

THE INDIAN ADVOCATE.

LOUISVILLE, JANUARY, 1848.

Rooms of the American Indian Mission Association, No. 78, 3d street, between Market and Jefferson.

OUR AGENTS.

Rev. V. R. THORNTON, General Agent for Georgia.

Rev. G. B. DAVIS, Alabama and Tennessee.

Rev. I. T. TICHENOR, Mississippi.

In addition to the above, the Secretaries of the Southern Baptist Convention, Rev. J. B. TAYLOR, and Rev. R. HOLMAN, are authorized to act as agents.

SPECIAL NOTICE!

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIDNEY DEER, Corresponding Secretary. Those containing remittances to C. VAN BUREN, Esq., Treasurer. It is, also, particularly requested of all persons coming to the city having in charge money for the Association, that they call at the Treasurer's Office, 511 Main street, and pay it over.

SOUTHERN BAPTIST ALMANAC.

We have received a copy of this work, published by the Tennessee Baptist Publishing Society. It is well gotten up, and besides the usual statistical tables, contains an excellent article on the subject of infant baptism. It is well adapted to the South, and peculiarly so to Tennessee.

MINUTES OF THE ASSOCIATION.

Our Minutes have been delayed for a month on account of the recent flood; the matter was in type and about ready to go to press, when the press-room was filled by the water.

It is also proper to state that the printers have somehow or other contrived in one instance to make us say what we did not say. On page 15 of the Report, and twelfth line, for "and not the want of agents," read "and the want of suitable agents."

The Ladies of the New Castle Baptist Church, will please accept the thanks of the Board, for an excellent box of goods sent for the use of the Mission.

At Louisville, Ky., the year '46-7 come to a close during the prevalence of thunder storms; this somewhat singular coincidence suggested the following lines, for which we ask the indulgence of our readers.—*Ed. Advocate.*

DIRGE OF THE YEAR 1847.

WHICH EXPIRED DURING A THUNDER STORM.

Meant, meant! it is the solemn hour of death,
And ey' upbating waters drops a tear;
For now mind greaves and sighs, and floating
brain.

Reluctant yields to fate th' expiring year;
Its prostrate form will press the virgine plain
Where lies each year by some consecutive chain!

How! how! ye winds! until your howling
throat
"Hail evening best, your voice it will not
hear.

And should the thunder puff its loudest note
To bleed, it would not wile the dying year:
Then by it in that grave, from whom dark hell;
No starting echo leaps to mark its fall.

Ay, this is right! let nature dress in gloom,
And quench the light of moon and glowing
star;

A monarch slain, awaits the inmate tomb—
Nay, let no blazing lightning gleam afar;
Hushed be each cheerful note and voice of
glo—

Extend the year within time's cometary.

Make way! here winds along the weeping tra-
a,
To greet the dead come more, and say fare-
well!

And some will grieve with hearts o'wreathed
with pain,

As clustering round the hear of death, they
tell
Of hopes deferred, of wrongs and sorrows
known,

Which blind the heart, and heard the bitter
groan.

O, these dead year! how sweet thy hours to
name,

For in their laps thy richest joys were shed;
But there are those to whom each thought will
come.

If linked with thee, all pleasures and woes!
These marked thy hours by sickness, want
and death;

Thou' moved o'er flowers, nor felt how sor-
row's breath.

Thou'rt gone—adieu! Now o'er thy grave
appear

The storied pile, each side well written o'er,
On this is written, on that in blood and tear:
O, then, how kind is nature thus to pour
With us her flooding grief, and freely pay
A mourner's tribute to thy parting day!

COMMUNICATIONS.

Extracts from the Journal of Rev. D. Lykins.—Nov. 21st 1847.

In Sabbath School this morning ten Indian youths read together in the New Testament, the 3d and 8th chapters of Matthew, and the 8th chapter of the Acts of the Apostles. They read, at least the most of them, I trust understandingly. Throughout the morning serious there was serious attention.—At noon our hearts were disappointed, and sad. Many had promised to attend our meeting,—but two came.—These two appeared to listen with uncommon seriousness. The Indians were drinking in three places in the country around. At dark the family was again assembled—(twenty-four persons) I preached to them from the words, "One thing I know, that where-
as I was blind, now I see." During my remarks all were attentive, and one appeared to be laboring under deep feeling, which she tried to conceal. After prayer, I arose again to speak in regard to a prayer meeting, especially for the conversion of the children under our charge, remarking that if the salvation of souls was so important a matter, as to bring the Lord Jesus down from heaven, to suffer and to die, that we ought to consider it sufficiently important to call forth our most fervent prayers, &c. Amanda, who before had been concealing her feelings, could conceal them no longer. She began to weep. I went to her and took her hand, and asked her if she wished our prayers, but she was so overcome with weeping that she could make no reply. We knelt down and prayed with her.—Though no others manifested so much feeling, we trust that she was not the only one who felt. Surely the Spirit of God has been among us, and we hope that a shaking has commenced among these dry bones.

It will be remembered that these people are not like the Southern Indians.—These are uncultivated and addicted to

almost all the vices known to depraved nature.

Dec. 22d, Monday night. We have just closed a prayer meeting, appointed especially to pray for the conversion of the Indian youths in our family, and thanks be to God we have been blessed—greatly blessed. Last night we had one weeper for sin, to-night we had three, and a deeply solemn feeling over all. Amanda our oldest girl wept like her poor heart would break. She came boldly forward and asked an interest in our prayers. Sarah, aged about 16 years, and a little boy, both wept much, and were weeping when the meeting closed. Never have we had our hearts so rejoiced at this place. Never have we seen such indications of divine grace among this people.—In various parts of the country there are inquirers. We know not how it may result, but hope the Lord will carry out the work to the conversion of many souls.

Dec. 18th.—Amanda was, this evening, after giving satisfactory evidence of a change of heart, received by the church as a candidate for baptism.—Her baptism will take place if nothing prevents, on the 25th of this month, at which time the Indians will all be invited to attend. This is the first individual ever received into a Baptist Church in this country.

There is an interesting state of feeling, on the subject of religion among many. May the Lord be glorified.

We are all labored constantly, either imparting religious instructions, or in work necessary to sustain the school which with our limited means is quite a task. The school has far exceeded our first expectations, both in interest and number.

There are other children, whose friends are anxious to send them, but we have not the room, or other means. Our hands are all full, and more than full.

WEA BAPTIST MISSION,
Dec. 16th, 1847.

Rev. S. Dyer, Cor. Secretary of the Board of American Indian Mission Association.

DEAR BROTHER:—Your communication of September, did not reach me until the 10th inst, consequently I could not reply earlier to your inquiries.—Bro. Lykins has sent you an estimate of the cost of a school house. I think it very low, but he of course understands the matter better than I do.—For want of time and ability, I cannot comply with your request to furnish well written articles for the Advocate, but I will give you some items of intelligence, which you may put in such form as will interest the public.

The prosperity of the school, is not in the least diminished. We have now, twelve girls, besides Sister McCoy's little Mirrain, and fourteen boys; and others are desiring to come. Could we take care of so many, we should have no difficulty in obtaining over 30. The care of so large a school, requires much labor, and with my present health I cannot in future, perform, in addition to teaching, as much as I have from necessity done most of the time, since I entered the mission.

Extracts from the Journal of Sister S. A. Ogden.

Nov. 17, 1847.—I accompanied Bro. Lykins to the Kemsassou's, where there are several families in bark huts, which are built in true Indian style, without floor, and the fire in the center, the smoke from which passes through an opening in the covering.

Kemsassou was our first interpreter, we thought him a good man, but he has for months been the victim of intemperance.—His wife is very sick, apparently near

the grave. She spoke only a few words, expressed resignation in affliction, and a desire to depart. She wished us to pray for her, which brother L. did.—The object of my visit was to interest the women in attending a female prayer meeting, and we arranged to meet at the camp of our sick sister in four days.

20th.—Took our eldest girl Amanda, to interpret, of whom I have before written, and repaired to the place selected for prayer. The poor sick woman was anxiously awaiting the hour: she was evidently nearer death—could only whisper a few words, assuring us that she was happy. Only three other women present, yet we had an interesting meeting. The seriousness of one, I think a sister of the apparently dying woman, awakened interest, and after singing a hymn in their language, and praying, I asked what her feelings were. She manifested much tenderness and spoke freely, which is not common with Indian women on religious subjects. She said that she often thought of her wickedness, and was distressed, that she felt poor and wretched, and wished to give her heart to God, but knew not how to approach him, something appeared in the way.—After pointing her to Christ, as the only way, I asked her to pray for herself, which she readily did. With much seeming penitence, she confessed her sins, and humbly sought forgiveness.—She manifested deep feeling, and I trust that a good work is begun. On my way home, I conversed with Amanda, she said but little, but I believe she is burdened with sin.

Sabbath, 21st.—The exercises of this day have been attended with unusual seriousness. Amanda struggled all day to suppress the anguish she felt, but at the close of the night exercises, she should hold out no longer; and she wept aloud, and desired us to pray for her. All were solemn, and brother L. proposed our spending to-morrow evening in special prayer for the school.

22d.—We met for prayer, and surely the Spirit of God was in our midst, and I trust we all felt its holy influence. Amanda was overwhelmed with her feelings. She tried to sing with us, but she could not control her voice. Again she desired prayer. Others wept, and to me it was a solemn scene, one which angels looked on with joy.

23d.—Wednesday. The day appointed for our female prayer meeting at the session. No Indians present—Sister McCoy with us, on her way to West Port. The station at Petawatomie will in a few days be suspended, until the removal to the Kaw river. We have heard that our suffering Indian sister is released. In her last moments her faith was unshaken.

24th.—Another Sabbath with its privileges and interesting scenes has passed away. Conversing with Amanda at the close of religious services, we find she indulges a hope that she is forgiven. She says she cares not who knows she prays; she wishes to live with the people of God, and feels much solicitude for her people. When I last conversed with her, she asked with intense feeling, "do you believe God will forgive me?" But now she trusts His mercy. What a privilege to record the conversion of one of my pupils!—How rich the reward for privation and toil! One soul redeemed in this dark land!

Dec. 19th.—Last night we came together in church capacity, and Amanda was received for baptism. Knowing her as we do, and witnessing her daily walk, we could not wish her to defer longer her acknowledgment of love to the Saviour before her people.—In our little meetings, she takes an in-

terest, and has twice engaged in prayer; her words are few, but her great desire is the conversion of the Indians.

Poor health and wintry weather compel me to relinquish meetings abroad.

For the Indian Advocate.

CAMDEN, TENN., Dec. 20, 1847.

Brothers of the Advocate:—Permit me to say a few things through your excellent little paper in behalf of the red man. First.—Is not the moral culture of his mind equally as important as that of the white man? Did not God create him as much as he did the white man? Is he not alike endowed with rational faculties? Is he not in possession of an immortal spirit that must live in eternity in a state of happiness or misery, of bliss or woe; and is there any other way by which he can be saved aside from the love of the Redeemer? Can his ignorance of the way of salvation in the Gospel of Christ turn away the wrath of God, who cannot look upon sin with the least degree of allowance? Nay verily, but if saved at all it must be by faith and repentance in the Saviour's name; and how is this to be brought about? Is it not by the preaching of the Gospel of Jesus Christ, and circulating the scriptures in his vernacular tongue. If it is an undeniable fact, that he is sunk in the very lowest depths of sin, and all his ways are destitute of holiness, what is better adapted to his situation than the gospel!—what is to attract his attention and draw his mind from the things of time and sense, and place his affections upon the purity and holiness of God, and direct his thoughts to the worth of his soul, and point him to the reward that is incorruptible and that fadeth not away? I ask how he is to believe on him of whom he has heard, and how is he to hear without a preacher, and how is he to preach except he be sent?—If Christ commanded His Church, as he evidently did, to make His Gospel known to every creature, does it not then become our imperative duty to send out Missionaries among our Indian population, carrying with them the bread of eternal life to feed their perishing souls; pointing them to the streams of that river that shall make glad the city of our God, and thus point their minds to the Lamb of God who taketh away the sin of the world? Will not an Indian sated by grace, partake as much of the joys of Heaven as any other one? Will not their be equal joy among the flaming spirits who attend around the Throns of God, at the return of the Indian from error's ways, as any other being? Will not a lost Indian who has continued in sin until death has proved his everlasting overthrow, feel as much of the torments of hell as any other person?

The scriptures teach us that we are all under sin, and Jesus says except ye repent ye shall all likewise perish; then you who have felt the sweets of redeeming grace, will you not lend a helping hand to send the gospel among that degraded people? Let each of us exercise a holy emulation who shall do the most in this good cause. If you my readers are like the writer of these few thoughts, poor so far as this world's goods are concerned, you will make a vigorous effort for the Indian Advocate; remembering that every number you get is 25 cents towards paying a Missionary to preach among the poor Indians.

J. P. ARNOLD.

CHOCTAW AGENCY, Choctaw Nation,
Dec. 17, 1847.

Dear Bro. Dyer:

After a long and tedious journey, I am now near my destination. Nearly a month has passed since I left Louisville. Now that I am near home,

I am anticipating a speedy termination to my journey. I leave here in a few hours—I have the company of a white man living near the North Fork.

For days, no doubt, Bro. Islands has been looking for me, and the people have been waiting to hear preaching. I am told by an Indian from the village, that the people are hoping I will teach their children. This I am willing and even anxious to do, though my labors will be doubled.

I spent last evening at the Methodist mission near here. I met a warm reception. Never have I enjoyed society more than I did last evening;—this morning I left the missionaries much encouraged to engage in Indian missions. Thirty-five Indian girls are in the mission family as boarders; and about ten day scholars. I have been at boarding schools in my own country, but I have never sat down to a better regulated table. All are happy—the little girls enjoy their new homes very much, and love their teachers.—A native missionary preached last evening in Choctaw. I followed him, in some remarks to the Indian children, which he interpreted. I told them I was going to the Creek Indians to instruct the little children there. They manifested their pleasure, as they looked at each other encouragingly.

My dear brother, there is much to be done—all the Indian children should enjoy advantages like these children at the mission schools. We have no school among the Creek Indians. I shall not be satisfied until we have one. The Creek children must be instructed—that when they become men and women, they may be intelligent, amiable and useful citizens. The Baptists are abundantly able to sustain an excellent school, and there are a hundred young persons in churches at home who could engage in Indian missions, and be far happier in such employment than they ever will be while half employed at home.

Since last June I have had more happiness than in all of my life before. I am assured that the decision then made Heaven approved. I have been without misgiving—I have been cheerful, cheerful on my journey, and very happy in being so near my Indian home. The people are waiting for me, every day expecting me. The work before me is a great one—I look to my friends at home for aid. We need clothing for the Indian children. In supplying the mission with clothing for the Indian children much good can be done. Favored brethren, the missionary looks to you for needful aid—for one, I believe we shall receive it; and I shall assure the missionaries that we have many praying friends at home. When I arrive at my station I will write you more fully of the mission than I can at present.

Yours, truly,
AMERICUS L. HAY.

CONVERSION OF A HEAD CHIEF.

We extract the following from a letter received from Rev. J. Smedley, dated Dec. 28. The Chief of whom he speaks, is one of the four elective chiefs of the Nation, who, as will be seen by a reference to the Constitution of the Choctaw Nation published in this number, from the Executive power of the Nation.

We hope some liberal friends will send to the Board a good supply of books, that this Chief, when his term of office shall expire, may be prepared to preach to his people the unsearchable riches of Christ.—*Ed. Advocate.*

"I reached the Choctaw Agency with pain and oppression of the breast—but

the following pleasing incident acted like a charm upon both body and mind. My beloved friend, PETER FOLSON, Choctaw Chief of Meshuatabbi District, opened his mind freely to me on the subject of religion, and expressed a wish to unite with us in church-membership. My poor responding heart leaped for joy. The Chief appeared to feel his responsibilities, and was very anxious to benefit his people both as regarded the body and the soul. I gave him the best advice I could, and expect to receive him at our next communion in Choctaw Bluff. He is eloquent in Choctaw, and pretty fluent in English; also, is somewhat educated and thirsts for knowledge. (7) May I be allowed to ask the Board with others to aid him with suitable books. He is a poor man, has no slaves, and supports himself by his own industry. His own merits have made him Chief. A commentary, with other theological books would be highly esteemed by him, and prove I hope a stimulant to encourage him to usefulness as an Indian Chief.

When I reached the Big Sam Bay (sans boine) I had the temerity to try swimming, as the Creek was not fordable. My nag performed its part nobly, and after a few desperate plunges on the opposite mud-bank, landed me safe on firm ground. I was very cold and wet, and after reaching brother Walker's, dried my clothes, got sick, &c., and after preaching as usual on the Sabbath, went on my way farther West. Arriving at North Fork, found brother Islands absent some 15 miles in the country, attending his devoted brother William, who was lying at the point of death. I would have been there also, but for indisposition. Was able, however, to attend to my preaching as usual. This invaluable brother died on the 16th. A short time before this, his Bro. M. died. Perhaps the beautiful words of Watts were never more strikingly illustrated than in the death of these two brethren:—

"Jesus can make a dying bed
"Feel soft as downy pillows are;
"Who lies on his breast I lean my head,
"And breathe my life out sweetly there."

Within two years our Bro. Islands has lost six of his nearest relatives, viz: two brothers and their wives, the wife of his youngest brother, and the husband of his sister, all members except the last, and all now part of the church triumphant. After preaching at the meeting house (five miles from brother Islands) returned to North Fork and preached in the evening, being anxious to start back next day, (Monday) thinking probably I might meet Brother Hay on my return. My anticipations were soon realized, for I had the pleasure of meeting our brother about two miles from the Creek Line. Our interview was short—would have returned with him to North Fork, but my engagements among the Choctaws obliged me to bid my young brother adieu till the 3d Sabbath in January. I expect he will immediately commence a school at North Fork, and aid our brother Islands who looks worse than I ever saw him. He is unable to speak louder than a whisper; and unless he takes great care of himself he will follow his pious relatives to that world where his toils will cease and his reward be greater than eye hath seen, or ear heard, or the heart of man conceived. At this moment I am reminded of brother Walker's request. He wished me to state that the citizens of Choctaw Bluff would be very grateful for a teacher, and they would pledge themselves to support any one the Board might send as far as their means went. Indeed the desire for education is ten times greater than when I first located in the Nation. Then, there was not a professor in the whole district, and the desire for school instruction was very small. Now, all appear anxious for education. The large schools

fall vastly short of the necessity of the case. The Baptist denomination have a fine opportunity of proving their sympathy for the red man's offspring, and of sending men both to teach and preach. Pheasant Bluff, I think, will be an important location. The citizens increase, and by the influence of Tandy Walker, the chief, and others, our old brother Walker's desire might be realized. Tandy has offered one half of his house for the teacher's accommodation. The above remarks respecting the need of schools will equally apply to the Creeks, so that Providence seems determined to put it out of the power of Baptist members to say, 'the fields are not white unto the harvest.' Half a million of Baptist members, with comparatively little effort, might supply schools in every needed spot both among the Choctaws and Creeks. It is a pleasing thought that God will carry on his work, and if the present generation of Baptists are too close-fisted to help the poor Indian to heaven, the next generation may do themselves the pleasure of liberally aiding this desirable object.

For the Indian Advocate
THE INDIANS

A late historian, in speaking of the wars of the Indians of New England, has eloquently said: "They rose without hope, therefore they fought without mercy; for them as a nation, there was no tomorrow." This remark applies as truly to the Indians of every section of our continent, as to those of New England. Though this idea, is doubtless original in the mind of the historian, yet the Indians, since the landing of the pilgrim fathers, have ever had the impression that their sun must grow dim, and decline, before the brighter luminary which shone on the paths of the pale faces. There is a mystery around the origin and history of this people, as well as enshrouding their superstitious rites. A mystery which the profoundest researches of the learned have failed to disclose. As they were described by the early voyagers along our Eastern and Southern shores, in their leading traits of character, so they still remain. Hennepin, Charlevoix, and LaSalle found them on the shores of our Northern lakes, and on the plains of the then, almost unknown Illinois, as roving bands of hunters, whose homes are in the forests, or on the plains, as caprice, or the interests of the chase might dictate; observing the mysterious rites taught to them by their ancestors, having but imperfect ideas of a first great cause. Such were they then, and such are they still, where unreachd by the civilizing influence of the white man. Mysterious people! The history of the old world is silent in regard to them, that of the new may be said to be unwritten. Their origin is perhaps forever veiled and lost to the page of history. A few mounds in North America, over-grown with grass and forest trees, are the only memorials of past generations; the present leave no land-marks. Like their canoes upon the waters, they have left no trace behind. Not so upon the Southern continent. Their vast buildings of dressed stone, complete finish, rear their attending forms to the genius and art of their builders. Melancholy spectacle! Amid the giant vegetation of a tropic climate, they stand enclosed, and if we may believe the traveller, appear as they were left, when the last festival was heard on the door stone. Here kings and princes, priests and high dignitaries lived, loved, enjoyed. Where are they now! And where the subjects, by whose toil these palaces and temples rose? The hollow echo of the sounding floors alone remain to answer—gone!

On the past we can only speculate. The present is before us. We would

glance at two things before we close this subject. First "Indian wrongs;" Second "Indian Reform." In regard to the first, it has become a habit, for even those who show by their actions, that they have little sympathy for suffering humanity, to cry out, "Oh the wrongs the burning wrongs of our government towards the aborigines." And yet these same individuals will refuse to give aught for the amelioration of the condition of the Indians; urging that they are unsusceptible of improvement. That the Indian has been wronged, aye, greatly wronged, by our people, is evident to all. But the sins of individuals should not be charged upon our government. The bitterest wrongs that the Indians have ever borne have been received at the hands of persons in no way connected with the government. It may be, and no doubt is true, that in some instances officers of government have taken advantage of the intoxication of the Indians, and bought their lands for less amounts of money than they could under other circumstances have obtained them. But the evils resulting from these instances of wrong, were small when compared with those introduced by individuals, for purposes of private gain. There should be a purer principle to prompt the benevolence of Christians, than the stories of political wrong, however great it may be. It is enough that the Indians are destitute of the gospel; that they are yearly perishing, by thousands in their sins, and that we are commanded to extend the news of life, and salvation to all nations.

In regard to the second, the time has come when all doubters ought to be silent. That Indian reform is practicable is now evident. Whether we turn our eyes to the Southern, or Northern part of the Indian Territory, the improvement is great. The (once) roving bands of hunters have been reached by a civilizing influence, and a change has taken place in their habits which has exceeded the most sanguine expectations of the projectors of the scheme of Western colonization. But suppose we grant that the "old people" will not be benefited, it does not affect the ultimate success of the plan. It is to the rising generation, under the influence of a system of education now in successful operation, that we look. There is probably at this time, in the Northern part of the Territory, not less than 500 Indian youths receiving an education at the different Mission stations. Who will dare to say that these will not exercise a powerful influence for good over their people.

(Continued from first page.)

Chief, the Speaker shall exercise the duties of the Chief until a new Chief shall be chosen at the next July election, when the Chief, when elected, shall serve out the time of the remaining term. The General Council shall have the power by law to determine the compensation of the Chiefs and Speakers of the several Districts.

Sec. 4. No person except a natural born citizen of the Choctaw Nation shall be eligible to the office of Chief, neither shall any person be eligible to that office who shall not have attained to the age of thirty years, and been an inhabitant of the District from which he shall be chosen at least one year.

Sec. 5. Each Chief, from time to time, shall give the general council information respecting the affairs of his own District, and recommended to their consideration such measures as he may deem expedient, and they shall take care that the laws shall be faithfully executed in their respective Districts.

Sec. 6. The District Chiefs before they enter upon the duties of their respective offices, shall take the follow-

ing oath or affirmation viz: "I do solemnly swear or affirm, that I will to the best of my ability, faithfully execute the duties of my office, and will preserve, protect and defend the Constitution of the Choctaw nation."

Sec. 7. Each Chief shall have the right to appoint his own District Secretary and the Light Horsemen within his District.

Sec. 8. Any two of the District Chiefs shall have power on extraordinary occasions to convene the General Council at Nanihwaitsa, but such called sessions shall not take place more than once in any one year.

Sec. 9. There shall be an election held for District Chief and Speaker in Apakshabbi District on the second Wednesday in July, 1846, which Chief and Speaker when elected shall serve only one year; and on the second Wednesday in July, 1848, there shall be an election held for District Chief and Speaker in the several Districts of the Choctaw nation, and at the end of every subsequent period of four years there shall be an election held for District Chief and Speaker throughout the Choctaw nation.

Sec. 10. During the absence of any of the District Chiefs, his Speaker shall exercise the duties of Chief.

ARTICLE V.

JUDICIAL DEPARTMENT.

Sec. 1. The Judicial power of this Nation shall be vested in a National and Supreme and Inferior District Court.

Sec. 2. The National Court shall be composed of one National Judge, together with the supreme Judges of the several Districts, who shall sit and hold the National Court at Nanihwaitsa during the session of the General Council.

Sec. 3. The National Judge, together with any two or more of the Supreme Judges, or any three of the Supreme Judges shall be sufficient to constitute the National Court of the Choctaw Nation, and whose decision shall be ultimate and final.

Sec. 4. The National Judge and Supreme District Judge shall be elected by the General Council, and hold their offices during good behavior.

Sec. 5. No person except a natural born citizen shall be eligible to the office of National Judge, and who shall not have attained to the age of thirty years.

Sec. 6. The Supreme District Court shall be composed of one Superior District Judge, with from one to four Inferior Associate Judges, composed of the Judges of the Inferior Courts, and the Inferior Courts shall be composed of one Judge to each Court.

Sec. 7. The Inferior District Judge shall receive their appointments from the District Chief in their respective Districts, and hold their office during good behavior.

Sec. 8. No person who shall not have attained to the age of twenty-five years, shall be eligible to the office of Superior District Judge.

Sec. 9. The General Council shall have the power, by law, to designate the times and places of holding Supreme and Inferior Courts, also to prescribe the manner in which the Courts of this Nation shall be conducted.

Sec. 10. All trials in the District Courts shall be by Jury, composed of twelve free disinterested citizens of the Choctaw nation, who shall agree in a verdict.

Sec. 11. In all trials by Jury the Judge shall compose of court twenty-four disinterested men, out of which the defendant shall have the right to select twelve jurors to decide the case in suit.

Sec. 12. No Judge shall sit on the trial of any court when the parties, or either of them, shall be connected with him by affinity or consanguinity, or when he may be interested in the suit.

except by consent of the parties, and whenever a case in court is so situated as aforesaid, one of the Judges of the Inferior Court shall preside for the determination thereof.

Sec. 13. In all trials of capital and criminal cases, the defendant alone shall have the right of an appeal from an Inferior Court to a Supreme Court within the District; or the Supreme Court of another District, and from thence to the National Court; but in all civil cases either party shall have the right to an appeal in the manner aforesaid: Provided, the Judge of such Court or Courts shall be satisfied that ample justice has not been done to the party seeking an appeal, and they shall grant it.

Sec. 14. The Judges of the Courts of this Nation shall receive for their services such compensation to be fixed by law, which shall not be diminished during their continuance in office.

Sec. 15. There shall be District Attorneys elected in each District by the qualified electors of their respective Districts, whose compensation and term of service shall be prescribed by law.

From the Annual Report.

A SECOND INDIAN TERRITORY.

The facts which have heretofore induced the Board to urge upon the government, the importance of surveying and setting apart exclusively for Indian occupation, a second territory, have become more and more imperious. All are well aware of the wrongs and sufferings inflicted upon the Indian, and the rapid diminution of his race, by the constant movement of the white population westward; and no means have ever been put into operation, which could for a moment stay this tide of ruin, but the plan of giving them a tract of country over which they could exercise exclusive control, and in which no white man could settle, unless he received their permission, and consented to become one with them.

The white man has now stepped beyond the red man's home, and is rapidly extending his influence along the shores of the Pacific, and thence by a retrograde movement, eastward toward the Rocky Mountains; and if having the Anglo-Saxon race on their eastern border has been so destructive to the aboriginal race, what will be their condition in a few years, if some energetic measures are not taken to prevent the evil, with the same influences operating on their Western border also! It can no longer be predicted by Indian or white man:

"They want to—by—the April snow,
In the warm sun we stretch away,
And that they follow us we go,
Toward the setting day,
Till they shall fill the land, and we
Are driven into the western sea!"

No, the white man has extended his encroachment around the Indian's land, and he has freedom now only to roam through the desert plains of the great valley; and ere long, if not induced to fall into the ranks of civilization, he will be driven to the haunts and fastnesses of the Rocky Mountains, and finally, upon some of its craggy peaks, the last warrior of the race will sing his death song, and the head of the red man's fate will be sealed up for eternity.

TRIPLE REMOVAL.—On Sunday last, a lady called on her little boy, who was teasing marbles on the sidewalk, to come into the house. "Don't you know you should not be out there, my son! Go into the back yard if you want to play marbles—It is Sunday."

"Well, yes. But it's a Sunday in the back yard, mother!"

MEMORANDUM.
From Dec. 16th, to Jan. 16th 1846.

KENTUCKY.
GREAT CROMBING CHURCH.
Collected by Y. E. PIERCE.

E. T. Pitts,	\$10 00
Y. E. Pierce,	5 00
W. H. Martin,	5 00
Wm. P. McDonald,	2 00
R. T. Branham,	1 00
Total	\$23 00

FORES OF ELK BORN CHURCH.

Isaac Wilson,	\$5 00
John R. Scott,	5 00
Henry Crutcher,	2 00
Collection,	3 25
R. W. Scott,	1 00
Total	\$16 25

Indian Mission Society, New Castle Baptist Church, \$10 00
From Sunday School of the 2d Baptist Church, Louisville, for support of an Indian boy to be named Bryce McLellen Patten, \$34 85
From Mrs. C. S. Pundleton, 5 00
Bowling Green, 5 00
R. Herndon, Medo County, 5 00
Pleasant Grove Church, Jefferson County, 5 15
Several persons in Danville, 1 50
From C. Y. Duncan, Bloomfield, 18 50
Robert Wood Gosco, 4 00
Sister King, Cox's Creek Church, 10 00
D. H. Cox, 2 50
Indian Mission Society, Warsaw, per Mrs. Turpin, 5 00
Reuben Dale, Wilsonville, Ky., 2 50
Emily Sloan, do 1 00
Josiah Benson, do 1 00
Francis Day, do 1 00
Rebender Dale, do 1 00
M. McDonald, do 1 00
Wm. Carlin, do 25
Ann Bonnet, do 50
Lucinda Bonnet, do 50
Peter Carlin, do 50
Ann Carlin, do 50
James Heady, do 50
Nancy Sloan, do 50

Total from Kentucky, \$151 06

MISSISSIPPI.

By Rev. G. B. Davis, Agent, Bethel Baptist Church; to constitute P. P. Siler, Life Member, 631 70	
Mount Meriah and Harmony Churches, to constitute Rev. H. Coffey a Life Member, 30 00	
Col. Zion Baptist Church, do Oakland do 9 95	
John Blackwell 92, Mr. Phillips 16 cents, 2 16	
The Col. Germantown Baptist church, 7 70	
Baptist Church, Memphis, 9 25	
Benjamin Cash, 4 80	
Total	\$108 46

ALABAMA.

Wm. A. Memorial, 634 00	
C. Love, 10 00	
R. Bagg, per J. E. Harrison, 5 00	
Total	\$649 00

MISSOURI.

E. Talbot, 980 00	
G. Spragg, Hannibal, 85 00	
Total	\$1065 00

VIRGINIA.

Mrs. Ann Miller, 91 00	
Total	\$91 00

PENNSYLVANIA.

Female Mite Society, at Washington, 910 00	
Total receipts,	\$457 51
C. VANBUSKIRK.	