

THE INDIAN ADVOCATE.

"AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."

BY THE BOARD OF INDIAN MISSIONS

LOUISVILLE, KY., SEPTEMBER, 1848.

[Vol. III.—No. 3

THE INDIAN ADVOCATE

IS PUBLISHED MONTHLY,
Under the patronage of the
American Indian Mission Association
TERMS:
Twenty copies for \$5 00.
Single copies 25 cents.

From the Missionary Journal.

AFRICA.

NEW VIRGINIA.

Letter from brother F. S. James.

Numerous letters have recently been received from the missions on the coast of Africa, all of which indicate a spirit of persevering devotion to their work, on the part of our missionaries. It will be remembered that we have no other than colored men at present in the employ of the Board. The following lines from brother F. S. James will exhibit the general condition of the churches in Montovio county. His letter is dated March 31. He says:—

The prospect before us is encouraging, especially among the inhabitants of the surrounding settlements, there can be no doubt but, that by proper management, we shall have prosperous and influential churches. In regard to the natives, I can say but little; it is hoped, however, that they are fast emerging out of the long nights of darkness in which they have been enveloped. I do not forget the promises of God in reference to Ethiopia, and on every convenient season, try in the best way I can to make some impression upon their hearts in regard to their *Real God*. There is much to contend with here, arising from the bad effect the conduct of some of our own people has upon the natives. In my humble opinion our first effort is required in cultivating their minds and awakening them to a sense of duty, as many among them are in every respect as blind in regard to the spirit of christianity as the surrounding heathen.—When once we can get the christian community to cooperate with us by their circumspect deportment, the work of civilizing and christianizing the heathen will prosper, and we shall see the fruit of our labors.

I have baptized since the first of January, 21 converts, all of whom seem to be progressing in the divine life. I have also administered the Lord's supper three times, and have visited the native towns several times.

The church at Millsburg is in rather low state, her number is small and in diverse circumstances. Their house of worship is some what out of repair, but an effort is now making on the part of its members, to put it in good order. They all seem to cling together, and bring to the day every when they will find a suitable person to take the pastoral care of them.

The church at Louisiana, constituted 21st November, numbering then eight persons, has since received by letter, by baptism eight; lost by death six, and now numbers nineteen. They are not as yet any permanent house of worship, but they are making an effort to build one, though much hindered by diverse circumstances. Their male members number only eight, who are women, and in that way get their living. I would be very thankful for any assistance for them in the building of a house of worship. I visit them as

often as I can, and feel greatly interested in their spiritual welfare.

The church here (New Virginia), is moving onward, and is in a peaceable state at present, but like others she has her wars without and fightings within. Her present number is forty four, besides two candidates for baptism. They have not as yet any permanent house for worship, more than the temporary school house I built last year. The male members are twenty one in number, including the old and decrepit ones; they have made an effort to build, but I fear they will not be able to get three with it for some time. Bro. Day has authorized me to pay towards it \$100, but I wish the amount could be a little more, so that I might have the house built speedily, as our present one is too small and inconvenient, especially to visitors who often come to hear and join with us in our worship.

My school is in a prosperous state, though several of my original scholars have been taken away by their parents, and put out to a trade, they not being able to support them. My present list of names, however, numbers thirty three, eleven of whom read in the New Testament very well, and all the others read in their spelling book, except five, who spell in from two to four syllables, and three in the alphabet. There are at least fifteen children among the newly arrived people, who have attended the school, and will attend regularly when they shall get over the fever.

The church at New Georgia, I presume is in an agreeable state. She has had some considerable conversions since the commencement of the present year. Bro. Teague has the pastoral charge of her.

The church at Monrovia has her trials and conflicts, and seems to suffer much from the want of a pastor. Still in the midst of her trials and destitution the merciful Lord seems to smile upon her. She, too, has had many added to her, and lost many by death. And to say at present the least of her condition, she is in absolute want of a faithful, efficient minister, to take the pastoral charge of her.

The little band at Marshall, Jenk, are in rather a lamentable state; they being quite destitute of any one to administer to them the word of life, or even direct them in the use of proper means for their peace and prosperity. We visit them occasionally, but these visits cannot effect what is necessary. They need some competent brother located among them, who can be at hand on every occasion when the interest of the church demands.

From the Foreign Missionary.
Saidon Boys at Gony.

Boys love play, the world over. In this respect, all boys are very much alike, whether in Christian or heathen lands. But in other respects there is a wide difference. The Rev. Mr. McKinney, a missionary among the Onshaw Indians, describes the situation of the children where he lives as very sad indeed.—Many of them have little to eat, and nothing at all to wear! Just read this extract from his letter, and then compare your situation with theirs. He says:—“Scarcely a day passes without our seeing naked infants, or troops of naked children playing in the cold, or sometimes in the snow or on the ice! A favorite amusement of the little Indian boys is to slide down a hill with a lump

of ice for a sled. I have often seen them doing this in cold weather, without any clothing but their moccasins!—Only think of that—playing in the snow, and sitting upon a lump of ice without any clothing! How great would be our sufferings if we were in their stead! And how thankful we should feel, dear children, that God has made our situation so much better than theirs. Let us remember these heathen boys when we are tempted to spend money for any needless indulgence. O, if the missionaries could only get a hundredth part of the money that is wasted by Christian children, how much misery they could relieve with it! What would you say to see the missionaries' children dressed as many of you dress! So much needless expenditure for mere display, just to flatter their pride, and to excite the envy of the poor naked heathen children around them! Would this seem right? You will answer no. And say missionary who would do so, would be condemned by all the world. But why would it be any worse for the children of missionaries than for you!—You cannot tell—nor can any one tell. The truth is, it would not be any more sinful or cruel for the missionary, in the midst of the heathen, to waste money on such trifles, than it is for us. In this sense we are all missionaries, and the children of missionaries! God has sent us all into this world of sin and misery, and for what? To eat, and drink, and enjoy the pleasure of life! In this the highest end of our being! No, you know very well that is not.

It is not in the good we can do, and in every possible way in the salvation of perishing souls. The Bible says we are all purchased with the blood of the Saviour. And what is the object for which he paid his life for us—is it not that we might become his willing servants—that we might devote our all to him, and do all we can to spread abroad the knowledge of his name! If this is true, then we are in the highest sense of term missionaries. The first and highest end of our being is to do good—to spread the Gospel; and to aid in the redemption of the world. When we are tempted therefore to spend our money for trifles, let us always stop and consider whether this would be right in the children of missionaries. Sometimes you will be tempted to go to the jeweller, to get expensive rings, or chains, or bracelets. Think how it would look for the children of Mr. McK. to act thus while their poor Indian children are playing naked in the snow! Sometimes you will roquets or croquet to burn about the streets, or you run to the candy shop to get some needless indulgence for the appetite;—think again of the hundreds of poor heathen children cast away by their parents to perish, and who might be saved perhaps if the missionaries had the money you are about to waste. It is said that not less than thirty millions of heathen people die every year! What a sad thought is this, that more than five in all the U. States should perish every year without ever having heard of the Saviour! Now suppose that every Sabbath school child should try to save or earn one dollar a year for the missionary cause, how many of them might be furnished with the Bible; and thus learn the way of salvation! Dear children, our time is short in this world. What we do therefore for the Saviour ought to be done quickly.

CHEERING INDICATIONS—EIGHTY BAPTISMS.

Mr. Ingalls, in a recent letter says:—“This day has been a day of good tidings. I received this morning letters from brethren Abbott and Beecher who have just returned from their Southern tour. Eighty were baptized and twelve hundred waiting the ordinance! I would that I could write of as many additions here; but Goodism still protracts its opposition to Christ, not only here but throughout India. I am happy, however to say, that this opposition grows weaker. More than the wend of an anchor has touched it. The gospel has a power equal to the task of supplanting this, the vilest of Satan's schemes for deluding poor fallen man.

“I am persuaded that a wide spread feeling of inquiry pervades this province and the confidence so long reposed in idols is shaken. A few reasons of my belief I will give you. Daily, strangers from distant villages come to the mission house, to hear the Gospel and get books. They confess in a short time that idols are vain, and listen with deepest interest to the announcement of an Eternal God, and to the wonders of redeeming love. The contrast between the false Gaudama, who abandoned the ruined race to their fate, and him who bled on a cross to save and who lives to save, is so great, that these deluded people at times really listen to the good tidings with the most delightful interest. They go back to their houses and circulate the news, and thus the interest is kept up.

“I have just spoken with a man who has the reputation of being one of the most learned men among the Arracanese. He was long employed by Mr. Sibley, and says that he convinced him that Goodism is false, and for years he has been in a most interesting state of mind. Often he says to me, ‘I believe that in eight or nine years idolatry will fall in Arracan and the Christian religion will prevail.’ His great study is to adopt some course to have a large mass of his country-men turn to Christ. Said he to night, ‘Teacher, I am praying earnestly to God to teach me how I may to accomplish the object.’ He is a specimen of a class. He no longer bows to idols or worships the priests.—He laughs at the idea of bowing to a stone.—*Macedonia for Aug.*

ORDINATION OF BRO. GOODALE.—The services, connected with the ordination of Rev. Harvey Goodale, as a missionary to the heathen, took place at the First Baptist church of this city, on Thursday evening, the 10th of last month. All the preliminary exercises of the occasion were conducted by Bro. J. L. Reynolds. Bro. Edward Kingford delivered a discourse from Colossians iv. 7.—“A beloved brother, and a faithful minister, and fellow servant in the Lord.” Ordination prayer, by brother M. T. Sumner. Charge, by the Corresponding Secretary of the Foreign Mission Board. Right hand of fellowship and presentation of Bible, by Bro. J. B. Jeter. The congregation were then addressed by the Candidate on the solemnities which should operate on the christian church, to send out the gospel to the ends of the earth.

The influence of these exercises, we have reason to hope, will not be soon forgotten. In looking upon the face of one, who is so cruel amidst the scenes of idolatry; and whose ministry is to conduct in planting the light on to

only Saviour of the world, is well adapted to revive and increase the spirit of missions.—To see one, who goes forth, because he is impelled by a sense of obligation to Christ, and to the pagan world, may well call forth the inquiry: is all this nothing to me? Have I no part in the responsibility of giving the gospel to the world? Shall this brother be burdened, and those who remain at home be eased? Such inquiries cannot but be salutary. They prepare for a new and more entire consecration to the great work of proclaiming the words of salvation among the nations.—*Miss. Journal.*

THE INDIAN ADVOCATE. LOUISVILLE, SEPTEMBER, 1848.

The rooms of the American Indian Mission Association, are on Fourth street, between Walnut and Chestnut.

SPECIAL NOTICE!

Letters on business connected with the Indian Mission Association, should be addressed to Rev. SIMEY DYER, 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 there.

NEXT ANNUAL MEETING.

The sixth Annual meeting of the American Indian Mission Association will be held in Augusta, Ga., commencing Thursday, October 26th, 1848.

The friends of the poor Indian from all parts of the country, are earnestly solicited to attend and participate in the deliberations and aid in the proceedings and conduct the work of Indian reform.

We hope the brethren who design attending the Annual meeting, will remember the pressing demands upon our Treasury, and bring with them liberal donations to replenish its almost exhausted coffers.

The Annual Sermon will be preached by the Rev. Dr. HOWELL, of Nashville, Ten.

We respectfully request all editors favorable to the cause of Indian civilization, to copy the above notice in their journals, and retain it, until the time of meeting shall arrive.

OUR AGENTS.

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

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

Rev. CLARK KING, Northern Kentucky.

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.

BENEDICT'S HISTORY.

The above long talked of work is out of press, we believe, but we have not as yet been able to procure a copy for examination; we presume, however, from the time and care spent by the venerable author in its compilation, that it will fully answer the expectations of the denomination. As soon as we obtain a copy, we shall take occasion to speak of it more fully.

THE RIGHT SPIRIT.

An eminent Baptist minister was travelling a short time since, in the northern part of Kentucky, and called on a friend to tarry for the night.—While there, he was waited upon by one of the family servants, and when about to depart in the morning, he presented the servant with a small sum of money for his kind attentions; it was, however, promptly declined, with the remark that, "he never took money from preachers, but if the preacher felt disposed so to do, he might give the money, for him, to the poor Indians."

A CRISIS.

The most casual observer cannot fail to discover, in the rapid developments of Providence, that the fate of the aborigines of our country is speedily approaching a crisis. Astonishing as it may be considered, it is nevertheless, a fact proved by long observation, that the white man's presence exerts a most deteriorating influence on the Indian races. As an additional proof of the fact, however, we copy the following article from the St. Louis Herald; and will just remark, that the statement will hold true in respect to the condition of every other tribe, excepting, perhaps, the Choctaws.

DEGENERACY AMONG THE INDIANS.—A correspondent of the Herald, speaking of the Winnabagoes, says:—"As an example of the progress of degeneracy in this tribe, brought about by their contact with the whites, I may cite a few facts stated to me by an old trader. Twenty years ago they were a temperate people, and valued from \$18,000 to \$20,000 worth of furs per annum at Prairie du Chien. Last year they were worth only \$10,000. There was, twenty years ago, but one woman known as a barter, and her they drove out from among their women. Now, there is not one virtuous female in the whole tribe. Disease and intemperance, the evils which civilization entails upon the red men, are here most sorrowfully manifested."

With the above statement before us, who can contemplate the rapid settlement of Oregon and California, and not feel convinced that the white of the red man's fate is at hand! But the most painful circumstances connected with this sad picture of human suffering, is the perfect indifference with which it is contemplated by the Christian population of the United States!—It is a part of the religion we profess, to befriend the distressed and suffering; and certainly there is no class of human beings on the earth who present a more appalling picture of human wretchedness, than the Western Indians.

But in urging their claims upon our benevolence, in common with all subjects of distress, they have additional and weighty reasons, growing out of their proximity to us, and especially from the fact, that we have dispossessed them of their early homes, and driven many of them to a far off land, to find new homes among strangers, and are now becoming rich upon the increase of the soil, of which we have thus gained a possession. Now do we acknowledge these obligations? If we do, we have signally failed to discharge them!

Certainly, no principle of christianity will justify us in such a course towards these distressed neighbors; neither is it in accordance with the rules of common justice, as universally allowed among men of the world. It is, therefore, certain, that unless there is a speedy reformation in this matter, a fearful responsibility will be assumed somewhere, which God will enquire after.

The following piece has been composed to suit the air of a celebrated Indian war song, well known among the Indians of the upper lakes.

The Proudest Indian.

BY SIMEY DYER.

I've plucked the war plume from my hair—my hair—
I've plucked the war plume from my hair,
And whed from my face
The last lingering trace
Of the ghostly war-plume, that was there—was there—
Of the ghostly war-plume, that was there.

My bow I have broken in twain—in twain—
My bow I have broken in twain;
My hatchet shall rest,
And crumble to dust,
In war I'll never wield it again—again—
In war I'll never wield it again.

I'll dance with my tribe no more—no more—
I'll dance with my tribe no more;
And never again
Shall scalp of the slain
Be hung on my belt, in the grave—the grave—
Be hung on my belt in its grave.

No longer shall I hear—no longer shall I hear—
No longer shall I hear;
No longer shall I hear
The wail of the stream
Of parting friends,
From eyes unaccustomed to weep—
From eyes unaccustomed to weep.

To journey merry I'll go—no I'll go—
To journey merry I'll go;
And that gliding tide
Which gushes from his side,
Shall gild from my feet with wash away—
Shall gild from my feet with wash away.

When in death's big arms I lie—no I'll do—
When in death's big arms I lie;
When in death's big arms I lie,
And shall as a star in his crown—his crown—
And shall as a star in his crown.

APPOINTMENT OF MISSIONARIES.

At the last regular meeting of the Board, Rev. J. Lykins, M. D. was unanimously reappointed as a missionary to the Pottawatomie Indians.—Bro. Lykins is to take the superintendency of the new manual labor school, just being established with this tribe.—From more than twenty years residence with the Indians, he is well qualified for such a responsible post.

Bro. JOHN M. ASHBURN, a licentiate, and one of the recent graduates from Georgetown College, is to take charge of the Literary department of the Institution; and with his extensive literary qualifications, and urban deportment, his influence cannot fail to be of the most salutary kind.

Until his services shall be required at the Institution, Bro. Ashburn will be employed in an agency for the Board, for the collection of funds.

Two native missionaries have, also, been recently appointed in the Creek nation, from whose services we expect much good to result.

IMPROVEMENT OF THE PRESS.

We are made aware of the great improvement which has taken place during the last year, in the journals of our denomination, by the reception weekly, of a number of beautiful, well printed sheets, which, in comparison

with their prototypes of two or three years ago, are as Hyperion to a Satyr. A few of our exchanges, however, still retain their old forms and dress, and look as antiquated among their modernized companions, as did Rip Van Winkle, when he awoke from his twenty years sleep among the Catskill mountains.

We are glad to see this improvement, it will secure many readers, who would turn with disgust from a blurred and flimsy religious print, to the ornamented and more attractive journals of light literature; simply, because more attractive to the eye.

The BAPTIST MONTHLY is manfully competing with the elegant monthlies in the field of the fine arts; and has already given a number of splendid steel illustrations to its patrons. Go on, brethren,—ye have begun well.

MISSOURI BAPTIST INDIAN MISSION ASSOCIATION.

We have received the second annual report of the above auxiliary. Its session was held with the Baptist church at Lexington, Mo., June 9th and 10th.

The many calls which have been made upon the brethren in Missouri during the past year, to endow their college, and sustain their benevolent operations, prevented the society from making much headway in obtaining funds for our treasury; but the brethren are not discouraged in the work, but mean to double their diligence, as will be seen by the following resolutions, which we copy from their minutes:

Resolved, That in the judgment of this Association, the subject of evangelizing the Indians on our borders commands itself to the official consideration of every Christian and Philanthropist; and that the members of this Association feel it to be their duty to make special efforts in disseminating light and in sustaining, if possible, a deep interest in behalf of Indian Missions.

Resolved, That this Association recommend to the attention and patronage of its own members, and the church generally, "The Indian Advocate," published in the city of Louisville, Ky. and edited by the Rev. Sidney Dyer.

Resolved, That Elders W. C. Lige, Edward Roth, and all ministerial brethren friendly to the cause, be earnestly requested to present the claims of the Indians, to the churches in the benevolent operations, and that they use their influence to induce those churches to form societies similar to this, to co-operate with us in the glorious work of sending the gospel to the Indians on our borders.

Resolved, That Elders W. C. Lige, Edward Roth and James Curick; and brethren Jas. W. Waddell and Willis Mugrove, be a committee to meet the General Association of this State, its next annual meeting, to respond to the invitation of that body, at its session, to this, inviting it to hold annual meetings at the same time and place with that body. And also present the claims of the Society to brethren who may attend on that occasion.

We copy the following extract from the obituary notice of Sister M. J. McFADDER, from the Tennessee Baptist.

Her death was pre-eminently holy and how could it be otherwise, when her life had been so devoted to her Saviour! Her name is worthy a

recorded with the Martins of whom the Saviour spoke so commendably; and she is doubtless now with them, bowing at his feet, and basking in the smiles of his eternal love.

She was a member of the Cumberland Presbyterian church, and yet we think there are but few, if any, of our own denomination, who feel as much interest in the prosperity of the Indians, or the American Indian Mission Association, as our departed sister manifested while living. And no one has ever yet left such a dying testimony of their love.

She rests from her labors, but her works do follow her.—Ed. Ad.

Departed this life on the 2d of July, in the twilight of the evening, Mary J. McFARLAND, at the residence of her mother, Williams county, Tenn.—She was the daughter of Candour and Jane McFadden, she was born the 26th of March, 1815, and was raised by religious parents, who were members of the Baptist church. She professed faith in Christ at a Cumberland Presbyterian camp meeting, and connected herself with that church, in which she lived an orderly member, until her death. She was also a member of the Female Indian Mission Society formed at the Baptist church of Antioch, Tenn. She has been a contributor to said society almost from its organization. I will here state that this society has been favored monthly with one half dozen copies of the Indian Advocate, we suppose through the kindness of the publishers to whom we wish to return our sincere thanks.

Our sister whose death we record, was one who took considerable interest in reading the Indian Advocate, especially the communications of that self-denying brother American L. Hay concerning his own labors and success, and the labors of that faithful and much loved brother Islands, and the great difficulties which his death has caused among the red men. She had strong desires for their salvation, as a token of her love she bequeathed in her last will and testament to the Antioch Female Indian Mission Society \$300, for the purpose of supporting those ministers of labor in word and doctrine among them, which will be handed to the treasurer of the above named society by her executor as soon as the ordinary process of law can be accomplished, and as soon as convenient; we expect it will be furthered on to the treasurer of the Indian Mission Association.

DOMESTIC INTELLIGENCE

Deaths.

From Rev. A. L. Hay.—Baptism Desires for education—Call for Native preacher licensed.

The North Fork Church, has just closed another meeting of much interest.

Only four weeks have passed since 10 persons attended the four days meeting with the church here. We did not expect a large attendance at the meeting closed. But the people have a mind for religious assemblies, and I believe will come at any time. Yesterday Sabbath, twelve were baptized, four received four weeks since for baptism at the meeting just closed, but were accordingly detained.

The place for baptism is beautiful, the banks are high, so that the large number, witnessed the ordinance.—When in the stream, as I looked over the vast assembly, I saw many weeping who were very indifferent to religion, but a few weeks since. Who would tell the missionary, that the religion of their fathers was their religion, and that

they desired no other. The ordinance of baptism, is administered in the Nation with the happiest effect. The entire congregation; go in regular order, singing to the place of baptism. During the last seven months ninety three have been received by Baptism, in the different churches in the Nation. Some have been waiting for baptism, and no one to administer the ordinance, as my time is entirely occupied. A great change is going on among the people, they are fully prepared for the gospel. I am repeatedly inquired of, are there no more ministers where you come from? Shall we not have a minister? I answer their question encouragingly, I say to them, I have written, I am writing, to young ministers urging them to come, and I hope they will come.

Ministers of the States, must I be disappointed? Must this people, be doomed to a disappointment? Now they are looking for one or two men among them. The society said to me the first of April, we will fill the place of Bro. Islands, soon. Who will come and take his place? I saw in the Indian Advocate, the urgent call for some man, to take Bro. Islands' place, or go to the Creeks on Arkansas river. In that communication, it was said that unless help was extended to the Creek mission, that I would soon follow Bro. Islands, it will be so. I frequently rise from a sick bed and go to the place of preaching, and preach, three times before leaving the ground. I am very weak, but I cannot rest here, I know the people are at the place of meeting, and cannot desert. I cannot regain my health with the continued labors performed here, and to gain health, I think of visiting the States. May I not hope that some one will come, to the Creek mission immediately.

At the church here, Bro. Wm. McIntosh, one of the Chiefs just baptized, was licensed to preach the gospel. He has a liberal education, and will preach in English or Indian. The church expects much from him. He is young, thoughtful, and devoutly pious. Great prosperity attends all the churches. At a meeting on Arkansas river, eighteen were baptized.

Chattanooga.

Armstrong Academy: Letter from Rev. R. D. Potts.—The time for your annual meeting approaching, I herewith transmit to the Board the annual report of this institution.

We have great reason to be thankful to our Heavenly Father for His continued mercy to us. The session, which closed June 30th, was one in which good health was enjoyed, but three serious cases of sickness, two of Typhus Febrilis and one Rheumatic fever, all recovered.

On the 1st of January last the school was increased ten in number, making 65 under the appropriation. The studies pursued have been from the first rudiments of education to algebra. The progress made by the students, has been so rapid as could be expected from their limited knowledge of the English language. At the examination, held June 30th in the presence of the Trustees of this district and many of the principal men, they acquitted themselves to the satisfaction of all.

In addition to their studies, the students have labored morning and evening on the farm. The result is, 50 acres of corn and some 10 acres of vegetables &c.; the prospect is, that of an abundant supply. We harvested 20 acres of wheat also, which through injured in the spring by the frost, will make a deficiency of flour to us. It is ground on our mill.—We have nearly paid enough for the coming year, should neither health, nor also cattle sufficient to supply us with milk, and in another year with beef.

There are horses and oxen sufficient to do our work.

Mr. Brown has attended to the most advanced department of the school, and the general supervision of the students, when out of school and not at work.

In consequence of a severe attack of Rheumatic fever, Mrs. Potts had to relinquish her department of the school, and Mr. Jones supplied her place, since which time he has been engaged in the school. By this arrangement it seemed necessary for me to take charge of the boys at work and work with them, which I did from the middle of April, in addition to my other duties.

Miss Chenoweth has had charge of both the making and mending of the boys clothes, in which duties she has been most assiduous indeed, what she could not do I had done in the neighborhood.

Thus I have given you an account of how each one's time is employed, with this exception, that Mr. Jones has been with the boys occasionally when other duties demanded my attention so that I was unable to be with them.

Our religious prospects have not, during the past year, been as bright as heretofore in some respects. One cause of which is probably the small amount of labor bestowed on this department. At the commencement of spring a meeting was established every other Sabbath, about one mile from here, which has been very well attended, at which Bro. Worcester and myself have preached twice each Sabbath, every 4th week the meeting begins on Saturday evening when the weather will admit. There have been but 5 additions to the church by baptism, two males and three females. The Sabbaths on which the above meetings do not occur, I have spent at home and preached twice generally every day.

There is a Sabbath school at this place composed of the children of the family.

Some of the members of our church have established a Saturday and Sabbath school, four miles from here taught by a native member. There is not at this time any religious excitement amongst us or in the nation to my knowledge.

In addition to the 45 boys there are 5 beneficiaries, William Southwood, R. B. C. Howell and Bryce M. Potts, who are advanced to Monosyllables and mental arithmetic, they are all promising boys. The other two are much farther advanced. I wrote you an account of them some time ago.

Report of Rev. P. P. Brown—Teacher in Armstrong Academy.

I suppose it would be proper, and no more than just, that the Board should have a detailed account of my own labors the past year.

Brother Potts, I believe, is making out a general report of the Institution, but I wish the Board to understand to what limits my labors have extended, so that they may not be disappointed in their expectations, and that they may administer reproof, should they think it necessary.

Upon the departure of Brother Potts last Fall, for the States, I assumed the responsibilities of superintendent, the duties of which I endeavored to discharge, until he returned.

On the 7th of October the third session of our school opened with the usual number of pupils, and feeling a great anxiety for their progress, which, I confess, was heightened not a little by an ambition to present for the inspection of the Trustees so good a school as my own under their supervision, I directed my

best efforts to the prosecution of my school room labors. My school was upon my mind constantly. I regarded every other object as of secondary importance to me. I felt, as I have ever done, here was the only field in which I could labor successfully.

My aim has not been to secure a rapid intellectual advancement only, but to cultivate the finer and nobler feelings, and to erect and maintain a standard of high moral excellence. I have endeavored to cultivate the heart, to increase the power of conscience, that there might be a tribunal established in the breast of each pupil which would be far more powerful in securing obedience to the principles laid down as the basis of school government, than any code of laws that might be enacted, or any punishment that might be inflicted.

Such being my aim, I felt it not my duty to excuse for allowing my school to occupy my attention at all times, I feel that the work is great, and demands my undivided efforts, and that I ought to summon to its accomplishment all the energy I can command.

The following schedule will enable you to form an estimate of the time occupied in our various school exercises. At the commencement of the term each school day was divided into three sessions, the first from 9 to 12 o'clock, the second from 1 to 3, the third from about 6 to 8. The third or night session varied in length from one and a half to two hours.

The above was our regular course for the five school days in each week. The remaining portion of each day was spent in working, recreation and meals. A part of Saturday was spent in labor and a part in recreation. On Saturday night a prayer meeting was held for the benefit of the school and the mission family.

On Sunday morning at 8 o'clock we met for Sabbath school; at 11 for preaching or prayer meeting; at 2 P. M., for reading and explaining portions of the Old Testament; at 5 o'clock for preaching or prayer meeting.

At every session of the school, both during the week and on the Sabbath, the general supervision and government fell upon me. At work the boys were under the management of Bros. Potts and Jones. At all other times they were under mine.

The above course of exercises continued without interruption except from occasional sickness, until the 12th of March, when the evening sessions were relinquished and the afternoon sessions lengthened one hour.

Soon after the term commenced Sister Potts entered as an assistant in teaching but not in governing, and continued till the 7th of April when sickness compelled her to leave. She was succeeded by Bro. Jones, who took part in the government.

My object in thus specifying the extent and amount of my labors is not to give them undue prominence, but to show why I have given so more attention to preaching and meetings not immediately at the station.

Beyond the bounds of the Institution I have done comparatively nothing, my whole attention and study being directed to the advancement of the school. The intervals of school labor I have spent mostly in studying and reading that I might be the better able to perform my duties.

Most of the vacation I expect to spend in preparation for the next term. With regard to the relative standing of our school among the others in the Nation, it comes not me to say.

I have endeavored to do my best, and if I may be permitted to judge my own feelings I find no abatement of interest, but rather feel determined to exert

myself gull more for the benefit of my pupils.

In learning the language my progress is so very slow I can hardly perceive any advance at all. Among my pupils I discourage the use of Choctaw altogether, and endeavor to study the best method of advancing them in the English. Hence I learn but very little Choctaw.

The above, I believe, is a faithful report of my labors for the past year. If my brethren think I have erred in directing my attention so exclusively to one object, or have failed in any other way, I suppose they will be free in making it known and advise me with regard to the course I ought to pursue. I wish to do right.

INDIAN LEGENDS.

Kwasind.

OR THE FEARFULLY STRONG MAN.

PAUWATING was a village where the young men amused themselves very much in ancient times, in sports and ball-playing.

One day as they were engaged in their sports, one of the strongest and most active, at the moment he was about to succeed in a trial of hitting, slipped and fell upon his back. "Ha! ha! ha!" cried the lookers on, "you will never rival Kwasind." He was deeply mortified, and when the sport was over, these words came to his mind. He could not recollect any man of this name: He thought he would ask the old man, the story-teller of the village, the next time he came to the lodge. The opportunity soon occurred.

"My grandfather," said he, "who was Kwasind? I am very anxious to know what he could do."

Kwasind, the old man replied, was a listless idle boy. He would not play when the other boys played, and his parents could never get him to do any kind of labour. He was always making excuses. His parents took notice, however, that he fasted for days together, but they could not learn what spirit he supplicated, or had chosen as the guardian spirit to attend him through life. He was so inattentive to his parents' requests, that he, at last, became a subject of reproach.

"Ah," said his mother to him one day, "is there any young man of your age, in all the village, who does so little for his parents? You neither hunt nor fish. You take no interest in any thing, whether labor or amusement, which engages the attention of your equals in years. I have often set my nets in the coldest days of winter, without any assistance from you. And I have taken them up again, while you remained inactive at the lodge fire. Are you not ashamed of such idleness? Go, I bid you, and bring out that net, which I have just taken from the water."

Kwasind saw that there was a determination to make him obey. He did not therefore make any excuses, but went out and took up the net.—He carefully folded it, doubled and redoubled it, forming it into a ball, and then with an easy stride of his hands wrung it short of, with as much ease as if every trine had been a thin brittle fibre. Here, they at once saw the secret of his reluctance. He possessed supernatural strength.

After this, the young men were playing one day on the plain, where there was lying one of those huge, heavy, black pieces of rock, which Manabans is said to have cast off his father. Kwasind took it up with much ease, and threw it into the river. After this, he accompanied his father on a hilly excursion into a remote

forest. They came to a place where the wind had thrown a great many trees into a narrow pass. We must go the other way," said the old man, "it is impossible to get the burdens through this place." He sat down to rest himself, took up his smoking apparatus, and gave a short time to reflection. When he had finished, Kwasind had lifted away the largest pine trees, and pulled them out of the path.

Sailing one day in his canoe, Kwasind saw a large furred animal, which he immediately recognised to be the king of beavers. He plunged into the water in pursuit of it. His companions were in the greatest astonishment and alarm, supposing he would perish. He often dove down and remained a long time under water, pursuing the animal from island to island; and at last returned with the kingly prize. After this, his fame spread far and wide, and no hunter would presume to compete with him.

He performed so many feats of strength and skill, that he excited the envy of the Puck-wudj in-in-ee-aug, or faries, who conspired against his life. "For," said they, "if this man is suffered to go on, in his career of strength and exploits, we shall presently have no work to perform. Our agency in the affairs of men must cease. He will undermine our power, and drive us, at last, into the water, where we must all perish, or be devoured by the wicked Neebanawbaig."

The strength of Kwasind was all concentrated in the crown of his head. This was, at the same time, the only vulnerable part of his body; and there was but one species of weapon which could be successfully employed in making any impression upon it. The faries carefully hunted through the woods to find this weapon. It was the burr or seed vessel of the white pine. They gathered a quantity of this article, and waylaid Kwasind at a point on the river, where the red rock jut into the water, forming rude castles—a point which he was accustomed to pass in his canoe. They waited a long time, making merry upon these rocks, for it was a highly romantic spot. At last the wished-for object appeared, Kwasind came floating down the stream, on the afternoon of a summer's day, languid with the heat of the weather, and almost asleep. When his canoe came directly beneath the cliff, the tallest and stoutest fairy began the attack. Others followed his example. It was a long time before they could hit the vulnerable part; but success at length crowned their efforts, and Kwasind sunk, never to rise more.

Ever since this victory, the Puck Wudj Inince have made that point of rock a favorite resort. The hunters often hear them laugh, and see their little plumes shake as they pass this scene on light summer evenings.

"My son," continued the old man, "take care that you do not imitate the faults of Kwasind. If he had not so often exerted his strength merely for the sake of boasting, he would not, perhaps, have made the faries jealous of him. It is better to use the strength you have, in a quiet useful way, than to risk after the possession of a giant's power. For if you run, or wrestle, or jump, or fire at a mark, only as well as your equals in years, nobody will envy you. But if you would needs be a Kwasind, you must expect a Kwasind's fate."

*Note not in winter, in high positions situated through offices that in the ice.

†A kind of water spirit.

WHITE INDIANS—In 1836, an article appeared in many of the journals, headed the "The White Indians," represented as residing between California and Santa Fe. The writer of this article has been in that section of that country, and heard of no such nation as that described as the Hawloca. The Nabahoos, or Navahoos, he has been among, but must represent as far different from the description given. Their government is purely republican—the habits of the people pastoral, and agricultural. They are (for Indians far advanced in the arts, are more industrious, far more ingenious, etc., than their Mexican neighbors, and are much further advanced in the arts of civilized life; their mechanism appears (sui generis) singular in its kind, and savors more of Chinese or Indian origin. Their blankets are highly prized by the Mexicans, and sell at a high price. They are very chivalrous, and are considered the perpetual enemy of the Mexican Spaniard, whom they treat with the utmost contempt. They have 30,000 warriors living in valleys, surrounded by inaccessible mountains, with narrow passes.—They have long had defiance to the combined power of Mexico, making frequent excursions, capturing many Mexicans, with their horses. Prisoners they make slaves of, and in return, the Mexicans make slaves of them, whenever taken captive. They are very ingenious and careful servants, are very uncomely—the structure of their heads gives them a very homely appearance; they are but little, if any lighter in complexion than any other Indians. Their mountain fastnesses were never penetrated by hostile feet until a few years past. The government of Mexico sent General Viscaire, one of their bravest chieftains against them; he penetrated to their strongest towns, and compelled them to sue for the first time for peace; still a predatory warfare is carried on between them and the Mexicans.

During the first revolution in Mexico, they sided over with the republican party. An American who was in Mexico, and who had a Mexican lady for his wife, formed the rallying point for the republicans in that quarter. The town in which he lived, being in a state of insurrection, was overpowered by the royalists; the American was thrown into prison, and his wife condemned to die. She, with three hundred other prisoners appealed to a higher tribunal at old Mexico. They were sent under an escort of 140 royalists. While the guard was at breakfast one morning, their miles broke away, and fled up the valley, and most of the guard imprudently went in pursuit, leaving their arms behind. This intrepid Amazon, from a distance discovered the advantage, ran among the captives, cut them loose, and called on them, if they were men, to save themselves and her. She placed herself at their head, and pressed forward in the retreat. The guard having armed and secured their horses, pressed the pursuit so close, that the turned off among the Navahoos. She collected a small band of warriors, took possession of the pass in the mountains, and then cut off the whole Spanish force. She returned to her husband, who was also triumphant. They were living in 1835, at Tolu, on the Del Norte, her husband was engaged in the fur-trade.

MISSIONARY CANTON.—Our church as at home sends two men on the principle of quietly and consistently worshiping God together, and striving to have the missionary spirit infused abroad.—We should endeavor, under God, to enlarge the missionary spirit. The converts of the missionaries, the congregations formed by their direct agency, those who remember the times when they were bowing down to idols and stones, who remember the days of war, and violence, and disorder, are in the pos-

sion of the early christian churches of Judea. Men, women and children, one would think, fresh from being the objects of missionary zeal, must become the exemplifiers of the thought, and carry with them into their new profession of christianity the deep feelings of obligation to the agency by which they had been converted. These disciples cannot but go forth in the spirit of the disciples of old, or send forth preachers all over the earth; they cannot but be missionaries themselves in order that they may be instrumental in converting others. I cannot but think that the times very urgently demand a precisely similar spirit in all our churches and all our congregations at home; and that the times do most earnestly require that every individual believer should regard himself or herself as a missionary; that every congregation should not merely support missionary operations, but should be itself, in all its members, missionary.—Dr. Candlish.

BAPTISMS IN AFRICA.—Large additions to the Baptist churches in Africa have been made during the last few months. Fifty-one have been baptized by Rev. F. S. James; sixty-one by Rev. Mr. Teeger; eight by Rev. John Day; and two by Rev. A. P. Davis. Of these, forty-seven have been added to the church in Monrovia; thirty-seven to the church in New Georgia; eight to the church of Louisiana; twenty-one to the church in Virginia; two to the church at Bassa Cove; and eight to the church in Bealey; making a total of one hundred and twenty-three.

GEORGETOWN COLLEGE, KY.

Georgetown is a village of sixteen hundred inhabitants, and is remarkable for its beauty, salubrity, and morality. Fine highways connect it with Louisville, Frankfort, Covington, and Lexington; and regular steam packets ply daily to Cincinnati and Louisville.

The College has been in operation about 15 years, and has a full and able faculty, under the Presidency of Rev. Howard Malcom, D. D. It has some endowment, ample buildings, and is out of debt. The Library contains nearly five thousand volumes. The Cabinet of Minerals contain 12 hundred, and that of Conchology over two thousand specimens. There is also a valuable Museum of Natural History. Chemistry is taught with special reference to agriculture. Particular attention is given to Composition and Declamation.

Two courses of study are pursued; one embracing the full Yale College course; the other including all the other branches except Latin and Greek. For each, appropriate Diplomas are conferred.

The Preparatory Department is supported by no Academy in the West.—Students are here fitted in the best manner for College, and such as come from abroad; not quite qualified to enter the Freshman Class, can make up the deficiency under the eye of the Faculty.

DECATUR AND BUCHHEIT.

From August 21st, to Sept. 12th, 1848.

KENTUCKY.

Baptist Association per Rev. W. F. Broadben, \$4.45
From a colored man per Rev. W. F. Broadben, 10
J. Tichener, 60
Little Mount church per J. D. Connell, \$4.00
Coney Fork church, \$15.25
S. Marmaduke, \$2.00

ALABAMA.

Collections of Rev. G. B. Davis, Agent, to August 31st, not before reported, \$153.75

DELAWARE.

Susan Bouldin, Wilmington, \$10.00