

THE INDIAN ADVOCATE.

"AND THE DORRY SHALL REJOICE AND BLESSON AS THE DOG."

BY THE BOARD OF INDIAN MISSIONS.]

LOUISVILLE, KY. OCTOBER, 1866.

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THE INDIAN ADVOCATE

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The twelve Clauses of the Statute and the
Misses Book.

The following passages are in conclusion of the discourse delivered at Troy, N. Y., May 18, before the Missionary Union, by Rev. J. N. Granger. The entire discourse has been published by direction of the Union, and constitutes the first of a proposed series of occasional publications.

The rule which Christ gave his ministers was, that when they went into a city which would not hear them, they were to cast the consequences back upon the souls who rejected their Lord, and to pass on to other places which, as yet, knew not Christ.—like the miser who strikes an unproductive vein, which will yield his employer no returns. He must press on until "he overcometh the mountains by the roots, and putteth forth his hand upon the rock," the stones of which are the places of asphaltum and it hath dust of gold. Surely there is a vein for the silver, and a place for the gold; where they find it." The principle undoubtedly is, that Christ's offer of salvation must be made, as soon as possible, to all men, that they may have the opportunity of obeying or of rejecting it.

It is not enough to "copy" the claims of Jesus as good and pleasing beyond all calculation. If Christ has indeed a claim upon us, it is not that we are to believe in it, and to have the event with Him. The question is not, how great are the claims, but what is the revealed will of Him whose claim operates upon the witness of benevolence, as well as upon the fair walls and palaces of our city of God.

Now is it a satisfactory reply that "we have heathen enough at home." If by this is meant that we have degraded and ignorant ones at home, souls whom we must "buy and save, it is not denied. Now is our duty to any of the staid and un-brotherly world denied. But if by this it is affirmed that we have these among us who have never heard of Christ and of his death, and if his power to save, it is denied that we have any heathen at home.—

The most abandoned blasphemer who walks these streets breathes over in the earth which pollutes his lips a knowledge of the name of Jesus, that name "which is the only name under heaven, given among men, whereby we must be saved," a knowledge which the heathen waits to receive at your hands before he dies. And, my brethren, it is because the subject has not been sufficiently studied in this light, that the first work of the pastor, beyond his own flock, has been broken and divided among a dozen objects, until he has lost all healthy reliance upon his own strength, and has been glad to hand the whole subject of benevolence contributions over to the representatives of as many different societies, that each may demonstrate the whole necessity of the kingdom of Heaven hangs on his particular object, which if impeded, the rest

complexion, wheel upon wheel, works only crush and ruin, and goes headlong back to chaos.

I shall not, I trust, be understood to indulge in any reflections on the aims or motives of the managers of kindred societies. They have done what they could. God speed them on their endeavors to do more. I am, however, seeking now, not their point of view and duty, but ours and the churches'. Nor shall I be understood even to intimate that too much is done for our country. The facts on this subject are too well known. The ministers and churches who have entered most fully into the spirit of missions to the heathen, have always been and must ever be the warmest friends of the home work, and its largest and most cheerful contributors. While on the other hand your men, who see heathen enough at home, is the last man in the church to help them. Your true Samaritan is a stranger in the land, journeying from Jerusalem to Jericho, who, although the home of his heart is the way, has an eye for every wounded fellow-traveler he may pass. What I mean is, that order should reign through all our plans of benevolence, that what is first in importance in Christ's view, should be first in place with us. It is the part of the pastor to keep the widest range of his benevolent action, under the cover of Christ's plan, and to administer his influence in full view of conscience and the word of God.

I love my country, I love its feeling of nationality and of conscientious obligation, which I grant to be noble. But I cannot sink the command of Christ in that love. I love my country and not regard of its extent. I love the land of the living, and not the land of the dead. I love the man who is numbered when so many can number redeemed by the blood of the Lamb, out of every kingdom and tribe and people under the whole heaven. I love to think of those western valleys and rivers covered with the life of a pure civilization, through by the intelligent, the temperate and the free; but even when I think, my spirit shins for the Prophet's Vision of the vast fields of pagan cruelty, superstition and vice, now dead to all knowledge of Christ as the seeds of the desert, transformed into the garden of the Lord and made to bud and to blossom as the rose.

Credited in the love of the early doctrine of the Republic, I hate in manhood no lot of heart or hope for its prosperity. And I bless God that I live to see the day, when this instant case of ours gives lessons in civil and religious liberty to the despots of the old world. But I recognize a higher allegiance, even unto Him whose kingdom is not of this world. I see my membership in a kingdom whose boundaries cross those of all nations. I see the way opening for its extension in every revolution among states, in every new channel of communication which industry opens; and I hear, even in the din of this world's business, in the distant chapel, and in the still hour of night, coming up as from the distant future, the faint voice of that true teacher of unborn millions: "The kingdoms of this world have become the kingdom of our Lord and of his Christ! Altho'ugh, the Lord God omnipotent reigneth!"

The answer of Christ needs no effort

more than this to all the forms of the question, "Why doest thou so?" Then, next to the flock over which the Holy Ghost has made him overseer, he was the first place in his heart and in the plans of benevolence to the un-civilized nations of the earth. His lot of labor in this cause is his prayer, and the prayer his Lord taught him to his vindication. "Thy kingdom come, Thy will be done on earth as it is done in Heaven!"

Indians of Lake Superior.

Lake Superior was discovered by the French. They came here in the days of Francis I., or probably a little later, and were as much discoverers of this part of America, as if neither of the Ojibwa nor 'red Eric' had ever visited the northern Atlantic. Cortez, but a few years before, had signaled himself by adding Mexico to the Spanish crown. The French were actuated by a different spirit. They neither came to plunder nor to imprison; and if indeed such had been their object, it must have proved equally abortive; for there were no temples to sack, and no princes to be taken to their jewels. I have always thought it fortunate for the Indians in this quarter, that these discoverers and conquerors were not titled men, either of the sword or of the pen, who entertained at that age high notions of the prerogatives of their reigning sovereigns, and might have driven the natives to acts of hostility. On the contrary the leaders in this region appear to have been subalterns, who sought to introduce Christianity, and establish trade. Limited in their desires, and simple in their mode of living, they were accompanied by a few common laborers, who were placed in the most unobtrusive manner, and who immediately married the Indian females, and settled down among them. They were thus at once adapted into the nation, and laid the foundation of a friendship, which three centuries have not broken up. For themselves, and without a knowledge of letters, they did not miss the absence of a coach and books, among the natives, whom they regarded as a brave, proud, and noble race.

Tradition points to these shores as the former seat of Indian power, and indicates the existence of a religion which imposed the worship of fire, and was upheld by standing ceremonies, which would indicate the descent of this people from the Ojibwa tribes. Even so late as the fall of the French paper, in 1756, Chipewagan was regarded as the principal centre of the northern population and trade, and a race of chiefs, of rather more than ordinary influence and talents, resided there, and extended their conquest west and north-west to the sources of the Mississippi. Wabi Ojibwa, one of the most noted of these, perished during the revolutionary war, and died about 1776, in the meridian of his fame as a bold and politic warrior. The question of the worship of fire, by the Ojibwa, is one that has been but little examined, and our deductions should therefore be drawn with caution. There is a mysterious respect paid to fire by all our tribes, bordering perhaps, in some instances, on reverence, but there is none so public or so knowledge-distributed worship of it. Sacred fire is used abundantly intended to be preserved for lighting the pipe of peace of war, from the use of the first, and in other

ceremonies; but I am inclined to believe that it is rather the medium than the object of sacrifice by them; that it is regarded as of superior or purificative efficacy in making the offerings to the "Great Gosha Monada," and is hence used as a type in various ceremonies but is deemed to be material in its nature, and is never conjoined with spiritual existence, referred to under this generic term. Whether a Mudjickiwa ever swayed those widely extended hands with a joint kingly and priestly power, constitutes a problem which I shall not take up the reader's time to discuss.—The Mudjickiwa, is the eldest born son of the ruling chief, and as such would consequently succeed his father, whether a priest or a king. The term indicates only priority in the male line, and like all the other political terms in the Indian vocabulary, had a primary relation to the family circle. We passed our first evening on the lake, amidst reflections akin to these; and after gazing upon the waters, the sunset, and the sky, till "darkness brooded over the faces of the deep," we sought repose, rather overpowered and excited, than satisfied with the immensity of the scene before and around us.

FAITH OF AN INDIAN MOTHER.—If a mother lost her babe, she would covet it with bark, and envelope it anxiously in the softest beaver-skin; at the burnt-place, she would put by its side its cradle, its hands, its rattles, and, as a last service of maternal love, would draw milk from her bosom in a cup of bark, and bring it in the fire, that her infant might still find nourishment on its solitary journey to the land of shades. Yet the new-born of an Ottawa, brought me one night that its spirit might steal into the bosom of the pining mother, and be born again under happier auspices.—On burying her daughter, the Chipewagan mother adds, not snow chains, and beads, and ornaments only, but (and emblems of woman's lot in the wilderness), the carrying-bark and the paddle. "I know my daughter will be restored to me," she once said, as she clipped a lock of hair; "I shall discover her, for I shall take it with me," alluding to the day she, too, with her carrying-bark and paddle, and the little relic of her child, should pass through the grave to the dwelling-place of her ancestors.

THE BAPTIST MISSION at Ningpo, China, distributed, in the year 1847, 24,000 pages of Tracts and Scriptures. They say, "a much larger number might have been advantageously distributed, had their means for this purpose been adequate." Besides preaching twice on each Sabbath, their chapel is open during the whole week, where the native assistant is stationed to give instruction, and occasionally Tracts to those who call. The visitors to the assistant are often 200 or more during the week, and the congregations vary from 50 to 200. On three days of the week Dr. Macgregor attends the hospital, which adjoins the chapel, where he has abundant opportunities to heal the sick and preach the Gospel to the poor. On Sunday afternoon he has a Bible class for inquirers at his own house. Chin Lee-Sung, his former teacher, has been baptized, and is now an assistant missionary.

THE INDIAN ADVOCATE.
LOUISVILLE, OCTOBER, 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. SIDNEY 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 its deliberations, and aid by their presence and counsel 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.

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

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

James M. ANDREWS, S. Carolina.

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.

Our friends are under great obligations to Bro. L. M. Cohen, whose communication appears in another column, for the interest he feels in behalf of the poor Indians.

The American Board of Commissioners for Foreign Missions, have among the different tribes of American Indians, twenty-seven stations, and one hundred and eleven missionaries and native assistants.

FAMILIAR IN GERMAN.

We have received from the American Baptist Publication Society, a very neatly printed copy of *Familiär in German*. It is all "Dutch" to us—and we cannot, therefore, say much of its literary merits; but its practical value, however, is not to be despised. It is designed, we are told, to advance the cause of truth. To our readers, October. It will be a valuable acquisition.

READ AND ACT!

We take occasion every more to say to the friends of the Indian, that the demands upon our Treasury, just at this time, are large and numerous, and by far exceed our current receipts; unless, therefore, our friends take immediate measures for our relief, we shall be seriously embarrassed in our operations. We do earnestly hope that every brother who may read this notice, will take the subject seriously in hand, and obtain as large a sum as possible and forward it without delay to our Treasurer.

Several brethren who have pledged themselves to raise money for our missions, have not been heard from yet. *Act, brethren, act!*

GENERAL ASSOCIATION OF INDIANA.

We enjoyed the pleasure of attending the annual session of this body, and the societies connected therewith, which was held at Franklin, during the last week in September. There were an unusual large number of ministers present, being about sixty, and a goodly number of lay delegates. All their deliberations were conducted with the utmost good feeling and unanimity.—But what gratified us most, was the deep-toned piety and seriousness which pervaded all their convocations. They were seasons which will be remembered by all who had the happiness to participate in them.

During the meetings over a thousand dollars were raised for benevolent purposes, principally for the relief of Franklin College; and the report of the Treasurer showed an expenditure of near fifteen hundred dollars during the past year, in supporting their home operations.

Society held its anniversary during the session, and we enjoyed the privilege of presenting the chains of the poor Indians upon the churches of Indiana; and of taking a collection for the benefit of our Treasury on Sabbath night, at the Baptist Church; and as brother Dille was present, who is soon to leave them for a home among the red men, the brethren in a most affectionate manner gave him the hand of parting and christian fellowship.

It will not be long before the Baptists of Indiana will be among the first in all good works.

AGENT FOR THE INDIAN MISSION ASSOCIATION.—Rev. John M. Ashburn, has been appointed by the Board of the American Indian Mission Association, as a Missionary to the Puttawatomie Indians; but prior to his departure to his station, he is to spend a short time on an agency for the Board, mainly in South Carolina; he is, therefore, affectionately commended to the attention and liberality of the churches and public generally.

More fighting with the Indians is reported by an arrival from the plains. Twenty-one Pawnees were killed on the 25th June, by Captain Jones' detachment. Capt. Griffin is supposed of having attacked the Comanches near Fort Mesa, without pro-

MORE MISSIONARY APPOINTMENTS.

Since the publication of our last number, the executive Board have made the following missionary appointments:—

Rev. H. F. Buckner and wife, of Somerset, Pulaski county Ky., to the Creek; and the Rev. N. Dille and wife, of Oswego, Ia., to the Puttawatomie; which, with brethren J. Lykins, and J. M. Ashburn, announced in our last, make an increase of six to the number of our missionary force.

The above appointments are considered, by all who are acquainted with the candidates, to be peculiarly happy.

Brother Buckner has been for some length of time, a very successful minister in Kentucky, and was in the employ of the General Association of the State. He is to be located at or near the Creek Agency, on the Arkansas river, and will go to his station early in the ensuing spring.

Brother Dille and wife are to be associated with brethren Lykins and Ashburn, and sister Eliza McCoy at the new Puttawatomie manual labor school; and will start for their field of labor during the latter part of November next.

CERTIFICATE OF LIFE-MEMBERSHIPS.

The engraving has been completed, and impressions are now ready for delivery to those entitled to them, whenever called for or we find an opportunity to send them.

The design and execution are both beautiful, and will add much to the reputation of Mr. A. C. Jewett, of Cincinnati, by whom it was executed.

The principal attraction of the work is a vignette, placed between the main title and the body of the certificate, representing the Indians in the distance, and in the foreground, a group of Indians, seated under the shade of a large tree, the top of which has been broken off, to whom a missionary is addressing the "Words of Life." The figure of the missionary is finely executed, and in our judgment, exceedingly well engraved; as are, also, several of the figures in the grouping.

The terms of life memberships in the Association, are the payment into our Treasury at one time of thirty dollars. We trust that very many will be added to our list the coming year.

NECESSARY INTELLIGENCE.

Annual Report of the Condition of the Station.

According to your instructions, I embrace the earliest opportunity of reporting the condition of the station during the past year. We feel assured that much has been gained the past year in breaking down the opposition which has hitherto existed among these Indians towards the gospel, and schools. In the first part of the year, the fall, and winter, our meetings were well attended, and there was a decided interest manifested in religious things. During the spring and summer, the attendance has not been so good. Occasionally we have had good congregations. This non-attendance has been caused by the Indian mode of farming. Their fields are small,—cultivated for the most part with the hoe, and the time not actually

employed in cultivating is occupied in possessing their corn from birds and wild animals. We have recently had preaching twice on the sabbath at the station, besides other services, and occasionally preaching in the week at Indian houses. But owing to the smallness of the attendance at an Indian house, we have found it more profitable to improve every opportunity of engaging the Indians individually, in religious conversation, and thus endeavoring to press home the truth. We are satisfied that, in this way a greater number can be reached and more good done than by any stated public preaching; but we can both attain to this as practicable. During the year there has been but one person united to the church. There has been a number of inquirers, some of whom we yet hope to see religious. Altogether we think there has been considerable improvement in religious prospects on previous years. We look forward with much hope to the coming winter, at which season the Indians attend meetings better, and give more attention to religious things than any other. But we NEED MORE HELP. The number of missionaries here is too small for the work which must be done. The school is steadily on the increase, for this session we have thirty-two children enrolled, and there is yet many more who wish to come in. During the past year the children have made much progress in their studies, and the school is really in a prosperous condition. Visitors and officers of govern ment, being judges. It will compare favorably with any in the territory. Sister Osgood has suffered much from sickness. For two months she was unable to teach but the school has gone on without any extra expense to the Board, though not quite so advantageously to the children. Sister Osgood is now teaching. An assistant teacher is much needed. Our corn has been greatly injured by dry weather. It will make I presume, 25 bushels to the acre—say at least 150 barrels. Our potatoes have been much injured, but I think we shall have sufficient for use. Our cabbage is fine.—Our corn being well finished in a few days. We shall work on hard then we can possibly do well. The Prairie tribe are about leaving their former location, and settling among the Flatshakers, a few miles from us.—They will add to our congregations and school.

South Western Correspondence.

Indian Territory—Secular Condition of the Tribes—Position of the Territory—Schools and Education—Religious Prosperity of the Creeks—Additions to Baptist Churches—Wants of the Tribes, &c. &c.

A dozen years since, many tribes were located in the Indian Territory, that they might learn simple trades, become acquainted with farming, and be an agricultural nation. Now, it was supposed, they would be removed from white men, that the immoral would not annoy, and that they would not be deceived in any way by those who led people astray. Senator Tipton, in a speech in Congress, urging their claims to a country which they could ever consider as their own, said, "place them in the Indian country, have with them a few industrious white men, or instruct them in farming and a few trades, and they will be a happy, industrious nation, before twenty years." Only a dozen years have passed since then, and they are now a happy, industrious nation.—Many of the tribes have fine fields of corn, &c., and great quantities of cattle and hogs. Much of the Southern market will be supplied from the Indian country as an every day thing.

Since the annexation of the California, the Indian Territory is in the centre of the Union; and, now, the

...to the Colonies, which has already begun, passes through the Indian country. The Indians are no longer removed from white men. They are again surrounded. They will not be injured, if they become educated; for so they will be prepared for intercourse with their white neighbors. They may be educated. There is no land for enough every, where they can be placed. Education will prepare them for business. The schools among the tribes are very numerous; large numbers are attending. But the few schools educate but a very small number; many tribes are without a single one. The school at this place began in the middle of last January; in twenty-two weeks twenty-one learned to read who began in these letters. Two months later schools will be opened in a year from this date, among the Creeks, with 100 pupils in each school.

Great prosperity attends missionaries in preaching. Congregations are an unusual large; so large that the meetings for the greater part of the year are under a tent. No house will do the people. Since the middle of January, one hundred have been received by baptism in the seven Baptist churches among the Creeks. There are about six hundred members in these seven churches. The North Fork Baptist church numbers two hundred and fifteen members. Several chiefs are professors of religion. But four years since, religion was opposed by most of the ruling men. Now, some oppose, openly, at least. At most of the meetings I attend, there are some who have never been at meetings before.

Last Sabbath, where I preached, some came pointed, with feathers in their hair. This is a certain sign of no good; often indicating they are drinking, or have been to dance or bill-play. During the last part of the meeting, some persons were at a distance from the altar, moving about talking and laughing. Presently, about forty Indians rode by the stand, and very slowly, making a noise before they came up. They appeared to disturb the meeting. I preached on, so loud that they might hear; they tapped but showed no effect; and then rode on without crying disturbance. Those who sat so far off, before the meeting closed, came within twenty feet of the altar pulpit, and listened attentively, some wept.

The Baptist churches among the Creeks enjoy great prosperity; at most monthly meetings, some are received by baptism; thus the church is always revived. There is much to do with this great amount of property. The people want more missionaries. I am the only white man (Baptist) among this people. Compelled to make long journeys, and conducting a school of thirty scholars, I am frequently worried. Two men should come immediately to this tribe, for months the society have made efforts to obtain two men for the Creeks; but, so yet, they have failed.

Young men of the South, what hinder you from coming? Here, you are greatly needed; and I assure you, here is a delightful missionary labor. You would be happier here, than where you are; happier, for you would do more good.

ABRAHAM L. HAY,
South West Sup. Chm.

COMMUNICATIONS.
For the Indian Advocate.

FURNISH THE INSTITUTION,
NORWICH, Vt., S. C.
Sept. 29th, 1848.

Dear Bro.—I suppose that by this time you have given up all hopes of hearing from me. But you will perceive by this that I have not forgotten the poor Indian.

I have just returned from an Association held near this place, and I took

the opportunity for obtaining subscribers to the "Advocate." I got but few, owing to my not getting there until the meeting had nearly broken up. All to whom I showed the paper, subscribed without hesitation. I think that if you had an agent in this State, he might collect many dollars for the Indian Mission. It seems to me that the Indians have many claims upon us for missionary effort. Were it not for the calamities of my ancestors, (the once chosen people of God,) I would not hesitate to say that the sufferings of the red man are without a parallel in the history of man. We found them, it is true, in a savage state, but surely that gave us no right to compel them to leave the graves of their forefathers, and seek shelter in the mountains of the far West. Even there have they been hunted like wild beasts, and subdued, or rather disabled, by force of might. And when they attempted to avenge their wrongs, as is natural, the arm of the whites has been raised to exterminate them, if possible, from the earth. Now nothing remains but a miserable remnant of a once noble and powerful, but now degraded and unhappy race. When I think of their sufferings, my dear brother, my heart bleeds for them. But oh! how can I do them any good? There is a day, when nations, as well as individuals, will have to account for certain crimes. How awful will that scene be, when the souls of the Indians stand ready to give testimony against a nation, which professes to be guided by the Bible! Those very people, which have gone to eternity unprepared to meet their God, and blazoned by crimes taught them by the whites, they will stand up and call loudly for redress. Shall we then be any longer idle? No; let us work while we can. Let us send missionaries to them, to teach them the will of God. I am persuaded that Christians generally are becoming awakened to a sense of their duty to the Indians.—May the time soon come when all nations shall confess that Christ is Lord to the glory of God the Father.

Yours in Christ,
L. MAGNUS COHEN.

For the Indian Advocate.

Rev. Brother's Assurances.
Sourthern, Ky., Oct. 2d, 1848.

Dear Bro. Dyer—I embrace this, the first opportunity I have had, to inform you that your copy of Sept. 23rd, came to hand in due time, and that, from a sense of duty as I trust, I accept of the Board's appointment. I have been trying for a long time to persuade myself that I could be as useful in the school-room as in the Missionary field; but in this I have been disappointed. When I returned from my former field of labor, I thought that I would be at least successful in being a more retired life than was demanded of a Missionary; but I have learned that, where there is no cross, there is no shadow. I am now commencing myself and little family to God, trusting in his grace; and hope that the Board will, like a parent, watch over me—reprove when it is necessary, and defend me, should occasion require it, from unjust censure.

THE CHURCHES NATION.—The last Cherokee Advocate estimates the number of professed Christians among the Cherokees at not less than 2,500—or more than one-fourth of the entire population. A Camp-Meeting was held within the precincts of the Nation last month. It was very numerously attended, and successful order prevailed throughout. The National Convention assembled on Sunday at Tahlequah on the first Monday in October; The Supreme Court will meet at the same time.

JUST AS WE PREDICTED!

It will be remembered that, in a notice we printed some time ago of the murder of Dr. Whitman and his family by the Cayuse Indians, we expressed our firm belief that some unpunished white men were the prime movers in the diabolical deed; and it turns out just as we predicted, as will be seen by the following from a letter recently received from that vicinity; the characters, however, are not exactly those we had in view, but their influence is quite as pernicious to the poor Indians, and much more disastrous to the interests of Protestant missionaries.—*Ed. Adv.*

Previous to the outbreak, the Protestant missionaries were regarded with favor, especially Dr. Whitman, his family, and the settlers around him.—Now, all Protestants in Oregon suffer, in the in the estimation of these Cayuses.—Not so the Jesuits. Why is this, if the Jesuits have pursued a perfectly honorable course toward their Protestant neighbors? If they had exercised the sympathy which, as professors of Christianity, they were bound to exercise toward those who were laboring to diffuse the blessings of civilization among the savages, would they have conspired the common fate of those who suffered?—

The Jesuits attempt to evade censure by the silly pretense that the Indians regard Dr. Whitman as a "Medicine man," who had destroyed some of their tribe for whom he had prescribed when suffering with the measles, and it was according to their custom to kill him. But in this they utterly fail; for it is well known that in such cases the Indians never harm the relatives of the medicine man, nor rob him of his property.

It is believed that the Cayuses intend the destruction of all the American settlers who are Protestants, and there is as yet no evidence that they meditated any harm to the British or French, who are, generally, Romanists. It is also a fact that these late discouraged revolutionary measures against the Indians, all they mentioned that they could not be prevented.—These things ought to be satisfactorily explained.

From the Missionary Magazine.
Eng. Baptist Missionary Society.

Extracts from the last Annual Report.

The Society has agents in Europe, Asia, Africa and America. In Continental India it has thirty-five missionaries, and sixty-seven native teachers and preachers. In Ceylon, and other East Indian Islands, it has six missionaries, and upwards of fifty native teachers. In connection with all the churches in this field, there are upwards of 1,600 members.

At the twenty-four stations in Bengal, there were added to the churches in 1846, eighty-eight members; in 1846, 108 members; in 1847, 227 members; thus showing an arithmetical progression on the increase, and suggesting pleasing anticipations.

The missionaries of the Society have (among their incidental labors) written and published fourteen grammars and nine dictionaries, mostly in languages which had previously no such elementary works. Within the last year 74,000 volumes of scripture (in whole or part) have been issued in connection with the Society.

The churches in Jamaica contain about 24,000 members.

In the Solomon, the Society has three missionaries, and fourteen native teachers. The churches contain about 2,000 members.

In Africa, many thousands of the natives have been educated; and parts of the New Testament have been

printed in the original languages, and Bibles bought.

In Canada, the same numbers are aided by the Society, and with the gospel in various parts of that country.

In France, the New Testament in Breton has just been completed and printed.

The missionaries of the Society, in various parts of the world, have increased, within the last ten years, from about eighty-five to about 225; not including in this latter number, Jamaica, an increase twofold of European missionaries, and threefold of native teachers. For their support the Society has not more than £16,000 a year available.

Nine hundred churches in Great Britain and Ireland collected for the Society last year, but upwards of two hundred of these collect only every other year, and nearly one hundred and fifty of them make no other systematic effort. The Society has at yet 3,400 subscribers in 105 and upwards.

The total income of the Society for the year ending April, 1848 was only £23,000,—a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expense of the large number of the volumes of scripture printed. Increased contributions are required, even for our present work.

JOHN ROSS, THE CHEROKEE CHIEF.—This distinguished and highly respected gentleman has spent the summer, with his family, in visiting Brandywine Springs, Cape May, and School's Mountain. A correspondent of the Newark Advertiser says: "They have won golden opinions of the visitors.—They are all not only well educated, but polished and urbane. Mr. Ross is, beyond all doubt, an extraordinary man. Two of his noble youths, who were of the company, have been at Princeton for some time, and return, after several years absence, to their home in the West. Miss Hicks, a niece of Mr. Ross, also of the company, has lately finished her academical course at Lawrenceville. The Cherokee Advocate, published at Tahlequah, is edited by the nephew of Mr. Ross—a young physician of fine talents and great promise—who is about to carry off as a bride, (says the Philadelphia City Item,) 'one of our own fair Philadelphia girls.'" This wedding will create widespread but most a greivable excitement in our midst. We have had the pleasure, for some years, of knowing Dr. Ross, and entertain for him the liveliest and sincerest regard.

Death of Mrs. Jencks and Mrs. Johnson.

It has again become our painful duty to record the "decalogues which God hath made" of some of our missionary stations. Mrs. Caroline Baldwin Jencks, wife of Rev. E. N. Jencks, of the Siam Mission, and formerly of New Milford, Ct., died at sea on her return to this country, June 27, after a protracted illness. Mrs. Anna A. Stevens Johnson, wife of Rev. J. Johnson, of the China Mission, and late of Eastport, Me., died suddenly at Hongkong, June 2; within two days afterwards were changed to unavailing grief. The particulars are given in the adjoining letters of Mr. Jencks and Mr. Dean. We sympathize with the afflicted mourners near and distant, and with the common cause of missions so often and deeply smitten. But it is God who hath smitten, even our Father.—*Missionary Magazine.*

Rev. Mr. Abbott, Baptist missionary to the Karens, writes that Tway Pah, a native preacher, had baptized 1,000 persons since his ordination. About 500 others had been baptized in Tharsh.

**The Indian Sketch
BY SILVY DEAN.**

This is my own, my native land!
Where oft I've roamed with bow in hand,
And left my foot-prints in the sand—
Here learned the hunter's art;
And now this lingering look I cast
O'er thy bright plains—it is the last;
Oh! then my Memory, 'ere 'tis past,
Engrave thee on my heart!

Scam from thy scenes, so dear to me,
A handless wanderer I shall be;
And here upon the cultured loam,
My father's bones shall lie,
While I, upon you distant shores,
Shall weep, as a stranger here,
My wrongs in deathless grief deplore,
Who will I hold my cry?

'Tis thou, Great Manitou, on high!
Thou, thou wilt hear the Indian's cry,
And in his woe bringest him to sight,
To heal his heart all throes;
Yes, thou wilt be his guide, his friend,
His wants supply, his life defend;
And when his days of grief shall end,
Give him a home in heaven!

**PORTRAIT PAINTING AND THE
INDIAN.**

Perhaps nothing ever more completely astonished these people than the operation of my brush. The art of portrait painting was a subject entirely new to them, and of course unthought of; and my appearance here has commenced a new era in the era of medicine, or mystery. Soon after arriving here, I commenced and finished the portraits of the principal chiefs. This was done without having awakened the curiosity of the villagers, as they had heard nothing of what was going on; and even the chiefs themselves seemed to be ignorant of my design until the picture was completed. No one else was admitted into my lodge during the operation; and when finished, it was exceedingly anxious to see them mutually recognizing each other's likeness, and as to each of the striking resemblance which they bore to the originals. Both of them pressed their mouth against in dead silence, (a custom among most tribes when anything surprises them very much) looking attentively upon the portraits and myself, and upon the palette and colors with which these unaccountable effects had been produced.

They then walked up to me in the most graceful manner, taking me in turn by the head with a firm grip and with head and eyes lowered downward, in a tone a little above a whisper, pronounced the words "to be-pa-pan-wah-oh" (great medicine white man) and walked off.

After I finished the portraits of the two chiefs, they returned to their wigwams, and deliberately caressed themselves by their respective friends, and slowly smoking a pipe or two, (according to the universal custom,) they gradually began to tell what had taken place, and in a few words of going together, with mouths wide open, through their lodges, and a throng of women and girls were about my house, and through every crevice I could see their glancing eyes, which were glowing my hat by hundreds placed, from a natural and unfeigned respect, to a curiosity to ascertain who was going on within. An hour or more passed in this way, and the men and others there continually increased, and some by word of them were along and gazed about my wigwam, like a swarm of bees hovering on the front side of their hive.

During all this time, not a man made his appearance about the premises, there a white woman, they could be seen folded in their robes, gradually

aiding up toward the lodge, with a sly look upon their faces, which focused at once that curiosity was leading them reluctantly where their pride checked and forbade them to go. The rush soon after became general; and the chiefs and the medicine men took possession of my room, placing children (braves with spears in their hands) at the door, admitting no one but such as were allowed by the chiefs to come in.

Mr. Kipp (the agent of the fur company, who has lived here eight years, and to whom, for his politeness and hospitality, I am much indebted,) at this time took his seat with the chiefs; and speaking their language fluently, he explained to them my view, and the objects for which I was painting these portraits, and also expounded to them the manner in which they were made; and which they all seemed very much pleased. The necessity at this time of exposing the portraits to the view of the crowds who were assembled around the house became imperative, and they were held up together over the door, so that the whole village had a chance to see and recognize their chiefs. The effect upon me, and upon the multitude, who so yet had no way for accounting for them, was novel, and really laughable. The likenesses were instantly recognized, and many of the going multitude commenced yelping some were stamping off in the jarring dance, others were singing, and others upon were crying; hundreds covered their mouths with their hands and wailed; others indignantly drove their spears frantically into the ground; and some threw a reddened arrow at the sun, and went home to their wigwams.

The pictures seen, the next curiosity was to see the man who made them, and I was called forth.

The eager curiosity and expression of astonishment with which they gazed upon me, plainly showed that they looked upon me as some strange and unaccountable being. They pronounced me the greatest medicine man in the world; for they said I had made living things; they said they could see their chiefs alive in two places; those that I had were a little alive; they could see their eyes move, and see their white and laugh, and that they could certainly speak if they should try, and they must therefore have some life in them.

The squares generally agreed that they had discovered life enough in them to render my medicine too great for the Manitou; saying that such an operation could not be performed without taking away from the original something; and they could see it stir.

The curdling of moral existence for the purpose of instilling life into the necessary one, they decided to be a useless and destructive operation, and one that was calculated to do great mischief in their happy community; and they commenced a successful and careful chase against me, trying and weeping bitterly through the village, proclaiming me a most dangerous man, one who could make their braves mad by looking at them; and at the same time could, in a matter of hours, destroy life in the same way. They said that my medicine was dangerous to their lives, and that I must leave the village immediately. This had but little effect upon them when I pointed out that I was to take part of the substance of those whom I painted and carry it home with me among the white people; and that when they died they would sleep quiet in their graves.

A great many have become again

shamed, and are unwilling to sit for fear, as some say, that they will die prematurely if painted; and on others say, that if they are painted the picture will live after they are dead, and they cannot sleep quiet in their graves.

I have had several most remarkable occurrences in my paint room, of this kind, which have made me some exciting enemies here; though the minds and feelings of the chiefs and medicine men have not been affected by them. There have been three or four instances where proud and aspiring young men have been in my lodge, and after gazing at the portrait of the head chief across the room (which sits looking them in the eyes) have raised their hands before their faces and walked around to the side of the lodge, on the right or left, instead of passing him full in the face (which is a most unpardonable offense in all Indian tribes,) and after having got into this position, and cast their eyes again upon the portrait, which was looking them in the face, have thrown their robes over their heads and looked out of the wigwam, sitting equally with astonishment and indignation; saying, as they always will in a muffled sound, that they "saw the eyes move" that as they walked around the room "the eyes of the portrait followed them." With these unfortunate gentlemen repeated efforts have been made by the traders, and then, by the chiefs and doctors, who understood the illusion, to convince them of their error by explaining the mystery; but they will not hear any explanation whatever, saying that "what they see with their own eyes is as dense enough for them" that they always "believe their own eyes" no matter than a hundred tongues, and all efforts to get them a second time to my room or into my company in any place, have proved entirely unsuccessful. (Cotton's Letters on the Indian Character.

Rev. Mr. Wierman writes from Haskoia, June 25, that although the Indian had promised submission to all his orders, and had given express orders to protect the Protestants, they are in various ways grievously persecuted. They have been publicly excommunicated, and nearly deprived of their daily bread, and stored, and beaten, and imprisoned, under the sanction of the parishes. Another letter, dated July 18, says the Protestants stand firm, and that the work of the Lord will go forward, notwithstanding the divisions of the enemy.

NEWBURNIAN MESSIAH.—Rev. Mr. Perkins writes that the parishes have indignantly opposed his teaching to the mission. His language is often violent and abusive, but his influence is increasing, and his efforts to obstruct the labors of the missionaries, so far, have been fruitless. His oldest brother still adheres to the mission.

GENE VISITS FROM THE CHEROKEES.—In a letter dated Burghendoff, Cherokee Nation, July 25, Mr. Harvey Upham writes:

"Rev. Jones has just returned from a visit to the neighborhood of Grand River, bordering on the Creek Nation. There has been, during the last summer, quite an interesting state of things in that region. It is a field of labor that has not been much cultivated, our efforts being mostly confined to other sections of the country; but within the last few years, owing to the number of chiefs who were called in more than thirty years past of the nation, many families moved there by selling, these being many descendants of captives among the enemy, they had but become settled they invited Rev. Jones to visit them. He went

accordingly, and was so cordially received, that he has repeated his visit several times. With suitable effort, a number of churches would be planted.

"The Lord has been pleased to pour out his Spirit on the churches, during the past year, over one hundred having made profession of religion. And this good work continues. Fifteen have been received by baptism into the church at this place since January. The churches are at peace among themselves. All look on for the future. We hope for a most abundant harvest the coming fall.

"I congratulate you on the pleasant time you all had at Troy. We have just received the reports of the meetings, etc., and feel thankful for the peace and harmony that prevailed. We hope all cause of discord has forever ceased, and that the friends of missions will now act unitedly and patriotically. If this could be, how soon Satan's kingdom would begin to decline."

CHINESE CONVERTS SUPPORTING A COLLEGE.—At Bangkok, Siam, Rev. Mr. Goddard writes that "one native Tract distributor has been supported by the monthly contributions of the church, at an expense of 20 bahts, (\$22), and a subscription has been opened for the support of the student at Long-Kio-cha during the coming year."

**DEBITORS AND RECEIPTS.
From Sep. 1854 to Oct 12th, 1854.**

KENTUCKY.	
By Rev. Clark King, Agent.	
SOUTH BRISON.	
B. Roberts 20;	J. B. Roberts 20;
Rev. J. Rogers 61;	John Jenkins 25;
E. O. Hawkins 25.	
MOUNT PELLIANT.	
Rev. F. Hodges 91 50;	W. Hodges 25;
Miss A. Hodges 10;	Mrs. M. Freeman 51.
DUKE CREEK.	
J. M. Hunt 20;	C. T. Hunt 20;
W. Hunt 20;	John Pandyba 20;
E. Shio 20;	A. Panch 20;
G. Doolin 20;	M. W. Rankins 20;
Mr. Miller 20.	Plan Creek Church 24 00.
COLLECTIORS FROM INDIVIDUALS.	
Thos. Fenworthy 25;	J. S. Fenworthy 20;
Rev. M. Thomas 25;	Joe E. Higgins 25;
Rev. Wm. E. Cramb 25;	Wm. Whitley 25 50;
Miss An. Whitley 21;	Miss E. Whitley 21;
Rev. J. Leach 21;	Rev. D. Kump 20;
J. Bard 25;	J. H. Kump 20;
J. L. Smith 21;	J. S. Robinson 10;
L. West 25;	James Burnside 21.
Fort Church 21 00.	Wm. Pettis 20;
Rev. Ben T. Oak 20.	
Freshlin Association 24 00.	Total 640 75.
NATOVILLE BAPTIST CHURCH.	
For Rev. W. W. Gardner,	600 00
Davis county Association,	25 00
New Bethel Indian Mission Society,	per W. M. Young 15 00
When Fund Society,	14 00
INDIANA.	
Baptist Church, Rolling Prairie,	per T. L. Hunt, 210 00
MISSOURI.	
Anti-och Female Indian Mission Society,	per Eliza L. McFad. 212 00
Total cash,	9126 75
When Fund Society one lot, 222 50	
Wayville Bap. Church do,	25 00
Total Exp.,	9349 25
C. V. N. BERRILL, Treasurer.	