



# THE INDIAN ADVOCATE.

LOUISVILLE, SEPTEMBER, 1847

EP Rooms of the American Indian Mission Association, No 60, Third street, between Market and Jefferson.

EP Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DYER, Corresponding Secretary; and those containing remittances to C. VAN BUREN, Esq., Treasurer, Louisville, Ky

## INTRODUCTORY.

Having accepted the office of Corresponding Secretary of the American Indian Mission Association, I consider it due to the friends of the cause, that I should inform them of the principles by which I shall be governed in conducting the operations of the Association.—And first, I beg leave to express the deep emotions of joy which I feel in being permitted to engage, once more, in direct efforts for the melioration of the condition of the Indians. It is a cause to which I early gave my attention and affections, and for which I aimed to qualify myself; and no one can realize how painful was the severing of those ties, when an entire prostration of physical strength compelled me to abandon my chosen and cherished field of labor. While memory lasts, I shall never forget the scene which occurred on the banks of the Arkansas: the Indians living in the neighborhood, had gathered on the shore to bid their teacher a final adieu, and as in silence I took their hands, the tears of affection and regret, flowed down their worthy cheeks, and then as my canoes receded from the shore, they remained motionlessly gazing till hid from farther view. It was the recollection of this, and other pleasing reminiscences of my association with the Indians, which led me to desolve a most agreeable pastoral relation, to resume once more direct efforts for the salvation of the red man of the forest.

It is not unusual modesty, when I express my conviction of my want of qualifications for so important and responsible a station; but it is what I most sensibly feel, and I have been induced to assume it, only by the repeated and urgent solicitations of brethren, members of the Board and others. I can, however, assure the friends of the Mission, that, if a heart most ardently devoted to the cause, and a fixed determination, by the help of God, to give myself laboriously to the duties of the station, can accomplish anything, then may the friends of the Indian feel assured that some good will result from my official connection with the Board.

I will also say to the denomination and the public generally, that so far as my influence goes in conducting the affairs of the Association, I shall neither know, nor meddle with any party, sectional, or personal disputes. I am the Corresponding Secretary of the American Indian Mission Association, whose sole object is to give the blessing of religion and civilization to the Aborigines of America; and to the accomplishment of this noble end, all my energies and talents shall be wholly devoted; nor will I be turned aside from this purpose by any consideration whatever.

In conducting the Indian Advocate, the organ of the Board, I shall endeavor to make it what its name imports—THE INDIAN ADVOCATE. It is the only paper in the United States, wholly devoted to the cause of the Indians, and certainly its dimensions are many times larger for the amount of information which it is desirable to spread before the people, with respect to the red man's wants. We shall, therefore, admit no article to its columns which does not in some way bear upon the object for which it was established, except by special direction of the Board. It is my intention to secure, by correspondence with Missionaries and others, such interesting facts illustrating the customs, manners, and religious wants of the Indians, as will render the Indian Advocate a paper desirable, and worthy the support, not only of the denomination, but of the public generally.

With the expression of my views, I con-

signed the cause to the Christian and the philanthropist; hoping by their generous co-operation, to be so cheered in my feeble efforts to promote the salvation of the poor, oppressed, and down-trodden Indian, as to have no cause to regret my official connection with the Board.

SIDNEY DYER.

Cor. Sen. A. Ind. Man. Association.

AGENTS.—Brethren G. B. Davis and A. J. Hey, agents of the Indian Mission Association, are affectionately commended to the fellowship of the churches, and the confidence of the public, with the hope that they will be received, and their application in behalf of the poor Indian, responded to in a manner creditable to a generous and christianized people.

The Board will feel under obligations to any minister or brother, who may feel disposed to serve the cause of Indian Missions by acting as a local agent in the collection of money for our treasury.

If brethren would show interest themselves in the Indians' behalf, thousands of dollars might be collected yearly without expense to the Board. And the fact that our treasury has been so well supplied, while we have had so few agents in the field, is owing to a few brethren having thus interested themselves; and if all the brethren would thus come up to the work, we could soon dispense with agents altogether and save the cause from a large bill of expense. Who will be the first to respond? Remember our annual meeting takes place the last of October, let it be before that time.

EP Societies or individuals having money in their hands for the Indian Mission Association, are earnestly solicited to forward it so as to reach the Treasurer by the 15th of October, that he may be enabled to have his accounts prepared for the annual meeting.

EP We are much in want of a judicious, self-denying brother, to take charge of a Mission Station, conduct the farming operations, superintend a small school, and in other ways promote the cause of Indian reform.

Will the brethren in the ministry kindly send a brother, urge upon him the duty of making the necessary application to the Board, without delay.

EP From Sisters Eliza McCoy and Deborah interesting communications have been received of the condition of the Sabbath and day schools under their care. These devoted sisters have a high claim to the prayers and support of the friends of the cause of Christ.

## ANNUAL MEETING AT NASHVILLE.

EP It is very desirable and important, that so many of the friends of the Indian, should be in attendance at this meeting as possible.—Let the brethren in the ministry, and all others who feel an interest in the cause, make it a duty to attend. Brethren Potts and Island, from the Indian country, are expected to be present. It will convene in Dr. Howell's church, October, 2-2th.

At the recent annual meeting of the Baptist General Association of Missouri, which was held at the Walnut Grove Meeting House, Boone county, the following resolution was reported by the committee on Indian Missions, and unanimously adopted by the Association:

Resolved, That next to the supply of our own immediate wants, the contiguity of our borders, directs the eye of Christian Philanthropy, to the red man of the forest, as claiming no insignificant share of our sympathies and aid.

Also, on Saturday, at 11 o'clock, the business of the Association was suspended, to listen to an address in behalf of the Indians, from Elder S. Dyer, delegated for that purpose, by the Board of the Indian Mission Association, and though no collection was taken up, a handsome amount was handed in by different individuals, and many pledges were given of future, and liberal co-operation. Altogether, the friends of the Indian here reason for rejoicing and thankfulness, for the manner in which the brethren in Missouri, are taking hold of the Indian cause; and have every reason to hope that the State Society of Missouri, will become an efficient auxiliary in the work of Indian reform.

EP The following interesting communication from Brother Smedley, gives evidence of the prosperous condition of the Choctaw and Creek Missions, and also pleasing indications of good among the Cherokee; and it is to be hoped that the friends of Indian Missions will enable the Board to send not only Bro. Hay to assist Bro. Smedley, but also one to be located among the Choctaws on the Arkansas, that Brother Smedley may give his labors wholly to the Choctaws and Chickasaws, among whom he is well and favorably known.

Four Stars, July 7, 1847.

My Esteemed Brother—I have just returned from my last among the Choctaws, Creeks and Cherokees, and have to acknowledge yours of May 21. I immersed four at Pleasant Bluff the first Sabbath in June and also administered the Lords Supper. We had a reunion of our nations, the Black, Choctaw, Chickasaw, Creek and Cherokee. Owing to the scattered location of the people, our attendance was not so numerous as the meetings among the Creeks; but the services were quite as interesting. We worshipped on one of the most lovely bluffs on the Arkansas, and but a few miles from the grave of my dear wife. It will add a little to describe my emotions. I trust my visit to, and my residence among the Indians will not be in vain.

Last Sabbath some eight or ten were immersed at the North Fork by our brother Islands, who has almost recovered from his severe indisposition. He interpreted for us twice with all his usual warmth and fervor. His good deal exhorted. If I do any good among the Creeks it must be owing to the quick and impressive interpretations of my Brother. The effect is striking. God preserve the life of such men. I could not stay to the baptism, as I had an engagement at the same time at Wader's Fork, Southern section of the Choctaw.

I preached here three times, and made arrangements for the administration of the ordinance on the first Sabbath in August. A goodly number have expressed a wish for baptism. I should like to preach at three places among the Cherokee, ranging some 15 miles north of my usual route among the Choctaws. It will add a little to distance and expense, as I shall have to cross the Arkansas twice and pay for hosting. I had rather pay this myself than charge Indians.

I hope the brother you speak about from Georgetown college will not delay. Let him come, if he will, to visit me in the Choctaw. Should he come, and after he gets here prove himself humble, affectionate, hardworking and persevering, I have no doubt of his success among the Creeks; and then after he has proved himself, a mission can be obtained.

It will be well to tell me the ideas you wish their men—exactly the right plan. Mr. Lockridge is the intended superintendent for one of the manual labor schools, and the Methodists have the promise of the other. The four town schools will be supplied on the other plan, and will I suppose go into operation as soon as teachers are selected. Brother Islands is just writing you and I suppose will give particulars. He is reading the books sent him as fast as time and health will permit. He wants a good Commentary; surely the Board will furnish one, as our brother has nobly refused pecuniary compensation. Things are prospering among the Creeks. Their pieces of war-birds are falling. The Lord increases their numbers and more. The prospects are encouraging among the Choctaws and Cherokees. Our fields widen and whiten. I have had some severe sickness lately, owing to the abundant rains. Yesterday I got very wet—but am pretty well, my health on the whole is good, though at times I am greatly fatigued, which will be done. I have accomplished very little indeed for Him who died for such a vile sinners as I have been. The work of the past belong to me "Oh! to grace how great a debtor," and I trust I can sincerely say "There will I love, my strength, my tower, while life or thought or being last, or immortality endure." Agree to tell full infinitely short of what we owe to the Lamb that was slain.

JOSEPH SMEDLEY.

From the Tennessee Baptist.

## OVERWHELMING CALAMITY.

Our beloved brother Isaac Taylor Hinton, is no more. He fell a victim to the prevailing epidemic in New Orleans, and nobly and bravely sustained his ground till his death, before his death, he wrote as a long letter stating that he had resolved to continue in the city, and that, for the good of the cause, he preferred greatly to die rather than leave his people in the hour of their distress. We (the Sen. Ed.) know brother Hinton well, having been intimately associated with him during the last fifteen years. We have no words by which we can express our sense of this overwhelming calamity, to his large and interesting family, to the church in New Orleans, and to the cause every where.

The following is the notice of this untimely death by the N. O. Commercial Times, of the 25th of last month.—"THE LATE REV. I. T. HINTON.—This estimable clergyman, pastor of the Baptist church, in St. Charles street, expired on Saturday last, at half past 10 o'clock, a. m., of the prevailing

epidemic, in the forty-eighth year of his age. We knew something of Mr. H., and can say with truth, that a more noble master, one more unselfishly pious, or more imbued with liberal learning, did not, at his demise, live in this community. Underslain by the ravages which the epidemic was making among all classes of our population, he stood firmly at his post, resisting every tempting view that pointed to a short absence, as security against its attacks, and carrying the consolations of religion to the death-bed of those of his congregation, and others, who preceded him to the grave, through the most awful visitation.

He was a model to be followed by all of his sacred calling. Mr. Hinton, emphatically died "in the harvest," and no doubt he has received "the exceeding rich reward" which his devotedness merited.

Deceased was a native of England, the worthy son of a worthy minister of the same persuasion. He came to the United States about sixteen or eighteen years ago, and was a coadjutor pastor of Baptist churches in Richmond, Va., Chicago, Ill., and in St. Louis, Missouri. His labors here in New Orleans had been crowned with unusual success. His Sunday Schools were made of that kind and kindred, and his unwearied exertions for educating the children of the poor and making his own. His qualities as a preacher were very considerable; the predominant trait in his style of address was warmth, almost enthusiasm. Mr. H. was the author of several popular works. His works were, as may be supposed, theological, and especially turning on doctrinal points. We feel unhesitatingly that he was one of the best of his age. It is a great loss to the whole community; although the juvenile members of his congregation will be more sensible of it than others.

Since writing the above, we have seen the following notice in the Daily Delta, of the 25th August.

DEATH OF A DIVINE.—It becomes our solemn duty to announce the death of one of God's chosen ministers—the Rev. I. T. Hinton, pastor of the Baptist church in St. Charles street. He died yesterday, at about half-past eight o'clock, A. M. Mr. Hinton was forty-eight years of age, besides his flock, who were deeply attached to him, he has left hundreds of friends to mourn his untimely loss. In the very harvest-time of his career, when he was gathering in souls to fill the garner of heaven, and fulfilling with the most active and self-sacrificing zeal and courage the severe and arduous duties of his sacred calling, he suddenly, and unexpectedly, departed this life, leaving behind him the full assurance of a "Heavenly immortality."

It has been our pleasure to know Mr. Hinton long and well. He was born in England—the son of an ancient Baptist preacher; if we mistake not, wrote a large and popular work on the United States.

Well educated and of a literary turn, Mr. Hinton followed the example of his father, and became a minister of the Baptist persuasion, and so such attained an elevated position—Sixteen or eighteen years ago, he was called to the United States, and officiated as pastor of a church in Richmond, Va., where he was much respected and beloved. But, desiring a larger field for his talents and labors in the West, he removed to Chicago, and afterwards to St. Louis, where he resided several years, having charge of a Baptist church in the city, at the invitation of the Home Mission Society of Baptists, he came to New Orleans, where he soon succeeded in establishing a highly respectable church. He was growing rapidly in the esteem and admiration of our people and in the love and affection of his flock, when the ravages of the epidemic which now rages in our city, took him from the sphere of his usefulness in the very summer of life and hope. Mr. Hinton was a learned theologian, and wrote several works of high authority and utility in the religious world.

What now is to be done for the infant but recently growing church in New Orleans?—The Lord sustain his own cause. H.

\* That work was written not by his Father, but by brother Hinton himself, with the aid of his brother John Howard Hinton, of Oxford, England.

How beautiful and affecting are the following lines, by one of the sweetest writers of the age; her heart, as woman's heart ever will, can feel for the poor Indian.

"Ye say that all have passed away;  
The noble race—and here;  
That their light cannot have vanished  
From off the forests where they reamed,  
That 'mid the forests where they reamed,  
There rings no hunter's shout;  
But their name is on your waters,  
Ye may not wish it out."

"Ye say their bones-like ashes  
That clustered o'er the vale,  
Have disappeared, yet witness leave  
Before the entrance gate—  
But their memory lives on your hills,  
Their blessing on your shore,  
Your ever-singing rivers speak  
Their dearest of joys."

The Corresponding Secretary, acknowledge the receipt of the following moneys for Indian Missions.

Table listing donors and amounts for Indian Missions, including Henderson Baptist Church, Dea. J. Fellows, Elder A. Hatchett, etc.

Hereafter, all donations will be acknowledged in the columns of the Advocate.

INDIAN MISSION AGENCY.

Brother Hay, agent for the A. I. Mission Association, in this state, reports the following sums collected in addition to what he has heretofore reported.

I have been agent of the Mission one month. I have received \$121.61, and hope to receive at the close of the present month a much larger sum.

LEWISBURG CHURCH.

Collection at Church, \$5.56; John Chamberlin, \$1; Walter Calvert, 50c; Harlow Yancey, \$1; Walter S. Calvert, \$1; Stephen W. Parker, \$1; Samuel Strode, 25c; Miss M. L. Darling, 50c; Miss F. Wells, \$1, total \$12.06, making with the amount at Washington Church, \$12.20, which the Churches contributed to make their pastor Bro. Mason a member of the A. I. Mission.

CARLEIGH CHURCH.

Collection at Church, \$2.60 Mrs. Virginia Tarsom, \$2; Mrs. R. Dougherty, 50c; W. J. Lacey, 50c; Mrs. E. Morgan, \$1; total \$4.60

LEWISBURG CHURCH.

Samuel Chem, \$3; Samuel L. Chem, \$1; Miss E. Chedy, 50c; Mrs. M. Quisenberry, 50c; James B. Grigaly, 50c; Charles Hazlerig, \$1; N. P. Tipton, 50c; W. N. Cordeay, 50c; total \$9.30

Collection at Union Association, \$16.20 of different persons, \$3.50 Joseph Cantrell, First Church \$1; Mrs. Wheat Park Church, \$1; Mrs. Talbutt, \$1; collection at Bracken Association, \$2.25.

AMERICAN INDIAN MISSION ASSOCIATION.

Rev. A. Sherman, D. D., after an experiment of several months, found that he could not make an arrangement to move his family to this city, and finding that he could not fulfill the duties devolving on the Corresponding Secretary of this Society, without an almost entire separation from his family, felt himself compelled to resign; and under such circumstances the Board could not refuse to accept his resignation.

Appointment of Secretary.—Rev. Sidney Dyer has been appointed Corresponding Secretary of the Society, has accepted the appointment, and entered upon his duties; all persons, therefore, having business with the Board, will address it through him, at Louisville, Ky.

Elder Dyer has resided for many years among the Indians, and was for some time engaged as a Missionary of this Board among the Choctaws. He is devoted to the cause of Indian Missions, and enters the service for life. Will the New York Recorder please copy this notice!

Annual Meeting.—The annual meeting of the American Indian Mission Association, will take place in Nashville, Tenn., on the last Thursday in October next, being the 25th of the month. The friends of the Indian race, from all quarters of the land, are most cordially entreated to meet with us and aid this society in promoting its noble cause.—Baptist Banner.

The following communication from our devoted Missionary, Brother P. P. Brown, will be read, I have no doubt, with great interest; as it clearly shows that the Indians can be civilized and enlightened by the influences of education and religion.

The Choctaw nation may now, with perfect propriety, be denominated civilized; and will, ere long, take her place as a star in the glorious galaxy of freedom.

Several of Brother Brown's pupils have been baptized during the past year; and the Board feel gratified by the faithful manner in which Brother Potts and his associates have discharged their respective duties, and the good results which have followed.—Ed. Advocate.

ARMSTRONG ACADEMY, July 23d, 1847.

Dear Brother.—To-day finds me safely returned from a short but exceedingly interesting tour to the different schools in the nation. The public examinations have taken place during the last three weeks, most of which I had the pleasure of attending. A hastily drawn sketch of what I have seen and heard, I will lay before the readers of the Advocate.

As my pen obeys the impulses of my soul—transferring to paper the thoughts which hastily crowd my mind—becoming a faithful organ of communication, through which to convey the tidings from the Indian's land, which I wish to send to the Indian's friend,—a sensation of joy overcomes me; a feeling of pleasure and delight thrills my inmost soul, such as results alone from the discharge of a pleasing duty.

The long-neglected red man is becoming an object of increasing interest. The problem which has been so long of doubtful solution, "Can the Indian be civilized?" is about to be clearly solved, and answered in the affirmative.

During the long years that have rolled away since first the "white man's track" was seen upon the shores of the New World, few have ever beheld the Indian with an eye of pity. He has rather been regarded as an enemy to the human race—a blood-thirsty savage. And since the tide of benevolence has begun to flow more freely, in the establishment of modern missions, so intently have all eyes been fixed upon the darkness and degradation of the Old World, the outstretched arms of distress from the western wilds have been unseen—the piercing wail of woe has passed unheard. No answer has been returned, save the disheartening reply, "Educate an Indian and he will be an Indian still."

But now, the scale is gradually turning in his favor. His friends are slowly increasing, in numbers and in strength. To be able to strengthen the impressions being made in his favor, is discharging a most delightful duty.

Assembled in the various schools, are nearly four hundred pupils, receiving, for nine months in each year, the immediate influence of faithful instruction in the arts and sciences of civilized life, and in the principles of morality and religion. Their characters are being reformed—souls elevated—minds aroused—the thinking principle, which has so long lain dormant, is being put into active operation. Then must it not be an object of interest to learn the advancement they are making?

As an ominous morning was the sixth of July, as the sun slowly rose, and hid his face behind a ragged cloud. The sky was overcast with flying vapors, now and then thickening up into a dark sprinkler, portentous of a day unfavorable to the exhibition at Armstrong, as the listeners must necessarily be opposed, save the protection of a thin shower. A drenching shower, the day before, had quenched the burning thirst of the parched ground, purified and cooled the atmosphere, and given a pleasing aspect to the fields and the forest. All were anxious the day should prove favorable, and as kind Providence would have it, the clouds gradually dispersed, the sun came out, and

except one little dash, sufficient to cause something of a rustling in the company, a more pleasant half-day never was seen.

The ringing of the big bell announced the hour for commencing. Many a heart beat with school-boy excitement. Most had been present at our first trial day, and now began to feel what they never had felt before, a great anxiety with regard to their success. Hope and fear chased each other in rapid succession over their countenances, as class after class was called out. Trustees, chiefs, and captains great ones of the nation, besides many others, were attentive listeners, as example after example was unfolded upon the wonderful, mysterious black-board, the school-master's right hand man; attention grew more eager, as each pupil traversed the different countries on our globe—delineated small meandering streams till they were swollen into mighty rivers, flowing on to the never-satisfied ocean—scaled the dizzy heights of snow-capped mountains—measured each zone from pole to pole—and, rising with the world, traced its path, almost described around the sun.

The exercises being closed, sundry speeches in English and Choctaw followed, commending the progress made, and encouraging to more persevering efforts.

Then came dinner, all wanted—of beef, pork, cakes, pies, and coffee. Examination is a great gala-day, when mind and body both expect to be feasted.

Dinner over—horse bridled and saddled—the parting hand given—we are on our way to Capt. Jones' plantation, eighteen miles distant. Our company consists of the three trustees, R. M. Jones, G. W. Harkins, and F. LeBore, and the Hon. Chief, S. Fisher. Most of our way lies through the prairie, where the sun has a fair shake at us, which by the time has become quite hot; the slight breeze, however, which is almost constantly playing over the prairie, adds much to our comfort, and with the aid of our umbrella, we pass on very comfortably. We passed but two houses, as the settlements are principally in the timber, or near the rivers.

About sunset we reached our stopping place. Mr. Jones has named his residence Lake West, from a small lake in the vicinity. His plantation lies mostly in Red River bottom. It contains five hundred acres of the richest kind of land, producing abundant crops of cotton and corn. The dwelling house stands back from the plantation on a gentle rise of ground, sufficiently elevated to protect it from the highest floods, which inundate the whole bottom. It is a two story frame building, painted white, of plain, simple, but substantial architecture, with a single piazza, extending the whole length. Several large shade-trees give it a rural appearance; and with the large yard surrounding it—the adjacent garden of excellent vegetables—the flourishing peach orchard—the well of cool water—the necessary out buildings, in good repair—the well-furnished table—food served up in good farmer style,—I almost imagined myself upon the premises of a Kentucky planter. A great amount of money has been expended to render the place pleasant and comfortable, yet the sickening miasma from the neighboring swamps and ponds makes it unfit for a continued residence. It is used at present only as a winter retreat. Another plantation, about thirty miles East, is occupied in summer.

On Wednesday morning, after a sumptuous breakfast, we started for Mr. Jones' new home, on our way to the first female examination, directing our course towards the mouth of Boggy River—a dark, muddy stream. Our way lay principally through fine timbered land, free from a thick undergrowth, and covered with grass sufficient to furnish an excellent summer range in the absence of prairie. We crossed several small prairies, covered with a luxuriant growth of wild grass and bamboo, indicating a productive soil. Several Choctaw Indians came to our way; some indicating a degree of thriftiness, having good hay and comfortable stables, with plenty

stock—cows, hogs, turkeys, hens, and geese.

Their farms are generally small, usually not exceeding twenty acres, in which corn and sweet potatoes are principally cultivated. Their crops are generally backward, owing to the lateness of the season when they are put in.

They do not possess that ardent desire to accumulate wealth, as the white man, and of course do not labor with the energy, nor feel the necessity of so early retiring early in the year to secure a good harvest. Their wants generally extend no farther than to make them become most present expenses. The idea of securing an independent support against the season of want to be rarely enters the mind of a "full-blooded" Choctaw. Boggy stream, near Capt. Red River, we passed into another region of country, more broken and less fertile, but producing good crops of cotton.

A little before sunset we were welcomed by Mr. Jones' lady, and the pupils of her school. She is a very agreeable companion, whose kind and useful lady-like manners combined with respect and with the absence of affectation, has one child, a day later, was presented to the State, to be educated as soon as she reaches the appropriate age. Her plantation, at this place, contains about three hundred acres of very good land. There is an abundance of timber on the place, and the soil is generally very good. The quality of the crops of cotton in the country varies with the quality of the soil, and the season with which it has been cultivated. Among other good things, I saw that we were served with a most delicious watermelon, the first I had seen of the season.

On Thursday, two o'clock, we left our company, enlarged by Mr. Jones' wife, who rides with her daughter, and moved on to the school, under the immediate supervision of Rev. E. Holt, principal of the mission school of the American Board of Commissioners. It is called the

The KANSAHWA FEMALE SCHOOL, was held on the 9th. In a late number of the Advocate, it is exclusively for girls. There are boarded upon an appropriation of \$3,000 from the Nation, and \$200 from the Board. Their clothing is furnished by their parents, as are also the expenses in all the female schools, and in the male school. The school is divided into two departments, under the supervision. In point of discipline, it is regarded the first in the Nation. It has been in operation three years.

On Thursday evening we were seated with a pleasant and skillful management of the young ladies, over, we were all in the hall and opened worship. The each young lady placed her feet, and upon the Scriptures, in such one lot of qu from any which a

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About seven o'clock on Friday morning the examination commenced, in a meeting house, a neat frame building erected with funds principally obtain-

we were... appointed... and... Supp... assembled in... piezza for... exercises can... ready... with... repeating the... accepting of several... the vest, and... exact copies as... voice. Then... and an... a small Sunday... paper... the same... some order... making favor... satory to the... ter worship, Mr... ed half litered, gave a... in Choctaw... and English... droll mostly on... Bible instruction... About seven o'clock on Friday mo... ing, the examination commenced, in a... meeting house, a neat frame build... of live... erected with funds principally obtain-

