhabitants had become very much exasperated and when Bl. H. crossed t. River and went up statements were made that he had gone up with his warriors to the State govt: whereas they went up with their families, and he said that he had no idea that when he crossed over he had any idea of going to war, he meant without doubt to go and raise corn, and if necessary he meant to fight for what he considered his right, i.e. to t. land wh. he had never consented to part with and upon wh. he had said he would live & die —

And when he went up R. river he did not intend to fight until he considered ~~that~~ he was obliged to. He sent in a white flag but his men were attacked by Stillmans and part killed and t. rest driven back. They then mounted 30 or 40 of their warriors & sent them out to attack the whites in order to keep them back whilst they could remove their families which were within a mile, and they had no expectation that t. whites would retreat but at t. first fire they retreated, & so t. Indians, pursued after and killed numbers—

Mr. T. also stated, that he considered t. barbarity of t. whites as great as that of the Indns; for they would kill the women & children indiscriminately.

And his brother came very near having a skirmish with a captain White because he would not deliver up Tama a friendly chief and 2 or 3 others with him, who had put themselves under his care for the night- having come ~~up~~ up the river to his trading Post in order to know what the military movements meant & whether they were going to attack his village wh. was about 10 m. below— This Captain declared that he would shoot these Indns. and threatened to burn Mr Ps. Store and buildings if he did not give them up - The matter proceeded so far, that t. said Capt. ordered his men to fire off their guns & re-load ready for action, and Mr P. also ordered his men having 7 or 8 as a guard about him to fire off their guns and re-load this they did each man having two guns - In t. mean time Mr P. said that Turner shd. not be given up unless t. neighbors whom he had sent for shd. say, that he must -

But when they came in the brave Capt. had become less imperious in his demands, and not choosing to risk a battle permitted the neighbors to to form and escort Tama to the river wh. they accordingly did and so he departed in safety — O Shame to the white man who calls himself a man, a human being, or makes any pretensions to civilization and who can be guilty of such cowardly and disgraceful deeds as to wish to destroy t. innocent ~~with t. guilty~~ and defenceless with the guilty!!

19 Tues. Fore part of this day spent in writing to Rev. D. Greene, and gave t. result of my labors thus far. In t. P.M. had another interview with Dr. R. & found t. state of his mind no better, but have reason to fear that he is drawing back — Alas! to whom will he go, and where can

a more gracious Savior
be found than, the Lord Jesus Christ.

Indians ideas respecting
different manner of life from
t. white people.

The Gr. Sp. made us dif-
ferent and put us upon this Island
and intended ~~that~~ we shd. live so.

But you have horses, saddles
and bridles just like t. white peo-
ple; all of your bridles were
made by t. white people.

The clothes you wear is made
out of the same kind of stuff
~~that~~ t. white peoples are; White
peoples clothes are made out of wool

~~of them appear just the same you do yr. blankets and they are made of~~

the same as your blankets,

The calico of which your shirts are made, and your breech-cloths were made by t. white people, You wear t. same kind of stuff for t. greater part of yr. clothing ~~that~~ t. white people do. You only wear it in different manner but it is t. same kind of ~~stuff~~ —

You have guns and traps the same as t. white people, & t. powder and t. lead also were made by t. white people and you find it not only convenient but absolutely necessary to have these thigs and that you cannot live without them

So that a greater of the thgs. wh. you use your hoes, kettles, cups, knives, spoons &c. ~~are~~ were all made by t. white people and are just such as t. white people use -

Besides all of the tea, coffee & flour you have as well as the salt wh. you make use ~~of a~~ come fr. t. white people and are just such as they live upon.

Dont you find all of these things not only very comfortable and convenient; but really necessary and that you could not live without them?

Before t. white people came to this Island you had none of these things. And do you think that it has made t. Gt. Sp. angry because in so many things you live like t. white people?

And do you think, ~~that~~ as you now live in part just like t. white people, ~~that~~ it would make him angry if you should live altogether like them?

Ind. But t. Gr. Sp. has always ~~taught~~ us to live in this manner, and we shd. insult him now to leave this way for a new one—

If it is pleasing to t. Gr. Sp. ~~that~~ you shd. live in this manner, why is it ~~that~~ t. Indns are so poor & wretched, and why are they disappearing like t. leaves of autumn? If the Indns manner of life was pleasing to t. Gr. Sp. it would not be so— Once t. white people were not as they are now they lived differently & had another religion, and then they were just so poor & wretched as t. Indns. are now.

But t. Gr. Sp. did not sp. to them fr. heaven with his mouth, nor did he send down a prophet to tell them they must turn and live new lives, but good men went to them and taught them and carried t. good book to them — By & by some were pleased with their talk & threw away their old religion & got this ch.: the good white people have now they then learnt to read &c. and then t. Gr. Sp. began to do them good, to increase

them in number and
gave them a plenty of such
things as they needed to live
upon. ~~This is so now and has
been~~ It has been so ever since
and is so now whenever any
people live such a life as is
pleasing to Him then he increases them and will not let
them go hungry or suffer fr.
cold and to live poor and wretched—

The Gr. Sp. is able to change
our hearts and when he wants
us to change he ~~can~~ will do it
or tell us we must change
our way of living &c—

But He did not change t.
white people in this way, once
they said an other religion and
were very bad, as well as very

wretched, and they were changed by littening to good men wh. went amongst them and wh. He sent just as He will now send good men amongst you if you are willing to receive them, who will teach your children & young people and also how to live well and happy even in this world—

This is t. way t. Wau-pe-nok-nees, Cherokees, Choctaws &c were changed—

Fri. Aug. 22d Felt rather unwell this morn. consequently have accomplished little this day.

This P.M. two Fox Indns. living about 70 miles distant, arrived having come with skins in order to purchase whiskey. They were meanly clad, and their blankets much worn and dirty— But all of their skins excepting a very few small articles of trifling value, were exchanged for their favorite beverage, of wh. they received forty six bottles or about 11½ galls. at 25 cts. per bottle or one doll. per gall. Whilst purchasing I told one what would be the dreadful consequence of drinking the Sko-tu-wa-bo, but in the true spirit of a drunkard he replied "a little was good sometimes" ~~the [illegible]~~" and did not choose to dwell upon the subject at all –

They were very hungry when they came and said they had eaten nothing since they came from Keokuks' village. Fortunately one of the casks refused to do its office and away ran merily at first the liquid poison but after at length after much dauling of bees-wax &c. they succeeded in in confining at least until they got away —

Dr. Russell informed me that he had known them to steal horses from each other and sell them for 6 or 7 dolls worth of whiskey, and the old Chief Ke-o-kuck had ~~[illegible]~~ recovered or taken back one or two sold in this manner.

Thus t. white people will receive for any price, altho not an eighth of t. real value the property of t. Indians & let them have whiskey in return, in defiance of law and the dictates of humanity not mention gospel principles — Surely a fearful doom must await them when they stand before the judgement seat —

Another man Mr Chase said that he had seen Indians sell blankets to t. white people for 8 bottles of whiskey & perhaps it would be half water, and 3 or 4 yds. of calico for shirt they had given 50 cts. per yard for 2 or 3 bottles. And that he has known them to sell good ponies worth 40 dolls. for 30 bottles of whiskey —

Sat. 23rd. Weather cooler. Spent most of t. day in writing. At eve. just as I was making calculations for spending t. Sab. at that place, saw t. light of a Steam Boat and concluded to go on board.

About 9 o'clock it arrived and I ~~bo~~ bade t. people adieu and went on board. There met with a promiscuous company & amongst t. rest L. the interpreter whom I employed at Appanoose's village on t. Des. Mo. r. last in state of intoxication. and learnt fr. him that Appenaoil was also on board but drunk—

Met a Frenchman by the name of Brishnell who lived at t. m. of t. Det. R. and related t. awful death of a Fr. called Kaddo. He was a notoriously wicked man. It was said that he by his wife a few years ago killed a Menominee woman and cut her almost all to pieces with a knife, & then threw her into the river— Ever since then he had been afraid to be alone in a room but would run out as tho frightened at something.

— was horribly profane and a drunkard. At times he would look round and start on a sudden and run saying that t. dead & t. devil were after him—

At times they were fearful that he would make away with himself & so they watched him; but a day or two before his death he was at work on a steam boat, they got him to do this thinking to divert his mind—

But nothing availed to erase fr. his memory t. heinousness of his passed offence, and judgement it would seem lingered not, a night or two after this he died in a sitting posture as I was informed holding himself up having his hands clasped round a post or stake struck in t. ground !! But O their end their dreadful end ! —

Was much disturbed during t. night and slept but little—

Sab. 4th Arose & found to my sorrow that we were at a considerable distance from Rock. I. for I had expected to arrive early in the morn-

Nothing was congenial with t. spirit of the Sab. I however distributed Tracts amongst the passengers & others wh. were kindly re~~At~~ceived. After a while & appear-ance ~~t. [illegible]~~ t. chief had become sobered so much as to be able to converse. he treated me very kindly and invited me to go and sit with him —

The Boat proceeded very tardily & did not arrive at t. Island until about noon. There I found a great crowd of soldiers and others upon t. bank. ~~Wher~~

There for t. first time met with Gen. Street, t. present Agent of these Indns. He was just going on board to return to Pr. du C. was received and treated by him in a very polite manner and introduced to him t. object of my tour —

Col. D. said he would invite me to take up quarters in his family but his wife was sick —

At length I had my baggage conveyed to the agency house, where none but t. black-smith resides — When I entered it seeing what a change had so recently taken place, — The change fm. t. hurry and bustle of t. Steam Boat to ~~meet~~ a place where no one dwelt and t. idea that it was the holy

Sabbath, and there were none there who properly regarded it made a most melancholy impression upon my mind, and I long to find a place where congenial spirits might be found — As soon as possible I left and went over on to the main land but found they had no meeting accordingly one was appointed at 5 o'clock, at wh. a few attended, as t. notice was not general — Spoke fr. a part of t. 3d chap. of t. 2d Pet. and t. people appeared very attentive. I brought to view t. end of all thgs. and what manner of persons we therefore should be —
O Lord bless thine own word & may I and all be quickened by it.

Mon. 25th Spent t. day in procuring an interpreter and making calls — Had another conversation with Mr D. t. Trader. He mentioned t. Indian custom respecting putting a murderer to death. The murderer may make it up by presents if disposed altho' sometimes, t. friends are a long time in consenting to receive them — But when they do all is made up ad goes on as before —

But if it is not t. murderer will not flee.. but waits with stoical indifference for some one to come ad execute as they think t. claims of justice — But he must not killed in his own wigwam if so t. one who does it is liable to have his own life taken —

An Indian a few years ago killed t. br. of t. Win. prophet. the murderer waited in his lodge for them to do with him as they pleased, as no efforts were made to make it — soon some one asked t. prophet why he did not go & kill that Indian for he was waiting — he immediately took down his gun ad went to t. lodge, told t. Indn. he had come to get pay for killing his brother — the other replied "Take it" ad then threw open his blanket. At this t. pr. levelled ad shot him dead on t. spot — But his wife when she returned made gt. lamentation ad threatened to kill t. pr. because he had killed him in t. lodge —

Further particulars respecting t. Sacred Feast—

Mr D. said when a sacred F. was made for t. Gr. Sp. t. one who made it ate nothing altho. he might have fasted for two days previous, but left his place for t. Gr. Sp. and is engaged during t. whole time in chanting their sacred songs—

And if a dog gets so much as a bone, t. whole feast is polluted, but every thing wh. is left must either be burnt or buried—

Recrossed t. river and lodged t. night at Mr Casey, a methodist professor but a vender of ardent spirits— There I met with a man fr. t. State of Maine a Mr Cragin. A Mr Smith who was sick and who had lived four or five years with t. Sac. & Fox Indns.

Burial of He-o-kuck's nephew as related by Mr S.

The burying place was prepared by making a paling of stakes. Within this t. corpse was placed in a sitting posture, with his gun, knife &c &c all by his side — then Ske-o-k. leading up one of his best horses put t. bridle into ~~the~~ hand of t. dead, and then shot t. horse — Mr S. inquired of him why he did ~~that~~, "Because" says he "I do not want to have him go on foot" meaning to t. West —

June 26th Passed t. day in obtaining horses & preparing to visit t. villages on t. Iowa & Cedar rivers — passed t. night at t. Agency house —

Wed. 27th Set out about 9 o'clock with a lad named Joseph Goke on my tour — We had not travelled far before we found that Mr Le Clere t. interpreter had directed us wrong

We soon turned back after having travelled 2 or 3 miles out of our way. After we found t. trail and ascended t. Bluff, very soon we entered a vast prairie wh. continued without interruption excepting in one instance we passed thro' a hollow, and thro' wh. a small brook of excellent water run ~~[illegible]~~ to the Red Cedar river a distance of about 40 miles. Sometimes we passed near groves of trees and most of t. time could see timber around at others nothing scarcely was discernible but sky & land as far as t. eye could reach—

At t. distance of 4 or 5 m. fr. t. r. we ascended a high ridge fr. wh. t. river could be distinctly seen and then descended into a deep valley wh. appeared all a sandy plain as tho it might have been t. bed of a river or Lake—

Seeing no appearance of any human beings we travelled on until we came to t. river and it was now after dark, so that t. horses could with difficulty keep t. trail and

t. moschetoes were very thick
& we began to think of camping
but concluded to take another trail
wh. soon brought us to t. cornfields
and where we found a number of
families harvesting corn. Thus
a gracious providence conducted
us to t. habitation of men, where we
were kindly received. As soon as
we had turned our horses out
some Buffalo meat and tallow
wh. is a great rarity with Indns.
were set before us. After this
I lay down to rest and very
quietly excepting some an-
noyance fr. t. moschetoes, and in
t. morn. felt refreshed and rested
fr. t. fatigue of t. previous day.

Thurs. 28th

The old woman was a half breed.
I inquired of her who made t. riv-
er &c. "Man-i-to-wuk" she replied
By this she meant t. Gr. Sp. and
We-suk-ka. These said she
again made t. men and all thgs.
I inquired of her where W. was & she
said she did not know

Seeing some ears of corn wh.
had t. husks carefully folded up
& tied at t. top hung up to dry, I in-
quired what they were for? They ~~[illegible]~~
said that they were for t. boys to eat
during t. winter after they had been
fasting. Sometimes they said they fast-
ed 6 days, and after this they give
them only the fourth part of an ear
or four rows. I inquired why
they fasted, they said that t. Gr. Sp.
~~love~~ might would love them and make them
good warriors ~~hunters~~. They had to do this
on account of their enemies t.
Sioux for they were often killing their
people. I inquired if ~~they~~ t.
boys prayed while fasting they ans.
no. for they had none to teach
them to pray. I inquired if she ~~ever~~
ever prayed she said no for she had
and did not know how
never been taught but if some
one should come & teach her she should
then know how. I then asked them
about settling down & having farms
&c. They replied they would like
it but perhaps t. chief would not.

I spoke a few words to them about
Jesus C. and his dying for us &c.

The old woman made light of it

and said she did not believe it. After I spoke of t. resurrection Hell and heaven and she listened very attentively. She said she had never heard of these things before — How invaluable to man would be t. light of the blessed gospel wh. now they have never heard of and are entirely ~~of~~ ignorant and destitute of t. blessed hopes wh. it inspires. In my season of devotion felt to plead with great earnestness ~~that~~ God would shortly visit this benighted nation in mercy —

After breakfast wh. they prepared wh. was boiled corn and buffalo meat we ~~rode~~ crossed t. river which was above mid-side for the horses, and 25 or 30 rods in width of rode about a mile to Pow-we-sheaks, a fox village, wh. is beautifully situated near the banks of t. Red Cedar river and a large fine prairie stretches out to t. West for a great distance. This village consists of about 30 bark lodges, some perhaps 12 feet in length and others 40 or 50

and about 15 ft. high.
Whole number of souls estimated at 4 hundred.

When I arrived at t. head Chief lodge they were preparing for a sacred feast, having killed a buck, & according to custom a feast must be made—

After t. usual ceremonies were over we were presented with a bowl of boild corn & venison—and soon after this nearly a lodge full was invited in and t. fat buck was soon eaten up—

Interview with t. Chief.

As soon as convenient after t. feast was over I sought an opportunity to mention my object to P. P. is about 40 years of age of rather a stern appearance, and rather more than midding size, & is well built. He wore a black hand kerchief round his head, and ~~and~~ leggins, moccasins, and a blanket completed ~~formed a part~~ of his dress. A large medal is suspended from his neck with Gen. Jacksons profile upon it [illegible] views of education:

He said he should like to have two or three educated for interpreters &c but he did not wish for ~~to have~~ a school for he wanted to ~~have~~ his young men ~~for~~ to be warriors; and they did not like to be confined in a house —

Farming.

He said they could work the ground with a hoe, and did not wish for a plough, and they did not wish to raise more corn, than they wanted — He said he chose rather to hunt for a living, and when I by the time his children grew up told him in a few years there would be no game &c. he replied they would be all dead before that time. I told him this could not be the case if they altered their manner of living &c — But our way is best says he."

He said ~~that~~ the Gr. Sp. had made them to fight & kill one another &c. I told this was not pleasing to him — but to love one another &c.

Ideas of their state after death

After they died he said they carried victuals to the grave for the dead to eat. I told him ~~that~~ the body ~~the~~ turned to corruption &c and that soul was a was a Spirit he could not eat.

He said that t. Gr. Sp. had given them their Meshaum. I enquired how he knew it, he said this was made known to them by dreams when they fasted. I asked him if t. bad Spirit could not speak as well as t. good? he said they knew when t. bad & when t. good Spirit spoke.

He mentioned their ancient wars. That they were most all cut off only a few lodges remained, & ~~it was~~ their Meshaum was all ~~that~~ saved them. That ~~they~~ first they were driven fr. some place to Green Bay, then to the Wisconsin and afterwards to Rock R. and that most all of t. nations were against them.

I spoke to him of Jesus C. and t. last judgement. He inquired if ~~it was~~ all t. ground shook ~~that~~ that ~~God~~

Jesus says he made t. earth and all t. people on it. We-sak-ka and t. Gr. Sp. and ~~that~~ t. latter made t. red man different fr. t. white. I replied ~~have~~ they different the red man has a body & soul, ~~to~~

food sustains him and most of your clothing (pointing to ~~his~~ various articles of dress) is just like the white man's? and how do you differ? Finding an answer difficult he immediately turned the subject of conversation.

Again he said "If we should move change we should all be sick & die off" — If this be so I replied why is it that those nations of Indians have changed live longer, and the Great Sp. gives them more than they had before. Before they were very poor &c. but they have enough to eat and wear so that they do not go hungry or suffer with the cold.

Here he also evaded and spoke of something else —

I showed him some specimens of Ojibway writing with wh. he appeared much pleased, & examined them very particularly, but said it was difficult & his young men could not learn —

Finding it to little purpose to converse about civilisation I spoke to respecting Jesus C., his coming down from heaven to die for us &c. and where he is now. He inquired if when that God died it was t. time when all t. ground shook.

But I told him that Jesus C. wd. come again. and then by means of a picture explained pointed to him t. scenes of t. last judgement, - the resurrection of t. dead - the separation of t. righteous from t. wicked. Where each would go, and also t. wicked were &c. He then said to t. interpreter that he did not wish to hear me say any more for it made him afraid - afraid that he shd. dream about it =

Sometime after this some likely looking young men came about me and I showed them t. Ojib-way writing with it. they were much pleased. I then asked them they should like to learn. They said that they had none to teach them. I asked them if they should like to have some body come and teach them? They said they did not want to learn for they wanted to kill Scot— To these I also spoke respecting t. future world & t. resurrection, and some listened ~~with~~ attention whilst others made light of it and turned away—

Just at eve. an old man called to me with whom I had spoken before at his lodge. Whilst he sat there, it was reported that some Siox were camped near and in t. morn. they were going to have a fight. He then inquired after I had told him something of t. bible required, If they went out to fight - if they got that good and carried it: it would help them? I told him no, but when they understood it they would not go to war—

About dark It was reported that there was whiskey below and one and an other started off and very soon t. sound of revelry was heard, wh. continued during most of t. night - and frequently they passed thro. the chiefs lodge bellowing in a state of intoxication — still none interrupted me and I rested in safety -

Fri. 29th Rose early and went down upon t. bank of t. river in order to have a season of devotion. Whilst there I heard again t. song of a drunken party coming up t. river - Soon I returned & found they had been riding our horses during t. night having taken them without liberty. I made a complaint to the Chief P. but he had also drunk and he would do nothing about it and besides was very imprudent in his language saying that I had no business there &c. Wishing doubtless for a drunken frolic and money to purchase liquor he wanted to have me give one of his young men 2 dolls. to conduct me to the O-ug village than t. one. before one had agreed to go for one d. but now he was off drinking and could not be found. After I had left his lodge and was preparing to start he came out after me & still wished to know if I did not want a guide. But I gave him t. same ans. as before, however a gracious providence kindly furnished us with a guide a part of t. way & t. rest we found no difficulty in following t. trail— Leaving t. village with a sorrowful heart to see how deeply its miserable inhabitants were sunken in degradation and superstition, & spiritual darkness, and beseeching God to have merry I followed my guide down t. river, passing some ~~In~~ cornfields where they were harvesting &c. I crossed t. river by fording, and found t. current strong and t. water in t. deepest places came up to t. mid-sides of t. horses.

The Red-Cedar r. Mus-qua-awo-que-ke-we is a very fine rapid stream the current not less than 5 or 5 1/2 miles per hour.

It is 25 or 30 rods wide and t. water clear & good, banks sandy and upon t. western side high & bold. We soon entered an extensive Prairie Mus-ko-ta and soon came to a fine spring of water. After this I saw ~~none~~ no water suitable to drink until I reach t. Iowa r. a distance of 20 or 25 miles.

Occasionally I passed some groves of oak; still there was a scarcity of wood as the Prairies were very extensive—

Whilst pursuing our way we met a Menominee woman who lives with t. Fox tr. on her way to Pow-we-sheek's village. She had her little son upon her pack-horse wh. She said she bought for 30 bottles of whisky.

About t. middle of t. P. M. I reached some Fox lodges situated upon t. banks of t. Iowa. Here we made a short pause & refreshed ourselves and horses— after wh. t. old man set us across t. river in a canoe and t. horses swam— The river was ~~[illegible]~~ here rather narrow and rapid perhaps 25 rods in width.

Immediately after I ascended A. t. bank of t. river ~~we~~ came to Wau-pel-lahs the head chief of t. Fox ~~village~~ Nation. As he was absent I made only a short pause and most of t. people were out at their corn-fields—

Dreadful effects of jealousy. At this village I heard ~~that~~ a man killed his wife a few days before with a billet of wood and then cut off her nose and ears— and had since absconded—

Probably this horrible act was occasioned by feeling of jealousy towards her. I was informed that cases often occur of husbands being jealous of their wives hardly permitting them to be out of their sight or speak to another man—

But if goaded onward by such

feelings he cuts off the ear or
as is sometimes the case in
nose of his wife, no notice is taken
respect to cutting off the ear
of it, as they have no laws for the
punishment of any crime, even
murder may be expiated by
presents to the friends of the deceased,
as it is not considered a capital
offence against the community
at large but only of individual
wrong— If however the affair
is not thus made the murderer expects
to suffer death wh. he and the
friends also consider as a ransom
for the deed— As for example
the murder of the Winnebago
prophets brother a few years
ago. (see a few p.p. back)

Wau-pel-lahs village is
delightfully situated upon the
banks of the Hak-o-to-se-ke-wey Iowa
river upwards of 20 miles from
its mouth. There were but few
lodges and those in a miserable
~~state~~ Gen-

erally to appearance and irregularly situated, but they appeared more cleanly within than I anticipated at first sight.

I dismounted and entered one and conversed a short time with an old man. shortly others came in one having a pistol finely studded with brass-nails and all anxious to know where we were going.

Our way to Ke-o-kuck's village, wh. was 8 or 10 miles distant lay thro' a large, high prairie intersected by one small brook only on t. banks of wh. grew some trees. As I passed along having t. river on t. left and the prairie on t. right extending almost as far as I could see I could not but admire t. beautifulness of t. prospect as t. sun was now just going, and shed a mellowing brightness over

everything around, whilst
all was calm & still in t. elements
as a summers eve. But upon
these beautiful plains no tool
of t. husbandman has ever been lifted
and their fertill soil seems
to labor to send forth a plentiful crop of flowers (of wh.
there are a great many kinds)
or grass only to waste their fragrance
in the desert air or rot and become as dung upon t. earth.

Reached the village a
little before sun-set and as I passed along the little half naked children were crying
how. de do se. and all were busy
in preparing to leave for their
hunting ground—

As I entered H.s. lodge
found him sitting at one end
upon a mat with all of t. dignity of a prince. He is not
tall

but thick set and fleshy and has an open, expressive countenance. He received me very politely and ordered me to sit upon a mat near him—

Soon the saddles were taken fr. our horses and they were turned out, and he directed his young men & wives to prepare supper for us.

A young man then kneaded some dough, altho there were a plenty of women around, and a woman fried ~~some~~ it— ~~cakes~~ Then some pork was boiled and tea made, wh he set before with loaf sugar to put in it.

As he appeared distant I conversed with him but little and sometime after when I went out of t. lodge he told my interpreter, that he knew what I had come for, but he did not want to hear any thing about it.

All appeared to be mirth & hilarity in t. village - the beating of t. drum, singing and yelling continued to a very late hour in t. night. Whether they had liquor or not I did not certainly know however one old woman came twice into the Lodge during t. night in a state of intoxication —

Sat. 30th

Early in t. morn. our break-fast was prepared, wh. consisted of t. same fare as we had had the eve. previous, and our horses also were sent for wh. had been put across the river.

and the old man indicated his wish that we might depart.

Soon after breakfast I went to visit Pah-ship-pe-hos the head chiefs lodge, as he is so considered by t. people themselves altho' K. was so constituted by the whites —

P. is an old man perhaps 60 years of age and quite fleshy — He appeared very good natured and cheerful. After some conversation I began upon t. subject of religion but he immediately told t. interpreter he did not want to hear anything about it — I however addressed to him a few solemn considerations, feeling that I should probably see him no more until I met him at t. judgement seat —

After this I went and took leave of Ke-o-kuk addressing time in t. same manner

Before leaving t. village I called at Black Hawks lodge and it was such a specimen of neatness, good order and taste as I never before witnessed at any Indians lodge before — It was situated at t. upper end of t. village, & surrounded by a circular fence made of small poles. The area of this enclosure was four or five rods square, in t. centre of wh. stood t. lodge. The border was planted with melon ~~vines~~ cucumber vines wh. had been kept entirely free fr. weeds, and between t. vines and t. lodge there was a small ~~aisle~~ alley.

The inside of t. lodge was kept admirably neat and in order, every thing in its place and t. bottom as it had no floor, was hard clay;

It was very well furnished with-in for an Indian lodge, and what I have never seen before ~~there~~ it was furnished with some dining chairs—

I could not but admire this instance of rural simplicity, and desire that they might enjoy in this pleasant retreat the inestimable privileges of t. gospel and civilization. Still I fear more years of darkness and pagan superstition are still to roll over them before this blessed day shall arrive to these benighted minds—

Black H. himself & wife being absent and only one son and daughter at home I staid but a short time—

With mingled emotions of pity & sorrow I crossed t. Iowa and set my face towards Rock I. I felt to pray that God would forgive those chiefs for they knew not what they had done in rejecting such offers as would have been made to them provided they had been willing to accept and listen. I could not feel to shake off t. dust of my feet as a testimony against them but to pray ~~that~~ God would not give them up and take them at their word. Never before this short tour have I witnessed or experienced so fully t. meaning of those words "and they made light of it." but they did not turn one to his farm and another to his merchandise, but every one to his vain amusements and superstitions—

After crossing the river we took t. trail as I suppose wh. led to the Mississippi but after travelling a number of miles and twice ascending and descending a high bluff found that we were wrong and had not been travelling in t. right direction for t. second time we descended t. bluff we came to t. Iowa R. and there providentially saw a canoe passing down t. river; we hailed it and hired one of t. Indns. to go and put us upon t. right trail.

It was now late in t. day & we had a long distance to ride we pursued our way as diligently as possible and at a pretty late hour in t. eve. succeeded in reaching a lodge of t. Fox Indns upon t. Mississippi. After we arrived some boiled corn & fresh fish was set before us to eat wh. to a hungry soul was indeed very palatable, and all appeared civil and treated us with kindness —

Thus I have closed a short week of great fatigue, disappointment and anxiety, still God has been very good and kept me fr. dangers, sickness and death, and granted me very many mercies. For these I praise & bless his name, and can say altho. he has afflicted me in these days yet he has remembered mercy —

Sab. 31st ''

Awoke this morn. in health, & felt a desire to keep the Sab. as G. had commanded & not profane it by travelling, altho. my interpreter Joseph Goke was very anxious to go on to t. trading-post. But I felt as tho. providence had brot me there and I ought to stay — Especially as t. Sab. previous I had been interrupted by not arriving on t. steam-boat so soon as I expected at R. Id.

About 10 or 11 o'clock retired to t. woods for secret devotion. Felt much languor & little life in t. performance of duty. It was indeed but too barren a season owing to my own unfaithfulness.

After I returned found that t. lad had let my horses go off at this was much tried as it interrupted t. sacred duties of t. P. M. and it was not until towards night that they were found & brot. back. Felt grateful that I had thus succeeded as I feared serious consequences might result—

In t. eve. felt truly to rejoice that I had passed t. Sab. there, notwithstanding, as I had endeavored to remember t. Sab.— But I have been as a sparrow alone upon t. house top, far fr. Christian society & t. Sanctuary, still I have a throne of grace to go to and God is ever present with me, and surrounds me with his goodness—

Heard by a friendly chief belonging to some Winnebago lodges at some distance that a young man was going to leave that night and intended to steal a horse. The Indians said that these Winnebagoes ~~were~~ had often been caught trying to steal their horses and if he came they should kill him.

Accordingly all of t. horses in t. neighborhood were brot. up & tied, and for fear that mine might be taken I watched them all night. Nothing however was heard or seen of t. Win. thief and I was glad as there would have been trouble had he come and been caught, as they regarded their horses more than t. life of a fellow-creature.

Sept. 1st 1834

Arose early and went out to t. woods and had a season of secret devotion.

Found t. old woman who was sick and I had bled t. eve. previous better still feverish -

At sun about an hour high set out in company with two Indians. one t. old man who had so kindly entertained me.

After riding ~~about~~ a short distance ~~couple of miles~~ came to a small Winnebago village containing about six lodges

This is t. residence of the prophet who dreamed so fatally in 1832 for Black H. and his band, here he lives in obscurity richly merited and is remembered only for his past misdeeds,-

As I approached he came out to meet me and shake hands; and when I reminded him of having seen him before he assented ~~gave his consent~~ with a half suppressed smile, indicating ~~that~~ the recollection of it just was to him unwelcome. There was a peculiarly melancholy air resting upon his countenance, and
his long beard now ~~turning~~
and his blanket thrown over his ~~right~~
grey ~~and rather squalid dress~~
left shoulder leaving the right arm &
gave him a truly monkish
shoulder naked, and covering most of
appearance and his whole
his body
demeanor seemed to show
~~that~~ there was lurking in
bosom a mingled feeling of humbled pride and disappointed hope.

The next thg. which particularly ~~attracted~~ my ~~attention~~ was a woman dressing some graves newly made in wh. were buried some children (5 in no) which had died t. week before probably of t. dysentary. She was clearing away t. grass and putting sticks around ~~them~~ in order to secure them fr. t. depredations of wild animals. ~~Soon some men having their faces blacked~~

Near by was t. lodge now entirely deserted and only t. frame work of it remaining, where t. children had probably died, and a fire in spots had been kindled around it which gave t. spot a peculiarly melancholy appearance and seemed to my ~~that~~ death had been there

Soon some men who had lost their children or near friends joined t. company having their faces blacked and at a distance were some women with a part of one side of t. face; this is t. only badge of mourning wh. t. wild Indn. puts on, as expressive of his sorrow or to keep in remembrance t. departed.

I was informed that this band like most of the Winnebagoes is very troublesome to the white people and thievish taking whatever comes in the way either from a house or a field—

After riding about ten miles came to a trading belonging to t. A. F. Company

There we stopped and breakfasted, and found two or three lodges of Indns. encamped. This point was about 30 m. fr. R. I. and we started with a hope of reaching it ~~the day~~. before night. As I passed along came in sight of a white mans house upon a bluff. The old man pointed to it and said they had whiskey there and wished me to give him a dram. I immediately told him that it was poisonous to drink and was distroying t. Indns. and I could not.

When we came to it the Indn. asked for liquor but I requested t. man not to give him any. He at once replies "Tive-Kah-go. I have none."

neighbor I have since been informed bot. a rifle of an Indn. for five bottles of whiskey which was worth 25 dolls.!!

My horse proving lame I was unable to reach R. T. and passed t. n. at a Mr Coltons: a discharged soldier fr. Mass.

Tues. 2nd Rose early this morn. and prepared to start, and about 8 o clock A. M. arrived at Mr Lee Claus: the U. S. Int. Opposite R. T. here I breakfasted and crossed the river and came to the agency house and found my thgs. all in perfect safety.

Bleſs t. Lord O my soul ~~that~~ I have been carried out & back in again in perfect health & safety altho. I have met with severe disappointments and twice have been directed wrong still I have enjoyed abundant mercies and bleſsings t. least of wh. I am altogether undeserving And my hearts desire and prayer is that some good may result to the cause of my divine Maſter from the tour. If so all will be well.

I have omitted in its proper place to mention, that Mammoth bones have been found in t. ~~[illegible]~~ Red Cedar river near Pow-we-sheeks village in a state of petrification. Near the place where they are found an Indian has been drowned; and another Indian [illegible] got some and not thinking it right went and buried them, in two or three days afterwards was taken sick and died, besides they say the bones are frequently changing their position, and they think there is something very mysterious about them.

One woman has a part of a tooth which she keeps for medicine supposing it to be very efficacious in curing disorders. When the U. S. Int. arrived at the village a few days after one he had something like the cholic & they went and prepared him some Calamus tea and then scraped in some of t. tooth —

Mode of harvesting their corn.

Each family generally plants a small patch of corn, beans & pumpkins, sometimes squashes and melons. After it is hoed they usually go out upon t. summer hunt, ch. usually lasts from 30 to 40 days or until about t. time t. corn is fit to roast. They make it an invariable rule never to eat any of t. corn or beans until they have made t. feast at ch. they thank t. Gr. Sp. for giving it to them. So scrupulous are they in this respect that they think if any one should eat either corn or beans before the feast has been made he would be sick and perhaps die. A Trader Mr D. informed me that a lad one time came to his house and he gave him some beans. The little fellow hesitated to eat remembering what he had been taught; and asked t. trader if t. feast had been made. he told him he did not know but do says he as you please, "well" says t. boy "I will not eat." Thus strongly does parental example and custom altho. pagan influence t. minds of children.

About t. middle of Aug. or as soon t. corn begins to turn hard they begin to harvest, and dry it; some by shelling and spreading upon mats and others trace and hang it upon poles or sticks around the fire. ~~As soon as it is all~~

When it is shelled and dried it is put into sacks made of bark each holding a bushel and a half and sometimes more apiece. After it is all harvested and put up as above mentioned they bury in the ground what they do not want to carry with them until they return in t. Spring or need it in t. winter if they are not too far off to go and get it.

The most that I saw at any lodge was about 20 sacks of the size abovementioned—

I cannot but here remark in view of t. above custom of making a feast to thank the Gr. Sp. before eating any of t. corn &c.—seems to have a far greater semblance of piety than many who have the bible in their hands and know their duty, still receive all t. gifts of his common providence without rendering one thank offering to Him who is t. Bountiful Giver of all good things —

Old custom of taking a wife says Mr S. was for the father & mother to go and purchase for their son a wife — The feelings of the latter were never consulted and go she must willing or unwilling even if she was bound and carried by force —

Mr D. the Trader said that when he first knew t. Sacs he scarcely saw a person drunk, occasionally he would see an old woman drinking but no young people.

A Mr Smith who has been in this country seven years said it appeared to him they had diminished one half -

And when he first knew them he scarcely ever saw any drunk except some of t. old people and but very few of t. women but now ~~[illegible]~~ nearly all drink; and t. men drink both old and young -

Requirements of t. Meshaum -

Kindness towards friends

but strongly enjoins
revenge on enemies, and
suppose that when they have
obtained it in behalf of their
friends it is pleasing to t. Gt.
Spirit:

That no woman may ~~e-~~
~~nter~~ come into t. lodge for
30 days after t. birth of a child
nor eat with t. rest or use t.
same utensils. At Pow-we-
sheeks village and Ke-o-kucks
also I observed small places built
of bark 3 or 4 feet square and high
enough ~~for~~ to stand up in wh.
were erected for this purpose —

That t. head of t. beast killed be
given to t. greatest brave —

And no one says Mr Smith
can eat t. sacred feast or have
a Methawanin until he has be-
come a brave; then he may
belong to the Methawanin

Want of natural affec-
tion Mr Smith said ~~that~~
in t. ~~winter~~ fall of 1831 when he
was ascending t. Des Moines
r. about 10 miles fr. t. M.
there were a few lodges of
Sacs &c- An Indian who
had an old, infirm blind
mother was at this place.
He said ~~that~~ he his mother
was of no use and he had been
troubled long enough with
her. ~~He then struck~~ It
was now late in t. fall and
t. weather had become cold.
Just before he left he stuck
some sticks down in t. ground
on the bank of the river
put up a mat against to
break off t. wind, and then
started off up the river. There

There this poor old blind woman remained unpitied and starved to death within a few rods of 4 or 5 lodges.

Whilst remaining in this sad and pitiful condition she was continually crying and begging for bread, and one and say to another it was best to go and knock her in the head as she was of no use and made a great deal of noise!!

At Another time last year they threw a woman over board who was sick & partially intoxicated, she succeeded in swimming to the shore but there lay and died —

Keokuk has fine wives

Sometimes 5 or 6 horses says Mr Smith are ~~sometimes~~ given for a wife. Altho when a woman has been married two or three times and left her husband she may be obtained for nothing, but this is not t. case with young women who have never been married —

Believe in witch-craft very strongly, and use charms to keep them off — They even suppose ~~that~~ one of these may a kill a person at a great distance —

This they think is done by making an image of t. person whom they wish to kill and then dipping a quill in some medicine probably poison and touching it to the image.

The name of Missionary appears to be a kind of term of reproach amongst them, often when my name was mentioned as such it excited a smile of contempt. They are taught that missionaries are very bad characters who come amongst them for base purposes and to make them worse —
Never before did I realise so deeply as now "they made light of it."

Vices

Addicted to lying and stealing

6.

Winnebagoes & Iowas
alike & Omahaws also.

Col. William Daven-
port

200

Beginning with Sept 2d

Measure of the Neosha
Kents foot.
1 string with a knot in the
end measure of the foot
2 Longest string measure of
the instep.
3 The the string tied round
the other measure of the
fore part of the foot.
4 wishes them to be sewed

Sept. 2d 1834

After my return here arranged my affairs, I crossed over on to t. main land and returned t. horses in safety wh. I had hired of the Mr Wells.

After an interview with t. family in wh. t. Rev. Mr Mustery related what he had heard ~~that~~ Appenoose told Mr D. and also ~~that~~ he had tried to get an opportunity to speak to t. chiefs upon the subject of religion or a Mission amongst but they would not listen.

I felt sorry to hear of t. latter as it in a measure hedged up t. way against myself and it was known that I was then amongst t. nation for the same purpose; but I desire to pass it all over for to err is human — Returned and passed t. night at the Agency

Wed. 4th Early in t. morn. called upon the Cases family where a Mr Smith was residing ~~the~~ from whom I wished to obtain some information respecting the Sacs—

Afterwards recrossed t. river called first upon Dr. Emerson Surgeon of Ft. A. and then upon Col. D. and dined with him.

Was introduced to a boatman now stationed at t. lower rapids on t. Mississippi. He stated, that no diminution could be perceived in t. buffalo &c. in that region of country altho. thousands and thousands have been killed.

Hundreds he says have been killed for their tallow only— hundreds for their skins, and hundreds for their meat only. At one time they collected

at the post I think
Ft. Leavenworth 20 barrels
of buffalo tallow—

I have omitted to note previously, that Col D. at a late Council of t. Chiefs & head men of t. Sac. Fox nation, recommended strongly to them to accept of t. proposal made to them to have missionaries &c. they replied they did not want missionaries. He then spoke of the advantages of farming and education and pointed them to Mr Le Clercs' house and says in a few years you also may have good houses &c
It costs t. Govt. a great

deal of money to hire Teachers and now you may have them for nothing. To this they made no reply.

Mr McMesterey's account of my interview with Appenoose as related by Mr D.

Mr D. said ~~that~~ I first showed t. Ojibwa writing a-next t. Bible and urged him to take it - ~~that~~ he i.e. Ap. did as he ~~that~~ it would be no hurt. I then went on to speak how God called that good man Moses up into t. Mt. and spoke to and gave him the command. — ~~that~~ Ap. replied their God spoke to all t. people &c —

The two first assertions are not true. As it was Sab. morn. when I had t. interview with Ap. I should not have showed t. writing ~~on that~~ day. 2dly I had no Bible at the time as I recollect but a picture representing t. last judgement, — the coming of t. Son of Man — the resurrection of t. dead, and final separation of t. wicked fr. t. good —

He was disposed to call it all tradition and t. work of man just like ~~their~~ Meshnun

I told him No: for when t. Great God first gave his commands to men He came down upon te Mt. called a good man up there & wrote them himself upon 2 tables of stone and gave them to him.

If that were so says he ought not to let that prophet die but let him live always to speak to the people, and besides the two tables of stone ought to have been kept and shown to all t. people. He wished to know what had become of the tables of stone as we could see that rocks &c. remain just as they were created

I replied they were lost in some of t. wars wh. succeeded but the stones themselves were of no account but the commands and those very commands we have now written in the Bible—

He replied that he thot him a very partial God to call one man alone and not all t. people as he might not speak true—

At this the interpreter spoke and said he that it would not be profitable to prolong the conversation as we would only object all the while— and here as it respected t. word of God it did.

For I only added he would soon feel all that I had told

Sept.

him, & told him to prepare for it — He replied that we had but one life to live and in that we ought not be melancholy but enjoy ourselves as well as we could —

I replied religion is the very thing to make truly happy &c. and then added no-more —

4th Thurs. Many of the Fox Indians here to day and yesterday but about all have left. Amongst t. rest was Powwe-sheak who appeared very friendly, and I had considerable of conversation with him during his stay but did not refer to the rest —

As I stood conversing with a Clerk of t. F. C. Mr McPherson this morn. a young brave very finely dressed came along and said he was poor & had no gun to hunt with. Mr Mc. P. ~~immediately~~ informed me that he ~~[illegible]~~ had a fine rifle worth 25 dolls. & sold it for five bottles of whiskey to a white man down the river —

Spent t. day principally in writing. At an interview with Mr D. he said it was a rule with Indians.. never to find fault with an other, for what he does, but to support him if his friend thinks it right altho he does not think so himself —

Their ideas of good & evil &c.

They believe says Mr Smith and Pike also in a good & bad Spirit. If however any calamity befals them they think the Gr. Sp. is angry with them and is thus punishing them — Or if in a scarce time of provision, one man of t. village is too sparing of his provisions and does not make as many feasts as he ought, ~~that t. Gr. S~~ provided he meets with any loss or sickness or death they say the Gr. Sp. is angry because ~~his~~ he is so stingy —

Sept
5th Fri.

Spent most of t. day in writing to a friend Dr. W. of Ohio.

A br. whom I respect in t. ministry I hope & pray that he may be useful in turning sinners fr. t. error of their ways—

Wars of t. Sacs &c.

Mr D. the Fr. said, that it was t. Sacs who took t. British Ft. at Mackinaw, and an Indian of his acquaintance I think a very old man said that his father killed t. British Officer—

When driven from Green B. they went to t. Wisconsin and fr. thence to Rock River and then a party descended to the Mouth. When they reached the Missi they met with the Kas-kas-ki-as

with whom they had a
severe and bloody war; during
this time a band of t. Has-kies
fell upon a party of old men
who were encamped at a place
above the Yellow Banks
^called Tush-e-to-way-e-nauk
Oldmans-Town & killed them
all. At length they vanquished
them and drove them fr. their
country. They next crossed
t. Mississippi & began to fight
with t. Ioways, — then with Osages,
and afterwards with t. Sioux.
with whom they are at war at
t. present time —

Domestic habits —

A Sac woman is not permitted
to take part in any conversation
when ~~Indians~~ others are present
and if two or three are in t. house
she does not pretend to enter but
keeps out — A woman and-
be displeased with her husband

if he shd. go into t. field to hoe corn with her, or if he should go with her and carry wood upon his back —

The Flood

Once old man Mr. D. heard, used to tell, that a man dreamed that — there was going to be a flood and so deeply was t. idea impressed upon his mind, that he immediately told his friends of it and advised them to flee with him to a mt. and ~~so~~ accordingly made his escape as he passed along he advised t. people to join him but few did it. After he got to t. Mt. Beasts of all kinds came to him and t. rain came on & destroyed every living creature except what were on t. mt. with him —

In the eve. as I sat musing alone in t. agency-house I heard t. Steam Boat coming & immediately collected my effects and went on board.

It was t. Olive Branch Capt. Littleton Master

There met a promiscuous company & some fr. Galena who began to gamble soon after the company left, as t. Boat did not leave t. Sh- and until morn. and kept it up till 12 o'clock, besides they were horridly profane and after they had got thro' for t. night recounted to each other their losses &c—

Alas! how little do men consider their accountability or t. awfulness of that name wh. they profane— Surely "the transgression of the wicked saith within my heart there is no God!!

When I lay down felt rather unwell, still rested quietly and in t. morn. felt better

6th Sat.

Early this morn. the Boat was under way and I bade adieu to Rock I. A place of great moral darkness and wickedness where none ~~B~~ scarcely call on t. name of Jehovah

– I was engaged most of the day in writing to the Board–

In the eve. delivered two t. Clerk to be mailed at St. Louis, the one for Dr Williamson and th for the Board—

Received of Rev. A.
Kent of Galena Ill.
for month. Con. of Pr.
sixteen dolls. 50 cts. $16,,50
from Mr John. C. Kellogg $2,,00
to be forwarded to the A. Bd
or be acknowledged to the
account of the A B—

The former to acknowledge
as from the Monthly Con
Mr K. resident at Blue
Mounds. Iowa Co. W. T.

Rev. Mr Kent receives
no Herald for a long time
the Herald to be directed to
himself

Recd. Sept. 8th 1834
of Mr Comstock of Galena
20 dolls. $ for ch. I gave an
order on Mr D. Whitney
Green Bay—

Wrote a letter to Col.
Wm Davenport Ft Armstrong & enclose 20 dollars
it being borrowed money.

Paid to Mr Street of Pr.
du C. 10 dolls. it being borrowed money. for ch. see
receipt—

Bot Travellers guide
and pens — — $1,44cts.

Paid for fare on board Steam
Boat O. Branch Capt Littleton $3,00

Paid for Cord —

Sab. 7th Early this morn. arrived at Galena. Many were stand up on the bank, hardly appearing to manifest [illegible] that they felt that it was the holy Sab.

After securing my baggage called upon the Rev. A. Kent and was very cordially received.

At nine o'clock t. bell rung for t. S.S. Soon I was invited to go in. There I found 30 or 40 interesting children present with their Teachers. Mr K. is Supt. and most of t. Teachers professors of religion.

There is a Library connected with the school and it has lately received a donation fr. two Sab. Schools in Mass. Ips. S. Pea. and Groton.

The school meet twice on t. Sab. in t. morn. & at noon. At t. latter exercise some interesting portion of Scr. is read or t. history of some distinguished individual is taken up, gone over with and t. children questioned upon it — They recite also portions of Scr. t. ten commandments Lords prayer, or they are asked where such and such a portion of Scr. may be found.

In these exercises t. children generally manifest a deep interest and answer questions with a great deal of readiness — At the month. Con. they are also questioned and it is a kind of review of past Lessons - The whole no. of chil. wh. belong to the S. S. is 50 or 60

At half past ten the bell rung for meeting. The first time I had heard t. sound of the church-going bell for more than two years. Surely it is a privilege to meet with the children of God & unite with them in t. worship of God in the Sanctuary - O may I ever like t. Ps. say "a day in thy courts is better than a thousd" &c.

Mr R. took his text in John 1:51. Hereafter ye shall see t. angels of God ascending and descending &c. He considered t. word translated hereafter as not happily chosen but would have been better to be trans. from, henceforth, as re-

Distance from Galena
to Mineral Point 40 m.
from Galena to Gratiots
Grove 15 miles.

---

fering to the plan of
salvation from henceforth would be made he
made perfectly plain,
and is brot down to man
as it were so that it might
be seen. A very plausible explanation yet doubtful as to correctness —

The preacher appeared
impressed with his subject
and t. audience was solemn
and attentive —

In t. P. M. at 3 o'clock I preached fr. 1 Pet. 4:18. If the righteous scarcely be saved &c. Not quite as large audience as in the A. M.

After meeting I called to see two sick women with Mr H. The one a Miss Duncan was convalescent and appeared also in an interesting state of mind. Said ~~that~~ she had tried to give herself up to God but it seemed as tho. her heart did not yield— Attended prayer and left her. We then called upon another woman a Mrs McGinnis, who was in great distress and the typhus fever was just setting in.

She appeared quite insensible of her situation as a sinner out of C. & said that she did not know, that she had ever done anything wrong +

I told her respecting her lost condition by nature ad directed her to look to Jesus Christ —— After this we prayed with her ad left.

In the eve. I again pr. fr. Acts 26: 28. Almost thou persuadest me to be a christian; the audience solemn & attentive O Lord bless thine own word — The day has passed pleasantly ad quickly away, O may it be the means

of doing many prec-
ious souls great good.

Mon. 8th

Attended to some
~~and~~ secular business, and ob-
tained some money of
[illegible] Capt. Comstock, and
received of Mr. H. a
sum of money. [illegible]

In t. even. had a little
meeting at Dr Newhalls.
Mrs. N. a very fine lady.
I addressed those present
upon t. words It is high
time that we awake out of
sleep &c. It seemed like
A place where two or three
are met together in the name

of Christ. Christians seemed somewhat interested ad affected. O Lord revive thy work—

At this place met with a Mr Aitkin who had spent some years in t. Chippeway country, ad had wintered one winter at Pembinaw. Mr A. a professor of religion ad an interesting man.

Spoke of Lieut. Allens report, ~~that~~ it was incorrect so far as it related to Mr Hall. He said ~~that~~ Mr H. was a very persevering man ad had done as much good as could be reasonably expected for the time being —

&

Rev Mr. R's Church consists of 37 members, some live out in t. country, besides his S.S. there is also a Tem. Soc. Mr R. is very indefatigable in his labors and does not confine them to his own people but travels thro. t. whole region —

He greatly needs some one more in t. vicinity to aid him in his arduous labors of publishing salvation

A pious shoemaker is also needed, which he wishes to have sent out there —

Visited in company with Mr Aitkin the Cupals

Smelting furnace, owned by an englishman and an American. It is a large building & has two furnaces, at each 36 hund. lb. are made in a day or 72 hund. lb. = equal 3½ tons and 2 hund. lb. over. It is kept in operation night and day by two sets of workmen.

The furnace is charged 3 times in a day & 17 hund lb. of ore are put in at each time — This is melted in the furnace and A. place at which it is discharged is stopped up by means of lime mortar — and when the ore is all melted A. orifice is broken open, and the melted lead runs out looking red as fire into a Kettle — and then is dipped out with ladles into ~~moulds~~ moulds each containing 60 or 70 lb. each—

Town of G.

This is situated upon Fever river about 8 miles fr. its mouth and one hund. from Rock Island.

It is built in t. form of a crescent and is situated partly in a valley between two hills, and the prospect altho. rather romantic is still rather uninviting—

Still I am informed ~~that~~ that t. soil was quite fertile.

There are quite a large number of stores, some mechanics and a plenty

Of grog-shops. And in addition one theatre at ch. I observed a number gathered many of whom at least of t. lowest class—

It being situated near t. Mississippi r. is liable to be sickly and is specially unhealthy for strangers, of whom numbers were now sick—

This town is yet in its infancy and needs greatly to be improved by levelling the streets, paving &c.

Some of t. buildings pretty good & others of an ordinary kind—

Tues. 9th Expected to have left this morn. in Mr Nichols' carriage but was disappointed. Passed a considerable of t. day in making preparations to go to Mineral Point: and in t. eve. Attended t. meeting at Dr Nrs. and t. concert the eve. previous. (the former mention incorrect of attending at Dr Nrs this eve.)

Wed. 10th Again bade the good people adieu and left on horse-back for Mineral Point—

The first settlement of note was at the white-oak Springs where were a few

buildings. the next
was Gratiots Grove; here
there are four or five
houses, but there was
nothing in t. appearance
of the place wh. appeared inviting.
Called at a french
house fed my horse and
took dinner — Soon I
entered a very extensive
prairie in wh. scarcely
any timber could be
seen. About dark
I arrived at Mineral P.
very much fatigued
having rode [illegible] a most
dreadful hard travelling
horse — Mr Nichols
invited me to put up

with him for the night

. Here met with John D. Ansley Esqr P. M.

The weather exceedingly cold for t. season and has been very blustering during the day. Retired for the night — much chilled with the cold and fatigued

Thurs. 11th Spent t. day in making preparation for leaving to go to Ft Winnebago. Early in t. morn. went up to Mr Abram Skilless a member of the Pres. church and a very good man

In t. P.M. went up to Mr McKnights and Threshers and arranged my Trunks &c. and left it to be forwarded to Helena.

In the eve. preached at the school house to a full and attentive audience for the place and notice given. The words of t. text Luke 19:41.42. And when he was come near he beheld the city and wept over it &c—

The Lord enabled me to speak with a good degree of boldness and earnestness.

Description of the place

The buildings at this place are situated near the S. E. end of a ridge, are few in number

Not exceeding 8 or 10 in all including two stores and a public house kept by a Mr Nichols. There is also a school house in wh. a school is kept; and a Post Office Mr John D. Ainsley P.M. and a Mr Black clerk of Mr A. Mr A. a very sociable, agreeable man, treated me with great kindness and seeing my destitute situation gave me a pair of shoes.

At Mr N's. also I was treated with great kindness and no charge was made for board whilst there — All appeared very friendly and kind: the greater part of the people here are english and some very good but others dissipated and spend much time in gambling —

As the people here are mostly miners, there is collected a pro-

promiscuous company
from various parts of the U.S.
and fr. other countries also, some
~~quite~~ few moral and relig-
ious but most are far from
either. Playing cards, drink-
ing and swearing I witnessed
to my grief all the while I was
there — Little or no account
is made of the Sab. as a day
of holy rest but seems rather
a day of business or recreation

The Township contains a-
bout 4 hund. voters it is
much broken altho. it is
said that the soil is pro-
ductive — It is principally
valuable however for the vast
quantities of lead ore wh. it
contains. In one of the dig-
gings I was informed that.
several millions of lb. of ore had been
raised —

Method of obtaining the mineral.

A hole is sunk in t. ground perhaps 6 ft. by 4 sufficiently large to admit of easy ascent and descent, sometimes to the depth of 40 ft. and the earth and mineral is raised by means of a windlass which one man tends whilst the other descends and digs and fills the tub wh. is let down by the man at the top--

The wages of a miner are fr. 10. to 50 dolls. per month altho. 18 dolls. is t. average price for a laborer. Mineral at the diggings ~~furnace~~ varies as to prices at present (1834) it sells for 12 dolls. per thousd. lb. wh. is a medium price.

The quantity of mineral raised by two men in a day varies, sometimes several thous- lb. have been raised in a day;

As a farming country this is highly commended, corn may be raised 40 or 50 bushels per acre, and oats 75 or even more bushels by the acre —

The water is of the purest kind and there is a plenty of it —

The only objection which I can perceive is the want of wood wh. in many places is very scarce —

Otherwise the country would be one of the finest in the world as a farmer when his crops might fail could turn his attention to mining and the ore he raises always finds a ready market —

But a moral change is greatly needed, and pious people are few and in consequence of their being far removed from religious privileges are generally cold and stupid—

The people are generally kind, frank and hospitable and no doubt would do something towards the support of the gospel— A pious physician is much needed at Mineral Point—

Fri. 12th

Early this morn. was awaked by the rain, felt a little disappointed as I had all thgs. in readiness for leaving for Ft. Winnebago. Considerable of rain fell accompanied with thunder and lightning—

Towards eve. met with a Mr John Messersmith who lived about 12 miles distant who informed me that he expected Mr Blish Mr D. Whitney agent would be at his house that eve. and as he intended to return home this eve. I concluded to accompany him.

Accordingly after supper we set out, it being a very fine moon-light night. As we rode thro' the prairies with nothing to interrupt the deep silence wh. prevailed except the barking of the prairie wolves, we indulged ourselves freely in conversation upon various subjects.

Mr Messersmith appeared to be a very sociable, intelligent

man and a German by birth;
but does not profess religion,
nor do any of his family.

A remark wh. he made in the course of t. conversation is worthy of observation viz. "That he was accustomed to invite a neighbor to ask a blessing when he sat down at his table to eat, but soon he would be talking about foolish and vain things and even say things wh. he did not believe" - This he thought tended to bring a reproach upon religion, and he thought right too. Alas how little christians reflect how narrowly they are watched, and how accurately impenitent sinners judge of their external conduct -

Revisited his house about half past ten in the eve. which is situated between two ridges and the place is called Messers Grove. Mr Messer has a large family of children two of them are of age, and all appear very intelligent and well-behaved but none of them are pious.

13th Oct.

Waited the whole day for Mr Blish to return from Helena and was intending to go to the Blue Mounds & pass the Sab. there.

During the day had much conversation with Mr M. In the morn. we walked out to see his cornfield this was large 17 acres I believe and cultivated without the hoe by means of the harrow and plough.

Mr M. related the practice of t. Lutheran church of catechising their children and when they arrive at a certain age they are required to attend or a kind of catechising where they are taught the principles of the L. religion and after this are received into full communion with the church and partake of the sacrament whether they give any evidence of a change of heart or not. Still they covenant or engage to renounce the world, the flesh and t. devil and to lead a christian life, yet it is to be feared that few do it in sincerity and that by far the greater part eat and drink unworthily. ~~This was~~ The minister for catechising &c. receives 2 dolls. for each individual. This course of proceeding Mr M. said he thot improper and impious to enter into covenant with God & the church whilst they had no personal religion -

His mind rather appears to be tinctured with universalism, and he brings up a great many objections against t. doctrine of election. Particularly where G. is said to harden t. heart, as in t. case of Pharaoh -

This one difficulty seems to be in the way of most, we would say they be christians but we do not know what to do, we cannot change our hearts and must wait until God does it - God orders and controls all things and we can not save ourselves we must therefore wait Gods time -

Waited all day but saw nothing of Mr Blisket and concluded

to pass the Sabbath here and
preach at Dodgeville—

14th Sab.
Set out at the usu-
al time in company with Mr
& Mrs. M. to go to Dodgeville about
4 miles distant.
Here was introduced to a Capt.
Henry and his lady, the latter a
professor of religion and apparently
a very good woman. Capt H.
also treated with great kindness
and appeared to be a very gentle-
manly man- He had of late
returned from N. York via Green
Bay. He informed me that it
was very sickly in Detroit & Buf-
falo. In D. Gen. Larned had died
about the time he was there—

Received of Mr D. B. Whitney five dollars in part on an order of 30 dollars.

Recd also one dollar for National Reader to be forwarded ~~to~~ to Dodgeville Iowa Co. W.T.

Folly of quoting from a language not understood.

Mr Arrowsmith said ~~that~~ he once heard a baptist clergyman preach. In the course of his sermon he undertook to show in the original ~~text~~ why they called John the *Baptist* in those days if we go no further back than the German

tongue he is called Hons
Tebes, litterally jack the
Thief. whereas the proper ex-
pression is Yohonnis tah-ti-
rer John the dipper

Mon. 15th Appearances of
rain in the morn: & the
wind from t. South.

Mr M. expressed his strong
desire for the welfare of his
children and said altho he was
not good himself still he wished
his children to be and for that
purpose he invited ministers
to visit his family.

O may he receive such
a blessing as Zacheus did
when he welcomed the Sav.
to his house.

After breakfast set out
in company

with a young Mr Shaunts and Mr Blish for Helena. Before we arrived it begun to rain. Country very much broken by high ridges and valleys and some of them were rocky, occasionally there were groves of timber and some good land.

Female heroism.

A Mrs. Thrasher of Mineral Point was out picking strawberries and as she stooped down to pick a cluster a large rattle-snake struck at her and his teeth held fast in her dress, but instead of taking flight she caught one hand hold of his snake-ships head and the other his middle, carried to the house where she was aided in despatching him.

About noon we arrived at H. and there met with Mr D. B. Whitney's family just arrived from ~~Statesbury~~, after a pleasant interview of a few hours we parted after a season of prayer with many kind ~~e~~xpressions of affection and good will. Bless the Lord and keep them and be their present help in every time of need.

About t. middle of the P.M. set out having a young Winnebago for a guide to go to a Mr Rowan's 18 miles ~~distant~~ and 35 from the Portage. About 11 o'clock reached there in safety after a tedious ride over much broken land a number of creeks and prairily. Yet no accident befel me by the way for the Lord was my guide and keeper

When I arrived at Mr. R's I found him sleeping with a part of his family upon the floor. He turned out my horse and then introduced me into a room where there was no door on the outside and only a part of one put up to keep out t. creatures out. I lay down upon a feather bed having no sheets or blankets under me and but one a kind of counterpane over me.

In the morn. was awoke by the hogs trying to make their way into t. house and soon a pig found his way in.

In t. morn. three children were lying ~~upon~~ across another bed, with their heads downward, and undressed. Every thing both in t. house and around were remarkable for filth and sluttishness. I found that the fear of God was not before their faces, and that t. man is engaged in the nefarious practice of selling the liquor to the Indns.

This family lives far more in the native style than any other family wh. I have seen —

~~At~~ Tues. 16th

Early in the morn. set out in company with the Mail carrier a Mr Smith a Dutchman & Mr R. for the Portage.

Most of our way was thro. Prairies, some of them very fine, and the soil apparently fertile, yet poorly watered. We rode nearly 20 miles w. without finding any water, but as we drew near t. portage found it abundance, with swamps which are almost impassible.

As we rode along I conversed much with Mr R. but his mind appeared to be full of absurd and unscriptural notions respecting religion &c. And he fully justified himself in selling whiskey to the Indns. No reasoning or arguments which I could use would convince him of his error because avarice and a depraved blinds his eyes—

Before reaching the Portage

it began to rain, but we reached there before 4 o'clock P.M. Was very kindly received by Dr. Mc. Dougall and his lady. Found them in affliction having buried a son in my absence. Passed the night at Col. Cutlers.

Wed. 17th

Raining most of the day. Passed the time mostly with Dr. Mc. Dougall a very fine man and a christian.

Towards night it cleared off and was pleasant. Passed the night at Col. C's.

Thurs. 18th Rose early in

the morn. It was remarkably clear and pleasant; the storm had passed over, the air was much cooler and there was a delightful calm.

After a season of devotion I went out & had a short interview with Maj. Clark.

In speaking upon t. subject of Desertion. he said that there was not half as many ~~as before they~~ since rations of whiskey had been stopped as there were before —

About half past nine o'clock I set out in company with Messrs. Bushnell and Rees to return to the Grand Battalion. The weather was very fine, & delightful. After riding about 12 m. we came to Mr Paukettes farm, finely ~~situated~~ amidst a prairie and grove, and two men a an american and frenchman occupy it—

As we passed on there was little which appeared inviting, but during the day we entered a large prairie 25 long as it is said, which appeared to have a fertile soil and if timber could be found would be admirable for farming purposes—

About dark we encamped near a Creek; the eve. was remarkably pleasant and the moon shone bright—

+ Sept 19th After supper we lay down to rest, altho. the night was rather cold, still I rested comfortably, until between 3 & 4 o'clock in the A. M. when my company Messrs Rees and Bushnel arose and prepared some breakfast, and about 4 + we started. It was with peculiar feelings that I set out on my last days journey towards home.

The past seemed only as a dream in the retrospect, and my mind involuntarily glanced upon the scenes thro' which I had passed with a kind of pleasure and regret — This one

desire has pervaded my
mind ~~that~~ the tour might
be rendered serviceable to the
cause of Christ—

Short interview
with Mr. B.

Having heard
him use much profane
language, I felt it to be
my duty to reprove him
in some way.

Popular vices were at first
introduced and then incidental-
ly as it were I refered to the
use of profane language.

He made the application
at once to himself, but seem-
ed bitterly opposed to religion
and to care for none of these
~~things~~

Between 10 & 11 o clock we arrived at the lower Crossing place of the Big Buttes des Morts and about 12 we again set out from that place, one of the company Mr B. tarrying behind on account of his horse. Our road was most of the way very muddy and hard and travelling was slow. The land generally swampy and but little of suited to purposes of agriculture. At 3 or 4 o clock we reached the Little B. Des M. where we baited and refreshed our horses and then ~~Started~~ for the Grand Kakalin at which place I arrived at 7 or 8 o clock in the eve. in health and safety having been absent 3 Mo. and 8 days and travelled during that time over 15 hund: miles.

Rev Mr Barber and Mr Stevens came across to meet me, and putting my baggage &c. on board the canoe, the horse swam the river and we reached the opposite shore in safety

Thus

Oct. 13th

Interview with Mr. Metoxen.

Mr M. ~~stated~~ ~~that~~ on his return from He-o-Kucks village upon the Iowa he met Black Hawk and his band at a Trading house, about 30 m. below Rock Island; and ~~that~~ B. H. was very anxious to have a talk. He ~~stated~~ how well he was ~~treated~~ by the white people. In no place says he did I see the white men and white squaws drinking together as our people do, and when I passed thro' your town it was just so I saw none of

Forwarded to Rev Mr R.
one pr. of calf-skin boots
and 3 prs. do. of shoes.
High quality.

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of your people drinking together as ours do, and I want to have ~~our~~ my people just like those good white people for I see where they do not drink that they do better and live better."

B. H. What do you think is best about receiving Missionaries?

Metopan. By all means receive them for they will do you good

B. H. But Mr Davenport the Trader, told me not to have anything to do with the Missionaries, for they will only make you worse.

This Bl. H. said that Mr D. told him in that visit to the Island,