

THE
INDIAN ADVOCATE:

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OF THE

AMERICAN INDIAN MISSION ASSOCIATION.

LOUISVILLE, KENTUCKY, JULY, 1846.

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THE
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Vol. I.]

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[No. 4.]

**A BIOGRAPHICAL SKETCH
OF THE LATE
REV. ISAAC MCCOY.**

It is due to the cause of religion, and tends to promote piety and usefulness among men, to preserve, upon the pages of history, a record of the doings and sayings of those, who under the culture and spirit of the gospel, have distinguished themselves as pre-eminent in religious attainments, general benevolence, or a life of self-sacrificing zeal for the glory of God and good of mankind.

It is not intended by this very imperfect and necessarily brief sketch, to supercede a more ample and much needed history of the life and labors of the Rev. Isaac McCoy. This sketch is only intended to meet the expectations of the public for the present, until others whose right it is, shall have a history of his life duly prepared and published.

The ancestors of Elder McCoy, on his father's side, were originally from Ireland. His grandfather lived and died near Uniontown, Pennsylvania; and his father, Wm. McCoy, resided at the same place until the year 1789 or '90, when he removed west with his family, and landed at North Bend, Ohio, where, in consequence of In-

dian hostilities, he remained only a few months, and removed to Kentucky, and settled near the Ohio river, in Jefferson county, about 17 miles above Louisville. His parents and grandparents were Baptists.

Isaac McCoy, the subject of this notice, was born near Uniontown, Pa., on the 13th June, 1784, and consequently was not more than six years old when his father landed in Kentucky. Subsequently to his first settlement in Kentucky, Mr. Wm. McCoy moved into the interior of the State, and located in Shelby county, where his son Isaac was baptized by Elder Joseph Morris, and received into Buck Creek church, on the 6th day of March, 1801.

The newly settled condition of the country, and the consequent scarcity of schools and teachers, put it out of the power of the father of young Isaac to give him what would be regarded now as even a moderate English education. Reading, writing and arithmetic was all that was taught in the common schools of this country. But the vigorous and energetic mind of young McCoy was equal to all the embarrassments which a defective education threw in the way of his future usefulness. Soon after his baptism, his mind became

deeply impressed with the duty of preaching the gospel, and the modest estimation which he entertained of his natural abilities, combined with his limited education, seemed obstacles so formidable in his way to the ministry, that he lingered in doubt as to his duty for several years. These difficulties, however, though they produced doubts in his mind as to the duty of preaching, goaded him on in the pursuit of knowledge in the increased ratio of his growing desires to preach the gospel to perishing sinners; so that ere he was aware his growth in grace and knowledge had pointed him out to observing and intelligent christians as one whom God had called to the work of the ministry.

On the 6th of October, 1803, he was united in marriage to Miss Christiana Polk, daughter of Mr. Charles Polk, of Shelby county, Kentucky. Miss Polk was a member of the Baptist church also; and, in her, God gave him just such a helper as was needed to aid and comfort him in all his subsequent labors, privations and sufferings. No other woman, we apprehend, could or would have, so cheerfully, met all the trials which befell her in those long years of suffering and toil, in her efforts to aid and sustain her husband in prosecuting his benevolent plans in behalf of the aborigines of America. But she seems to have drank from the same spirit, and to have entered as deeply and zealously into all his plans and labors, in behalf of the Indians, as he did himself.

In April, 1804, he moved to Vincennes, where he resided until the fall of 1805, when he removed to Clark county, Ia., and settled not far from a Baptist church, called Silver Creek church. At the invitation of this church he accepted a license to preach, which was conferred on him July 11th, 1807. He immediately entered, with zeal, into the work as-

signed him; and preached in all the region round about. Having his heart set upon missionary labors, he was induced, from the great destitution in the region about Vincennes, to return to that place in the fall of 1808, where he remained until 1818, when he entered the Indian country as a missionary, as will be more fully stated hereafter.

On the 13th of October, 1810, he was solemnly set apart by ordination to the work of the ministry. He was then a member of Maria Creek church, the ordaining presbytery consisted of Elders Wm. McCoy and George Waller, of Ky. This Maria Creek church was subsequently rendered somewhat notorious from its vicinity to Lamot church, the place where the well known Daniel Parker commenced to sow his two-seed doctrines.

During the ten years of Elder McCoy's residence at Vincennes, he travelled and preached extensively in Indiana and Illinois, and was instrumental in gathering many to the fold of Christ, and in planting churches in many parts of that frontier region. His itinerant labors through the vast country between Vincennes and St. Louis, and from the Ohio to the Lakes, had a tendency to increase his pious solicitude for the present destitution and increasing wants of this newly settled country, the population of which was increasing by thousands every year.

Deeply impressed with the importance of planting the standard of the gospel in each new settlement as it arose, and being unable to support his family and devote all his time to the work of the ministry, he resolved to apply to the Board of the Baptist Triennial Convention (there being no Home Mission Society.) Accordingly, on the 26th March, 1817, he wrote them, stating that he would be happy to accept an appointment to labor as their missionary in those

regions. In pursuance of this expression of his wishes, the Board sent him a commission for one year, which he received on the 17th October following. In this commission, his field of labor was limited to certain counties in Indiana and Illinois, but he was, nevertheless, instructed to give attention to the Indians, as far as practicable. "By this time," says he, "my anxiety to preach the gospel to the Indians had become great." So that the instructions of the Board seemed to be not only a providential opening for the gratification of his kindling solicitude for the perishing Indians, but tended to increase and strengthen his zeal for the salvation of that degraded and neglected people. Animated with a benevolence so purely christian, and a purpose as immutable as his own high sense of duty, neither the brief period for which he had been commissioned by the Board, nor the uncertainty of what would be its subsequent course, deterred him from firmly "resolving, the Lord willing, to make an effort to establish a mission among the Indians, and to spend the remainder of my life in promoting their temporal and eternal welfare."

Accordingly on the 12th of Nov. of the same year, he applied to Gen. T. Posey, U. S. Agent for certain tribes in Indiana and Illinois, for such information as was necessary for the commencement of the great work to which he had solemnly dedicated his life and talents.

Having made arrangements with the Agent who succeeded Gen. Posey, our devoted missionary to the Indians met them, for the first time, at the agency house in June, 1818, when they came to receive their annuities, and made arrangements to enter immediately upon his apostolic labors among them: and from this interview we commence to date a period of twenty-eight years; in his history, marked with a degree of self-

denial, excessive labor, suffering, and privation of personal and domestic comforts, that should give him a place among the most distinguished christian philanthropists of any age of the world. His history of Indian Missions, a work of over six hundred pages, furnishes but a condensed view of his multiplied labors and sufferings, in the prosecution of his great work—labors and sufferings which were greatly multiplied and aggravated by opposing influences exerted against him, over and above those which naturally grew out of the arduous work he had undertaken; and what made it more painful, this opposition was, not unfrequently, from those to whom he had a right to look for help. A brief sketch therefore of his eventful life, such as we are confined to at present, cannot be expected to do, even seeming justice to the memory of this great and good man.

Having determined his course, without waiting to consult the Board, he resolved on moving to the Indian country, and therefore purchased a small tract of land a little beyond the settlement, and as near the Wea Indians as he could get. On this he erected two small cabins, one for his family and the other for a school-room; and to this place, in October, 1818, he removed; a distance of ninety miles from his former residence. His family consisted of himself, his wife, and seven small children.

In a few days after his arrival at his wilderness home, he left his family, protected only by the God he served, to visit the various tribes in that region, to obtain their children for his school, and to secure their attention to the general objects of his mission. His inability to converse with them, their prejudices against the whites, and their utter aversion to all civilization, were great obstacles to overcome; but they were not sufficient to produce even a state of

hesitancy upon his mind—he went to sister McCoy as their missionaries work determined with the help of among the Indians, and had sent out God to effect good for the poor Indians. Several others to assist them, but that Board was too much engaged in Foreign missions to provide for this mission to the Indians, so that the entire care and labor of providing sustenance here, induced Elder McCoy to remove for the missionaries and school, distant of 180 miles; which he did in the month of May, 1820. On his way, having to pass through several Indian villages, an incident occurred well calculated to discourage him from a further prosecution of his benevolent intentions towards them. In one of those villages the Indians had procured whiskey, and were generally intoxicated, and, besides, an effort made to throw a dead dog on him by way of insult, one of them pursued him, caught his horse by the bridle, and was in the act of taking his knife from his belt to kill him, when they were providentially met by another Indian who disuaded his fellow savage from his purpose, and conducted our beloved brother beyond the reach of his pursuer. This, however, instead of deterring him, only melted his heart into increased sympathy for this degraded race, and urged him on to increased efforts to give them the word of life. At his former station he had the happiness to baptize the man whom he had employed to assist him as teacher.

Having settled at Fort Wayne, he was soon enabled to open his school under very encouraging circumstances, himself acting as teacher. The encouraging condition of his school, and the hopeful conversion of two half-breed Indian women, one of whom he had the pleasure of baptizing on the 18th of June, and the other about a year afterwards, contributed greatly to his comfort. Notwithstanding these and other encouraging indications, our devoted missionary had many overwhelming discouragements to contend with. The Board of the Triennial Convention had recognized him and

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towering above human passions, and the natural impulses of an injured parent's heart, that we are enabled to contrast the man with the christian—the *parent* with the *missionary*, in such a clear light that no room is left to doubt either his christianity or the purity of his motives as a missionary to the Indians.

The following is the case referred to:—During his absence in the East, on behalf of the mission, his little daughter, about nine years of age, and two of the Indian girls of the school, larger than his daughter, were sent on an errand about two hundred yards from the house, but in full view; when three Indians, who seemed to have been in ambush, rushed upon them. The two Indian girls, being larger and less frightened, escaped to the house and gave the alarm; the little daughter of Elder McCoy fell as she ascended the river bank and was taken by the savage monster, who attempted to violate her person. The struggles of the child, however, and the immediate appearance of help from the house, thwarted his hellish designs, and the child was rescued. But she was greatly bruised, the blood issuing from her mouth, nose and neck, and nearly suffocated by the sand which he had thrust into her mouth to prevent her shrieks. She was unable to speak when help arrived. Two days after this shocking affair Elder McCoy arrived home, and none but a father can guess his feelings when the facts were told him; and none but a christian can appreciate the motives by which his subsequent course was controlled. Of this trying event he thus speaks in his History of Indian Affairs: "This circumstance puts our missionary zeal to the test. O, how hard it is to regard a people affectionately, while we are toiling and laboring solely for their benefit, and not our own, thus cruelly requite us. I have quitted the society of relatives and many a desirable christian privileges, with a degree of cheerfulness; I have spent many days and nights at a time in the wilderness, without seeing the face of a white man, and was content with the company and fare of the natives; I have repeatedly slept on the ground, under falls of rain and snow, without much depression of spirits; I have seen the native struggling in the agonies of death, occasioned by the hand of his fellow, and have assisted in burying the murdered, and found my sires for the salvation of the surviving enlarged, and my zeal in the work of reformation increased; from the hands laid hold on me in the wilderness, to deprive me of life, I have escaped with resolutions to persevere in efforts to teach them better things. But, alas! this abuse of my dear little daughter, who could not provoke insult, and her narrow escape from greater injury, has taught me a lesson of human frailty which I had not previously learned by experience. This tale of woe, the anguish of the mother, and tears of more than forty of our family, bore down my spirits and deprived me of resolution! I was sinking when the everlasting arms underneath prevented my fall!! Should I endure to the end let God have all the praise." But his trials in this case, did not terminate with the cruel assault upon his child; this savage monster, being at large, supposed that Elder McCoy would, in accordance with savage custom, seek to take his life; he therefore armed himself with his rifle and knife, resolved to save his life by killing Elder McCoy the first time he saw him. All this Elder McCoy was apprised of, but, trusting in God, he went daily about his business without damage, and not many months after, the Indian was slain in a drunken frolic, by one of his own people.

About the 1st of August, 1821, a church was constituted at Vincennes, consisting of Elder McCoy, his wife, six other missionaries, the two Indian women who had been baptized, and a black man; eleven in all. Notwithstanding these successes, so thorough-

ly was Elder McCoy convinced that the rapid incroachments of the white people upon the Indian settlements, would ultimately break up the mission, that he earnestly desired to find a location more remote from the white settlements; and being solicited by some chiefs to locate among them in Michigan, he made a tour there, for the purpose of looking at the country and the prospects. The result was that he determined to move there, and accordingly on the 13th of Oct., 1821, he set out for the St. Joseph's river, with a part of the mission family, for the purpose of erecting necessary buildings, &c., and this having been accomplished, the rest of the mission family, church and school, followed in December. This station he named "Carey," and here he continued to labor, making it the centre of his operations, until he removed to the West, to carry out his plan for colonizing the Indians west of Missouri and Arkansas, in 1829.

This location being about a hundred miles beyond the white settlement, the Indians were less exposed to the influence of bad white men, and the selfishness of traders, and consequently the mission generally, and particularly the school, soon assumed most interesting and promising appearances. From fifty to seventy Indian children were generally in school; many of whom, subsequently, were hopefully converted and became very useful to the mission, some of whom have died an honor to their profession, and some yet live to ornament it.

No one can, even partially, appreciate the labors of Elder McCoy and his wife, who has not made himself thoroughly acquainted with the fact, that all this mighty effort, in a wilderness where he was destitute of all facilities, was sustained for seven years, almost entirely by his own energy and labor.

In the winter of 1824-5, a most delightful revival was enjoyed at the Carey station, in which the white laborers about the establishment, and old and

young Indians were made happy partakers; and the church was increased to strength and efficiency.

The experience of Elder McCoy had suggested to his mind the great difficulty, if not utter impracticability of doing any thing for the civil or religious improvement of the Indians while they roamed through the wilds as hunters, or were driven from place to place by the rapidly extending settlements of the whites. Even at his favorite station at Carey, where two years before he was a hundred miles from the white settlements, he began to feel serious inconvenience from their proximity, and his active and deeply solicitous mind, naturally sought for some remedy for this formidable obstacle to his success, and the result of his investigations was, that the only hope of success, in any effort to civilize and evangelize the aboriginal tribes rested upon the practicability of obtaining for them a tract of country where they could be colonized, secure from the encroachments of the whites, and be so located as to render it possible for ministers, school-teachers and mechanical and agricultural instructors to be usefully located among them.

This subject he made a matter of earnest and prayerful investigation, and finally determined in his own mind that the most eligible point for such a colony was in the territory immediately west of Missouri and Arkansas. Having satisfied his own mind as to the feasibility, justice and necessity of the measure, he lost no time in laying the matter before the Board and the Government of the United States. In the winter of 1823-4, during the session of Congress, he visited Washington, with special reference to this important measure, and, as the Board of the Convention was then located in that city, he immediately laid his plan before it. Elder L. Rice, who was then in the city, gave his entire influence in favor of the plan, and, after several meetings, deliberating upon

the subject, the Board appointed Dr. Staughton and Rev. L. Rice to go with Elder McCoy and lay the matter before the President, Mr. Monroe; and the Secretary of War, Mr. Calhoun. Mr. Calhoun expressed, unhesitatingly, his full approbation of the matter, but still the Board deferred any action for the present. Mr. McCoy, however, never lost sight of his important measure, but continued to press its claims upon Congress and the Executive, from year to year, with untiring patience and perseverance, until 1830, when the bill passed both Houses. In the House of Representatives the vote stood 102 to 97, and in the Senate 28 to 20. Elder McCoy being subsequently appointed, by the Government, to survey the colony and partition it off for the occupancy of the several tribes, lost no time in accomplishing the work assigned him, and laying a map of the whole before Congress and the Executive. His labors, privations and sufferings, in winter and summer, in the prosecution of this arduous service, connected with his former exposures and sufferings as a missionary, seems almost more than any one man could endure. The inroads which these severe labors and exposures made upon his constitution, followed him to his grave.

We have not time to go into further details of his various efforts, through Congress and the War Department, to perfect his plan for the colonization of the Indians: it is enough to say that the plan was entirely his own, and whatever has been done in it by the government, was wholly owing to his untiring vigilance in attending to it, and the wise and prudent manner in which he pressed it upon the attention of Congress and the officers of government. The plan, however, has not been as yet, perfectly carried out, and the tribes in the Territory are not yet secured in the undisturbed possession of their lands: we hope, nevertheless that Congress will perfect their title, and that the

objects which our departed brother so long prayed and labored to effect, will yet be realized.

Besides the Carey station, a station was established on Grand river, in the year 1826, called Thomas station. Here Elder McCoy resided for about eight months, in order to establish the mission and get up a school among the Ottoway Indians at that place; having effected these objects he removed his family to Carey again, and left the station at Thomas in the hands of others.

It was at this station where Elder McCoy secured to the Board of Missions 160 acres of land, embracing the mission improvements, and the water advantages of the falls of Grand river, which was estimated at one time, to be worth \$100,000, but which, through their neglect, they have suffered to pass so far beyond their reach that it is now doubtful whether they will ever realize any thing from it. This property was secured to the Board for the religious and civil improvement of the Indians.

When Elder McCoy left Michigan for the West, the stations at Carey and Thomas were in moderately prosperous circumstances. We forbear to state, here, some things in relation to the management of matters at the Thomas station, after it passed out of the hands of Mr. McCoy, which ought to be known to the public, but we forbear to speak of them now, because we think that if they are to be made known, another time and another occasion would be more suitable.

In the spring of 1829 Eld. McCoy, after an absence of ten and a half months from his family, met them at Lexington, Ky., and proceeded immediately with them to the West, and entered more fully upon his great work of colonizing the Indians, with special reference to their civil and religious improvement. To enter into even a partial account of all his labors in the prosecution of this and other benevolent arrangements for the benefit of the Indians, would require a volume

Suffice it to say, therefore, that his whole time, strength and talents, were unremittingly devoted to these objects. All that he could possibly effect among the Indians by missionary labors and schools, was brought into requisition; and for the purpose of enlightening the public mind upon Indian affairs, he published and circulated, at his own expense, a large periodical, which he called the "Annual Register of Indian Affairs," in which the measures of Government in relation to the Indians, the condition of the various Indian tribes and the progress of missions among them were annually exhibited, while at the same time, he let no opportunity escape him of securing, as far as possible, the action of Government in their favor. But his zeal for the welfare of the aborigines of America, instead of producing a similar disposition on the part of the Board at Boston, seemed to have the opposite effect: their zeal in the Foreign mission cause, was as ardent as his was in behalf of the Indians: They consequently were led to regard his measures as somewhat antagonistic to the interests of their favorite missions, and therefore withheld their co-operation from him. This resulted in his withdrawal from them, and seeking some other aids for the accomplishment of his "heart's desire,"—the salvation of the Indians.

He deemed the great work of Indian reform of sufficient magnitude to justify a special organization for that purpose; and hence, after much prayer and free consultation with many of the most intelligent and distinguished brethren in different parts of the country, the organization of the American Indian Mission Association was resolved upon. In pursuance, therefore, of resolutions passed at Louisville, Ky., during the annual meeting of the Western Baptist Publication Society, a Convention of Ministers and members from various States, met in Cincinnati, on the 27th, 28th and 29th of October, 1842, and organized the American Indian Mission Association. Elder McCoy was unanimously elected Corresponding Secretary and general agent for this society, the Board of which was located

in Louisville; in which office he continued to labor, with unabated zeal for the welfare of the Indians, until the day of his death. TWENTY-EIGHT years of his life, he has devoted exclusively to the promotion of the civil and religious welfare of the Indian race. He seemed to live only to do good to that down-trodden and neglected people; and no other care seemed to rest on his mind, in his dying moments, but the welfare of those for whom he had so long labored and prayed. It should never be forgotten, that among his very last words to her who had shared in all his trials and toils, as she watched by his bed of death, were:—"TELL THE BRETHREN NEVER TO LET THE INDIAN MISSION DECLINE."

Elder McCoy possessed a strong and energetic mind. His reasoning faculties were well balanced; his perceptions were clear, and he seldom missed it in his judgment of men and things. His plans were well digested, and when they were once formed he pursued them with a perseverance and zeal peculiar to himself. His great prudence and skill in the prosecution of his plans, formed the secret of his success. His opponents were generally thwarted in their measures of opposition, by his vigilance, prudence and skill; and his great aptitude in judging of human character, enabled him to secure the friendship of a large portion of the best men both in the church and the state, and avoid those who were unworthy of trust. He was so undisguised and frank in his intercourse with men, and the proofs of his honesty and integrity stood out so prominently in all that he undertook, that no one ever doubted his sincerity. Such were the demonstrations of his self-denying devotion to the cause of Indian reform, the rectitude of his motives, and the correctness of his judgment, in matters appertaining to their interests, that he not only secured a great degree of respect and attention to his opinions in Congress and the several Departments of the General Government, from the ad-

ministration of Mr. Monroe to the time of his death, but he enjoyed the confidence and friendship of many of the leading men of the nation, to a degree seldom possessed by any individual; and his influence in Congress and with the officers of government, has been often felt to the great benefit of the Indian cause.

As a proof of the high estimation in which he was held by members of Congress, we beg leave to insert a few brief extracts from their speeches and letters. The following is from the speech of the Hon. WM. LUMKIN, in the House of Representatives, on the bill of 1830, for the removal of the Indians, he says: "One of the most devoted and pious missionaries (the Rev. Isaac McCoy) with whom I am acquainted, has said."

The Hon. A. H. SEVIER, of Arkansas, in a speech in favor of a bill for the security and protection of the Indians, &c., in the Senate, in 1839, says: "To show you, sir, to what extent these things are carried on in that quarter, I will trouble you with reading a few paragraphs from a work to which, in the course of my remarks, I shall have occasion frequently to refer. The work is entitled An Annual Register of Sundry Affairs in the Indian Territory, and is edited by the Rev. Isaac McCoy, with whom it is my good fortune to be acquainted: a gentleman of extensive information, of fervent piety, of active enterprise; one who has devoted the last twenty years of his life in the laudable efforts of striving to civilize, christianize, educate and improve the moral condition of the Indian."

The Hon. WM. P. THOMASSON, member from this district, in a letter addressed to one of the members of the Board, after he read the obituary notice of Elder McCoy's death, thus writes:

"Dear Sir:—You will receive enclosed a copy of the bill that our much respected and sincerely regretted deceased friend desired to see passed into a law. His place cannot be supplied; his experience,

acquired by years of toil, made him more efficient and useful than any one known to me. He was a christian for the love of piety and holiness. I did not know him until we met here, from our first meeting I have looked upon him as one of the best men I ever knew. He seemed to have attuned his whole energies to do the will of his great and adored Captain. I could not help shedding tears when reading the notice of his death, and yet they were shortly dried from a firm belief that he is reaping the reward of his labors."

Elder McCoy has written extensively upon subjects appertaining to the Indians. Many fugitive productions of his pen, intended for the passing emergency, have appeared in the various periodicals, at different times during the last twenty-eight years. He also published, for a time, a paper in the far west, devoted to Indian matters; but not being able to continue it, he published for several years the "Annual Register of Indian Affairs," a large 8mo. of near one hundred pages, in pamphlet form, wholly written by himself, and circulated gratuitously. His work entitled "History of Indian Affairs," is a large 8mo. of over six hundred pages. It is an ably written work; mainly a compilation of facts and events in which he was a chief actor; and yet it is written with such studied reservation and modesty, that while the reader is instructed into all the important events it narrates, the chief actor is so perfectly kept out of sight that he sees not the hand that performs the deeds he admires. This work should be in the hands of every man, especially in every family in this country.

Besides his printed works, he has been for many years collecting and arranging materials for a general history of the Aborigines of America, which he has instructed his family to put into the hands of a suitable person for completion and publication. He has left also a large amount of private papers, which furnish ample materials for a second volume of his History of Indian Affairs, and which ought to be published. The history already published, and the papers which he has left upon the same subject, contain his own history, from the time he entered the In-

dian Mission until his death, and nothing short of what they contain will furnish an adequate history of his life—his true biography.

A great leader has fallen in the front of our missionary ranks! On whom has his mantle fallen! A great and good man has been removed from the church militant to the church triumphant! We mourn his loss, but rejoice in his destiny. O, let us emulate his life—his labor—his zeal for the salvation of the Indian race, that we may be counted worthy to sit down with him, with the blood-washed red man of the west, and with Abraham, Isaac, and Jacob, in those mansions which our risen Lord has prepared for them that love him.

By order of the Board of the American Indian Mission Association.

WM. C. BUCK, President.

INDIAN AFFAIRS.

It will be recollected by our readers, that in the second number of the Advocate, a condensed view was given, in an editorial, of a memorial of this Board, to Congress, upon the subject of the Indian Territory and other important matters.

We have not room in this number to publish the memorial entire, though we doubt not it would be gratifying to many of our readers. It is, however, with great pleasure we give place to the report of the committee of the House of Representatives on Indian Affairs, to whom that memorial was referred. The Report and the Bill accompanying it, indicate a most favorable disposition in Congress, to further the benevolent objects of the American Indian Mission Association, in behalf of the Aborigines of our country.

The honorable members of Congress who have kindly interested themselves in the efforts of this Society to elevate the aboriginal tribes of this country, to civil and religious enjoyments, encourage us to believe that this bill, with but little if any alteration, will certainly pass, if it can be reached this session.

* Should the Indians be secured in

the possession of their lands, by the laws of Congress, more than half of the obstacles in the way of their civilization will be removed, and then, and not till then, will they be in a situation to be benefitted by the labors of either the Teacher or Missionary.

We sincerely hope, not only that this or a similar bill will be passed, but that the other important matters set forth in the memorial, will in due time, receive the attention of Congress. The following is the report of the Committee with the bill appended:

AMERICAN INDIAN MISSION ASSOCIATION.

[To accompany bill H. R. No. 490.]

JUNE 22, 1846.

MR. BENTON, from the Committee on Indian Affairs, made the following Report:

The Committee on Indian Affairs, to whom was referred the memorial of "The Board of Managers of the American Mission Association," of the City of Louisville, in the State of Kentucky, report:

That the memorialists, having associated themselves for "the promotion of the spiritual and temporal interests of the aborigines of America," ask Congress to lend the aid of its power and means in furtherance of that object.—They desire—

First. That "Congress will carry out the design which led to the settlement of the fourteen or sixteen tribes" of Indians west of the States of Missouri and Arkansas.

Secondly. "That appropriations for purposes of education among the tribes within the Indian territory may be increased;" and,

Thirdly. "That measures may be adopted preliminary to the establishment of another Indian territory west of the Rocky mountains."

The memorialists proceed to discuss the points here presented; but as their memorial has been printed by the order of the House, and laid on the

tables of the members, the committee beg leave to refer to these general propositions merely, without attempting to recapitulate the representations or reasons of the memorialists in this report.

For the attainment of the object just mentioned, the committee understand that it is desirable that "the country between the Puncah and Red rivers, and southwest of the Missouri river, and west of the States of Missouri and Arkansas, to the distance of two or three hundred miles," be set apart exclusively for the use of the Indians, excepting the amount necessary for military posts, roads and public highways, and for the residences of such persons as may be allowed to reside in the Indian country by the laws regulating intercourse with the Indian tribes." Other matters are also specified; but it is understood that such provision of law as will preserve, if possible, the integrity of the Indian territory, and carry out the expressed designs of this government in removing the Indian race from the old States beyond the Mississippi river, will be entirely satisfactory to the memorialists, as well as to the tribes interested for the present.

That these designs may be clearly understood, the committee will embody in this an extract from the report of the Committee on Indian Affairs, made during the 1st session of the 23d Congress, which contains references to the treaties with the remaining tribes, and other authentic papers, made previous to 1834. It is believed that all treaties made subsequent to that period are of the same import:

"The project for removing the eastern Indians west of the Mississippi may be referred for its origin to a proposition of a part of the Cherokee tribe in 1808, 'to remove across the Mississippi river on some vacant lands of the United States,' and there to continue the hunter life,' in consequence of which, in 1817, they exchanged their lands east for lands west of that river.

"The Choctaw treaty of 1820, made 'to promote the civilization of the east Choctaw Indians by the establishment of schools among them, and to perpetuate them as a nation, by exchanging for a small part of their land, a country beyond the Mississippi river, where all who live by hunting, and will not work, may be collected together,' grants them a tract of land west of the river for that purpose. Neither of these cessions looked to the civilization of the Indians west of the Mississippi; and it is worthy of remark, that this emigration, for the purpose of continuing the hunter life, has, contrary to all thought or expectation, laid the foundation for Indian civilization—those who were thus sent off having far outstripped those they left behind in the arts of civilization and in the comforts of life.

"In 1825, the plan for the removal and civilization of the Indian tribes was officially pressed on the attention of Congress by the President's (Mr. Monroe's) message, and the report of the Secretary of War (Mr. Calhoun) of that year. The plan then proposed was 'to acquire a sufficient tract of country west of the State of Missouri and Territory of Arkansas, in order to establish permanent settlements in that quarter of the tribes which were proposed to be removed.' To give them 'the strongest and most solemn assurances that the country given them should be theirs as a permanent home for themselves and their posterity, without being disturbed by the encroachments of our citizens.' 'To add to such assurances a system, by which the government, without destroying their independence, would gradually unite the several tribes under a simple but enlightened system of government and laws.'

"In 1826 the Committee on Indian Affairs reported a bill (S.) in accordance with the views of the Secretary of War, (Mr. Barbour.) This bill proposed to establish a territorial government, under the jurisdiction and laws

of the United States; not an Indian government.

"This bill, however, was not acted on by the House, nor was there any act indicating the form of the government to be established, or the nature of the obligations that should be assumed by the U. States, until 1828.

"The treaty with the Cherokees of the 6th of May, 1828, is the first act that restricted the power of the government, and imposed on it the obligations on which our present policy has grown up. The preamble recites, 'Whereas, it being the anxious desire of the government of the United States to secure to the Cherokee nation of Indians, as well those now living in the Territory of Arkansas, as those of their friends and brothers who may reside in States east of the Mississippi, and who may wish to join their brothers in the west, a permanent home, and which shall, under the most solemn guarantee of the United States, be and remain theirs forever—a home that shall never in all future time be embarrassed by having around it the lines, or placed over it the jurisdiction of any State or Territory, not be pressed upon acts by the extension in any way of any exchange or exchanges, it shall and the limits of our existing territory. may be lawful for the President solely to assure the tribe or nation with which the exchange is made, that the United States will forever secure (7,000,000 of acres, bounded, &c.;) and, in addition to the 7,000,000 of acres thus granted, the United States further guaranty to the Cherokee nation a perpetual outlet to the west, and a free and unmolested use of all the country lying west of the western boundary of the above described limits, and as far west as the sovereignty of the United States and their right of soil extend. By the sixth article, it is moreover agreed by the United States, whenever the Cherokees may desire it, to give them a set of plain laws suited to their condition."

"The President (Jackson) in his message to Congress of the 8th of December, 1829, after recommending the

removal of the Indians, proceeds to say, 'As a means of effecting this end, I suggest for your consideration the propriety of setting apart an ample district west of the Mississippi, and without the limits of any State or Territory now formed, to be guaranteed to the Indian tribes as long as they shall occupy it; each tribe having a distinct control over the portion designed for its use. There they may be secured in governments of their own choice, subject to no other control from the United States than such as may be necessary to preserve peace on the frontier, and between the several tribes. There the benevolent may endeavor to teach them the arts of civilization, and by promoting union and harmony among them, to raise up an interesting commonwealth, destined to perpetuate the race, and to attest the humanity and justice of this government.'

"In pursuance of this recommendation, the act of the 30th May, 1830, to provide 'for an exchange of lands with the Indians residing in any of the States or Territories,' and 'for their removal west of the Mississippi,' entitled 'an act to remove all the Indians of the United States to the west of the Mississippi, and to provide for their support and civilization,' and 'for the making of any such exchange or exchanges, it shall and the limits of our existing territory. may be lawful for the President solely to assure the tribe or nation with which the exchange is made, that the United States will forever secure (7,000,000 of acres, bounded, &c.;) and, in addition to the 7,000,000 of acres thus granted, the United States further guaranty to the Cherokee nation a perpetual outlet to the west, and a free and unmolested use of all the country lying west of the western boundary of the above described limits, and as far west as the sovereignty of the United States and their right of soil extend. By the sixth article, it is moreover agreed by the United States, whenever the Cherokees may desire it, to give them a set of plain laws suited to their condition."

"That it shall be lawful for the President to cause such tribe or nation to be protected at their new residence against all interruption and disturbance from any other tribe or nation of Indians, or from any other person or persons whatsoever." "And that it shall and the same superintendence and care

over any tribe or nation in the country to which they may remove, as contemplated by this act, that he is now authorized to have over them at their present places of residence: *Provided*, that nothing in this act shall be construed as authorizing or directing the violation of any existing treaty between the United States and any of the Indian tribes."

"By the Creek treaty of the 24th March, 1832, it is stipulated that 'the Creek country west of the Mississippi shall be solemnly guaranteed to the Creek Indians; nor shall any State or Territory ever have a right to pass laws for the government of such Indians, but they shall be allowed to be in reference to our existing government themselves, so far as may be compatible with the general jurisdiction which Congress may think proper to exercise over them. And the U. States will also defend them from all unjust hostilities of other Indians, and the U. States, shall cause to be conveyed to the Creek nation a tract of the Creek country west of the Mississippi river, ascertained, cause a patent in fee simple, to them and their descendants, to inure to them while their tribe, agreeably to the third section of the act of Congress of May 2d, 1830, beginning, &c. 'That the government and people of the United States are hereby obliged to secure to said Choctaw nation of red people the jurisdiction and government of all the persons referred to, resulting from the rapid and property that may be within their growth and progress of our population west, so that no Territory or State shall ever have a right to pass laws for the government of the Choctaw nation of red people and their descendants, and that no part of the land maintained in the spirit which dictated granted them shall forever secure said them; whether those guarantees are Choctaw nation from and against all sufficient for the avowed object of pro-laws except such as from time to time may be enacted in their own national councils, not inconsistent with the constitution, treaties, and laws of the U. States; and except such as may, and arrested, and the red race again be driven and dispersed into the wilderness. If those guarantees are sufficient, it is only necessary that they shall be faithful legislation over Indian affairs.' But fully observed to carry out the benign policy of President Jackson; and the executive government has no need of the interposition of Congress. It is not to be disguised, however, that a feeling of distrust and alarm is getting abroad on this subject among those

United States are obliged to protect the Choctaws from domestic strife and foreign enemies, on the same principles that the citizens of the U. States are protected, &c.

"By the Choctaw treaty of 27th September, 1830, it is stipulated that to exercise over them. And the U. States will also defend them from all unjust hostilities of other Indians, and the U. States, shall cause to be conveyed to the Creek nation a tract of the Creek country west of the Mississippi river, ascertained, cause a patent in fee simple, to them and their descendants, to inure to them while their tribe, agreeably to the third section of the act of Congress of May 2d, 1830, beginning, &c. 'That the government and people of the United States are hereby obliged to secure to said Choctaw nation of red people the jurisdiction and government of all the persons referred to, resulting from the rapid and property that may be within their growth and progress of our population west, so that no Territory or State shall ever have a right to pass laws for the government of the Choctaw nation of red people and their descendants, and that no part of the land maintained in the spirit which dictated granted them shall forever secure said them; whether those guarantees are Choctaw nation from and against all sufficient for the avowed object of pro-laws except such as from time to time may be enacted in their own national councils, not inconsistent with the constitution, treaties, and laws of the U. States; and except such as may, and arrested, and the red race again be driven and dispersed into the wilderness. If those guarantees are sufficient, it is only necessary that they shall be faithful legislation over Indian affairs.' But fully observed to carry out the benign policy of President Jackson; and the executive government has no need of the interposition of Congress. It is not to be disguised, however, that a feeling of distrust and alarm is getting abroad on this subject among those

It is sufficiently evident to the committee, from a contemplation of our existing relations with the Indian tribes, that we have approximated the point when this government must decide whether existing guarantees of treaties with those tribes shall be maintained in the spirit which dictated them; whether those guarantees are sufficient for the avowed object of providing a home for the red man forever in the country assigned him; or whether those treaties are to be set at naught, the experiment of civilization States; and except such as may, and arrested, and the red race again be driven and dispersed into the wilderness. If those guarantees are sufficient, it is only necessary that they shall be faithful legislation over Indian affairs.' But fully observed to carry out the benign policy of President Jackson; and the executive government has no need of the interposition of Congress. It is not to be disguised, however, that a feeling of distrust and alarm is getting abroad on this subject among those

who have long proved themselves the sincere and disinterested friends of the Indian, and of the policy adopted for the amelioration of his social condition.

The committee will neither assert nor deny that this feeling has any just foundation in the existing condition of our relations with the Indians. It is sufficient for their purpose that it exists, and that it paralyzes, and will, until removed, continue to paralyze the efforts of good men, having for their object the cultivation and elevation of the moral attributes of the aboriginal race.

From their position they are free to admit their strong sympathies for this race; that they would sacrifice much while there is yet a hope for its enfranchisement from the bondage of ignorance, superstition, and violence; in a word, they would ask for it a fair trial—a full experiment, which, though covered with doubt to-day, will not despair of a better day to-morrow. In the life of a race, years are but moments, centuries but years. To change the nomadic savage into an intellectual, reasoning, and social being; to cultivate and develop his moral sentiments; in short, to revolutionize his nature, is not the work of an hour. And with all the fearful admonition of past experience, that the red race withers under the vertical rays of the sun of civilization, we dare not yet acknowledge, much less declare, the judgment of its irretrievable doom. The colored races of Asia, the wandering Arab, and the nomadic tribes of the north of Europe, the Goth, Vandal, Scythian, Hun, and Saxon, have realized a high degree of civilization. And shall it be said that our American wanderer shall form an exception, while we have that rich promise of our religion "of peace and good-will to men," through whose instrumentality all nations, kindreds, and tongues are to be blessed? We are not prepared, notwithstanding the foreboding of evil to the Indian, to shut him out from the

brotherhood of humanity; but we are prepared to maintain that the experiment contemplated by the policy of removal and settlement beyond the Mississippi has not failed.

The present condition of the country assigned to the Indian tribes, in pursuance of that policy, will, we think, sustain the committee in this position. Are smiling farms, teeming with harvests and pastures covered with flocks and herds, and the church and the school-house, evidences of failure?—Are the hunting path effaced by the ploughshare, the hum of industry, the aggregation of comfortable homes, and the exercises of religion, the preludes of desolation?

We need not pause to answer these questions. Although evidences of success such as these exist in the Indian country, yet we admit that the prospect is not entirely free from unsightly shoals and other impediments of successful progress, produced mainly by the corrupting system of annuities, and the demoralizing traffic of ardent spirits. There is no adequate reason, however, why we should declare by our act, or failure to act, to these people advancing from the gloom of savagery life, that their struggle is a vain one, their redemption hopeless. Rather say to them, move on, with high hope; for God and humanity will that you shall not fail, if true to yourselves.

While the friends of these tribes are tortured with the apprehension that the red men must soon quit their present homes, that the policy of the government is to be abandoned, they will have little heart, little encouragement, to devote their time and means to efforts of amelioration. These efforts will cease. Contributions of money will fail, and thus deprive the experiment of the auxiliary aids of voluntary benevolence.

Impressed with such like convictions, the committee do not hesitate to express their opinion that the policy of this government, as indicated by treaties with the removing tribes, so

far as relates to the integrity and inviolability of territory, ought not to be abandoned, and that the guarantees of a home by those treaties should be maintained in good faith.

The committee are not quite certain that they can offer an adequate remedy for the existing difficulty. With a view to that object, however, they propose to define the exterior boundary of the territory west of the States of Arkansas and Missouri, now chiefly in the possession of the removing tribes, and for that purpose they introduce a bill.

Having said thus much upon the first point presented by the memorialists, the committee have proceeded quite as far in favorable response as they feel themselves warranted in going at present. They therefore ask to be discharged from the further consideration of the other matters referred to them in the memorial. Those matters can be left with great propriety to the consideration and judgment of the future, in full confidence that what shall from time to time be deemed expedient, necessary, and just in the premises, will receive the careful attention of this government.

MR. BENTON, from the Committee on Indian Affairs, reported the following bill:

A BILL defining the limits of the Indian territory west of the States of Arkansas and Missouri.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all that part of the territory of the United States bounded on the east by the States of Arkansas and Missouri as far north as the south bank of the Missouri river; on the northeast by the south bank of said river to the mouth of the Great Nemmahaw river; on the north by the south bank of the last mentioned river to the point where it is intersected by the fortieth parallel of north latitude, and by a line running due west from said point to the

western boundary; on the west by the twenty-third degree of longitude east of the meridian of Washington, as far north as the said fortieth parallel of latitude; and on the south by the Red river, shall constitute a distinct and separate territory, to be reserved forever for the sole use, occupation, and settlement of the various Indian tribes who may have or acquire a right to the same: *Provided*, That the United States may retain such portions thereof as may be necessary for military posts, roads, and public highways, and for the residence of such persons as may be allowed to reside in the Indian country by the laws regulating intercourse with the Indian tribes.

TREATY WITH THE PUTAWATOMIES.

A treaty has recently been made with the Putawatomies by the United States, providing for the removal of the two bands, the band in Iowa relinquish about five millions of acres where they reside, and the band in the Indian Territory, on the Osage river, where our missionaries are stationed, relinquish about a million of acres, and they are to be united in one body on a tract of land thirty miles square on the Kansas river in the Indian Territory. Government stipulates to pay them \$850,000, in installments as provided for in the treaty, for expenses of removal, improvements, &c.

If in this treaty the Government should preserve inviolate the soil of the Indian Territory, from the encroachments of the whites, the treaty with the Putawatomies will greatly facilitate the improvement of that tribe; because being embodied, and located on their own lands, and secured in their own Territory from the corrupting influence of bad white men and the apprehension of subsequent removal to make room for encroaching white settlers, they will not only be more accessible to the missionary and teacher, but will be encouraged to improve their lands, and to make attainments in civilization and the arts. But if Government should ever suffer the whites, under any pretence, to break over into the Indian Territory all

hope of saving the Indians from hopeless barbarism and ultimate annihilation, must be abandoned.

We earnestly entreat the friends of the poor Indians, both in and out of Congress, to do all they can to secure to the Indians the uninterrupted and peaceable possession of their territorial lands; for on this measure hangs the last and only hope of success, on the part of this Association and others who are devoted to Indian reform, in accomplishing anything in their behalf, of a permanently beneficial character.

STATE OF THE MISSIONS.

We have only room, in this number, to state that our missions generally are progressing about as successfully as usual. The prospects of the mission among the Choctaws are perhaps more flattering at present than in any of the other tribes; and the religious influence which the Academy, under the direction of Elder Potts, promises to exert over the minds of pupils and the nation generally, is very encouraging. We only want sufficient means to carry out our plans, to inspire us with entire confidence of success, in all the fields occupied by our missionaries.

CORRESPONDENCE OF MISSIONARIES.

In consequence of having to appropriate so much of this number to the two important articles, the biography of Elder McCoy and the report upon the subject of the Indian Territory, we have no room to give extracts from the correspondence of our missionaries. They all, however, evince increased zeal in their work, and their principle discouragement is that the lack of means prevents them from exerting themselves as effectively, in schools and other departments of missionary labor, for the good of the poor heathen among whom they are stationed, as they desire to do and could do if they had adequate funds to carry on their work.

THE DISPOSITION OF THE BOARD.

The great shock which our enterprise has sustained, in the death of our able and devoted Corresponding Secretary, will be felt among all who feel an interest in Indian reform. This event, though deeply afflicting, instead of producing hesitancy and relaxation of effort on the part of our friends, should tend greatly to increase their exertions. **THE WORK MUST BE DONE;** and if fewer hands have to do it, they must but work the harder. This disposition seems evidently to influence the Board, as may be seen by the following preamble and resolutions, passed at a meeting two days after the interment of their lamented brother:—

Whereas it has pleased the God of Missions, in a mysterious, but doubtless a wise and gracious providence, to remove from us, by death, our able, devoted and beloved Corresponding Secretary, Elder Isaac McCoy, whose long experience in, and ardent devotion to the cause of Indian Missions, so pre-eminently qualified him for the responsible position he occupied in this Board, and the American Indian Mission Association. And whereas, as the melancholy event of his death, so deeply afflicting to his beloved family, to the Board, to the A. I. M. Association and all the friends of Indian reform, is calculated to dispirit the friends of Indian Missions, the Board deem it their duty to give to the public an expression of their feelings and views under this very trying dispensation. Therefore

Resolved, That while this Board feel justified in saying that too high an estimate cannot be placed upon the talents, piety and devotion of Elder Isaac McCoy, who above all others, deserves to be embalmed in the memory of the benevolent, and to be registered upon the page of history as the *Friend of the Red Man* and the Father of Baptist Missions to the Indians. Still regarding the mission, as they do, to be of God, they cannot admit the conclusions that its perpetuity and success are so dependent on any individual human agency, however eminent, as that it should perish in the absence of such human agency.

Resolved, therefore, That while this Board cherishes the memory of their distinguished Secretary, and mourn over his loss to his family, to the red man and to themselves, they cast themselves upon the arm of the gracious and omnipotent God of Missions, and trusting in his succoring grace and power, give themselves, with renewed zeal, to the prosecution of the great work assigned them.

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