

*Rev W B Williams  
New York*

THE  
INDIAN ADVOCATE:

PUBLISHED BY THE

Board of Managers

OF THE

AMERICAN INDIAN MISSION ASSOCIATION.

LOUISVILLE, KENTUCKY, MAY, 1846.

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This Number contains the Minutes of the Semi-Annual Session.

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THE  
INDIAN ADVOCATE.

Vol. I.]

LOUISVILLE, KY., MAY, 1846.

[No. 3.]

PROCEEDINGS OF THE SECOND SEMI-ANNUAL SESSION OF THE  
AMERICAN INDIAN MISSION ASSOCIATION, HELD IN COLUMBUS,  
MISSISSIPPI, FROM THE 16th TO THE 19th OF APRIL, INCLUSIVE, 1846.

ADDRESS.

Friends of the Aborigines of America:

THE semi-annual session of the American Indian Mission Association, held in the City of Columbus, Mi., from the 16th to the 19th of April, inclusive, was one of deep interest; as had been all the preceding meetings of the Association. It is probable that not one was present who was not much gratified with the undisturbed harmony of the meeting, and with the evidences of sympathy for the down-trodden and neglected Indians, and of the just ideas formed of the magnitude of the work of Indian reform, and of the religious determination to prosecute it with vigor. While all were astonished and grieved at the backwardness of American Christians generally to hold out the Lamp of Life to the benighted Indian, all seemed to unite in saying, let others do as they may, we will do what we can to promote the salvation of that suffering race.

Brethren, you who are the disciples of the Lord Jesus; Fellow citizens, you who are prosperous in these United States while the Indians are perishing, you are again, according to the custom of the Association, jointly appealed to in its behalf, for your hearty, and untiring co-operation in this benevolent enterprise. It must be known to you all, that the claims of the Aborigines upon our sympathies, christianity, philanthropy, and sense of justice, have not been

suitably regarded; and that the few and feeble efforts which have been made for their relief, have been more than a hundred degrees below what was necessary to meet the wants of the case, and to insure complete success. When the small number of the laborers is disproportioned to the extent of the field, its successful cultivation is impossible; and instead of a plenteous harvest to be gathered, thorns and thistles demonstrate the want of effort. The extent of territory of the field of labor under consideration, is nearly equal to one-fourth part of the habitable globe: the people amount to more than eleven millions; and their number was probably more than four times as many, before they realized the blighting presence of white men. Shall we, as heretofore, only attempt the cultivation of a few isolated little spots; or shall we put forth sufficient effort to insure the grand and glorious result sought by the Association—the salvation of the race of men who originally inhabited America!

For more than three hundred years an astonishing and lamentable indifference to the welfare of the original race, has been manifest. This must have been for want of due reflection on the subject; for we venture to assert that no christian—no philanthropist, whether he be a christian or not, can contemplate the subject of Indian reform with indifference. He cannot make himself acquainted with the condition of the Indians, the injury they have sustained



by our presence, and the peculiar relation they sustain to us, without mourning over the past, and feeling a deep solicitude that the future will be less inauspicious to that suffering people.

Brethren, have you seriously considered this subject? When you have done so, we shall be sure of your co-operation. Bear in mind, that this Association is the only benevolent body which has for its sole object the salvation of the Indians; with all others Indian missions is no more than a matter of secondary consideration. A hope is indulged that others will be incited to increased diligence in this branch of benevolent enterprise, by the character, designs, and doings of this body, and this consideration furnishes additional reasons for vigorous effort on our behalf.

At present our attention must be directed chiefly to those whose settlements come in contact with our own. Thence country inhabited by Indians, extends to the ocean west and north. To about ninety thousand on our western border, promises of permanent residence have been made by our government; and under the encouragement afforded by these promises, barbarous tribes have become civilized. Among them schools have been established, the gospel has been preached, sinners converted, and churches constituted. Industrious and economical habits in the business of life, a desire for education, and attention to religious instruction prevail among the immigrant tribes in a degree unparalleled in the past history of that unfortunate people. The most skeptic cannot now even ask, can the Indians be civilized? For he has before his eyes a body of more than fifty thousand Indians *already civilized*; and advancing daily in their improvement. Still more manifest is the influence of the gospel than any other matter connected with their prosperity. More than three thousand, connected with the Baptists, Presbyterians, Methodists, Friends, (Quakers,) and the United Brethren (Moravians) give evidence of genuine piety.

The light which has shined into this unusually prosperous spot on the border of the vast country inhabited by Indians, has disclosed to the inhabitants, beyond what

was ever before conceived by them, the difference between the consolations of christianity connected with the personal comforts of civilized life, and the miseries, melancholly, and despair, attendant on their former condition; and they entreat us, most feelingly, to assist them now in their incipient stages of improvement; they entreat us to increase the number of religious, and of literary teachers, and to speedily send similar relief to their suffering countrymen; who are still perishing in heathenish darkness. Upon the vast multitude who have never yet heard the voice of a friend, nor been reached by a hand of kindness, we can no more look with indifference than we could upon men whom we had crowded off a vessel, on which there was ample room for all, while with piteous entreaties for assistance from us, they were sinking beneath the waves.

At the organization of this Association, it was aware that Indian Missions were unpopular; and that to awaken the christian community to a proper sense of duty in this department, would not be an easy task to perform. But what could we do? We owed the Indians a heavy debt of justice and mercy. If the people of the United States should not go to their relief, no other people would, and they must perish. The work upon which we entered was vast; and the appliances feeble. In humble reliance upon God we have ventured forward; and in view of the brief period of its existence, its want of means, and opposing obstacles, the Association has been favored with unparalleled success.

The Association has now eighteen missionaries in the field, and two others under appointment, who are expected soon to go out. Two of the male missionaries are native preachers. We have three schools, two of which are on the manual labor principle, and the other will, ere long, be made the same. Five churches, embracing in the whole about three hundred and fifty members. Up to the latest dates from the Indian Territory, religious attention in many places remained very encouraging. Among the Shawanoes two had recently been received as candidates for baptism; and among the Creeks twenty-five had

recently been baptized. Stronger inducements to a vigorous prosecution of our work could hardly be asked for, than seem to be evidently set before us by providence in this case.

The Association has proceeded warily, lest it should create moneyed responsibilities beyond the amount it could collect from the benevolent. But, with all its caution in this respect, it has, for a few months past, been greatly embarrassed for want of funds. The liberality manifested at the semi-annual meeting, has been very opportune, in rendering arrears less burdensome; but our missionaries — faithful, self-denying missionaries, are still in great want of assistance. They are unable to get a pound of bread, or anything else for food or raiment, only as they go in debt for it. Brethren, are you willing that they should suffer, or be compelled to leave the field of their useful labors. Your answer is anticipated, and cannot be otherwise than favorable. We entreat you, then, to send in your liberality as early as possible.

Allowances may be estimated about as follows, say: \$400 a year for a missionary with a small family; \$300 for a single man; \$100 for a female; \$150 for a native preacher; \$35 for the support and education of a pupil in school. \$30 constitutes a life membership of the Association.

"Thou shouldst have compassion on thy fellow servant, as I had pity on thee; and, with what measure you mete, it shall be measured to you."

In behalf of the Board of Managers,  
ISAAC MCCOY,  
Cor. Sec. & Gen'l. Agent.

#### MINUTES, &c.

COLUMBUS, Miss., Thursday,  
April 16, 1846.

Members composing the American Indian Mission Association assembled at 11 o'clock, A. M., in the Baptist Meeting House.

1. Thomas G. Blewett, of Columbus, one of the Vice Presidents, took the Chair; and on taking it delivered a brief appropriate address, abridged as follows:

Brethren, I bespeak indulgence, forbear-

ance, and assistance; I feel confident that your pious regard for the interests of our Divine Master's cause, and your love of order, and the vast importance of the occasion, will make the duty of presiding easy.

I esteem the present among the most favored moments of my life. We have assembled for no ordinary purpose; but one of great importance—for the promotion of a cause as good as it is great; relating to the salvation of eleven millions of the aboriginal race, spread over a territory nearly equal to a quarter of the globe.

To other countries chiefly, the attention of other missionary bodies has been directed, and hitherto the Aborigines of America have been almost wholly overlooked and neglected. This Association has entered upon a work which others have declined; and if American christians do not carry the tidings of salvation to the Indians, we cannot hope that others will.

We meet to devise measures for the relief of this cast-off and perishing people, who have had little reason to suppose that they had a friend upon earth. Where are they to-day? Thousands of them perishing in their miseries and dying in the darkness of heathenism. A few upon the border of the vast country they occupy, have heard the gospel, and felt its saving influence; and they implore us to send to their countrymen messengers of mercy. "Send us," says one, "men who are not afraid to die for Christ's sake." They know not that for their sakes we meet to-day; but our Heavenly Father knows it, and is looking down to see how faithfully we shall discharge the important trust with which we have been honored by Him. Thus far he has smiled upon the efforts of the Association. Let us persevere in well-doing. How delightful our work! He then read the 35th chapter of Isaiah, a song of praise was sung, and prayer was made by Dr. Manly.

2. James Whitfield, of Columbus, was appointed Secretary.

3. The names of the members present were enrolled as follows:

**Delegates from Public Bodies.**  
MISSISSIPPI.

**Baptist State Convention.**

Rev. W. Carey Crane, Columbus,

Rev. John Micou, Louisville,  
 " W. H. Holcombe,\*  
 " J. G. Hall,\* Grenada,  
 " Rev. G. G. Baggerly, Lincoln,  
 " H. B. Hayward, Preston,  
 H. N. Edmunds.\*

*Church at Preston.*

Rev. H. B. Hayward, Preston:  
 ALABAMA.

*Spring Hill Church.*

Dr. L. B. Lane, Spring Hill.

*Grant's Creek Church.*

Rev. John C. Foster, Foster's P. O.

*Life Members.*

MISSISSIPPI.  
 Rev. J. C. Keeney, Starkville,  
 " Benj. Whitfield, Meridian Springs,  
 " W. Carey Crane, Columbus,  
 Maj. Thos. Blewett, "  
 Hon. James Whitfield, "  
 James S. Norris, "  
 Rev. M. S. Shirk, "  
 Daniel Dupree, Deerbrook.

ALABAMA.

Rev. Basil Manly, D. D., Tuscaloosa.  
 TENNESSEE.

Rev. Levi C. Roberts, Lagrange.

KENTUCKY.

Rev. Isaac McCoy, Louisville.

*Other Members.*

MISSISSIPPI.

Rev. Joseph A. Parker, Columbus.  
 " Wm. Halbert, "  
 Calvin Perkins, "  
 James A. McLeah, "  
 J. S. Norris, "  
 James T. Harrison, "  
 Dr. A. N. Jones, "  
 John Nash, "  
 Joseph Norris, "  
 Isham Harrison, Jr., "  
 Thornton K. Thompson, Macon.  
 James E. Harrison, Aberdeen.  
 J. H. Jarman, "  
 James Evans, "  
 Columbus Love, "  
 Rev. John Micou, Louisville.  
 " Samuel McGowan, Starkville.  
 " Wm. Manning, Daily's Roads.

\* Not present.

Rev. Micajah Bennett, Colbert.  
 " Nelson Sansing, Starkville.  
 " W. H. Taylor, Jackson.  
 Isham Harrison, Sen., Colbert.  
 A. M. Roach, Providence.  
 Francis Clements, Coffeeville.  
 Rev. Ebenezer Minter, Grenada.  
 Dr. Elijah Dupree, Deerbrook.  
 William Mangham, Columbus.  
 Madison Walthall, "  
 E. B. Hoskins, "  
 John N. Mullen, "

ALABAMA:

Benjamin Whitfield, Tuscaloosa.

4. James S. Norris was appointed, temporarily, treasurer for the present meeting.

5. Rev. W. C. Crane moved that a committee of four be appointed to arrange the business proper to be brought before the Association. The President appointed Messrs. Crane, Bennett, Norris, and J. Whitfield.

6. *Resolved*, That Rev. J. C. Foster, Dr. L. B. Lane, and J. S. Norris be a committee to take collections in aid of the objects of this Association.

7. Adjourned. Prayer by Rev. W. Manning.

3 o'clock, P. M.

Prayer by the Rev. M. Bennett.

8. On motion of Rev. J. C. Keeney, *Resolved*, That a committee be appointed to report measures for obtaining agents, and the best method for obtaining funds for the treasury. Brethren Keeney, Manly, Crane, Micou, and Roberts, were appointed, and on motion of Dr. Manly, the president was added to the committee.

9. On motion of brother Crane,

*Resolved*, That a committee of three be appointed to prepare a communication to the President of the United States on the subject of securing to the Indians their lands and possessions adjoining the western borders of the States of Missouri and Arkansas, which have been guaranteed to them for the purposes of an undisturbed residence. Rev. W. C. Crane, Dr. Manly, and brother James Whitfield were appointed said committee.

10. On motion of brother Parker, it was

*Resolved*, That a committee of four be

appointed to report on the best measures for increasing the circulation of the Indian Advocate. The committee was made to consist of brethren Parker, Manning, Bennett, and Micou.

11. On motion of brother Crane, Dr. Manly was requested by the Association to preach the semi-annual sermon, at 11 o'clock, on Sabbath morning.

12. Adjourned. Prayer by brother Micou.

At night, sermon by Dr. Manly.

FRIDAY, 10 o'clock, A. M., April 17.

The deliberations were opened by singing and prayer, by brother Hayward.

13. On motion of brother Parker,

*Resolved*, That ministers and lay members of other religious denominations present, be invited to take seats with us, and participate in the deliberations; which was done accordingly.

14. The Report of the Board of Managers was called for, and read by the corresponding secretary, Rev. Isaac McCoy; and on motion of brother Micou, it was adopted and ordered to be printed with the minutes. The Association then engaged in solemn prayer to God, in which brother Crane led, returning thanks for blessings bestowed on the past labors of the Association, and pleading for future mercies.

Adjourned. Prayer by Dr. Manly.

5 o'clock, P. M.

Prayer by Rev. L. C. Roberts.

16. Brother Keeney, from the Committee on Agencies, and the obtaining of funds, reported. [A.]

17. Brother Crane from the committee to draft a communication to the President of the United States, made a report. [B.]

18. Brother Parker from the Committee on the Indian Advocate, reported. [C.]

19. On motion of Rev. W. C. Crane, *Resolved*, That Rev. J. C. Keeney, agent for the Southern Home Mission Board, be requested to receive donations for the Indian missions, and in other ways promote the interests of the Association, so far as may be consistent with his present engagements.

20. On motion of brother B. Whitfield, of Alabama,

*Resolved*, That the services of Rev. H. B. Hayward, as agent to obtain funds for this Association, be solicited, so far as his engagements to the Mississippi State Convention will admit; and that the church at Preston, Yelobusha county, Mi., be respectfully informed of the desire of this body to avail itself of his services, and to request their acquiescence in the measure.

21. Adjourned. Prayer by brother Bennett.

At night, sermon by Rev. H. B. Hayward.

SATURDAY, 10 o'clock, A. M., April 18.

Prayer by Rev. J. C. Foster.

22. On motion of Dr. Manly,

*Resolved*, That a committee be appointed to report on measures for holding the next semi-annual meeting. Brethren Manly, Crane and Lane were appointed.

The Association then gave way for the ordination exercises of brother M. S. Shirk, a missionary who has been appointed to go to the Indians, and of brother Joseph A. Parker, of Columbus.

The council for the examination of the candidates was composed of Rev. B. Manly, D. D., Rev. I. McCoy, Rev. J. Micou, and Rev. M. Bennett. Sermon by Rev. Isaac McCoy, from Acts, 9, 6: "Lord what wilt thou have me to do." Questions by Rev. J. Micou. Ordination prayer by Rev. M. Bennett. Charge to the candidates by Rev. Dr. Manly, president of the University of Alabama. Right hand of fellowship, by Rev. John Micou.

The Association resumed its business, when,

23. On motion of brother Crane, the printing of the minutes was referred to the Board of Managers.

24. On motion of Rev. J. C. Keeney, *Resolved*, That this Association respectfully suggest to the Board of Managers the propriety of obtaining some converted natives to be present, and deliver addresses at the next annual meeting.

25. On motion of Rev. G. G. Baggerly, *Resolved*, that this Association recommend to the Board of Managers the propriety of fixing upon some suitable day to be observed as a day of fasting and prayer



for the success of our missionaries in the Indian country, and for the prosperity of the cause generally in which this Association is engaged; and that pastors of churches be requested to deliver suitable addresses, and to take up collections on that occasion, in aid of the funds of the Association.

26. Rev. B. Manly, from the committee on the subject of the next semi-annual meeting, reported. [D.]

27. Rev. J. C. Foster, from the committee on the collection of funds, reported. See the account of receipts.

28. *Resolved*, That brother James E. Harrison, of Monroe county, Mi., be respectfully solicited to act as agent for this association, within the bounds of his acquaintance.

29. On motion of Dr. Manly,

*Resolved*, That brethren T. G. Blewett, W. C. Crane, and I. McCoy be a committee to obtain other suitable agents.

30. The Association listened with deep feeling to a parting address from the president, which was followed by the hymn, "Blest be the tie that binds," &c. While singing, the parting hand was mutually given by the members, a prayer was made by the Rev. Isaac McCoy, and the Association adjourned sine die.

Thus has ended another meeting of the American Indian Mission Association of deep interest, and in a high degree gratifying to all who attended.

THOMAS G. BLEWETT.

President.

JAMES WHITFIELD.

Recording Secretary.

At night a sermon was preached by Rev. J. McCoy.

On Sabbath morning, Dr. Manly preached the semi-annual sermon, from Acts, 22 and 21: "Depart, for I will send thee far hence unto the gentiles." After which a collection was taken of \$52 25.

Rev. G. G. Baggerly preached in the afternoon; and at night, Rev. W. H. Taylor.

In the Methodist church, Rev. Isaac McCoy preached in the morning, and took a collection of \$80 65; and the Rev. J. C. Foster preached at night.

In the Presbyterian church, Rev. J. C.

Keeney preached in the morning, and Dr. Manly at night.

In the Cumberland Presbyterian church, Rev. H. B. Hayward preached in the afternoon.

#### A.

#### The Committee on Agencies, &c. beg leave to Report

That in order to an efficient support of the objects of this Association, an annual income, is wanted as follows, beginning with the wants of the current year, \$6,600 00, viz:

\$3,200 for the support of mission families.

\$1800 for the support of mission schools.

\$1600 for the support of unmarried female Missionaries, and for the general purposes of the Association.

The Committee think it indispensable to secure the services of an active efficient general agent, to superintend the measures to raise this amount of income; and would suggest that much might be done by such an agent, in inducing churches; associations, or individuals, to undertake the collection of specific parts of this sum. Also to procure subscriptions of life members, and life directors; and to engage the voluntary gratuitous services of brethren in different neighborhoods, in which subscriptions might be raised, to collect the amounts as they become due, and transmit them to the treasurer in Louisville.

J. C. KEENEY, *Ch'm.*

#### B.

COLUMBUS, Miss., April 16, 1846.

Sir: The American Indian Mission Association, now in session in this town, respectfully asks leave to make the following communication.

Not doubting in the least, your readiness, at all times, to promote as far as practicable, the work of Indian reform, in which this Association and other bodies are engaged, we respectfully request your attention to a matter which has occasioned much uneasiness, lest all our labors, the results of which are daily becoming more satisfactory, should prove abortive, viz: the danger which threatens to disturb the policy of giving to the Indians west of the States

of Missouri and Arkansas, a permanent home, in a territory sufficiently large to allow them the enjoyment of the benefits of law, and other institutions necessary to their prosperity. This policy, which was adopted in President Jackson's administration, has succeeded even beyond the hopes of its most ardent advocates. Tribes of hunters, under the assurances given them that they were within a Territory set apart exclusively, and forever, for Indian occupancy, excepting such white people as would be necessary to aid them in improvement, have already become tribes of farmers, and are rapidly advancing in civilization. About 90,000, including tribes indigenous to that region, inhabit the district of country assigned to Indian occupancy. The immigrants, amounting to upwards of seventy-five thousand, form a body of Indians more prosperous than was ever before known among the aboriginal race. This thriving state of improvement, which is new in the history of that unfortunate people, we feel confident, could not have taken place had not a policy been adopted which promised to secure them in their possessions, and the enjoyment of the institutions of civilized and christian people.

But we have latterly become exceedingly alarmed by the manifest desire of many in our border settlements, to break over the line which has been expected to remain unbroken between the settlements of the white people and the Indians, and crowd the latter out of their country.

It is not expected that this measure will be attempted without seeking for it the sanction of the government; and we therefore respectfully, and most earnestly entreat you, sir, to preserve undisturbed, the policy alluded to above.

We have reason to fear that government will be solicited to change the locations of the Senecas, the Senecas and Shawnees, the Quapaws, and the Putawatomes on the Osage river. Now, sir, should any one of these bands, or any other band, be removed so as to leave its place liable to be occupied by white people, a breach would be made in the Indian boundary which could never be closed, and would inevitably be followed by the dreadful consequences of breaking up the whole design of our Indian Territory—those now prosperous tribes would all be

scattered; schools and academies would be ruined; and the churches which now embrace in their fellowship more than three thousand hopefully pious Indians, would disappear.

Allow us to say respectfully, that the first steps towards the adoption of such disastrous measures, which would be taken by those desirous of promoting them, may at first appear distant and harmless. But the first breach of white people into the Indian territory, or the adoption of a measure that would lead to it, would, we venture respectfully to predict, spread with ruinous effect, as uncontrollable as the effects of the spark which ignites the grass on the almost boundless prairies of that country.

We have already submitted a memorial to Congress, praying that the exterior boundaries of the territory which includes the immigrant tribes there, may be established by law. To us it appears that the passage of such a law, supplementary to the Act of the 28th of May, 1830, which authorized an exchange of lands, &c., would add to the security of these tribes.

We need not, sir, refer you particularly to the oft-repeated assurances given those tribes that they should there be allowed to enjoy the blessings of a civil community; or the confirmation of those assurances by bills in Congress describing the boundaries of the proposed territory, which twice passed the Senate of the United States by almost unanimous vote; the maps of the territory which have been published, and with the bills alluded to above, explained to the tribes by order of the government; the selection and survey of a tract of land seven miles square for purposes of their seat of government, &c. &c., for with all these matters you are familiar. We therefore only ask leave respectfully to repeat our most earnest entreaty, that no measure in relation to any portion of the Indians within the district of country which the immigrants have been taught to expect should remain entire and unbroken by white settlements, be adopted, which in the remotest degree could tend to the introduction of white population.

We make this communication to you, sir, in the confident belief that your sympathy is in favor of the unfortunate Indians, and your

desire for their prosperity, are like our own; and the opportunity you possess of guarding the interests of that people, will, we are sure, afford you solid satisfaction, and will be a source of great encouragement, and peculiar gratification to those who have now the honor to subscribe, most respectfully yours, in behalf of the Association.

THOS. G. BLEWETT,  
President.

JAS. WHITFIELD, Recording Secretary.  
ISAAC MCCOY, Cor. Secretary.  
To the President of the United States.

C.

The Committee appointed to take into consideration the best measures for circulating the Indian Advocate, respectfully submit the following report.

An extensive circulation of information respecting the condition and wants of the Indians, the labors and success of missionaries, and future prospects, is evidently indispensable to the success of the labors of this Association. It is therefore earnestly recommended to ministers of the Gospel, and all who are interested in Indian missions, to avail themselves of the Indian Advocate, a bi-monthly periodical issued at Louisville, Ky., at the cheap rate of fifty cents per annum.

JOSEPH A. PARKER, Chairman.

D.

The Committee to whom was referred the subject of the next semi-annual meeting, respectfully report, that in view of all the circumstances of the case, they deem it expedient to refer the whole matter to the Board of Managers.

B. MANLY, Ch'n.

## SECOND SEMI-ANNUAL REPORT.

To the American Indian Mission Association, at its second semi-annual session, commencing in Columbus, Mississippi, on the 16th day of April, 1846, the Board of Managers respectfully submit the following report.

Gratitude to God for deigning to smile upon the efforts of the Board, claims prominence in our first paragraph, and should

imbue each succeeding one. Our work involves a continual contest, not only with counter currents, but also with such as are nearly collateral, and yet such as expose our barque to tossings, and shallows no less alarming. But thus far Christ has been with us, and our course has been onward.

### Sources of Discouragement.

That the Aborigines of America have suffered incalculably by the ingress of their conquerors, none pretends to deny. That they greatly need assistance, and have strong claims upon American Christians for help, is also admitted. Nevertheless, it seems less difficult to secure efficient action, and liberal donations for the relief of people in any foreign land, or in our own land, than for the Indians. Even for colleges, and meeting houses, which are not ever expected to be entered by the donors, or any in their connection, contributions will be with a liberality amounting to hundreds, when only a pittance is cast into the treasury for Indian missions. It is probable that the claims of the Indians are never presented to an assembly without exciting sympathy. But, if a judgment should be formed from the result, it would appear that sympathy for the poor Indian is all, or nearly all that he is entitled to. The admission that "He suffers, and I am sorry," is in too many instances the Indian's portion in the distribution of benevolence.

The Board would request the Association to seriously inquire into the reasons why, for the promotion of objects, the advantages of which are merely local, and even within their locality, though convenient, yet not indispensable, men will contribute liberally; when in the same place, the same persons, with all their sympathy for the suffering Indians, constituting as they do a nation of millions; positively and literally perishing on our borders, with immortal souls hurried out of this friendless world ignorant of Christ, and unsanctified by grace, cannot be allowed a tythe of what the giver has to spare? So far as the Association can devise the means for the correction of this error, they will doubtless subserve essentially the cause of humanity.

Not only has the forgoing been a cause of pungent grief and deep mortification,

but aversion commonly manifest to laboring as agents for the support of Indian missions, has been a fruitful source of embarrassment. It has been impossible to obtain agents to visit the churches, and solicit attention to this subject and receive their munificence. There is no evidence that this general unwillingness to work for the Indians has been in any degree, promoted by disapprobation of the Association, or of any of its designs or doings. The same spirit has been manifest among the Baptists ever since they had missions to the Indians. During the twenty-four years preceding the organization of this Association, such a thing as an agent collecting for Indian missions was scarcely ever heard of. Agents were sometimes instructed to bring all the missions of the Board they served to the notice of the people; but this did not result in anything more than a passing notice in general remarks on the wants of the Indians; and the history of our missions shows how little was thought, or said, or done, in reference to Indian missions. In the course of a twelvemonth the Board have been in correspondence with more than a dozen worthy brethren, who were either personally known, or who were highly recommended; men doubtless well qualified to work successfully in an agency department. With some negotiations seemed to have been completed, and they were commissioned in due form, when the service of pleading for the poor degraded and outcast Indian, involved a sacrifice too great; or, for some other reason, the service was declined. Agents can be obtained for the promotion of any other religious object, more easily than for this. The Board can scarcely control its impatience, which prompts the enquiry, why is it so? Is it because we are the people who have cast off these outcasts? Is it because we fear odium by pleading for those whom our country and other countries have degraded? Is it because service performed for the benefit of those whose place in the estimation and doings of our country is lower than that of any other people, would be less honorable, than to serve for others, or in some other capacity? Where shall we terminate our inquiries? It is unpleasant

to make them. But faithfulness requires the Board to bring to your consideration the facts alluded to; and the success of the great work upon which the Association has entered, requires a remedy for this evil; and we again request the Association to endeavor to effect a cure.

There are other sources of trouble to the Board, but, with the exception of one which will be mentioned hereafter, they are unimportant compared with what has been referred to above. The rudeness of uncultivated Indians, their ignorance, their superstition, and their aversion to accepting "the white man's religion," are light considerations, compared with the unwillingness of our Christian people to work for them, or to contribute for their improvement a fair proportion of what they have to spare for benevolent purposes. The Board feel identified with the missionaries, as it is presumed every member of the Association does in proportion to their opportunities of becoming acquainted with their condition. We deeply sympathize with the missionaries in their privations, their positive sufferings, their disappointments, and their multiform discouragements, which have their origin in the Indians' land. But all these can be borne; or if the missionary should even find them insupportable, and die under them, he would die happily. It is not the wildness or the wickedness of the people among whom they dwell; it is not the homely fare, or the want of society to which they are exposed; it is not the pain and anxiety of a sick couch in the Indian country, far from medical aid, and sometimes without a soothing voice of a kindred spirit, or a friendly hand to administer assistance in distress, or even the want of the necessary supplies of such food as the case demands, and the want of which had never been felt before they entered their dreary field of labor. No, it is not any of those evils, nor a complication of them all, with many more that they can better understand than explain, that are really matters of discouragement to the self-denying missionaries. The language of their hearts is "lead us to suffer or to die—they will be done. But, O, Christian friends, brethren,



disciples of Jesus, do not 'you forsake us.'" Their discouragements and ours, have not their seat in the Indian country; they grow up here among us. It is the apathy of christians, their disinclination to help the Indians that is the fruitful source of all that is seriously discouraging in the matter of our missions.

#### Missionaries, &c.—Northern Section.

The last summer and fall proved to be the most unhealthy season ever known in that country. Scarcely any, either white or red, escaped an attack, usually severe, of autumnal fever. Our missionaries suffered dreadfully. Some of them have up to this time scarcely recovered so far as to feel that they ought to be placed on the list of the healthy. Whilst the waves of their afflictions rose high, the Lord fixed bars, and said "hitherto shalt thou come and no further—they are in thine hand, but spare their lives." None died. Many deaths occurred among the Indians. The Board have learnt with much satisfaction that within the sphere of practice of their missionary Dr. J. Lykins, who is the government physician for the Putawatomes, the proportion of deaths was very much less than beyond it, notwithstanding he was long and sorely afflicted himself, and often had to prescribe for the sick as he lay on his bed.

Under these severe trials, in that destitute land, it would not have been surprising if some of the missionaries had been discouraged, and asked leave to come home to their friends. But not one of them has intimated a desire to leave the work of guiding the Indians in the way to heaven. They speak of their trials, but their personal privations and sufferings seem to be almost overlooked in their communications; their discouragements and grief consist in a want of means, to enable them to be more useful to the people of their charge.

The general sickness occasioned for some time almost an entire suspension of missionary labor. The operations of the manual labor school, in charge of brother and sister Adams, and Miss Osgood, were suspended. Brother Adams and family were conveyed to the white settlements, and

sister Osgood to the Putawatomie station; and the scholars were sent to their friends. After the commencement of cool and more healthy weather, operations at the station were resumed: though up to the latest dates, the institution had not fully emerged from the desolation of its late distresses.

Notwithstanding the delicacy which belongs to woman, unconquerable fortitude, and unbending perseverance are often developed in trying circumstances, especially where grace reigns in the heart, which astonishes the most hardy and resolute of the stronger sex. A volume of such incidents could be cited from the history of our missions, and more than one which occurred during the late afflictions of our missionaries; but we will mention only one. The Wea station is about twenty-five or thirty miles from the white settlements, and the nearest white neighbors are about the station among the Putawatomes, brother and sister Adams have more than once found it necessary to leave the station to obtain medical aid, and comforts which were not attainable at the station; and on some of those occasions Miss Osgood has remained alone in charge of the school of boarding scholars, and of everything else. Her constitution is naturally delicate. In going to the Indians' land, she left a circle of affectionate friends. Strange that at this time, when her health was so poor that she often had to rest upon her couch through the day, she could remain day after day, and night after night in the Indian country, to prevent as far as possible a retrogression in the affairs of the institution! What cannot grace and faith enable the otherwise feeble to perform!

In citing this case no distinction is made to the disparagement of other females, or any other missionaries; and we are confident it will not be so understood by them. We barely quote this case as furnishing a specimen of the character of our missionaries. Such women, and such men, ought to be amply sustained, that they may apply to the best possible advantage all their energies.

The missionaries at this station have been instructed to select beneficiaries of sundry benevolent persons, whose contri-

butions for this purpose have been reported in the minutes of the last annual meeting of the Association. Brother Adams informs us that the selections will all be reported ere long; and the liberal donors, and respectable friends, whose names the beneficiaries are respectively to bear, will be furnished with the desired information respecting them—information which has been delayed by the causes mentioned above. This station must be reinforced with another male missionary as soon as practicable.

From the same causes the school at Putawatomie, taught by Miss Eliza McCoy, was suspended for some time. It has been resumed, together with the usual religious exercises of the station. Dr. Lykins and brother Simerwell preach at this station and elsewhere; and there is reason to believe that their labors, together with the religious instruction imparted by Mrs. Simerwell and Miss McCoy, are not in vain; though no late additions have been made to their number of converts.

The Board are now in correspondence with a ministering brother, with a view to his employment in the Putawatomie station; and in the event of the success of this negotiation, or if it fail, the employment of another, it is designed, if the requisite means can be obtained, to make this also a manual-labor school. For this the missionaries are exceedingly anxious, notwithstanding manual-labor schools in the Indian country impose upon the missionaries heavy burdens of labor and anxiety.

Rev. David Lykins and Mrs. Lykins among the Shawanoes, thirty-five or forty miles north of the Wea station, have suffered less by sickness than their brethren; but they have not escaped. Brother Lykins since the restoration of health in the country, has pushed forward his ministerial labors with increased energy. Here, too, the want of means is sensibly felt. The Board have been unable to erect a house for their missionary, or a house of worship. He preaches at different private houses among the Indians. Consequently his meetings are not so well, or regularly attended, as if he had a stated place, or places, appropriated to public worship. Nevertheless, his prospects are daily brightening.

On the second of February two natives related to the church their christian experience, and were received as candidates for baptism. Some of his meetings are very interesting. Speaking of one of them he says, "I never shout, but on this occasion I felt like it."

Henry Skiggett is a Stockbridge Indian who resides about thirty-five miles northward of brother Lykins. He is a licensed preacher, of irreproachable moral character. For some time, owing it is presumed to sickness and other uncontrollable causes, the Board had heard little from him or his labors. But recent intelligence from him, and from brother Lykins shows him to be at his post, preaching Christ to his countrymen. In which service he says he desires to be constantly employed. He seems to have been recently aroused to increased efforts in the cause of his master. The Board have not been able to afford him the assistance which he merited. He preaches to the Stockbridges and Delawares in their own language; preaches in English, and through an interpreter to the Kickapoos and others. Ample support for him is exceedingly desirable. In connection with brother Lykins, who highly estimates his worth, he would be an efficient coadjutor.

All our missionaries in this northern section belong to the same church, and this is the same church that was constituted at the mission station at Fort Wayne, then north of the settlements in Indiana, on the 3d. of August, 1822. It now meets alternately at Shawanoe, Wea, and Putawatomie. Until a few months since, there had for a few years existed some unsettled difficulties, which appeared to be much in the way of the prosperity of the church. The missionaries of this Association, as well as many of the Indian members, were dissatisfied with the deportment of some other white persons who were members of the church; and in consequence of these difficulties, brother David Lykins, brother Adams and wife, sister Osgood, and sister E. McCoy, forbore to hand their letters to the church. Dr. Lykins who had long labored unsuccessfully to correct the evils which gave him and our other missionaries grief, something less than a year ago, re-

quested some five or six churches within the State of Missouri, to send helps to look into these matters. A large council convened. The brethren complained of were notified to attend. But they declined. The council adjourned, and re-assembled a few weeks afterward. The persons complained of were now present. An investigation, as fully as time, perhaps two days, would admit, was made by the council, which resulted in favor of our missionaries. Matters thus settled, the brethren and sisters who withheld their membership, soon after united with the church; and thus sustained by the churches in Missouri, and freed from a contention which had long been grievous, all felt greatly encouraged. We commend our missionaries for their forbearance in this protracted trial of difficulties, especially Dr. Lykins, who was one who formed the constitution about twenty-two years ago, and we rejoice that the accused found no cause of complaint of him, or others of our missionaries to bring before the council. The Board have thought that these suggestions were called for, not only as relating to an important item in the history of our affairs, but as a matter of justice to our missionaries, who, in every situation in which they have been placed, have shown themselves to be patient and persevering, and determined, at all hazards, not to compromise with crime.

#### Southern Section.

Rev. Joseph Smedley continues his faithful and successful labors among the Creeks, and the northern settlements of the Choctaws. He too has suffered with sickness. A tour which he reported to us the latter part of November, was quite interesting. Indeed this can be said of every tour he has made since his appointment. He gave us the gratifying intelligence that a log meeting house has been erected near brother Islands' residence.

On the 26th of February, he wrote that, from a bed of sickness, he had been so far restored that he expected to set off in a few days on another tour, hoping to be with brother Islands on the second Sabbath in March; at which time and place he said "I expect some twenty at least will be baptized."

Brother Joseph Islands, a converted In-

dian, remains faithfully at his post. We cannot in so many words, give a better account of him and of things about him than by quoting extracts from a letter of his to the Corresponding Secretary.

Creek Nation, Dec. 18, 1845.

Dear Brother:

Your very acceptable letter of the 2d. September, I have received. I confess I do not write as often as I should, but brother Smedley visits us, and preaches to us often, and I suppose he writes to you about us. I refused moneyed assistance from the Board in my last letter, stating the cause; and a great many of my friends and brothers and sisters regret very much that I have refused assistance from the Board, as I have to support myself and family, and have a great deal of company. But I do not regret it at all, knowing if I receive money from the board, it will be talked about, and they will have it to say that we are going about preaching to make money off the people. I have heard talk about the native preachers of — society that received moneyed assistance. It is said they preach to the people, and write their names on a paper, and send it to the white people, and make money by it; and I have refused moneyed assistance from the Board in order to stop all mouths. It is true I am poor and needy; but I am willing to suffer all things, that the gospel of our Lord Jesus Christ be not blamed. I hope there is a time coming when all the Indians will be enlightened, and will see the necessity of supporting the gospel. I want some books, and I see that you are going to send some, and I feel very thankful.

I see you are about to send a brother minister to our country, and there is no doubt that he will be joyfully received by the brothers and sisters.

Eleven of the natives, and two colored persons have been baptized, of which I suppose brother Smedley has informed you. We have some very encouraging meetings; and I am encouraged to believe that God will carry on his work of the gospel against all opposition.

I was on Arkansas [some forty miles distant] at a funeral meeting, and brother Jacobs preached from the text, "The last

enemy that shall be destroyed is death." missionaries had been appointed to this place. Seldom has it fallen to the lot of a missionary to labor as I have done. Eleven years have passed since I came to the Choctaws; and that length of time I have labored alone, amidst many discouragements, about eight years of the time, my dear wife has been afflicted, so as to be incapable of doing anything. For weeks at a time I have watched at her bedside alone, expecting every moment to see her breathe her last. I had none to comfort me but God, and that was enough. Though earthly friends deserted me, God was with me. Now I have the joyful news that help is at hand. My brethren, I do thank you from my heart that you have remembered the lonely missionary in his secluded home in the forest. I will return thanks unto God my Saviour for his goodness. I do rejoice that Indian missions are taking deep hold upon the hearts of God's dear children."

I remain your brother in Christ,

JOSEPH ISLANDS.

Brother M. S. Shirk, of Miss., who has been some months under appointment, is expected to locate and labor in the regions near brother Islands. No neighborhood among the natives ever presented a more interesting field for usefulness than this.

Armstrong Academy, among the Choctaws, has gone into operation. Of the state of affairs there at that time we cannot give an account more satisfactory than by quoting from a letter from brother Potts. He says, "I commenced my school the 2d. of December, amidst many discouragements, in consequence of the work on my buildings, not having been completed according to contract. I began while they were, as they still are, at work on the buildings. It puts me to many inconveniences; but if I can do a little good by putting up with these things, I am willing to do it."

"I concluded to take in thirty boys for a beginning. How I will get through is another thing, living being high, and my crop having partly failed, but I trust by economizing I shall get through."

"I cannot find time to write you as fully as I wish, having the whole establishment on my shoulders, from the kitchen to the pulpit, my poor wife not being able to assist me any. You who are acquainted with the managing of such an establishment, know what my labor is, adding to other things the teaching of the school, and keeping the boys at work when out of it."

"I cannot describe to you my feelings when I read your letter apprising me that

At the annual meeting in November last, brethren H. W. Jones and P. P. Brown were set apart for labors at this station. Subsequently, on the 19th of November, Miss Tabitha Chenoweth was appointed to be located at the same station, and on the 6th of December, Miss Sarah Jackson was added to the number by the appointment of the Board. Brother Brown and Miss Jackson became united in marriage, and on the 14th of the same month these two sisters were recognized as missionaries by public religious exercises. This company of four missionaries left Louisville for the station on the 6th of January; and arrived at the Academy in the Choctaw country on the 10th of February. The joy of our brother and sister Potts on the arrival of this reinforcement was indescribable.

Our latest dates from the station were about three weeks after this company of missionaries arrived. All were pleased with their prospects, and much encouraged. Brother Brown had taken charge of the school, which consisted of thirty-six boarding scholars, and five or six from the neighborhood, in all over forty, and there were gladdening indications of religious concern on the part of some of the students at the Academy. Brother Jones with no less ala-



crity had entered upon his duties on the farm.

#### Transfer of Missions.

The Association at its last annual meeting resolved that the subject of a transfer of the Indian missions of the Boston Board to this body be again brought to the notice of the Triennial Convention, at its called session in New York last November. Accordingly the Corresponding Secretary with other members of the Association present, submitted to that body a communication on the subject. It was referred to a committee, the report of which was unanimously adopted by the convention, and which report was understood to be decidedly favorable to the transfer. Subsequently the Corresponding Secretary of the Acting Board, addressed a brief communication to this Board on the subject, but as the Board were unable to learn from the communication whether they were disposed to make the transfer or not, nothing more could be done by us in our answer than to refer to this omission on their part: with the addition of one consideration, which we supposed had great weight in the matter, that in three of the five tribes or bands in which they had missions, African slavery existed.

#### Monthly Reports.

It is well known that the publication of monthly reports in the Baptist Banner, was adopted from motives of economy, and not from choice. The Board resolved to discontinue this course, and to commence with the present year reporting its affairs in pamphlet form in a bi-monthly periodical, entitled "*The Indian Advocate*." The first number was issued in January, and the second in March; specimens of which are herewith respectfully submitted. It is solely the property of the Association; furnished to subscribers at the low rate of fifty cents a year. If the subscriptions should become more than sufficient to cover the expenses, as it is believed will soon be the case, the gain will be alone to the treasury of the Association. It is also sent gratuitously to each minister of the gospel who makes collections for the treasury, or procures subscribers, also to all public bodies which cooperate with the Association. Notwithstanding so large a gratuitous distribution

may diminish direct receipts on its account, yet individuals and public bodies which aid the Association have claims upon us for our Reports, nor can they be efficient coadjutors without them. The result, therefore, of this course is expected to be favorable to our treasury.

We have commenced with only one sheet of sixteen octavo pages. But the hope is indulged that it may, ere long, be enlarged to twenty-four pages and be issued monthly, and be paid for accordingly. It is expected to "report regularly the condition of the affairs of the Association, embracing accounts from our missionaries, &c., and, in addition, it will contain scraps of Indian history, remarks on the former and present condition of the aboriginal race, and their prospects in future, &c.

Some who may not have reflected upon the subject may suppose that *any material* for such a publication cannot be obtained exclusively in the Department of Indian affairs. The Board think differently. They believe that the resources of suitable matter will be found inexhaustible; and that the work may be made constantly interesting to the reader, as furnishing him with seasonable variety, and yet keep within the bounds of matter which will have a favorable bearing upon the work of Indian reform. It is true the labor of editing would be very much greater, than if matter were copied from other prints, as is customary with periodicals. In this case the pen of the Editor would have to be applied to almost every paragraph, and this is done in the present form of the *Advocate*. And the fact that its contents were original, and not such as would be obtained in any other paper, would be favorable to the prosperity of the enterprise.

The Board respectfully recommend that the Association duly consider this subject, and devise measures for increasing the circulation of the work.

It is with much satisfaction that the Board would state in connection with this matter, that, in addition to the Baptist Banner and Pioneer, seven other valuable periodicals have generously furnished their readers with a "*Department of Indian Missions*," in which have been published our

Monthly Reports, and the contents of the *Indian Advocate* since its commencement, excepting such items as were of local character, or otherwise not of great importance to distant readers. These papers are: the Religious Herald, of Richmond, Va.; the Biblical Recorder of Raleigh, N. C.; the Christian Index, Penfield, Ga.; Alabama Baptist, Marion, Ala.; the Baptist, Nashville, Tenn.; the Christian Messenger, Madison, Ia.; and the Cross and Journal, Columbus, O. This is not all, the Board are anxious to place on file permanently in their office, matter which may be useful in future, as well as beneficial at present; and this fact becoming known to the Editors above alluded to, each forwards his periodical to the Board gratuitously.

#### Memorial presented to Congress.

Agreeably to what might be expected from the last annual report of the Association, the Board forwarded to the present session of Congress a memorial, a few printed copies of which are herewith respectfully submitted. It will be perceived that the Board ask first, "That Congress will carry out the design which led to the settlement of fourteen or sixteen Indian tribes, west of the States of Missouri and Arkansas.

Secondly, That appropriations for purposes of Indian reform be increased, and

Thirdly, That measures may be adopted preliminary to the establishment of another Indian territory, upon principles similar to those of the present, west of the Rocky Mountains.

These, especially the first and third, are matters of vital and vast importance in the great work of Indian reform. In regard to the first, it is well known that after a severe struggle of clashing interests, and of discordant opinions, government adopted the policy of giving to certain tribes, a permanent resting place and home, west of the States of Missouri and Arkansas, where were no State claims to embarrass them. The tribes there, were to become united in one body politic, for mutual benefits and the benefit of the whole, without unnecessarily abridging the liberties of any individual tribe. They were to be governed by such laws as they should themselves enact, sub-

ject to the approval of the President of the United States. White people were not to be allowed to settle among them, excepting such as would be necessary for the assistance and improvement of the Indians. This Indian territory was to be connected with the Government of the United States in such manner as would be profitable and safe for them. Maps of this proposed Indian territory were made, and with the maps before them these matters were often explained to the tribes.

Under the impression, from these repeated and solemn assurances, that they were now secure, where they could make improvements which should be lasting, tribes of hunters soon became settled farmers, and such tribes as were already far advanced in civilization, adopted forms of civil government, and went on rapidly in reducing all their institutions to the order that belongs to civilized life. Inspired with the hope of better condition, the desire for the education of the rising generation increased; congregations could be assembled to hear the gospel preached; and sinners were converted, and churches organized. This is the present prosperous condition of the immigrant tribes within that country. Never before have a body of Indians been favored with such hopes, and never before were a body of Indians equally prosperous.

In view of these oft-repeated promises to Indians, the adoption of a new policy in regard to them, and the animating and life-giving influence of that policy upon those Indians, there seemed to be no room to suppose that any of the citizens of the United States would ever desire to disturb that policy. "Let them live; and let the same policy be followed in relation to tribes more remote," were sentiments which seemed to be generally expressed throughout our country. But in many of our citizens there is a restless spirit, prompting them westward, which has six times threatened to overthrow the humane and successful policy above alluded to. Human rights have so long been withheld from the Aborigines, that with thousands of the whites the impression seems to be inherent, and predominant that the former ought not to be allowed any settled residence on the continent:

and hence there exists a constant inclination to break into the territory set apart for Indian occupancy.

Hitherto the Board have hesitated to make public the apparent danger which threatened to plunge all our labor, for about thirty years past, in ruin, by breaking up the Indian territory, and scattering those settled and prosperous tribes. In which event the hope of forming another Indian territory could hardly be indulged; and without this, not a gleam of hope would be left of ultimately rescuing that noble race from utter extermination. The Board have foreborne to speak of those dangers, lest the benevolent should become discouraged, and give up all for lost, without reflecting that effort on our part, in improving the condition of the Indians, is the only way to prevent the threatening evils; and that to prevent such calamities is a very prominent object of the American Indian Mission Association.

Let the pen of the future historian give the particulars of the past. It is sufficient for the Board to say that since our last annual meeting fresh causes of increased alarm have occurred. A design has been conceived, which if carried out would sever the territory which has been promised to the Indians as their permanent home, by the settlement of white people, on a tract of country about fifty miles wide, extending through the territory from east to west, making the part on the north a fraction less than that on the south.

Another evil device of similar character contemplates the taking of the lands of the united band of Senecas and Shawanoes, and Quapaws, and part of the Cherokee lands and attaching them to the State of Missouri. These two cases of evil design, have been brought forward and enforced with more boldness than any of the former mischievous designs of a similar character.

Brethren, we respectfully ask you to reflect; we would ask every Christian—we would ask every citizen of the United States whether he be a Christian or not, if a design could be formed more at variance with the laws of God, which requires us to respect the rights of others—more at variance with the principles of justice between a man and

his neighbor—more at variance with humanity which dignifies man, and distinguishes him from other parts of the animal creation, than these designs to break into the Indian Territory. The experience of three hundred years has demonstrated that unless the Indians can be allowed the benefits of community, they must inevitably perish—the experience of about ten years has demonstrated with equal certainty, that in the enjoyment of these blessings the Indians would become prosperous. The experiment has been made under many disadvantages, and yet, with all these disadvantages, it has succeeded. Never, never before were Indians known to be equally prosperous. More than 40,000 of them deserve to be classed with civilized man—more than three thousand of them are hopefully pious, and are members of the Presbyterian, Methodist and Baptist churches. And now—can it be possible, efforts are making to drive them off from their homes into the farther west—as certainly to perish ultimately, as they would perish if surrounded by a superior force and murdered in their own domicils. Where can be the difference between driving a family from their home to perish, when not a gleam of hope remains to the contrary, and causing them to perish by one blow? The shade of difference cannot be greater than that of starving a man to death, and hanging him till he is dead. Here are about 90,000 Indians, 75,000 of whom have laid, or are laying the foundation for lasting prosperity, to which they have been prompted by our promises, explanations, and acts of the most solemn kind that a magnanimous nation, or a Christian people, in the presence of Almighty God, and of the nations of the earth could make. Now they are to be destroyed. What would be thought of such designs formed, and openly avowed and advocated, against the territory of Iowa.—Would it not chill the blood in the veins of thousands, and impress on the countenance the frown of abhorrence? It is true we are more nearly related, in some respects, to the citizens of one of our Territories, than we are to the Indians, but the latter are the creatures of God, our brethren, whom we have long oppressed. For three hundred years they could not do otherwise than suppose they had no friends on earth. Latter-

ly we have taught them to believe that the Bible makes men better, and in this Christian confidence they are literally and earnestly entreating us to continue our efforts, and to enlarge our efforts for their temporal benefit and eternal salvation. Christians and the government of the U. States have assured them a thousand times that this should be done. They have believed us, and are now looking up to us for these blessings with gladdened expectation, when they are answered with one fell stroke which at once drives them from the possibility of recovery. Horrid! Is it true, do you ask? The deed is not done—God Almighty grant, for a thousand considerations, that it may never be done! But it is designed; has been openly talked of, and petitions signed for the purpose of procuring the deed, and measures actually commenced for its accomplishment!

It will be no extenuation of guilt to say that the Indians will not be forced into measures; for the settling of white people within their Territory would bring damage which no measure could counteravail. It would bring ruin to the whole as certainly and unavoidably as arsenic would destroy life; and if treaties should be made to obtain the consent of tribes to remove, the very means which would have to be employed in order to obtain the appearance of consent, would add to the turpitude of the transaction, the same as if the more ignorant and reckless of an innocent family among us, should be hired to destroy the residue of the family, and himself too in the end.

But the shocking story of fatal consequences is not yet half told. In America are about eleven millions of Indians. If the present Indian territory can be preserved the same saving policy can be extended to all, and all be saved from extermination. But frustrate the scheme in the present instance, and disappoint the high expectations that have been raised, and no hope would remain of rallying the tribes and forming other communities. In which event the utter destruction of the whole Indian race would be inevitable. These designs therefore to break into the Indian territory and drive out the inhabitants, not only carry destruction and death with them, but it leads to the destruction of the millions elsewhere.

Again we ask, could any combination of men on sea or on land, conceive a design more at variance with the approbation of heaven and the better feelings of the human breast!!

In making these remarks, the Board are very far from attributing to all who countenance the mischievous designs deprecated, a disposition corresponding to the nature of the designs. Men act without reflection, and in this case they are only conforming to what has long been the prevailing custom. That there is a set of men constantly levering about the Indians, like vultures, picking them bare of everything, none presumes to doubt. But in the case under consideration men of better feelings, and of respectable standing in society, from the long existing custom of being indifferent to Indian rights and Indian interests, give countenance to measures fraught with the evils here alluded to, without serious reflection on the matter. It is, therefore, the more important that we speak plainly, that such men may reflect and forbear to promote measures which they with serious reflection must deprecate as well as we.

To these things the Board could not be indifferent without incurring guilt. Our General Agent, in our behalf, has offered entreaties, reasons and remonstrances to the proper authorities, and there is reason to hope that his efforts, which hitherto have never failed to be successful in reference to this matter, will be no less so in the present crisis. In efforts from the same quarter, for between twenty and thirty years past, for securing to the Indians a permanent home, it has rarely occurred that an officer of our government, charged with the management of Indian matters, from the chief magistrate down, has not been disposed to provide for the relief of the poor Indians; but ours being a government of the people, influences sometimes lead to results, which would be very different if equal vigilance were employed on the other side to prevent them. One who has not had an opportunity of becoming acquainted with the intrigues to which this subject is exposed, can form no conception of the false, and apparently fair, pretexts and pretences with which those enemies of the red men introduce their



designs. The first step to the ruin of the Indian is often introduced under the semblance of kindness to him, such as to say, "The Indians are poor; buy their country, and pay them an annuity, &c." Such like arguments are used, at the same time that the person knows that even the annuity paid to an uncivilized Indian is a serious injury to him, because he is led to place undue reliance on it, and to neglect labor and management necessary to his improvement; and the white man, and not the Indian, profits by the annuity.

It is our duty to state distinctly that, at the seat of government of our country, so far as we are able to judge from the report of our Agent, a disposition to do justice and extend kindness and assistance to the Indians, predominates with the men in authority whose province it is to look into Indian affairs.

While, therefore, the importance of our work is magnified by the difficulties which attend it, and the dangers which threaten it, we have great encouragement to press on. We are, to be sure, rolling the ball *up-hill*; yet it *rolls*; but forbear to *push*, and it will instantly roll back.

In order to add to the safety of the Indians within the territory, the committee of Indian Affairs in Congress, to whom our memorial had been referred by the action of that body, have been requested specially to endeavor to obtain the passage of a law describing the exterior boundaries, and appropriating *all* the lands within, to Indian occupancy exclusively. The passage of such a law will contribute greatly to the strengthening of the wall around those people, in which, if a breach should be made, it is presumable, it never could be closed.

The passage of a law of Congress on the 28th of May, 1830, was esteemed as the act which settled the policy of the government, assuring various tribes that they should be allowed to enjoy the civil, social, and religious privileges which are essential to the well-being of man, in a country exclusively their own. It is not a little astonishing that the continual desire of citizens to break up this policy, and to drive the Indians farther, and the efforts made to accomplish this nefarious purpose, should seem

to attract no notice among our cotemporaries in the work of Indian reform. Our Methodist and Presbyterian brethren are working upon a large scale for the benefit of the Indians within the territory. The United Brethren (Moravians) and Friends (Quakers) are operating upon a smaller scale, and our Baptist brethren of the Boston Board have also their missions there; and yet so far as our knowledge in the case extends, each and all of those bodies have been wholly inattentive to this matter! It would be discouraging in relation to our contributions, and our deliberations, the establishment of schools and academies, and the sending of missionaries into the Indian country—men and women, to struggle with privations and discouragements which would drive men and woman of only ordinary zeal and fortitude into despair, if in the course of a few years these promising institutions were all to be abandoned, and to vanish as has occurred before; as in the following case, for instance: In the years 1824 and 1825, the Baptist mission in Michigan denominated Carey, was in a high degree prosperous. Not much less than one hundred pupils were in the manual labor school. In addition to studies in the school, each sex labored in its appropriate department. The girls spun and wove three hundred yards of cloth a year, besides attending to other branches of labor; and the males labored on the farm, and in the shop. In everything the pupils advanced pleasingly. Religion was revived, and many united with the church. The neighboring Putawatomes, at that time scarcely a degree removed from their original rudeness, flocked around the institution, and commenced building houses, and making fields, raising stock, and in every way adopting the common modes of agriculture. Never before had any portion of that Indian country been gladdened by the hum of industry. But the planting season of 1825 had scarcely passed away when white settlements sprang up, with a rank growth of the usual blighting influences, and a retrogression followed.

In Michigan, the missionaries, as well as others well understood from the first, that from the very nature of things, the

Indians had no good reason to hope for security! Their retrograde movement was not unexpected by the missionaries, though the evil overtook the Indians sooner than had been anticipated.—But there existed causes which rendered it impracticable to secure to the Indians in Michigan, and in every other place east of the Mississippi, the facilities essential to improvement, which do not extend to the country west of the States of Missouri and Arkansas. The original claims of the colonies which united, involved in the very organization of our confederative government the impossibility of securing them in their residences by an act of the general government, anywhere east of the Mississippi. Where they are now located, those old colonial claims, which became State claims, do not exist. The general government has the unquestionable right to make them secure. It has repeatedly said it would do so; and the Indians expect it.

But the friends of Indian reform should bear in mind that no people can be secured in their possessions, only as they are defended by their own religion and virtue.—Even in these United States, constitutions and Legislative enactments, or a sense of justice on the part of other nations, would not secure us from encroachments, if intelligence and virtue on our part were wanting.

With these plain and unquestionable truths in view, it is hoped that all who would deprecate the loss of all that has been done for the benefit of the Indians for the last thirty years, and who desire to fan the flame of prosperity which has been enkindled on the border of the vast region inhabited by red men, will double their diligence to promote among them industry and learning, and above all, the religion of our Lord Jesus Christ. As those tribes by improvement, rise in the scale of human existence, increased respect will be paid to their rights, until the turpitude of the crime of destroying them by continuing to shut them out from the resources of national life, shall be unmasked in the estimation of all, and consigned to merited abhorrence.

Another matter prayed for in our memorial is, that something be done towards establishing a second Indian Territory, located

west of the Rocky mountains. This is esteemed a measure of vast importance:

1st. Because it is carrying out the successful policy which has been adopted, and which it is hoped will be perpetuated until it conveys blessings to the shores of the Arctic icy ocean, and

2dly. There are hundreds of thousands of miserable aborigines west of the mountains, whose condition must rapidly become worse by the influx of white population, until successful missions can be established among them.

The political agitation of the Oregon question, will arouse the attention of the whole civilized world, to the supposed importance of occupying the western coast of North America. Already has our own country become so excited on the subject, that the forming of settlements in Oregon and California are spoken of with almost as much familiarity as was a settlement a few years ago in the western parts of Missouri.

In addition to emigration from the United States, it may be expected that thousands of foreigners from the crowded population of Asia, will flock like migratory birds, to those western regions of our country. What will become of the natives when crowded on this side by men and measures as certainly destructive as the plague; and on the side next to the sea, by men and measures very much worse! The establishment of christian missions among them must not be postponed.

From the knowledge obtained of the geography of the country west of the mountains, it is not doubted that a suitable valley, bordered on three sides by high mountains, neither adjoining the British possessions on the north, nor the sea coast on the west, will be found remarkably well adapted to the purposes of the contemplated Indian Territory.

In submitting this Report the Board are aware that some who read, will be unprepared to expect so much said upon subjects not of a direct religious character. But, for this very reason we feel bound to report as we do upon those subjects. The condition of the natives of America, and the relation they sustain to civilized nations who have come in contact with them, forms an anomaly in the history of the world; and to

make Indian missions successful, this must be borne in mind, and measures adopted in relation to these things, which are not called for in the management of missions to foreign nations. For want of due attention to this difference, the success of labors for the Indians have often been less than they would have been, with more correct views on the part of the societies which managed them.

#### Weighty Responsibilities.

The Board are deeply impressed, and they feel confident that they whom they respectfully address, will be with the weighty responsibilities which devolve upon the Association. These responsibilities are augmented:

1st. By the Providence which called the Association into existence at a time when it is evident, its efforts were imperiously demanded. We may be led to regret that it was not sooner organized; but certainly none can possibly suppose that it was originated prematurely.

2dly. The continuation of the new policy adopted in Indian reform, is the pivot which, humanely speaking, sustains the whole fabric—remove this, and all efforts to save the aborigines will fall into inefficiency, as had previously been the case in missionary efforts for the Indians for more than three hundred years. Upon this subject we speak with confidence, without the fear of contradiction. Our words must be found to be true so long as human beings remain as they are. Until the nature of man is changed, he cannot prosper beyond the limits of attainable means which the Author of his existence has provided for his prosperity.

There are brethren, not in our connection, who are willing to labor for the Indians as preachers, school teachers, &c., and they are patronized by societies which will contribute to their support to enable them to do this. But, where are the missionaries?—where the societies which look beyond the spheres of their respective operations? The benefiting of a few tribes is designed, but who has entered upon the work of reforming the aborigines of America, in view of their millions, as a missionary enters the empire of China, estimating the magnitude

of his undertaking in view of its millions? Who is watching with unsleeping vigilance, the interests of the settled tribes, to prevent, if possible, by timely effort, a ruinous breach upon them? Who is laboring to sustain the measures which alone promise success, and without which all will end in disappointment? In all, all these respects, this Association is at present alone; and upon it devolves the duty of attending to all these things; for attention to them is not given from any other quarter.

Nor are our responsibilities limited to North America. More than six millions of the aboriginal race in South America, are forgotten and neglected by every body else. Their salvation is contemplated in the great enterprise upon which this Association has entered. "Who is sufficient for these things?" None, none, is the response of every breast, until the reflection recurs, "that our sufficiency is of God—we can do all things through Christ, who strengtheneth us." We do not, therefore, labor uncertainly, as men beating the air, but with expectation that from the rude Esquimaux in the North, to the no less barbarous Patagonians of the South, one general shout shall arise from redeemed aborigines of "Hallelujah, for the Lord God Omnipotent reigneth," and we will reign with Him.

#### CASH RECEIVED AT COLUMBUS.

Charles Stewart, treasurer of the Northern Board of the Mississippi Baptist State Convention,	\$135 65
Dr. L. B. Lane, from Spring Hill church, Ala., \$20 00	
By the same from other contributors, \$9 10,	29 10
Mrs. Sarah D. Carpenter, treasurer of the Female Baptist Missionary Society of Jacksonville, Mi.,	10 00
Rev. J. G. Foster, from Grant's Creek church, Ala.,	24 00
Joel Barnett, Prairie Point, Mi., to constitute Rev. J. C. Keeney a life member,	50 00
Rev. B. Manly, D. D., Ala., to constitute himself a life member,	30 00
Rev. B. Whitfield, Meridian Springs, Miss., to constitute himself a life member,	30 00
Daniel Dupree, Deer Brook, Miss., balance on life membership,	12 50
Dr. Elijah Dupree, Deer Brook, "	6 00
Mrs. Regina Blewett, Columbus, Mi., to constitute her husband, Thomas G. Blewett, a life member,	30 00

Maj. Thos. G. Hewett, to constitute		Francis Clements, Coffeeville, Miss.,	2 00
Rev. W. Cary Crane, Rev. M. L. Shirk, and Rev. Isaac McCoy life members, \$90, and \$10 towards constituting Jas. S. Norris a life member,	100 00	James McLean, Columbus, "	2 00
Mrs. Alena Weissinger, Columbus, Mi.	5 00	James L. Norris, "	15 25
Benj. Whitfield, Tuscaloosa, Ala.,	10 00	Dr. A. N. Jones, "	2 00
Thornton K. Thompson, Macon, Mi.,	5 00	Jno. Nash, "	2 00
Hon. James Whitfield, Columbus, "		Joseph Norris, "	2 00
to constitute himself a life member,	30 00	A. M. Roach, Providence, Ala.,	2 00
Jas. E. Harrison, Aberdeen, Miss.,	10 00	Isaham Harrison, Jr., Columbus, Miss.,	2 00
J. H. Jarman, "	2 00	John N. Mullen, "	2 00
James Evans, "	2 00	Rev. Wm. H. Taylor, Jackson, "	2 00
Columbus Love, "	2 00	Isaham Harrison, Sent., Colport, "	2 00
Rev. Jno. Nicou, Louisville, Miss.,	2 00	Mrs. B. Whitfield, Meridian Springs, Miss.,	4 54
Rev. Joseph A. Parker, Columbus, Miss.,	2 00	Collection in Baptist meeting house, Columbus, Miss., after semi-annual sermon by Dr. Manly, \$20 of which was from a lady towards making J. S. Norris a life member,	32 25
Calvin Perkins, Columbus, Miss.,	2 00	Collection on Sabbath in Methodist meeting house, Columbus, Miss., after sermon by Rev. I. McCoy, fifty dollars of which was from Mr. Dunstan Banks,	60 67
Rev. Samuel McGowan, Starkville, Miss.,	2 00	Wm. Mangum, Columbus, Miss.,	2 00
Rev. Wm. Manning, Daily's Roads, Miss.,	2 00	Total,	\$703 24
Rev. Ebenezer Minter, Grenada, Miss.,	2 00		
" Micajah Bennett, Colbert, "	1 00		
" Nelson Sansing, Starkville, "	2 00		
" Wm. Halbut, Columbus, "	2 00		

## BI-MONTHLY REPORT.

### CONDITION OF AFFAIRS.

It will be perceived by the following extracts of letters from the Missionaries, that they have great encouragement to prosecute their labors. In Scriptural language, "the fields are white to harvest." The chief cause of grief to the Board, is the want of means to enable us to employ laborers to gather it.

At the last dates, our Missionaries, both male and female, were all at their posts, and prosecuting their labors successfully.—Rev. M. S. Shirk, who was ordained to the ministry at the late semi-annual session of the Association in Mississippi, is expected to make a hasty visit with his wife, to her relatives in Vermont, and on his return, he will repair to the neighborhood of brother Islands, among the Creeks and Choctaws.

Other promising candidates have offered themselves for missionary service, and the hope is indulged that ere long the Board will be able to send them out.

### EXTRACT OF A LETTER FROM REV. JOSEPH SMEDLEY.

FORT SMITH, Ark., Mar. 27, 1840.

REV. ISAAC MCCOT:

Dear Brother:—Having returned sooner than I expected from my last Missionary tour, I hasten to drop you a few lines before I start again westward, which I intend doing in a few days.

I attended the ordination of our brother Islands (a native Creek preacher) on the second Sabbath in this month, in accordance with your suggestion. I preached on the previous evening, and had, as usual, brother Islands for interpreter. Some twenty-three presented themselves as mourners. The service continued very late. Before sunrise next morning we held a prayer meeting, and after breakfast, arranged for the ordination. Various spiritual songs were sung, and brother Islands began the regular service by a few remarks, singing and prayer. An extract from your letter was then read and interpreted, namely, "ordination is the



work of the Church; the minister or ministers who may officiate, are the servants of the Church. Let the church, therefore, vote that brother Islands be ordained, and you will be fully justified in performing all the ceremonial parts of the service." The vote of the church was unanimous. I then asked our brother questions respecting his conversion, his call to the ministry, his success, and future wishes and determination; to all which prompt and satisfactory replies were given. I then read from 1 Tim. 4th chap., 12th vs. "I charge thee, before God, &c." and from this delivered a discourse on ministerial duties. At the close of my remarks, I read the Apostle's description of a Bishop. 1 Tim. 3, 1-7; and I asked our brother if his own character, and that of his family accorded in any measure with this description. The reply was most feeling and expressive. After a few remarks on Ordination, &c., I earnestly requested all the members present of the three churches, to unite with me while I commended our beloved brother to God, and (as some call it) offered the consecrating prayer. This was a solemn part of the service. Our brother appeared almost overcome. One thing I can say, if he felt as much as I did, he felt a great deal.

After prayer, I read the awful words contained in the 18th and 19th verses of the 22d chapter of Revelations: "For I testify unto every man, &c." I then asked our brother if it was his fixed determination to act according to such a solemn declaration? and he promptly answered in the affirmative. I then endeavored to give him a short, plain, and affectionate address, presenting him at the same time, with the right hand of fellowship, as a fellow laborer in the Gospel, in the name of the Board of Missions, the Church, and above all, in the name of the Great Head of the Church. Almost every face was suffused with tears. As I knew that at least two hundred of the congregation could sing the words, I gave out "Jesus my all to heaven is gone," &c., closing with the chorus, "O come and let us go where pleasure never dies," &c. Dr. Calcutt said something about harmony and melody. Our singing was not exactly harmony, but as rich melody as I ever heard on

either side of the Atlantic. [Mr. Smedley is an Englishman.—Ed.] The house, the log meeting house, sufficient to hold five hundred persons, was full, and some out side.

After closing these solemn services, we proceeded a mile and a half to the usual place of baptizing; and, after giving an address on Baptism, proceeded with singing to the water, where I had the pleasure of immersing thirteen in the name of the Father, the Son, and the Holy Ghost. Several other candidates for baptism, who had been received as such by the church, were unavoidably absent. After a short time, the right hand of fellowship was given, which presented another most thrilling scene. I closed the Sabbath by preaching to a crowded house at brother Islands'. I was considerably fatigued, but more encouraged.

Thus ended one of the most delightful Sabbaths I ever spent. All our meetings among the Choctaws were, also, very interesting.

Yours in the bonds of the Gospel,  
JOSEPH SMEDLEY.

#### REMARKS.

On reading the foregoing letter, one can hardly avoid shouting, "glory to God in the highest, and on earth peace, and good will towards men." The reader has been conducted to a spot in the Indians' land which lately was shrouded in the darkness of heathenism—a settlement which was esteemed the most notorious for sinning against God, of all others in that region. One poor righteous man was found in this wicked place; and through his instrumentality, the ring-leader of mischief was converted. They called a meeting; the neighbors assembled for revelry, but they were disappointed.—The converts declared what the Lord had done for their souls, and exhorted their neighbors to repent. Conviction fastened upon the minds of many: among them was Jos. Islands. He obtained hope in Christ; could read, and had a bible. He commenced preaching Christ to his countrymen. There was no church for him to join—no minister to baptize him: still he preached Christ. A law of his nation made it penal for him to

do so. Each offence laid him liable to the loss of property, and to receive fifty lashes on the bare back. The enemies of religion threatened to execute the law upon him in its full force, but still he preached Christ. He struggled on amidst all his unparalleled discouragements for about two years, when one of our missionaries arrived and baptized him and about sixty others. The work of the Lord has continued to advance ever since, and many have been baptized, thirteen of them on the thrilling occasion of which we have just read; and this faithful devoted Indian brother, Joseph Islands, has been ordained to the work of the Gospel ministry, in the presence of brethren from three churches.

The reader of the foregoing unvarnished account of this interesting meeting, as given by brother Smedley, is almost ready to wish he had been there, or that he could yet go there. But if he cannot go, he will, we think, feel induced to give something to enable others to go.

The cautious, sensible, scriptural, and solemn manner in which brother Smedley conducted the services of the occasion, are deserving of special attention, and are worthy of imitation in our own more enlightened land.

#### EXTRACT.

Under date of March 4th, brother Potts, of the Choctaw Academy, thus writes: I reiterate the assurance to the Board, of a grateful heart for the reinforcement of missionaries. Soon after their arrival, they took charge respectively, of their appropriate departments, and are laboring faithfully. They begin to see that the missionary life is beset with trials of which little can be understood by what is said or written; and which can be known only by coming on to the ground. But they bear up under these trials as cheerfully as could be expected.

There are some cases of seriousness among the boys, but as for myself, I have been so often disappointed that I do not suffer myself to be sanguine. We hope for the best.

In regard to affairs in connexion with our institution, we are getting along as well as could be expected. We have about twenty-three acres of corn planted, and will have

seventeen more ready to plant this week.—We have also, some fifteen acres of new ground which we expect to plant soon in corn and vegetables.

We stand very much in need of Sabbath school books, and library, and also some of brother Buck's Hymn Books. Will not some of our brethren make us a donation of these? Yesterday brother and sister Brown went with me to a neighborhood where some of our members reside; and soon after we arrived, a written application was made to us to help them to keep a Sabbath school.

#### EXTRACT.

Dr. J. Lykins, among the Putawatomes, under date of April 13, says: "This is our church meeting time. We have had a house full of hearers, and things appear well. Sister Eliza McCoy will resume her school operations to-morrow, under more auspicious circumstances than formerly."

EXTRACT OF A LETTER FROM  
MISS TABITHA CHENOWETH TO  
HER NEICE, MRS. BOYLE, OF  
LOUISVILLE.

Armstrong Academy, Choctaw Nation,  
March 27, 1846.

Dear Fanny:

I will try to give you some account of our travelling to this place. We left Portland below Louisville, on the 7th of January, a little after sunrise. We all went out on the guards of the boat to take a last look at our dear native land. Brethren Jones and Brown sung "Yes, my native land I leave you;" but sister Brown and I did not sing: I suppose you will understand the reason.

We landed at Columbus, Arkansas, at 2 o'clock, on the morning of the 12th. Our wagon had to be put together, and it was twelve o'clock before we could set out on our land journey, and made only about four miles. Next day we did not get far before we mired, and had to hire a man to help us out of the mud. We only travelled four miles that day. On Wednesday, we set off early, and travelled until three o'clock in the afternoon, and there encamped without the shelter of a house. It was now raining fast. At day-light in the

morning our wagon was surrounded with water almost shoe-top deep. The brethren sought a place where they could make fire, prepared our breakfast and brought it to sister Brown and myself in the wagon. This was not the worst; brother Jones had to go back to the river, and hire a yoke of oxen, and pay ten dollars for hauling us twelve miles. We had a bridge to cross, over a small creek, on which a part of the planks were loose. When the oxen were almost over, the planks slipped, and their hind feet went through into the water, and there they remained—a part in the water, and a part on the bridge. It was now nearly dark. There was a ditch on each side of the road and not a house within two miles. I expected we would have to remain all night in the wagon without fire. But they up-yoked the oxen, and with an axe drove the plank from under them; and down they went into the water. They held one poor fellow's head out of the water to keep him from drowning, till he scuffled out. We then took a long rope and tied it to the tongue of the wagon, and hitched to it, and finally got across, ditches and all, on to firmer ground. We had to spend the night in the woods; and they cut up cane, and threw it on the ground to keep our feet, as much as practicable, from the water. We prepared our suppers, and slept as well as we could in damp clothes.

We were off as early in the morning as possible; but we had not gone far before the rain commenced falling in torrents. Brother Jones turned off to the first house we came in sight of, which was that of Mr. McDermitt, who is an elder in the Presbyterian church when he has the privilege of being where a church exists; but there is none near him. When he heard where we were going, he came out to the road, he invited us home with him to spend the Sabbath. You may suppose we were not very unwilling to accept of his invitation, as our bedding and clothing were all wet. By good fires we dried our clothes, and were made very comfortable by this kind christian family. On Sabbath brother Brown preached.

\* Monday, January the 19th, was very rainy, and we were compelled to stay until

Tuesday: when Mr. McDermott put a horse and mule more to our team of mules, to assist us through the swamp, which in places was almost impassable; and Bayou Bartholomew we had to ferry. Our friend continued with us all day, and we reached what is called the hills. Here we again encamped. After we had taken some food, Mr. McDermott went a hunting, and brought in some venison; and gave us as much of it as we could carry, and five dollars in money besides. We thought, surely the Lord has raised up friends in a strange land. This is a dreadful swamp. In time of very high water the whole face of the country is covered with water eight or ten feet deep.

Wednesday, we reached a house, and brother Brown preached. We proceeded early the next day; and had a very bad place at Saline river, but we got over safely and spent the night with Mrs. Hily, a kind Methodist lady. Friday night, we again encamped in the woods. Saturday, we reached the house of a Baptist, Mr. Ernest. Here was a dilapidated meeting house, the first we have seen on our journey. Here we spent the Sabbath, and brother Brown preached.

Monday night, the 26th, and Tuesday night we encamped in the woods.

Wednesday night we spent with a worthy Baptist family by the name of Bosenman. He has a comfortable meeting house on his farm.

Thursday, it rained on us all day; but we prosecuted our journey, lest the Antoine, a dangerous stream before us, would become impassable. We found a house to lodge in, both on that night and the next.

On Saturday we reached the meeting of a Baptist church, and accepted a kind invitation to spend the Sabbath with them.

Monday night, February 2d., we found a house to lodge in. Tuesday, we crossed the line of Arkansas, and entered the Choctaw country, and reached the Stockbridge Female Seminary, a Presbyterian Seminary for females, under the superintendence of the Rev. Mr. Byington. Mr. Winship, who is connected with the institution, had met with us on the road, and invited us to his house. I cannot describe

my feelings on arriving at this pleasant place. After travelling through the woods, and among strangers so long, we here felt as if we had met our old acquaintances, though we had never seen each other before. Mrs. Winship embraced sister Brown and me, and welcomed us to the place. We have Sabbath school at nine in the morning, and brother Jones sings with the boys. We have Sabbath school at three in the afternoon. We have only one regular meal on the Sabbath: the last is at four in the afternoon, and after-noon. Some one of our preachers goes some distance off on Sabbath, and preaches. You see from this that we are not idle through the week. The first baptism at the Academy was on the 4th of March. The subject was a white man who had formerly been a school teacher employed by brother Potts. I never felt more solemn at a baptism in my life. The place was in a large prairie, and in sight of the Caddo Hills. These hills took their name from a tremendous battle fought there between the Caddo and Comanche Indians. O what a change! Instead of seeing the rows of death flying, or hearing the report of firearms, the shrill war-whoop, or the dying groan, we see the christian following his Savior in the ordinance of baptism!

On last Sabbath we had the pleasure of seeing three of the Indian youths of our school baptized. This was particularly gratifying to those who have long toiled for the salvation of these people, and to us who have but recently commenced our labors. Brother Potts was the administrator. Brother Brown with deep feeling said to him that he could wish that brother McCoy were present, that he might be comforted with us. On Monday a travelling brother from Kentucky was present, and in his remarks to the pupils, said that he would endeavor to get christians to pray for them &c. Brother Brown then requested all who desired christians to pray for them, to rise to their feet, and ten or twelve instantly rose. Will you pray for these dear Indian boys, that they may become christians—that they may become preachers, and become useful to their own and other heathen nations? Pray for us all, that we may be made useful, and for me particularly.

Affectionately yours,  
TABITHA CHENOWETH.

#### EXTRACT OF A LETTER FROM THE SAME TO A LADY IN LOUISVILLE

ARMSTRONG ACADEMY, Choct. Nat'n.  
April 22d, 1846.

Dear Sister Sears:—Here among the Choctaws, whose language I cannot understand, I write you, who are enjoying your many privileges in civilized and christian society. I will describe somewhat, our situation. We are on the border of a large prairie. Our buildings are of hewn logs, with stone chimneys. About fifty acres will be cultivated in corn, besides about 12 acres in corn and garden vegetables: of the latter there will be planted about twenty bushels of sweet potatoes.

By our family rules our bell is rung at four in the morning for all to rise—and at

Affectionately your sister,  
TABITHA CHENOWETH.



## PRAYER FOR THE MISSIONARIES.

Agreeably to the desire of the late semi-annual meeting, the Board have appointed the *first Sabbath in August next*, as a day of fasting and prayer for the success of the missionaries in the Indian country, and for the prosperity of the cause generally; in which this Association is engaged; and our brethren throughout the United States, and all others who love the Lord Jesus, and desire the salvation of the down-trodden Indians, are affectionately requested to unite in the observance of the day, as above stated; and ministers of the Gospel are earnestly requested to deliver addresses on that day, suited to the occasion, and to take collections for the treasury of the Association.

The missionaries in the Indian country are requested to observe the day also, with fasting and prayer, and such other religious exercises as they may esteem proper, assembling as many as possible of the native christians to unite with them; and, also, they are requested to make special efforts to secure the attendance of unconverted natives.

Who can tell but God will grant to our devoted missionaries, a *pentecostal* season? We anticipate large assemblages of natives at the respective missionary stations, and hope our brethren generally in the States, will be earnest in prayer for the out-pouring of the Holy Spirit upon them.

Ministers and others who may receive the advocate, are requested to obtain subscribers for it, and remit payments to Rev. Isaac McCoy, Louisville, Ky.

The proceeds of the work, above the costs, will go into the treasury of the A. I. M. A., and be applied to the promotion of Indian Missions. No personal interest is connected with it.

## AGENTS.

Rev. V. R. Thornton, of Greensborough, Georgia, is a General Agent for the Am. Ind. Miss. Association, authorized to collect funds, or to receive funds collected by others, to appoint travelling agents, &c.

Rev. G. B. Davis is now travelling as an agent of the Association in Alabama and elsewhere, and is affectionately commended to favor and respect.

Some other brethren have been requested to become agents, from whom favorable answers are hoped for.

## THE INDIAN ADVOCATE.

The Indian Advocate is issued once in two months: single copies at 50 cents a year; or five copies to one address for two dollars, paid in advance.

## THE ORIGIN OF THE INDIANS.

You ask me whence our fathers came?  
What country gave them birth?  
And if their language or their name  
Be still retained on earth?

Was it by accident or choice,  
You entered this wild land,  
Which ne'er had heard a human voice,  
Nor felt a human hand?

Ah, none can tell; but here we are;  
And with conjecture's aid,  
We fancy whence we came, and where  
Our landing first was made.

In passing to an island near  
The Asiatic coast,  
The winds blew hard and drove us here:  
Our ship was wrecked and lost.

A few escaped a watery tomb,  
And reached this unknown shore,  
Exiled forever from their home  
And all they loved before.

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